



NOTE TO TEACHERS

In *The Translator: A Tribesman's Memoir of Darfur*, Daoud Hari narrates the events of his life, from his childhood in a small village in the Darfur region of Sudan, to his travels seeking work as a young adult, to his devastating return to a ravaged homeland. Emotionally powerful and ethically galvanizing, this is a text that will bring recent events in Darfur to vivid life for students. Daoud's courageous, compassionate voice is unforgettable, whether he is describing moments of simple joy or terrible conflict, and his

explanations of the events he has lived through are clear and nuanced. *The Translator* presents issues of global importance—human rights, international justice, peace and conflict—through the lens of one remarkable individual's experiences, bringing questions of personal ethics and international accountability into dialogue with one another and challenging every reader to consider what role he or she can play in shaping a just and peaceful future.

ABOUT THIS BOOK

The Translator begins at a moment of crisis: Daoud Hari and the British news film-maker and the driver with whom he is traveling are stopped by rebel troops and forced to exit their Land Cruiser. As the troop commander accuses Daoud of being a spy condemned to execution, the translator's death seems imminent—he is only saved by a near-miraculous intervention. Although Daoud Hari grew up in Darfur, his past immigration violations have made returning to Sudan a life-threatening risk by the time this opening scene occurs. Yet, as his family and hundreds of thousands of others are attacked, massacred, and driven from their homes, Daoud dares to return again and again, work-

ing as a translator for journalists and reporters from around the world and helping a team of United Nations investigators as they try to determine whether the tragedy unfolding in the region should be classified as a genocide. *The Translator* is an account of these journeys. Visiting refugee camps, burying the dead, suffering capture and imprisonment, Daoud is grief-stricken and forever altered, yet he retains his courage and his belief that change is possible. His conviction that the stories of Darfur need to be heard and the eloquent simplicity of his calls for peace render his memoir both persuasive and powerful.

ABOUT THE AUTHOR

DAOUD HARI was born in the Darfur region of Sudan. After escaping an attack on his village, he entered the refugee camps in Chad and began serving as a translator for major news organizations including *The New*

York Times, NBC, and the BBC, as well as for the United Nations and other aid groups. He participated in the Voices from Darfur tour for SaveDarfur.org. He now lives in Baltimore.

TEACHING IDEAS

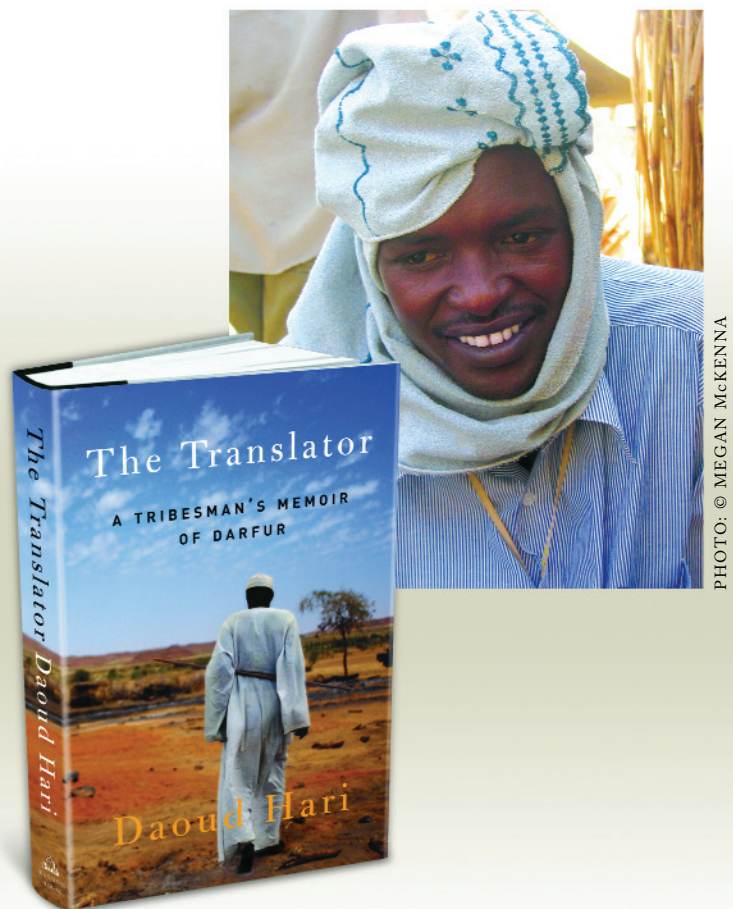
The Translator is a clear and compelling account of terrible events occurring in the world today. As such, it will be an invaluable addition to social studies courses concerned with social justice, international affairs, and the role of the United Nations in global peacekeeping. The author contextualizes his moving story with the historical and political background of the conflict in Sudan, providing a framework for

productive and insightful classroom discussions. Although the topicality of *The Translator's* subject matter makes it particularly suited to courses with a political focus, Daoud's story will provide challenging material for courses in literature as well, particularly in those focusing on first-person narrative or the memoir genre.

DISCUSSION AND WRITING

1. Why do you think Daoud begins his memoir with the sentence "I am sure you know how important it can be to get a good phone signal"? (p. 3). Does this beginning tell you anything about the story to come?
2. On page 4, Daoud says that "the government of Sudan . . . would kill me if they caught me bringing in a reporter." Why might the Sudanese government want to prevent reporters from coming into the country?
3. Who are the rebel groups in Sudan, according to Daoud? What factors does he say "[make] the rise of rebel groups very easy"? (p. 6).
4. How does Daoud explain the changing relationship between the Zaghawa and the government on pages 13 and 14?
5. On page 18, Daoud explains that "A camel . . . can be away from its human family or camel family for twenty years and still know them very well when somehow it comes back. Camels are completely loyal and full of love and courage." Why do you think he includes this information in this passage?
6. According to Daoud, what do travelers need to know to survive in the Sahara? Why is travel in the desert so risky? (pp. 19–20).
7. Why is Daoud imprisoned in Egypt? How does he eventually regain his freedom? (pp. 22–27).
8. What effect does looking at his country from the air have on Daoud's thinking? (pp. 28–31).
9. Why does Daoud say that "Everyone knows the family of everyone else among the Zaghawa?" (p. 33).
10. When Daoud sees his sister Halima again, what joke does she make about his name? (p. 39).
11. What does Daoud mean when he says, "All the bright color of the village . . . was now gone"? (p. 42).
12. How do the people of Daoud's village remember their dead? Daoud says that it is necessary, after a time, to remove reminders of the person who has died. Why is that? (pp. 48–49).
13. What is the purpose of a war drum? (pp. 51–52).
14. Why do the wounded village defenders stay behind the women and children as they flee their village? (p. 59).
15. What are "internally displaced persons"? (p. 63). Why do you think Daoud says "my mother and sister became *what the world calls* IDPs"? (emphasis added).
16. According to Daoud, why do people in Darfur usually refrain from giving their babies a name "until several days or even weeks after they are born"? (p. 65).

17. Why does Daoud greet Dr. John with the phrase “Dr. John, I presume?” (p. 69).
18. Of the refugee camp, Daoud writes, “the world’s charity seemed almost invisible here.” What one thing does Daoud specifically say would be helpful to people without homes? (p. 73).
19. Why does Daoud know it will be difficult to find his family members in a refugee camp? (p. 77).
20. What are the differences between camels and donkeys? (pp. 78–79). Why are they so important to families who must travel in the desert?
21. What does the team of genocide investigators conclude about the occurrences in Sudan? Is their decision important? Why? (p. 85).
22. Why does Daoud go to buy beer for Lori and Megan one evening? (p. 90).
23. How does Daoud describe Nicholas Kristof and Ann Curry? (p. 92).
24. How do Daoud, Nick Kristof, and their companions get their vehicle out when it is stuck in the jungle? (p. 98).
25. Why does Daoud laugh when Philip trips and falls onto the unexploded bomb? (p. 105).
26. What do you think Daoud means when he says, “Reporters are so very human, wonderfully so”? (p. 112).
27. How do people in Land Cruisers drive through deep water? (p. 115).
28. What do the refugees think of the new peace agreement between “the government of Sudan and one of the rebel groups”? (p. 120). Why do they feel as they do?
29. Why does Daoud refuse the rebel commander’s offer to be driven back to Chad? (p. 127).
30. Why don’t the young rebel soldiers shoot Ali and Daoud? (pp. 136–37).
31. Why does Daoud agree to speak truthfully to the government commanders if there are African Union troops as witnesses? (pp. 146–47).
32. Why does one of the commanders ask Daoud during the helicopter ride if he and his fellow prisoners have been fed lately? (p. 152).
33. Why does Daoud lie to Paul by telling him that if he agrees to eat, the commanders will let him call his wife back in the United States? (p. 159). Do you think his lie is justifiable?
34. How does Daoud feel when he sees the four U.S. soldiers in the courtroom? (p. 167).
35. What is the misunderstanding between Paul and Daoud in the civilian prison? How is it resolved? (p. 169–171).
36. Why do you think this book ends with “The Universal Declaration of Human Rights”?



SUGGESTED ACTIVITIES

1. Reread the first chapter of the book. In light of the events of the chapter, how would you characterize the rhetorical device used in the novel's first sentence? In a brief essay, describe the function and effect of that sentence. You might wish to consider its tone or its cultural or geographical significances as well as its relevance to the things that happen in the chapter.
2. When Daoud writes of discovering money in a forgotten pocket while in prison, he says, "What happened next was not the first miracle in my life, but it was one of the best" (p. 25). Why do you think he describes the discovery as a miracle? Write an essay in which you either question or defend his description of events. Don't forget that you'll need to define what you mean by "miracle"; you may also wish to support your argument by using examples from your own life or from other books you have read.
3. As he flies home from Egypt, Daoud finds that seeing familiar lands from above is a transformative experience. He writes, "Altitude itself is a powerful thing. When travelers are in space, looking at our small planet from a distance where borders and flags cannot be seen or imagined, this also, I am told, bends one toward a peaceful view" (p. 31). Using Daoud's observations or your own, consider why this might be so. Does this description work metaphorically as well as literally?
4. On page 33, Daoud explains, "Everyone knows the family of everyone else among the Zaghawa. . . . If your town had no television or other things to take you away from visiting all the time, your town could be very large and you would still know something about everyone." What things do you and your family do in your everyday life that keep you from "visiting all the time"? Do you agree with Daoud that television plays an important role in preventing people from knowing each other? Write a short story in which you imagine a day in the life of your family without these distractions. You may write about a day without television specifically, but feel free to consider what your life would be like without other kinds of technology as well, such as computers, telephones, or even electricity.
5. As the quote from question 4 above suggests, family and community relationships are an important theme in *The Translator*. Choose a chapter or scene from the book in which family and/or community play a central role, and write an essay in which you explain its significance. Possible topics include: Daoud's relationship with a member or members of his own family; the effects of violence or relocation on a particular family; conflict within families caused by divided loyalties or political pressures; and the impact of political strife on children and young adults in Darfur.
6. Although it is forbidden by the government, Daoud writes that, while in the refugee camps in Chad, it was "morally necessary" for him to say that he was from Chad in order to work as a translator (p. 68). Reread the passages in which he discusses this decision. Do you agree with his choice? In a short persuasive essay, explain your position, taking care to support your argument with appropriate evidence.
7. In the Appendix that follows *The Translator*, Daoud writes, "even though some people think Darfur is a simple genocide, it is important to know that it is not. It is a complicated genocide" (p. 192). What does he mean by this statement? Reread the Appendix, as well as the section in chapter 2 (pp. 11-14) in which Daoud gives a brief explanation of the conflict between the non-Arab Africans and the Sudanese government, and write an essay that addresses Daoud's claim. You will need to discuss factors such as history, ethnicity, geography, and religion in your response, but you may also wish to focus more extensively on one aspect of the conflict that you find particularly important, in

SUGGESTED ACTIVITIES (continued)

order to explain how it relates to the situation as a whole. Use examples from the book or other sources to support your argument.

8. Daoud writes that “Almost every person, at least in the north half of Sudan and in most of Darfur, is Muslim, so there are no religious differences [between Arabs and indigenous Africans]” (p.

189). Yet, Daoud explains on pages 186-188, religion has been an important factor in the development of the situation in Darfur. In a brief essay, explain the role religion has played in Sudan’s recent history, using appropriate research to strengthen your position.

VOCABULARY

genocide, *n.* –the deliberate and systematic destruction of a racial, political, or cultural group

indigenous, *adj.* –produced, growing, or living naturally in a particular region

NGO, *n.* –acronym for “nongovernmental organization”

RPG, *n.* –acronym for “rocket-propelled grenade”

convoy, *n.* –a group of moving vehicles

acacia, *n.* –any of numerous leguminous trees or shrubs with round white or yellow flower clusters and often fernlike leaves

**definitions above (excepting those for “NGO” and “RPG”) are taken from The Merriam-Webster Dictionary, 1997 edition*

BEYOND THE BOOK

1. Daoud Hari prefaces his memoir by briefly describing the location and geography of the Darfur region (p. ix). With your class, locate the region on a world map. What information does this map supply? Are there important features of the region that are not shown? Now have each student create their own map of Sudan, using materials of their choice. You may wish to distribute printed outlines of the country or have students draw their own. It may be helpful for students to refer to an encyclopedia or other maps of various kinds as they choose which aspects of Darfur their own maps will represent.
2. In the Appendix, Daoud writes that “Arabs and indigenous Africans have gotten along for thousands of years in Sudan. . . . But the drumbeat of Arab superiority began separating the hearts of the

Arabs from their indigenous African neighbors” (p. 189). Ask your students, individually or in small groups, to find and research another twentieth-century conflict in which peaceful coexistence gave way to violence or war. What were/are the factors in the change? Are the problems economic, religious, and/or cultural? With the class, discuss each conflict. Are there similarities between them? What are the important differences?

3. Reread the section on pages 18-20 in which Daoud describes the Sahara desert. What facts about the desert do your students find most striking? Most surprising? Divide students into small groups and ask them to create short reports for the class describing various aspects of the region-geographic, cultural, and historical-according to their interests. Students should research their topics and

BEYOND THE BOOK (continued)

- present their findings to the class. They may wish to create visual aids such as posters or charts to assist them in their presentations.
4. In the Appendix, the first fact Daoud provides about Darfur has to do with Sudan's status as a former colony of the British Empire: "When the British left Sudan in 1956 they set it up with a small Arab minority government ruling over a mostly non-Arab African population" (p. 185). Ask your class to consider why he begins with this piece of information. What were the repercussions of this arrangement? Was this situation unique to Sudan? Discuss the history of colonial expansion in Africa with the class. How have the histories of nations other than Sudan been shaped by the end of colonial rule?
 5. Over the course of the narrative, Daoud serves as a translator for many journalists and reporters who are working to bring stories from Darfur to people around the world. What other stories need to be told? With your class, look at a variety of newspaper clippings and television programs. How is the news presented in each format? Ask students to choose a topic of importance to your school, community, or the world at large, and write their own news story to explain the issue to others. They may choose to write a newspaper article or editorial, or create a script for a television broadcast or documentary. Each student should present his or her story to the class; the students may wish to compile their stories into a newsletter or multimedia presentation to share with other classes.

ABOUT THIS GUIDE

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About this Guide

Recognizing that the book, *The Translator: A Tribesman's Memoir of Darfur* is an emotionally stirring resource helping us to better understand the crisis that it taking place in the Darfur region of Sudan, this curriculum guide is offered as a method prepare students to understand their relationship to the issue and potentially lead to actions where students can make a positive difference in the world through service-learning.

Building A Base of Knowledge

Complicated issues require preparation before action. Unbiased, accurate background information is the foundation of critical thinking, decision-making, and implementation of any action plan. Additionally, it is important that students are able to understand issues from multiple perspectives. This guide will walk students through the process of building a base of knowledge on one of the biggest stories of our time, the crisis in Darfur.

TALKING ABOUT TRAUMA

By choosing to use this book, you likely have determined that high school age students should not be shielded from some of the hard realities of genocide. Older teenagers can learn from the moral complexities of the Darfur conflict and may want to talk about traumatic scenes found in *The Translator*. Helping students understand the framework of the conflict is an important way for learners to make sense of some of the difficult events in this book.

Grappling with the stories of torture, rape and death will affect individual students in different ways dependent upon their life experiences and background. Some youth may be refugees and carry their own traumatic memories of war. Others may have been victims of violence or abuse. Please review the list on the following page of suggested **DO's** and **DO NOT's** prior to leading classroom discussions that include scenes of trauma.

DO

- Do complete the pre-reflection questions for the teacher and the student.
- Do be aware that some teenagers may be very sensitive to these topics due to their personal history.
- Do prepare your students by telling them factual information about the Darfur conflict. Facts shared before they start the book can help prepare students. Explain that this book is a memoir and does contain some disturbing scenes.
- Do recognize why you feel this is an important book for students to read. What are your educational goals for this resource?
- Do encourage writing exercises, reflective journaling, and student intentions to make a positive difference in the world where ever they see injustice.

DO NOT

- Don't require a student to participate in a classroom discussion about traumatic events or to read aloud from the book.
- Don't ignore the traumatic scenes during discussions. Students will respond to the way you react to the book. You may find it best to send the message that they are capable of dealing with tough situations.
- Don't dwell on sad stories without connecting those scenes with the greater context of Daoud's story and the Darfur conflict.
- Don't get scared off by the complexities of the conflict or the intensity of the scenes! You may be surprised at how capable your students are in rising to the challenge.
- Don't allow students to become passive or cynical towards injustice or the suffering of others.

REFLECTION IN THE LEARNING ENVIRONMENT:

Reflection is the use of critical thinking skills to prepare and then cement learning.

Reflection allows students to embed learning, as it is the time the brain needs to increase the associations and patterns formed during a learning episode.

Some Suggested Pre Reflection Questions for the Teacher to Choose From:

1. Why is *The Translator* an important book and worth bringing into your classroom?
2. What are your greatest hopes in teaching a book about Darfur? Greatest fears?
3. Identify resources specific to your school where students can go for help if they experience trouble with the book.
4. Why is it important to learn about tragic things that happen around the world?
5. How can we keep from becoming cynical or passive to other's suffering? What are some of the emotions you felt when you read this book?
6. Why have you chosen this book as a resource for young people to understand issues in Darfur/ the world/ themselves?
7. Go to the following website and read the article attached:
http://www.nylc.org/rc_downloaddetail.cfm?emoid=14:159&si=2
Young People as a Global Force for Change by Carol Bellamy, former UNICEF Executive Director.
8. Should students decide that this book is a call to action, are you interested in making connections between your curricular goals and their desire to make a difference?
9. Where in the school's learner outcomes are there obvious connections to this book?

Some Suggested Pre Reflection Questions for the Student to Choose From:

1. Recall a difficult time in your life. Who were the people that helped you get through it?
2. If things you learn during this unit on Darfur upset you, list three people you can talk to about it.
3. Why is it important to learn about tragic things that happen around the world?
4. How can we keep from becoming cynical or passive to other's suffering? Name a person you admire and identify three of their qualities that leads you to respect them.
5. What makes for a good neighbor?
6. How would you define justice?
7. If what you were learning in school could be used to make a difference in the world, would you? Why?
8. Imagine you and another student are arguing in a class. The teacher was out of the room at that moment but now comes in to find you two yelling, accusing, and generally pretty angry. The teacher tells you that it is not important to understand why you are yelling, who did what, you simply just must stop and get along. Would that strategy work? Would it seem fair to you?

CLASSROOM ACTIVITIES:

- KNLQ:** **Know** (What do I now know about the crisis in Darfur?)
Need to know (What do I need to know about the crisis in Darfur?)
And finally . . .
Learn (What have I learned about the crisis in Darfur?)
Questions (What questions do I now have regarding what is happening in Darfur?)

What do I now KNOW about Darfur?	What do I NEED TO KNOW about Darfur?	What I have I LEARNED about Darfur?	What new QUESTIONS do I have about Darfur?

Question Prompts for KNLQ Chart:

Use these guiding questions to facilitate classroom discussion around what students know before, during and after reading the book. Special note should be made documenting what they will need to know to develop a personal action plan. Students could address the topics that are “Need to Know” through group research and classroom presentations.

Linking to Prior Knowledge

Divide students into groups of three or four, and have students choose from of the following review topics: Africa, Sudan, Darfur, genocide, global citizenship, The United Nations, active citizenship. Have them list as many problem or issue statements as they can, related to what they have learned. For example: “How do American students make contact with those involved in solving the crisis in Darfur?”

Hang onto these lists, as they will later help the students develop service-learning projects.

Guiding Questions During Reading:

- A.** Where is Darfur?
- B.** What is daily life like in Darfur?
 - a.** Work, Family, Food and water, Education, Religion, Entertainment?
- C.** How does daily life in Darfur compare to my own experience?

Questions for Follow Up After Reading:

- A.** What is the history of the people in this region/Sudan?
 - a.** Is this an ethnically diverse country?

- b.** Is ethnicity important in this region/country/crisis?

- c.** How were national borders created?

- d.** Is the crisis in Darfur a part of a larger historical problem?

- B.** Is this an act of genocide in Darfur? How do we know?

- C.** What does it mean to be a refugee?

- D.** How is this crisis connected to other countries or regions of the world?

- E.** How is this crisis connected to the United States?

- F.** Who are the key stakeholders in this crisis?

- G.** What are possible solutions to the crisis in Darfur?

Additionally . . .

An on-line document could be created through a wiki program where information is publicly shared, revised, and peer reviewed to create a common base of knowledge that is capable of reaching beyond the knowledge of any one researcher.

MYSELF AS CITIZEN :



John Donne and My Connections as Citizen of the World

What skills or interests can you bring to the public issue of Darfur?

What is your own self-interest regarding this issue?

Read the following quote and explain what it means in your own words:

No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less. . . . any man's death diminishes me, because I am involved in Mankind . . .

Perchance he for whom this bell tolls, may be so ill, as that he knows not it tolls for him; and perchance I may think myself so much better than I am, as that they who are about me...may have caused it to toll for me...and therefore never send to know for whom the bell tolls; it tolls for thee.

John Donne

Excerpts from Meditation XVII from
Devotions Upon Emergent Occasions

YOUR SUMMARY

What impact does it have on the world if genocide goes unresolved for those who live locally or for those who live in some other distant part of the world?

A REFLECTIVE LEADER

Reflective leaders are those who have the courage to do things they aren't sure they can do.

The emphasis is on the doing or action with others. You cannot be a leader working alone.

Without reflection, we can get busy doing things and lose track of our priorities; we end up spending time on less essential activities. We might then diminish the work as well as our own learning from the experience.

Reflection Moment For Students:

Find a quote that expresses your idea of a great leader, one who acts with courage, knowledge, and focus. Put that quote into a poem or song.

Create a picture of a great leader to go along with your quote.

JOINING THE DISCUSSION:

Once a student has an adequate base of knowledge and a personally developed sense of connection to the issue they are prepared for an informed exploration of avenues of action with others. It is important for students to seek to communicate with the concentric circles of people between self and the issue. Important levels of communication include classmates, teachers, loved ones, friends, mentors, agencies working to address the crisis, (groups like SaveDarfur, etc.) and various levels of direct stakeholders in the issue. As students share their knowledge, thoughts and ideas with others they will continue to solidify their ideas for an action plan. Students may find that with each ring where they discover a contact, that contact may provide information identifying a contact on an inner ring.

1. Insert your name on the ring of the circle that best describes your knowledge, self-interest, and connection to the crisis in Darfur. If the inner ring is a villager from Darfur and the outer ring is a person who has some vague awareness of the crisis in Darfur, where do you now see yourself?
2. Fill the rings of this circle with the names of as many

contacts (people, organizations, etc) as you can think of, trying to find at least one contact for each of the concentric circles. (You may find that it becomes more difficult to identify people who are close to the crisis or to identify people who are empowered to make decisions that impact the crisis.)

3. Ask yourself, "Why is it important to reach a contact as close to the center as possible?"

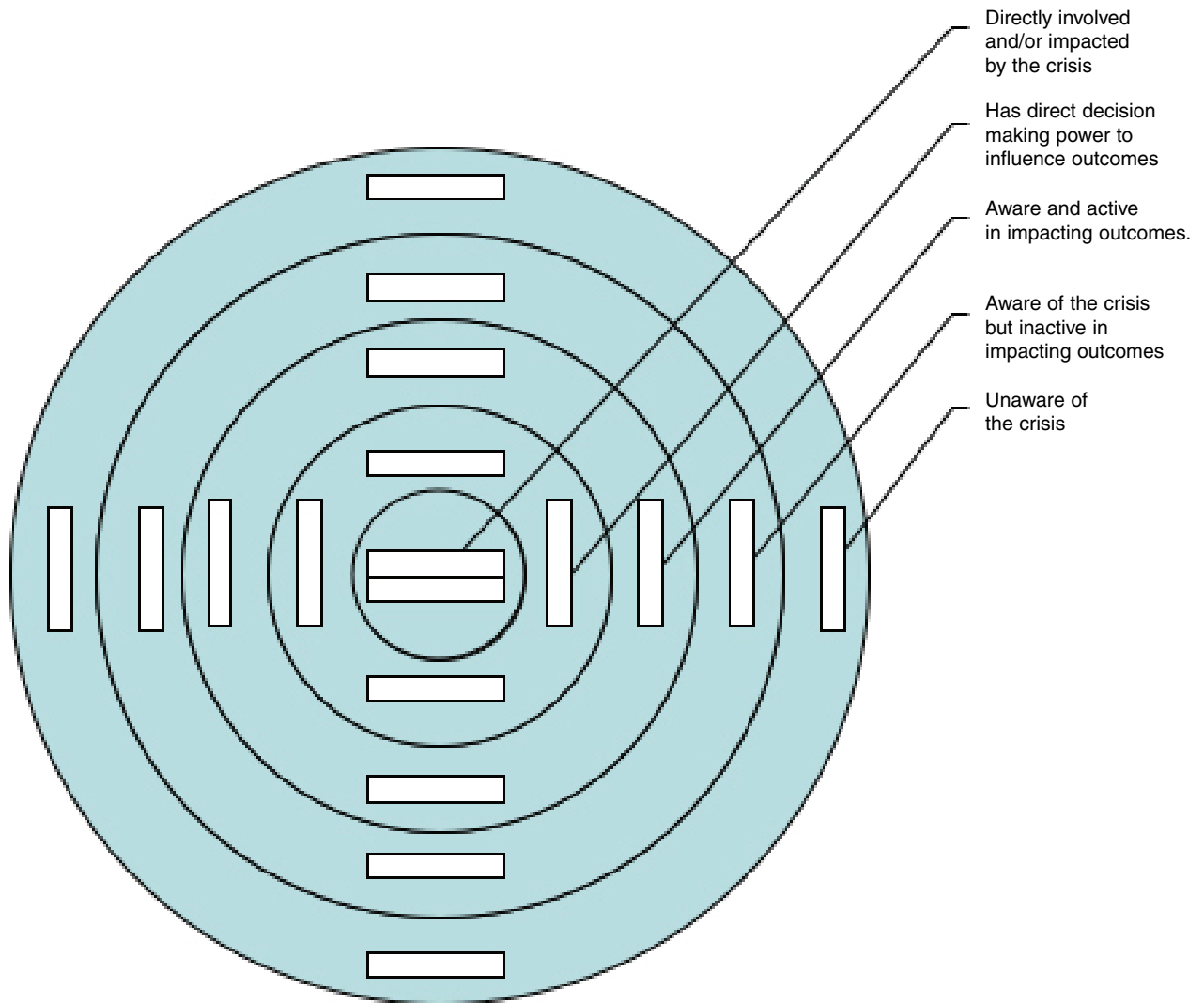
In the process of completing the diagram remember to think of classmates, teachers, loved ones, friends, family, mentors, agencies working to address the crisis and various levels of stakeholders in the issue. As you place the names on the circle you should begin to see a network of people you are connected to with whom you can join a discussion on the crisis in Darfur.

Interview three levels of connection to the issue. What differences do you see in their understanding of the issue? What common responses do you find?

Interviewing the various layers of contact you may discover what transcends, what is seen as connecting to concepts of justice

JOINING THE DISCUSSION WORKSHEET

Identifying the concentric circles of people between and around 'yourself' and the crisis in Darfur



What is the relationship between appropriate action and the degree of stakeholder?
Why would a person have different rights and obligations than does someone on the outer rings of the diagram?

Reflection Moment For Students:

How do we engage core stakeholders on the issue of Darfur?
Has Daoud given us ideas on what needs doing?

Review: What skills, knowledge interests, connections, and/or resources can I bring to this issue?

SERVICE-LEARNING

This section is a guide for student action through a service-learning experience.

The previous sections will have prepared students for the experience by building a base of knowledge of themselves as citizen and events taking place in the Darfur region of Sudan. In this part of the project, effective service-learning practices infused into the students' project will increase the quality of the experience.

Service-Learning and Related Concepts

At this point, it is optimal to introduce the concept of service-learning. You may want to begin by simply querying what students believe service-learning is. It is often helpful to get them to focus on the hyphen in the term. Why are the concepts linked? What might that imply about the concept that would be different without the hyphen? What concepts would be similar to service-learning?

What would be their key differences? Consider listing the following related terms for students to read and discuss:

SERVICE: Notions of service vary across ethnic groups and cultures, but all refer to helping without asking for payment. Effective service-learning practice supports a basic understanding of the cultural contexts of service.

VOLUNTEERISM refers to the act of freely choosing to perform some service or good work without pay—usually with such charitable institutions or community agencies as scouting, 4-H, church, or youth groups. It differs from service-learning in that it is not explicitly linked with learning objectives.

COMMUNITY SERVICE is often a form of volunteerism, but it can also have a punitive meaning in the context of the judicial system. It is done within a defined community, which could be a classroom, school, town, or city. Again, it does not typically have any intentional tie to learning; the emphasis is strictly on service.

COMMUNITY-BASED LEARNING is a term used for any learning experience that occurs in the commu-

nity. Common forms of community-based learning are project-based learning, field trips, internships, and apprenticeships, which offer important experiences for students to master skills within a real-life setting, but have no formal service dimension.

SERVICE-LEARNING, former U.S. Senator and astronaut John Glenn describes service-learning as “academics in action.”

For example:

- Cleaning up a river is **service**.
- Sitting in a science classroom, looking at water samples under a microscope is **learning**.
- Students taking samples from local water sources, analyzing them, documenting the results, and presenting scientific findings to the local pollution control agency for suggested action is **service-learning**.

Service-learning is not just passively sitting in a classroom; it is taking the content learned in the classroom and applying it to real-world problems.

Service-learning is a method of teaching that enriches learning by engaging students in meaningful service to their schools and communities through integration of the experience with established curricula or learning objectives. It is a form of active learning that values critical thinking and problem-solving. It also is a community development model where real issues such as global crisis and concern such as the events in Darfur are addressed.

Service-learning is a youth development model that embraces young people as community resources. It views all people as citizens with capacity—regardless of age. Hence, in most school settings there would less likely be a service-learning class than a service-learning teaching approach, much like other learning delivery styles (such as lectures or labs).

Research shows that when service-learning is effectively implemented, students gain in measures of academic achievement, school engagement, character, and citizenship.

(Growing to Greatness: The State of Service-Learning 2004 Report, NYLC, March 2004)

Reflection Moment For Teacher:

If the book, *The Translator*, and Mr. Hari's efforts are understood as a call to action, how might this influence how I use my own learning environment to support meaningful and active citizenship?

What questions do I have that I want answered regarding service-learning?

Please feel free to visit, www.nylc.org for additional resources and information on the topic of service-learning.

Are my students interested and ready for action to address the crisis in Darfur?

If no, what yet needs to take place?

If yes, how do I want to support them?

PRINCIPLES OF EFFECTIVE PRACTICE FOR K-12 SERVICE-LEARNING

Note: This material may be more helpful to teachers than to students, depending on the interests and capacity of the students.

In 2007, the following research-based Principles of Effective Practice were adopted by a group of service-learning experts. Within the year, they are expected to be codified as national standards for service-learning.

CURRICULUM INTEGRATION: Practitioners integrate service-learning with content standards in disciplinary and/or interdisciplinary contexts, enriching student cognitive, civic, social-emotional, and personal development.

COGNITIVELY CHALLENGING REFLECTION: Service-learning practitioners engage youth in ongoing reflection that is cognitively challenging and uses multiple methods requiring critical and creative thinking to achieve intended academic, civic and social outcomes.

YOUTH VOICE: Service-learning practitioners will integrate the ideas, actions, and leadership of young people into each stage of the service-learning experience, empowering them to contribute to and shape society.

DIVERSITY: Service-learning intentionally addresses diversity to develop respect for all learners and engage

them through a range of activities, contents, and competencies to prepare students for global citizenship.

MEANINGFUL SERVICE: Projects address identified community needs; engage students as active learners, problem solvers and citizens; and result in valued outcomes for young people and community.

PROCESS IMPROVEMENT: Service-learning practitioners collect, analyze, and use evidence to review processes and progress to improve, enrich, and sustain the quality of service-learning practices.

INTENSITY/DURATION: The service-learning practitioner ensures that service and learning experiences are of sufficient intensity and duration to address community needs and achieve desired student social, academic, and civic outcomes.

RECIPROCAL PARTNERSHIPS: Effective service-learning partnerships are reciprocal and feature active involvement and mutual recognition of strengths and resources to assure an effective response to agreed upon community need and to support student learning.

Results of the Service-Learning Standards-Setting
Professional Judgment Group Meeting,
June 5–6, 2007, Denver, Colo.