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The Newman Framework and the Processes
of Institutionalization of Service-Learning

4.4

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Dr. Alom Bartrolí completed her Ph.D. in Sociology of Science at CEPED-Université Paris Descartes, Paris, France, on project funding within the framework of international scientific collaborations with the South. She also holds a Master's Degree in Sociology and a Master's Degree in International Relations, a DESS in Project Management and a DU in International Cooperation.

In addition to piloting the Federation's research policy in line with the evolution of the international research agenda, she leads international collaborative projects and multi-country studies on major research- and higher education-related topics, with a particular focus on Southern countries. Throughout the years, she has contributed to strengthening partnerships with a worldwide network of over 200 higher education institutions and reference international organizations, while representing the Federation at major events and providing training and capacity-building to university community members. Recently, she has been leading an ongoing project on University social responsibility (USR) involving the creation of a unique Reference Framework and Assessment System to evaluate responsible policies and practices of Catholic higher education institutions (CHEI).

4. THE NEWMAN FRAMEWORK AND THE PROCESSES OF INSTITUTIONALIZATION OF SERVICE-LEARNING

Montserrat Alom Bartrolí

International Centre for Research and Decision Support (CIRAD), International Federation of Catholic Universities (IFCU)

Abstract

So far activities that are at the heart of any university like teaching, research and service to community (the so-called “three missions”) tend to be conceived in an isolated way, with often few linkages between the three. They are managed by different departments and individuals, they are animated by objectives that not always converge and mobilize diverse actors and resources. Likewise, the low perception of the value of university studies in some countries is, among other things, due to the fact that coursework is often disconnected from society’s actual needs.

This chapter will examine how the Newman Framework on University Social Responsibility (USR) designed by the International Federation of Catholic Universities (IFCU) completely changes the understanding institutions may have about teaching and the role that students should be playing in university life as well as in society. Through an integrated, structured and comprehensive frame, the Newman framework situates the teaching practice in the wider context of universities’ social responsibility, while stressing out the importance of both teaching in a responsible manner and teaching responsible attitudes and values to students.

Service-learning is one of the learning approaches that embodies university social responsibility best as it connects two of the main missions of the university while conveying a set of values linked to the notion of responsibility as understood by the Newman Framework. The chapter will show, first, how the Framework stresses out the value of approaches like service-learning to both provide real-world experience to students and meet current social needs in accordance with the Catholic social teaching, and, secondly, how the Framework may contribute to institutionalize service-learning within Catholic higher education institutions, the implementation of which is sometimes fragmented and dependent on professors’ knowledge, competences or willingness.

Introduction

The higher education landscape is in constant evolution, all the more after the disruptions caused by the COVID-19 pandemic, which have affected, albeit to varying degrees, all higher education institutions across the world. In this regard a series of major trends related to university's core missions and, most specifically, its teaching practices, may be identified. Some of these trends are just emerging in certain geographical regions while others are global and long-standing, and most likely to be significantly reinforced over the coming years.

Caught amidst contending developments, the university is more challenged than ever. On the one hand, the commodification of higher education, competitive logics and dominant ranking systems push institutions into a frantic race for a growing number of publications and resource allocation, grade inflation, stress on students' recruitment, greater visibility and internationalization strategies; on the other hand, young generations' said quest for meaning (in particular millennials and post-millennials), emphasis on quality assessment in higher education and on students' overall well-being, the call to care for our Common home (Francis, 2015, *LS*), the promotion of sustainability strategies related to the Sustainable Development Goals (SDGs) or the efforts towards building more inclusive universities contribute to place at the heart of the very *raison d'être* of the university essential values, all of which are related to the notion of responsibility (Alom Bartrolí, 2021; GUNI, 2017; Marginson, 2017; Owens, 2017).

With reference to universities' teaching practices, after massively switching to online teaching at the outbreak of the pandemic, most institutions are expected to keep a hybrid mode in the post-COVID world, that is, a mixed formula combining the provision of online courses and on-campus teaching, often relying on Ed Tech products, while continuing to deliver micro-credentials in an attempt to further customize higher education qualifications to each student's needs. Pressing job market demands are supposed to keep on favouring curricula centred on the acquisition of skills and competences over knowledge in a global context characterized by a significant lack of confidence in higher education. As a result of this concentration on skills favouring STEM disciplines, many social sciences and humanities will continue to be under struggle in most regions, and lack adequate institutional and governmental support in terms of offer, staffing, funding and enrolment. At the same time, there is a growing consensus around the importance of soft skills, student-centred education methods, further connection of curricula to real-world needs, together with improved institutional transparency and accountability, which leads universities to review their pedagogical practices and further adapt to expectations coming from the student body and its respective families, but also from external social, governmental

and job market actors (British Council, 2014; Brusoni *et al.*, 2014; Buchbinder, 1993; Lepeley *et al.*, 2021; Lepori *et al.*, 2015; Mellul, 2021; NHA, 2013; Nussbaum, 2010).

In sum, *“fast changing society and technological advance demand from the university revision of teaching content and methods and also impel shifts in measurement”* (Tauginienė & Pučetaitė, 2021, p. 2).

1. What's the Newman Framework on University Social Responsibility?

The Newman Framework is the unique product of a flagship international project on the topic of university social responsibility (USR) started in 2017 by the International Centre for Research and Decision Support (CIRAD) of the International Federation of Catholic Universities (IFCU).

The Federation is an international non-governmental organisation gathering around 240 Catholic higher education institutions across the world, all religious orders combined, for the purpose of intellectual, human and social progress (Aparicio Gómez & Tornos Curbillo, 2014). Since its foundation, IFCU promotes the valuable role played by Catholic universities in contemporary societies while making the Catholic intellectual voice heard at the national, regional and international level (Valdrini, 2010). The International Centre for Research and Decision Support (CIRAD) is one of the Federation's main departments, which aims at promoting international scientific cooperation among Catholic higher education institutions while providing them with tools and support for the pursuit of their research activities⁴.

To counter competition-led and market-driven logics while contributing to put principles and values at the forefront of the higher education landscape, the Federation entrusted CIRAD with the design and development of a major project on USR late 2017, which gave way to the development of a reference framework for Catholic universities around this essential notion. According to Pope Francis: *“Universities have a conscience but also an intellectual and moral force whose responsibility goes beyond the individuals to be educated and extends to the needs of the entire humanity”* (Francis, Address, Audience to IFCU member universities on the occasion of IFCU's “New Frontiers” Conference, Vatican, 4th November 2019). Among its various objectives, the project was due to identify responsible actions and good practices within Catholic universities and *“provide increased visibility for all socially mindful policies and practices in place”* while encouraging institutions to continuously improve them; the project was also meant to help Catholic universities to

4 For more information see CIRAD's website: https://www.fiuc.org/article8_en.html

better position themselves in the higher education market by putting forward values that are not sufficiently taken into account by well-established evaluation systems in the field (e.g. university rankings like the *Times Higher Education* or the *Shanghai Ranking*) (Alom & Mabile, 2020, pp. 14-15).

Definitions and approaches of USR, which stems from corporate social responsibility (CSR), abound and tend to differ depending on the geographical region where this notion is being implemented (Amorim *et al.*, 2008; Carroll, 1991; Esfijani *et al.*, 2013; Gaete Quezada & Alvarez Rodríguez, 2019). Some concerns related to the promotion of values, of active citizenship or to the social and environmental impact of one's activities emerged quite a long time ago, but only recently, during the last two decades, they have been examined, classified and labelled by international bodies like UNESCO and the Council of Europe under the umbrella term "USR". Still, a huge variety of policies and practices persists nowadays depending on the vision that underpins them. For instance, relying, among others, on the ISO26000 standard, the European Commission-funded EU-USR project understands USR as *"the responsibilities of universities for the impacts of their decisions and activities on society and the environment through transparent and ethical strategies"* (Amorim *et al.*, 2008, p. 4). And recent efforts across the world tend to associate USR with the so-called "third mission" of the university, that is, engagement with society, which may lead to misleadingly equate USR with service to society. Indeed, USR is a larger and deeper concept that goes well beyond the universities' third mission (Alom Bartrolí, 2021).

After reviewing the existing literature and ways in which USR had been apprehended by diverse organisations, IFCU adopted a broad definition covering a whole series of values and principles that are essential for our societies and the Church. For the Federation, USR embraces, among others, the very idea of an inclusive university that *"reaches out to the peripheries"* and leaves no one behind (Francis, Message to Cardinal Kurt Koch, 10th General Assembly of the World Council of Churches, Busan, Korea, October 4, 2013)⁵, a uni-

Relying on a holistic vision enlightened by the intellectual tradition of the Church regarding education and teaching, the notion of USR finally adopted allows for covering all the areas inherent to university life, its main services and actors.

versity that supports gender equality and that manages its personnel in a humanistic way, that cares for our Common home (Francis, 2015, LS), that promotes fraternity among its members (Francis, 2020, FT) and produces lasting transformations in society. Relying on a holistic vision

5 https://www.vatican.va/content/francesco/en/messages/pont-messages/2013/documents/papa-francesco_20131004_world-council-churches.html

enlightened by the intellectual tradition of the Church regarding education and teaching, the notion of USR finally adopted allows for covering all the areas inherent to university life, its main services and actors.

The project resulted in the creation of a comprehensive framework named “Newman Framework on University Social Responsibility” after the Federation’s Patron Saint. The framework is made up of more than 160 indicators and some twenty criteria grouped into four main areas, namely: responsible governance, environmental respect, responsible social practices (including human resources management, but also the three missions of the university, i.e. teaching, research and social outreach) and articulation of responsibility with Catholic identity. The original document was in Excel format, with a series of vertical columns: a first column for the field, a second one for the criteria within it and a third column containing the indicators that refer to each criterion. For instance, if we take the field “social practices”, one of the criteria reads “Promoting economic and social development of local communities” and within this criterion we can find a set of indicators such as “Assessment of the social impact of activities carried out within society” or “Existence of measures contributing to the creation and development of businesses in areas where the university operates”. Each field-criteria-indicator sequence bears a specific identification code (in our example, SOC11_7 and SOC11_5 respectively).

In a second phase, an innovative evaluation system based on the Newman framework was built up. The evaluation system, which relies on Mileva, an artificial intelligence (AI) device designed by GMAP Centre that has proven itself, makes it possible to accurately measure the responsible policies and practices of Catholic universities in an independently and accurate manner. Given that the assessment system has been designed both as an analytical and foresight tool, evaluated universities can find out how they are performing in each of the fields, criteria and indicators of the framework at the time, while also getting forecasts about future trends. The system is structured around an annual evaluation campaign lasting five months, which takes place through an online platform where the framework indicators are displayed in the form of questions. Universities wishing to go through the assessment must enter their answers on the platform and produce a set of documents that support them. At the end of the evaluation, universities receive a full report in the form of a private interactive Dashboard, which may be accessed online, and up to four USR quality labels based on the score obtained in each of the four main fields of the framework (each label featuring one, two or three stars following the thresholds predefined). By providing a complete picture of the institution being evaluated alongside customized hints for improvement, the Newman evaluation system brings its own contribution to advancing responsibility within the institution while offering solid data for informed decision-making.

For the first time, the Newman framework allows for articulating in a single tool the set of responsible policies and practices implemented in any higher education setting. In addition to offering an integrated approach, it also provides a set of criteria and indicators adapted to the academic reality. Unlike most available instruments, which tend to align themselves on corporate social responsibility values and principles derived from the business sector without further adaptation or enrichment, the Newman framework may be implemented across nations to effectively identify and monitor USR performance. In this way, Catholic higher education institutions, which so far had to navigate between partial, sectoral or foreign systems, count on common metrics now (Alom & Mabile, 2020).

The Newman framework and evaluation system resulted from a large collaborative endeavour that involved a substantial number of actors from different continents. For instance, it involved the creation of a Scientific Committee made up of a dozen experts from universities located in different countries, the participation of a sample of member institutions from several continents in the pilot carried out during the first phase, frequent consultation of the Federation's Administration Board, close collaboration with an extra-financial notation agency (Vigeo-Eiris) in the first stage⁶ and a partnership with a renowned Swiss think tank (GMAP Center) in the second phase, which put its artificial intelligence device (Mileva) at the service of the project⁷.

Finally, it is important to note that the Newman framework will go through a consolidation phase starting early 2022 in order to gain further visibility, to increase the number of assessed universities year after year and to enhance the project's actions in favour of the advancement of social responsibility in the higher education landscape. Several activities have been planned to do so: besides technical improvements regarding the evaluation platform and the Dashboard, more relevant information about universities that promote responsible policies and practices will be disseminated both within the Federation and outside; several reference organisations, associations and networks of religious orders potentially interested by the topic of USR will be identified and targeted; and a large network of officers in charge of social responsibility within IFCU member institutions will be created so that good practices are shared on the occasion of specific seminars and encounters at the regional and international levels.

6 Website of Vigeo-Eiris: <https://t.co/yGHwrujWLF>

7 Website of GMAP Centre: <https://www.gmap-center.ch/>

2. How does the Newman Framework change our understanding of teaching?

Without being exhaustive, we have seen that some fast-changing trends are affecting universities and, more specifically, their teaching mission. As underlined by Baeza Correa (2021), the university population is growing at a fast speed and the social composition that can be found in the classroom today tends to be quite different from the past. New generations are said to care for very different issues than past ones, and teachers themselves must also cope with new challenges and concerns when confronted with students. The teaching offer has increased and become highly differentiated worldwide, supported by new technology-based tools dedicated to enhance the learning experience, which have proliferated since the pandemic outbreak. The ways in which students may interact with each other are multifold regardless of their location and condition thanks to new technologies, at least for those having the right equipment and access to the latter. For all these reasons and many more, the role of the teacher is being under review since quite a long time and so is the act of learning itself; nowadays it is about learning how to learn rather than passing on knowledge that will become obsolete soon. At the same time, it is about learning how to work in a collaborative manner, in particular in a highly competitive environment, first at the university setting and in an increasingly individualist society and, later on, in the job place (Baeza Correa, 2021).

As the higher education context and teaching itself are undergoing major changes, it is of paramount importance for Catholic higher education institutions to be in a position to offer a relevant response, which does not limit itself to follow suit, but rather promotes Catholic values in accordance with a Catholic-enlightened vision. In this regard, the anthropological vision underlying the Newman Framework aligns with Pope Francis' idea of University. By praising a "culture of encounter" to counter today's global "culture of discard",

By praising a "culture of encounter" to counter today's global "culture of discard", Pope Francis' view exhorts Catholic universities to become "outgoing" institutions, that is to say, institutions that play a specific role in today's society; the emphasis that the Pontiff places on the actions performed calls for a reconceptualization of the very being of the university.

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So far activities that are at the heart of any university like teaching, research and service to community (the so-called “three missions”) tend to be conceived in an isolated way, with often few linkages between the three; they are managed by different departments and individuals, they are animated by objectives that not always converge and mobilize diverse actors and resources. It has been acknowledged that the compartmentalization that characterizes higher education has been going on for a long time (Becher & Trowler, 2001). Having said that, during the past years universities have made efforts to a greater or lesser extent to connect some of these missions, for example by including students in research activities from scratch or by making them interact with diverse groups in society, sometimes focusing on economic or job-related matters, but also opening them up to other communities and concerns (Roessler *et al.*, 2015).

Likewise, the low perception of the value of university studies and, more generally, academic knowledge in some countries is, among other things, due to the fact that coursework is often disconnected from society’s actual needs. The gap between the theory, which is mainly taught at university, and the practice, which one acquires when confronted with a real-world situation and thus basically outside the university setting, has been pointed out for a long time (Castro González & Colén Riau, 2017). Perception on the value of the university has changed in many countries, sometimes related to the massification and subsequent commodification of higher education. Knowledge taught by universities tends to be considered as cut off from the reality, in particular with regard to employers’ needs and, more generally, to society’s expectations, which are in constant evolution. With growing trends like online or hybrid teaching, not only the knowledge taught may be far from social and labor market needs, but also students, including those that are not affected by the digital divide, may find themselves in a more isolated position with regard to others. Interactions with peers and professors are said to take on a different and more limited dimension and so do interpersonal relationships with community agents unless something is planned to stimulate students’ involvement with society (Arthur-Holmes, 2020; Chilingaryan *et al.*, 2016; Naylor & Nyanjom, 2020; Prokou, 2008).

The emphasis that is currently placed on skills over traditional knowledge is an attempt to respond to this pressing life-work needs demand. However, setting aside knowledge and the critical dimension that characterizes it may give way to the formation of well-skilled professionals, but not necessarily of responsible leaders able to apprehend the various facets of a given situation. Nontraditional learning methods are on the rise due to the various benefits they may bring to students if applied in an effective way. The promotion of in-class student-centered active learning pedagogy such as the flipped classroom or using case studies, which place the learner at the heart of the learning experience are said to have positive influence on cognitive, affective and soft skills. Still, most of these

approaches seem to be insufficiently practiced so far, either because teachers don't have the right competences or support to apply them, or because students themselves are not "playing the game" (Birgili *et al.*, 2021; Patrick, 2020; Safapour *et al.*, 2019; Ungar *et al.*, 2018).

Against this background, the Newman Framework allows for changing the understanding institutions may have about the teaching function and the role that students should be playing in university life as well as in society.

Against this background, the Newman Framework allows for changing the understanding institutions may have about the teaching function and the role that students should be playing in university life as well as in society. On the one hand, it invites us to criti-

cally reflect upon the role of the professor in institutions that are being called up to transform at a steady speed; on the other hand, it leads us to review both the aim and the structure of educational paths as they have been understood and designed until now as all the careers are concerned by the unprecedented challenges that have been previously mentioned. By doing so, the framework cares for internal and external university dimensions alike, that is to say, it assumes that education is not only delivered within the boundaries of the university's premises nor limits itself to the mere interaction between the students and the professor. It rather builds bridges between the university setting and the wider

socioeconomic ecosystem it belongs to. At the same time, through an integrated, structured and comprehensive frame, the Newman framework situates the teaching practice in the wider context of universities' social responsibility, while stressing out the importance of both teaching in a responsible manner and teaching responsible attitudes and values to students.

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For these reasons, the teaching experience and, more generally, students' time at university, is understood in a broad manner by the framework. Thus, within the third main field entitled "Social practices", criterion SOC12 "Promoting social responsibility in student's education" specifically looks into the way teaching is being planned by the univer-

sity, provided by teachers' and experienced by learners, including various forms of input and interaction among the three. Students' lived experience is also documented through many other criteria within this field such as SOC9 "Ensure students' health and safety", SOC10 "Respecting the interests of the students", SOC14 "Guaranteeing access to courses of study", SOC13 "Promoting social responsibility in research activities" and SOC11 "Promoting the economic and social development of local communities". Actually, all the four major fields making up the Framework contain criteria and indicators that contribute to students' formation. For instance, the governance field takes into account the existence of mechanisms for students' consultation and representation in the institution's governance bodies (GOV1_4); the environmental field considers students' involvement in the campus environmental strategy (ENV1_6) together with activities aimed at reducing energy consumption and waste among students like carpooling, books exchanges and so on (ENV2_2); and the fourth field, focused on identity, comprises courses that address the students' spiritual dimension (ID2_1) alongside systems either to fight religious radicalization or to promote respect for all religions (ID2_3).

Overall, the Newman Framework not only revisits the way in which teaching should be understood in a Catholic higher education setting, but also how such a new look on pedagogical policies and practices affects all the other fields and, more in particular, the university's third mission.

3. What's the place of Service-learning within the Newman Framework?

In accordance with the Newman Framework's understanding of the learning experience, service-learning programmes and projects also share the vision that learning cannot be limited to traditional textbook-based courses provided in a classroom. Actually, the Newman framework provides an "umbrella" notion that allows for giving a place and a sense to service-learning, which is not any more an isolated pedagogical method favouring students' acquisition of both situated knowledge and skills in interaction with other beings in specific and well-delimited settings, but rather a remarkable approach that contributes, together with others, to a common cause around essential values in line with the Catholic intellectual tradition and the call to serve by Pope Francis (Resch & Dima, 2021).

Indeed, service-learning is one of the pedagogical approaches that embodies USR best as it articulates two of the main missions of the university in an integrated manner, that is, education and service to community, while conveying a set of values linked to the notion of responsibility as understood by the Newman Framework. Depending on the topic and community targeted, service-learning may endorse most of the main values associated

with the notion of USR such as solidarity, empathy, a culture of sharing, inclusiveness, the common good, etc. (Tapia, 2001).

The Framework stresses out the benefits of approaches like service-learning to both provide real-world experience to students and meet current social needs in accordance with the Catholic social teaching.

The Framework stresses out the benefits of approaches like service-learning to both provide real-world experience to students and meet current social needs in accordance with the Catholic social teaching. Indeed, as stated by

the Apostolic Constitution *Ex Corde Ecclesiae*, “The education of students is to combine academic and professional development with formation in moral and religious principles and the social teachings of the Church” (John Paul II, 1990, *ECE*, part II, article 4, § 5)⁸. Service-learning “not only seeks to develop students’ soft skills”, which are so praised nowadays such as creative problem-solving, effective communication or critical thinking, but it also “helps them acquire knowledge related to their training courses as part of a balanced and integrated approach” (Alom & Mabile, 2020, p. 39). It connects the university community with other communities, and does so by directly involving students as its main agents of learning recipients and change drivers alike, which contributes in turn to enhance the role of the university within society, often side by side with the most needed or with those who are excluded.

The Newman Framework directly mentions service-learning in two major criteria: SOC11 “promoting the economic and social development of local communities”, which mainly refers to universities’ third mission, and SOC12 “promoting social responsibility in student’s education”, which is rather focused on education itself. In particular, SOC11.2 enquires about the “Existence of programmes and service-learning courses aimed to involve students and students associations in social outreach activities” and SOC12.7 about the “Existence of guidelines aimed to develop social skills (team building, service-learning, interpersonal communication, etc.) in teaching activities”. Nonetheless, many other indicators may involve service-learning without explicitly mentioning it such as: SOC11.3 “Existence of outreach measures and activities targeting marginalized communities”, SOC11.8 “Existence of a formalized curriculum structure mandating student involvement in social and development programmes”, SOC11.10 “Formalized cooperation with local institutions that support economic, social and cultural causes”, SOC11.7 “Assessment of the social impact of activities carried out within society”, SOC11.12 “Systems in place to evaluate the behaviour changes in students having participated in outreach activities”, SOC12.3 “Exis-

8 https://www.vatican.va/content/john-paul-ii/en/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html

tence of programmes or courses addressing aspects related to USR or Sustainable development to raise students' awareness", etc. At the same time, the four main dimensions of universities' third mission are covered by the framework, namely, university-economy interaction understood in a broad manner, social engagement to bring about benefits to society, cultural and political engagement, and knowledge transfer addressed to various groups in society (Roessler *et al.*, 2015). It is worth noting that any of these dimensions may be tackled by service-learning programmes.

On a different note, service-learning may provide a relevant answer to some of the main challenging results to which the 2012 and 2017 IFCU world surveys on students attending Catholic universities point out. One of these results is related to the background of the students registered: in spite of significant differences among regions, 54% of the students come from upper and upper-middle classes; and this proportion is higher in Central America, Western Europe, and East and Southeast Asia (Aparicio Gómez & Tornos Curbillo, 2014; Mabilie & Alom Bartrolí, 2021). Generally, students that are part of the country's elite or have been raised in well-off environments tend to be unfamiliar with the living conditions and concerns of populations from deprived contexts. In this regard, by favouring the encounter between people coming from distant worlds, service-learning may be an effective method of raising awareness about poverty issues among students and making them more sensitive to marginalized peoples' needs. Likewise, echoing Pope Francis'

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call to reach out the peripheries, students are invited to step out of their "close circles", which are mainly made up of their peers and family members, and become interested in the society at large (Aparicio Gómez & Tornos Curbillo, 2014; Mabilie & Alom Bartrolí, 2021).

Similarly, both the 2012 and the 2017 world surveys showed that the student body's levels of social awareness are not significantly high, at least not as high as one could expect from students attending Catholic higher education institutions. As service-learning may concern a wide range of domains, it may contribute to building a more inclusive society, one that cares for the poorest, the elderly, the unemployed, the disabled, but also one that is more respectful of our Common home and all the living beings within it. Both overcoming elitism's detrimental effects and enlarging students' horizons may be an enriching way of opening them up to "*the entire humanity*" (Francis, Address, Audience to IFCU

member universities on the occasion of IFCU's "New Frontiers" Conference, Vatican, 4th November 2019). And, according to the essentials of its practice, service-learning is supposed to do so by facilitating students' ongoing reflection and active understanding of the diverse perspectives presented by all these major social and environmental challenges (Stark & Mikelić Preradović, 2019).

In sum, from the Newman Framework perspective, service-learning is regarded as a promising well-balanced approach offering applied coursework based on a series of essential values covered by the notion of "responsibility", which meets life-work needs and makes therefore the much-awaited connection between students and other sectors in society in a spirit of encounter and engagement, while contributing to advance other key university's causes and make the social teaching of the Church a reality.

In sum, from the Newman Framework perspective, service-learning is regarded as a promising well-balanced approach offering applied coursework based on a series of essential values covered by the notion of "responsibility", which meets life-work needs and makes therefore the much-awaited connection between students and other sectors in society in a spirit of encounter and engagement, while contributing to advance other key university's causes

and make the social teaching of the Church a reality.

4. How may the Newman Framework contribute to institutionalize Service-learning?

Although the situation differs depending on each context, there is a lack of institutionalization of service-learning in many Catholic and non-Catholic higher education institutions, which mirrors the lack of a comprehensive institutional strategy towards more responsible and sustainable universities. According to a review by Haski-Leventhal *et al.* (2010, p. 170) regarding service-learning implementation in 14 countries across the world, an average of only 6,2% had a regular programme, 18,8% possessed an optional one and 74,9% reported none⁹. Among others, organisational, historical or political reasons seem to account for this lack of institutionalization while barriers like funding, lack of exper-

⁹ The countries examined are: Australia, Belgium, Canada, China, Croatia, Finland, India, Israel, Japan, Korea, the Netherlands, New Zealand, the United Kingdom and the United States.

tise, time and effort required, absence of a coordinating unit or insufficient support and rewards have also been pointed out (Meijs *et al.*, 2019; Resch & Dima, 2021). Key factors to achieve a successful institutionalization have been identified in line with such barriers, in particular the support provided by coordinating and policy-making entities, adequate funding, knowledgeable staff, administrative assistance and evaluation tools (Furco, 2003).

It has been found that service-learning may be institutionalized either by following a top-down or a bottom-up approach, to which horizontal approaches may also be added. While the top-down approach supposes that high authorities initiate the process by establishing official units and frames to be appropriated by teachers later on, the bottom-up approach proceeds the other way round, that is, with faculty employing service-learning out of their own will; as for horizontal approaches, they tend to be initiated by local communities, which encourage or demand from universities more engagement and close collaboration. In practice, a combination of some of these approaches is quite frequent (Meijs *et al.*, 2019).

Let us remind that the Newman Framework aims at articulating the set of responsible policies and practices that makes a university and its community alive. It is meant to identify policies and practices that tend to be scattered and fragmented, while providing a comprehensive tool that allows for integrating them all around a series of values in accordance with Catholic principles.

To examine the role that the Newman Framework may play with regard to service-learning institutionalization, it is essential to go deeper into the approach that brought the frame to life. Let us remind that the Newman Framework aims at articulating the set of responsible policies and practices that makes a university and its community alive. It is meant to identify policies and practices that

tend to be scattered and fragmented, while providing a comprehensive tool that allows for integrating them all around a series of values in accordance with Catholic principles. The global approach underlying the framework matches the purposes of integral education, which has been central to Catholic education for various decades. Responsible integral education may be defined as an approach geared to designing policies that put forward practices empowering students so that they become tomorrow's responsible professionals, responsible citizens and spiritual beings respectful of the humanity and the Creation alike (Alom & Mabile, 2020). At the same time, the approach adopted by the framework aligns with the integral vision promoted by Pope Francis, for whom head, hands and heart

should go together. According to the Supreme Pontiff's address to IFCU member universities on November 4, 2019:

Education in general but particularly in universities is not just about filing heads with concepts. Different languages need to come into play: the language of the mind, the language of the heart, and the language of the hands, so that thoughts, feelings, and actions may find themselves 'in harmony' (Francis, Address, Audience to IFCU member universities on the occasion of IFCU's "New Frontiers" Conference, Vatican, November 4, 2019).

The Newman Framework indicators' starting point were the Global Compact principles, which were further enriched and adapted to the academic setting; they were chosen in accordance with the SMART approach, which requires that indicators are Specific, Measurable, Attainable, Relevant and Timely so that both policies and practices can be effectively monitored and measured (Alom Bartrolí, 2021). The Framework does not intend to replace systems that have been specifically designed to monitor and assess service-learning projects and learners' performance; it rather offers a wider space within which service-learning finds its full meaning and does so, very often, in interaction or in close conjunction with other practices, be they teaching, community service, environmental, identity-related or governance practices.

The Newman framework was born out of a double concern: first, the existence of well-documented policies designed and supported by the university authorities, which are inadequately or ineffectively translated into concrete actions bearing tangible expected impact; and second, the existence of a myriad of responsible practices upheld by different units and actors, which are not institutionalized and, therefore, tend to remain invisible both within the university and outside the same. In all those contexts in which service-learning has not yet been institutionalised, it is either non-existent or it is presented in a wide variety of forms that are not necessarily documented in an official manner. In other words, teachers who are familiar with this pedagogical approach practise it out of conviction, but without formal recognition by their institution. An instrument such as the Newman Framework helps to identify all these responsible practices that have existed, perhaps for a long time, within the university, but which are not formalised yet and, for this very reason, do not have sufficient visibility or recognition. The Newman assessment helps to identify service-learning as a specific practice through the collection of various sources like curricula, activities conducted, collaborative agreements between the university and external partners, school reports and so on. When service-learning is not any more the matter of a few professors and becomes part of a conscious, visible and traceable policy, it benefits from the support of the authorities and is clearly integrated in strategic or action plans related to the teaching function; in this case, evidence to feed the evaluation may be found through plans, laws, conventions, agreements, existence of specific units and the like.

The Newman Framework's added value is that it invites universities to go beyond examining the degree of institutionalization of service-learning and find out whether the latter is part of a wider institutional strategy.

The Newman Framework's added value is that it invites universities to go beyond examining the degree of institutionalization of service-learning and find out whether the latter is part of a wider institutional strategy. Service-learning may be insti-

tutionalized in a variety of ways, ranging from an overall policy that is mainstreamed into all or some of the university careers and disciplines from a single and coordination unit, to programmes being designed as part of specific sectoral or thematic institutional axes that the university wishes to promote; e.g., an institution seeking to make advance the inclusion of disabled students may deploy a vast effort including service-learning courses in which students serve in organisations caring for disabled people, while increasing the number of scholarships for this category of students, improving their accompaniment and so on. In this way, service-learning contributes to the achievement of a specific strategic effort deployed by the university at a larger level. Instead of “merely” stressing the development of a culture of civic engagement among students as non-Catholic literature on service-learning tends to do, by putting forward the umbrella notion of “responsibility” and all the values it conveys, the Newman Framework revisits, repositions and amplifies the added value of service-learning approaches for higher education institutions and the Church's mission (Meijs *et al.*, 2019; Plantan, 2002).

Through its multiple indicators and the data to be collected for each of them, the Framework encourages the evaluated university to undergo a thorough enquiry about each of the policies and practices that contribute to rendering the institution responsible and sustainable; such a quest makes it possible to find out the extent to which service-learning is being implemented in each higher education institution, by which actors or services, its degree of institutionalization and its eventual role in the university's strategy.

We should mention that the Newman evaluation has been designed for all types of universities, either ancient or recent, hosting thousands of students or just a few, located in an urban or rural setting. And it is addressed to Catholic higher education institutions regardless of their stage of advancement in the deployment of a responsibility-based institutional strategy. On the one hand, those universities that have not made much progress will find in the framework very valuable guidelines to follow in order to keep moving in the right direction as the same is comprehensive and allows to see the whole picture at a glance. On the other hand, those institutions that are already implementing responsibility-based policies or actions in different

Those universities that have not made much progress will find in the framework very valuable guidelines to follow in order to keep moving in the right direction as the same is comprehensive and allows to see the whole picture at a glance.

fields will have the opportunity to get feedback and hints for improvement, while being granted USR labels to make their engagement more visible and known by others, be they other higher education centres, parents or students themselves. In any case, both types of institutions will get a complete Dashboard presenting the results obtained for each field, criteria and groupings of indicators, their main strengths and weaknesses, the expected trends within three to four years' time together with customized suggestions for improving their work in specific fields depending on their own resources and vision. Institutions will also be able to position themselves with regard to other universities in their own regions and beyond as the Dashboard features the average regional and world scores obtained by all the assessed universities campaign after campaign, in a cumulative manner.

An additional feature provided by the Dashboard consists of data about the communication strategy of the evaluated institution with regard to responsible policies and practices; in other words, it analyses whether institutions manage to communicate adequately and effectively to reach the target audience. It has been found that sometimes Catholic institutions are doing a remarkable work in some fields, but their communication about such tasks is quite poor; as a result, not only does it not reach outsiders, but also members of the same university community are not getting it. If a substantial amount of time, money and other resources are being invested in advancing responsibility, it is of paramount importance for a university to communicate well about such endeavour; otherwise, such effort will remain undervalued.

The Newman evaluation system puts forward the importance of developing an integrated approach so that policies are not just documents with no practical effect and connection to reality, and so that practices are not one-shot or isolated activities without any embedding or support by the institution.

It should be noted that the scores obtained by evaluated institutions and the labels granted reward the combination of both policies and practices in place in a given topic. The more the practice is institutionalized, the better is the score and the other way round, the more the pol-

icy leads to concrete practices, the better the university fares. The Newman evaluation system puts forward the importance of developing an integrated approach so that policies are not just documents with no practical effect and connection to reality, and so that practices are not one-shot or isolated activities without any embedment or support by the institution. Often, the gap between policies and their real implementation is a matter of concern and is much criticised. However, as far as service-learning is concerned, it seems that practices tend to be more present than policies, which are precisely praised due to the proven benefits they entail (Meijs *et al.*, 2019).

On some occasions, the lack of institutionalization in a given university is correlated with the absence of institutionalization at the country level. In countries like France, for instance, service-learning is not a familiar approach, most teachers have never heard about it before and find it difficult to apprehend the concept as such because of the various features it shares with other similar approaches such as voluntary work, community work, research fieldwork and the like (Cayuela *et al.*, 2020; Tapia, 2007). Still, some initiatives going on in the country may be identified as service-learning even when those practicing them are not aware of the label it may be given. This aspect matters as the Newman assessment system evaluates universities' performance in the field of USR by taking into account their own context, namely, the characteristics of each centre alongside the particulars of a given socioeconomic, political and cultural geographical localisation. Although the Newman framework indicators are meant to be universal and thus applicable to any context, their weight may be more or less important in the light of each particular situation; AI allows for harvesting and cross-cutting data from different sources to get a whole picture of each country and the place and role the assessed institution has in it with regard to USR values.

Finally, it is noteworthy to mention that since the very beginning the Newman Framework has been conceived as a huge endeavour presenting many strands, some of which have already been completed while others are still underway or in preparation. As part of a forthcoming consolidation phase, one of the expected activities to be carried out consists of creating an international network made up of officers responsible for USR within Catholic higher education institutions. Good practices in the field of USR will be shared relying on the participation of the network. Such sessions dedicated to sharing and exchange may contribute to spread service-learning while advocating for officially supporting this approach due to the interest it has *per se*, but also in a wider context, namely, as part of a global and coherent social responsibility strategy.

Conclusion

In sum, the challenges that the current fast-changing context is posing to the university and, in particular, to the teaching practice, are manifold and call for appropriate responses by Catholic higher education institutions. The Newman Framework has been conceived as a unique initiative to provide a global frame to better identify, assess, improve and articulate all the responsible policies and practices that a Catholic university may be implementing, no matter their stage of advancement. The vision that underpins the Newman framework aligns with the rich intellectual tradition of the Church, including current Pope Francis' major writings as well as his thoughts about the involvement of Catholic higher education institutions in tackling contemporary challenges.

By replacing teaching in the wider context of university social responsibility, the Newman framework changes our understanding of the act of teaching itself, and of the role and place of teachers and learners alike. Service-learning takes on its full meaning as part of a global strategy driven by values, which have always been fostered by the Church and are nowadays increasingly appreciated not only by new generations of students themselves, but also by the society at large. Apprehended through the lens of the Newman Framework, service-learning appears, on the one hand, as an inherently responsible approach thanks to the wide range of values it conveys and, on the other hand, as a pedagogical method that manages to effectively instil key values to the student body. In the context of university social responsibility, service-learning is both important *per se* and for the contribution it may bring to the revisited role of Catholic universities in today's societies. The different tools provided by the Newman framework, in particular its Assessment System, allow for identifying service-learning practices alongside emerging and established policies, but also their eventual place and role as part of a larger university strategy. It is thus hoped that convergent efforts at the global level will contribute to the institutionalization of service-learning practices while making advance the wider cause of social responsibility within Catholic higher education institutions.

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Uniservitate is a global programme for the promotion of service-learning in Catholic Higher Education. Its objective is 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 offering an integral education and training of agents of change committed to their community.

“We will not change the world, if we do not change education”

Pope Francis

4 Institutionalization of Service-Learning in Higher Education

This work aims to discover and highlight all the wealth within the perspectives of the different actors participating in the institutionalization processes of service-learning in Higher Education. Through the description of various global cases of service-learning institutionalization, the book presents reflections, actions and experiences that outline conceptual elements and key features, seeking to contribute to the great global debate on how and to which purpose processes allowing for the integration of service-learning into the identity and culture of Higher Education institutions are launched and developed.

We introduce this fourth volume of the Uniservitate collection with the firm intention of allowing readers to experience, through its pages, a journey across the different continents and cultures, exploring stories as diverse as the contexts and actors behind them, and to take on the challenges and dreams that we believe the book suggests, with a forward-looking approach, for those interested in a Higher Education that is more engaged with the world in which it unfolds its actions.

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