

**GESC 2220:**

中國扶貧與發展—服務學習計劃

服務學習: WHAT? WHY? HOW?

黃 洪

香港中文大學社會工作學系副教授

什麼是服務?

為什麼要服務?

如何能把服務做好/做壞?

服務會產生壞效果嗎?

- 請分享一下你曾經做服務的經驗,
- 根據你的經驗, 與組員們討論上述問題共同找出可  
而以有共識及滿意的答案,
- 如不能有只共識, 或未有滿意的答案, 請你重新及  
細緻地提出你們的問題



你希望

在服務課程 (相對於其他學術課程)

在中國雲南(相對於香港的服務學習)

學到什麼? 透過什麼來學習?

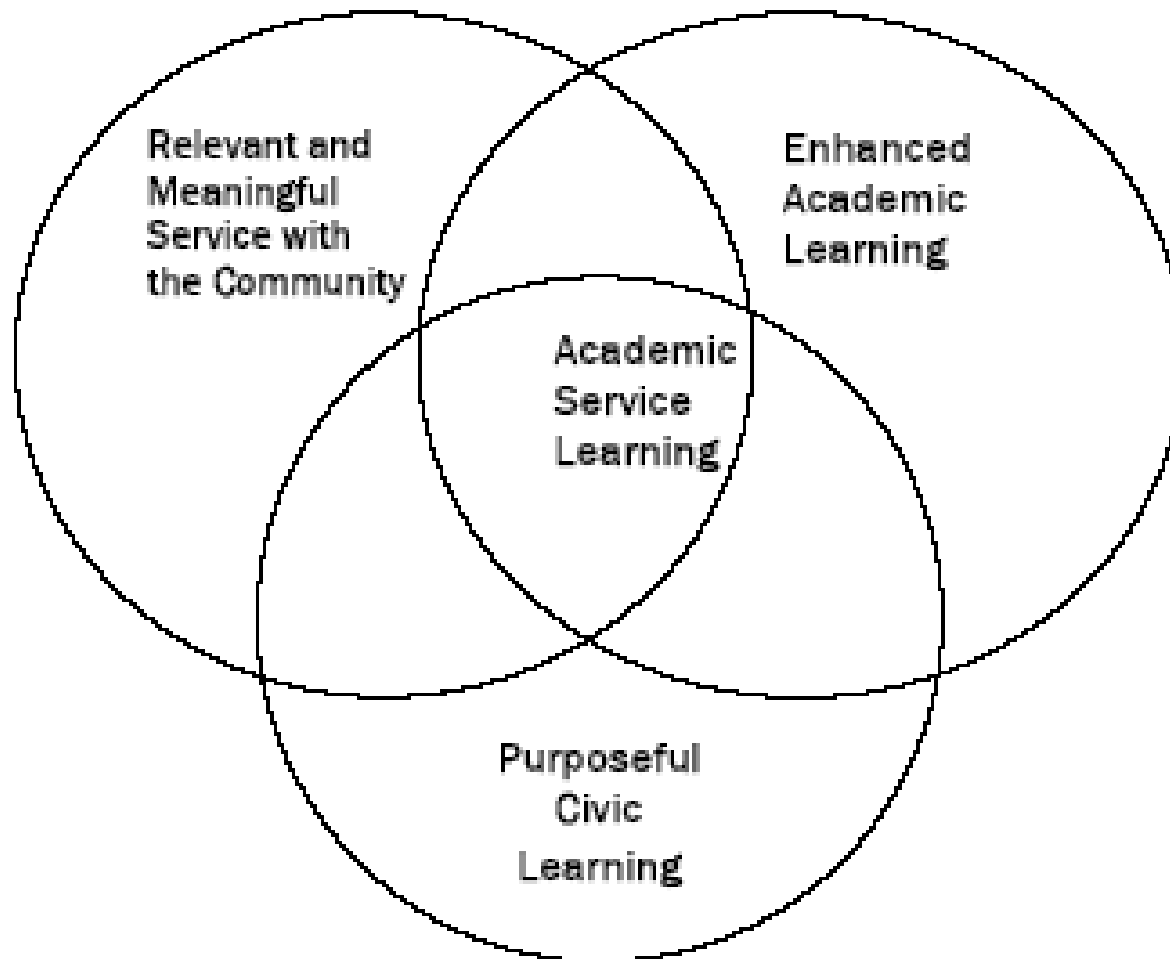
# Service

- Christianity: For even the Son of Man came *not to be served but to serve* (非以役人,乃役于人)
- 新儒家把世界区分为“本体世界”与“物理世界”，或“价值世界”与“事实世界”。前者是真善美和道德形上学的根据及人生价值之所在，哲学的任务就是用实践理性的直觉体验去把握“本体世界”或“价值世界”，按新儒家的思想在服務中可以內省,才能體味人生, 認識真善美。

# Three Necessary Criteria for Academic Service Learning

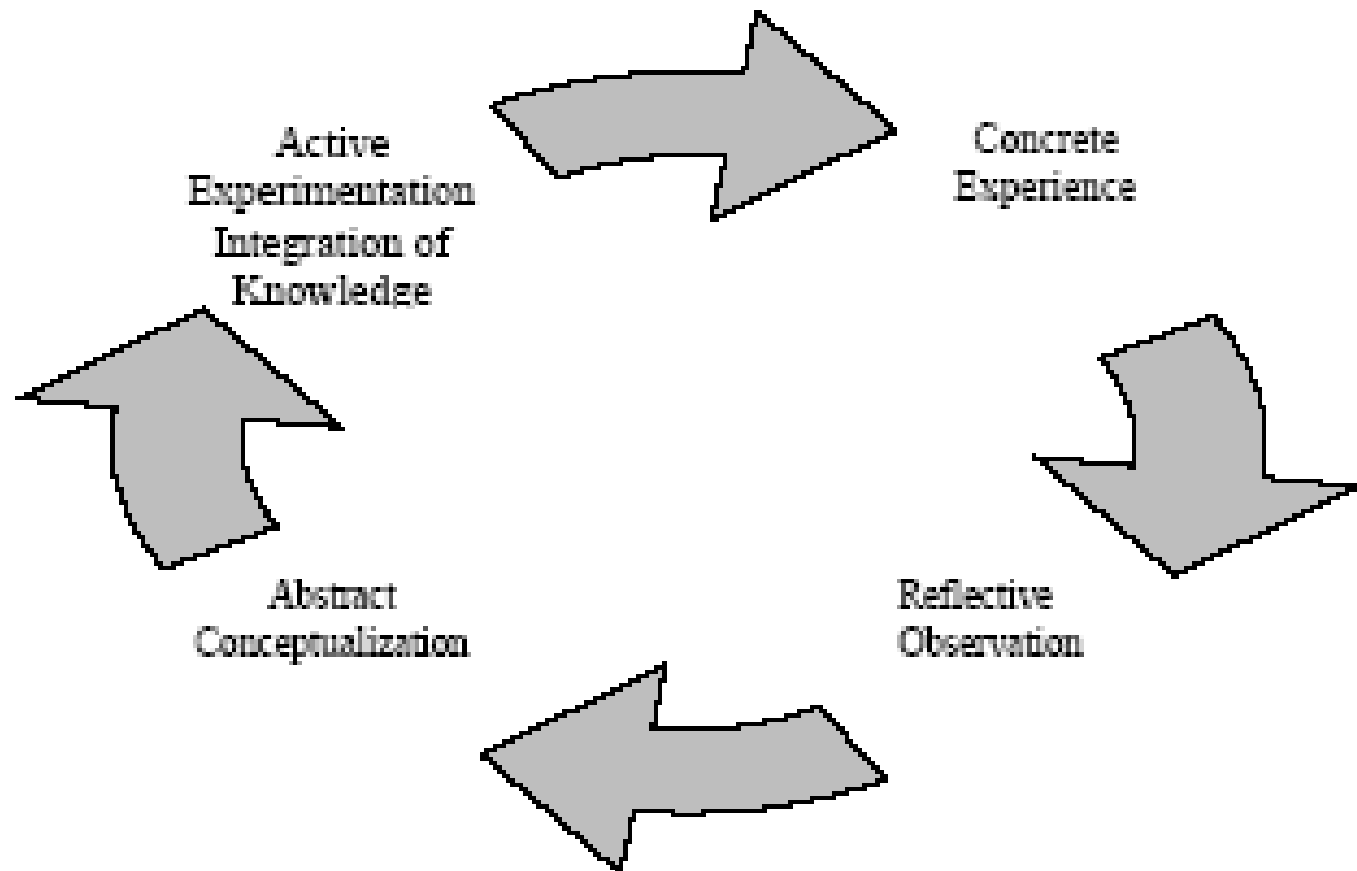
- Relevant and Meaningful Service with the Community
- Enhance Academic Learning
- Purposeful Civic Learning

# Different Types of Service Learning





# Kolb's Model of Experiential Learning





# Kolb's experiential learning cycle (Kolb, 1984)

- Learners begins by having a concrete experience;
- Then through a reflective activity, the learner reviews and reconceptualizes the experience abstractly;
- The learner then active experiments with the new understanding , creating new concrete experience;
- The cycle restarts and continuously repeats

# Reflection and Criticisms on Kolb (Steward, 2011)

- Sole focus on past, extropective (i.e. outside the learner) experience;
- No consideration is given to continual reflection on the same experience: a single one time per experience use of reflection seems untenable and potentially dangerous
- These stages might actually happen simultanelusly, out-of-order, or even revert back

# Traditional vs. Transformational Youth Development

- Traditional--Adaptation and competency building that facilitates young people's engagement with and participation in the opportunity structure (STATUS QUO)
- Transformational- development of a consciousness of social inequality and taking action to produce broader-scale changes in the social structures (CHANGE STATUS QUO)

