

PROCEEDINGS



UNISERVITATE
Service-learning in Catholic Higher Education

UNISERVITATE COLLECTION

I Global Symposium UNISERVITATE

October 29th-30th, 2020

Andrzej S. Wodka

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Uniservitate Collection

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ABOUT US

Uniservitate

Uniservitate is a global programme for the promotion of service-learning (SL) in Catholic Higher Education Institutions (CHEIs). It is an initiative of Porticus and is coordinated by the Latin American Center for Service-learning (CLAYSS).

The programme's objective is to generate a systemic change through the institutionalisation of service-learning as a tool for Higher Education Institutions to fulfil their mission of offering an integral education to new generations and involving them in an active commitment to the problems of our time.

Porticus

Porticus coordinates and develops the philanthropic endeavours of the Brenninkmeijer family, whose social commitment stretches back to 1841, when Clemens and August Brenninkmeijer founded the C&A company, starting a tradition of doing good while doing business.

Several businesses, charitable foundations and philanthropic programmes joined Porticus and expanded through numerous family initiatives.

Since its foundation in 1995, Porticus has grown to become one of the most committed institutions working to address the challenges of our time, to improve the lives of those most in need and to create a sustainable future where justice and human dignity flourish.

Porticus has two goals that guide the way it works: to listen to and learn from the people it seeks to help, and to act on evidence that demonstrates what works.

CLAYSS

The Latin American Center for Service-Learning - CLAYSS - is a leading organisation for the promotion of service-learning in Latin America, and a worldwide reference. It promotes the development of service-learning in both formal and non-formal education, and advises policy makers, NGO leaders, communities, educators and students.

The UNISERVITATE Collection

The UNISERVITATE Collection is an editorial project of CLAYSS (Latin American Center for Service-Learning) in articulation with Porticus.

It is aimed at Catholic Higher Education professors and authorities, other educational institutions, specialists in Service-Learning, ecclesiastical leaders, as well as the general public interested in education and social change.

With the contribution and collaboration of outstanding international academics and specialists, its objective is to offer contributions from different regions and to share multicultural perspectives on topics of interest related to spirituality and the pedagogy of Service-Learning in the world.

Each digital book is published in English, Spanish and French, and can be downloaded free of charge from the Uniservitate website: <https://www.uniservitate.org>.

THIS PUBLICATION

This publication collects the proceedings of the I Global Symposium *Uniservitate*, held on October 29th-30th, 2020, in virtual form. The texts respect the order of the presentations made during the two days of the symposium.

The “Spirituality and service-learning” section also includes two presentations developed within the framework of the *Uniservitate* Training for Trainers Course.

All the texts have been minimally edited to facilitate their reading. At the bottom of some of the presentations there is a link to the slides used in each case. In addition, a link to the video recording of each of the panels has been included at the end of each chapter. All the audiovisual material of the event is available in Spanish, English and French on the YouTube channel CLAYSS Digital: <https://www.youtube.com/user/clayssdigital/playlists>

1. WELCOME MESSAGE



María Rosa Tapia

Coordinator of Higher Education at CLAYSS and the Uniservitate Programme. She has a Bachelor's Degree in Education, a certificate in Instructional Technology and Design (San Diego State University), and a Specialization and Master's Degree in Educational Technology from the University of Buenos Aires (UBA). Member of CLAYSS since its foundation in 2002, she has served as Coordinator of the Volunteer Programme for Youth in Latin America and the Caribbean "PaSo Joven," of the Distance Education Area and of the Solidarity Schools Support Programme.

She has taught courses and workshops on service-learning for educational institutions and CSOs in Latin America and the Caribbean, the United States, Spain, Bosnia and Herzegovina, Kenya and South Africa. She is in charge of teacher training in Social Educational Practices at the Academic Affairs Office of the University of Buenos Aires and is a professor of Learning and Technology at the "Raúl Scalabrini Ortíz" National University of San Isidro.

Welcome to the I Global Symposium of the *Uniservitate* Programme Service-learning in Higher Education. This symposium was scheduled to take place in August but, due

This symposium aims to initiate a cycle of meetings within the framework of the Uniservitate programme as a multicultural, global, and plural space, based on the contributions of the pedagogical proposal of service-learning to integral education in Higher Education

to the COVID-19 pandemic, it had to be postponed to this date and be held in a virtual format. It seemed fundamental to us to be able to continue with this activity in order to renew the commitment of the Higher Education Institutions, particularly of those Catholic ones that are part

of this programme, and of the whole team of those who organize the *Uniservitate* programme. We want to send a message of hope to all those with whom we share the same boat in the midst of this storm in order to continue promoting service-learning and all that it implies for integral education.

This symposium aims to initiate a cycle of meetings within the framework of the Uniservitate programme as a multicultural, global, and plural space, based on the contributions of the pedagogical proposal of service-learning to integral education in Higher Education. On the other hand, we want to reflect and research on the spiritual dimension of service-learning and its contribution to the identity and vision of Catholic Higher Education Institutions. We also want to facilitate the exchange of views on university community engagement and service-learning practices and programmes among specialists, university authorities, and professors of Higher Education Institutions from diverse cultural contexts worldwide.

To officially initiate this programme, I would like to introduce Dr. Richard Brosse, Portfolio Manager of Catholic Higher Education at Porticus, who will give a few words of welcome.



Richard Brosse

Portfolio Manager of Catholic Higher Education at Porticus.

International Higher Education management and design, strategic planning, research management and HE quality assurance systems with experience of working in a huge range of locations, cultures and contexts. Special attention to an integral approach of global challenges as well as to new models of education towards broader accessibility to quality HE and an increased social responsibility of Catholic universities.

Dear participants, a warm welcome to the first Symposium of our *Uniservitate* programme. This programme would not be thinkable without the precious collaboration of CLAYSS, of course, as the coordinating institution but also of the Federation of Catholic Universities (IFCU), of ACCU, of AVEPRO, of various universities all over the continents, and of many leading scholars, Catholic or not, passionate about the methodology of service-learning.

The programme is still at an early stage but your commitment is already impressive, and we will try to mirror all your incredible contributions to the programme on the website. When we look back at this initiative some years from now, I do hope that we will be able to adapt the famous words of Winston Churchill in 1940 when he stated, “Never so much has been done by so many for so many by so few with so little.” So why so few? Indeed. Even if our audience today is impressive, we remain a limited group of people convinced

of the profound added value of what we call quality service-learning. Catholic universities represent only some five percent of all Higher Education Institutions (HEIs) over the world and they can be seen as a niche in this special context. Nevertheless, we at Porticus are convinced that Catholic universities are something to share and demonstrate the value of an integral education, which is a holistic education inspired by Christian anthropology.

Of course, we would have dreamed of better circumstances to organize the First Symposium. The pandemic is affecting almost all countries around the globe at various stages, in different ways, with more or less impact depending on the genius and wisdom of the politicians in power. So, let us recall at the beginning of our meeting all the victims of this pandemic, all the families affected by a loss, or by a sick member, all the professionals involved in the daily fight against the virus, all the people ensuring that our society still functions, even if with some restrictions. For the pandemic has first a human face, and service-learning means today the service to those who are suffering from the pandemic as well. This is our field hospital these days.

The pandemic has also a structural phase not less worrying for our universities. You may have seen a recent article in *The New York Times* explaining how USA colleges slashed budgets in the pandemic. Let me summarize just a few aspects. The coronavirus is forcing large and small universities to make deep and lasting cuts. Most of the suspensions of programmes are in Social Sciences and in Humanities. It disproportionately affects students from low-income households. The crisis encouraged institutions to downsize and to fire faculty members. And these cuts are likely going to continue long past the pandemic. Of course, the article tackles a specific situation in the USA but we will recognize some pertinent aspects of the diagnosis in our respective areas.

Therefore, I do hope that you will find some support in our reflections over the coming two days about the why, the what, and the how of service-learning.

In this effort, we have received recent and unexpected support from the latest encyclical *Fratelli tutti*. You will certainly hear more about it during the coming workshops and roundtables but allow me to allude to two simple points. First, the necessity to constantly broaden our horizons to generate fraternity, so the Pope—quoting Karl Rahner—says, “We always have to take up the challenge of moving beyond ourselves.”

Second, the invitation to look at Catholic universities as places to learn not only critical thinking, the ability of rational reasoning and arguing, but also as places to learn social love, which is a force capable of inspiring new ways of approaching the problems of today's world.



Isabel Capeloa Gil

President of the International Federation of Catholic Universities (IFCU) and Rector of the Catholic University of Portugal (UCP, in Spanish), where she previously served as Vice Rector for Research and Internationalization (2012-2016) and was Dean of the School of Human Sciences (2005-2012). She received her PhD in Germanic Studies from that university, where she also serves as Professor of Cultural Studies in the School of Human Sciences.

In addition, she is an honorary fellow of the IGRS, School of Advanced Study (University of London) and serves as a visiting professor at the University of San Jose (Macau).

Dear friends, a very cordial greeting to all those who are participating in the I *Uniservitate* Symposium “Service-learning in Catholic Higher Education.” It is a great pleasure for me to greet you all, as President of the IFCU, the International Federation of Catholic Universities, which, in collaboration with Porticus and CLAYSS, is organizing this symposium.

The Church has been consistently appealing to Catholics in all sectors to provide an example of their sense of responsibility and their service for the common good and, as university leaders, we are particularly called forth to work towards this goal but we are also called forth to do this in specific tangible terms. Service-learning is one of the pillars of university social responsibility and Catholic universities as well as Catholic Higher Education Institutions, by their very nature and identity, are geared to use this methodology as strategic to develop their mission and contribute to the whole-person development of our students.

In the encyclical *Laudato si'*, Pope Francis asks educators to think of the kind of world we wish to leave to those who come after us, to the children growing up who will become our students in the future. The mission of the university lies in reaching out to the community beyond the borders of our colleges, preserving the ecological present of our common home so that those who come after us may have a future. The splendour of our present is precisely that never in history have we had the technological possibility of being so close to those who are far away, of having access to amazing archives of scientific data throughout the globe. Never before in the past, have we had such an amazing possibility of cultivating science to defend human dignity. The challenge is precisely that of using this power to move towards evermore inclusive universities and societies.

To pursue this mission, it is certainly important for Catholic Universities and Catholic Higher Education Institutions to deliver on the implementation of the SDGs (Sustainable

Development Goals). Most specifically as we celebrate the fifth anniversary of the encyclical *Laudato si'*, it is of pivotal significance to implement strategies to achieve the seven goals of which I would like to single out two: goal five, ecological education, and goal seven, strengthening the commitment to society.

Goal five inspires us to rethink our curricula and reform Higher Education in the service of an integral ecology geared to promote the ecological vocation of the youths and work in tangible terms to promote a global compact on education. Goal 7 invites us to work with our communities, in programmes and strategies, to promote the co-creation of value on a local, regional and global scale.

The mission of the university lies in reaching out to the community beyond the borders of our colleges, preserving the ecological present of our common home so that those who come after us may have a future.

Pope Francis outlined a vision of the university that does not simply conceive of social responsibility as a third pillar alongside research and teaching but that in fact articulates it as part and parcel of both the nature of the uni-

versity and the substantive notion of its Catholic identity. I would add that it is part of what we may call “the curriculum of mercy.” Social responsibility is then much more than the third pillar or the third mission. It defines what the university, what the Catholic University is. Bearing this in mind, IFCU has launched a flagship project: The Newman Benchmark, a reference framework for social responsibility at Catholic universities.

At my own university, the Catholic University of Portugal, we have implemented a pilot programme of service-learning that is geared towards placing service-learning at every level of teaching and research and social impact so that that means the translational impact in society. In teaching and research, then, it is this notion of social responsibility that is reflected in a holistic dialogue amongst the several fields of knowledge and between them and society at large. A socially engaged university such as those that we aim to construct is also person-centred, it is focused on empowering and learning from our knowledge communities, students, faculty, and staff and finally, it is geared in all its activities to serve the common good, without forsaking the tangible and localized issues of the local, regional and national communities where universities are embedded in and whose voices want to be heard.

In his address to the Catholic University of Portugal in 2017, Pope Francis reminded us that a university, despite its universal vocation, cannot forfeit its local grounding. As

In his address to the Catholic University of Portugal in 2017, Pope Francis reminded us that a university, despite its universal vocation, cannot forfeit its local grounding. As he said, it is incarnated in the flesh of our people, and their struggles, their concerns, and their dreams have a hermeneutic value that cannot be forgotten.

he said, it is incarnated in the flesh of our people, and their struggles, their concerns, and their dreams have a hermeneutic value that cannot be forgotten. Balancing principles and needs, universal drive to gauge the achievements of science and technology to foster global dignity with the responsibility to act in the communities close

to us, Catholic universities will undoubtedly profit from a strategy of cosmopolitan exchange, mediated by networks such as the International Federation of Catholic Universities that may provide unique approaches to tangible problems, keeping in mind that, no matter how excellent or sound they are, academic efforts are provisional endeavours that seek to find tentative answers to a world that does not stop at the nation's borders. Have a wonderful symposium.

THE UNISERVITATE PROGRAMME

María Rosa Tapia

The *Uniservitate* Programme aims to generate systemic change in Catholic Higher Education Institutions (CHEIs) through the institutionalisation of service-learning as a tool to achieve their mission of an integral education. This programme is supported by Pope Francis through the different publications and messages he delivers promoting service-learning, and it coincides with the important world trend that disseminates this pedagogical proposal, which has had excellent results not only in academic quality, but also in the engagement of students in order to provide a concrete response to community issues based on their professional training.

The name of the Uniservitate programme derives from the combination of two concepts: university and service. The logo seeks to represent through its polyhedral figure a model of globalization that reflects the convergence of all its parts, but trying to preserve their distinctiveness.

In this global programme we want to attend to the particularities of the institutions that accompany us from each of the regions and of all the people who belong to these institutions in a society that seeks the common good, that really wants to offer and provide a place for everyone. On the other hand, we seek to represent the integral education that is made possible through service-learning, involving the head, the hands and, above all, the heart.

The name of the Uniservitate programme derives from the combination of two concepts: university and service. The logo seeks to represent through its polyhedral figure a model of globalization that reflects the convergence of all its parts, but trying to preserve their distinctiveness.

The first line of action of this programme (initially this first stage will last three years but we hope it will last more than 10) involves working on research and reflection on the spiritual dimension of service-learning. Therefore, we seek to promote events such as this one, in order to devel-

op appropriate models for the identity and mission of the CHEIs around the world, but also for all those Higher Education Institutions that are interested in an integral education that precisely attends to the diversity of multicultural and multi-religious contexts. To this end, we have a second line of action, through which we seek to form a global network with our representatives in seven regional hubs, which will give us the possibility to promote the

creation of a permanent critical mass and to reach all Catholic institutions in each region through different communication systems.

Another aim of this programme is to institute a global award that gives recognition and visibility to the best service-learning practices in Catholic Higher Education and, thus, establish global standards of quality in this pedagogy. Simultaneously, we want to develop capacities to institutionalize service-learning. We know that there are many institutions where service-learning initiatives are taking place but we want to accompany and support them so that they can really have a far-reaching impact.

How is the programme organized? The programme has different levels of involvement:

The coordination of the *Uniservitate* programme is led by Porticus, by the Catholic Higher Education portfolio and by CLAYSS, the Latin American Center for Service-Learning. To support this coordination, we have an Academic Sounding Board made up of highly experienced specialists from all continents, as well as a Spirituality and Research Team in order to systematise and share what we are learning in the framework of this programme. We also have a network of regional hubs which are partner institutions with the objective of reaching each of the regions and in this first part of the programme of accompanying 20 universities around the world in order to achieve the institutionalisation of service-learning. We also want to reach, beyond this small group, all HEIs in general, public, private, denominational, non-denominational, because we are convinced that in our current context it is time for educational institutions to share all their knowledge for a more just and caring society, and service-learning is the most appropriate tool to balance academic quality with a genuine commitment to the formation of our students.

These are the programme's regional hubs:

- ▶ For the USA and Canada, we are joined by the Association of Catholic Colleges and Universities (ACCU).
- ▶ For Latin America, the Pontifical Catholic University of Chile.
- ▶ For Northern Western Europe, the Catholic University of Leuven, Belgium.
- ▶ For Central and Eastern Europe and the Middle East, the Catholic University of Eichstätt-Ingolstadt, Germany.
- ▶ For Southern Western Europe, Deusto University, Spain.
- ▶ For the African region, Tangaza University College, Kenya.
- ▶ For the Asia-Oceania region, De La Salle University, Philippines.

This large network is constantly supported by the generous work of the International Federation of Catholic Universities (FIUC) and the Holy See's Agency for the Evaluation and Promotion of Quality in Ecclesiastical Universities and Faculties (AVEPRO). We are continuously seeking to support each other, accompany and disseminate the work being done by different international networks for the promotion of service-learning because we are interested in reaching the greatest number of educational institutions in the world.

To achieve this, we work at different levels: a theoretical level, a networking level, and a level of individual work with educational institutions. For this reason, we would like to invite you to keep in touch with us so that you can participate in the different instances, such as the symposiums or the different publications that we intend to share within the framework of the programme. On our website <http://www.uniservitate.org>, you can find all our latest news and links to participate in the different activities, and access the different presentations and publications. We are developing a digital repository based on the different thematic categories the Research and Spirituality Team has been working on. There you can find all the bibliography related to the topic that brings us together here. We hope to be able to build this repository jointly from the contributions of all those who accompany us in this programme. I also invite you to follow us on our social media (Facebook, Instagram, Twitter), where we hope to share the reflections not only of the team but of each of you and where you can also share your stories; in order to give visibility to all the great work that is being done in Higher Education and to be able to give a meaningful response to the challenges of today's society.

Links of interest and complementary contents:

https://publications.uniservitate.org/en/proceedings/brochure_uniservitate.pdf

2. SERVICE-LEARNING: ACADEMIC EXCELLENCE AND SOCIAL ENGAGEMENT IN HIGHER EDUCATION



María Nieves Tapia

María Nieves Tapia is the founder and director of the Latin American Center for Service-Learning (CLAYSS, www.clayss.org). Between 1997 and 2009, she initiated and coordinated the national service-learning programmes of the Argentine Ministry of Education, "School and Community" (1997-2001) and Solidarity Education (2003-2010), as well as the Solidarity Schools Programme of Buenos Aires City (2002-2003).

A graduate in History, in 2019 she was appointed member of the Academy of Community Engagement Scholarship (ACES). She is a founding member of the Board of the International Association for Research in Service-Learning (2005).

She has been invited to lecture at universities and organisations on the five continents, and has served on the juries of numerous national and international educational awards, including the Presidential Award "Escuelas Solidarias" in Argentina and the "MacJanet" Global Prize for Global Citizenship.

She is the author of numerous books and articles in Spanish, English, Portuguese and Italian.

It is a real pleasure for us to start this new cycle of symposia of the *Uniservitate* programme, which has just been introduced. As María Rosa said, although the programme is going to focus on some central aspects of Catholic Education, it aims to be a contribution to the field of service-learning worldwide and, therefore, on this first day, both my talk and the panel that will follow will give an overview of the problems that universities in any part of the world, of any creed, of any form of management have in common.

My idea is to present service-learning as the convergence of academic excellence and social engagement in Higher Education. Perhaps the title is a little provocative because we know that oftentimes in the minds of many of our colleagues we either work towards academic excellence or we work towards engagement. That is why I wanted to begin with a quote from a group of students at the School of Medicine of the National University of Tucumán after winning the Service-Learning Practice Award in Argentina: "For some

universities the object of their existence is academic excellence. We consider that the reason for our existence is service to people and academic excellence, its best tool" (PNES, 2006:11). I think these words perfectly explain what we are talking about. We are talking about universities that do not consider that academic excellence is an end in itself, i.e. a means of doing better in the rankings or having many publications in reputable academic journals, but rather that all that research, all that search for knowledge, all that academic production, only makes sense if it makes sense for our people.

Since we are in the context of a global programme, I would like to start by pointing out that this idea of the social mission of Higher Education is as old as Higher Education itself.

Historians claim that the first Higher Education Institutions were those that originated in Sumeria, in Egypt, in the ancient Chinese Empire or in the ancient American empires of the Maya, Aztecs and Incas. These early forms of Higher Education had the clear objective of training professionals and civil servants to serve the administration of these empires and, therefore, to serve the management of public affairs, the common good and kings, who were at the same time priests or incarnations of divinity. In Greece, on the other hand,

"For some universities the object of their existence is academic excellence. We consider that the reason for our existence is service to people and academic excellence, its best tool".

Higher Education was developed separately from religion and centred on philosophy as an exploration of all forms of wisdom. In the Middle Ages both in the Islamic world and in Christian Europe theology again took centre stage. Mo-

ernity, on the other hand, would clearly distinguish between secular and religiously affiliated universities, and science would occupy a central place, in many cases as an end in itself, without any reference to the context or its social meaning. It is from the medieval and modern European heritage that the model of Higher Education often referred to as "the ivory tower" emerged, because of its voluntary isolation from the context.

These different models of Higher Education that were developed throughout history were always indigenous to a culture; that is to say, specific to a particular time period, context and way of thinking. However, and bearing in mind that the *Uniservitate* family is present in all the regions of the world, it is necessary to remember that many regions were colonised from the European expansion of the 15th century onwards, and models of Higher Education which did not come from our own history, culture and context were imposed. These colonial models—Salamanca or Cambridge from the 16th century, the Napoleonic and Humboldtian models of the 19th century—were often imposed uncritically,

and it was only in the last decades of the 20th century that we began to reflect—especially in Africa, Asia and Latin America—on the need to “decolonise” Higher Education.

However, long before the academic discussions on decolonisation, models of Higher Education that attempted to respond to their specific problems emerged in the former American colonies after independence.

Following its wars of independence, the United States began to expand westward, and in this context, the so-called *Land-grant universities* were founded. From Lincoln onwards, the Federal State guaranteed land and resources for the founding of Higher Education Institutions specifically aimed at promoting agricultural development in the regions conquered from the indigenous peoples, to train the new settlers in the technologies and academic disciplines that would enable them to achieve a better standard of living. This model of university, pragmatically rooted in a very specific context, clearly distanced itself from the university models bequeathed by the colonial heritage and the “ivory tower.”

Something similar happened with the Latin American University Reform movement, which explicitly rebelled against colonial legacies in an attempt to generate a university that worked “not for itself, but for the people,” as one of the first rectors of the UNAM (Autonomous National University of Mexico) stated. Mexico was the first country in the world to include in its Constitution in 1917 the mandate that university graduates had to provide social service, and since 1945, no one can graduate in Mexico without having fulfilled at least 360 hours of “Social Service.” The University Reform movement was brought about in 1918 by the active role of the students of the National University of Cordoba, in Argentina, and quickly became a continental movement that sought to achieve the autonomy of the University from governments, the co-government by professors, alumni and students, and that also proposed a new concept of “Extension.”

The concept of “Extension” emerged at the end of the 19th century in Cambridge, Great Britain, as a synonym for scientific dissemination and the inclusion of new audiences for Higher Education. The term clearly expresses the vision of the “ivory tower,” which needs to “extend” itself beyond the walls, which leaves the cloister in order to reach out to the common people, and which perceives what is outside the campus as distant and alien. The European model of extension basically consisted in the voluntary service of some scholars for scientific dissemination, with greater or lesser support from university governance structures. In contrast, in the models that resulted from the Latin American University Reform, Extension is also understood as a “permanent function” of Higher Education, which encompasses not only the dissemination and the inclusion of new subjects in the University, but also all the activities carried out at the service of society in general: voluntary service,

social impact projects, knowledge transfer, medical, legal and cultural services open to the public, and many other actions.

Thus, at the beginning of the 20th century, a university model that was different from that of the “ivory tower” emerged, a model centred on three pillars or fundamental missions: together with Teaching and Research, Extension was defined as the “third pillar.” This characterisation is very old in the United States and Latin America, but it is still a novelty in other regions of the world.

However, this vision has been questioned for decades, because in practice the “three pillars” have meant that Extension has been disconnected from academic life and this has generated a sort of “Cinderella complex,” the feeling that the social mission is less important than Teaching and Research, and has often created a false antinomy between “the engaged” and “the serious academics.” There is an assumption that, on the one hand, there are those who publish and study—the “serious”—and, on the other hand, there are those of us who engage with reality and who are not so clearly contributing to the advancement of science and teaching. We must acknowledge that there are solidarity activities that have little impact on the production of knowledge or on the training of our students, but it is also necessary to recognise that in the last decades there have been numerous examples of projects that bring together community engagement, engaged research and student learning, in other words, what we call “service-learning.”

Throughout the 20th century, different conceptualisations of the social mission of Higher Education have helped us to see the complexity of this mission. At the same time, the succession and juxtaposition of different conceptualisations has generated in almost all languages a real “Babel Tower” with regard to the social mission:

- ▶ At the end of the 19th and beginning of the 20th century, the first formulations of terms, such as “extension,” “social service,” and later “social projection” or “liaison with society” emerged. All these terms shared the common feature of being conceived as outreach movements from within the cloister to an outside world that was perceived as alien and radically different.
- ▶ In the 1960s, in the wake of the youth movements, other visions began to appear, which placed greater emphasis on students’ protagonism and on the formative value that social activities had for them. This mid-20th century period saw the popularisation of voluntary service and terms such as “community service” and “community engagement.” It was precisely in the late 1960s that the term “service-learning” was coined in the United States.

- ▶ Since the 1970s, the idea that an engaged university is a university whose research is committed to reality, based on the interaction with the communities and other knowledge–autochthonous, ancestral, popular–has been further developed. This movement, which continues to this day, is generating new models of situated research, in dialogue with the community and with the participation of diverse social actors. Depending on the region, it is associated with “participatory action research” promoted in Latin America by Fals Borda, “community-based research,” what in Europe are called “science shops,” or the more comprehensive term “engaged research.”
- ▶ Towards the end of the 20th century, two terms that encompass all student, teaching and institutional activities became more widespread and stronger: “engagement” of Higher Education Institutions and “University Social Responsibility (USR).” These terms are synonymous in many countries and, in others, they generate controversy; but both refer to the social mission from the integral and multiple nature of its expressions within institutional policies.

In an attempt to bring order to a Babel of multiple and diverse terminologies of the 20th century regarding University social engagement, I would like to present the graph in Figure 1, which attempts to give an account of the reflection that has been taking place in these first two decades of the 21st century. As can be seen, in addition to the traditional “three pillars,” there is what many authors call the “fourth pillar” of institutional management, i.e. the pillar that defines, accompanies and makes viable and sustainable from the management point of view the general policies of engagement or USR of the institution as a whole.

As the graph shows, service-learning is precisely at the heart of this new paradigm, in that place where Extension, Teaching and Research converge, in an institutional dialogue with the community. In addition to service-learning, we recognise other spaces of social engagement that allow the intersection of and connection with some of the missions, such as outreach courses, engaged research, or what is typical of each pillar, such as Voluntary service, Research and Teaching.

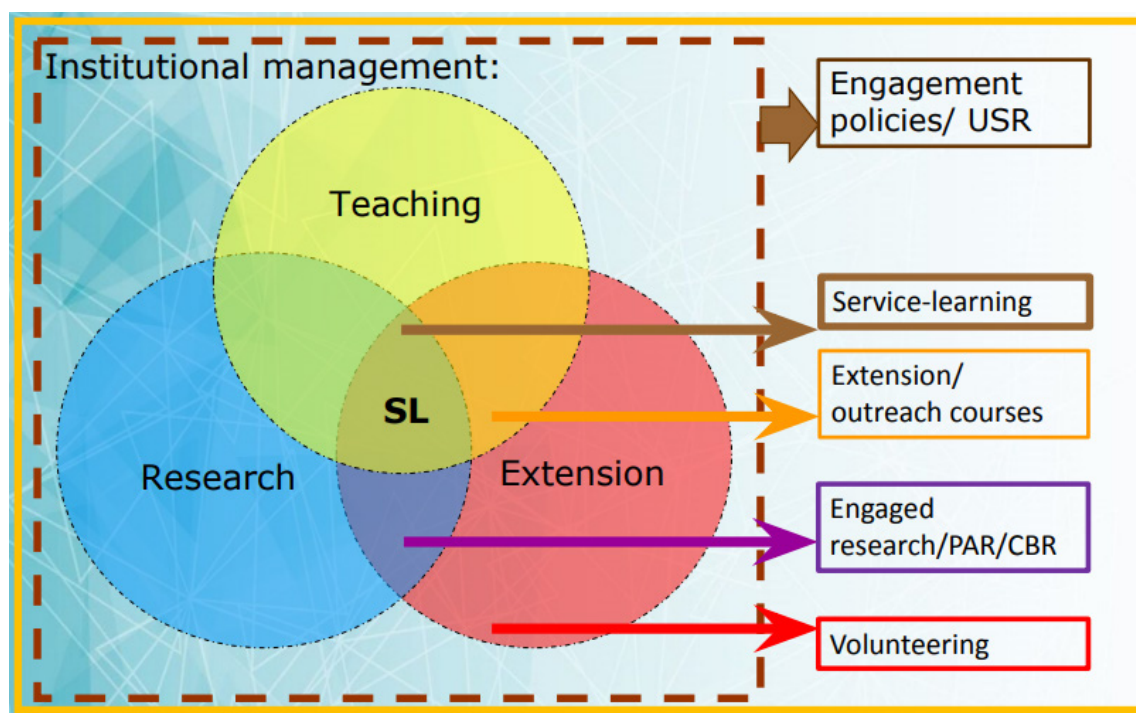


FIGURE 1: Towards an integrated model of institutional management of social mission.

More and more we realise that we need institutional policies that conceive of Research, Teaching, and Extension as a means of engaging in dialogue with the community, of making the walls of what used to be the ivory tower more permeable. Yet “permeable” not only in terms of reaching out to the community, but also in terms of walls that let it in, so that

We need institutional policies that conceive of Research, Teaching, and Extension as a means of engaging in dialogue with the community, of making the walls of what used to be the ivory tower more permeable. Yet “permeable” not only in terms of reaching out to the community, but also in terms of walls that let it in, so that what we learn in the community has an impact on our way of teaching, on our research objectives, on our ways of influencing the community.

what we learn in the community has an impact on our way of teaching, on our research objectives, on our ways of influencing the community. So far it may all sound very theoretical, except to those who are already practising it, but the truth is that, as Younger (2009:22), the British scholar, says, “social engagement is no longer seen as a ‘third pillar’ but rather as a critical approach to our teaching and research activities.”

In this regard, I would like to present as a first case the experience of the group of students I mentioned at the beginning of my presentation. The School of Medicine of the National University of Tucumán, a public university in the north of Argentina, established compulsory community internships decades ago. Once medicine undergraduates finish their traditional stay in the teaching hospital, they have to do six months of “internships” which can take place in health centres in the outlying areas of Tucumán city or in rural areas in the northwest of Argentina. During the internship period, the future doctors do not only do pre-professional practice, but also carry out research on issues affecting public health in the areas where they are practising.

One of the first experiences began during a very serious crisis of child malnutrition in the province. Having noticed that families in the urban periphery went to the health centre only when the children presented acute conditions that could not always be improved, the students decided to leave the health centre and go knocking on the doors of the precarious houses in the neighbourhood to offer to diagnose the children in order to identify malnutrition early and treat it in its primary stages and to anticipate the extreme cases before they arrived at the hospital and it was already too late. During the two years of the project, these students saved the lives of more than 450 malnourished children and accompanied them until their full recovery.

In addition to having saved all these lives, they developed a research project asking themselves why malnutrition was so high in their city, in their province, and they discovered that one of the keys was the abandonment of the practice of breastfeeding. This research led to an outreach project in which students in the first years of their studies went to maternity waiting rooms in public hospitals to train future mothers on the importance of breastfeeding.

All of this is the movement of the University at the service of the community, but this experience also had a way back into the institution because the students questioned how much they—as future doctors—had been trained (or not) in the importance of breastfeeding, how much importance the university was giving to this issue, which was a fundamental Public Health problem in their region. As a result of the students’ research, the project prompted a curriculum reform and the establishment of a course on “Breastfeeding and Public Health.” It is this positive cycle of service and learning by serving that occurs not only in the lives of our students, but also in the lives of our professors and our institutions.

As can be seen, these service-learning projects intertwine Teaching and Research with a very clear component of solidarity action at the service of public health.

These like so many other experiences around the world—tell us that we are facing a new institutional paradigm, which is not just a pedagogical innovation. Service-learning

is indeed an innovation; it is part of the great family of active pedagogies, of the search for meaningful learning centred on the learner, such as problem-based learning, *learning by design* and so many others. Like all these innovations, service-learning involves innovating in the teaching role, coming down from the chair to take on a more accompanying role, learning together with our students, letting reality pose the questions that perhaps we had not planned for the course. This is a new paradigm from the epistemological point of view because it implies an interdisciplinary, transdisciplinary, meta-disciplinary construction of knowledge around problems that are significant and relevant to our contexts. It

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implies establishing serious, substantive dialogues, not folkloric ones, between academic knowledge and indigenous and popular knowledge. Finally, it is also a shift in the institutional paradigm because it involves leaving

the ivory tower to become an institution that functions as part of collaborative networks, seeking not to be beneficiaries but—above all—allies, co-creators, co-producers of knowledge, co-teachers.

We could talk a lot about this, but I would simply like to summarise this paradigm shift by referring to something that Pope Francis said at the Catholic University of Portugal and which I believe that applies to any university. He says that:

It is right for us to ask ourselves: How do we help our students not to regard a university degree as synonymous with greater position, as synonymous with more money or greater social prestige? They are not synonymous. Do we help this preparation to be seen as a sign of a greater responsibility in relation to today's problems, the needs of the poorest, and care for the environment? It is not enough to analyse and describe reality; it is necessary to generate space for real research, debates that generate alternatives for today's problems. How important it is to be practical!¹

In the Pope's words, service-learning is important because it helps us to be *practical* and to accomplish. Our universities are often diagnoses factories. With service-learning projects, on the other hand, the diagnoses become meaningful as starting points for action, and help us to realise the social mission of the university, so that everything we research and study is translated into alternatives, into solutions at the service of our brothers and sisters.

¹ Pope Francis. Audience with the Community of the Catholic University of Portugal. Rome, 26th October, 2017. <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/10/26/171026c.html>

Consider the case of the Garittea Project of the Xaverian University in Cali, an area that is famous in other parts of the world partly for its good coffee and partly for its tragic history of violence, drug trafficking and the forty years of civil war that ravaged this region of Colombia. For decades, the decline in the international price of coffee has been discouraging small producers, and various organisations have been working together to organise cooperatives of small coffee growers in search of solutions. In this context, the Agronomy students and their professors explored alternatives and trained the producers so that they could produce high quality organic coffee, thus adding greater value to their production. In turn, the Economics, Marketing and Design students helped to generate a business plan, to develop their own brand–Garittea and to design the packaging and a distribution circuit that would allow direct marketing “from the crops to the campus.” To this end, the

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Faculty of Architecture contributed with the design of the “casa alero” (a sustainable building, built with local materials and a local style, for whose design the Faculty of Architecture had won an international award). The award-winning model became a real construction, and today it is home to the “Café Garittea,” a café in a central

location on the university campus, from where the new organic coffee starts to be distributed to the city of Cali.

It is possible to see and measure the impact of this project on the real lives of the small producers and the young people from the urban periphery of Cali who are now working in coffee production, and on the improvement of the quality of life of the families involved in the cooperatives. Perhaps not so obvious at first glance, is the formative impact of these interdisciplinary pre-professional internships with a clear social purpose, in which students from different degree courses have learned to work together for the common good and which have involved developing jointly with their professors forms of situated and engaged research, in order to identify the best methods for these small cooperatives to generate better work opportunities with greater care for the environment.

This is what we are referring to when we talk about new models of a well-integrated university, a University for the 21st century, capable of generating effective networks for the transformation of reality, a University that not only engages its students and profes-

sors, but also partners with local and national organisations in order to be able to develop these projects more effectively. In this way, a thicker, more supportive social fabric is woven for those who need it most.

In view of everything we have described, and the extraordinary dissemination it has had in the most diverse geographical areas, we could say that service-learning is now a global educational movement, and as a matter of fact, all five continents are represented at this symposium.

Trying to encompass the totality and diversity of the global landscape, it is necessary to recognise that the history of service-learning is much older than the term coined in 1968-69 in the United States. Long before it was given a name, the practice existed in many parts of the world, and has acquired various names in different languages and contexts.

We could provide a linear account of the history of service-learning in the United States, going from the Land-grant Universities to John Dewey, Freire's critical pedagogy, the civil movements and the formal emergence of service-learning, just as in Latin America or Asia we could write linear histories that would give us a relatively uniform picture of service-learning.

However, at *Uniservitate* we want to rescue the "polyhedral" diversity (EG, 236) of a world that acknowledges and values the diversity of facets that each region can bring, a representation that is not uniform, but can recognise the multiple cultural roots and the complexity of the history of service-learning.

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This polyhedral vision can take as foundations for reflection on service-learning the tradition of Confucius in China and the *fraternité* of the French Revolution, Gandhi's *Satyagraha* and African *Ubuntu* and *Harabee*, together with the *Sumak kawsay* ("the good life") of our Andean peoples in Latin America. In English we speak of "service," and in Spanish we speak of "solidarity," a concept which in non-romance languages is sometimes difficult to translate, and we could go on with examples of the diversity of views on service-learning, a pedagogical innovation which in its practices can generate—despite conceptual differences—very similar practices in very different parts of the world.

Without going into details, I would like to emphasise that this symposium tries to bring all these notes together in a harmonious concert so that we can learn from each other about the history we have been making in our cultural context.

From this global view, we could present multiple definitions of service-learning. From a perspective close to the tradition of John Dewey, we could define it as “learning by doing for the common good”; from a vision close to Paulo Freire, we could define it as “reflection and action that transforms reality.” We can define service-learning as a format of project-based or problem-based learning and as a format of participatory action research, but with the great difference that service-learning always requires three actors: the protagonism of the students, the accompanying role of professors and the co-protagonism of the community. Learning can occur based on projects, cases, problems or *by design* without leaving the classroom; participatory research can be carried out only between researchers and the community. However, for service-learning to occur we need students, professors and community to work together, we need to integrate teaching with research and participatory action.

In order to differentiate service-learning from other types of socially-oriented initiatives that may take place in HEIs, I felt it was important to refer to the “service-learning quadrants,” a tool originally designed at Stanford University and which we have adapted, where the service axis shows us the quality of the service we offer to the community from lowest to highest, and the horizontal axis, the quality of learning, and thus these four quadrants are defined.

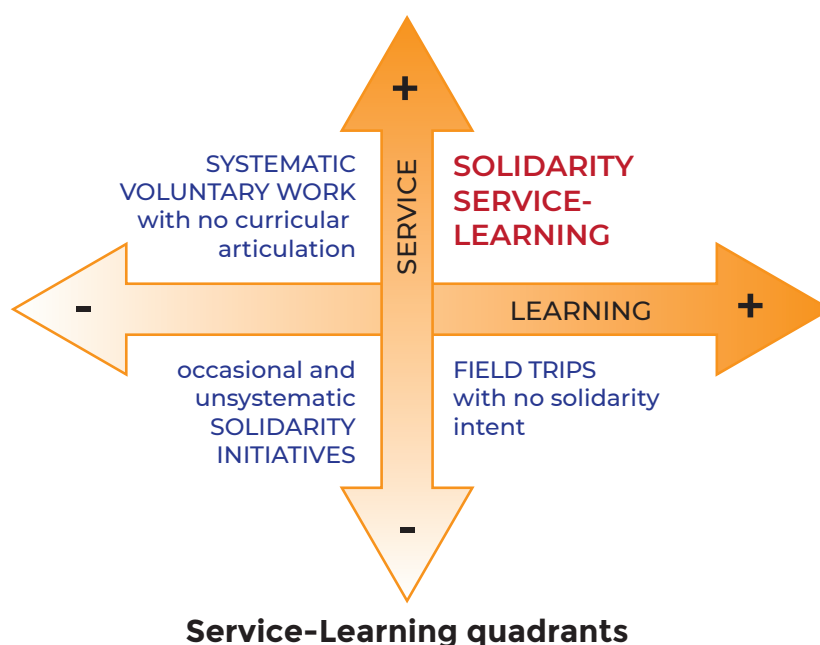


FIGURE 2: Service-learning quadrants (Tapia, 2006, based on Service-learning Center 2000, Stanford University. In: Ministry of Education, 1999)

To describe these four quadrants, I will use examples from different activities carried out at the National University of Malaysia (UKM). On the one hand, we have field trips that we do purely for learning purposes; for example, in this case, students from various Nat-

ural Science disciplines carry out research in a geo-forest park and monitor the state of the flora. It is above all a field trip, although in some way their research is contributing to a better knowledge and maintenance of this geo-forest park.

At the other lower quadrant, we find asystematic, occasional solidarity initiatives, which in Latin America are often called “campaigns.” When Malaysia was hit by the tsunami, students went out with their professors to try to help alleviate its consequences, contributing to the cleaning of the devastated areas.

Since tsunamis occur more than once, the university decided to create a permanent volunteer corps that students could join so that they would be well prepared. In this kind of institutional volunteering experience, it does not matter whether you study medicine, architecture, social sciences or philosophy; what matters is that you are willing to step in and contribute. Surely, these activities are enormously formative from a personal perspective and in terms of higher value content, but they do not set out to develop intentional links with the specific educational content of a degree programme or to stimulate research in the context of the activity.

We speak of service-learning when, for example, medical students of ophthalmology participate in a national campaign to measure visual acuity and prescribe glasses for rural populations who do not have regular access to ophthalmic exams. In short, in service-learning practices, we have all the academic rigour of an internship and all the solidarity of voluntary service.

Sometimes, service-learning projects are clearly defined from the beginning, and sometimes they result from transitions that may involve adding connection with the educational content to what we have been doing through solidarity campaigns, pastoral work, student groups, or by applying the knowledge that we have to develop in our courses at the service of social needs.

I will briefly present an example from the Socio-Housing Services course, chaired by Prof. Daniela Gargantini, at the School of Architecture of the Catholic University of Córdoba. This now compulsory course has contributed over 15 years to providing housing solutions for thousands of families on the periphery of the city and in rural areas, but it did not come into being overnight. It started—like many projects in Catholic universities with a missionary group. The volunteer architecture students, sensitised to the precariousness of housing, proposed offering an optional course to study the housing problem and provide a service to these populations on the periphery. During a process of curriculum reform, it was the students who asked for this course to become compulsory, because they realised

that they were not only learning theory and making fictitious plans, but that they were doing real, meaningful on-the-ground practice, and that they were also learning to communicate with their “clients” and with a wide range of community actors. They realised that they could develop processes of situated research, well rooted in the field and the project, in dialogue with neighbours to be able to define what had to be built, what had to be improved, how to do it, and what the best alternative was. In this way—as the students themselves said—they acquired a kind of professional experience as architects that no other course had given them. Among many other projects they carried out, a few years ago the students of the course contributed to a neighbourhood organisation being able to have the correct plans and all the requirements demanded by the Inter-American Development Bank to apply for funding for the construction of a neighbourhood that allowed many families to move from precarious housing to decent housing. As in this case, the best projects often arise from processes of great personal perseverance and institutional continuity.

However, to be realistic we have to say that not all service-learning projects are that good and not all are the same. There are often transitions from projects with a little bit of learning and a little bit of service to projects in which there is perhaps more learning than service or vice versa, until we finally reach the maturity of quality service-learning projects in which both academic excellence and social engagement are balanced and are equal in meaning and quality.

In short, and beyond the very diverse definitions and conceptualisations around the world, we can recognise three fundamental components of quality service-learning:

- ▶ *Solidarity service*: intended to meet real and felt needs in a delimited and effective way, *with* a community and not only *for* it. We will come back to why we add “solidarity” to service.
- ▶ *Active student protagonism* from planning to evaluation. Some professors prefer to design the project on their own or in agreement with a social organisation, and present the project already defined to the students. These projects may work, even be effective, but they hardly have the formative impact of a project in which students are able to deploy their creativity, initiative, and learn to manage, make decisions and respond to the ever-changing challenges of reality.
- ▶ *Planning of learning content connected to the solidarity activity*. What differentiates other forms of voluntary service from service-learning is that we educators know what comes to us from the community’s needs and the students’ creativity, but we also know what can be learned while addressing

those needs in terms of educational contents, the curriculum, and the formation of the professional profile. We also accompany the reflection on the practice, something that is fundamental, so that these are not naive practices, and through classroom and field activities we accompany the project as a platform for the development of competences for citizenship, for work, and also for the development of relevant research activities (Tapia, 2018)).

In Spanish, we always add the word “solidarity” to the original English word for service-learning because we want to point out that service in these projects that claim to be formative should not be just any form of service.

To put it briefly, when we speak of “solidarity” we want to distinguish charity—which has a vertical sense of aid, and which can sometimes very easily fall into paternalism—from authentic solidarity. Authentic solidarity has more to do with sharing and acknowledging the value of fraternity, which the Pope emphasises in *Fratelli tutti* and which secular universities recognise in the principles of the French Revolution, a fraternity that takes the perspective of the recognition of rights, in the search for equity and justice, as shown in the table below:

VERTICAL CHARITY	HORIZONTAL SOLIDARITY
Give - Help	Share - Reciprocity
Doing “for”	Doing “with,” co-protagonism
Paternalism	Fraternity
Clientelism	Empowerment
“We already know everything”	Exchange and of knowledge
“It makes me feel good”	Empathy, prosocial bonding
Reproduce situations of injustice	Recognise rights, search for equality and justice

TABLE 1: Vertical charity and horizontal solidarity

We know that a university that takes its social mission seriously and practices genuine solidarity can generate very significant transformations in its surroundings, contribute to the care of the environment, to local health conditions, to the development of marginalised communities and have many other positive impacts on reality.

Less visible, even sometimes to the protagonists themselves, is the impact that solidarity activities can have on academic excellence. The students quoted at the beginning

of this talk reminded us that excellence can be an end in itself, something that keeps us worrying over rankings and certifications, or it can be seen as a means to achieve the social mission of serving people.

The truth is that it takes much more learning to solve a real problem than to pass an exam with the minimum mark. We need to learn much more to transform reality than to diagnose and describe it, which is what we often find easier to do.

I am not going to dwell on this topic, which has been studied for decades, because there is a great amount of evidence from research on how service-learning has a positive impact on students. I would simply like to point out the close relationship between the pedagogy of service-learning and those four “pillars of education for the 21st century” defined by UNESCO in the famous *Delors Report*: learning to learn, learning to do, learning to live together and learning to be.

These pillars can also be expressed in the old words of Pestalozzi that Pope Francis often quotes nowadays: it is a matter of combining “the language of the head, the heart and the hands.” The traditional university of the 19th century was a university of the head and sometimes it seems that, now that new sensibilities and empathy are so popular, we would be left only with the heart. Conversely, integral education, comprehensive learning, the education that the 21st century calls for, is an education that combines the head, the heart and the hands. This is exactly what the research evidence says that service-learning projects bring about (Billig, 2004).

Moving on to the last part of my presentation, I would like to point out that *Uniservitate* intends not only to multiply service-learning projects, but also to multiply the institutional policies that promote this pedagogical approach, the processes of institutionalisation of service-learning as part of the identity of our institutions.

We know that in these processes of institutionalisation, institutional policy decisions are necessary, and they must come from the authorities, “from above.” We also know that normally service-learning practices grow from the bottom up, from a few “crazy” and enthusiastic people who, through their experiences—even small ones—generate a critical mass of engaged professors and students, a network of alliances with the environment. It is in the convergence of institutional decisions and the drive of the critical mass that the best institutional policies emerge.

What is the difference between a service-learning project and a service-learning institutional programme? Basically, it is not only sustained by the good will of a professor or

a group of students, but it becomes formally part of the “normality” of teaching and research in a college or university.

Just to give an example, I will refer to the School of Veterinary Medicine at the Catholic University of Temuco in southern Chile, which has developed several institutional service-learning programmes. One of them began by addressing a public health problem in the city, which was the proliferation of stray dogs and other domestic animals in the

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streets. An alliance was established with the municipal authorities, and based on the first projects, an institutional curriculum was developed in which the treatment of

animal welfare, the issue of endangered animals and the problems this caused for public health, were included through different courses throughout the degree programme. First-year students begin with the simplest projects, collaborating in the hygiene of animals in the municipal pet shelter; second-year students take bacterial and fungal culture samples, and so on until they reach the pre-professional practices of the final years with surgery, health care in the consulting room and also with the writing of theses in the area of Public Health and Small Animal Veterinary Medicine.

So far we have addressed the question of the social mission of Higher Education and the pedagogy of service-learning from a universal point of view.

In the framework of *Uniservitate*, I would like to underline that this is particularly important for the identity and mission of a Catholic university.

The Catholic universities that are participating in this symposium will recall that the Second Vatican Council, in *Gravissimus Educationis* already spoke of the Social Responsibility of Higher Education (GE, 10), and since then numerous Vatican documents have called for the social responsibility and engagement of the CHEIs, from John Paul II's *Ex Corde Ecclesiae* (7, 32, 34) to the most recent messages of Pope Francis to Catholic universities in various parts of the world.

I would like to quote here just a small part of that magisterium, a phrase of Pope Francis to the educators gathered at the Catholic University of Ecuador:

Do you watch over your students, helping them to develop a critical sense, an open mind capable of caring for today's world? A spirit capable of seeking new answers to the varied chal-

lenges that society sets before humanity today? Are you able to encourage them not to disregard the world around them, what is happening all over? Can you encourage them to do that? To make that possible, you need to take them outside the university lecture hall; their minds need to leave the classroom, their hearts must go out of the classroom.

Does our life, with its uncertainties, its mysteries and its questions, find a place in the university curriculum or different academic activities? (Pope Francis, 2015).

Service-learning practices can not only integrate the pillars of Teaching, Research and Extension or help bridge the gap between theory and practice, but in the framework of a CHEI they can also help to develop an authentically integral education, to bond faith and life, and to nurture a spirituality open to all beliefs centred on concrete love for the most vulnerable brothers and sisters.

In *Uniservitate* we want to explore the spiritual dimension of service-learning, which involves not only the religious dimension. I will not elaborate on this topic here since it will be discussed in other parts of this book.

I would like to finish by going back to Richard Brosse's opening remarks regarding the pandemic in which we are immersed. As the great Uruguayan writer Mario Benedetti said, "When we thought we had all the answers, suddenly all the questions changed." We thought we knew how to do it, and then the coronavirus struck and we wondered if it was still possible to do service-learning. We posted a map on our CLAYSS website inviting those who were doing service-learning during the pandemic to mark it on the map, and we have been happy to see that experiences have been multiplying everywhere. I invite all those who are listening to us to join us if they are carrying out service-learning projects, because

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our aim is to show that it is possible to continue doing voluntary service, to continue campaigning and to continue doing service-learning even in times of pandemic.

In these times of non-stop virtuality, for Gerontology students at the Singapore University of Social Sciences the pandemic meant that the on-site physical activity classes for the elderly they had been



doing had to be moved to a virtual format. In order to continue to nurture the bond with the elderly, who live alone and are one of the higher-risk populations in Singapore, the students had to develop the “digital literacy for virtual platforms use” project, which would give the elderly basic tools not only to connect to their fitness class, but to stay safe, in touch with their families, and able to navigate the digital world.

Virtual service-learning experiences have multiplied during the pandemic, but hybrid or combined forms and onsite projects are also being developed.

I would like to pay special tribute to all those students from all parts of the world who are also leaving their houses and going out with due caution but putting their own bodies on the lines to serve their brothers and sisters in these very difficult times. Universities have been quick to develop coherent institutional policies aimed at protecting us by having empty classrooms and moving to virtuality while also developing the social mission: reorienting research to what we need to know in the face of the pandemic, opening empty classrooms as shelters for containment and isolation. My tribute goes to universities and, above all, to those who are doing service-learning even in the most challenging conditions.

I hope that many universities will find in the pandemic the call to generate engaged institutional policies. I hope that we can all start to think about the day after, that we can harness all that we have learned and suffered in these trying times that are not over yet, and that we can generate better educational practices, better and safer service-learning projects and better institutional policies.

I once heard one of the pioneers of service-learning in the United States say that they wanted to change the world and universities had turned it into a way of changing pedagogy. I think there is no contradiction between those two things because, as Pope Francis says, “we will not change the world if we do not change education” (2015b) and with service-learning we are certain that we can do both at the same time.

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Links of interest and complementary contents:

https://publications.uniservitate.org/en/proceedings/nieves_tapia_symposium.pdf

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3. WHY A COMMITTED AND SUPPORTIVE HIGHER EDUCATION TODAY



Ignacio Sánchez Díaz

President of the Pontifical Catholic University of Chile and Professor at the Faculty of Medicine. He has worked at the Clinical Hospital of the Catholic University as Chief of the Paediatric Respiratory Section and Paediatric Services. He has served as Chair of the Paediatrics Department and Director of the School of Medicine. In June 2008, he was appointed Dean of the School of Medicine. He assumed the presidency of the University in March 2010 and is currently beginning his third term.

Thank you very much for the invitation. I am very happy to be here with you today and with the outstanding speakers at this panel. I believe that *Uniservitate* sets an example of service-learning in Catholic Higher Education. Our university is coordinating the Latin American regional hub of this programme. Today we are going to talk about the service and the spiritual dimension in the roles of Catholic universities.

I would like to give a detailed explanation of what is meant by a Higher Education that is committed, supportive and relevant to today's world. First, the aspect of commitment. I think it is evident that Higher Education has at least two main pillars. The first one is the integral education of the youth: education not only in different subjects but also in values, in citizenship, in democratic aspects, in coexistence, in the common good. One of the founders of our university, more than 130 years ago, said that Higher Education was called to form the hearts of young people, that is, to form them in such a way that they can contribute to a common national, regional and societal good.

The second pillar is concerned with the generation of new knowledge in all fields of study: in science, in humanity, in arts, in the social sciences. Today, these two main pillars of Higher Education must be geared towards social engagement, towards making a contribution to the common good, hence the importance of a committed and solidary Higher Education. We have to educate in doing. Certainly, theoretical training has to be supplemented by experience and, clearly, learning by doing leaves a much stronger, indelible mark on our youths.

In Catholic institutions, committed Higher Education also has another aspect that I would like to highlight and it is the mission of the University. A mission that has to do with its identity as a Catholic university but also with some crucial aspects such as inclusion, the ability to welcome and embrace believers and non-believers, to participate as a Catholic university in a pluralistic society, a society where all voices must be heard in a generous, open, dialoguing and very inclusive way. Our universities have to participate in the public debate. Ultimately, it is in the public debate where we can make our contribution and let our voice be heard. But it is also important to contrast it with other voices, and just as we think that we all have the pluralist right to express ourselves, ours must also be a voice that is delivered in a generous, convincing, dialoguing manner and that is very committed to social engagement, to the advancement of public service in the different countries. In sum, these are the aspects of commitment that I wanted to emphasize.

The second aspect is solidarity. Solidarity has to do with encountering the other, with being moved by the other, it also has a lot to do with getting to know other realities. In our countries, I believe that there is a call to encounter and engage in dialogue with those who are different, to listen to different ideas and points of view. Perhaps we have been talking for a long time among equal people, with similar training, similar education, similar problems. What we need, I believe, in terms of solidarity, is to go forth and encounter the most different people in our society in order to get to know different realities and to be able to value—then—that diversity. A diverse University is a better University. A University that advances towards inclusion experiences different realities that make it broader, more com-

A diverse University is a better University. A University that advances towards inclusion experiences different realities that make it broader, more comprehensive and, finally, of a higher quality. What we seek in that higher quality is to provide the entire university community—and particularly the youths that we educate—with that varied, diverse and broad reality.

prehensive and, finally, of a higher quality. What we seek in that higher quality is to provide the entire university community—and particularly the youths that we educate—with that varied, diverse and broad reality. In this sense, this solidarity education is based on diversity, on the search for the common good, and that is where this service-learning model appears, which values field work in very real con-

texts and with the genuine needs of the population. It is not that we are going to recreate needs, but that we are in the real field, knowing the real needs of this population.

In our university, service-learning was implemented in 2004; that is, more than 16 years ago, and it began in real contexts, engaging in dialogue with municipalities, local communities, attending to real and pressing needs of a country with great diversity, which has real precariousness in some sectors of the population. From the beginning to date, we have had more than 90 courses, among which I would like to highlight the case of the School of Nursing, which has been a pioneer in this work. We have already held interdisciplinary seminars, which is an initiative that has been permeating the university in teaching aspects and that is always very good because it clearly shows the role of quality in different areas and schools. We are also writing manuals and now we have this new international experience of coordinating a regional hub of *Uniservitate*, from which we are going to learn a lot, and learn by doing, learn by example, being in the field with our students and professors, to be able to demonstrate that teaching in the field and being engaged with reality is much more significant.

So, how does a committed and supportive Higher Education meet the challenges of the present? What does it mean? What is happening today, with this very hard, very difficult pandemic, which has revealed the vulnerability of our people and has caused greater poverty, precariousness, new needs, and when universities are again asked to be very faithful to our mission of creating knowledge and delivering it at the service of the country?

I would like to highlight very briefly what Chile's national university system has been able to put at the service of the country. This is not the work of one university, but of an integrated system in which many public, religiously-affiliated, traditional and new universities as well as non-profit organisations have been able to work together and contribute in various areas, and I would like to mention the main ones: in the area of coronavirus diagnosis, in traceability, in creating mechanisms, in the manufacturing of protective clothing for the health workers and mechanical ventilators that are required for the sick, as well as in the testing of vaccines that will eventually be effective in the future. The university system has been working on the ground in a coordinated manner at the service of the country and I can say that the socially engaged universities, particularly the Catholic ones, have been very committed to working in different parts of Chile. Naturally, we must not forget the importance of science, technology and biomedicine during these challenging times, but it is necessary to say that universities have also been involved in aspects that are very clear and that especially move the universities that are represented here. These aspects have to do with education, with contributing to curricular modifications and also with ethical guidelines in a pandemic, that is, what the behaviours and ethical guidelines of a country, of a society, of the universities, of the public health system are in a pandemic. Other aspects are concerned with an analysis of the alterations in the mental health of the population as well as with employment, precariousness, and progress in economic

support. Finally, an outstanding aspect has to do with family and spiritual counselling for families and for people who have had losses to mourn in this harsh pandemic. We as universities have been present in all this. Service-learning gives us a guide to work and move forward. I think that conversations like the ones we are having today, panel discussions of this type, help us a lot to contextualise the role of Higher Education in our countries, the public role of our institutions, and to know how we can orient teaching and education towards working in real contexts and meeting the actual needs of the population.



Miquel Martínez

Professor of Education Theory and member of the Research Group in Moral Education (GREM) at the University of Barcelona. His teaching and research activity is focused on education and values, ethics, citizenship and democracy, Higher Education and teacher training. He has served as Dean of the Faculty of Pedagogy, Director of the Institute of Educational Sciences and Vice Rector of the University of Barcelona.

I would like to begin by returning to some of the ideas that Ignacio has put forward, fundamentally because when we talk about these issues of engagement and solidarity, sometimes it seems to us that they are part of a supplementary side of what the University does. That is to say, today the University is concerned with the culture of science, with the culture of quality, with seeking excellence, sometimes even confusing excellence with things that are not entirely so, but seeking it and concerned—in the best of cases—with improving teaching. However, when we talk about social responsibility and engagement, sometimes it is added as a fourth dimension and, in my opinion, if it is not integrated into the other three, it will hardly be accomplished. In other words, if we turn the issue of social responsibility, the issue of engagement, into something that is added, then it will be separate from the reality of the university. I believe that Ignacio's contribution has made it clear that engagement must be at the heart of the University and, therefore, it must be present in a transversal way when we do science, when we teach, when the faculty members work in their departments, when the students share the classrooms. These transversal elements present difficulties because they are sometimes difficult to systematise and very difficult to evaluate; therefore, it is one thing to defend this transversality of engagement, responsibility and solidarity, and another thing to think that it is going to be generated spontaneously. It has to be designed, planned and—in my

opinion—it is important to integrate it into the normal dynamics of the University, something we have tried to do at the University of Barcelona over the last few years. And—above all—to support strongly that the quality of teaching is improved by adding dimensions of engagement and solidarity. Not only does it make better citizens, but it also contributes to improving the quality of teaching. Today, quality teaching is fundamentally concerned with issues as important as, for example, that students learn in depth or that they obtain good results that allow them to reflect critically on reality, to lead collaborative processes, to investigate and, above all, to provide solutions to current problems in the world of science and technology, but also in the social world.

If Higher Education is higher, it is not because it is the final step, but because it is the highest. And if it is the highest, it means that it must be concerned with the achievement of moral values. Moral values—as we all know—are those that make life more dignified for everyone and therefore they include the common good, solidarity, engagement with the other, putting oneself in the other's place. This type of values should be pursued by the University activity. Certainly, the University has many other obligations and therefore cannot focus only on this, but it is important for it to be integrated in its usual dynamics and—above all—in the spaces of

reflection on the quality of research and teaching.

Engagement must be at the heart of the University and, therefore, it must be present in a transversal way when we do science, when we teach, when the faculty members work in their departments, when the students share the classrooms.

It has been mentioned before—and it is very important—that the University is a living space for the students and also for the faculty. A living space where we learn the things we live; that is, when one learns the values of solidarity and

engagement, one does not learn them as ideals, but learns them better if in their learning contexts these values are presented as attributes, spaces of solidarity, engaged spaces, and the faculty and also the students are responsible for this. It is important to understand again that this happens within a model of university and not all universities, I think, are in the best conditions, perhaps they do not even opt for a model such as the one we are talking about here. I believe that opting for a committed and supportive University today is typical of some universities that have a vocation of social engagement understood as the common good, as contributing to make the life of all more dignified, and this does not occur in all universities. Others, perhaps, are organized with more economic criteria, far removed from this interest for the common good, and are legitimately aimed at obtaining private goods, but perhaps they are not in the dynamic in which I believe we should all be moving forward.

I will now refer to four issues related to the usual dynamics of the university, which, if properly addressed, can contribute to deepening this perspective of a committed and supportive university. The first of these, for example, is to better integrate university knowledge with more popular knowledge, with more lay, more traditional knowledge. Here I align myself with Sousa Santos; that is to say, that university knowledge must be *pluriversity* knowledge, it must try to push the frontiers between the university and its environment. Service-learning, solidarity education, are already along these lines of breaking down these frontiers, of trying to confront academic knowledge with popular knowledge, of trying to integrate popular knowledge within academia. I believe that we are not doing this sufficiently in the universities. We still have a very academic view and a certain way of understanding science in universities, and sometimes we ignore the contributions that come from the community. I believe that service-learning is a very clear example that does not overlook this and that is why it has an important value, because today it is difficult to fully understand the world on our own and to seek the dignity of everyone from a partial perspective such as the one that science has developed in our universities, in the western world and sometimes in the world that is only developed in the economic sense.

Cuando se está formando un diplomado en Química, en Medicina -no hace falta que sea en Filosofía o en Ciencias Sociales-, cuando se está formando cualquier profesional, se está formando un profesional que debe comprometerse con una sociedad a la que debe aportar mejora, calidad, y para hacer eso es importante tener clara esa visión de compromiso.

Secondly, I think that when we talk about this type of approach it is important to further reflect on the following: when can a university be called a *university*? Are all universities truly universities? Probably some are institutions that train future graduates, but are they universities? That is, do all institutions see the university as

a space for participation, for communication, for dialogue, for the participation in public debate on socially and ethically controversial issues? I believe that not all universities are universities and it is important to identify them because that is the way in which the University contributes and gives back to society. It is not that it gives back just because it has received, but because its mission is to contribute to train future professionals, future social leaders in the business world, in the media, in the unions, in politics. An important part of these social leaders must have started their university studies; therefore, when we are training a future graduate in Chemistry, in Medicine—it does not have to be in Philosophy or in Social Sciences—, when we are training any kind of professional, we are training a professional who must be engaged with a society to which he or she must bring improve-

ment and quality, and to do this it is important to have a clear vision of engagement. Engagement today should not only be considered in terms of trying to contribute to covering deficits. Whenever we speak of engagement or about solidarity, we always think of the disadvantaged person or group, the one who suffers from a deficit, who lacks something. And it is not only about that. It is not about adopting attitudes and practices of mere compassion and charity. It is about building an inclusive society, in which all of us—with or without deficits—feel we are equal members, despite our differences, and can access and enjoy the rights of a democratic and critical citizenship. This involves values of commitment, of linkage, of relationship. We understand that precisely for this reason, only those universities that look at what they are doing in a certain way and try to design teaching policies also in a certain way, are the ones that can contribute more to this idea of a committed and

Service-learning greatly fosters citizenship and ethical learning of future graduates because it combines academic learning with service provision, thus contributing to the construction of an engaged and solidary professional identity, and that is why we strongly believe in it.

supportive university, and to achieve this, progress can be made through several ways. For example, the curricular contents that we offer in our degree programmes: these contents may or may not include ethically controversial topics. We can avoid them or we can introduce them; we do not need to create new courses, we need to think in

terms of bringing conflicts into the classroom. Conflicts not only in the world of science and technology, but above all conflicts that have social and ethical implications. This is a way of working from your own courses of study with a social and ethical perspective. It is not necessary to take a course in ethics or to think only in social studies or humanities, but to contribute so that, for example, those who are being trained as engineers are able to understand that at the same time they are also being trained in ethical issues and citizenship. Service-learning greatly fosters citizenship and ethical learning of future graduates because it combines academic learning with service provision, thus contributing to the construction of an engaged and solidary professional identity, and that is why we strongly believe in it.

The third important question for universities when we consider these issues is to analyse the kind of relationships between students and faculty members. Are they relationships of respect? Are they relationships that are really open and demanding? Are they relationships that can allow us to defend values, for example, of justice? Are we really transparent and fair when it comes to evaluations? Do we recognize the rights and duties of students?

This question, which might seem far from the idea of commitment and solidarity, generates a climate and creates a living and learning space in the university that makes it easier for people to learn that the value of commitment and the value of solidarity are important.

The fourth dimension refers to community engagement, and here service-learning—I am not going to reveal anything new to the people who are listening—is one of the teaching and learning strategies that can perhaps help the most in building this training of an engaged student, provided that two or three conditions are met, two for sure. The first: it must be an academically formal learning process in accordance with the curricula of each degree programme. That is to say, that it should not be exclusively voluntary service, but that it should involve the contents of a degree programme, because it is a way of creating a double identity in a university student when he or she leaves the university. Double, but at the same time traversed: professional training with citizenship training. To accomplish this, they have to be together. Social engagement does not consist of doing “good deeds” on the weekend, but rather it is integrated into the way of exercising one’s profession. The second condition is that it must be an activity that obviously provides a service to the community. Therefore, the community must actively intervene to identify what those needs are. I do not know if it happens to others, but in our city, we have had many people working in certain neighbourhoods while there were other neighbourhoods with more needs. That is to say, we have to establish a dialogue between university knowledge and social needs. This is perhaps fundamental.

When a student goes through a service-learning experience, their levels of engagement, solidarity and their way of thinking about themselves and their place in the world changes.

At the University of Barcelona, over the last 10 or 15 years, since the first developments on service-learning made by Josep María Puig and within our research group GREM, many of us have

followed this path and we sincerely believe—I have seen it in my students—that really when a student goes through a service-learning experience, their levels of engagement, solidarity and their way of thinking about themselves and their place in the world changes. And this—which is very easy to say—is not so easy to design and even less so in the university. Therefore, we fully support the proposal of a committed and supportive education in the University, but so that the spaces of the University really live these values, not because it is declared in the Magna Carta or in the statutes of the universities. It is very easy to declare the importance of this issue, but it is not so easy to propose concrete actions, and I think what helps somewhat at this time is that we have a whole framework of sustainable development goals. Sustainability is nowadays something that everyone accepts and

that can hardly be rejected, although there are always people ready to do anything. And I believe that the University must try to contribute in this area. “To contribute” through teaching and student policies that are based on criteria of equity and attention to diversity, promoting public debate and advocacy on issues that are important for humanity, for example, the importance of pre-primary education and post-compulsory education in countries, integrating controversial and ethical issues into the curriculum and the educational contents, fostering contexts of coexistence that are characterized precisely by the values of participatory democracy and active citizenship, or through academic proposals such as service-learning that allow for greater engagement with the community. I believe that this *Uniservitate* initiative is very important and the universities that have been following for some time the movement initiated by Nieves Tapia, María Rosa Tapia and all the people who continue in institutions such as the ones here today are very satisfied to be able to continue having meetings like this one.



Bojana Culum

University of Rijeka (Croatia); TEFCE/CEE Service-learning Network; Uniservitate Academic Sounding Board. She is an Associate Professor at the University of Rijeka (Croatia), Faculty of Humanities and Social Sciences, Department of Education, and serves as a member of the National Council for Youth Work, appointed by the Croatian Government. She is a member of the European Association of Service-Learning in Higher Education and has been engaged in several EU funded projects focused on service-learning development in the EU.

Towards a European Framework for Community Engagement in Higher Education

There are many different discourses that we can take from this point onwards to discuss the importance of University Community Engagement in our complex contemporary society. I decided to use Picasso's quote, “The world today doesn't make sense, so why should I paint pictures that do?”—with which I could agree and disagree at the same time. It is true that our contemporary society is complex, at a certain point it does not make sense. There are mounting problems that our planet and our society face each day. On the other hand, within just the next few years, by 2025, the world will have approximately

300 million students at universities worldwide, and we ought to prepare them for such a society and a planet that we are leaving in their hands.

However, I would like to address some issues that we need to examine about what is going on inside of academia. In this context, I want and need to be particularly critical towards something that I would call “the gamification of academic excellence.” That seems to be the leitmotif of contemporary academia: playing profoundly serious poker game through rankings, benchmarking, performing, competing, assessing, excellence exercises, scoring, naming, and shaming and obviously asking the questions “Who is roaring? Who is the king over there?” All of us have been playing this kind of game for a long time but, in its best scenario, this game is focused on matters of fact, while matters of concern remain marginalized. I think that we can all agree that when you want to deal with concerns, you do it in a way that is very different from what the architecture of facts asks you to. If our universities are divorced from their capacity to really engage in matters of real concern in their communities and incite positive changes in the quality of life, they certainly are—and should be—open to the criticism of being socially irrelevant.

Within just the next few years, by 2025, the world will have approximately 300 million students at universities worldwide, and we ought to prepare them for such a society and a planet that we are leaving in their hands.

I do not think that our universities have, figuratively speaking, run out of steam. I think that we have to find ways for our universities to be socially active and responsible institutional neighbours. We have to find ways to sus-

tain our university’s engagement in those spheres of communities in which we do not buy or sell but in which we talk with our neighbours about the benefits for our communities, as Benjamin Barber put it so nicely, “And when you talk to someone, how can you measure it?” To lean on Picasso’s opening saying, measuring community engagement does not make sense and yet most of the attempts done so far to capture the benefits of community engagement have been measuring-oriented and they have been trying to calculate various aspects of community engagement with endless numerical indicators. However, I think that community engagement is resistant to being measured and most of those attempts to externally assess community engagement have had limited success and uptake.

To begin with, the university is not a homogeneous ideal type institution; its multifaceted performance cannot be easily steered centrally and reduced to a single score. Furthermore, no university that really strives to be engaged deserves to be externally assessed

by the one-size-fits-all approach, since community engagement is as rich and diverse as the historical, political, social, civic, and cultural roots that have given rise to regions, nations, and continents and to the formation of universities and higher education systems across the globe. This means that community engagement is always context-specific with a range of its objectives, activities, outcomes, and stakeholders and all of them are conceptualized differently internationally, in different academic disciplines, and within universities themselves. So measuring is simply not an option. Comparing community engagement performance between universities using quantitative benchmarks is unlikely to hold much value. Measuring community engagement in such a way simply leaves behind so many uncharted, unseen, unheard and nuanced layers of contributions of all kinds that engaged universities bring to their communities.

No university that really strives to be engaged deserves to be externally assessed by the one-size-fits-all approach, since community engagement is as rich and diverse as the historical, political, social, civic, and cultural roots that have given rise to regions, nations, and continents and to the formation of universities and higher education systems across the globe.

While there are universities across the globe that I am sure have already invested years—and some of them even decades—into institutionalizing their own community engagement, I think we still have to be honest and acknowledge that the pulse of community engagement in many universities and in many different countries still

depends on the enthusiasm of individual academics. This is particularly the case still for European higher education. Therefore, the question is now how to empower universities for such a leap that would actually enable a shift from community engagement being an element of individual academic agency into one of institutional agency. On that cross-road, following that question with a certain group of colleagues, I embarked on the TEFCE project and passionately engaged in creating a European Framework for Community Engagement in Higher Education that I want to just briefly present, as we do believe in our team that TEFCE Toolbox has the power to translate those individual academic practices of engagement and their own agency into an institutional narrative on engaged academic pillars and universities itself.

Unlike previous tools and attempts of measuring and capturing University Community Engagement, the TEFCE Toolbox for Community Engagement in Higher Education is an institutional self-reflection framework, which means that it supports or at least it is trying to support community engagement without using any metrics, ranking, benchmarking

agenda or bureaucratic self-assessment questionnaires. It provides different sets of tools for universities and communities to identify community engagement practices at university and reflect upon their achievement as well as on the room for further improvement. This toolbox has been developed by the international expert team of the TEFCE Project but in an extensive and participatory dialogue and co-creation process involving over 170 participants from eight countries, which lasted more than 18 months. In addition, the TEFCE Toolbox is based on an in-depth review of over 200 articles and books on community engagement in higher education and even on analyses of 10 previous tools for assessing community engagement in higher education. The final version is the result of collecting practices from over 120 practitioners and discussions among 50 experts and representatives of both universities and their non-academic communities during piloting visits at four European Higher Education Institutions with diverse institutional profiles.

The TEFCE Toolbox for Community Engagement in Higher Education (...) has been developed by the international expert team of the TEFCE Project but in an extensive and participatory dialogue and co-creation process involving over 170 participants from eight countries, which lasted more than 18 months.

The TEFCE Toolbox is anchored in four key principles. The first one is the authenticity of engagement because we do believe that this policy tool recognizes community engagement that provides communities with meaningful roles and tangible benefits. The second one is the empowerment of individuals because we do believe that this toolbox recognizes

different kinds of community engagement efforts and outcomes. The third one is focused on the bottom-up approach rather than the top-down steering because we do believe that this tool is participative, that is, it is based on the experience, stories, and individual narratives of engaged academics rather than on the best practices that usually get *cherry-picked* by the management team. Lastly, our approach promotes a learning journey for the universities rather than benchmarking. This tool actually results in a qualitative discovery of good practices across the university and in a critical reflection on strengths and areas of innovative improvement, all of which is achieved through a collaborative learning participatory process.

The toolbox is organized around seven dimensions of community engagement:

- ▶ teaching and learning
- ▶ research
- ▶ service and knowledge exchange

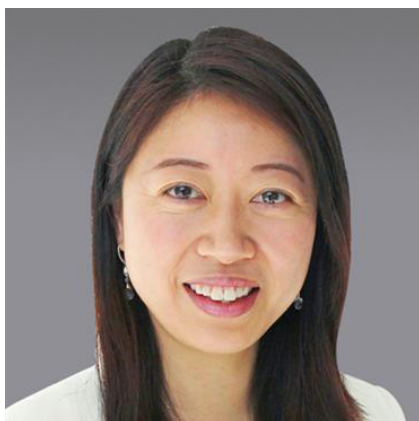
- ▶ students
- ▶ management focused on university openness and fostering a long-term partnership with various sectors in the community
- ▶ more policy-oriented management
- ▶ supportive peers

Following the collection of community engagement practices from individual academics, the TEFCE methodology and toolbox actually encourages highly participatory discussion that results in a coloured heat map with 5 levels indicating how each of the dimension is doing according to the five criteria: authenticity of engagement, range of societal needs addressed, diversity of communities engaged with, extent of institutional spread of community engagement and institutional sustainability of community engagement. Should you be interested in finding more information, I encourage you to visit the TEFCE website and to get in touch with our team.

As a final message, in relation to this new approach in capturing the essence of community engagement at universities, I would like to say that we truly believe, after almost two years of passionately working on developing this toolbox, that it has the potential to foster a learning journey for universities towards transformational forms of engagement rather than it being a measurement and ranking or benchmarking exercise. We do believe that we need more of such approaches in thinking and critically reflecting upon university community engagement, to push it beyond the margins of the Higher Education missions into the spotlight, where it deserves to be.

Links of interest and complementary contents:

https://publications.uniservitate.org/en/proceedings/bojana_culum_en.pdf



Carol Ma

Carol Ma is an Associate Professor at the Singapore University of Social Science (SUSS). Furthermore, she is Head of the Gerontology Programme and Senior Fellow of Service-Learning & Community Engagement at the Centre for Experiential Learning. Throughout the past 15 years, she has acquired extensive experience as an academic advisor in SL programmes and training and research. She serves as Head of the Service-Learning Graduate Certificate Program at SUSS.

When I think about the role of Higher Education, I also think of the role of University Social Responsibility. There are different dimensions, including economic, social, educational and environmental aspects. These can be integrated in our teaching, research, management, and projections to the society. I am sure the reason why we are all here is because we hope to create a social change. Through our university social actions, we can contribute to both the global and local community.

As we all know, the whole world nowadays is so complex. With the COVID-19 pandemic, we can think out of the boxes and think of the kind of actions we can do. How can we position ourselves in Higher Education? Can we contribute to human and social development in view of the uncertainty nowadays?

Higher Education Institutions play a critical role in creating educated and responsible citizens. This actually leads us to develop partnerships and even co-create knowledge and serve humanity, in the end, what we want is to build a sustainable community. Regarding our role, we have to reconsider that it is not just service, teaching and research. As faculty members, we are evaluated through service, teaching and research. Doing research even plays an important role in our appraisal or application for tenure track. I think it is time for the university to reconsider or reflect on how we can create engaged service, engaged teaching, and engaged research, which has nothing to do with counting how much research or how many 'A' grade journal papers faculty have done, but rather is concerned with doing more engaged work with the community together.

Engaged service includes how we can cultivate the Culture of Giving, promote service leadership, University Social Responsibility, and also lifelong learning. It does not mean that the ultimate goal is for our students to graduate from our university; but to consider how education can create opportunities for our students to serve and address the needs of the people in the rapid development of the society.

The next is engaged teaching. Nowadays, many students or working adults want to learn through bite-size courses, which offer them flexibility to learn. We are no longer just talking about the classroom setting, the pandemic actually changes our teaching style, and also creates a new normal for us to think about how to teach creatively. We should also emphasize more on applied learning, service-learning, problem-solving into pedagogy which can also address the needs of the society.

Lastly, engaged research is not just about purely doing research by ourselves, we should consider working closely with our community partners and develop community-based

We should consider working closely with our community partners and develop community-based partnerships or applied research to co-create knowledge or propose solutions to different stakeholders.

partnerships or applied research to co-create knowledge or propose solutions to different stakeholders.

The most important part of our education is to witness our young people, our students who are the future pil-

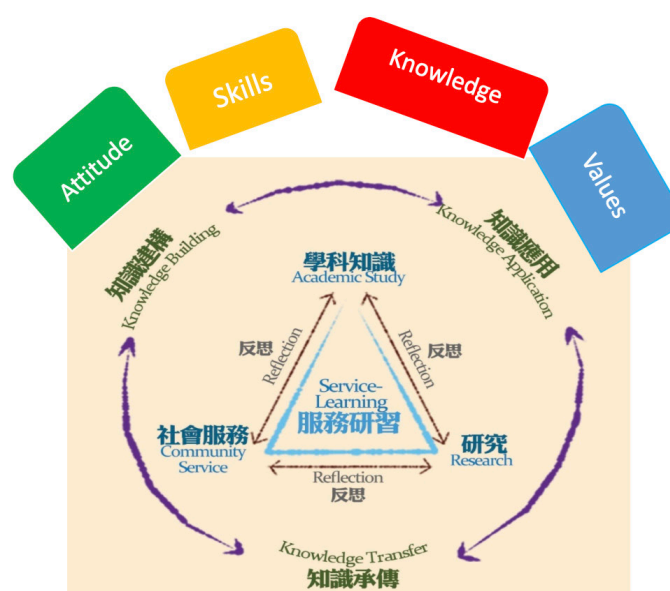
lars that can also contribute to the betterment of society. Therefore, our students are the most important in our education. However, according to Harry Lewis, the former Dean of Harvard College in his book *Excellence without a Soul*, "Universities have forgotten that the fundamental purpose of undergraduate education is to turn young people into adults who will take responsibility for society." I think we should give serious consideration to this, because we keep saying we need to have quality education, excellent education, then have we thought about whether we can have excellence with a soul and not without a soul? I work with a lot of institutions in Asia and we see education as character-building. Confucius considered that character-building is to learn to be human and this actually quite echoes what Harry Lewis said. Education is not just about serving ourselves, but also the family, the community, and the world.

However, the whole world is changing; there are many changes that we cannot foresee, many uncertainties. This year we all have been affected by the COVID-19 pandemic, we do not know what is next. Therefore, we actually need to equip ourselves, to think of what we actually need in a new education. Jack Ma said:

If we do not change the way we teach, 30 years from now, we're going to be in trouble, the knowledge-based approach of '200 years ago' would 'fail our kids', who would never be able to compete with machines. Children should be taught 'soft skills' like independent thinking, values, and team-work. (World Economic Forum Annual Meeting, 2018).

Therefore, we need our Higher Education to work together, identify the needs, co-create knowledge, and engage with the community, which includes non-profit organizations, corporations, government, and all the individuals. We can educate our students to recognize the needs of the community, to understand and explore knowledge, to apply what they have learnt and to have knowledge exchanges with our community. Transferring knowledge/exchange is not only within institutions. We can transfer knowledge to the community and the community can also transfer knowledge to us. That is why community-based learning and participatory research are so important, in the end, what we want to do is to co-create knowledge. That is part of the knowledge-building process.

SERVICE-LEARNING AS A HIGH IMPACT PEDAGOGY



Service-learning is actually a high impact pedagogy. If we think about it graphically, academic study, community service and research surround service-learning, which encompasses the concepts of teaching, service and research. In the outer part we have knowledge building, knowledge applications, and knowledge transfer. It is not unidirectional, we can continue to build knowledge and contribute to society. But we need students with a good attitude and skills like communication and leadership: they need to know how to communicate with the community and understand its issues. Otherwise, how would they have a common language and work with the community partners? Therefore, the importance of service-learning is not only serving, but also understanding how to work with the community.

Service-learning is a kind of reflection on service mindfulness and actions which can also create positive emotions. We always talk about mental health. If you have positive emotions, they can develop the foundation of your happiness because they result in

positive learning and then that translates into effective learning. In the end, we can also achieve self-fulfilment and, of course, service-learning also links into contextual learning and then also holistic learning. There exist different kinds of learning. There is a study carried out in the USA on how service-learning can create deep learning and then contribute to general, practical, and also personal skills. These are all interrelated; there is already a lot of research evidence to prove it, which show that service-learning could be a kind of high impact learning.

Service - Learning High Impact Learning

	Deep Learning	Gains: General	Gains: Personal	Gains: Practical
<i>First-Year</i>				
Learning Communities	+++	++	++	++
Service Learning	+++	++	+++	+++
<i>Senior</i>				
Study Abroad	++	+	+	++
Student-Faculty Research	+++	++	++	++
Internships	++	++	++	++
Service Learning	+++	++	+++	+++
Senior Culminating Experience	+++	++	++	++

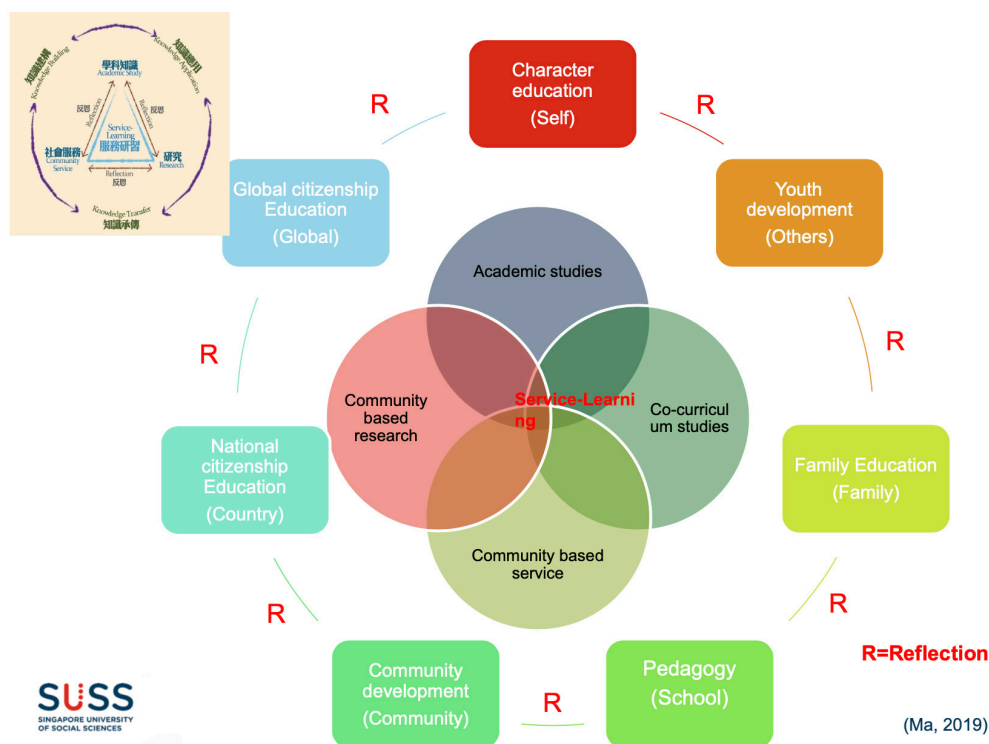
+ p<0.001, ++ p<0.001 & Unstd B > 0.10, +++ p<0.001 & Unstd B > 0.30

When we talk about the role of Higher Education, we need to think about the purpose, we need to think about why we need to have different pedagogies to engage with our students and also with the community. That is actually related to the self, others, family, school, community, country, and also the world. Previously, I mentioned that, when we think of our Higher Education, it is no longer just local but also global, from ourselves to the world. We always talk about global citizenship but we need to let our students know about the self, others, family, school, and community. If they do not know about this, how can they go global?

This process is not unidirectional. In fact, it is something we can continue to reflect on it and that is what the R stands for. What we need to do includes the curriculum design, academic studies, co-curriculum studies and also community-based service and research. Somehow, we need to have our faculty members understand the whole curriculum design if we want to showcase and address the community issues. Merging service-learning pedagogy in our curriculum is also one of the ways to show the role of University Social Responsibility.

Finally, I would like to quote one Chinese philosopher called Xunzi that said, "Tell me, and I forget. Teach me and I remember. Involve me and I learn." I hope all our educators

here can involve your students and also your community partners to co-create knowledge and co-design solutions for the community. I am sure we all can learn throughout the process.



In conclusion, I think we are all here today because we also have hearts to serve the community. It is not just because we are faculty members but because we want to educate our young people who can contribute to the society. Aristotle said, “Educating the mind without educating the heart is no education at all.” I hope we all can be educated by our heart.

Links of interest and complementary contents:

https://publications.uniservitate.org/en/proceedings/carol_ma.pdf



Daniel Stigliano

Global Coordinator of the Scholas Chairs Programme, which brings together a network of public and private universities and 35 observer organizations from around the world that are focused on action-research to solve social problems. He is a professor at the University of Buenos Aires and at the Universidad Nacional del Oeste (Argentina), and a member of several academic bodies.

Scholas Chairs, University of Meaning

I am grateful for the possibility of being able to share with all of you today these initiatives called Scholas Chairs and University of Meaning, which we carry out within the framework of the Pontifical Scholas Occurrentes Foundation. For those of you who are not familiar with our work, I will say briefly that the Scholas Foundation was created by Pope Francis in 2013; fundamentally, it works with high-school youth and develops programmes of citizenship and construction of meaning. On that basis, it utilizes arts, sports and digital technology to be able to work on all these issues related to social engagement.

The first question that arises is “What are the Scholas Chairs?” The word *chair* immediately refers to a university. In reality, it is a network, a large network in which universities “that go forth” are intertwined. I say universities “that go forth” to quote Pope Francis’ call, in the document *Veritatis Gaudium*, dedicated to Catholic universities and extendable to secular universities. This network brings together universities “that go forth”—public, private, secular and of different religious denominations—all engaged with a “bold cultural revolution” based on listening to young people.

The second question is “What are chairs?” A *chair* is a networked point of reflection and action, where students, professors, researchers and society are enriched by the encounter with the other. So it is a network of universities, but we also think of a network *within* the University. Some of the speakers commented on the need for the research area, the teaching area and the community engagement or solidarity activities area to interconnect and overlap. It is also true—and we all know it—that this is much more difficult within a university—and the bigger, the more difficult—for the different schools and departments to work in an interdisciplinary and transdisciplinary way, communicating with each other and not working as separate compartments.

Who are the members of the Scholas Chairs network? There are currently 117 universities from 37 countries and from the 5 continents. We have also added Oceania, where the Catholic University of Australia is the only member. It is a network that, following the call for universality and the culture of encounter, brings together not only Catholic universities but also universities of all denominations, many of them secular and public.

The itinerary, the path, of the chairs began in 2016. We were fortunate that Nieves Tapia was also present representing CLAYSS because, in addition to these 117 universities, we have about 25 non-governmental organizations that we call *observer organizations* and CLAYSS is one of the key organizations in this work scheme. In that first congress held by the Pontifical Academy of Sciences in the Vatican, the first thing we worked on was to discover the meaning and purpose of this network of universities that wanted to work on service-learning and university social responsibility. So we devised a medium and long-term work plan, fundamentally, to work on an evaluation instrument for service-learning programmes in schools. What we did there was to link formal school education with the University. In fact, that meeting was called “University and School: a wall or a bridge.” Moreover, when this programme began to be built as a network of universities, there were four basic fundamental criteria that established the work of the Scholas Chairs.

The first of them is—as I said before—to be universities “that go forth.” The University runs the risk of creating a wall around itself and not getting in touch with what is happening outside. A university “that goes forth” is in contact with its community, with its region, with its country; it detects the problems experienced by the community, orients teaching and research,

The University runs the risk of creating a wall around itself and not getting in touch with what is happening outside. A university “that goes forth” is in contact with its community

engaging everyone, especially the students, in the solution of these problems.

The second solution to these problems is to develop inter-disciplinarity and transdisciplinarity. In this sense, we see our-

selves in the network as universities that work in different fields of study and scientific and social disciplines. But we are not all engineers, doctors, philosophers or theologians. We are united by this desire to change society through the university, through research and solidarity work.

The third characteristic is to promote a true culture of encounter. That is why we work with different denominations, public and private universities, from different nations. This is also fundamental for any of the activities carried out by Scholas. No activity can be carried out if this heterogeneous presence is not assured in the working groups that are formed.

Finally, a basic criterion: networking. In fact, we are a network but we are aware of the fact that many networks do not work. They have a beautiful website but there is no interaction among professors, researchers. In this case, what we want to build is a criterion of cooperation and collaboration. We do not want competition in the production of knowledge; we want it to be somewhat different from what happens in a traditional university. For the time being, in Scholas we are working with the youths that participate in citizenship building programmes where they express their problems and the ones they see in their communities. Over time, we have been gathering this information and, based on the problems that young people detect in society, we propose to the universities that have Scholas Chairs that they work and orient their teaching and research along three axes: the first one is to educate for humanism in solidarity, everything that has to do with educational innovation; the second one has to do with the *Laudato si* axis, which leads us to integral ecology, environmental and social sustainability; and the third one is the interreligious and intercultural dialogue for sustainable peace. For example, the axis of interreligious dialogue can emerge in the thinking of the youths, who are very concerned about the stereotypes of them created by the beliefs and the look of society. The discrimination, the lack of social integration, bullying, cyberbullying and peer violence that they suffer. This led us to set up a research axis in which all these problems are considered for the production of knowledge in the universities we work with.

What concrete actions do we carry out? The first one arose in 2016, in that first congress, and it is the University's expert assistance for service-learning and social responsibility projects; I put those projects that do not quite meet the characteristics of service-learning but that we accompany anyway under the category "social responsibility." The University must be able to give expert advice to these projects, help them to grow as such and to be successfully implemented. Secondly, the creation of action-research groups of researchers and professors from different universities in the network. A third didactic approach has to do with the development of specific training (including postgraduate courses) to work on all these issues included in the research agenda of the chairs. The fourth action is to try to influence public policies and the society in which the universities are inserted so that these productions that arise from the concerns of the youths and the work of professors, researchers and students can influence public policies and generate concrete changes at the local and regional level for a better country.

I also wanted to tell you that if you want to get to know some of the projects that are carried out in the universities with Scholas Chairs in more detail, we have an online Scientific Journal called *Cultori del Incontro*. The link is <https://cultoridelincontro.org/es/informacion/> but if you enter "Cultori del Incontro" in the Google search engine, the journal appears immediately. There you can find many of the published experiences and more

information about the programme. For us, a paper cannot remain a literature review, an opinion, a statistic, a bar graph or a pie chart representing numbers from a survey. It has to reflect a real project connected to society, solve a problem and present an experience of this action-research. A concrete experience carried out by and with human beings to improve a social problem. This is a distinctive feature of our papers.

Last June 5th, Pope Francis created the University of Meaning, within the framework of the Scholas Foundation community. This is a public, free, global, intergenerational (dedicated to people of all ages), interreligious and multicultural university with formal head-

A concrete experience carried out by and with human beings to improve a social problem. This is a distinctive feature of our papers.

quarters in Vatican City that will operate through micro campuses distributed in confessional, public and private universities in the five continents. It is under construction at the moment and will begin

to develop its first activities next year. Basically, we are at the stage of generating the micro campuses, which will certainly operate in universities that already have a Scholas Chair. But, what is the fundamental difference between a Scholas Chair and a micro campus of the University of Meaning? In the Scholas Chair, teaching, research, action and fieldwork activities on all these social problems detected by the youths are carried out. The University of Meaning is not going to have degree courses. It will carry out training programmes for students within the university—both on-site and online modalities will be available—but it will also seek the exchange among students from different universities of the network in order to implement a service-learning and university social responsibility programme and go through an experience that creates meaning in their lives and provides them with a different view of their future life as university professionals. Hence, the name “University of Meaning”: building meaning for life, building meaning for the profession.

So, what is the fundamental difference? The University of Meaning will award course credits to the solidarity activity that students carry out at their own university. Therefore, these micro campuses will have to have the approval of the Rectorate, of the Higher Council of each university, to be able to award credits to those curricular contents of the solidarity activity; and not only for their students but also for possible exchange students.

This is the experience we are embarked on at the moment, which arises from this great network that we have been building and discovering along the way. We believe it still has much more to offer. As Nieves, María Rosa and I say, it also has the possibility of interacting with you and with all the experiences you are carrying out. I thank you very much for this

opportunity and I hope we can continue to be in contact and exchange ideas. Thank you very much.

Links of interest and complementary contents:

https://publications.uniservitate.org/en/proceedings/daniel_stigliano_en.pptx



Judith Pete

Dr. Judith Pete is a Professor at Tangaza University College (TUC), in Nairobi, Kenya, where she heads the Community Engagement programme. She has served in Academic, Regional, Non-Governmental and Faith-Based Organizations in different Managerial and Leadership Capacities since 2005.

She currently coordinates the Service-Learning Regional Hub for Africa. She has acquired extensive experience as a University Educator, as well in Community Development and Research.

Thank you very much, Daniel, for a wonderful presentation that has touched on the core issues. If we really want to have a university that really transforms the lives and future of the students, we need to involve tools that promote active listening and networking. The aspect of collaborative ministry has come up very strongly in your presentation and I would really like to uphold the fact that we do not need to operate as competitors but as collaborators. That is the way to go for a universal and integral education in CHEIs. Thank you very much for that contribution.

I would like to thank all the speakers for the wonderful and very insightful presentations. You have provided beautiful reflections geared towards involvement and integral education, which really uphold the pillars of service-learning. I will now give a very brief conclusion and go straight to answer the question that brings us together: why we need a supportive and committed Higher Education today. The reasons are: first, because the COVID-19 pandemic changed the way we used to do things. We are living in the new normal now so we have to understand that there are complex realities that call for spiritual and strategic approaches to education aimed at providing solutions to specific problems; second, because we are living in a world where there are complex and changing problems that also call for reflective measures.

We need to reflect, not to react. We need to proact, and proaction here causes us to talk about restructuring the mission and identity of the university. What is the purpose of our University? Are we fulfilling the real mission and vision of these Higher Education Institutions?

The complexity of the world today calls for relevant key educational principles that will help us transform society. We are involving and engaging all the stakeholders: the students, the community and action-oriented researchers are at the centre.

Authentic engagement is something that stood out in all the presentations and I guess this could be one of the pillars that we need to embrace in our Higher Education Institutions. Empowering individuals so that we can have sustainable and long-lasting solutions to problems was another pillar that was emphasized strongly. I agree with the presenters in that the bottom-up strategy of solving problems, which involves understanding the reality on the ground by doing social or economic analysis and reflecting on it before providing a solution, will help us have a committed and supportive Higher Education that will respond to the concurrent problems that we are currently facing.

We also saw the aspects of engagement, solidarity and excellence, which are all geared towards corporate social responsibility and, therefore, the aspect of engaging core universities with their communities is really appealing. Removing the barriers of what academic excellence provides and linking it to how the community can be engaged and how students can be trained to become responsible adults were also very interesting topics that came up in our discussion.

In conclusion, we realize that there is no one-size-fits-all approach in community engagement. We need to be flexible, to engage, to reflect and to be inclusive in all we undertake. Thank you very much, friends.

We thank Dr. Judith Pete, Director of the Service-Learning Regional Hub for Africa, for her excellent moderation of this panel.

Links of interest and complementary contents:

https://www.youtube.com/watch?v=Og_LPLUIrKg

4. MESSAGES FROM THE RECTORS OF THE REGIONAL HUBS



R.P. Dennis H. Holtschneider, CM

*President of the Association of Catholic Colleges and Universities,
United States*

Regional Hub for the United States of America and Canada

Welcome and greetings from the Association of Catholic Colleges and Universities (ACCU). My name is Father Dennis Holtschneider, I serve as its president. ACCU represents nearly 200 Catholic colleges and universities in the United States and about two dozen international members, several located north of us, in Canada. As an association, we serve as the collective voice of Catholic Higher Education in the United States to the media, the Government and the Church. Through our programmes, our services, our consultations, we help to strengthen the Catholic identity and the mission of our member institutions and so ACCU is humbled to serve now as the Regional Hub for the USA and Canada for the *Uniservitate* programme.

We believe that service-learning is a vital aspect for the ways in which our colleges and universities live out their faith. We know that participation in service-learning helps to strengthen our students' understanding of serving other people, those often on the margins of society and in need of compassion and care. This was the work of Jesus Christ and now it is our work. *Uniservitate* is an important programme because it reminds all of Catholic Higher Education that our faith in action matters. While each region of the world, every different culture and distinct charisms bring a unique strength and approach to how service-learning is conducted on any one campus, the universal practice of institutionalising service-learning at our institutions is an important goal for all of Catholic Higher Education. *Uniservitate* seeks to accomplish this ambitious goal and we are honoured to have a role in the programme.

ACCU has been tasked with building a research plan to compile and to systematise our region's research and best practices in the spiritual dimension of service-learning, the institutionalisation models and processes among our member institutions and the impact of service-learning programmes on students, institutions and communities. In order to accomplish

this, we have created a sounding board comprised of service-learning practitioners and scholars from diverse institutions across the United States and Canada. All are experts in their field and we are grateful to be working with each of them, some of whom will be participating in this conference over the next two days. So thank you to CLAYSS, to Porticus, for leading the *Uniservitate* programme and for making this conference possible. We are looking forward to our participation and we thank you for the honour of this invitation. God bless you.



David Wang'ombe

*Vice Chancellor of the Tangaza University College, Kenya
Regional Hub for Africa*

Welcome to this symposium on service-learning in Catholic Higher Education. My name is professor David Wang'ombe and I am the Vice Chancellor designate of the Tangaza University College. It is a pleasure to invite you to this symposium, we are excited to be participants and a Hub hosting this programme, particularly because it resonates a lot with the purpose, the theme, the life of Tangaza University College.

The Tangaza University College is an institution brought together by 22 religious congregations of the Catholic Church, who came together in the intent of forming religious leaders, clergy in the church. We started as a seminary, training priests, and we have expanded to include other socio-transformative courses in the society including education, management and leadership, ministry of youth, social transformation, business enterprise development and all kinds of courses that transform society.

It is our intent to develop transformative leaders in the Church, in the private sector, in the Government and the wider society. Leaders that will make a difference, that are cognizant of the challenges societies are facing today. For that reason, we embrace the service-learning pedagogy, an approach which is embedded in our strategy: we believe in building academic excellence, research excellence and community engagement. Besides that, being a Catholic institution, we are keen on developing these three aspects with a Catholic identity. Organization excellence helps us to put together all this into fusion.

The service-learning pedagogy comes in as our tool of developing leaders, understanding that their progress in academics and research is not sufficient unless it solves society's problems; hence the community engagement pillar. We believe in engaging with society, so that it can learn from us and also we run and work together with our society to solve its present and future problems. It is for this reason that we are happy to be a Regional Hub, hosting the service-learning agenda of the Church within the region. We are excited to have you and we hope that you are going to find this symposium fruitful for yourself. Thank you very much and welcome to Tangaza University College.



Gabriele Gien

*President of the Catholic University Eichstätt-Ingolstadt, Germany
Regional Hub for Central & Eastern Europe and the Middle East*

Welcome to the Catholic University Eichstätt-Ingolstadt. Let me very briefly introduce myself and our university. My name is Gabriele Gien and I am the president of this university. We are located in the heart of Germany, in Bavaria. We have around 5,500 students and we are focused on teacher education, humanities, social sciences and economics. For seven years, we tried to sharpen the profile of third mission and service-learning. How do we do it? Let me just give you some examples.

First of all, we have a lot of engaged student groups and we try to support them wherever we can. They get a little budget, we help to connect them with society and we sharpen their individual competences, for example, coaching them or giving them special workshops. Second, we are very happy we just finished the process of including service-learning in each and every one of our curricula, which is very important to connect academic education and service-learning and to reflect in the interaction of both. Third, we have strong research and evaluation in the field of service-learning which shows us or gives us an insight of its impact on society. Finally, what is most important and the reason I am so happy about the *Uniservitate* project, is that we have an intercultural and international perspective on service-learning. I think all the challenges of society and the world at the moment can just be solved together interdisciplinary with a lot of dialogue and an inter-

cultural perspective. Therefore, we are so glad to be part of *Uniservitate* and be one of the Regional Hubs responsible for the Central and Eastern Europe and the Middle East region, where we already have a lot of projects.

I believe it is so important that we learn from each other because we have the same perspective. I think Pope Francis wants us to take the challenge and the responsibility and out of our profile we can really work together on a very strong mission in the field of service-learning and third mission. So this is the reason why I am so glad to be part of that network and I am very interested in what we discuss in the future because I think it is a process, not a product. So I wish you all the best, stay healthy and may we have very good work together.



Ignacio Sánchez Díaz

President of the Pontifical Catholic University of Chile

Regional Hub for Latin America and The Caribbean.

I would like to send warm greetings from the Pontifical Catholic University of Chile to this great meeting on service-learning where we are working together globally to highlight this contribution from the University to society.

Our university, which is 132 years old, is strongly oriented to the quality education of our youths and also to the creation of new knowledge and its transfer to society. We are very committed to the development of the community, the relationship with society, and with more than 32,000 students, more than 3,500 professors and research areas in all fields of knowledge we are contributing to the development of Chile and also of our region. We have strong international links with universities in Latin America and around the world through university networks and we are convinced that the possibility of developing this project on service-learning together is extremely important.

For us, the pandemic has clearly underlined the importance of universities in the construction of knowledge and in providing support to society. That is why we have worked hard in our country to be able to make, from the point of view of research and its transfer,

contributions to the development of vaccines, clinical trials and management of data that are so important in a pandemic, contributions of medical supplies and mechanical ventilators and also contributions in the form of different documents that allow us to advance in knowledge in important areas, such as school education, employment and economic aid, as well as ethical guidelines, spiritual accompaniment, and others.

I say all this because the pandemic has caused the universities to turn to social engagement and to go beyond their walls in order to contribute to the country. In this sense, service-learning presents two aspects that are really important for our institution: how to best educate our youth in different subjects, in values, and in global issues, so that they can perform in a changing and globalized world; and how to include community service, the reality of the territories, and the realities of the communities in this learning process so that young people, from the very beginning of their higher education, can be trained in a close relationship with this society that presents us with so many challenges. Challenges that are present in Health, in Education, in the communal territories, challenges that are also in Engineering, in Law, in all areas of knowledge. In this sense, for many years now, we have been developing service-learning practices at our university: today there are more than 130 courses connected with this methodology that are constantly being evaluated; and most importantly, we are advancing more and more in being able to incorporate new areas, to incorporate new contents, to incorporate new methodologies.

Service-learning is especially relevant in the Catholic universities of our country, our region and particularly ours, where we answer the call of *Ex Corde Ecclesiae* for the universities that are born from the heart of the Church to turn towards the service to the community, towards the reality of the people we serve. Because universities—and particularly Catholic universities—have a duty of quality education, the duty of creating high quality knowledge and these two columns have to be projected towards the community. And what better way to do this than through service-learning, which puts the best capabilities of the university through teaching and research in very direct contact with the territories and communities?

So have a great meeting, count on the best contribution and proposals from the Pontifical Catholic University of Chile. Thank you very much.

**R.P. José María Guibert Ucín, S.J.***Rector of the Deusto University, Spain**Regional Hub for Western Europe South*

It is an honor and a pleasure to participate as a guest with a greeting in this symposium of the *Uniservitate* programme, Service-Learning in Catholic Higher Education. I am José María Guibert and I salute you as Rector of the Deusto University of the Society of Jesus with campuses in Bilbao, San Sebastian and the Basque Country. We are the institution designated as the Regional Hub for the promotion of the institutionalisation of service-learning in the region called South Western Europe, which is an honour for us all.

At Deusto, service-learning was introduced in 2001. It was one of the Schools that introduced it almost 20 years ago and it has expanded to all the centres since then. Although there were already USR activities, voluntary service and other forms of university social engagement, service-learning was a further step in which this social dimension was better integrated into the heart of the educational project, and since then initiatives and courses designed with this pedagogical approach have been developed. There have been research and publications that have led us to reflect and learn. We see it as a tool that integrates experience, reflection, action learning and evaluation. This is in line with our pedagogical method based on the Ignatian pedagogy; that is, service-learning is a very appropriate instrument to materialise the Ignatian pedagogy, which seeks the whole-person development.

In this *Uniservitate* project, our role is to help institutions in the region to institutionalise the service-learning methodology. *Institutionalising* means that it should not be an individual, concrete, isolated option, just one professor, but it should be part of the curriculum, be recognized, be part of the university's strategic plan, and have its place in the promotion and incentive plans of the faculty members. This implies internal changes in the university. Being a professor, you realise that you learn a lot when you teach. By explaining, you learn and deepen your understanding. It has happened to us that when you accompany another university, you learn more as a university yourself. That is to say, the experience of accompanying helps us to improve ourselves as a university in the area of service-learning. We are honoured to have been chosen for this role of experts to accom-

many others, but above all, this year you are on a learning path and it will be a path that we will make together.

In summary, at Deusto we are very excited about our role for two reasons: the first one, to help the universities—our vocation is to help where we can help—, and the second two, because this allows us to deepen and improve the service-learning option. Thank you very much for your attention.



Luc Sels

*Rector of the Catholic University of Leuven (KU Leuven), Belgium
Regional Hub for Western Europe North*

The university has a comprehensive remit which is often expressed in terms of missions, whereby teaching and research are crucial aspects, but not the only ones. The third mission stipulates that the university must contribute to sustainable social development. In Flanders, this mission is more or less officially translated as “public service,” a label that is not immediately inspiring and that downplays the importance of this mission. In fact, it goes much further than “service”; it is about our firm engagement to help shape our society.

For KU Leuven, this third mission means that, drawing on our teaching and research—and rooted in our Christian inspiration—we work towards humane and sustainable development and a harmonious and just society; we safeguard the values of democracy and the rule of law, respond to the needs of vulnerable groups, contribute to cultural development, and alert policy makers to the risks inherent in the major challenges facing people and society, in North and South, East and West.

Our mission statement provides the relevant frame of reference in this regard. It defines KU Leuven as a space for open, creative and forward-thinking debate. It regards academic education, based on scientific research, as its core task. It underlines the importance of interdisciplinarity and reminds us of our obligation to strive for excellence in everything

we do. It also anchors what we do in a Christian humane and world view which demands specific consideration for the most vulnerable.

KU Leuven Engage is also taking more and more shape in the study curricula. For example, with the now well-developed service-learning: learning through social engagement, and deepening this experience through reflection. Over the past five years, KU Leuven has developed a wealth of service-learning pathways. I can cite the Sinology students who devote a full year in China working for migrant children and women's rights, and who come into contact with Chinese culture in the most far-reaching way possible. Look at the History students who, through their contact with refugees, underprivileged children or homeless people, learn to place complex social problems in their historical and current perspective, and give them a voice.

KU Leuven Engage is only partly a story about impact and social innovation. It is first and foremost a lever for the broader teaching of our students to become critical and responsible global citizens, with central values, such as diversity, sustainability and solidarity. More than ever, we are giving substance to what makes the university a university: the place where engagement translates into targeted action by the university community that shapes it in all its domains.



H. Raymundo B. Suplido, FSC

President of De la Salle University, Philippines

Regional Hub for Asia & Oceania

Mabuhay to our dear friends from CLAYSS and fellow members of *Uniservitate*. It is my pleasure to be part of this Global Symposium on Service-Learning in Catholic Higher Education. Our founder, St. John Baptist de La Salle and his companions, discerned God's call to respond to the human and spiritual distress of poor and abandoned children during his time. As a concrete commitment to this divine call, they together and by association establish schools that make quality human and Christian education accessible to young people. Today, De La Salle University is part of that global network of institutions that continues that mission and ministry.

One of our key strategies is service-learning, an integral part of our commitment to community engagement. Together with teaching and research, service-learning allows our key stakeholders, namely our students, faculty members and partner communities, to deepen their appreciation of concepts and practices of sustainable development through practical applications, person-to-person connections and collaborative initiatives. Through service-learning, our students and faculty members partner with communities in creating solutions to some of the most pressing challenges in our society, while engaging in academic work that focuses on their personal and professional growth.

Our service-learning initiatives are also responsive to the United Nations Sustainable Development Goals and require a lot of passion and commitment from our individual members and our institutions. We are also honoured to have been chosen as the Regional Hub for Asia and Oceania of *Uniservitate*. This is a daunting task especially in this time of the global pandemic but through God's grace and our collective efforts, we will be able to pursue our shared mission to develop and promote service-learning in the region. We look forward to expanding our global partnerships, enhancing our capacities and most importantly helping uplift the lives of the poor and the marginalized within the perspective of Christian ideals and values. Thank you and we look forward to a meaningful and productive symposium.

5. REFLECTIONS ON SERVICE-LEARNING IN THE IDENTITY AND MISSION OF CATHOLIC HIGHER EDUCATION



Barbara Humphrey McCrabb

Assistant Director for Higher Education in the Secretariat of Catholic Education, at the United States Catholic Conference of Bishops. Barbara assists bishops and presidents of Catholic colleges and universities by promoting dialogue and collaboration for the advancement of Catholic Higher Education. She supports Catholic campus ministers in all institutional venues through formation and networking opportunities. Barbara coordinated two national studies on Catholic campus ministry. Prior to working at the USCCB, Barbara served in campus ministry engaging students and faculty in promoting justice, spiritual enrichment, and team building.

What I hope to do today is lay a foundation for how Catholic institutions in the USA look at and work with service-learning. I will start with someone that we are all familiar with, Cardinal John Henry Newman, now Saint John Henry Newman, and his idea of the university. His motto was *Cor ad cor loquitur*, “Heart speaks to heart”; and for him, reason and faith work hand in hand. How one thinks and how one lives are connected. In the United States, Newman is seen as a patron saint for campus ministry, especially at state schools and private institutions. For him, there was a foundational dimension of relationship. Given this fundamental aspect of working with students, I want to start with the idea of engagement, of heart speaking to heart. Newman, in his “Idea of a University,” places theology at the centre of the university where it radiates out to all disciplines. Theology has something to offer and something to learn from each discipline.

We see further development with the Apostolic Constitution *Ex Corde Ecclesiae* where Pope John Paul II, now Saint John Paul, tells us that, in fact, the university comes “from the very heart of the Church.” That is to say, as we pursue wisdom and knowledge, we do so from the heart of the Church. There are four characteristics that Saint John Paul considers as essential for a Catholic University: 1) that we inspire and are inspired by Christian values; 2) that we connect faith to knowledge and contribute to the growing treasury of human knowledge; 3) that we embody the Christian message in a faithfully Catholic way; and 4) that we serve the people of God in the search for transcendence and meaning. These characteristics root us in Christian anthropology. They remind us that our faith—what we believe—and our reason—what we know—are connected, and through that connection, we have much to offer to our local, regional and global community. That sense of embodi-

ment of the Christian message reminds us of who we are and how we are in the world. Our identity and mission as Higher Education Institutions call us into service and that service

Our faith—what we believe—and our reason—what we know—are connected, and through that connection, we have much to offer to our local, regional and global community. That sense of embodiment of the Christian message reminds us of who we are and how we are in the world.

has implications as to how an institution, college or university, goes about its work.

The next slide takes us a little deeper into *Ex Corde* and allows us to build on those foundational characteristics, but it also takes us to the really intimate work of the university, the integration of knowledge, allows us to draw from many different

disciplines, to address real issues in our time and in our local community. The university through its professors, its faculty, and its students puts learning at the service of others, at the service of the local community. We see a dynamic interplay of faith—what we believe—and reason—what we know. Service-learning provides a way to test our assumptions, a way to explore the reality of situations and to bring the learning that we have to bear on a situation. The idea that those closest to the problem are perhaps the best able to create solutions emerges from this interplay of faith and reason where students and community members have the opportunity to collaborate.



...let us be committed to living and teaching the value of respect for others, a love capable of welcoming differences, and the priority of the dignity of every human being over his or her ideas, opinions, practices and even sins.

Fratelli tutti, 191

As a Christian institution, we are called to consider some ethical concerns. Knowledge serves the human person. There is a primacy of person over things and that reiterates the value of the human person and the dignity of each person. While Newman places theology at the centre of the university, John Paul II reminds us that theology has a particular role to play. There is a certain synthesis and an integration of knowledge required. Theology serves other disciplines in helping to investigate and hone the effects of what we

discover in the societies in which we live and in the larger cultural context. That sense of bringing an outside perspective allows for a dynamic exchange across disciplines that in turn fosters a greater understanding of the human person and the reality of our context.

Ex Corde closes with this excerpt: “The Church and the world have a great need of your witness and of your capable, free and responsible contribution.” If I think about Newman and the students’ engagement, what *Ex Corde Ecclesiae* invites is for the institution to embrace their mission, their identity, and their charism. Charism roots the institution in who they are and how they carry out their work helping students to embrace what they are learning, and how that knowledge can assist in addressing needs in their cultural context.

I believe Catholic colleges and universities have something to offer and we have something to learn as we engage the local communities and even the wider global community.

The recent encyclical, Fratelli tutti by Pope Francis, speaks about opening our hearts to those who are different and, for me, one of the treasures of service-learning and of Catholic Education is the opportunity to encounter the other.

I am mindful that, at the World Congress on Catholic Education, Pope Francis spoke about going to the margins and doing so because we have something to offer: the learning and the education opportunities that we bring to those on the periphery. He was also clear to note

that we go there also because we have something to learn from the experience of those on the margins, from their lived reality, from their lived wrestling with their culture, their environment, and the injustices they face. The recent encyclical, *Fratelli tutti* by Pope Francis, speaks about opening our hearts to those who are different and, for me, one of the treasures of service-learning and of Catholic Education is the opportunity to encounter the other.

Hopefully, we enrich and enhance the community in which we serve, and, in the process, the students are themselves transformed as they encounter the other, as they experience the other and see themselves. They learn about themselves, they learn about others, they have a greater appreciation for the reality of that experience. I think it is tremendously important that *Fratelli tutti* asks us to be committed to living and teaching a value of respect for others. Pope Francis speaks of a love that is capable of welcoming differences and acknowledging the priority of the dignity of every human person. When the institution embraces service-learning as a pedagogy, it utilises academic learning,

but it also creates a human environment to both learn and to transform lives. Through Service-learning we celebrate the human person and we lift up human dignity; we see opportunity in the flourishing of the human person, both through the student and those who are touched by that experience. In laying this foundation, I hoped to illustrate what Catholic higher education has to offer and how service-learning enriches our institutions. Service-learning provides an opportunity for a dual transformation: genuine encounter with the other and real-world application of what one has learned. Service-learning gives us a way to both grow and to serve.

Links of interest and complementary contents:

https://publications.uniservitate.org/en/proceedings/barbara_humphrey_mc.pdf



Daniela Gargantini

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What service-learning for which mission?

When I received the invitation to participate in this panel, there was an element in it related to how we think about this contribution of service-learning within the framework of our spirituality, in our way of being a university—particularly a Catholic university—that was very motivating for me, and which served as the basis for my presentation.

What service-learning for which mission? Is it possible to think of any kind of service-learning or is there some kind of element that we should add to this pedagogy from our institutional *raison d'être*?

In this sense, I would like to return to what I believe we are all bound by: this double mission of the University in society and also in the Church, because of our academic and confessional identity. From this double mission, from this double orientation—both secular and religious identity—, it entails recovering what we share with other universities (perhaps non-confessional) with respect to professional training but closely linked to an ethical and citizenship training. This is embodied in how we instruct, train and form in a qualified, ethical and socially sensitive manner. It is materialised in how we promote the progress of knowledge and sustainable human development—which are not only attributes of the Catholic university, but of every university that is worthy of its name and that wants to fulfil its mission in society.

It also means recovering, from our confessional identity, from our identity as an institution—central to the Church—, this integral promotion of the human person and the formation towards their transcendence. I believe that perhaps it is from this double function that we must start to rethink what we are called to do today.

My presentation will be marked by two aspects that have been fundamental in my life: on the one hand, I come from a long training process and active work for more than two decades with the Jesuit universities of Latin America, which are an active part of the heart

In Jesuit but particularly in Catholic Education, and in the words of Father Adolfo Nicolás, former Jesuit Superior General, “the depth of learning and imagination accompany, or should accompany and integrate, intellectual rigour with reflection on the experience of reality, together with this imagination and this desire to build a more human, more just, more sustainable and faith-filled world.”

of the Church and of the experience of faith intrinsically linked to the promotion of justice. On the other hand, my subject area has been, since my beginnings, the field of the built environment, especially that of the most vulnerable.

In Jesuit but particularly in Catholic Education, and in the words of Father Adolfo Nicolás, former Jesuit Superior

General, “the depth of learning and imagination accompany, or should accompany and integrate, intellectual rigour with reflection on the experience of reality, together with this imagination and this desire to build a more human, more just, more sustainable and faith-filled world.” A link between intellectual rigour, reflection on the experience of reality, imagination and creativity in the construction of something new. I believe that there are interesting variables to highlight and promote.

Let us return to the four dimensions of the Ignatian educational paradigm—the Ledesma-Kolvenbach educational paradigm—, which reminds us of the reasons why, from the Church, we are committed to academic training. That is to say, why do we have schools, why do we have colleges, why do we have universities? Because we could be engaged in other types of works. Then, why did we decide to commit to academic training?

The Ledesma-Kolvenbach paradigm reveals these four elements that I believe are well known to us all but are worth revisiting. Firstly, *utilitas*, which has to do with educating for the good performance of certain professions, with innovation, creativity, with providing intellectual tools for a distinguished professional performance. It is a value shared with other universities—whether they share our faith or not. Secondly, *humanitas*, linked to making the person flourish, promoting personal development, fostering human dignity, providing ethical training. This humanistic education recognises the equal dignity of every human being. Thirdly, *fides*, perhaps very characteristic, obviously, of our Catholic identity, which initially has to do with the defence and spreading of the faith, but which today translates into the search for meaning, into offering an experience of transcendence to the people who approach this formative space. In this line, faith is presented not as an imposition but as a proposal of love for our neighbours that refuses to be a tool of denial, exclusion or even discrimination. It has to do with this search for the meaning of my life and the meaning of life at the service of others. Finally, the fourth element, *iustitia*, involves the quest to contribute to the good governance of public affairs, a committed public action, the promotion of justice and the commitment to the social transformation of structures. It seems to me that these four elements provide us with some key axes to rethink the nature and specific contributions of service-learning from our Catholic identity.

In a service-learning activity, I can start from a particular context of need, and generate in my educational-training space an experience and specific involvement. In the case of the workshop experience that I have been conducting from my subject area in the Socio-Housing Service of the School of Architecture at the Catholic University of Cordoba (Argentina), I can promote an experience of engagement—for example, the delivery of materials to improve the housing conditions of vulnerable families—, that can generate a certain transforming action—to build, to continue building and improving those constructions—, but without contributing to effectively thinking about the segregating and excluding modality of our cities, or inviting my faculty and my students to reconvert and transcend that consecrated professional profile. We can continue with this type of outreach activities or, perhaps, we can encourage ourselves to think about what other characteristics derived from this style, the identity of our own spirituality, we can promote and encourage. In this sense, our double mission demands that we go further: we have to promote reflection within the framework of the service-learning pedagogy, in order to effectively fulfil the mission to which we have been called.

At this point I would like to share with you some reflections related to these characteristics, which I believe to be fundamental. Not just any service-learning activity is enough to effectively fulfil this dual mission that we have as a university and as a Catholic university in today's world. First of all, I would like to say that one of the characteristics derived from our style, our identity and our spirituality, is the priority of the experience of the real. We promote experiences inserted in particular contexts because we believe that reality is a place of encounter with the mystery of transcendence. Because God dwells in that reality and because my life and the lives of others are places where that transcendent communication occurs. But not in any reality is this transcendent dimension experienced in the best way. Any reality whose focus is placed on the poor, on their sufferings, on their struggles and on their hopes, will then be a more than propitious context to favour the encounter with God in the beaten ones of the road. This is what Pope Francis means by "the frontiers," the frontiers of poverty, of marginalisation, of injustice, of inhumanity as privileged spaces for this encounter. There is, then, in our way of teaching and learning a preferable way of accessing the truth.

One of the characteristics derived from our style, our identity and our spirituality, is the priority of the experience of the real (...) But not in any reality is this transcendent dimension experienced in the best way. Any reality whose focus is placed on the poor, on their sufferings, on their struggles and on their hopes, will then be a more than propitious context to favour the encounter with God in the beaten ones of the road.

The third characteristic has to do with the importance of critical and prophetic perspectives. It is not enough to provide real experiences, it is not enough to approach spaces of suffering, but it is also important to cultivate this critical perspective. This critical attitude (not judgmental) in seeing the distance between the horizon of justice and dignity that God intended for all of us, and the historical reality that moves away from that ideal. As St. Al-

berto Hurtado said, "The first mission of the university is to unsettle the world and the student's first virtue is to feel that restlessness, that non-conformity facing the prisoner world." Because we can also promote experiences, but really, the only thing they do is to strengthen certain charitable activities or even reinforce certain conformity to the status quo. We had a rector at the UCA in Managua who eloquently reminded us that we have to rethink these questions, lest we be training the conformists and exploiters of tomorrow.

Four other characteristics that I would like to share have to do with the search for internal knowledge; that is to say, every service-learning experience must lead me to know a

reality in depth, to try to unravel it (even more so at university). A search that is not only analytical, but one that seeks synthesis. This is also the basis for the co-production of knowledge, the interdiscipline, and the interconnection of agents. This unravelling is not cold, but is affective, mobilising; it aspires to this integrated wisdom. It must also encourage the search to help people: I do not limit myself to understanding reality, to approaching these frontiers, but I intend to open paths of action. From this derives the importance of advocacy, of proposing recommendations, of generating cultural transformations to change economic, social and political power structures from the root, based on the aspiration for greater goods. Not just any action will be recommended, but the best action, the greatest good. For the Jesuits, for those of us who are heirs to this tradition it is the *magis*: excellence understood as the search for the best service and the best of myself in order to reflect on how to help, how to transform reality.

Finally, our education must be able to live in the midst of life's tensions without breaking them. I know the extremes, I know the greys of reality and I am the subject of linking and re-linking between these dissociated and opposing worlds.

Ultimately, our formative experiences should promote critical inquiry into how we should live and help to bear witness to it. They should also encourage reconsidering what University, what professionals, and what kind of development we should promote, and how we can reinvent those cultural bases to change the economy, politics, the unsustainable society in which we live in an ethical manner.

This transforming process must take place both in the personal life of each teacher and each student, as well as in the university structures themselves. We need, then, pedagogical methodologies that are not limited to showing me the reality and sensitising me, but that motivate and incite me to modify the socio-cultural structures that are the basis of the political

and economic structures, based on two concepts that I find very interesting: the intellectual apostolate, which is what we know how to do in the university, and institutional or professional advocacy. That is to say, to place all the weight and credibility of the institution, and even my own self and my professional prestige, in pursuit of this transformation. From these two essential components: on the one hand, a transdisciplinary scientific paradigm such as integral ecology, clearly stated by Pope Francis in *Laudato si*, and on the other hand, from a theological paradigm which is the paradigm of reconciliation. In this way, we promote experiences that generate reconciliation with ourselves, with transcendence, with others and with creation. Ultimately, our formative experiences should

promote critical inquiry into how we should live and help to bear witness to it. They should also encourage reconsidering what University, what professionals, and what kind of development we should promote, and how we can reinvent those cultural bases to change the economy, politics, the unsustainable society in which we live in an ethical manner.

Service-learning experiences should help us to move from the search for knowledge centred on ourselves to this collective, interdisciplinary, plural, interactional search; to go down the difficult road of overcoming a culture of assistance and charity in favour of a co-production of knowledge and solutions where alternatives are built with others—especially with the most excluded—and where we train views and new ways of being in the world. Father Rafael Velasco used to say that we need to foster “an ethic that trains the way of looking, compassion and engagement; that includes the outcasts into the formative agenda. This ethic must form ‘neighbours’. And neighbours are not nature, but nurture.”

I believe that one can start from the same context, promote similar experiences, but it is still a pending challenge in our universities that these actions generate another type of incidence in decision-making spaces and even opportunities for a different vocational exercise. In this sense, we urgently need to generate opportunities for different labour market insertion from this personal and professional reconversion.

Finally, I would just like to recall, perhaps based on the experiences of many universities that have made this commitment, something that Ellacuría, the martyred rector of the Central American Catholic University of El Salvador, reminded us. He used to say that, indeed:

responding [to these requests and demands for the future] genuinely entails the university permanent creative act, which means a great collective intellectual capacity, but above all, a great love for the popular sector, an indeclinable fervour for social justice and a certain courage to overcome the attacks, misunderstandings and persecutions that universities will undoubtedly come under, which in our historical context set their work according to the demands of the popular sector.

Consistent and conscious living of our dual mission in society also has its cost and its cross, and we must be prepared for it if we truly want to glimpse the resurrection morning of a formation such as our mission demands of us.

Thank you very much.

Links of interest and complementary contents:

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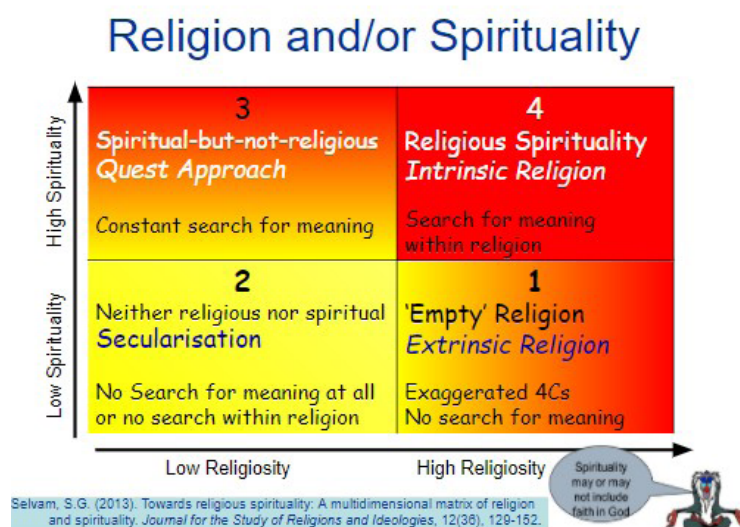
Motivation for Social Transformation through Spirituality in Service-Learning

One of the core aspects of the mission of Catholic Higher Education Institutions (CHEIs) is to form agents of social transformation. In the Apostolic Constitution on Catholic Universities, *Ex Corde Ecclesiae* (no. 34), Pope John Paul II asserts, "The Christian spirit of service to others for the promotion of social justice is of particular importance for each Catholic University, to be shared by its teachers and developed in its students." It is important to note that CHEIs are not merely carrying out service to others, but they are intrinsically engaged in the formation of agents of social transformation.

Social Transformation can be understood from a Christian perspective "as a set of processes in which individuals and groups of people bring about large-scale social change with an aim of enhancing quality of life" (Pierli & Selvam, 2017, 1(1), p.1-12) in the light of the gospel values.

How can CHEIs accompany their students in such a way that their graduates will become agents of social transformation? The aim of this paper is to reflect on the relationship between spirituality and service-learning that will motivate learners to become agents of social transformation. Since I come from a psychology background, my focus is on motivation.

What type of spirituality is relevant for our discussion in the context of service-learning and motivation? Increasingly today, spirituality gets isolated from religion. In terms of their spirituality/religion affiliation, people tend to be situated—consciously or unconsciously—within one of the four quadrants:



1. *Extrinsic Religiosity* is marked by an exaggerated religious sentiment towards the creed, code, and cult of the institutionalised community of believers, with no search for meaning. Here faith is not integrated into life;
2. *Secularisation* is characterised by total abandonment of search for meaning in life, with no belief in anything transcendental;
3. *Spiritual-but-not-religious* is marked by a sincere search for meaning outside the domains of institutionalised religion. Here one might belong to a fluid community that seeks the transcendental by means of mindfulness and practice compassion towards humanity.
4. *Religious-Spirituality* seeks meaning for life and all that surrounds it by means of the creed, code, cult and community of a religion.

Research suggests that when adherents of a religion such as Christianity adopt a contemplative approach to their faith and practice, they develop a four-dimension religious spirituality that is marked by specific virtuous expressions that are intrapersonal, interpersonal, transcendental and ecological (Selvam, 2015). This is how I define spirituality as the motivating factor to produce agents of social transformation among our graduates.

One of the intrinsic components of spirituality is meaning. From a psychological perspective, according to Martela & Steger, meaning can have three interpretations, understood as sense of coherence, significance, and purpose (Martela & Steger, 2016). Coherence is that I find a sense of order in the things that exist around me; the second is significance, the feeling that things around me make sense; and, thirdly, purpose in life, that my life has a *telos*, a goal,

something larger than myself. So, let me expand that meaning of *purpose*, which will be connected to spirituality and motivation. According to William Damon (2009), “Purpose is a stable and generalized intention to accomplish something that is at the same time meaningful to

Purpose is an overarching value that provides intrinsic motivation in life. For Higher Education students, extrinsic motivation would be grades and graduation. But intrinsic motivation that is a result of spirituality makes social transformation a purpose in life.

the self and consequential for the world beyond the self.”

This definition of Damon makes a distinction between *purpose* and *goals*. Goals could be short-term targets, often focused on a career. Goals are milestones on the journey of life. On the other

hand, purpose entails a long-term commitment that focuses on a value beyond the self. Purpose is an overarching value that provides intrinsic motivation in life. For Higher Education students, extrinsic motivation would be grades and graduation. But intrinsic motivation that is a result of spirituality makes social transformation a purpose in life. Damon further suggests that (young) people who develop a clear purpose in life are those who have a spiritual base and consider life as a “calling.”

When spirituality becomes the underpinning force of one’s goal in life, there is a transition from extrinsic motivation to intrinsic motivation (De Klerk-Boshoff, et al., 2006). Intrinsic motivation is likely to be more persistent because when the external stimulus or reward is removed extrinsic motivation is likely to fade away (Snelgar-Renard et al., 2017).

In the context of CHEIs, the temptation is to focus on employability and career. However, to form agents of social transformation, CHEIs have to integrate the spiritual dimension into achieving a motivation for a long-term commitment to society.

In the context of CHEIs, the temptation is to focus on employability and career. However, to form agents of social transformation, CHEIs have to integrate the spiritual dimension into achieving a motivation for a long-term commitment to society. How can spirituality

that will provide an intrinsic motivation be grown? Often CHEIs have religious practices integrated into their monthly and weekly timetable. Spirituality is often seen as the domain of campus ministry (Welch & Koth, 2009). While this might as well be necessary, they run the risk of separating one’s religious life from social engagement. Therefore, a spirituality around service-learning might be a viable means for promoting a motivation for being agents of social transformation.

Service-learning, that is distinct from sporadic community service and professional career oriented internship, is a reciprocal relationship between the learner and the beneficiary (Jacoby, 1996), in which the learner is accompanied to integrate into their learning the encounter with the beneficiary by means of reflection. Initially, the learning opportunity itself might be the extrinsic motivation for the learner to engage in service-learning. Eventually, it is the connectedness and altruism that might motivate the learner. Ultimately, the higher purpose

Initially, the learning opportunity itself might be the extrinsic motivation for the learner to engage in service-learning. Eventually, it is the connectedness and altruism that might motivate the learner. Ultimately, the higher purpose of participating in the creative and redemptive work of God would provide the intrinsic motivation.

of participating in the creative and redemptive work of God would provide the intrinsic motivation.

As Kotho (2003) suggests, service-learning might provide a euphoric response to social justice, but it is spirituality that will provide a lifelong commitment to social transformation. In order to achieve this, in service-learning, there

has to be a movement in methodology from reflection to contemplation; a movement in goal from economic development to holistic wellbeing, and from the focus on better society to the reign of God.

In summary,

1. The goal of Catholic Higher Education Institutions is to create competent graduates who will be agents of social transformation.
2. This can be achieved through well-accompanied service-learning.
3. Service-learning becomes a lifestyle when coloured by a deep spirituality.
4. Spirituality has the potential to generate intrinsic motivation, which will sustain the graduates in social transformation.

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Service-learning in Catholic Higher Education Institutions: an opportunity to contribute to the promotion of integral education

It is an honour for me to share some brief reflections on the contribution of service-learning to the educational work that we—as professors—carry out in our universities. My reflection is based on the experience I have acquired in university teaching (degrees in early childhood and primary education and master's degrees in teaching, as well as in the training of professors in the field of health sciences), and on the experience I have gained from the responsibility I have assumed in the design and implementation of degree programmes in Education. Both the direct contact with students in the classroom and my management work, have allowed me to experience first-hand that the training that we offer our students must be aimed at the promotion of their whole-person development, not only as excellent students but above all as responsible citizens who contribute to the improvement of their immediate environment.

In this sense, one of the keys that should drive our teaching activity is asking ourselves about the opportunities we offer our students to look at reality from perspectives that are different from the most widespread in our immediate environment. What reference point do we constitute for them, for each of our students and colleagues, when looking at the reality of the world around us? This applies to the field of study in which we teach and research, and also to the way in which we conceive reality in a broader sense and our role as agents capable of contributing to its improvement. These questions should also guide us in our daily lives as educators in Catholic Higher Education Institutions. Especially in a multicultural context such as the one we live in, in which the countries of the North and

the South face so many social, cultural and economic challenges that are increasingly interrelated, which challenge us as a society and require that we, as Higher Education Institutions, take a courageous and committed stance. And in the face of these challenges, we can ask ourselves about the type of formation we are called to offer. What should this formation be like so that it is meaningful, so that it keeps them willing to engage with this reality that we observe and that is not equitable for all people? We must also analyse the education that we are actually able to offer from our institutions, from the subjects we teach and the research we promote. Is it an education that responds in a courageous way, committed to the immediate and more distant environments, or are we entities that preserve and perpetuate the established order? If we are detecting what the problem is, what is hindering us from fulfilling our mission of transforming our environment through our educational work within the framework of the identity of our institutions?

As professors, we are aware that we will only be able to tackle the great challenges that our society faces if we work towards interdependence and fraternity, towards an encounter with the other.

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As Catholic Higher Education Institutions (hereinafter CHEIs), the conviction of the need to incorporate a vision of the other and the needs of the environment, as well as the commitment to include them in the university education of-

fered in our academic programmes, should be what differentiates us from other Higher Education Institutions, with which we share the commitment to carrying out excellent work at the academic, research and social outreach levels.

In this context, service-learning appears as an educational tool with enormous pedagogical potential to make the social responsibility of our institutions a reality and to encourage students to become involved in educational activities related to their environment at the same time that their learning is enhanced.

Traditionally, Higher Education Institutions have focused their attention on a vision of progress based on positivism and the rational progress of knowledge and science, considered to be the main goals of their academic and research work. This has given rise to a conception of Higher Education in which teaching, research and community engagement were the fundamental pillars, with a predominance of research and teaching. Teaching

and the civic and social mission of university institutions, being areas to which relevance has been given because they shape the University, have been regarded as serving the advancement of research, as they were considered to be one of the main contributions of the community of university professors and researchers.

In the case of CHEIs, this demand for research and teaching is clearly an obligation that we must assume, but our task is different, it is grounded in something else.

There are numerous ecclesial documents that clearly show us what our foundational purposes should be, and all of them insist on the relevance of our contribution to the integral education of our students so that, drawing on all they have been able to learn during their university years, they can put it to work for the transformation of their environment. In this sense, recent ecclesial publications speak of the challenge that we Catholic institutions take on in relation to the integral education of our students. The urgency for working towards the common good is also evident in the Ecclesiastical Magisterium. As CHEIs, we are called to educate in hope, in the encounter, in interdependence, to offer new references on how to live in reality.

In his Apostolic Constitution *Ex Corde Ecclesiae*, John Paul II already stated that the challenge of Catholic Higher Education was to integrate knowledge, promote dialogue between faith and reason, promote an ethical concern (ECE, 1990) not only as a research object, but by taking a step further educating our students and also educating ourselves as researchers and professors in the engagement with our daily reality. In this sense, the integral education of our students becomes central and this causes our institutions to be open to the environment, search for answers, and commit to addressing those needs that we have previously identified in the research we have carried out and in the teaching we promote.

The need for openness of educational institutions is in line with Pope Francis' call to be a Church "which goes forth," "on the periphery," always attentive to the needs of others, knowing that what happens to our neighbours is also our priority, our concern.

This mission that we embrace as CHEIs is embedded in the importance we give to the integral education of our students, which is the goal of our institutional work. In order to educate our students integrally, it is necessary to open our institutions to the

needs of the context and to search for answers through our formative and research work, as a characteristic and constitutive feature that defines us as institutions and gives meaning to our teaching, research and social outreach work.

The need for openness of educational institutions is in line with Pope Francis' call to be a Church "which goes forth," "on the periphery," always attentive to the needs of others, knowing that what happens to our neighbours is also our priority, our concern. In the most recent Vatican documents, there is a clear commitment to the engagement with the real, and we professors are asked to bear witness to the integral education that we promote for our students, a deep reflection of our commitment to the foundational purposes of our institutions, which are sometimes relegated to the background when priority is given to the demand for scientific production and the requirements of a much more pragmatic world that demands research results.

Sometimes, we do not have the necessary resources to respond to this great challenge in CHEIs. Consequently, and with the intention of favouring social engagement experiences for the academic community, we promote voluntary service and educational ministry experiences, as well as community engagement projects with an enormous potential for transformation but which run parallel to our research and teaching work, without transforming them. Here we are called to try to link the work we do in accompanying our students in teaching and in our scientific production with a real commitment to improve the needs of the environment, seen not only as an object of study.

Throughout the 20th century, and especially since the late 20th century and the beginning of the 21st century, we have witnessed an important change in the way we understand the work of CHEIs: there are more and more publications, research projects and international networks that suggest that the University must establish links with its environment. In this new scenario, the social dimension is not only considered as an object of study or research, but also as an area from which to make student learning, teaching and research meaningful.

In this line, the work is being very encouraging, very intense also, and we link it to what we have called "university social responsibility" and that in this sense matches our institutional and foundational purposes very well. In the case of CHEIs, and each one according to its formative project, its charism and its own identity, this call to engage in community development is presented as an opportunity to reinforce the specific aspects of the identity of each institution.

Pope Francis calls us to be spaces of education for solidarity and encourages us not to do it in a neutral way but with deep, critical, committed and courageous reflection. He invites us to reach out to the peripheries, and this should clearly challenge us both personally and professionally, in our teaching and research, so that our students may also be a reflection of what inspires us as their professors.

This openness of CHEIs through university social responsibility opportunities also coincides with a moment of pedagogical renewal involving educational institutions at all stages. We are taking on unprecedented challenges that have already been referred to as the “educational paradigm shift” (Stiefel, 2008). In the specific case of HEIs, the development of new and more active methodologies is multiplying, in which the objective is to give students a voice and a leading role, so that they can apply everything they have learned to their immediate environment. Everything seems to be aimed at reminding us that service-learning as a tool, as a methodology, as an educational philosophy, is beginning to be one of the most valid tools to respond to these calls that we are receiving from different areas to open the University to the community, to commit ourselves to it, and to do so through pedagogical proposals that have a long and proven track record at the international level.

In this sense, service-learning as a proposal that links research, teaching, and community engagement, provides us with a platform from which we can naturally establish a link among the missions of promoting quality curricular development that is efficient but engaged with the community. In the case of CHEIs, this way of incorporating active methodologies in our teaching is also based on a much deeper basis: not only in the pedagogical or methodological renewal that contributes to more effective approaches to teaching and learning, but in our mission, that of integrally educating our students, helping them to become people with

This reminds us of Pope Francis' call to combine head, heart and hands: it is not merely a critical reflection, an intellectual development, but also a practical application of what we are learning in order to transform our environment.

a vocation that contribute to improving the society they belong to by applying all the skills they acquired in their learning process.

Service-learning, called in different ways according to cultural and social realities, is a very natural language for us

as educators because it links the educational contents with a critical reflection on those contents that we have been covering in the subjects we teach. It allows us to carry out initiatives in collaboration with other educational agents that open our eyes, that allow us to see realities from other perspectives and give us opportunities for personal and social transformation because they offer students possibilities to apply what they are learning to reality.

This reminds us of Pope Francis' call to combine head, heart and hands: it is not merely a critical reflection, an intellectual development, but also a practical application of what

we are learning in order to transform our environment. This approach to understanding learning is related to the intrinsic motivation that makes learning meaningful for our students. It is necessarily linked to the importance of promoting time and spaces for the critical reflection, which we must strive for as university professors in each of our work fields (research, teaching or even management). Through our position on issues, such as vulnerability, injustice, poverty and inequality, we become a reference for our students, who open themselves to the possibility of asking themselves the big questions that our society often hides or does not address causing learning to remain superficial knowledge.

Therefore, service-learning in the context of CHEIs is an educational philosophy that unites the curricular goals that we pursue in the different courses and academic degrees with our mission of promoting an integral education that necessarily involves being open to an increasingly inclusive, participatory and fraternal society to which we want to contribute. Service-learning, in turn, offers us tools, resources, proposals, projects, and thousands of international experiences that unite us with other institutions, other educational agents, other educators and organizations that have been working for several decades in this same direction.

As can be observed in international research (ZIGLA, 2019), there are numerous CHEIs that develop service-learning projects as a way of implementing their commitment to social responsibility. In this favourable context of dissemination of service-learning, one of the current challenges is the institutionalisation of these experiences so that they do not become one-time experiences that are not sustainable over time, that do not always meet quality criteria and that cause the impacts to be specific but are not maintained over time or that do not allow for all the transformative and learning potential that they could. An increasing number of institutions are making progress in this process of institutionalisation, and the development of the *Uniservitate* project will make a significant contribution to the systematisation of this process at the international level. The progressive institutionalisation of service-learning, linked to the founding mission of CHEIs, will contribute to the systematisation of the process of connecting the university to the community.

In this process of institutionalisation of service-learning, another of the fundamental axes, together with the work carried out by other agents and entities involved in the development of the projects, is teacher training. Professors who take on the role of facilitating projects and accompanying students in the process of connecting curricular learning with the experiences of community engagement, will be able to carry out their educational work more efficiently if they have the necessary resources and training. We can approach this work from our institutions through the many tools that already exist and the new ones that we will encourage them to be courageous in accompanying students in their

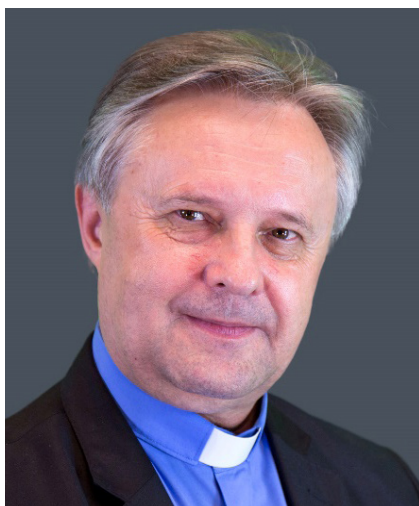
process of opening up to other realities, so that they are not frightened by the suffering generated by injustice, inequality and poverty, and so that they are courageous in showing the faces of these people. It is about approaching them and letting them question us so that, responding to Pope Francis' call for fraternity, they can make us more human.

We cannot conceive of an education that is not oriented towards challenging us, towards questioning us about the reality of the poverty that surrounds us, about the suffering that urges us to ask ourselves what is it that we have to offer. Because, if as a university community we take this position, our teaching, our research, our management and our community engagement projects will be different and this will also be reflected in our work of accompanying and educating our students. That is our work, that is our call to transform education, to transform the personal and social life of our environment. Let us hope that together we can take the necessary steps to make this possible. Thank you very much to all of you for your attention.

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In the years 2013-2018 he was the Dean of the Alphonsian Academy and, during the same period, he served as Secretary of the Conference of Rectors of Roman Pontifical Universities and Institutions (CRUIPRO).

I would like to start with Pope Francis' words, offered on June 25th, 2018, to the *Gravissimum Educationis* Foundation of the Congregation for the Catholic Education. It is then that I heard, for the first time, his famous statement: "Only by changing education can we change the world." *Uniservitate*, to my mind, is prophetically responding to this end.

Talking on the identity, Pope Francis said:

[Identity] calls for consistency and continuity with the mission of schools, universities and research centres founded, promoted or accompanied by the Church and open to all.

Those values are essential for following the way marked out by Christian civilization and by the Church's mission of evangelization. In this way, you can help to indicate what paths to take, in order to give up-to-date answers to today's problems, with preferential regard for those who are most needy.

Again, I find the proposal of *Uniservitate*, as truly responding to what the Catholic Higher Education Institutions are supposed to be and to offer for the transformation of our world into a common home for the universal fraternity.

1. Service-Learning: bringing fruits and (thus) becoming disciples (John 15:8)

Thinking about the Service-Learning that has its soul in solidarity, I have already had an occasion to say that in the Gospel of John (15:1-8), we find an interesting passage in the known parable of the true vine (Jesus) and the branches (His disciples).

"You cannot bear fruit unless you remain in me," says Jesus (v. 4). The parable ends with these surprising words: "This is to my Father's glory, that you bear much fruit and become my disciples." Almost as wanting to say: to the measure you bring fruit, you become disciples. We are used to thinking the other way around: first learn, then act, first get your

qualifications, then use your skills. Jesus is (almost) suggesting: live your gift in Me, bear fruit and grow in becoming my disciple, my friend, my brother...

Service-learning certainly has its foundation in the Bible message. This verse of John's Gospel is just one of the examples. And it brings about... spirituality!

2. Spirituality: divine grace always preceding human response. Focusing on spirituality, I find that we all need to pay better attention to the concept of spirituality itself. Sometimes it has been too easily assigned to our human activity, narrowing it merely to our "devotional practices." Such a spirituality would refer basically to all our generous attempts to reach God and remain in God's presence. Here our best "arts" and "techniques" of prayer, of silence, of spiritual combat, and so on, would play an essential role.

Without neglecting our human agency, this needs to be inverted and completed with a more "original" approach, where the Origin is God himself. In this "inverted" sense, the spirituality would be more about what God does in order to reach us and to establish His divine dwelling in us and among us.

Sure, at the level of being, there is no comparison, between the Creator and the Creature. Yet, by grace, we have become Children and true Partners, God's dream, even a "Par-

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adise for God," situated in a fragile human heart, as St. Alphonsus Liguori, my founder, would claim.

Indeed, whatever we believe to know about God, especially from the Sacred Scriptures, is by itself a "soteriology": a story of God saving us. Here God precedes us always! Accordingly, even the truth we might like to define as a doctrine is in its nature a "salvific truth": God would use every means possible in order to save us!

God's initiative is truly preceding any effort. Ours is a response to a call. And even this call we are enabled to intercept only by God's gift. This has always been called "the primacy of grace."

So far it was a Biblicist in me talking. Now the Moralist in me is asking for a word...

Our morality and moral systems aim at liberating human conscience towards a joyous response to the gift God makes to us. We are called and enabled to respond to the Love

made manifest in Christ. Our response is to “bear fruits of charity for the life of the world.”

Those who work in morals recognise immediately the teaching of the Vatican II Council. Christian moral theology is here presented as our loftiest (grandest, highest) vocation: to be persons in Christ and respond to love with fruits of love (*Optatam totius*, 16).

A new question arises: is spirituality to be found only in action? We know that it is much more: we are supposed to become spiritual beings. How does it happen?

3. Mutual indwelling. Spirituality is first of all the question of being.

We are supposed to “awaken in God” and discover that “in Him we live and move and exist;” as even some of your own poets have said, “For we also are His children” (offspring) (St. Paul’s words in the Areopagus, referred by Luke in Acts 17:28). Discovering ourselves as existing “in God” brings us to another amazing statement, again of St. Paul, written to the Ephesians.

The Apostle presents here the other face of the coin, talking about “one God and Father of all, who is over all and through all and in all” (Eph, 4:6).

The surprising thing is this mutual indwelling: we in God and God in us. This would be here the highest imaginable spirituality.

This mutual indwelling is “super-active,” because it expresses, in the Christian vision, God’s own inner life as the Trinity of Persons, to which we are allowed to enter, by the mediation of Christ.

Jesus indeed prays:

As you, Father, are in me and I in you, let them also be in us... I in them and you in me, that they may be perfect in unity, and that the world may know that you sent me and that you loved them as you loved me... That the love with which you loved me may be in them and I in them. (John 17: 21.23.26)

Of course, service bringing to learning (as well as learning bringing to service), as an academic dimension of life, is a value in itself. And yet, we see here, it is not exclusively academic.

The whole life is a learning experience and the service appears to be one of the best “athenaeums of life.” Service allows us to keep learning till the final opening of our eyes in the beauty of the Heavenly Jerusalem.

4. An important component of spirituality: a joyous meeting. While still remaining in our earthly time, I just wanted to point out to one more dimension of what we call “spirituality.” It goes along with what the German theologians have formulated a scheme: Gift–Task–Dedication (*Gabe–Aufgabe–Hingabe*). It is about joy as an essential component of the vital tension between the Gift and the Answer, in assuming the Task. Before becoming our Dedication, there must be something like a... surprise, and above all, a meeting!

I think something truly spiritual happens between the Gift and the Task. In Christian terms, it is not an automatic passage like pressing the Enter key on the keyboard. It is not a military way of passing from a command to action, by a simple immediate reaction “Sir, yes Sir!”

It is instead a dialogue, full of surprises. Not always easy! We remember the Annunciation Scene (Lk, 1:29-30). Listening to Gabriel: “Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, ‘Do not be afraid, Mary; you have found favour with God.’” At the end Mary pronounces her *Fiat*, which in

The spirituality of service-learning must have this special joyous meeting time between the anticipatory initiative of God and the welcoming attitude of the receiver.

Greek sounds *Genoito*, implying: “Yes, I wish it, I desire it to happen!”

In spirituality, the Gift is not only a “Thing” that we find ourselves to be endowed with, but it is indeed wrapped with the overwhelming and amazing Dedication of the Giver. This changes everything. This transforms the existence like a smile transforms the face...

The spirituality of service-learning must have this special joyous meeting time between the anticipatory initiative of God and the welcoming attitude of the receiver.

After all, the Gift of Gifts is God Himself! Jesus’ words confirm: “If anyone loves me, he will keep my word. Then my Father will love him, and we will go to him and make our home within him” (John 14:23).

Saint John Paul II used to think about these gifts with a primary reaction typical of him. He called it “amazement” (*stupore*), accompanied by gratitude. Even with the reference to the Eucharist, John Paul II talked about the “Eucharistic Amazement” (*Ecclesia de Eucharistia*, 2003).

5. My last step, in this kind of spirituality, would point to what follows after such an amazing meeting of Gift and Task. It is about what happens between Task and Dedication.

Pope Francis offers us here, in *Evangelii Gaudium* (272) a surprising hint, relating to the necessity of moving towards the others. It is to be found in the section dedicated to the “pleasure of being a people” (EG, 268-273). The central part of the quotation reads:

[...] When we live out a spirituality of drawing nearer to others and seeking their welfare, our hearts are opened wide to the Lord's greatest and most beautiful gifts. Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to acknowledge the other, we grow in the light of faith and knowledge of God. (EG, 272).

In Pope Francis' words, this kind of “mysticism of encounter” is a part of our “daily” and “normal” lives. It even “risks” to be identified with “worldliness!” In such a case, this “mystique” would even perhaps lose its reserved, almost exclusive belonging to some ex-

In Pope Francis' words, this kind of “mysticism of encounter” is a part of our “daily” and “normal” lives. (...) Now “mystique” would be available to all! Whenever we draw nearer to others seeking their welfare, that means serving them, God enters this experience and we learn something new about God, we grow in the light of faith and knowledge of God.

ceptional persons, experiencing a sheltered, direct and not common contact with the divine. Now “mystique” would be available to all! Whenever we draw nearer to others seeking their welfare, that means serving them, God enters this experience and we learn something new about God, we grow in the light of faith and knowledge of God.

Perhaps this is the reason why translations have such a hard time dealing with this expression, to the point that some of them change it (English, Chinese: spirituality) or drop it altogether (Polish).

But we are not afraid of such a “worldly” spirituality: simple, immediate, transforming...

Living in solidarity which becomes an expression of dedication, service and care, fulfils us with transcendence that allows us to learn much more than mere educational programmes (technicalities) could ever dream to offer!



We thank Neill Penullar, Academic Service Faculty member at De La Salle University, Manila, and Director of the University Community Engagement unit at the Center for Social Concern and Action (COSCA), for his excellent moderation of this panel.

Links of interest and complementary contents:

<https://www.youtube.com/watch?v=mbuq6RXkex0&t=1690s>



6. SPIRITUALITY AND SERVICE-LEARNING



Mercy Pushpalatha

Since 2018 she has been working as a programme consultant for the United Board, South Asia programmes. She previously served as Principal and Secretary of Lady Doak College, Madurai, India. During her tenure as principal, Dr. Mercy and her colleagues introduced Life Frontier Engagement—a community-based action research and experiential learning initiative—into the curriculum for all third-year students. Prior to becoming principal, she was a member of the chemistry faculty at Lady Doak College for more than three decades.

Dr. Mercy received her MSc and MPhil in Chemistry from Madurai Kamaraj University and PhD from Alagappa University, Karaikudi. She is a peer team member in National Assessment and Accreditation Council and a member in the society of Lead Like Jesus, India. She is also a director of the Lady Doak College Foundation, Inc., USA, as a nominee from CUAC.

In the Higher Education Asian Network, the United Board for Christian Higher Education in Asia focuses on all our network colleges and universities' whole-person development. The definition of our whole-person development includes intellectual, ethical, and spiritual development. We know service-learning is a pedagogy that promotes all these three domains, and that is why our Higher Education Network, which covers Asian institutions and colleges, fosters service-learning to a more considerable extent in all our institutions. Service-learning helps us to offer integral education and promote whole-person development among the students.

What is spirituality? Being engaged in a dynamic process of inner reflection to better understand myself (Astin, et al., 2011b). The first aspect of spirituality is—precisely—understanding oneself to find the meaning and purpose of one's life. When this raises awareness, one can connect it with the other aspects of spirituality.

The second aspect of spirituality is connecting to a higher power. Some of us who believe in Jesus Christ says, "Jesus is Lord," and that connection helps us find meaning and purpose in our lives. Even those who do not believe in God say that there is some higher power. We believe service-learning helps to achieve that.

The third aspect of spirituality is the interconnectedness of humanity. When anyone knows the purpose and meaning of life, they get connected with others. They love and serve others as they want to be loved and served. Being interconnected with humanity, we get the desire to serve others.

Finally, spirituality is living one's philosophy of life. The philosophy gives direction and shows the meaning of life.

Through service-learning, each person learns to accept each other, work as a team, and work in a community. It is not that the student is on a higher pedestal, and the community is on a lower pedestal. The community becomes the co-learner; Students develop an attitude of giving and receiving from the community.

In service-learning there exist two kinds of outcomes: personal and professional. The professional outcome occurs when we take our academic learning to the community service and, on reflection of our experience in the community, we derive new knowledge of our subject discipline. The personal out-

come is nothing but our spiritual outcome. It gives us a greater sense of personal efficacy, personal identity, spiritual growth, and moral development; it leads to more significant interpersonal development, the ability to work with others, "one of the 21st-century skills."

Through service-learning, each person learns to accept each other, work as a team, and work in a community. It is not that the student is on a higher pedestal, and the community is on a lower pedestal. The community becomes the co-learner; Students develop an attitude of giving and receiving from the community. Hence, service-learning helps them connect with the community, work well with others, even if they are strangers, and build leadership and communication skills. Such an experience in the community develops spirituality in service-learning.

We prefer the term "spirituality" and not "religion" because, in the Asian context, there are many religious beliefs. The University of Minnesota gives the relationship between religion and spirituality². The two terms pose different types of questions. Spirituality asks for the meaning of life, how to connect with oneself and others, and how to live. Service-learning takes us through this journey of spirituality which inevitably entails a personal transformation. As we go through the service-learning process, we understand the meaning and purpose of

2 <https://www.takingcharge.csh.umn.edu/what-spirituality>

our life, connect with ourselves and find out how to connect with others. Finally, we learn how to live as socially conscious people. The cultivation of spirituality takes place.



How can service-learning result in spiritual growth? The United Board and CLAYSS promote service-learning because this pedagogy cultivates spirituality, especially outside the classroom setting. In the diagram taken from Saint Paul University titled “A Transformative Leadership and Spirituality,” we see that combining critically reflective practice and social and spiritual engagement leads to Transformative Leadership. Reflection is an essential component of service-learning. Therefore, the professor engages the students through the process of reflection in service-learning. On reflection, the students become socially conscious, and they continue to get engaged in the community. It is not a linear engagement but rather a positive cycle that does not stop. That is the beauty of spirituality in service-learning. Once students go into the community, they keep reflecting, and they realize the purpose of life. This awareness pushes them to continue to engage with the community. Hence it results in a positive

cycle. That is why we believe that the spiritual component in service-learning transforms the student.

The Lady Doak College, India, offered service-learning as an integral part of the academic programme for more than a decade; the service-learning

professors have witnessed how students get transformed during the reflective process. They look into themselves, and then they look into the community and get connected with it. Spirituality is precisely that inner transformation that is taking place.

The students of the Analytical Chemistry chair were engaged in the service-learning activity: they went in groups to the nearby residential areas, took water samples, analysed them and then interacted with the community. When the students did those tasks, they realized what the source of this natural resource is, the preciousness of water, that it is God-given and that, therefore, we need to be people of stewardship and accountability. After the course, the students used to come and share their impressions: "When we live in the dorms in the college, we close the taps so tightly because we know how precious every drop of water is." No classroom had taught them this value. It was when they went to the community and interacted with it on the water analysis that the reflection process following that experience taught them this value. When they came back and used water, they learn how to be mindful of lessening water quality, such as the increase of alkalinity or the dissolved salt, the water components, or the acidity. The students understood the importance of this when they discovered how water properties seemed to affect their health conditions. They were able to see through this service-learning experience and the reflection process that they needed to be careful in water management and maintain water quality and, finally, how water quality seems to affect the community. They learned that they need to be mindful of the community's needs and be accountable or service-oriented to the community. In this community engagement, the three components of spirituality are present: being connected to the higher path, connected to self, and connected to fellow human beings or the community. So that is how we take the students through a reflection process, thereby developing spirituality.

Another example of service-learning is a course on Business Management and Marketing engaged with a group of women from low socio-economic backgrounds that in India are called "women from self-help groups" (SHG). These women form groups and get involved in some business but they are not quite empowered, and therefore, they cannot develop any marketing strategy, so the students who had done their Marketing Theory paper engaged themselves with this socially deprived community by selling their handmade products: jam, pickles, sweaters, scarves, pillow cloths, and doormats. The women from SHG did not know how to market their products so the students of the Marketing course helped them.

How did the spiritual development happen in this community engagement? The students realised that everyone created by God has an inherent talent, and they appreciated God's creative part. They used to think they were the only educated ones, but on going into the community, the students could see that they could not do what these SHG women were doing. Thus, they realised that there is something called higher power or, if they belong to a religion, God. If they believe in God, they realise God created these people in His image, and that is why they have this kind of creative ability in them. That is, they can appreciate that this creative ability is God-given. Before the experience, they thought these people were good for nothing since they do not have any education, cannot do anything, and cannot speak English properly. Now, developing an appreciation and respect for every human being irrespective of people's

status, they can see these people's potential. Students realise their inadequacies, problems, and how they need to open up their eyes and see every human being as God's creation with some potential in that person. Hence, the students learned that they should treat every human being with dignity and respect. That is to say, their self-awareness was enhanced. Finally, the students can get inspiration to help the SHG women for effective marketing of their products: once they realise this, they share all the tips and all they have learned in the classroom on marketing, they can help the community, and thereby the community can sell all those products. This is another example of the three dimensions of spiritual development happening in the service-learning course: connecting with the higher power, God, connecting with the

To realise those spiritual components of a higher path, professors need to take their students through the reflection process path. That is the challenge for the professor or the educators. Only then will service-learning be able to achieve the outcome of spiritual development in the students.

self, and connecting with the community. We train the faculty members or the educators to ensure they can accompany and engage the students with the reflective process. Therefore, it is the responsibility of the professor.

To realise those spiritual components of a higher path, professors need to take their

students through the reflection process path. That is the challenge for the professor or the educators. Only then will service-learning be able to achieve the outcome of spiritual development in the students.

As mentioned earlier, before the Service-Learning Marketing Theory course, the students were unable to appreciate those women's potential. The process changed their perspective. Thus, there is learning in these experiences and much unlearning and relearning—this less visible transformation is precisely the Spiritual Development that we see in the students.

Therefore, as educators, we must take students through the reflective process on these spiritual dimensions.

Links of interest and complementary contents:

https://publications.uniservitate.org/en/proceedings/mercy_pushpalatha.pdf

https://youtu.be/g29t_InFK8g



María Nieves Tapia

Director, CLAYSS, Latin American Center for Service-learning.

An approach to the spiritual dimension of service-learning

Conversation with Uniservitate trainers

We want to focus on the spiritual dimension of service-learning. Since this dimension has been studied on very few occasions and in very few places, it is one of the main focuses of *Uniservitate*. So, we are starting to think about it with our Academic Sounding Board and in the Spirituality and Research Team and we are starting now to discuss it with all the participants in the Programme.

I would like to start by remembering that in 2015, when the Pope gathered a huge Education Conference in Rome (CEC, 2015), the Congregation for Catholic Education did a global survey on the vision of Catholic Education, asking school principals, Catholic universities authorities, professors, people involved in Catholic institutions all around the world, about their vision on Catholic Education. The survey, reflected in the *Instrumentum Laboris* (CEC, 2014), presented two quite different images. From the standpoint of a minority group (25%), Catholic Education was seen as a fortress, the place where we defend the Catholic values against the barbarian forces of agnosticism, atheism, or even other religions, the

When we talk about spirituality, we have to depart from an idea of Catholic Higher Education that wants to provide an integral education involving heads, hands, and hearts for everybody, no matter if our students are Buddhists, Muslims or atheists.

place where we stand firm in our convictions and separate ourselves from those who do not believe in the same things that we believe in. Most of the participants (75%) in the survey had, instead, a vision of Catholic Education as a fountain, as a place where the

Word and the Love of God can reach every creature, as a source of life open for anyone interested in reaching it.

I would like to start by saying *Uniservitate* is firmly standing with the fountain image of Catholic Education. So, when we talk about spirituality, we have to depart from an idea of Catholic Higher Education that wants to provide an integral education involving heads, hands, and hearts for everybody, no matter if our students are Buddhists, Muslims or atheists.

Our idea of evangelisation is not imposing anything on anybody by force, we are not asking our students to go through an Inquisition court before entering university or during their studies. We want to build a community of witnesses, even if small, but able to offer experiences of the nearness of God for everybody.

We do not want to impose our beliefs on anybody, but we do certainly want to establish a coherent science-faith dialogue from our perspective because we are a Catholic institution and we have the right to present what we think, and to offer reflections and sounding academic studies on it.

We want to be witnesses of our faith as a University, being an institution “that goes forth,” going out to the existential peripheries, as Pope Francis exhorts the whole Church to do (EG, 1), to build a fraternal world (FT). Fraternity is a universal value, it is part of the core of humanistic anthropology since the Renaissance and even before. The very secular French revolution

started with fraternity, not only liberty and equality but also fraternity.

A Catholic Higher Education Institution trying to contribute to the spiritual growth of its members, should consider the wide spectrum of believes that we may find within the institution.

From our perspective, the human being is all about relationships: the horizontal relationships with our brothers

and sisters towards universal fraternity; the vertical relationships we establish as administrators of nature; and the vertical spiritual dimension, the relationship with God for those of us who believe and the search for a sense of life, for the spiritual dimension of mystery, for those who do not have a particular religion.

From this point of view, when we talk about the spiritual dimension of service-learning, I would say that spirituality involves different things for different people, and a Catholic Higher Education Institution trying to contribute to the spiritual growth of its members, should consider the wide spectrum of believes that we may find within the institution.

As we all know, even in countries with a strong Catholic tradition, a Catholic university normally offers a plural environment. In a very schematic way, of course, considering the spiritualities I would say it would be possible to recognize three main groups within the university:

1. Those who are atheists, agnostics, and those who have a personal religious conviction but do not practice it or consider themselves as part of a religious institution
2. Those who have a personal religious conviction and consider themselves as part of a religious community or institution (non-Christians).
3. Those who consider themselves Christians, including Catholics.

Espiritualidades dentro de una ICES

1. Questions about the sense of life, its spiritual, mystery dimension.
2. Personal connection with the transcendental dimension of life without an institutional religious affiliation: "the Unknown God."
3. "I believe but I do not practice": a personal relationship with God as presented by a particular religion, but without institutional affiliation or practice.
4. Personal religious relationship with Divinity as part of a religious creed/ institution/community.
5. Personal relationship with Jesus as part of a Christian Church.
6. Personal relationship with Jesus as part of the Catholic Church.

As shown in the table, within these three main categories we may identify six different ways to approach to spirituality:

1. For students and professors who do not believe in God or are agnostic, spirituality may involve questions about the sense of life, about this mystery dimension of life, those questions that science, logic and mathematics are not answering, and every honest and rigorous thinking person, at one point or other has to ask him or herself.
2. For some of them, it may be like the passage of Saint Paul in Athens when he speaks to the Greeks about the temple for the Unknown God (Acts, 17:22-

17:31): even people who do not have a particular God, may recognize—as the old Greek did—the presence of something transcendental, the kind of divinity or spiritual force they can have a personal connection with.

3. Others claim a personal relationship with God as presented by a particular religion, but without institutional affiliation or practice. We have heard hundreds of times our students saying: “I believe in Jesus but I do not want to know anything about the Church.” The same happens in any organized religious institution: we may find people raised in the Jewish or Muslim faith and traditions, who preserves a sense of identity and a personal relationship with divinity but have chosen not to practice all the rituals or have alienated themselves from the institutionalized community of the faithful.
4. Lastly, there are religious relationships with the divinity. Religion, as we all know, means exactly “establishing a relationship,” which may be at the same time a very personal, one and one bond established with God, and also finding His presence in the midst of a community. In our universities we meet people who recognise the need to contact God and establish a religious relationship within different religious communities. Depending on the contexts and the continents, a minority or a majority of the students and faculty may practice Buddhism, Taoism, Islam, Judaism, or belong to other religious communities.
5. As Christians, no matter our denomination, our personal relationship with God means a personal and community relationship with the Father, the Son and the Holy Spirit. At the same time, our differences and traditions have built over the centuries different spiritual perspectives, from the ancient Oriental spiritual traditions of the Orthodox Churches to the vast array of diverse Evangelical spiritual perspectives.
6. As Catholics, we live our faith and build our spirituality within the common tradition of the Catholic Church, following the teachings of the Pope and our bishops. In this context, many of our Catholic Universities identify themselves with a particular spiritual tradition or charism, like in the case of the Jesuits, the Franciscans, the Salesians and so many others. On a personal level, many of the members of our University community may bring their own personal faith experience, whether from a particular parish organisation or from a secular movement or charism.

In *Uniservitate*, at this point we are only beginning to ask ourselves what service-learning may contribute to build a personal and institutional spirituality, how to introduce the spiritual dimension in the reflection on service-learning practices, how to build a spirituality of service-learning open to the diversity of beliefs within our institutions, and at the same time, how service-learning can contribute to our particular Catholic institutional identity.

I do not intend to answer these central questions in the brief time of a presentation, but I would like to make a few suggestions to start the dialogue::

- ▶ *For those who do not have a religious belief*, service-learning can contribute to the reflection on the sense of life as a trajectory oriented by the values of solidarity, fraternity, social justice and the reflection on what it means to be a person oriented by a fraternal relationship with others. We can offer a very open and secular—but also a very spiritual—reflection on the meaning of fraternity and solidarity, on the difference between giving and sharing, between being paternalistic and being fraternal, between being a self-serving giver—because I want to “feel well”—and aiming to grow with authentic empathic and prosocial attitudes. Reflection and practice around these values can provide those students who are atheists or agnostic a very strong foundation for their life project, a foundation that is completely human and secular, and at the same time completely aligned with the values and identity of a Catholic University.
- ▶ *For those who have a religious conviction*, service-learning practice and reflection may be built through “the golden rule”: “Do to others what you would have them do to you.” Reciprocal love and service are common and central parts of most religions around the world. Judaism, Islam, Buddhism, Taoism and so many other religions have this golden rule, which is a common ground between every other religion and our Catholic spiritual perspectives. Learning and serving together should foster in our students multi-cultural, inter-religious reflections on their common goals, and at the same time discover or deepen on the specific richness and nuances that every particular religious tradition may offer.
- ▶ *As Christians*, we share the Gospel as a source to build a Christian spirituality for service-learning. I think from a spiritual point of view service-learning can help us all, no matter our different denominations, to go and meet Jesus in our brothers and sisters, to serve them but also to learn from them.
- ▶ From an ecumenical perspective, service-learning spirituality may be based in the core of our faith, in the “new commandment” (John 13: 33-35) of reciprocal love. Paraphrasing the words of Chiara Lubich, teaching our students to serve their brothers and sisters helps them to be prepared for the most important “final exam”:

If you were a student and by chance came to know the questions of the school’s final exams, you would consider yourself lucky and study the answers thoroughly.

Life is a trial and at the end it, too, has to pass an exam; but the infinite love of God has already told humanity what the questions will be: “For I was hungry and you gave me food, I was thirsty and you gave me drink” (Mt. 25, 31-46). (Lubich, 1959).

Serving together provides the opportunity to build spirituality in a community dimension. When we build a community within the university that wants to serve our brothers and sisters and we are sincere and explicit about it, we may experience what Jesus says in the Gospel: “For where two or three meet in my name, I am there among them” (Mt., 18-20). Service-learning projects provide the possibility to build communities of service with Jesus in their midst, communities of service, learning and faith, where we are learning from Him among us, and His presence may be felt in the communities we are serving even if we are not bringing pamphlets or singing religious songs.

- ▶ In this sense, service-learning may be a way for evangelization, without falling in pushing proselytism. As Pope Paul VI used to say, the world needs more witnesses than preachers (EN, 41), and the testimony of concrete service and reciprocal fraternal love should make His presence shine.
- ▶ Finally, service-learning programmes may offer to *Catholic Higher Education* Institutions the possibility to strengthen their identity and mission in several aspects:
 - ▶ Presenting to all students the possibility to know and reflect on specific texts from the Social Doctrine of the Church, related to the issues addressed by their service-learning projects.
 - ▶ Connecting science and faith in the reflection on the bigger issues involved in social and environmental problems.
 - ▶ Reflecting on Church documents on the identity and social mission of a Catholic Higher Education institution.
 - ▶ Offering to all those interested the possibility of a spiritual reflection on service as a way to grow in their Catholic faith.

The contemporary Catholic Church reflection on the identity and mission of CHEIs offers multiple insights on service-learning. Just to quote a few that may help to reflect on a service-learning spirituality:

- ▶ A Children and young people... should be so trained to take their part in social life that properly instructed in the necessary and opportune skills they can become actively involved in various community organizations, open to discourse with others and willing to do their best to promote the common good. (GE, 1)

- ▶ Scientific and technological discoveries create an enormous economic and industrial growth, but they also inescapably require the correspondingly necessary search for meaning in order to guarantee that the new discoveries be used for the authentic good of individuals and of human society as a whole. If it is the responsibility of every University to search for such meaning, a Catholic University is called in a particular way to respond to this need: its Christian inspiration enables it to include the moral, spiritual and religious dimension in its research, and to evaluate the attainments of science and technology in the perspective of the totality of the human person. (EE, 7)
- ▶ The Christian spirit of service to others for the promotion of social justice is of particular importance for each Catholic University, to be shared by its [professors] and developed in its students. The Church is firmly committed to the integral growth of all men and women. (EE, 34)
- ▶ The university was a place of formation in solidarity. The word solidarity does not belong solely to a Christian vocabulary. It is a word that is fundamental to human vocabulary. As I said today it is a word which in the present crisis, risks being eliminated from the dictionary. The discernment of reality, by taking on the moment of crisis, and the promotion of a culture of encounter and dialogue, orientate us to solidarity as a fundamental element for a renewal of our societies. ... There is no future for any country, for any society, for our world, unless we are able to show greater solidarity. Solidarity, then, as a way of making history, as a vital context in which conflicts, tensions, and even those who oppose one another attain a harmony that generates life. (Pope Francis, 2013)
- ▶ You know, dear young university students, that we cannot live without facing challenges, without responding to challenges. Whoever does not face challenges, whoever does not take up challenges, is not living. Your willingness and your abilities, combined with the power of the Holy Spirit who abides in each of us from the day of Baptism, allow you to be more than mere spectators, they allow you to be protagonists in contemporary events. Please do not watch life go by from the balcony! Mingle where the challenges are calling you to help carry life and development forward, in the struggle over human dignity, in the fight against poverty, in the battle for values and in the many battles we encounter each day. (Pope Francis, 2013b)
- ▶ The Synod recognized that “albeit in a different way from earlier generations, social engagement is a specific feature of today’s young people. Alongside some who are indifferent, there are many others who are ready to commit themselves to initiatives of voluntary service, active citizenship and social solidarity. They need to be accompanied and encouraged to use their talents and skills creatively, and to be encouraged to take up their responsibilities. Social engagement and direct

contact with the poor remain fundamental ways of finding or deepening one's faith and the discernment of one's vocation... It was also noted that the young are prepared to enter political life so as to build the common good" (CV, 170).

- ▶ My question to you, as educators, is this: Do you watch over your students, helping them to develop a critical sense, an open mind capable of caring for today's world? A spirit capable of seeking new answers to the varied challenges that society sets before humanity today? Are you able to encourage them not to disregard the world around them, what is happening all over? Can you encourage them to do that? To make that possible, you need to take them outside the university lecture hall; their minds need to leave the classroom, their hearts must go out of the classroom. Does our life, with its uncertainties, its mysteries and its questions, find a place in the university curriculum or different academic activities? (Pope Francis, 2015)
- ▶ Present-day culture demands new forms that are more inclusive of all those who make up social and hence educational realities. We see, then, the importance of broadening the concept of the educating community. The challenge for the community is to not isolate itself from modes of knowledge, or, for that matter, to develop a body of knowledge with minimal concern about those for whom it is intended. It is vital that the acquisition of knowledge leads to an interplay between the university classroom and the wisdom of the peoples who make up this richly blessed land. Knowledge must always sense that it is at the service of life, and must confront it directly in order to keep progressing. Hence, the educational community cannot be reduced to classrooms and libraries but must progress continually towards participation. This dialogue can only take place on the basis of an episteme capable of "thinking in the plural," that is, conscious of the interdisciplinary and interdependent nature of learning. (Pope Francis, 2018)
- ▶ 'The option for those who are least, those whom society discards' (EG, 195) is a priority that Christ's followers are called to pursue, so as not to impugn the Church's credibility but to give real hope to many of our vulnerable brothers and sisters. Christian charity finds concrete expression in them, for by their compassion and their willingness to share the love of Christ with those in need, they are themselves strengthened and confirm the preaching of the Gospel. (Pope Francis, 2019, 7)

In conclusion, a service-learning experience may be for all our students an occasion to establish a personal relationship with God as Love, a Love that has been given and also given back.

These are just a few points to start reflecting and we will be having more time to do so through the programme later on.

I would like to end going back to reflect on the “final exam.” As the Pope says in *Fratelli tutti*, we will be surprised on the last day to see who will be at the right of the Lord, “When the last day comes, and there is sufficient light to see things as they really are” (281).

In the light of the love of God, we will not be asked how many diplomas we got, how many Church documents we read or wrote, or how many religious ceremonies we attend-

So, if we provide opportunities for our students to do service-learning, to learn how to fraternally serve their brothers and sisters, no matter their beliefs or if they hold grudges against the Catholic Church, in the last day they will be able to meet Jesus and have the right answers for the most important exam of all.

ed. He will be asking all of us how much we have loved our brothers and sisters “with deeds and in truth” (1 John, 3:18).

So, if we provide opportunities for our students to do service-learning, to learn how to fraternally serve their brothers and sisters, no matter their beliefs or if they hold

grudges against the Catholic Church, in the last day they will be able to meet Jesus and have the right answers for the most important exam of all.

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Links of interest and complementary contents:

https://publications.uniservitate.org/en/proceedings/nieves_tapia_ed.pdf

<https://youtu.be/N04dgLuj3AU>

7. VOICES OF YOUTH



Mariano García

He is a member of the Spirituality and Research Team of Uniservitate, coordinator of the educational ministry of the Santa Rosa de Lima Institute and professor of Religion at the San Luis Institute in Buenos Aires. He was a national coordinator for the Episcopal Conference of Argentina (2015-2018) and was summoned by the General Secretariat of the Synod of Bishops as a consultant for the International Seminar on the Condition of Youth (Rome 2017) and as an auditor for the Synod of Bishops "Young People, Faith and Vocational Discernment" (Rome 2018).

I would very much like to thank the youth from all parts of the world who, in these very trying times that humanity is living, have put their hearts, their heads and their hands at the service of those most in need. The youths have come out—among so many people—to collaborate, to contribute their time—virtually and in person—in the face of these times of pandemic. I would like to thank them very much and also those rectors, professors, religious men and women who have accompanied and motivated them. But I would also like to remind you that youth is not synonymous with immunity, so we must continue to take care of ourselves in order to be able to offer our service and also—obviously—to take care of all the people who are close to us.

I would like to recall that, in 2018, along with Oksana Pimenova and Sebastian Duhau, we finished a month of work together with Pope Francis and with cardinals and bishops—after two years of much listening to young people in different realities—to try to develop some guidelines that would allow us to rejuvenate our Catholic Church. After the synod, a document was issued and, after the document, Pope Francis issued a post-synodal exhortation called *Christ lives*. That is why, today, Sebastian from Australia and Oksana from Russia are joining me and we would like to share different contributions to this communion with you.



Sebastian Duhau

Bachelor of Secondary Education undergraduate, majoring in History and Social Sciences; retreat and programme coordinator for the Lasallian Mission Council. Former member of the Catholic Youth Council of Australia..

My name is Sebastian and I am from Australia. I want to say a huge thank you for having me today. I would love to share with you some of my own experiences of service but also some of the wonderful stories of people that I get to engage with on a daily basis. When I was 18 years old, when I finished school, I started university studying engineering. I had been so sure for so long that it was what I wanted to do. I was so passionate about engineering that I was sure that it was the career I wanted for myself and so I worked really hard during school to make sure that I could go to university. I eventually got the results that I needed and I started studying engineering at university and shortly after doing so, I started part-time activities in the ministry of youth at a high school nearby. It was very different from the school that I had gone to myself. I was there to be an older brother to the students, to support them through some difficult times, to spread joy amongst them, and to foster community around the school. I spent my days speaking to amazing young people with different backgrounds, lots of different life experiences, and really great stories to share.

I absolutely loved it and after almost a year of doing that, it became really obvious to me that engineering was not where I belonged, that my vocation, my calling, was something else. So I made the difficult decision to drop engineering. I still call that one of the most difficult decisions that I have ever had to make in my life and I say that because it felt like I was abandoning the career that I had planned for myself for so long. And shortly after that, I took a little bit of a break and I started studying Theology and teaching as well, which is what I am doing now. I have spent a long time over the past few years trying to reflect on that decision and think about what changed within me to make me want to stop studying engineering and there are a few people that have explained that far better than I could ever explain it, I think.

Mahatma Gandhi says that “the best way to find yourself is to lose yourself in the service of others” and Dieter F. Uchtdorf says that “as we lose ourselves in the service of others,

we discover our own lives and our own happiness." Those are two very good explanations and here is my attempt at one. I think that any experience of service involves an encounter with another person, another life, and more often than not, the encounters that we have in that service are with people whose stories are very different from our own. I think that any time that we authentically and lovingly encounter someone that's different to ourselves, two things happen. Firstly, we encounter the person of Christ in the other and, secondly, it is impossible not to learn something about ourselves in that process. I wholeheartedly think that the more that we learn about ourselves, the closer we get to being the best ver-

I think that any time that we authentically and lovingly encounter someone that's different to ourselves, two things happen. Firstly, we encounter the person of Christ in the other and, secondly, it is impossible not to learn something about ourselves in that process.

sions of ourselves, the closer we get to being who we were created to be.

I also want to say that my ministry hasn't ended but, a few years later, now, I work full time in it and part of my role actually involves providing amazing young people with

opportunities to serve in different ways and accompanying them through their experience of service. I would love to share with you a couple more stories of these people that I get to work with. They're all very passionate and amazing people and it does not really do these people any sort of justice but it is what I can do right now.

The first person that I want to share about is Mirella. She is someone that has always loved people throughout her time in high school. She spent lots of time traveling around the world with her family while she was in school. She developed this love of travel, of culture and of being able to see new things and new sights and being able to experience culture in different ways. So when she finished school, it was only logical for her that she wanted to travel but instead of traveling normally she decided she was going to volunteer. She decided she was going to move to a desert community on the other side of Australia and spend a year there volunteering in this community. She spent a year there with kids and with elders, learning and being immersed in this new culture that was very different from anything she had ever experienced. After a year of doing that, when it was time for her to come home, she did not go home, she stayed in this community for another two years. After two years, she then came home, having learned lots more about herself and figured out where she wanted to go and what she wanted to do. She found herself with a new sense of purpose and eventually went to university and started studying teaching and I am very proud to say that she is soon to become a teacher, hopefully next year.

The next person that I want to share about is Matthew. He is very different, as well. He is someone who admits that he did absolutely nothing in school, he did not take advantage of any of the opportunities that were available to him. He did not enjoy school, he sorts of went to school in the morning and left in the afternoon and that was his experience. He wanted to be out of there as quickly as he could and for some reason along the line, he decided that he actually wanted to spend time volunteering after he finished school. So he applied for one of our volunteer programmes and spent a year again in a different community on the other side of the country and had such a profound experience that, after having no connection to any sort of faith or spirituality, he decided that he was going to get baptized while he was there. So he came home having this profound experience and then again decided to go to university to study science, something that he was really passionate about.

The last person I want to share about is again a different story, someone named Joel. He was one of the brightest people in his school community. He was ridiculously smart and could have done anything he wanted. When he finished school, he was going to get into university to study Law but, instead of going straight to university, he decided he wanted to spend time volunteering. He did so and for him, rather than changing what he wanted to do it actually just furthered his passion, furthered his understanding of himself, and he came back more excited than ever to study law and that is what he is doing now.

Now, all these stories are different and they are all experiences of people's service. I am very proud and pleased to say that I get to accompany all those people. I mean, hear their stories and be with them through their experiences of service but, essentially, the fact the experience of serving others transforms us for the better. It helps us to become better versions of ourselves and to come closer to discovering our vocation. I think, ultimately, more than gaining a qualification, more than just the simple side of education, I think that is what learning in school and in university is all about. I think that is what lots of people actually try to spend their lives trying to do: just finding out where we belong in the world and finding out where we have the most to offer.

Ultimately, that is what service does. It gives us that opportunity to learn more about ourselves and do so in a way that education does not, in a way that when we learn about ourselves hand in hand with education, it creates something beautiful and allows us to find our place in the world better than anything else could.

Finally, I just want to say thank you to each of you who are educators and each of you who engage people in service and see its wonderful effects and the transformative power it has to offer. I want to say that, as a young person, I have seen the ability that service has

to change people's lives and I am so fortunate that I get to do that with other young people. I want to say to the young people that might be listening that service is amazing and any time you take the opportunity to step out of yourself, step out of your comfort zone to try and do something different and authentically encounter someone in service, it will do amazing things for you and it will absolutely transform you in the best ways. Thank you for having me here today, I have really appreciated this and I am really looking forward to being more involved in all the things that you have to offer.



Oksana Pimenova

Deputy Director of Academic Affairs, Saint Thomas Institute (Moscow, founder JS).

Ministry of youth at the Archdiocese of the Mother of God in Moscow since 2018.

Political scientist (Russian State University for the Humanities, Moscow) and Psychological consultant (Higher School of Economics, Moscow).

Greetings to everyone and thanks to the organizers for inviting me to participate in the panel discussion. I deeply support the idea of developing service-learning in educational institutions so I am very happy to be here. When I got to know about *Uniservitate*, I was struck by the profound sense of this initiative. The truth is that most young people here in Russia today enter universities solely for the purpose of mastering a profession, in order to earn money, be competitive and be successful. So when I hear stories like this, I always ask myself: why do we need Higher Education? Why do universities exist? Is it the only purpose?

In my opinion, the development of service-learning can serve to update the educational system and be a revolutionary response to this paradigm. Together with Sebastian and Mariano, I took part in the Synod of Bishops on Young People, Faith and Vocational Discernment, and in my speech, I would like to draw attention to the ideas and proposals of the synod which can be useful and complementary to the renewal of the educational system and the development of service-learning.

First of all, I was deeply impressed by the opportunity, not just to observe, but to be a part of the Synod because it met my needs as a young person who wants to be fully in-

volved. On the one hand, they offered us the opportunity to speak and be heard, and on the other hand, sharing the life journey together formed the basis of my perception of the new pastoral care with young people, not just on an intellectual level but including all aspects of my humanity. I believe this method works, regardless of what field it is used in. The holistic conversion and the involvement of young people in the process of updating the educational system, more specifically in service-learning, not as passive participants but as active collaborators, can encourage and inspire young people and make them real protagonists of this change.

Secondly, despite the variety of topics discussed at the Synod, many of them eventually led to the question of how to build a relationship with young people in the modern world.

The holistic conversion and the involvement of young people in the process of updating the educational system, more specifically in service-learning, not as passive participants but as active collaborators, can encourage and inspire young people and make them real protagonists of this change.

Relationships are the key to the ability to pass on knowledge. I see that in this regard there are many directions and principles that can find concrete forms of expression in each country and culture. One of the main principles that I and I hope other auditors were able to experience at the Synod, was synodality. Synodality is the method or

approach that involves gathering and bringing into dialogue the gift of all members, starting with young people, to solve ancient and new challenges. Such involvement implies participation in the discussion of key issues and their implementation and, therefore, joint responsibility. Young people have a need to be co-workers and protagonists but they also need to be accompanied along the way by someone who respects their freedom and, at the same time, promotes their growth. This is also the kind of relationship with young people that I myself am looking for in the learning process.

Synodality includes principles such as participation, joint discernment and joint responsibility, listening, dialogue, going out to the periphery, holistic approach, moving from structures to relationships etc. All these principles are suggested to renew the ministry of youth but, as you can see, many of them are directly related to service-learning. For two years after the Synod, ministry-of-youth offices in different countries have been searching for the most appropriate ways to implement these principles in their realities. So I am sure that drawing attention to this experience can complement the process of updating the educational system and also find common ground with communities of young people

who implement the same principles for the opportunities that are available to them, including through education. So I think these are the main ideas I wanted to share with you. Thank you for your attention.

Mariano García

The orientation given by the Synod of Bishops had three main themes: young people, faith and vocational discernment. And, as Oksana rightly said, they are precisely the ones needed to be able to accompany in a true and profound way the lives of so many young people.

To close this great contribution, I want to tell you that this panel, whose title has been “Voices of Youth,” could also include the shouts of young people. Many times saying “voices” may sound peaceful, something we can be with and listen to. But young people also cry out against different issues they live with: poverty, injustices. And we can say that we are including all young people. In the same Synod there was also a lot of discussion about the term we use, because we saw that among young people there is a lot of diversity and plurality. Therefore, we can venture to say “youths,” “different stages” in youth itself. And all of them live—without a doubt—situations of great joy, but also of grief; they suffer because of injustices.

In this sense, there is something we certainly want: to be able to listen to these voices and these shouts. How nice it is—in the I *Uniservitate* symposium—also to be able to allow ourselves

In order to truly listen, we have to stop, we have to cancel our schedule to sit down to talk and listen to the youths, to listen to them closely.

to listen! The exercise of listening, which is much more than just hearing, to the lives of young people, and not only to the young people who attend our educational institutions

but also to those who will surely never go through them but whom we will meet at some point along the way through a project, a process, an outing to the community where the educational institution is located. But in order to truly listen, we have to stop, we have to cancel our schedule to sit down to talk and listen to the youths, to listen to them closely, to pause for a little while so many management activities, projects, deadlines, curricula, which do not allow us to listen to the life of young people in depth. A very important key in these times: to listen to each other without immediately generating an answer or an opinion, but to listen freely. Listening to them so that they can also feel that they belong to a home, to an educational institution with

a home-like atmosphere, with a home-like action. And they know this very well. Young people interpret this very quickly, they feel valued when someone listens to them sitting down, face to face, and without conditioning. It is important to make them feel that they are part of a home.

Service-learning reminds us that young people have to express their feelings, they have to think, evaluate, carry out the process and execute it.

Undoubtedly, listening leads to protagonism because they want to be there, they see the value of it. And service-learning reminds us –precisely– of the value of student protagonism, to the

point that for a project to be considered service-learning, it must include this component. By listening to them, making them feel at home, valuing them, we invite students to be protagonists. They want to be the protagonists in a transformation and that is why they are determined, because of this great sense of belonging. Therefore, it is real protagonism; it is not protagonism, however, when young students do what others have thought. Service-learning reminds us that young people have to express their feelings, they have to think, evaluate, carry out the process and execute it. That is real protagonism: not merely doing things, but sitting down, planning together with their tutors, educators and rectors.

I would like to refer to what Oksana shared with us: to live out the concept of synodality. Service-learning as a pedagogy has been using this concept according to which the co-responsibility of a project is shared by everyone. How wonderful it is to live in a synodal atmosphere! To walk together, to do something for the community, with the community, where everyone sits at the same table: a missionary synodal Church. This call was strongly seen in the Synod on Young People: to live a missionary synodality, to go out and seek the encounter, to step—as Sebastian also said—out of our comfort zone. A Church which goes forth, encountering the plural, the diverse, those who are different, the community itself. It is about going forth to dwell where God is also dwelling: among the people.

To walk together, to do something for the community, with the community, where everyone sits at the same table: a missionary synodal Church.

Undoubtedly, this is a challenge, but service-learning also allows us to face it and plays an important role in fulfilling it, so that our educational institutions, our universities, can go

forth to encounter those who are different and see that the other is not the enemy but rather someone from whom I want to nurture myself and that it is someone who can be nurtured also by ourselves. It is a matter of building this multifaceted world in which to experience

communion in diversity. This is a great challenge. Going forth is not something we do alone, because we cannot invite young people to be ours either. Many times we monopolize young

Service-learning reminds us very well of the pedagogy of the master Jesus. That master who walked with the people, who listened to them, taught them, invited them and proposed to them the dream of transforming their reality.

people. “You belong to us.” “You belong to our university.” “You belong to our ministry of youth.” Young people belong to the world; they belong to reality. We must accompany them not to create islands, but to go forth, to be able to work in coordination with other spaces. Ministries of youth at the

diocesan, local, regional and national levels can also provide our university institutions with a great deal of knowledge along with other spaces—cultural, artistic, social—because those are also spaces where—as a Church and as magisterium—Pope Francis invites us to walk together with others to transform this world, this society, to be able to observe and look.

Service-learning reminds us very well of the pedagogy of the master Jesus. That master who walked with the people, who listened to them, taught them, invited them and proposed to them the dream of transforming their reality. Service-learning in its pathways, in its components, invites us and reminds us that we must look at reality, feel it, analyse it, discern it, plan it, in order to transform it and thus put those values into practice. Certainly, these pedagogies motivate young people because they are in constant search, and when they feel invited, when they belong to

Young people are still inviting us to dream.

a community, when they are motivated, when they are awakened to that integral, total vocation that they have in their

hearts, they respond in a brilliant way. We are witnessing this in these very trying times we are going through: the way in which young people—not only Catholics, but also young people of other creeds, even those who have good will and do not believe in something or someone—have gone forth to offer their time and their hands. Clearly young people are still inviting us to dream.

I would like to finish with a phrase belonging to a prophet who passed away very recently, Don Pedro Casaldáliga, bishop emeritus of Brazil, with many years of dedication. He once said, “At the end of the road they will ask me, ‘Have you lived? Have you loved?’ And I, without saying anything, will open my heart full of names.” I hope that each one of us, from the roles we have, approaching and bringing service-learning in solidarity to our communities, can continue to keep in our hearts the names of so many people, known and unknown, and that we can continue to nourish our hearts with so many lives.

8. CONCLUSIONS

María Nieves Tapia

Thank you very much to all those who participated in this I *Uniservitate* symposium. I do not want to say much more so that the voices of the youths remain as a closing; I would simply like to underline what these brilliant young people from different parts of the world have told us. As universities, we have to feel part of the ministry of youth, because all of us who have been involved in it know that sometimes the ministry and the young people themselves know how to attract all those young people who are sometimes pushed away from faith by Catholic educational institutions. It is Catholic youth groups that bring them back. We have a lot to learn from them, from their passion, from their commitment, from their dedication. So thank you very much again, Mariano, Sebastian and Oksana. Thank you very much to all the speakers, to all those who participated, to all those who are making the dream of *Uniservitate* possible, the dream of sowing service, of sowing concrete love for others through our educational institutions. To conclude I am going to let Maria Rosa tell us how the *Uniservitate* programme will continue. Thank you very much.

María Rosa Tapia

I am deeply moved by the beautiful stories shared by Sebastian, Oksana and Mariano. In just one year, we were able to form a team from which we have been enriched so much; for this reason, I invite you to visit the website www.Uniservitate.org, where you will be able to meet each of the members who make up our beloved team and who are accompanying us in this space. I would also like to thank the entire CLAYSS team and each of the institutions that are part of *Uniservitate*. Representatives of Higher Education Institutions from 43 countries from all five continents have participated in this symposium.

I would also like to emphasize the idea of a Church “which goes forth” to the periphery and that all this shared wealth—as was said in one of the presentations of the Catholic Higher Education Institutions—should also go towards the periphery. Let’s make this wealth be known so that it can be shared, and let’s do the same with all we exchanged in this symposium. Therefore, I invite you to join us through our social media, to publish all these messages, so that everyone can enjoy them and we can continue to learn together.

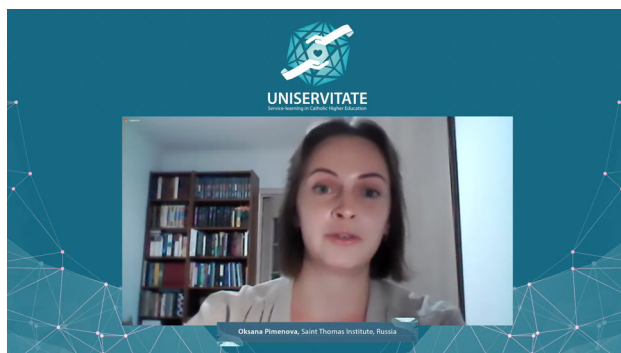
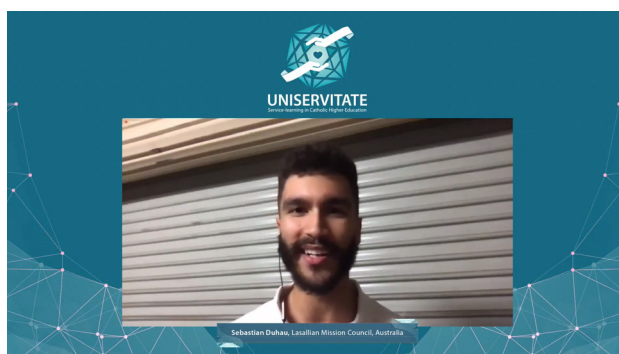
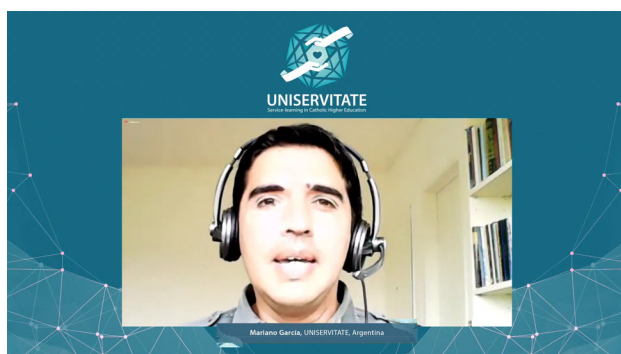
On our website, as I said, you will also be able to know what our next activities will be and the different calls we will be making within the framework of the programme.

To conclude, I would like to share with you my reflections on all that we have been discussing these days and how the *First Letter to the Corinthians* on the pre-eminence of love resonated with me. Because if we think about the role of Catholic universities, the role of the University and the role of service-learning and how we want to face such a difficult situation as the one we are living, I think we reaffirm once again these words that “even if we speak with all the tongues of men and of angels, if we do not have love, we are like a resounding gong [a university, we might add] or a clanging cymbal.” Because “if we have the gift of prophecy and can fathom all mysteries and all knowledge, and if we have a faith that can move mountains, but do not have love, we are nothing.”

In the context of a pandemic, we know that prophecy will end, the gift of tongues will cease, science will disappear, because our science is imperfect and our prophecies are unlimited. But love shall never pass away. And the truth is that we have to be thankful to have this opportunity to meet, to share this richness, to share this love and now we have to multiply it so that everyone can continue to enjoy it. So thank you all very much for joining us and I am particularly grateful for the opportunity to be accompanying Nieves in this programme and each one of the members of the team.

Links of interest and complementary contents:

https://youtu.be/NkHUrD_z92E





In support of the Global Compact on Education

Uniservitate is a global programme for the promotion of service-learning in Catholic Higher Education. It aims to generate a systemic change in Catholic Higher Education Institutions (CHEIs), through the institutionalisation of service-learning (SL) as a tool to achieve its mission of an integral education and formation of agents of change committed to their community.

“Only by changing education can we change the world”

Pope Francis

1 **I Global Symposium UNISERVITATE**

This first volume of the Uniservitate Collection is dedicated to the I Global Symposium Uniservitate, whose objective was to initiate a series of meetings within the framework of the Uniservitate programme, as a multicultural, global and plural space, based on the contributions of the pedagogical proposal of service-learning to integral university education. The event, held in October 2020, sought to facilitate the exchange between experts, authorities and professors from Higher Education Institutions from diverse cultural contexts around the world, on university community engagement and service-learning practices and programmes. The present Proceedings are a compilation of the reflections and experiences shared there.

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