



**Moving From Band-Aid
Solutions to Systematic Change:
A Service-Learning “How-To”
Manual for Hillel Foundations**

Hillel

The Foundation for Jewish Campus Life

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Band-Aids

I have a band-aid on my finger,
One on my knee, and one on my nose,
One on my heel, and two on my shoulder,
three on my elbow, and nine on my toes.
Two on my wrist, and one on my ankle,
One on my chin, and one on my thigh,
Four on my belly, and five on my bottom,
One on my forehead, and one on my eye.
One on my neck, and just in case I might need 'em
I have a box full of thirty-five more.
But oh! I do think it's sort of a pity
I don't have a cut or a sore!

By Shel Silverstein

This manual is intended purely as a guide. It combines sources from individuals in the field of service-learning. There may already be a culture of service-learning on your campus, or this may be something new. Regardless, it can be a wonderful engagement tool to use. This guide is a work in progress, so please let me know if you feel that any changes need to be made, or anything needs to be added. If you have any questions, feel free to contact me at any time. My phone number is 202.857.6543 and my e-mail address is tzedek-fellow@hillel.org.

In service and tzedek (justice),

Mallory Barg

Tzedek Fellow
Hillel's International Center 2000-2001

**"If you think you're too small to be effective,
you have never been in bed with a mosquito."**

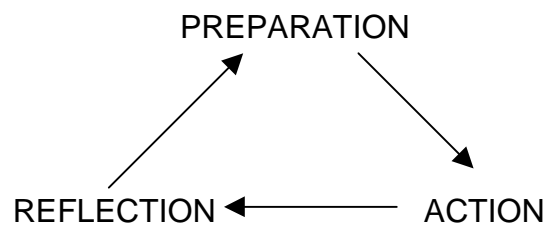
-Bette Reese

Service-learning is a method under which students learn and develop through thoughtfully-organized service that is conducted in and meets the needs of a community, and is based in reflection and learning. (Alliance for Service-Learning in Education Reform, 1993))

Service-learning programs are distinguished from other approaches to service by their intention to equally benefit the provider and the recipient of service, as well as to ensure equal focus on both the service that is being provided and the learning that is occurring. Service-learning within higher education is part of an exciting movement that is taking place nationwide. Service-learning is reviving the concept of civic commitment within institutions that were once regarded as ivory towers, separate from their surrounding communities. (Furco, 1996)

An easy way to implement service-learning is through the PAR methodology. PAR stands for the three elements that must be present in service-learning: preparation, action and reflection.

- Preparation lays the groundwork for both service and learning to occur.
 - Action is the meaningful service provided.
 - Reflection leads to personal growth and transformation.
- A useful way to think of the PAR methodology is as three interrelated parts. (Ideals, 1996)



“To be Jewish is to be an idealist.”

-Unknown source

Making the CASE

Making the CASE as part of service-learning

The purpose of the CASE methodology is an emphasis on moving beyond traditional “band-aid” solutions to profound and more thoughtful social action. This shift in emphasis is also at the root of service-learning. Through service-learning the emphasis is placed on not only acting, but understanding the root causes of social problems. While the language is different, the goal is essentially the same.

The CASE Methodology was developed as part of Tzedek Hillel, it provides a framework for effecting social change. The four critical components to informing meaningful service and making a change in your community are:

Community Partnerships: The development of community partnerships could be the most important part of service-learning. It is essential to know what others are doing so that efforts are not replicated. In addition, it is important to know the missions of other groups who may be able to work with you—together you can strengthen each other’s programs.

Advocacy: Advocacy involves looking at the power structures that are affecting an individual or group of individuals. It can involve lobbying, educating individuals, or disseminating material.

Service: Participation in meaningful, service activities is an important way to effect change in the community from a grassroots level. Service is also a powerful catalyst for self-reflection and personal growth.

Education: Meaningful learning experiences inform service and make the connection between being a responsible citizen and being a responsible Jew. The education portion of the CASE methodology puts the service in context and helps service participants to engage in more meaningful, thoughtful service.

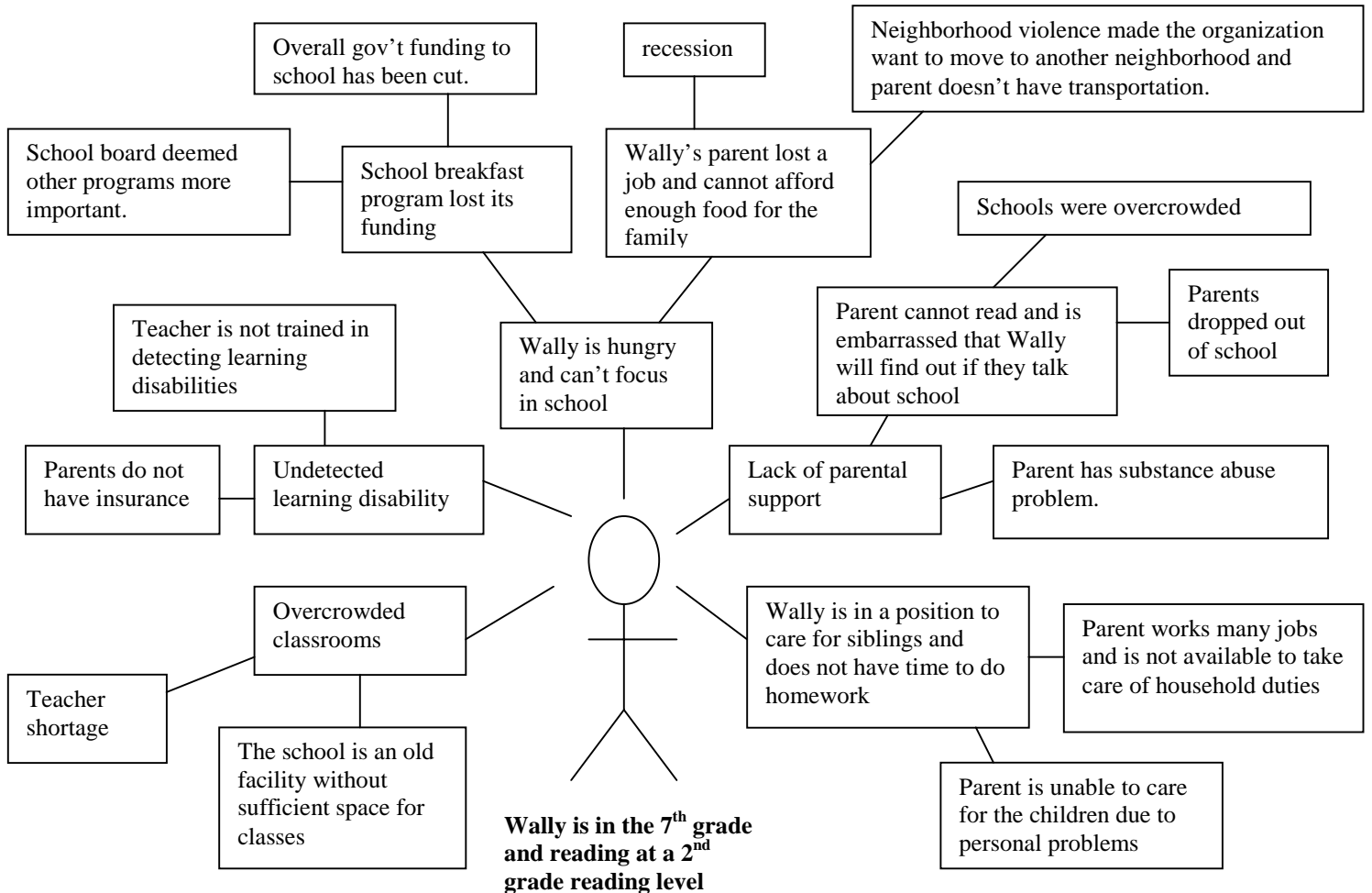
“Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it is the only thing that ever has.”

-Margaret Mead

Understanding the root cause of a problem...

This exercise has been called “The Wally exercise.” It involves a dialogue about the nature of social problems. Wally can be inflicted with any issue and could be non-human (i.e., Wally is: a polluted stream, an isolated senior citizen, visits a soup kitchen once a week, has an STD, a broken down building, violence in a particular school district).

A stick figure is drawn on a blackboard or piece of butcher paper. The figure is intentionally a stick figure because it does not have a racial identity, gender, or any distinguishing characteristics. Students are asked to list possible causes for the issue that is affecting Wally. They are listed around the stick figure. Each of those issues is broken down further to illustrate the webs of causation that affect social problems. The example below is oversimplified because of lack of space.



CASE(ing) Wally:

- What **community partners** are available to work with (or may already be working with) Wally?
- How can we **advocate** on behalf of Wally?
- What type of **service** project can we do with our available resources?
- **Education:** What does Judaism say about interacting with Wally? How can we learn more about the social issues that are affecting Wally?

After you figure out what is already going on, it is time to figure out what you are going to do...

Setting program goals and objectives so that it will be easier to evaluate your program.

Goals: represent the ultimate place we want a program to end up. They are general and broad.

Objectives: are an entirely different monster. Objectives must be clear, concise, and measurable. They must have a specific time frame under which specific things will be accomplished. There will be several objectives under each goal.

An example . . .

Goal 1: Reduce the illiteracy rate amongst seventh graders in the Shaw community of Washington, DC.

- Objective 1.1: By August 15, 2000, identify a location to hold tutoring sessions.
- Objective 1.2: By August 30, 2000, obtain permission from the local school to identify students who will participate in tutoring.
- Objective 1.3: By September 1, 2000, recruit 30 tutors.
- Objective 1.4: By September 15, 2000, train 30 tutors
- Objective 1.5: By September 15, 2000 identify 30 students in the third grade or younger to be tutored.
- Objective 1.6: By September 30, 2000 obtain permission from all parents of participants.
- Objective 1.7: By October 1, 2000 pair up tutors and students
- Objective 1.8: By November 30, 2000 have 75% of students improve their level of reading according to the Standardized Reading Assessment Test.
- Objective 1.9: By December 30, 2001 Evaluate the literacy program
- Objective 1.10: By December 30, 2001 meet with teachers at the local elementary school to assess the impact the program may be meeting on campuses.

Constructing clear, concise and measurable objectives is the first step in being able to evaluate a program.

“The language of citizenship suggests that self-interests are always embedded in communities of action and that in serving neighbors one also serves oneself.”

-Benjamin R. Barber

Taking Action...

Service experiences must be meaningful, otherwise volunteers will not want to continue. Volunteers need to understand how their service fits in to the “big picture” and how their efforts are meeting a real need.

There are three types of action:

Direct Service *interacting one-on-one with service recipients.*

Examples: tutoring, mentoring, clean-ups.

Indirect Service *work that supports the infrastructure of service.*

Examples: Drives, fundraisers, mailings.

Advocacy *supporting the issues that people/communities are confronting.*

Examples: lobbying, educating, speaking.

Skills and qualities learned through service...

How to:

- make a difference in another person's life
- interact with people who are different from oneself
- work in a team and develop team spirit
- take different roles in a group
- organize people to get things done
- recruit and involve others
- persevere
- articulate a concern and suggest solutions (problem solve)
- persuade people to act in a new way
- understand the relationships among issues
- appreciate the duties and privileges of citizenship
- appreciate the political process
- understand the connection between advocacy and structural change

(from: Ideals: Creating and Managing Partnerships for Service-Learning)

Things to Remember about Service:

- Must meet a genuine community need.
- Must be meaningful (understanding the 'big picture').
- Utilize volunteer's skills.
- Must be wanted by the community.

“Most of the things worth doing in the world had been declared impossible before they were done.”

-Justice Louis Brandeis

Reflection

What is reflection?

- Discussion of what happened during the service project.
- Discussion of broader social issues
- Discussion of personal experiences.
- Creatively examining what could have been done differently and what could be done in subsequent service projects.

What are some ways that students reflect?

We all learn, communicate and understand things differently. A scholar in the field of education and cognitive psychology, Howard Gardner, developed a theory of multiple intelligence to explain this idea. Gardner argues that each individual can process information and express his/her knowledge and ideas in a variety of ways. Each of us is particularly talented in one or in a number of ways. Gardner identified seven key “domains” of intelligence:

- **Linguistic** good at using words and symbols.
- **Musical** good at melody, music and rhythm.
- **Logical-Mathematical** good at numbers and reasoning.
- **Intrapersonal** good with individuals or groups of people.
- **Spatial** good at understanding things visually.
- **Bodily-Kinesthetic** good at physical activity, movement and coordination.
- **Interpersonal** self-awareness.

from: Building citizens: A Critical Reflection & Discussion Guide for Community Service Participants, A project of the Walt Whitman Center for The Culture and Politics of Democracy.

Some reflection activities that use each of the types of intelligence:

Linguistic: Readings; stories; myths; plays; creative writing; poetry; letters; journals; papers; e-mail/chat groups; newsletters; debates; discussions; storytelling.

Musical: Write song lyrics; drum circle; set journal readings to music; collect music; music collage to depict emotions; record the sounds of different places.

Logical/Mathematical: Analogies; compare and contrast; time sequence/calendars; classification charts; outlines; cause and effect relationships; problem solving; interpreting data; graphs.

Intrapersonal: Unstructured quiet time; describe possibilities you possess; describe how you feel about...; journals; develop a homepage.

Spatial/Visual: Guided visualization; imagine life in a different place or time period; study the visual art of people from a particular community; paint a mural; quilt; collage; concept mapping; power mapping; flow charts.

Bodily-Kinesthetic: Role play; choreograph a dance to express an idea; learn body language of people; devise a scavenger hunt; design and build a product.

Interpersonal: Role plays; discussions; teaching something you have learned; joint writings; brainstorming; write from other people's perspectives.

(This list was adapted from: Building Citizens: A Critical Reflection & Discussion Guide for Community Service Participants, A project of the Walt Whitman Center for The Culture and Politics of Democracy.)

Tzedakah is not about giving;
Tzedakah is about being.
-Rabbi Bradley Shavit Artson

Some programming ideas...

Linguistic intelligence

Present a story, piece of text, poem or newspaper article. Offer opportunities for the group to read and discuss the issues that it raises. Depending on the comfort level of the group, you may want to provide discussion questions. (See Appendix A).

Musical intelligence

Bring in some music (Jewish or secular—whatever you think will resonate) that has a social justice theme. This can be done really informally (music in the background as people eat breakfast) or can be done much more formally. A formal program could involve playing a song and distributing song sheets. The groups could discuss the lyrics of the song as well as the general tempo and feelings the song evokes. Through dialogue, you can discuss what the song may say about or to the individuals you encountered in your service project.

Logical-Mathematical intelligence

Statistics are everywhere and can be (with the right audience) a wonderful springboard to social action conversations. Some starting points of places statistics can be found...

Bowling Alone: Civic Engagement Data	www.bowlingalone.com
Child Trends	www.childtrends.org
Data on the Elderly	www.agingstats.gov
FedStats	www.fedstats.gov
MAZON: A Jewish Response to Hunger	www.mazon.org
Stateline	www.stateline.org
The United States Census Bureau	www.census.gov

Intrapersonal intelligence

This one is simple. Get people talking. Before the group meets, prepare some discussion questions. Providing food is always helpful to facilitate the dialogue.

Spatial intelligence

Tzedek Mural

- Bring in lots of magazines, scissors, markers, tape and construction paper.
- Spread them out on the floor
- Give the students time to develop a mural that reflects their personal definition of *tzedek* (justice). Invite them to share their mural with the group.

Personal totem pole of service.

Totem poles were created by Native American groups to tell a story or a history. Have students draw their own personal totem pole of involvement with the community. Invite them to share their totem pole with the group.

Bodily-Kinesthetic intelligence

Improv/role play

Through this exercise, students act out the roles that were played by individuals at the service site. The exercise starts with two chairs facing one another. A scenario is presented to the two individuals to discuss. As other students want to enter the dialogue, they tap one of the two students in the chairs on the shoulder and take their place in the dialogue.

Possible scenarios:

Scenario A: child abuse

Person A: You run a child care center and you have been noticing bruises on Jon, one of your students. From things he has said you suspect that he is being abused at home. You have asked to meet with his mother.

Person B: You are Jon's mother. You have been asked to come in for a meeting. This is your first time in the child care center and your first meeting with his teacher.

Scenario B: an isolated elderly individual

Person A: You are Michael, a Jewish elderly man who has been living at a residential facility for 10 years. You have Alzheimers disease. You have no local family and you have not made too many friends in the facility. The residential facility where you have been living is not a Jewish facility. Yom Kippur is approaching and you want to recognize it.

Person B: You are a Jewish volunteer with minimal Jewish knowledge at the residential facility. You meet Michael. He has a bit of an odor and seems aggressive with many of the other residents and staff. Michael begins to talk with you about Yom Kippur.

Scenario C: a homeless individual

Person A: You are Charlie, a homeless man who visits the Miriam's Kitchen soup kitchen. You have been going there for two years.

Person B: You are a student volunteer at Miriam's Kitchen. You have been volunteering with meal preparation for three weeks but haven't had the courage to talk with anyone. Today, you approached Charlie...

Interpersonal intelligence

The Sensory exercise: This can be very short or longer depending on the time available. It involves asking volunteers what they experienced on a very tangible level while at the volunteer site.

Each volunteer fills out the form below:

I heard:	I saw:	I smelled:
I felt:	I tasted (not always applicable):	The skills that I used:
Senses that were new to me:	Senses that were familiar:	Things I would do differently next time:

**“Do not separate yourself from your community.”
-Hillel, Mishna, Abot, 2:4**

Traffic Light

The traffic light simply would not turn green
So the people stopped to wait
As the traffic rolled by and the wind blew cold
And the hour grew dark and late.

Zoom-varoom, trucks, trailers,
Bikes and limousines,
Clatterin' by---me oh my!
Won't that light turn green?

But the days turned weeks, and weeks turned months
And there on the corner they stood,
Twiddlin' their thumbs till the changin' comes
The way good people should.

And if you walk by that corner now,
You may think it's rather strange
To see them there as they hopefully gaze
With the very same smile on their very same face
As they patiently stand in the very same place
And wait for the light to change.

-Shel Silverstein from "A Light in the Attic"

So What Now ???

Hopefully the tools provided here will be useful to you as you move through the year. For more information there are some wonderful resources out there:

Community mapping and evaluation

Kettner, P.M, R.M. Moironey, & L. Martin. (1999) Designing and Managing Programs: An Effectiveness Based Approach. London: Sage Publications.

Kretzman, J.P. & McKnight, J.L. (1993) Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets. Illinois: Northwestern University.

Lewis, J.A.; M.D. Lewis, & F. Souflee (1991). Management of Human Services Programs: Second Edition. California: Brooks/Cole Publishing Company.

Martin L.L & Kettner, P.M. (1996) Measuring the Performance of Human Services Programs. London: Sage Publications

Reflection Techniques

Shea, M & Mattson, K. (1998) Building Citizens: A Critical Reflection and Discussion Guide for Community Service Participants. Rutgers University: The Walt Whitman Center for the Culture and Politics of Democracy. Telephone: 732.932.6861

Eyler, J., Giles, D, & Schmiede, A. (1996) A Practitioner's Guide to Reflection—Student Voices and Reflections. Vanderbilt University.

Service-Learning

The National Service-Learning Clearinghouse: A comprehensive information system that focuses on all dimensions of service-learning, covering kindergarten through higher education school-based as well as community-based initiatives.
<http://nicsl.jaws.umn.edu/>

Learn and Serve America Web site: A division of the government agency, the Corporation for National Service is dedicated specifically to service-learning.
<http://www.nationalservice.org/learn/index.html>

This list only scratches the surface of the wonderful resources that are available. For further resources please contact
Hillel's International Center:
Tzedek-fellow@hillel.org or (202)857-6543.