



# JUST VISITING?

USING CATHOLIC SOCIAL TEACHING TO INFORM REFLECTIVE PRACTICE IN SCHOOL IMMERSIONS.



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Interactive and printable PDF including written content, discussion question sheets and links to film clips.

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Mutually beneficial?  
Invited? Imposing?  
Long/short term impact?  
Prepared?  
Equal?



# JUST VISITING?

Observing?  
Learning?  
Changing?  
Why?



USING CATHOLIC SOCIAL TEACHING TO INFORM  
REFLECTIVE PRACTICE IN SCHOOL IMMERSIONS

Caritas Australia works to end poverty, promote justice and uphold dignity because we believe it is a necessary response to the Gospel call of Jesus. This response is central to our faith, and is also central to every Australian Catholic school's identity.

Our response to the complex issues and situations we and our students will face as people of faith, must be rooted in love and a deep respect for human dignity. This service has long been understood an integral aspect of living our faith.

## **How we serve is exceedingly important.**

International non-government organisations who work in the field of international aid and development, like Caritas, are constantly evaluating their approach to development in line with best practice research. We are challenged daily to review how we can continually improve the way that we work to end poverty, promote justice and uphold dignity.

The call to work for justice, in humility and solidarity, energises us to reach towards high standards of practice and a commitment to reflect on this practice.

Now, more than ever, students, teachers and schools are becoming increasingly engaged global citizens through robust global education curriculum in schools. In addition there are many opportunities to travel to communities in developing countries.

For educators, creating service experiences that offer something more than simply providing a helping hand is challenging. The manner in which we undertake these activities impacts on the educational outcomes and goals for our students and schools. It is also paramount to recognise how we honour the dignity of our brothers and sisters around the world who are living in poverty and with whom we stand in solidarity.

JUST VISITING? is a guide developed in the spirit of reflective practice using Catholic Social Teaching principles as a framework. It is an invitation to Australian Catholic School teachers and school leadership teams to join us as we reflect, evaluate and challenge ourselves to achieve best practice in the area of Global Education and student immersion travel.

*"Our first task in approach another people, another culture, another religion is to take off our shoes, as the place we are approaching is holy: else we may find ourselves treading on someone's dreams. More serious still, we may forget that God was there before our arrival."*

Max Warren, Maryknoll 1987.

# HOW TO USE THIS RESOURCE



## Introducing Sister Len and Kath Rosic!

The Caritas Australia Education Team have recorded an informal interview with Sister Leonor Montiel and Kath Rosic.

Sister Len has years of experience hosting groups of teachers, students and other individuals in Cambodia. She shares her vast experience, insight and hopes for increased solidarity in the area of student immersion programs.

Kath Rosic has worked for Caritas Australia for over eight years, establishing and maintaining strong partnerships with church and development networks in Southeast Asia. Kath shares her broad knowledge and understanding to programs and partnerships engaged with communities experiencing poverty. As a mother herself she has a keen awareness of the need to develop critical justice education in young people in Catholic Schools in Australia and brings both these perspectives to share her insight in this interview.

This interview forms the basis of the 'JUST VISITING?' resource. The interview has been segmented into short clips and arranged in modules associated with Principles of Catholic Social Teaching. Along with the clips, content, additional discussion points and reflection questions are provided to support teachers as they design, evaluate or audit their student immersion programs. There are also some quotes from teachers and education officers who have years of experience in leading immersion programs with their students.

These resources are designed to support, enrich and inspire you and your colleagues in your global and local social justice education journey.

This resource can be used as a tool by individuals, at a staff or executive leadership meeting or as a group responsible for the service learning program in your school. You can use this resource in its entirety or select one module to work through as a stimulus and reflection exercise. You may be at the very beginning of journey of envisaging an experience for your school community or at a point of review and reflection.

This is the printable or interactive PDF version of the resource. We have intended to leave blank space for note taking and responses. We have also made each page available to download individually, on the corresponding web pages. This PDF version of the resource accompanies a series of short film clips. You can view all the film clips in our YouTube 'JUST VISITING?' playlist. Transcripts of the discussion can be found in the notes of each clip.

**You can find us online:** [www.caritas.org.au/justvisiting](http://www.caritas.org.au/justvisiting)



[caritasaustralia](https://www.youtube.com/caritasaustralia)



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*This symbol will appear throughout this PDF next to the 'title of the film clip' and denotes a YouTube video hyperlink. The transcript for each film clip has also been included in this document.*

In his first encyclical, 'Deus Caritas Est' (God is love), Pope Benedict XVI's words on social mission offer some guidance to those of us engaged in conducting immersion programs.

Pope Benedict XVI describes the characteristics of someone engaged in a social mission to the poor or vulnerable. He states that in addition to being professionally competent, these workers must:

- be guided by the faith which works through love
- work in harmony with other organisations
- respect what is distinctive about the service which Christ requested of his disciples
- share one's humanity with others- not just skills (a heart which sees #31b, sharing heartfelt concern #31a),
- allow a formation of the heart (#31a)
- be humble
- be people of prayer (#36)



*Caritas Australia adult immersion in Uganda, 2008.*

A global or local student immersion is often designed as part of an educational initiative to teach students about the social mission of the church.

Caritas Australia, as the Catholic aid and development agency of the Catholic Church in Australia, is engaged in the social mission of the church. Reflecting on how we invite Australian Catholics to stand in solidarity with us in this mission, is of great importance. Our ultimate goal - to end poverty, promote justice and uphold dignity - will be undermined if our practise strays from our principles.

It is also of great importance for schools to critically reflect on what kinds of initiatives or organisations with whom they choose to engage and partner. Discussion and reflection should occur regularly about whether they align with the school charism or social mission of the church, whether the initiative develops a justice perspective, supports good development practice and is having a meaningful, positive impact on all involved.

Pope Benedict's words on being a people that work competently, humbly and prayerfully also provide guidance. We are all easily swept into the current of daily practicalities, we learn from others as we go, we carry on doing something if it seems to be working and if the anecdotal feedback is positive. We don't always have the luxury of time to stop and think and pray about every step of our instruction.



This can be particularly true of service learning initiatives such as student immersions that are developed or perhaps even inherited.

The work of Schon (1983) and Dewey (1993) highlights the importance of continuous, reflective practice in professional development:

Reflective practice involves; a committed and active focus on goals, a continuous cycle of monitoring, evaluating and re-visiting practice, open minded and responsive attitudes, the capacity to re-frame practice in light of evidence and reflection, dialogue with other colleagues and external networks and the capacity to adapt, defend or challenge existing practice.

*"If you have come to help me, you are wasting your time. If you have come because your liberation is bound up with mine, then let us work together."*

Words used by Lilla Watson a Gangulu woman, Aboriginal elder, activist and educator from Queensland, Australia.

A lack of pedagogical reflection can result in the adoption, repetition and implementation of practice that drifts from the original philosophy and mission.

However, taking a reflective practice approach to student immersions can enhance our capacity to participate and understand the social mission of the church. We will consider some of the Catholic Social Teaching Principles as a basis for a design, evaluation or audit framework for a school partnership or student immersion program.

### BEGINNING THE REFLECTIVE PROCESS

At this point, we recommend that you decide how you might move through the content in this resource.

Are you reading through this alone or as a group?

You might find it useful to have somewhere to note down thoughts, discussion points and questions as you proceed.

### DISCUSS

It may be useful for each person participating in this reflective process to consider and share with each other some thoughts and responses on the following questions:

- How valuable do I expect this process to be?
- What risks am I willing to take?
- What biases do I have?
- How willing am I to take on or consider an opposing point of view?

He has showed you, O man,  
what is good; and what  
does the Lord require of  
you but to do justice,  
to love kindness,  
and to walk humbly  
with your God?  
Micah 6:8



# SCHOOL PARTNERSHIPS AND IMMERSIONS: AN OVERVIEW



Global social justice education can take the form of integration into existing school curriculum areas, for example;

- a global food justice Geography unit
- a FairTrade component in an Economics Unit
- a whole school unit developed around Catholic Social Teaching principles
- the use of case studies such as the Project Compassion stories texts or films in English or Religious Education.



These curriculum components may also include taking action such as: whole school fundraising initiatives for an agency such as Caritas Australia; new school initiatives such as environmental activities; or outreach in the local community.

The Australian Curriculum and contemporary pedagogical discussions have placed increasing importance on the global dimensions in the curriculum. The Melbourne Declaration on Educational Goals for Young Australians (MCEETYA 2008) recognises the fundamental role that education plays in building a society that is 'cohesive and culturally diverse' (MCEETYA, p. 4).

Many schools have developed rich and creative ways to build cross cultural understanding, integrate sustainability and instil a sense of global citizenship. In recent years, partnerships with schools in developing countries or economically poorer countries have grown significantly.

School partnerships can take the form of:

- Curriculum partnerships: For example, a school in Australia links up with a school in an economically poorer country to collaboratively devise a unit of work that both schools complete.
- Twinning - Corresponding with and or visiting a school in a partner country.



Immersion travel experiences have also emerged as an increasingly popular service learning activity within schools, as gap year alternatives as well as in mainstream travel in the form of 'voluntourism'.

This usually involves groups or individuals travelling to visit a community in an economically poorer country. These trips often incorporate a service activity in the host community such as delivering gifts in kind, painting buildings, teaching or building.

Both school partnerships and travel immersions have the potential to be life changing, educative experiences that equip students to respond to complex situations in a manner that upholds the dignity of our brothers and sisters around the world. A school partnership and travel immersion experience can awaken students to their global citizenship, and help instigate the life long process of understanding the complex issues of poverty and development.

Both these forms may include an aspect of direct fundraising for the partner school or community.

Yet a positive, mutually beneficial outcome is not guaranteed by an immersion experience or partnership. Nor is it achieved without its challenges. Through this guide, we invite you to join us in a reflective process to recognize these challenges and to harness and enhance the potential for positive outcomes and above all ensure that our responses to global poverty limits our negative impact.

Many Catholic Schools have long been exploring the positive potential of service learning by developing their own programs.

Service learning has been defined as:

- A method of teaching/learning that challenges students to identify, research, propose, and implement solutions to real needs in their school or community as part of their curriculum' (KIDS Consortium 2003, p.1 in GILLEY ).
- A pedagogy which involves academic study linked to community service through assignments that require some sort of structured reflection so that each reinforces the other, with the benefits far exceeding those of service or learning by themselves (Elwell 2001, p. 47 in Gilley).
- Experiential education approach based on reciprocal learning- service learning occurs only when the providers and recipients of service benefit from the activities (Sigmon, 1979).

**DISCUSS:** How is your school partnership or travel immersion experience conceptualized alongside these definitions? How does a local or global immersion fit as a strategy to achieve your aims?

This guide focuses on student immersions that may involve a service activity in an economically poorer community.

It is important to define the motivation and expected outcomes of the student immersion, especially in partnership with the host community.

*Is the motivation specific academic outcomes?*

*Is the motivation cross-cultural learning?*

*Is the motivation faith formation?*

*Is the motivation 'helping the poor?'*

Furco (1996) states that in contemporary practice, the main beneficiary of a service activity is the student themselves.

**DISCUSS:** Do you agree or disagree with Furco's assertion? Why or why not?  
What may be a problem with this definition in light of the Christian call to serve others?

"I grew up in Alice Springs, so it was interesting taking a group of students to be 'tourists' in a place that was my home. I saw the same thing but with different eyes. I realised that without proper preparation our students wouldn't be clear about why they came here. Most would think they come here to help. But I don't believe the Arrernte people need help- they are a self sufficient community. It is more about what Lilla Watson says, about how 'our liberation being bound together'. Immersions are essentially about relationships. We have to look at the reality and ensure that it is not poverty tourism".

**Darcie, Secondary School Teacher**



The 'See, Judge, Act' social analysis approach which facilitates 'formation through action' can be a helpful guide for service learning and immersions in the Catholic school context:



*Caritas Australia adult immersion in the Philippines, 2014.*

**SEE:** Participants discover a reality of a particular situation.

**JUDGE:** Having been provided information from the social enquiry, the participants evaluate what they have discovered; then they weigh it up in the light of their reflection on the Gospels.

**ACT:** After making their judgment, the group plans some action that they can carry out either as a group or as individuals in the coming weeks. This method requires that members gather information about human experiences prior to a discussion on the scriptures. Then, starting from experience and enlightened by the wisdom of the Gospels, they make judgments about the situation before deciding on some social action.

The following four steps within the See-Judge-Act framework can assist in visualizing a beneficial student learning journey:

**Step 1:** Involvement- How am I connected to this injustice?

**Step 2:** Exploration- What can we learn about this injustice?

**Step 3:** Reflection- What does your faith say about this injustice?

**Step 4:** Action- What can we do about this injustice?

*Adapted from Catholic Relief Services*

The educational and faith formation potential of a student immersion can be captured if the focus is to teach students that compassion, solidarity and human dignity crosses all geo-political borders. To experience communion with a brother or sister and be awakened to our common humanity is a powerful and valuable experience. To celebrate and learn how together, we can all build a better world and work towards the common good are significant educational and faith formation outcomes in themselves.

**It is paramount, in light of our Christian call to "love others as we love ourselves" that student immersions be mutually beneficial; for both those being visited and those visiting.**

"It is vital that participants journey with the intention of sharing the stories of those they encounter (at all levels of society). Those that go with the intention of giving (even rescuing) needy people will be disappointed. Those that go as tourists will also feel incomplete. I will remember the comment of one young person I travelled with who remarked 'I can never just look at the streetscape or the front of buildings any more. I will always be looking down alleys and laneways for what lies behind.'"

**David, Catholic Education Officer Sandhurst.**



## The Challenges of student immersions.'



WATCH THE FILM CLIP/READ THE TRANSCRIPT AND DISCUSS:

### TRANSCRIPT

**Melissa:** I am interested to know what you think are some of the challenges that you have seen in your experience with people visiting programs Kath.

**Kath:** "I think some of the challenges that we face are that people actually want to be able to see where their money goes. They want to know that one day, when they donate to Caritas Australia or through Project Compassion that they may get an opportunity to actually see how the funds impact on the lives of the most marginalized. Often we're very protective of our programs and we are very protective of the families and communities that we help because when people want to come and visit, sometimes it can be very much like poverty tourism and we really need to uphold the dignity of everyone that we work with.

There are quite a lot of young people who are involved with social justice issues- they learn about it all in schools and it's (travel immersion) a wonderful opportunity for people to be able to see what is happening on the ground in countries. We live in a very developed world here and our environment is very different. And it is very confronting to go to some of the villages and visit some of the participants that are in our projects.

There needs to be significant education around groups that need to go and visit. We also have to think about protection issues- who are we sending? What is the purpose of the visit? How can we ensure the protection and make sure that any risks are minimized? And we need to go through the process of how we can mitigate all those risks."

From what Kath discussed:

*What did you already know?*

*What challenged you?*

*What questions do you have?*

*Kath mentions that people want to visit communities to see the impact of their donations. Discuss your motivations and purpose for a student immersion.*



## The Challenges of student immersions.'



WATCH THE FILM CLIP/READ THE TRANSCRIPT AND DISCUSS:

Kath mentions 'Poverty Tourism'. This can be defined as visits to impoverished areas with limited or no engagement with the people in those communities.

*How might poverty tourism not uphold the dignity of the people in those communities?*

*How are you preparing teachers to take students to what might be confronting situations?*

*How have you considered child protection?*

*What is the selection process for those going on the immersion trip?*

*How have you considered risk minimization?*

There may be many benefits to be gained from developing a school partnership and conducting a student immersion if:

- Catholic Social Teaching principles are adhered to,
- there is the time and investment available to sustain and monitor the program, and
- the arrangement is mutually beneficial.

Some potential benefits of a student immersion include:

- cultivating an openness to new thinking and ideas
- inspiring a desire for positive change, locally and globally.
- developing self-awareness
- developing respect for others
- developing skills of inquiry and critical thinking, and the ability to apply these to local and global issues
- developing the ability to communicate in different ways and settings
- developing an appreciation of diversity
- deepening a sense of injustice and a commitment to tackling it
- fostering an understanding of how local and global are interconnected, and of the impacts that actions have at both levels.



While local or global student immersions can develop social justice and cross cultural awareness, they are not necessarily an action that achieve the above.



**WATCH THE FILM CLIP/READ THE TRANSCRIPT AND DISCUSS:**

TRANSCRIPT

**Sister Len:** There is a great learning both from those that are visited and visiting- The great learning is the cross cultural meeting- the cross generational meeting- I don't think you should do it very often- once in a while and with great thought on the expense, the returns, the return on investment, (but) it's not just financial side- you (need to) consider the entirety- the effect on the children- the effect on our children, the environment- before you make that decision. **Additional note:** It may not need to be 15 kids a once. It's hard to have 15 kids plus five teachers going into a home. It can be in a year, 1 or 2 (students)- but there are creative ways of doing it with less impact. We need to have less negative impact and more positive impact, not just on you, but your folk, and the whole environment.

*What learning potential can you see for your students and the community you are visiting?*

*What 'cross cultural, cross generational' learning potential can you see?*

*Do the benefits outweigh the financial and human resource expense?*

*What impact might the visit have on the host community?*

Without adequate preparation and human resources, student immersions also run many risks, such as:



- closing minds instead of opening them
- promoting pity and sympathy for those in the economically poorer country, rather than empathy with our one human family
- highlighting differences, with too little recognition of a common humanity
- reinforcing stereotypes
- cultivating paternalistic attitudes and feelings of superiority
- failing to examine local, national or global issues of inequality and injustice.
- Where a service component occurs, such as building of structures, local labour may be displaced.
- When there are gifts in kind brought from the wealthier country, for example stationery or clothing that could be purchased within the local economy, the opportunity to support small local business and highlight the role of employment in sustaining a livelihood may be missed.
- Where there is a financial component it can encourage a dependent relationship that is limited in its nature and does not take into account the broader context of the local communities funding or government support structures. It may also highlight inequality between schools and foster an equal power relationship.

**CONSIDER AND DISCUSS THE FOLLOWING STATEMENT:**

*“If you come back from an immersion trip and your main conclusion is ‘I am so thankful for what I have, because they have so little’ you have missed the whole point”.*

*Do you agree or disagree? Why?*

*What might be a more valuable conclusion?*

*What do you hope is students ‘take away’ from their experience?*

*How will you design the program to facilitate valuable learnings?*

The international non-government sector has over time, deeply impacted public understandings of aid and development and how we can and should respond to it. Many methods, initiatives and opportunities have been created to engage the public in the fight against global poverty. Like every other sector, international aid and development agencies have had their share of highs and lows.

There is growing recognition within the non-government sector, as well as mainstream discourse that the traditional ways of thinking about 'those in need' as passive recipients of aid from foreign and powerful givers is no longer effective or appropriate. That is, if our aim is to indeed end poverty, uphold dignity and promote justice.

Many initiatives and methods have been rethought, modified and improved. There has been extensive commentary on the impact of short term solutions that do not address root causes of poverty or recognise or uphold the Catholic Social Teaching principles of Participation- that every person has the agency, right and responsibility to create and drive their own change. Or Subsidiarity- that people have a right to participate in the decision making that affects them.

It is important to consider how global school partnerships or immersion experiences prepare students to process and respond to complex situations of poverty, as people of faith.

Over simplifying the causes of and solutions to poverty does little to uphold the dignity or promote justice of our brothers and sisters experiencing it. Developing robust understanding and critical thinking capacity to grapple with the underlying causes of poverty enables people of all ages to stand up and to respond more effectively.

Robust global justice education, adequately prepared teachers and facilitators and strong partnerships with aid and development agencies that align with your faith and principles can be a valuable foundation on which to foster justice minded students.



## PRE-TRIP PREPARATION PROGRAM

It is important to situate the immersion experience within a broader education program that critically considers the context and purpose of the visit. An understanding of the importance of an integrated approach to community development is useful to frame what students and teachers might see, learn or experience during a student immersion.

In addition, it is necessary to consider the historical context of the community you will visit. Understanding more about the history of the country, their relationships with foreign powers or the role of the church and missions in that area are not only valuable learning for students but help them develop critical thinking skills and contextualize the immediate poverty or situations that they will witness.

This understanding can be developed through detailed and focused preparation. Many schools who have over many years developed their immersion program have found that thorough learning through a pre-immersion program has made a significant difference to the learning outcomes for students.

*"The aims for our immersion have developed and been clarified over time. At the end of our immersion program, which includes a 10 week preparation course and a post immersion reflection program, I feel confident that our students know that the aim of it was not to "help the poor" but to listen and learn, to develop a greater commitment to reconciliation and friendship with the community. The comprehensive pre and post learning program has had a significant impact on this outcome."*

**Darcie, Secondary School Teacher**

WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS

TRANSCRIPT

**Melissa:** What might you say to a school or a principal who is thinking about taking some students to visit Cambodia or any other program?

**Sister Len:** Preparation I think, is needed. A whole lot of preparation. It's a thin line between poverty tourism and voluntourism and real immersion, real learnings. So I think we need to prepare- the schools, the principals need to prepare their kids, first to know that they are learning. It's a mutual learning. It's a reaching out, it's not just an outreach. They are not doing an "outreach" to the "poor" community. It's a reaching out (to each other)- both the poor community and you- are learning from this.

**Kath:** The adult immersions that we run that have 30 hours face to face, I think that is preparation that that is a really great way to be able to prepare. People need to be prepared before they hop on a plane and go and visit a community and learning about development and social justice is really important and that needs to be a first step. A visit really needs to be secondary.

**Sister Len:** The education happens both ways. You prepare your people, fundraisers, and we need to educate our people too and to receive you with dignity- our dignity as well as your dignity.

*"Preparation is needed."*

*How much time and resources are you willing and able to invest in the preparation of teachers and students to learn about poverty aid and development?*

*"It is a thin line between poverty tourism, voluntourism and real immersion, real learning."*

*How is the student immersion you are conducting ensuring it is not exploitative or encouraging a simple observation or 'tour' of poverty?*

*It is a "mutual learning and a reaching out"*

*How are you preparing your teachers and students to know that the immersion is a mutual learning experience, a reaching out to each other, not an "out reach to a poor community"?*



 'Preparing for a student immersion.'

WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

*How are you preparing students to uphold the dignity of others?*

*How is the mutual learning prioritised over the doing and activities?*

*How is the learning emphasised and the visit made a secondary priority?*

Kath mentions the “adult immersion courses that have 30 hours face to face” Caritas Australia runs 30 hour courses that includes coursework about about social justice, poverty, aid and development, Catholic Social teaching, Charity and Justice and other topics as a pre-requisite to any visit to a community. The visit does not involve any service activity.

**Here are some ideas for preparation courses:**

- Begin a routine of prayer through community gatherings and celebrations for the host region or country and for those attending.
- Orient participants to life in the region or country and to relevant human development issues of the host community. If a long-term relationship is to be established, explore opportunities and resources for joint orientation.
- Orient participants to the local culture, including art and music, of the host community. In particular, highlight sensitivity needed for significant cultural factors. Remind participants of particular skills that focus on listening, open dialogue, openness to learn, graciousness, flexibility and gratitude.
- Invite people who have attended previous immersion experiences to give presentations.
- Plan a youth retreat about global solidarity or hunger and poverty, supplementing it with information about issues impacting the host community.

*Adapted from Catholic Relief Services (Caritas USA)*





## THE FOUNDATIONS FOR BEST PRACTICE PARTNERSHIPS: CATHOLIC SOCIAL TEACHING

Caritas works in partnership with communities around the world to end poverty, promote justice and uphold dignity. Partnership ultimately aims to achieve sustainable impact and social transformation for the marginalised. Change can best be brought about when relationships among members are governed by the values of genuine partnership. Partnership goes beyond financial arrangement and into the very core of our values as a Christian humanitarian network.

Our Partnership values and principles stem from the Scripture and Catholic Social Teaching. Catholic Social Teaching can be a powerful tool to assess social realities in the light of the gospel. It can help us apply our core beliefs in our relationships and interactions with each other. It is therefore an essential framework for a global student immersion.

The four core principles of Catholic Social Teaching are: The Dignity of the Human Person, The Common Good, Solidarity and Subsidiarity. Out of these flow the principles of the Preferential Option for the Poor, Participation, Economic Justice and Stewardship, among others. These principles are responsive to particular social issues such as poverty and inequality, the right to work, and environmental degradation.

For a brief introduction to Catholic Social Teaching, you can view this clip 'CST in 3 minutes' created in partnership with Caritas Australia, CAFOD (Caritas England and Wales), and Trocaire (Caritas Ireland), SCIAF (Caritas Scotland) and Caritas New Zealand.



We will use some of the principles of Catholic Social Teaching to frame our discussion of student immersion programs and partnerships.

*"It is essential that the planning and conduct of any immersion is clearly grounded in Catholic Social Teaching principles, particularly human dignity, solidarity, the common good and subsidiarity. For example, ask what the host community really need rather than just presume to collect money and (what might be surplus) goods."*  
**David, Catholic Education Officer Sandhurst.**



## CHARITY, JUSTICE AND GLOBAL CITIZENSHIP.

We need an approach to ending poverty that is 'framed not in terms of charity but in terms of justice, and focused not on symptoms but on systems.'

Jason Hickell.

The actions that we take are shaped by the way that we see the world, each other and our place in it. Catholic Schools have an exciting opportunity to facilitate students to ignite a deep connection between faith, their world view, their essential inter-connectedness with the planet and the global issues that are at the root of poverty and injustice.

Global Education can help students identify and understand the systems that perpetuate poverty. A robust and comprehensive student immersion experience that occurs within a broader education program can have an indelible impact on students' worldview. It has the potential to influence a young person who will in future be interacting, affecting and responding to the structures and systems in our world. It can equip students to develop a justice perspective and take informed, compassionate and committed positive action in solidarity with our one human family.

A person taking action from a justice perspective is aware of and thinks critically about issues and complexities of poverty, inequality and injustice. They are aware of complex global structures and unequal power relations. A person who has developed a justice perspective understands that working towards the common good requires looking beyond personal interests.

The notion of a justice perspective is echoed in educational pedagogy, by Andreotti's (2006) framework of 'soft and critical global citizenship education'.

In contrast to a justice perspective or critical global citizenship, Andreotti's framework of 'soft' global citizenship is one where the understanding of poverty - and therefore their actions in response to it - is limited. A person seeing and responding to the world from 'soft global citizenship' acts out of emotion, and sympathy to the 'other'. The 'poor' are considered the helpless, unfortunate - not having the same developments in technology and medicine that the 'we' has been able to acquire. It reinforces the idea that change is only possible from the outside - a powerful giver helping a grateful receiver, working towards the standard of living that the giver experiences. Soft global citizenship is founded on a feeling of self importance, self righteousness and ultimately although subconsciously, cultural superiority. Therefore their actions will be charitable, but perhaps inconsistent and limited to convenience.

### CONSIDER THE FOLLOWING DIAGRAMS AND DISCUSS:

*What connections can you make between what is represented and your idea of an ideal catholic school graduate?*

*What challenges you?*

*What questions do you have?*

*What kind of perspective does your student immersion program foster and how does it fit into your ideal of a Catholic school graduate?*

*How does your student immersion program support critical global citizenship and a justice perspective?*

*In what areas could the program be strengthened?*

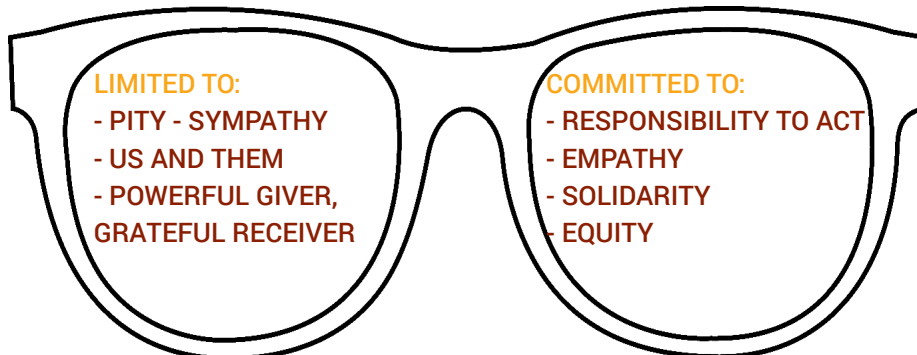
# SOLIDARITY

WE BELIEVE WE ARE PART OF ONE HUMAN FAMILY AND HAVE A RESPONSIBILITY TO HELP EACH PERSON ACHIEVE THEIR FULL POTENTIAL.



## PERSPECTIVE:

## JUSTICE



"Some people are less fortunate than me. I can give money to help them. I want to give food to the poor."

"I live in a world where there are man-made unjust structures. I am part of the change. I don't just want to give food to the poor, I want to know why the poor don't have food, and change that."



"US"

"THEM"



ALL OF US TOGETHER, IN SOLIDARITY.  
WORKING FOR CHANGE, FOR A BETTER WORLD.

Solidarity "is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all."

Saint John Paul II - Sollicitudo rei socialis

Developing a justice perspective is a lifelong process. The incremental learning experiences students are provided with have a significant impact on this process. The educational and formation objectives of student immersions can be compromised if we do not have a firm commitment to supporting students to develop and act from a justice perspective.



### UPHOLDING THE DIGNITY OF THOSE WE SERVE

"God shows the poor 'his first mercy'. This divine preference has consequences for the faith life of all Christians... This is why I want a Church which is poor and for the poor. They have much to teach us."

Pope Francis, *The Joy of the Gospel*, 2013, Ch.4, #198



### 'Seeing the face of Jesus in each other.'

#### TRANSCRIPT

**Sisten Len:** Most of our folks, the young and adults alike, have been marginalized for generations, most of their lives. They are not used to being paid attention to, even by their local authorities, their neighbors, their more well off neighbors...so they are used to being on the margins. So for people like yourselves, who would come across the miles to visit them...it means a whole lot. It means a lot that somebody took the pains, to cross the miles to pay attention to them. It means a whole lot. Our folks are generally hospitable. So they will be very welcoming. But also, be very aware you're visiting a life. You are visiting a human being. They are not on display. In a fishbowl. So, be sensitive to that. Engage. Engage in a very respectful way.

And also.....I say this to our folks as well, we need to educate ourselves, that when you folk come, we're not lower than you. We tend to be deferential because that is how we are socialized. And you do bring a lot of gifts most of the time. You don't need to bring the gifts sometimes, I think. It is for our folks to also learn, that you are just like you and me. So when you come, yes you are bringing gifts, and yes you are paying attention to us but you're also learning from us. And we are welcoming you into our homes. So treat us as the host, and you are the guest. And usually guests don't start trashing your home or changing the curtains or anything.

**Kath:** I suppose it would be...if you thought about how you might feel being told that this coming weekend, 12-15 people are going to come into your home. You've never met them before, you have no idea who they are, you know they're from a privileged background. It'd be pretty scary to know they are coming to look at you, coming to look at your home...to look at the way you live... and I think that can be very traumatic. So it's just a very big process. A lot needs to be considered.

**Sister Len:** Yes, I think like Kath was saying, just think about having people come to your home, that you don't know, and then look around, as if you're in an exhibit. But also I think it's best for young people- because It is a good opportunity for young people to learn- both ways- and welcome the guests because it's an opportunity for our young people to learn, for our folks to learn about having people and so likewise, with your students, with folks coming from a developed country, think of it as an opportunity to learn.



### UPHOLDING THE DIGNITY OF THOSE WE SERVE

"God shows the poor 'his first mercy'. This divine preference has consequences for the faith life of all Christians... This is why I want a Church which is poor and for the poor. They have much to teach us."

Pope Francis, The Joy of the Gospel, 2013, Ch.4, #198



*'Seeing the face of Jesus in each other.'*

#### WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

*How is your program sensitive to engaging with the hosts in a respectful way rather than observing them as if on display?*

Sister Len mentions that she prepares her children to understand that they "are not lower than you"

*What challenges you about this statement? What do you think has created a need for this kind of preparation? How is your program sensitive to this and how does it avoid reinforcing this concept?*

*How does your global student immersion program highlight what you can learn from your hosts?*

*How will you prepare students to process or understand the deference they may encounter?*

*Consider what Kath described. Discuss how you would feel if a group of 10-15 people, who you know are from a more privileged background from you are coming to visit you this weekend to see how you live. Discuss your response- why do you feel this way? Have you considered this in the design of the student immersion program?*

*Sister Len also mentions that "You don't need to bring the gifts sometimes". Why might gifts in kind not be a positive action?*

*What does Sister Len emphasise is the true value of the visit? How is this reflected in the way the trip is designed and discussed in your school community?*

*"But also, be very aware you're visiting a life. You are visiting a human being. They are not on display. In a fishbowl." Sister Len*



## 'The stigma of poverty.'

### WATCH THE CLIP/READ THE TRANSCRIPT AND AND DISCUSS

#### TRANSCRIPT

**Kath:** Your program is primarily working with those infected with HIV. So you know, we don't want to create more stigma and discrimination. The groups, when they go to school or out in the workplace, maybe no one even knows they are HIV positive ...but if you have people visiting that project, you'll know, that mostly, the children and the adults are HIV positive so you certainly don't want to create more stigma and discrimination or embarrassment for our beneficiaries in the project either.

**Sister Len:** Or not even just HIV...just being poor! If I am HIV positive and I were the prime mister do you think I'd be discriminated against? No. It's just being poor. Often our children don't know they are 'kuon angkar'- 'children of the organization'. They don't know...the fact they are getting help means they are very poor. So I make sure when our groups come, that our kids won't get discriminated or unnecessarily identified as being supported by an organization because that adds a stigma...and certainly your visit, gives us a lot of face in the community. Imagine, you have a foreign visitor coming all the way around! But the flip side of that is...uh huh...you're so poor ...there is something wrong with you, maybe HIV positive or something, or maybe you're just poor...God knows there is something wrong with you, that's why you're being visited by a foreigner. So you always have to be very careful with that. If we look the same-Asian- even our field workers, when they visit they are very careful that it doesn't add to the stigma in the community...if the client says- 'don't meet me in my stall in the market- or no one will buy from me – let's meet in a coffee shop- they don't have the branding (wear branded uniform) so that they can say- these are just relatives, just an uncle- but it's hard to do that with if it's a group of people- especially if they're 'different looking'...you can't say they are a group of relatives coming to visit.

*Kath and Sister Len alert us to the possibility of a visit creating further stigma and discrimination.*

*Have you considered what impact your visit to a specific group of people may have on the perception of them in the wider community?*

*Have you considered the "stigma of being poor" as Sister Len mentioned? What does this cause to consider or re-consider?*

"We don't want to create more stigma or discrimination." Kath

# HUMAN DIGNITY

WE BELIEVE THAT EVERY PERSON IS CREATED IN GOD'S IMAGE AND THAT ALL HUMAN LIFE IS SACRED. WE BELIEVE IN THE DIGNITY OF EACH PERSON.



## JUST VISITING?



'Sharing our common humanity.'

WATCH THE CLIP /READ THE TRANSCRIPT AND DISCUSS

TRANSCRIPT

**Melissa:** Earlier you mentioned about how you prepare the children when you know visitors are coming. Would you share a little more about this?

**Sister Len:** Folks are so used to being marginalized even by their own community that they don't get visited or paid attention to... they are used to getting the scraps of society. That has resulted to an internalized stigmatization, internalized discrimination that they are in some ways the recipient. Not a giver. A recipient of the scraps. So when people come, they are very grateful, but yeah there is an expectation...that yeah I have to be nice to these people because they are giving me something...they are helping me with my life, I owe them something. We have to prepare them, educate them, not the kids but the adults as well that they are just as good as you and me, just as human as you and me. Yes...they might not be speaking English, but you guys are not speaking Khmeri. So then when folks come and visit your home, it's because you're worth visiting. Yes I'm getting something out of it it...but they're not just here to give...they're here to learn.

*What new ideas or issues has this raised for you?*

*How does your global student immersion program uphold the dignity of the people in the community you visit?*

*What challenges you about the giver-recipient framework? How does this relate to the idea of a justice perspective or critical global citizenship?*

*How do you prepare your students to appreciate our common humanity and value diversity?*

"They're not just here to give. They are also here to learn." Sister Len

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## JUST VISITING?



'Photographs.'

WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

"It's a wonderful profile pic. But please. Think more than twice." Sister Len

### TRANSCRIPT

**Sister Len:** We tend to go for what moves our heart. That little kid with the bloated stomach...and then we take a picture! And then say 'look at what I've done!' or 'Now I'm done with my vacation!' Please don't do that. I work with people who have HIV/AIDS and people would generally love to be in pictures. A 10 year old may say 'take my picture!' but later on when they are 20-25 and they find something online and they are identified as this poor recipient of an aid from somewhere- they may not want that- although they might have said yes at that time. So I am very careful with that. A lot of immersion groups want to take pictures...it's a wonderful profile pic...but please, think more than twice.

**Melissa:** That's very topical for people who go overseas and they love taking photos but aren't necessarily thinking about that kind of impact. Thank you for so much valuable comment.

**Sister Len:** And we do ask permission. But 10 years down the road, have you realised the impact? I have no right to decide for them.

*What is sister Len's main concern with photography? How does this challenge you?*

*How have you prepared students to think about the act of taking photos of people they do not know?*

*Have you considered why photographs may or may not be a good idea? What other issue does this remind you of?*

*How does your global student immersion program handle the issue of photography during a visit?*

A helpful guide on this issue may be to ask yourself "Would I mind if a stranger or foreigner took a picture of me or my daughter/son/sister/brother/niece/nephew in this situation?" If the answer is yes, then it is best not to take the picture. The stories of the people you meet will be more significant than dozens of photos of children you don't have a strong relationship with.



# THE COMMON GOOD

WE BELIEVE IN WORKING TOWARDS THE COMMON GOOD AND LOOKING BEYOND OUR OWN PERSONAL INTERESTS.



## INTEGRATED HUMAN DEVELOPMENT

Caritas Australia's work is shaped by Catholic Social Teaching (CST). As a result, we take an integrated approach to development or what is called 'Integral human development'. It is transformative and works to ensure a holistic approach by addressing all aspects of poverty and injustice across Caritas Australia's relief, rehabilitation and development work.

Integral human development considers the holistic development of the human person, covering all aspects of life: social, economic, political, cultural, personal and spiritual. It promotes the dignity of the human person, equality between every person and the common good of all people in the community.

In the 1967 encyclical *Populorum Progressio*, Pope Paul VI introduced the concept of integral development:

When designing a student immersion program, it is important to not only consider the needs of our students, but how our actions fit into the broader picture. Applying the principle of the common good means that while we may have some specific learning intentions in mind, these must be balanced with the impact on the community we are visiting. Does a student immersion program work towards the common good? How can you strengthen your program so that it does?

**DISCUSS:** Do you agree or disagree with the following statement?

*"If you come back from a trip and your main conclusion is 'I'm so thankful for what I have, because they have so little', you have missed the whole point."*

*What is missing from this conceptualisation of poverty? How does it recognise the multi-dimensional and structural causes of poverty?*

*What do you consider the "whole point" of a student immersion program?*

*Why is it not appropriate, or respectful to use immersion visits as a way to teach students to be grateful for what they have" or to "see how others live"?*

*How might this lead us into 'observation of' rather than solidarity with the poor?*

*Is there an alternative way to achieve the same goal?*

**DISCUSS:**

*How does your student travel program acknowledge the multi-dimensional nature of poverty and human development?*

*How does your student travel program consider the broader context of the host community?*

# THE COMMON GOOD

WE BELIEVE IN WORKING TOWARDS THE COMMON GOOD AND LOOKING BEYOND OUR OWN PERSONAL INTERESTS.



 'Consider the broader context.'

WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

TRANSCRIPT

**Sister Len:** There are also now...cunning and clever and creative and opportunistic people all around the world. You have to be very careful. That the organization is reliable...so it's very important to have Caritas Australia because they are vetted...so their projects are real and not orphanages set up for the benefit of the directors or a few people. (They) then invite people to come and make donations...maybe not just orphanages but other other cost oriented things that make peoples' lives a showcase.

**Kath:** Some of those orphanages are specifically set up to get tourists to visit...the children are kept unclean and malnourished are kept in awful environments and people are invited to come and give money but the money doesn't go to the children. The children's situation isn't improved in any way. Many of those children that are on the street are forced to go on the street to beg, and some of the babies are even drugged. When you start to delve into some of the situations that some people on the street and some of the systems in terms of how they are rorted to make money from the tourists...it's awful.

**Sister Len:** And also, we tend to go for the most pitiful picture: 'oh this poor kid, lady, person, they need help- they look sodown trodden...' but I say don't look at it that way. It's better to see a happier person... sometimes people are moved because they are poor and malnourished kids...but maybe that's not the case....maybe you should be happy that you're visiting a happy village or a well fed kid because then your money is working.

*How have you ensured the organisation you are partnering with is reliable and their projects vetted?*

*How do you know where the funds you raise are being used?*

*How does your student program equip and support students to think critically about what they are seeing and experiencing?*

"You have to make sure the organisation is reliable"  
Sister Len

# THE COMMON GOOD

WE BELIEVE IN WORKING TOWARDS THE COMMON GOOD AND LOOKING BEYOND OUR OWN PERSONAL INTERESTS.



JUST VISITING?



'Child protection.'

WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

TRANSCRIPT

**Sister Len:** I would like to emphasize what Kath said about protection. It's so easy nowadays with the technology. A young Cambodian lady in the US who had really thought it was a wonderful idea...and it is kind of wonderful...that kids would build this relationship together...with people from our school and together exchange letters. You can't do that... that's opening our kids to danger. It took us a long time to get into that community...yes...you think sometimes partnering is good...but sometimes...what are you opening the children to...what are you opening our folks to when you do projects like this? It may sound great for fundraising, it may sound great for both sides...but then..what is the bigger context, the bigger world that is beyond our control...that we exposing ourselves to?

**Kath:** We have duty of care to those we serve in our communities and Caritas Australia is trying really hard to ensure that we have all the systems in place to make sure we adhere to that duty of care and we protect as best we can, our communities. We do great work with our fundraising activities but we need to ensure that our priorities are always to the communities that we serve.

*What challenged you about what Sister Len said?*

*Have you considered how some of the communication activities may have child protection implications?*

*How have these risks been minimised?*

"We have a duty of care to the communities we serve."  
Kath

# SUBSIDIARITY

WE BELIEVE IN EVERY PERSON'S RIGHT TO PARTICIPATE IN THE DECISIONS THAT AFFECT THEIR OWN LIVES.



## EFFECTIVE PARTNERSHIPS CREATE SOLIDARITY WHAT IS KEY FOR A MUTUALLY VALUABLE IMMERSION VISIT?

Caritas Australia is an agency which has fifty years experiences of delivering its work through local and national partnerships in Australia and over 30 of the poorest countries throughout the world.

Our partnerships, whether with marginalised communities as an aid and development agency or with schools engaging in educational and fundraising activities, have great potential if anchored in what Pope John Paul II describes as a “spirituality of communion”. This is an ability to think of our brothers and sisters in the faith within the profound unity of the Mystical Body and therefore as “those who are a part of me”. Our partnerships with communities humble and energise us in our work as part of the social mission of the church.



### WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

#### TRANSCRIPT

**Melissa:** It sounds like maybe you've had a lot of experience with different kinds of groups coming through. What do you think makes the difference between the groups that have had a valuable experience where both sides (benefit) or a group that has just come...and you notice the difference?

**Sister Len:** Engagement. Definitely the folks that had more preparation- (Thinking about) What does it mean to come? More reflection – how to act. I always encourage an activity- a sports or game where they can interact. Rather than, you sit have coffee- somebody explains, someone translates, you ask questions and you look at each other or you applaud...they were dancing for us... that's fine. But if our folks are dancing...why don't you guys go up there and do your dance as well? But it's best if there is an interactive, less talking because of the language barrier. So sports almost always works best. Crafts and arts. One time we had a Korean group who brought bubbles, it was a mess! Water... bubbles... but boy everybody had fun. But the more you lessen the awkward situation which is brought by the language barrier and we will always have language barrier. Sports can be a very good opener. Everybody plays football. Go play football!

**Kath:** So that encourages then, a respectful culture. We need to have some really good understanding of local cultures and ways of life because they'll be very different to what we have here.

And also I think there needs to be an invitation from the community. They need to know and they need to invite. Because it's always lovely to invite someone to come and visit you. Rather than just have people show up. And that's something I suppose that we would always ensure that was the case.

We should involve every stakeholder. 'So what do you think about this? What do you think about a group of students coming from Australia and they are wanting to do something?'

# SUBSIDIARITY

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JUST VISITING?

 'Partnership in planning.'

**WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:**  
*Who are the stakeholders in your student immersion program?*

*Have you involved all stakeholders in the planning of the student immersion program?*

**Have you asked the host community or stakeholders:**  
*What do you think of a group of students coming to visit from Australia and wanting to do something?*

*How have you allowed their answers to shape your program?*

*Do the activities you have planned highlight our shared humanity?*

*How have you designed the program so that students are interacting on an equal level?*

*How does the program design reinforce empathy over sympathy?*

*How might the program design reinforce the sense of the other?*

*What interactive activities could you integrate into your immersion program?*

*How have you responded to an invitation from a community?*

"Engagement. Definitely the folks that had more preparation. More reflection- how to act. I always encourage an activity- a game where they can interact."  
Sister Len

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## AUTHENTIC PARTNERSHIPS CHECKLIST

*Have you collaboratively developed and recorded the program objectives?*

*Are the objectives based on shared values, strategies, and information?*

*How were these jointly decided upon?*

*Have you established a working relationship based on a Memorandum of Understanding?*

*How long have you committed to developing a mutually beneficial program?*

*Have you identified what information you both need to know?*

*Have you identified the most appropriate strategies to achieve your objectives collaboratively?*

*How will you facilitate joint planning? What tools can be used by both parties?*

*What mechanisms will be established for feedback?*

*How will you respect the constraints each partner may face?*

*How will you foster a genuine openness and sensitivity to the other's needs, feelings, expertise, experience, and wisdom?*

*How will you foster mutual respect, trust, and goodwill?*

*How will you capture the learning through joint reflection and efforts?*

*Are you seeking opportunities to teach and learn skills, rather than simply "doing for" your partner?*



## PREFERENTIAL OPTION FOR THE POOR

WE BELIEVE IN PRIORITISING THE WOMEN, MEN AND CHILDREN MOST VULNERABLE TO EXTREME POVERTY AND INJUSTICE.



## JUST VISITING?

As an aid and development agency, Caritas Australia works to reach the poorest and most vulnerable people in our world. How these communities are identified can be a logistical, financial and cultural challenge. Priority must be considered within a broader context of the geography, local government networks, other non-government organisations, and even climate. Communities are identified through a comprehensive process in collaboration with on-the-ground partners, church and local networks.

When schools decide to partner directly with communities, applying the preference for the poor means it is important to consider what selection criteria has been applied. How will you determine which community to work with? How will it be determined if that community is the most in need in that area? What other funding channels are available to the communities? Are you giving your partner community's perspective preferences over your own outcomes?



'Fundraising with the preferential option for the poor.'

### WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS

#### TRANSCRIPT

**Kath:** Because we don't fund schools...we fund children often that haven't had the opportunity to go to school and we're trying to get children to school, so we're around more community development and those that are on the margins, the vulnerable, at times those that may be disabled and marginalized and in a lot of rural communities, they don't have the opportunity get to school so it's very hard for a school to fundraise for another school. So they are probably groups of students that maybe don't necessarily need our help the same way as those that are in a much poorer environment.

*What challenged you about Kath's comments regarding schools that have technology may not be the most vulnerable to poverty? How have you selected which school or community to partner with?*

*If the purpose of the partnership is to support an economically poorer community, how can you apply the preferential option for the poor?*

As an aid and development agency, we must consider what programs and activities to prioritise. The same applies to communities that are requested to host groups, as these visits occur within the regular schedule of the community development project.

"We fund children who often haven't had the opportunity to go to school." Kath



*'The communities are our priority.'*

### WATCH THE FILM CLIP/READ THE TRANSCRIPT AND DISCUSS:

#### TRANSCRIPT

**Kath:** I think we haven't thought about...how many schools do we have in Australia? How many schools would want to be involved? How many projects do we have? And we are trying to accommodate all the schools....how on earth are we ever going to get our work done? They have activities that they run in communities all the time...how do we manage that...how do we fit that (student immersions) in? And the end of the day...the work in the field, the work in the communities is always going to be the number one priority...and I don't want that to sound disrespectful in any one who wants to be involved and fundraise and all of that, but that logistically, it's a really difficult thing to be able to manage.

So besides the cost...it's the programs that you need to run to be able everyone to be skilled up enough to be able to go and then being able to fit that into the day to day.

I think it's interesting how many requests that come in...we have individual donors, schools that would like to see, business groups from all sort of areas that want to be involved. And if it takes anyone away from their work and the work of those that you want to change the lives of...I think we would probably choose not to take groups in that respect. Although that sounds a bit harsh...I think it's hard to manage.

But yeah...individuals are better than groups sometimes.

**Kath:** But you also get funding from Australia, from the U.S, from Europe... so start adding up... you really wouldn't have enough days in your year to take (all the) groups.

*What stood out to you from the discussion? Why?*

*What has impacted upon your thoughts or understandings of student immersions?*

*Kath states that Caritas Australia's priority will always be the partner community. What is your priority in a student immersion program? How can these priorities co-exist harmoniously?*

*How have you considered the scale and logistical implications of taking a group of students on an immersion?*

*Are you aware of how your visit fits in with other visits? How can you ensure that your immersion trip is not disruptive to the community?*

*What new idea can you take forward to shape your immersion?*



# ECONOMIC JUSTICE

WE BELIEVE THAT EVERYONE HAS THE RIGHT TO ACCESS THE MEANS TO SUPPORT THEMSELVES AND THEIR FAMILY.



## WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

### TRANSCRIPT

**Kath:** And to follow on what Sister Len is saying, I think that when we fundraise through Project Compassion or just as Caritas Australia through schools, those schools do a great job at their fundraising, and basically they are trusting Caritas Australia with their money and so I think we need to be able to show through our resources, how those funds are being used, because we do amazing work with that money in the field, the stories that come through each year ..identify the amazing work that the money through the schools fundraising is able to do.

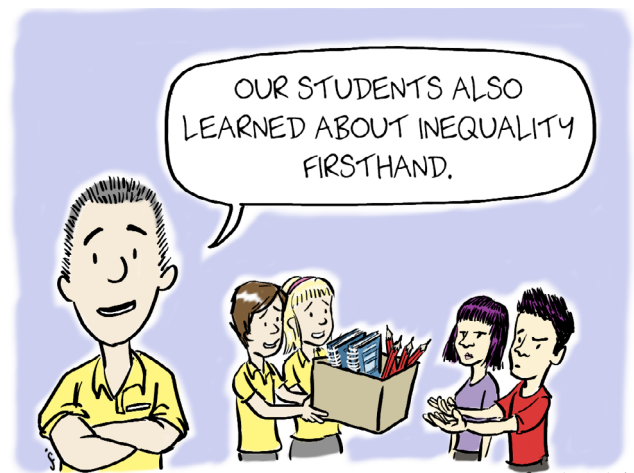
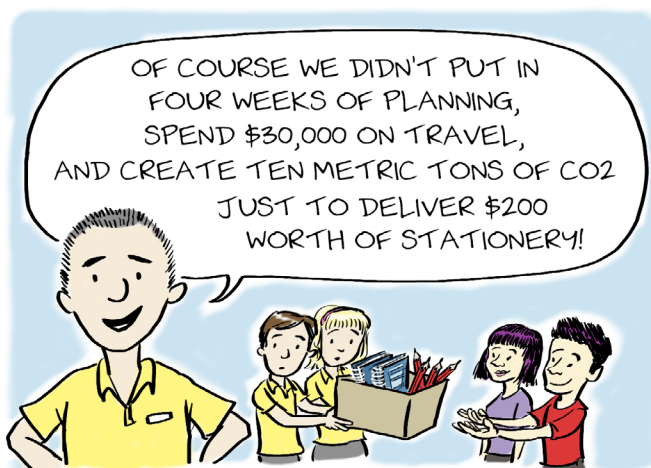
And it costs a lot of money to go overseas. And if you want to take 10-15 students..it's about 1500 for a ticket just to get there. That can be a whole project. That money...the great work that the community can do (with that money)...it's just amazing.

When you read those testimonials, and you hear those stories and those case studies, they just show how much great work we are able to do with the funds that students can raise for us. So I don't think it's always about having to have your own personal experience.

And through the church we are very aware that we have a duty to give and that you know that money is trusted with Caritas Australia and we do great work with it. So I think that having the personal experience doesn't necessarily have to happen for you to feel good that you have given to us.

**Sister Len:** There are two thoughts on that. Number one- look at you your neighborhood first. You may not have to go far to get the personal experience that you are wanting. As Kath said 1500 dollars can go a long way in a project. That would feed a whole family for a few months. That would send a few children to school. At least 5 children. For a whole year. Before you go across the miles, the seas, look at your own world, community. You might get just as much learning there as crossing the seas.

You've got resources, and now that you're talking about carbon footprint, going on the airplane is a big carbon footprint.



# ECONOMIC JUSTICE

WE BELIEVE THAT EVERYONE HAS THE RIGHT TO ACCESS THE MEANS TO SUPPORT THEMSELVES AND THEIR FAMILY.



'Fundraising logistics you may not have considered.'

WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

TRANSCRIPT

**Sister Len:** Sometimes there are expectations. And rightly so...you need to see where your money goes and I have nothing against that. This is how it works. But at the same time....you spend a whole lot of time...you're not the only donor...usually there a whole lot of donors, groups of individuals that want to come. And it's almost always that most donors, individuals and groups, would like to fund, not the administrative part of it, but the project, direct beneficiary part of it. But if you've got groups coming... you always need a person...and I know of some groups that have that have volunteer coordinator staff or something like that. Would you really want your money going just to an office... I don't have a lot of donors who would like to spend to money to pay for a volunteer coordinator staff. But that's (how it is)... it's a vicious cycle. You want people to come...you have to invest. You cannot spend all your day, making the arrangements and doing the running around and the logistics. And most often than not, if these are people coming from outside your country, outside your region, they need more adjustments than usual. And most often than not we don't have the facilities or the transportation that allows the groups to be on their own.

**Kath:** I mean, we are privileged in the programs team because we actually get the opportunity to go regularly and monitor. We look at the systems in place, we ensure that the funds are being used according to the way that they've been specified and so that's part of our job...making sure that takes place. But it is logistically much more difficult. But you know, we're lucky here...we've got buses...we can just jump on a bus- we can put 15 in or 30 or 50 on a bus, we have roads that we can drive groups on....in a lot of the remote areas...we wouldn't even get a bus..you're lucky to even get a 4WD and then you know its rough terrain. You're in a car for hours and hours...all day long. Just getting to the place you need to go to...so even that in itself is quite tough.

And it may not need to be 15 kids a once. It's hard to have 15 kids plus 5 teachers going into a home. It can be in a year, 1 or 2 (students)- but there are creative ways of doing it with less impact. We need to have less negative impact and more positive impact, not just on you, but your folk, and the whole environment.

*What aspects of Sr Len and Kath's comments challenged you? Was there anything raised that you hadn't considered before?*

*How do you feel about funding administrative or logistical aspects that make the global student immersions possible?*

*Have you considered all the logistical challenges of taking a group of students, and the burdens these may create for local communities? Have you considered taking fewer students as Sister Len suggested?*

*How can you ensure that the global student immersion has less negative impact and more positive impact?*

"You spend a whole lot of time. Usually there is a whole gamut of donors and visitors who want to come." Sister Len

# ECONOMIC JUSTICE

WE BELIEVE THAT EVERYONE HAS THE RIGHT TO ACCESS THE MEANS TO SUPPORT THEMSELVES AND THEIR FAMILY.



*'Focus on relationship, not fundraising.'*

**WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:**

TRANSCRIPT

**Sister Len:** I think fundraising is a reality. But the focus should be the relationship that is being built. As Kath has said it is a different thing if it's not a sister school system. They have different needs. Once you've built the relationship, there should be enough trust to be able to ask, in a very respectful way, what is needed? Don't presume what are their needs. You might think they need toilets. And they probably think they need cellphones. And you might think, "oh my god, why would you spend money on that sort of thing?" So there is always a discussion. I mean, to just follow their thinking it's not progress to just follow your thinking is not progress. There should be a discussion.

*What aspects of Sr Len's discussion challenged you?*

*How are you placing more emphasis on the relationship between your school and the host community?*

*What kind of fundraising is/will be associated with your student immersion program?*

*How was this fundraising component developed? Who decided what was needed and how this need was best met? Is fundraising the most sustainable way to meet this need?*

*Have there been times when needs have been presumed? How do you know you are the best group to meet those needs? Have you considered the broader context of those needs? Might you be displacing workers or disrupting local economies by meeting needs in kind?*

*How has your relationship with the host community facilitated progress?*

*"There is always a discussion. To just follow their thinking is not progress. To just follow your thinking is not progress."  
Sister Len*

# ECONOMIC JUSTICE

WE BELIEVE THAT EVERYONE HAS THE RIGHT TO ACCESS THE MEANS TO SUPPORT THEMSELVES AND THEIR FAMILY.



"I inherited the fundraising component of our immersion. After a few trips of fundraising and handing over a cheque on our arrival, I suddenly realised that I did not know why we raised the money. I had never had a conversation with the staff there or even asked if they needed money from us at all. Each year now I have discussions with the community and it is guided by our relationship and sometimes, a monetary donation is not the required contribution. Fundraising needs to be undertaken in the spirit of partnership and be guided by the needs and requests of the partnering community."

**Darcie, Secondary School Teacher**

DISCUSS THE FOLLOWING QUOTE FROM SISTER LEN:

*How does it challenge you? How is it connected to what you know? What questions do you have?*

"I do believe that the wealth of the world should be shared equally. Not equally. There should be equity. I do believe...you've got more material wealth to share, so that material wealth should be distributed in such a way that those who need it more can benefit.

But the focus is not in the wealth. Or in the financial aspect.  
It is in the sharing. The focus is in the sharing.

I'm sharing this, I'm sharing my time, or my 50 cents with you...not because it will make me feel good, that I've done my bit...I've done my Christian duty...but because I do believe, that everyone in this world has the right to full life.

That my 50 cents helps me...not them...achieve a better world.  
Helps me contribute to making the world we live in- mine as well as yours- a better place. There will hopefully be less conflict, a bit more peace and harmony amongst us.

That 50 cents may mean that this kid has a day of school. And I rejoice in that. But I don't expect them to say [bow down] 'thank you thank you very much, you've made my life a day longer.

It's my own application I think, it's my own duty as a human being, as a Christian, to do that part. In a way, it's like, thank you for the opportunity- that you're helping me fulfill my being as a human."

Sister Len.

# STEWARDSHIP OF CREATION

WE BELIEVE THAT STEWARDSHIP OF THE EARTH'S RESOURCES IS VITAL FOR THE COMMON GOOD OF PEOPLE.



## ENVIRONMENTAL IMPACT OF IMMERSIONS.

Caritas Australia's development programs always consider environmental concerns. Every program seeks to be sustainable and to promote care for the earth's resources.

### DISCUSS:

*Does the program you are supporting/visiting have a care for creation aspect?*

*If the community is actively involved in creation care activities, could this be something your community could learn from or collaborate on?*

*If your program encompasses a travel element, have you considered the environmental impact of your travel?*

If you decide to design a school partnership, perhaps you could consider what kinds of mutual learning goals you might work towards. For example, if schools in a global partnership embarked on a unit on sustainability or stewardship of the local environment, over time the mutual learning outcomes would be significant. Both school communities could learn each other's conservation strategies and techniques, providing a rich context where students can learn from each other and cross culturally about how to work in partnership towards a common goal - care for creation. Considering mutual learning goals beyond a visit and fundraising could also open up further possibilities to realise the rich potential of a global partnership for your school.

We would like to share Mr Oki's story about his school's stewardship efforts in East Timor. Mr Oki's story is just one example of the kinds of learning activities a school in an economically poorer community might be undertaking. We hope it inspires you to think about common learning areas you could explore if you decide to work with a partner community.

## SCHOOL ENVIRONMENTAL CONSERVATION PROGRAM IN EAST TIMOR

The environmental Education Program has been managed by Caritas Australia in partnership with a community in Oecusse. Mr. Oki has led the program since its beginning in 2006. Under his leadership the school environment has been transformed from unproductive and dangerous to a verdant and forested school community area.

Before the program, the school environment harbored many hazards for students. The land in and around the school was unproductive and bare, providing little shade for students during the hot dry season. During the rainy season, the barren land became extremely muddy and prone to minor floods and landslides. These obstacles made it difficult and dangerous for students trying to reach the school. Caritas Australia started the program in the primary school in Fatubena after it was categorised as a vulnerable community location in 2005.

Caritas Australia worked with Mr.Oki, teachers and parents to begin work to conserve their natural and local environment by supporting the community with training, tree seedlings, farming and waste collection equipment. Now, the whole school community including students, teachers and parents are taking responsibility by caring for the school environment.

The school has developed a natural environment that is thriving with trees, plants and a kitchen garden which has become the base food stock for the school. They are also using their forest area as a learning centre to deepen their understanding about the relationship between human beings and nature. Together, Mr.Oki's community has demonstrated how care for creation is indeed, care for one another.

*"This is an incredible change that we never dreamt about. This change is not easy. This was because of the support of the whole school community including teachers, students and parents," said Mr. Oki.*



*'It's not about helping.'*

## WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

### TRANSCRIPT

**Sister Len:** I think a lot of the donors who visit are thinking, how can I help? But I think, step out of that, and think of this is an opportunity for me to learn of the other. And also think of yourself as the other. And because then we can appreciate- we would learn- that this person is another person, with a different way of being. And I have a way of being. And it will help to build a relationship- to learn from each other as we understand more of each other, and to build a better world (together). So I always like to think, that you come and visit. And it is good for the world. So I welcome you. There is a lot of work- both for the welcoming and the sending. But, it is for building a better world. That you come here not so much to do service for this very poor and needy (people), but to learn what can you do to make the world a better place. How can you do your part in your way, in your world- not for them. They have their way. They will learn their way. Think: How do you do that for yourself, so your little acts won't affect so much that it makes our part of the world suffer.

*How did Sr Len's comments challenge you?*

*How does the student immersion program help host and visiting students and teachers to learn more from each other?*

*How does your student immersion program emphasise how both host and visiting communities can work together to build a better world?*

*What might change the way you think?*

*Why is it not about helping? Do you have any examples of when helping may be detrimental rather than positive?*

*How can your immersion build a sense of collaborative participation in making a just and fair world, rather than a 'hero-saviour' dynamic?*

*How can you make the intent of your immersion clearer and avoid perpetuating unhelpful understandings?*

*"You come here, not so much as to do service for this very poor who need it, but to learn how to make this world a better place." Sister Len*



'We are all responsible for a better world.'

## WATCH THE CLIP/READ THE TRANSCRIPT AND DISCUSS:

### TRANSCRIPT

**Sister Len:** Just by opening your homes, by welcoming them, just by inviting them, you're doing something. And it is not begging. And we have to move out of that because we have been so socialized that we've learned that whether it is the politicians wife expect gifts and to be deferential. Not grovel. But yeah we need to get out of that we all have the responsibility to make our world a better place. You're coming here even if I don't give you anything material hopefully my own life story, my situation that you come and see and visit will help you become a better person, help you learn, the socio economic situation of the world but also tug on the formation on your heart, so you have a different, better view of the world.

*What challenges and surprises were prompted by Sister Len's comments?*

*How have you highlighted that the visit is not so much to give, but to "assist you in becoming a better person"?*

*How have you prepared students to make sense of the deference they may encounter?*

*How have you highlighted that the value of an exchange between the visitors and host community is not simply material?*

"Just by opening your homes  
to them, just by welcoming  
them, just by inviting them,  
you are doing something.  
And it's not begging."  
Sister Len

Sister Len puts this question to all of us:

"How can you do your part? In your way? In your world? Not for them? How do you do that for yourself so that your little acts, in your part of the world won't affect so much that it makes our part of the world suffer?"

Sister Len

## DISCUSS what this means to you.

This challenge suggests a holistic approach to justice in your school. Considering our actions in Australia informs the process of facilitating a global student immersion program, encompassing life beyond the visit and highlighting how faith and justice need to permeate all facets of life. For example, you could consider Fairtrade or ethical products in your school such as coffee, tea and other items. You could consider your environmental impact in areas of school life and make changes to increase your positive impact in this area.

## TUG FOR TRUTH: AN EXERCISE

Complete the following Harvard 'Visible Thinking' routine using this quote:

"Take every penny you have set aside in aid for Tanzania and spend it in the UK [Australia] explaining to people the facts and causes of poverty." Julius Nyerere, President of Tanzania, 196185 Oxfam p. 10

1. IDENTIFY A QUESTION OF TRUTH OR CONTROVERSIAL CLAIM- Use the Julius Nyerere quote as your 'question of truth'.
2. ASK PARTICIPANTS THEIR OPINION ABOUT THE CLAIM. -- It's okay not to have one.
3. DRAW A TUG OF WAR DIAGRAM ON THE BOARD. Explain that you can add two kinds of things. One is evidence -- tugs in the 'Yes, True' direction or the 'No, False' direction. The other thing to add is a question about the tug of war itself, a question that asks for more information or about "what if" we tried this or we tried that, what would the results be?
4. WHAT NEW IDEAS DO YOU HAVE about the question of truth? Can we decide now? Do some people lean one way and some the other? Is the best answer in a "grey area" -- most of the time true but not always, or half the time? How could we settle it if we had to?

How can you conclusions or discussions be applied to your student immersion program?



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This process is certainly ongoing and we hope that this will continue to be a rich resource that you can revisit.

The next couple of pages provide the final stages of reflection with some final 'tough' questions, and a section on how we can continue to support you on your journey.

Learning often happens in the space between what we know, and what we are yet to know- it is in this chasm- this unfamiliar, perhaps uncomfortable space where our mind can be stretched to do and understand new things. Brock (et al, 2006:38) calls this a 'displacement space'- somewhere we move into (either by force or choice) whereby we see things differently.

Asking ourselves the tough questions can help us 'displace' well established assumptions about our practice. The willingness to consider things anew- to confront fears, misconceptions and open up the discussion to allow fresh visions and approaches to emerge.

This is also part of the reflective practice approach we have taken so far. Considering, sitting with, and wrestling with some questions can serve to further capture the positive potential of a student immersion program.

Further, all staff feeling confident with the motivations that underpin the program strengthens and infuses it with the passion and commitment necessary to build a fairer world.

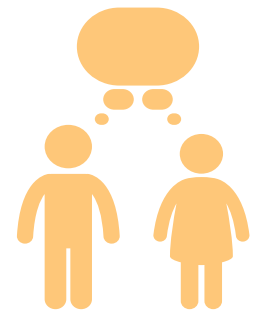
Following are a few 'tough questions' related to local and global student immersion programs and partnerships. Some of these are based on MacNaughton's (2003) 'Six questions for critically reflective professionals'. These are denoted with an asterisk.

# FINAL REFLECTION QUESTIONS



## CONSIDER:

- *Why have they asked you to visit? Do you know?*
- *Who holds the power in the partnership of travel experience/ the host or the visitor? Should it be this way? Why or why not?*
- *How have we come to conduct the student immersion program this way? \**
- *What is our motivation behind wanting to engage in a student immersion?*
- *How have I come to understand things this way? \**
- *What makes me think this is an educational activity?*
- *What makes me think this is a good service?*
- *Who benefits from how I do and understand this? \**
- *Who benefits more from this initiative- us or the host community? Is this the most desirable outcome?*
- *Are we having a more positive than negative impact on the host community?*
- *Are you willing to eliminate any tourist activities at the exclusion of the host community- why or why not?*
- *Who is silenced in how we do this? \**
- *Have you considered that the host community may not feel comfortable 'saying no' to a request to visit from an Australian school? Have you recognised donor privilege?*
- *Is the immersion trip helping both you and your host community to learn about the root causes of the injustice affecting your host community – the economic and political forces and systems which are at play? Does the trip include opportunities to brainstorm ways to work together to address these systems of injustice?*
- *Does the trip incorporate the opportunity to reflect together on sacred scriptures and our faith, and so deepen our understanding of our faith as when it is seen through the eyes of others?*



- *Do the orientation, reflection and debriefing processes fully integrate Catholic Social Teaching and social analysis or are these aspects simply a "sidebar"?*
- *Is this immersion trip or activity exacerbating, or breaking down, the historic feelings of superiority and inferiority?*
- *Does the program re-inforce sympathy rather than empathy?*
- *If performing a service (such as painting houses or building structures) has the host community identified the need for this type of work or professional contribution?*
- *How many other ways are there to do this? \* (To achieve the goal of global citizenship and faith formation?)*
- *Which of these ways might lead to more equitable and fair ways of doing and understanding things? \**
- *What processes do you have in place to ensure the organisations you work with and support are reputable?*
- *Is the program design, or operator with whom you are partnering more customer centric than community centric?*
- *Are you willing to invest in the professional development necessary for staff to undertake this activity as competently as possible?*
- *Are you willing or able to integrate a travel experience into a broader curriculum program that prepares students with the necessary knowledge and understanding?*
- *Have participants made a commitment to continue to serve this community after the trip, in educating others, advocating for change, and promoting the partnership in their own community?*
- *Are you willing to invest the time after the experience, to help students process what they have learned and experienced?*
- *If your reflections have led you to have concerns about your program, are you genuinely open to postponing or abandoning it until these concerns have been addressed?*
- *Are you willing and able to implement the experience as part of a consistent effort to advocate for change?*
- *How does your current global social justice education program support students in developing their own sense of personal responsibility?*

Immersion experiences can be transformative for the wider school community. Students who have participated in an immersion have had a rich experience, witnessing lives and stories of hope, faith and courage.

Most young people will want to keep the experience alive and fresh. They will need support from others as they journey through ongoing discernment about how to respond to this experience. The more the broader community understands their experience, the more they can share this faith journey with participants and join in the efforts that help our brothers and sisters around the world.

Listed below are suggestions for keeping the experience alive and helping young people continue to “unpack” the experience long after they have returned.

- Plan an evening of prayer and reflection for participants about 1-2 weeks after you have returned to help process continued learning, social analysis and discernment for a next response.
- Invite participants to plan a process to share the experience with their home community. Invite participants to offer a reflection at a mass or school assembly. Organize a booth with information, stories and pictures.
- Use photos and videos about the trip as a tool to share the story when you return and to promote future delegations.
- Designate a space in the parish for ongoing news and updates, including photos, reflections, cultural items, project information, etc.
- Share stories from the experience through the use of one-page fliers in parish bulletins.
- Use recipes and foods from the host region or country at parish dinners, and print the recipes for distribution.
- Make use of special seasons or days to highlight issues in your partnership (e.g. Lent, World AIDS Day, Earth Day etc.)
- Keep up with the news to see what is happening in your host region or country and keep your parish informed of any major events there.
- Sponsor youth nights, talks and prayer vigils with guest speakers familiar with the host region or country.
- Organize letter-writing campaigns on legislative issues that impact the host community and other domestic and global issues.
- Visit elected representatives to voice your concerns about legislative issues affecting the host community or region of the world.
- Compose standardized prayers of the faithful for community liturgies to remember the needs of your host community and all our brothers and sisters living in poverty or rendered vulnerable.

*Adapted from Catholic Relief Services.*

*"I have always found that participants are surprised at how much they receive (physically and spiritually) through their immersion experience. The oft-heard line that "the people have nothing and yet they share so generously" is actually a comment on our own privileged and extravagant lifestyle."*

**David, Catholic Education Officer Sandhurst**



## TRANSCRIPT

**Kath:** So for Caritas Australia, it is a very fine line for us. We want to be able to support schools, the way they support us in their fundraising, but we also need to be very careful around protecting the people that we work with.

**Sister Len:** I would say this. I am in this life...in this development work...because somebody had taken the time to show me what it is in the community. So I do know that it makes a lot of difference to some people, to the young kids...and if it means investing in the future. The future of our world. That one kid, two kids saw what's happening out there...then it's worth it.

**Melissa:** I suppose one question that everyone has is what is the best way to help then? What is the best thing for a student, teacher school to do. They want to know, 'I want to help, so what can I do, or what should I do?'

**Kath:** I think the resources that the education team and fundraising team puts out show what the money can do. So I think having a strong relationship with Caritas, building that up, hooking in to everything is prepared and available online and through the school system...I think that's a great way to engage.

**Sister Len:** I agree with Kath- start with yourself. Be a better person...and then hook up with organizations that are trusted, that develop a well established process to help people and then trust them and trust yourself. Limit your negative impact and you're helping already.

**Melissa:** That's great. Thank you so much.

## HOW CARITAS AUSTRALIA CAN SUPPORT YOU:

We hope that this reflective practice guide has sparked some valuable and robust discussion and thought amongst you. We have tried to amplify the voice of one of our many partners- Sister Len, as well as provide access to the expertise of Kath who has worked in the field for many years. We are constantly working to reflect and improve our own practice and we are humbled and inspired by all the efforts and dedication of Australian Catholic Schools to build a better, fairer world. Thank you for joining us in the fight to end poverty, promote justice, and uphold dignity.

*"Education cannot be neutral. It is either positive or negative; either it enriches or it impoverishes; either it enables a person to grow or it lessens, even corrupts him. The mission of schools is to develop a sense of truth, of what is good and beautiful. And this occurs through a rich path made up of many ingredients." Pope Francis' address with Italian school teachers, parents, educators, pupils and other workers, May 10, 2014.*

Caritas Australia do not host school students on immersion programs. We aim to support Australian Catholic Schools in the global education programs through the provision of complimentary classroom resources. [Click here](#) to browse this range of curriculum linked resources.

We also run complimentary student leadership workshops and teacher professional development. Contact us to find out more about arranging a professional development session on global student immersions.

We also strive to amplify the voices of our partners in community in our films, publications and communications, so that you can hear from our brothers and sisters about the impact of just your fundraising and social justice efforts.

You can contact us at any time at [education@caritas.org.au](mailto:education@caritas.org.au) to learn more about how we can support you.

# FURTHER READING LIST



Please note: The **title** of each reading is a [hyperlink](#).

Furco, A., 1996, "**Service-Learning: A Balanced Approach to Experiential Education.**" Expanding Boundaries: Service and Learning. Washington DC: Corporation for National Service, 1996. 2-6.

Gilley, T., "**What do service-learning approaches offer Victorian schools?**" Discussion Paper. Issues concerning innovation in Education, Victorian Schools Innovation Commission.

Catholic Relief Services (Caritas USA), 2009 '**Catholic Social Teaching Companion for High School Work camp and Immersion Experiences.**'

Davies, J., Caritas Australia, MacLaren, D., Faculty of Arts and Sciences Australian Catholic University, Br Needham, L. CFC., Steel, A., Institute for Advancing Community Engagement, 2010 '**Principles of Engagement on International Development through the lens of Catholic Social Teaching.**'

CAFOD (Caritas England and Wales), '**Key Principles for Catholic School Partnerships: Linking for Global Justice.**'

Andreotti, V., 2006, '**Soft versus critical global citizenship education.**'

'**Linking Communities**' Archbishop Desmond Tutu.

'**Spiritual growth and the Option for the Poor**' Albert Nolan.

RELEVANT Magazine, '**Things to one tells you about going on short term mission trips.**'

Titus, A., and Gremler, D., 2010, 'Guiding reflective practice: An Auditing framework to assess teaching philosophy and style', Sage Publications.

State of Victoria, Victorian Aboriginal Child Care Agency, 2008, '**Cultural Competence Continuum- A conceptual framework**' Page 24 from 'Aboriginal Cultural Competence Framework'.

# REFLECTION TOOL



Our **motivation** is...

Our **purpose** is...

We will uphold the community's **dignity** by....

*REMINDER: Poverty tourism, mutual learning, interactive engagement, equal level.*

We will **prepare** travellers - students and teachers - by...

*REMINDER: Child protection, selection process, time, learning course, mutual benefit, cross cultural, power structures, photography, in country reflection.*

<b>OUTCOMES AND BENEFITS:</b> <i>REMINDER: Cross cultural, cross generational.</i>		<b>RISK:</b> <i>REMINDER: financial and human expense, impact on host community.</i>	<b>HOW WE WILL MINIMISE THIS RISK:</b>
<b>For us:</b>	<b>For the host community:</b>		
<b>CONCLUSION ON MERITS OF PROGRAM:</b> <i>REMINDER: Is there an alternative way to achieve the same outcome?</i>			

# REFLECTION TOOL



*(delete as applicable)*

Our decision is / is not to engage with providing gifts in kind.  
Reason:

If yes what will you do to minimise grateful receiver/powerful giver concept?

We are confident in the partner we will be engaging with because...

We will reflect after the visit by...

We will continue to act for justice in our school by...