# Excerpt from Community Internship Study Guide: Modules

## MODULE 1: EXPLORING PERSONAL AND PROFESSIONAL GROWTH

**THIS MODULE WILL SUPPORT YOU IN WRITING YOUR INTERNSHIP PLAN. Your responses are not to be submitted to Turnitin or your Academic Advisor.**

## ACTIVITIES

### Activity 1: The Good Life Parable

Watch this short parable on YouTube.  It speaks to our goals in life.
http://www.youtube.com/watch?v=k7JII959slYhttp://www.youtube.com/watch?v=k7JII959slY

Have you ever taken the time to stop and think about what you really want out of life?

We spend a lot of time thinking about and studying to achieve career goals but are career goals the same as goals for our life.  Is our life only about our career?

If your life were to end today; in ten years; when you are 90 – what do you want others to say your life stood for?  How do you want them to describe your character and your life's outcomes?

### Activity 2: What it means to be a professional

Is being a "professional" just something related to your career or does it encompass "who you are"?

The definition of a professional is that the profession accepts a Code of Ethics.

Do a web search on "Code of Ethics" for your profession and see what your future profession says about the type of person you need to be to be considered a true professional.  If your profession doesn't have a specific Code of Ethics, look up the

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meaning and intent of codes of ethics in general, and look up a few other Codes of Ethics for other professions.

How important do you think it is for a profession to have a Code of Ethics, and how does that help decide what your own Professional and Personal growth goals could be during your Community Internship? Use your critical reflections as appropriate in your written assessments.

## ACTIVITIES CONTINUED

### Activity 3:    Griffith Graduate Attributes

Following is the link to the Griffith Graduate Attributes.

What do you notice about how the Griffith Graduate Attributes relate to the expectations of the profession you will be joining when you graduate?

Think about how the activities in your Community Internship will help you to develop specific attributes and use your thoughts as you write your Internship Plan.

http://www.griffith.edu.au/learning-teaching/student-success/graduate-attributes

### Activity 4:    Write a personal mission statement

Now, think about who you really want to be and what you want your life to mean. Surf the below links about having a personal mission statement. That means, having a statement that sums up what you want your life to be about.

https://www.stephencovey.com/sample-mission-statements.php
http://www.thechangeblog.com/how-a-personal-mission-statement-can-help-you-change/
http://www.quintcareers.com/creating_personal_mission_statements.html

The below link gives some examples of personal mission statements.

http://www.quintcareers.com/mission_statement_samples.html
Write down what you would like your personal mission statement to be and use that in your Internship Plan.

### Activity 5:    The Good Life Parable

Finally, have another look at The Good Life Parable again.   What does it say to you personally?
http://www.youtube.com/watch?v=k7JlI959slYhttp://www.youtube.com/watch?v=k7JlI959sl
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# MODULE 2: ENGAGING WITH THEORIES

*This module is important, as you have been asked to integrate **one theory** within your Internship Report assignment and include **three references** pertaining to that theory (research contributions). You are provided three theories to choose from.*

## What is a Theory?

Theories are statements that organise sets of facts into cause and effect. Facts have no importance until we give meaning to them through a theory; empirical evidence (or proven evidence) is only empirical once the facts fit into a Peer Reviewed theory. Sometimes theorists are seen as purely conceptual but almost every aspect of society from understanding nature to developing technologies started with hypotheses (or ideas about what might be able to be proven), which led to organising facts into theories (Robertson, 1987). Hence, to be a theorist is of fundamental importance to underpinning any ideas you have about the needs and development of society.

## Your Research

Developmentally, you learn by attending university but are implicitly entrusted to question, research, seek answers and take action that will improve career, society and planet. Our future is dependent on your willingness to engage in ethical discourse and to be leaders and citizens with integrity. To do so requires both a macro (societal) conceptualisation and a specialised micro conceptualisation envisioning a harmonious community. This can then translate into what you can do personally and professionally.

Mereton and Bateman (2007) citing Deegan (1996) provides a moral compass: "If we plant a seed in a desert and it fails to grow, do we ask, what is wrong with the seed? No. How do we create hope-filled, humanised environments and relationships in which people can grow? (pg. ii). This module gives you an opportunity to be a theorist and explore ways in which the future of society may change for the better by linking *values to action.* Your task is to choose one of the theories, research the reflective exercise and integrate your answer and research within your Internship Report.

While we are most interested in your experience, often by reflecting on your understanding of the clients or users of your organisation, you can better understand the changes that have taken place in your own ideas, perceptions and values. The reflective exercises offer trigger questions. If you can answer these questions, you can apply the theory to your internship/volunteering.

| Theory | Description | Macro Reflection Question |
| --- | --- | --- |
| Ecological Systems Theory | How the wider environment influences individuals. Balancing specialist theorising with holistic theorising.<br><br>*This theorem is very appropriate for any internship.* | Would a change to one element or system affect the sector, organisation or people you aim to assist during your internship? |
| Social Psychological | How individuals and groups influence and affect each other's view of the world; how we can help others feel happy; and how we can work with people equitably to bring about social role valorisation (empowering individuals to feel worthy and valuable members of society). | Would your volunteerism and personable interactions positively motivate individuals during your internship? |

| | | |
|---|---|---|
| | *This theorem is very appropriate for personal contact type internships.* | |
| Social Construction Theory | How conventions, expectations and norms interact with the individual's 'worldview'.<br><br>*This theorem is very appropriate for personal contact type internships.* | How may your interactions help overcome a wider social problem such as growing rates of loneliness, decline in trust, and increase in mental illnesses. |

Adapted from Reed (2005) and Payne (2005)

*Worldview: Everyone sees the world through a different filter. These grand theories may broaden your perspective (see following pages for more detail).*

# Theory 1: Ecological Systems Theory

*How the wider environment influences and impacts individuals (person in environment)*
A systems approach is broad and encompassing. It facilitates visualisation of how the wider environment influences people so that the theorist can contextualise effects on individuals' well-being throughout their life course. (See below two graphical representations which depict some of the impacts on individuals.)

The macrosystem (politics, economics, culture), exosystem (school, mass media, availability of mentors), and microsystem (family values, norms, expectations, peers) can affect the individual. This enables a consideration of the relationships between various systems that can impact upon the individual.

It is important to balance departmentalised or specialist thinking with the wider influences and variables as change takes place at different levels. With this perspective, one can begin to consider a stable society built pragmatically on a platform of values and ethical structures. Although the discipline/career you have chosen may operate within one system, a wider systemic appreciation will enable you to advocate for change within different systems ultimately strengthening positive outcomes for both you and the people you serve.
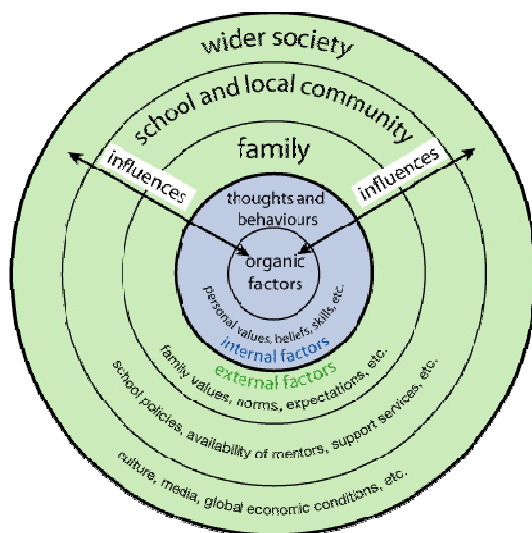


**The Ecological Model of Human Behaviour**
**Urie Bronfenbrenner (1979)**

Embrace the future (15th February, 2007)
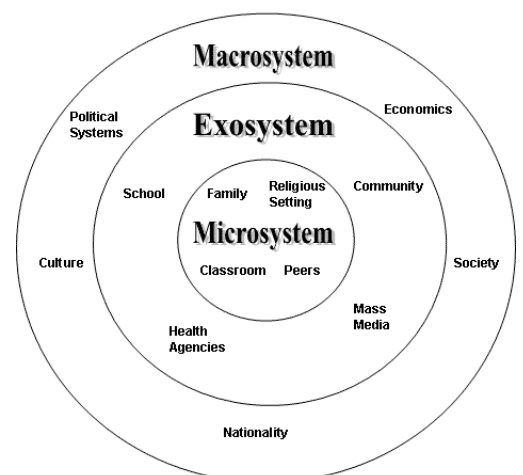
# Reflective Question:

Choose at least **one system** within either of the above diagrams and comment on how one change to that element or system could affect the sector, organisation or people you aimed to assist during your internship? Research and include references within your Internship Report. For example, if you were volunteering within the disability sector you may consider the impact of a macrosystem political decision (National Disability Insurance Scheme) and how such a market-based scheme can affect the persons you have been assisting in both the short and long-terms.

Are there any significant disconnections between the systems that affect your organisation's work? For example, a homeless person may have a very limited microsystem, and therefore is more dependent on the exosystem. How are clients' environmental needs impacted by the different systems?

Were there significant changes in the macrosystem (eg. due to state and federal election policies). How does the macrosystem impact on your organisation's work? Do policies empower and enable clients to succeed or disempower and disable clients?

**Interesting Videos:**
Blood, Sweat and Luxuries – BBC Documentary tracing British students that lived in developing countries. They gained firsthand experience of what it is like to live near the poverty line and were shocked that people in developing countries maintain our western lifestyles. Would a change in buying behaviour of consumers affect people or planet and how can we create a culture of collective responsibility?
http://www.bbc.co.uk/programmes/b00s6103

Happiness should not cost the earth - Interesting presentation regarding whether happiness should be the ultimate objective of society or economic output. If we changed how we measure well-being would society change?
http://www.ted.com/talks/lang/en/nic_marks_the_happy_planet_index.html

# Additional Readings:

Belsky, J. (1980). Child maltreatment: an ecological integration. American Psychologist, 35(4), 320-335.

Booth, R. and Crouter, A.C. eds. (2009) *Does it Take a Village? Community effects on children, adolescents and families.*
U.K. Taylor and Francis.

Bronfenbrenner, U. (1979) *The Ecology of Human Development: Experiments by Nature and Design.*
U.S.A. Harvard.

Ecological Model Applied to Resiliency
Embrace the Future (15th February, 2007) The Resiliency Model - An Ecological Approach
Australia. Mental Health Foundation of Australia.
http://www.embracethefuture.org.au/resiliency/index.htm?http://www.embracethefuture.org.au/resiliency/resiliency_model.htm

Resilience in an Urban University Through the Lens of Bronfenbrenner's Ecological Systems Theory. (Ed. D. Dissertation/thesis), The College of William and Mary, Ann Arbor MI: ProQuest Dissertation and Theses Global. (1687803188)

Heise, L. L. (1998). Violence against women: an integrated, ecological framework. Violence against Women, 4(3), 262-290.

Leonard, J. (2011). Using Bronfenbrenner's ecological theory to understand community partnerships: A historical case study of one urban high school. Urban Education, 44(5), 987-1010.

Onwuegbuzie, A. J. (2013). Foreword: Using Bronfenbrenner's ecological systems theory to frame quantitative, qualitative, and mixed research. International Journal of Multiple Research Approaches, 7(1), 2-8.

Reed, B.H. (2005) Chapter 4 Theorizing in community practice: essential tools for building community, promoting social justice, and implementing social change. (First Edition). In *The Handbook of Community Practice* (pp. 89). Sage Publications

Robertson, I. (1987) *Sociology.* Worth Publishers Inc., New York.

Wilkinson, R. and Pickett, K. (2009) *The spirit level: why more equal societies almost always do better*
London. Allen Land

## Theory 2: Social Psychological Theory

*How individuals and groups influence and affect each other's worldview, and how we can influence others' happiness.*

This theory focuses on the personal and interpersonal - the involvement of various community members in maintaining collective well-being (Payne, 2005 and Reed, 2005). Every person is important and can make a difference to those around them by acting inclusively.

Social psychology therefore invites communication styles involving active listening and engaging and growing empathy regarding others. The active listener reflects upon another's emotions, thoughts and associated behaviours and how these have developed over time through either adverse or positive structures and circumstances. The use of positive and affirmative language is necessary in order to help another where necessary to reframe their perspective. This involves the pointing out of their strengths, successes and capabilities, helping with problem solving, and the co-construction of a positive future for them. A positive future starts with reaching out and encouraging others to do the same. It is not necessary to become a therapist, but it is necessary to listen well and be present without

judgement, encouraging them to build stronger networks.

Post-traumatic stress disorder - PTSD (not being able to function due to acute anxiety following an event) has been found to exist in soldiers with low support networks and comradery during operations. Those that had the highest exposure to combat, the least stress-resistant personalities, and lowest levels of social support from other soldiers, suffered PTSD (Bernstein et al. 1994). Exclusion and not feeling comfortable confiding in another and a lack of authenticity and holding onto emotions can cause mental and physical health problems when not released.

Networking is an important life skill that involves proactively seeking support. Mentors can be a vital part of one's network by suggesting a course of action; and confidants can offer a listening ear when life does not go to plan. A poor support network may leave one without knowledge of options and feelings of isolation when faced with adverse circumstances. This can have a tangible, negative effect on physical and psychological health. On the other hand, a strong network can be a stress buffer empowering the individual by promoting self-worth, mastery, belonging, resilience, and control over one's circumstances. Thoits (2015) presents evidence that strongly beneficial social networks improve long-term health.

The propensity for people to be involved in community can be measured through available 'social capital', which is the ability to access (without financial, physical or social barriers) family, neighbourhood, religious and community ties for the benefit of improved physical and subjective well-being (Helliwell and Putnam, 2004). Whilst volunteering you may become an important part of a person's network and gain an understanding of how they have changed over time, either positive or negative; also, how available social capital is to them in community. An example are senior citizens who may have few or no friends and/or family and poor access to community activities. This can impact poorly on the individual's sense of well-being and security. You may find that without volunteers their access to social capital is limited and that their network is very small.

Parliamentary Member, Andrew Leigh (2010) theorised that the way to repair a disconnected community is to: 1) hold a street party and enable people to engage with neighbours by reaching out; 2) buy from local businesses that are interested in improving their community; 3) donate to a charity you know will give people a hand-up; 4) use technology to find new friends and interact face to face wherever possible; 5) volunteer with organisations and find out what would motivate others to join; 6) contact politicians and advocate for just and compassionate policies; 7) share lunch and communicate with co-workers, and 8) try a new activity. With these initiatives, community can be strengthened.

## Reflective Question:

See *Social Psychology Activity* (diagram on following page) and refer to this activity in your assessment.

From the completed activity, explain:
1) How well networked the individual you volunteered alongside is according to quantity and quality of networks. Have any of the people or groups in their network changed over time?
2) Compare and contrast your own network with that of your client and comment on the differences. Approximately how many networks are needed and why?

3) How can your volunteerism and personable interactions affect an individual's happiness, and can you as a volunteer act as a buffer for a person losing part of their network?

**Interesting Videos:**

The Power of Believing You Can Improve
For students volunteering with children, consider how you can be a motivational influence when interacting with them. Dr. Carol Dweck outlines a supportive language style enhancing children's engagement and performance at school. The approach has proven successful in the poorest communities that have limited social capital.
https://www.ted.com/talks/carol_dweck_the_power_of_believing_that_you_can_improve

Your Body Language Shapes Who You Are
Amy Cuddy points out that people who do not believe in themselves are disadvantaged and need to start believing and adopt a 'power pose' – standing in a posture of confidence. This is one strategy for resilience. What other strategies are there that could benefit you and/or others?
https://www.ted.com/talks/amy_cuddy_your_body_language_shapes_who_you_are

Undercover Boss: Demonstrates the importance of engagement and listening to people's stories to drive ethical corporate decision-making, and in turn, maximising the self-efficacy and productivity of employees. If a manager can listen to an employee's story, anyone can.
http://ten.com.au/undercoverboss.htm

Payne, M. (2005). Modern Social Work Theory, 3rd Edition.
Chicago. Palgrave.

Reed, B.H. (2005) Chapter 4 Theorizing in community practice: essential tools for building community, promoting social justice, and implementing social change. (First Edition). In *The Handbook of Community Practice* (pp. 89). Sage Publications.

# Additional Readings:

Bernstein, D, Clarke-Stewart, A, Roy, E, Srull, T, & Wickens, C (1994) *Psychology* U.S.A. Houghton Mifflin Company.

Damiano Fiorilloa, b, Fabio Sabatini (December, 2011) Social Science and Medicine. *Quality and quantity: The role of social interactions in self-reported individual health.* Italy. Elsevier Ltd. Volume 73, Issue 11. Retrieved 22nd Febraury, 2016
http://www.sciencedirect.com/science/article/pii/S0277953611005636
Helliwell, J and Putnam, R (31st August, 2004) *The social context of well-being.* Canada. U.S.A. The Royal Society. Retrieved 22nd Febraury, 2016 from
http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1693420/pdf/15347534.pdf

Leigh, Andrew (2010) Disconnected
Australia. University of NSW.

Thoits, P (June, 2015) *Mechanisms Linking Social Ties and Support to Physical and Mental Health.* U.S.A. American Sociological Association. Retrieved 22nd Febraury, 2016 from http://hsb.sagepub.com/content/52/2/145.short

# Theory 3: Social Construction

*Social Construction: How conventions, expectations and norms interact with the individual's 'worldview'; and how we as people can work together equitably to bring about social role valorisation (the empowering of individuals to become worthy and valuable members of society) irrespective of status.*

The underlying focus of this theory involves the sociological and broader patterns within society that influence individuals' perspectives (Payne, 2005 and Reed, 2005). Sociology examines how class, status, and expected roles lead to either cohesion or conflict within the family and/or community; how social stratification can lead to crime, drugs and domestic violence; and how the influence of history, culture and social expectations create varying patterns of behaviour over time.

Foucault explains *structural disempowerment* in terms of societal power imbalances: people cannot explain their feelings of inferiority and hopelessness when unable to progress personally, socially or economically within society and live up to *social norms* (see end note). As a consequence, an individual's sense of social meaning as well as identity may become distorted. This provides an opportunity for community members to assist individuals and/or groups to reframe their perspectives and rekindle a sense of community despite unfavourable environmental conditions and social inequities. For instance, a person with a disability may feel shunned from employment and social interactions, but community members and organisations can invite participation; or, people from secular or religious backgrounds may initially be focused on differences but discover common values and social problems they wish to ameliorate together in a spirit of partnership.

That generally people's desire to *look good* and follow social trends as well as bow to pressures have been validated by various social experiments. For instance, the 'Asch experiment' required participants to agree or disagree with the decision and the leadership of others and found that participants followed wittingly (see additional readings). Furthermore, a 'condition of anomie' can exist whereby people become individually accepting of the breakdown of standards and values which results in apathy. One in three adults in Australia volunteer in their communities (Volunteering Australia, 2015), however, the following statistics indicate that many Australians may still be apathetic in preventing social problems, and that they are not reaching out sufficiently to support others:

- 27% of the population experience loneliness as a serious problem (Phillips et al 2007). Loneliness having reached unprecedented levels may be a function of insufficient quantity of social networks and quality of social bonds (Franklin and Tranter, 2008).
- Griffin (2010) reported that we are becoming *the lonely society* and contrary to expectations 53% of 18-34yo respondents have consequently experienced depression. Rokach (2000) citing Coon (1992) stated that building identity and developing quality of intimacy are the goals of young adulthood, but because of the pressure to achieve these goals, loneliness has ensued. Hence, there are significant pressures on youth. Magnifying these pressures, ignoring people, bullying or intimidating behaviours can cause long-term psychological damage.
- Almost one in five people have a mental illness such as depression (ABS, 2006)

End note:
Social norms: Shared rules or guidelines that prescribe the behaviour appropriate in a given situation i.e. how we 'ought' to behave. Some norms can become laws. For example, the American prohibition of liquor in the 1920's was a response to cultural norms involving personal morality that led to the demand for a change in legislation. Most people conform to norms so readily they are hardly aware they exist: *the fish does not know it is swimming in water.* We are more likely to notice and feel the departure from norms than notice conformity; and we are afraid of not fitting in (Robertson, 1987).

## Reflective Question:

In your opinion, how has the work of your organisation altered and/or reinforced people's views of the world? How have the clients you have worked alongside been positively or negatively impacted by wider conventions, expectations or social norms? Explain the reasons why your volunteerism may help overcome wider social problems such as growing rates of loneliness, decline in trust, and the increase in mental illnesses.

Hint: An organisation may help reduce the stigma of mental illness and encourage reaching out. Clients may benefit from emerging social norms such as citizen involvement in charity days (eg. *R U OK? Day);* and volunteers may counter the effects of negative social norms (i.e. peer pressure to take drugs) by becoming positive role models to impressionable and young adolescents.

## Additional Readings:

McLeod, S. A. (2008). Asch Experiment.
Retrieved from www.simplypsychology.org/asch-conformity.html

Rokach, A. (2000) *Loneliness and the Life Cycle*
U.S.A. The Institute for the Study and Treatment of Psychosocial Stress.
Psychological Reports, 2000, 86, 629-642.
Retrieved 1st September, 2010 from
www.ncbi.nlm.nih.gov/pubmed/10840922

Shneider, A. and Ingram, H. (1993) *Social Construction of Target Populations: Implications for Politics and Policy*
U.S.A. The American Political Science Review Vol. 87, No. 2, Jun., 1993
http://www.jstor.org/stable/10.2307/2939044

Simon, B. (2004) *Identity in Modern Society: A Social Psychological Perspective.*
Malden, MA : Blackwell Pub
http://onlinelibrary.wiley.com.libraryproxy.griffith.edu.au/book/10.1002/97804 70773437

Volunteering Australia (2012) The State of Volunteering in Australia
http://www.volunteeringaustralia.org/wp-content/uploads/State-of-Volunteering-in-Australia-2012.pdf

# ADDITIONAL RESOURCES FOR THEORIES

The following references may be useful in understanding and applying the theoretical frameworks to your internship in the Internship Plan (Section 8.1), Peer Discussion and Internship Report (Section 7 a.).

**Ecological Systems Theory**

Booth, R. & Crouter, A.C. eds. (2009) Does it Take a Village? Community effects on children, adolescents and families. U.K. Taylor and Francis.

Bronfenbrenner, U. (1979) The Ecology of Human Development: Experiments by Nature and Design. U.S.A. Harvard.

Bronfenbrenner U, Morris P A (1998) The ecology of developmental processes. In W. Damon & R M Lerner (Eds), *Handbook of Child Psychology, Vol 1: Theoretical Models of Human Development* (5th ed., pp. 993-1023, New York: Wiley.

Bronfenbrenner, U. (1977). Toward an experimental ecology of human development. *American Psychologist, (32)*, 513-531. \

Darling, N. (2007) Ecological Systems Theory: The Person in the Center of the Circles. *Research in Human Development* (4) 3-4, DOI: 10.1080/15427600701663023

Reed, B.H. (2005) Chapter 4 Theorizing in community practice: essential tools for building community, promoting social justice, and implementing social change. (First Edition). In *The Handbook of Community Practice* (pp. 89). Sage PuBlications.

Robertson, I. (1987) *Sociology.* Worth Publishers Inc., New York.

Tudge, J. R., Mokrova, I., Hatfield, B., & Karnik, R. B. (2009). Uses and misuses of Bronfenbrenner's bioecological theory of human development. *Journal of Family Theory & Review, December* 198-210.

**Social Psychological and Social Construction theory**

Australian Bureau of Statistics (2007). *National Survey of Mental Health and Wellbeing: Summary of Results.*
Canberra: Australian Bureau of Statistics.

Barringham, N. (2010, July) *Belonging: No Easy Answers* Australia. A Place to Belong. No.29.

Griffin J. (2010) *The Lonely Society?* U.K. Mental Health Foundation.

Harter, S. (1999). The construction of the self: A developmental perspective. *Distinguished contributions in psychology.* APA PsycNET, 413.

Mereton, R. & Bateman, J. (2007, June) *Social Inclusion: Its Importance to Mental Health* NSW. Mental Health Coordinating Council Retrieved 1st September, 2010 from http://www.mhcc.org.au/images/uploaded/MHCC%20Social%20Inclusion%20booklet.pdf

Payne, M. (2014). Modern Social Work Theory, 4th Edition.

Payne, M. (2005). Modern Social Work Theory, 3rd Edition.
Chicago. Palgrave.

Roach, A. (2000) Loneliness and the Life Cycle U.S.A. The Institute for the Study and Treatment of Psychosocial Stress. Psychological Reports, 2000, 86, 629-642. Retrieved 1st September, 2010 from www.ncbi.nlm.nih.gov/pubmed/10840922

Simon, B. (2007). Respect, equality and power: *A social psychological perspective*. DOI 10.1007/s11612-007-0027-2

**Ecological Model Applied to Resiliency**

Embrace the Future (15th February, 2007) The Resiliency Model - An Ecological Approach Australia. *Mental Health Foundation of Australia*. http://www.embracethefuture.org.au/resiliency/index.htm?http://www.embracethefuture.org.au/resiliency/resiliency_model.htm

Wilkinson, R. & Pickett, K. (2009) The spirit level: why more equal societies almost always do better.  London: Allen Land

**References of studies that are structured around theory as examples of its use:**

Belsky, J. (1980). Child maltreatment: an ecological integration. *American Psychologist, 35*(4), 320-335.

Heise, L. L. (1998). Violence against women: an integrated, ecological framework. *Violence against Women, 4*(3), 262-290.

Everson, N. A. (2015). Student Resilience in an Urban University Through the Lens of Bronfenbrenner's Ecological Systems Theory. (Ed. D. Dissertation/thesis), The College of William and Mary, Ann Arbor MI: ProQuest Dissertation and Theses Global.   (1687803188)

Leonard, J. (2011). Using Bronfenbrenner's ecological theory to understand community partnerships: A historical case study of one urban high school. *Urban Education*, *44*(5), 987-1010.

Onwuegbuzie, A. J. (2013). Foreword: Using Bronfenbrenner's ecological systems theory to frame quantitative, qualitative, and mixed research. *International Journal of Multiple Research Approaches*, 7(1), 2-8.

**Note: See Exemplars on Learning@Griffith for theorems that previous students have chosen and applied within their Internship Reports. These may help you to structure the theorem section of your assignment.**

# MODULE 3: WIDER COMMUNITY VALUES

We are all part of wider communities.  The neighbourhood we live in is a community; the University and our colleagues and friends there is a community; the city we live in; the country – all are different types of communities.  We are all members of the worldwide community of course and our understanding of that is important in considering climate control and environmental issues.

Within communities, there are other "communities".  Communities of people who like certain activities and gather together to participate in those activities; communities of people who are and/or support people with a disability; communities of people who identify as first peoples.

In your internship you are working within a "community" that is addressing a particular social, cultural or environmental need.

In Module 1:  Exploring Personal And Professional Growth, you had the opportunity to look at what it means to be a professional and how professionals have codes of ethics.  You also looked at the Griffith Graduate Attributes, and had the opportunity to write a personal mission statement.

In this module you will have the opportunity to think critically about your personal values in the context of how they might be impacted by considering yourself as part of a community; the values you want in your community; the role community organisations play in our society, and your role as a professional in the future in continuing to volunteer in community settings.

These reflections will support your Peer Discussion assessment in a few weeks.  You do not need to bring this module with you.


## ACTIVITIES


**Activity 1:      What are wider community values?**
Watch this short video.  It talks about the value of community in a way that is easy to absorb and understand.
http://www.youtube.com/watch?v=eKz2R61YUV0http://www.youtube.com/watch?v=eKz2R61YUV0
http://www.youtube.com/watch?v=eKz2R61YUV0
Notice how the video talks about the values of a range of belief/spiritual systems.
How were your values shaped?  By your family context; your school environment; your culture; your spiritual beliefs?

Review the PowerPoint slides from Lecture 2 in the Course Content section of Learning@Griffith.  Look in particular at the slide on Values.  Consider also the slide in relation to the shared values the Australian government recognises as forming and informing the community known as Australia.  Think about the shared values of your country of origin, or within your particular community.


**Activity 2:    Your personal values**
Values are the things that really matter to you.  They are part of the way you live your life as a student, as a worker, and as a family member.
- Think about your personal values; the things that really matter to you?
- Personal values are things like those listed below but fill in the gaps with values that you recognise as being important.

| ambitious | | safety | | |
|---|---|---|---|---|

| Integrity | competency | status | compassion | discipline |
|---|---|---|---|---|
| equality | wisdom | dependability | accountability | |
| diversity | innovation | | cooperation | mateship |
| honesty | excellence | generous | optimism | simplicity |
| credibility | | | | humility |
| wisdom | justice | contentment | diligence | grace |

Complete the following sentences:
1. The personal values I would never surrender are:
2. The personal values others would easily recognise in me are:


**Activity 3:    Wider community values**

Consider the need for the values we hold as a community such as safety, equity, and diversity.  What happens within a community when these values aren't evident?

Even eBay has community values – check them out here …
http://pages.ebay.com.au/help/confidence/community-values.htmlhttp://pages.ebay.com.au/help/confidence/community-values.html
http://pages.ebay.com.au/help/confidence/community-values.html
Do you know how many not-for-profit community groups there are in Australia?  Find out how many here  www.ourcommunity.com.au.

What are the values of the community organisation you are working with for your internship?

How necessary are community organisations to keeping society working?  How necessary is the organisation you are working with in your internship in providing for the needs of particular groups in society?

# MODULE 4: HUMAN RIGHTS LOCALLY AND GLOBALLY

In Module 1: Exploring Personal And Professional Growth, you had the opportunity to look at what it means to be a profession and how professionals have codes of ethics. You also looked at the Griffith Graduate Attributes, and had the opportunity to write a personal mission statement.

In Module 3: Wider Community Values, you had the opportunity to think critically about your personal values; the values you want in your community; the role community organisations play in our society, and your role as a professional in the future in continuing to volunteer in community settings.

In this module we will look a little broader – outside ourselves, and beyond just the internship you are doing to open up our awareness of issues and concerns in our own backyards, our own nations, and the world. This module, as with all modules – will help as you prepare your final report in your Internship Report. As you move through the three activities, think about how the activities you are doing in your internship contribute to making a more equitable society.

## ACTIVITIES

### Activity 1:  Human Rights in the world

Have a look at this website. It is the International Declaration of Human Rights. Does your country abide by this declaration? Do we each have a role in upholding these rights or is it someone else's responsibility?
http://www.un.org/en/documents/udhr/index.shtml

**Human Rights in the world:  Slavery**

Did you know – there are more slaves in the world today than at any other time in history? Have a look at the following website. See how many slaves are estimated to be in the United States alone! The number will shock you.
http://matadornetwork.com/change/10-shocking-facts-about-global-slavery-in-2008/
It is estimated that worldwide "at least 27 million men, women and children are slaves today." (Baroness Caroline Cox and Dr John Marks. (2006). This Immoral Trade. Slavery in the 21$^{st}$ Century. Monarchs Books, Oxford, UK.)

### Activity 2:  Videos and songs that support considering local and global contexts

Do you know of any singers, bands or groups who have equally as powerful songs that you could recommend for use in the Community Internship course that speak to you about human rights or social justice? If so, feel free to comment in your Internship Report or email the Course Convenor.

### Activity 3:  Strangers in their own country

Many countries, including Australia have indigenous populations – i.e. – first peoples who were the original inhabitants of the land who were dispossessed through colonisation by other groups.

Amnesty International has an excellent site with resources about indigenous rights in Australia.
http://www.amnesty.org.au/hre/index_new/?&utm_medium=print&utm_source=teacher-pro&utm_campaign=hre
Go to this section of the Amnesty site and find the answer to the following questions.  The facts might astound you.
http://www.amnesty.org.au/hre/comments/24390#history

For example, in what year were Aboriginal and Torres Strait Islander people counted in the Australian Census and hence consider a part of the Australian nation? In what year did Australia officially apologise for removing hundreds of Aboriginal children from their parents?

WHAT ABOUT YOUR COUNTRY OF ORIGIN?  Are you a domestic or international student, do you or your ancestors come from another country?  What are the issues in your family's country of origin with its original inhabitants?  Are there countries in the world that have handled their indigenous populations with fairness and equity?  If you are an Australian indigenous student, what can you contribute to ensuring fairness and equity for all indigenous peoples in Australia?



"I think they're saying something about wanting to maintain the integrity of their border."

Removing aboriginal children from harm.

(Cartoon source -
http://www.amnesty.org.au/images/uploads/hre/111213%20Cartoons.pdf)  More cartoons that "speak volumes" are available at this site.