

ACTES



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Apprentissage-service, éducation intégrale et spiritualité transformatrice

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1. Aprendizaje-servicio como camino de espiritualidad

1. Service-learning as a path of spirituality

1. Apprentissage-service en tant que chemin de spiritualité

UN PROYECTO DE APRENDIZAJE-SERVICIO SIGUIENDO LA ESTELA DE RAMÓN LLULL Y SANTA TERESA DE CALCUTA

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SECCIÓN: Aprendizaje-servicio solidario como camino a la espiritualidad.

A manera de introducción pretendemos comentar la experiencia de aprendizaje-servicio de los alumnos de la Universidad Ramón Llull de Barcelona (España). Desde el año 2008 hasta los corrientes, organizado y dirigido por el departamento de Acción Solidaria, más de doscientos estudiantes pertenecientes a las Facultades de Psicología, Actividad Física, Fisioterapia, Enfermería, Ciencias de la Comunicación y Relaciones Internacionales, han podido participar —*in situ*— en la ciudad de Calcuta (West-Bengal-India) en varios proyectos.

Como resumen queremos definir que el viaje entendido como desplazamiento supone un transitar sin salir de nuestra propia burbuja, sin experimentar el vértigo que supone interactuar con el otro. El objetivo de nuestro artículo pretende enfatizar como estas acciones y actuaciones en el marco del aprendizaje-servicio son un elemento indispensable en la formación humana de nuestros estudiantes, una característica propia del ideario de la Universidad. La experiencia en un entorno complejo ha supuesto para los estudiantes afrontar un choque emocional que ha generado en ellos un impacto tan intenso en su alma que nadie podrá borrar de sus vidas. Nuestro proyecto obliga a distanciarnos de nuestro mundo, a eliminar miopías muy arraigadas e idolatrías sin fundamento, pretendemos que se rompan tópicos y estereotipos, que pierdan marcos de referencia y sean conscientes de la debilidad de algunas de sus representaciones mentales, así el alumno se ve obligado a rehacer una y otra vez la imagen que se ha construido del prójimo, pues éste, chilla e interpela, conmueve y obliga a pensar, a salir de las propias categorías y ponerse en su punto de mira. Nuestra acción en un escenario Aps nos transforma y causa una metamorfosis en los jóvenes participantes abriéndoles una fisura entre el antes y el después.

Explicitar, por último, que los estudiantes de grado en salud realizan supervisiones en la enfermería que las Hermanas de la Caridad tienen en la ciudad participando activamente en curas y atenciones a enfermos de las casas de Khaligat y Pren-Damm. Los estudiantes de ciencias de la actividad física y deportiva colaboran con instituciones escolares (Julian Day School) donde imparten clases de deportes a los alumnos y colaboran con los profesores de los centros organizando actividades lúdicas.

Nuestras reflexiones, están inspiradas y centradas en las palabras de Ramón Llull y de Santa Teresa de Calcuta nos obligan a utilizar una metodología hermenéutica que nos ayude a interpretar de manera correcta el mensaje de ambos referentes. Dicha metodología nos permitirá ver más allá del mensaje luliano implícito en alguna de sus obras más destacadas. Blanquerna, El árbol de la ciencia y El gentil y los tres sabios serán las obras donde basaremos nuestro trabajo; así mismo las palabras de Santa Teresa y todo lo que ha supuesto su obra nos sirven y han servido de referente en nuestras prácticas.

PALABRAS CLAVE: Cooperación, inclusión, humanismo, hermenéutica.

Enlace de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/resumenes/ARRANZ_ABSTRACT_SECCION1.pdf

ACADEMIC LITERACY IN A SERVICE-LEARNING EXPERIENCE. A SERVICE-LEARNING PROJECT FOLLOWING THE WATCH OF RAMÓN LLULL AND SANTA TERESA DE CALCUTA

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THEME: Service-learning as a path to spirituality.

As an introduction, we intend to comment on the service-learning experience of the students of the Ramón Llull University of Barcelona (Spain). From 2008 to current, organized and directed by the Department of Solidarity Action, more than two hundred students belonging to the Faculties of Psychology, Physical Activity, Physiotherapy, Nursing, Communication Sciences and International Relations, have been able to participate—in situ—in the city of Calcutta (West-Bengal-India) in various projects. As a summary, we want to define that the trip understood as displacement supposes a transit without leaving our own bubble, without experiencing the dizziness that interacting with the other supposes.

The objective of our article aims to emphasize how these actions and actions within the framework of service-learning are an indispensable element in the human formation of our students, a characteristic of the ideology of the University. The experience in a complex environment has meant for the students to face an emotional shock that has generated such an intense impact on their soul that no one will be able to erase it from their lives. Our project forces us to distance ourselves from our world to eliminate deeply ingrained myopia and baseless idolatries, we intend those topics and stereotype be broken, that they lose reference frames and be aware of the weakness of some of their mental representations, the student is forced to remake over and over again the image that has been built of his neighbor, since he shouts and challenges, moves and forces him to think, to leave his own categories and put himself in his sights. Our action on an Aps stage transforms us and causes a metamorphosis in the young participants, opening a fissure between before and after.

Finally, make explicit that undergraduate health students carry out supervisions in the infirmary that the sisters of charity have in the city, actively participating in cures and care for the sick in the houses of Khaligat and Pren-Damm. The physical activity and sports science students collaborate with school institutions (Julian Day School) where they teach sports classes to the students and collaborate with the teachers of the centers organizing recreational activities.

Our reflections are inspired and focused on the words of Ramón Llull and Santa Teresa of Calcutta; they force us to use a hermeneutical methodology that helps us to correctly interpret the message of both references. This methodology will allow us to see beyond the Lullian message implicit in some of his most outstanding works, Blanquerna, El árbol de la ciencia, El gentil y los tres sabios, will be the works on which we will base our work; Likewise, the words of Santa Teresa and everything that her work has meant serve us and have served as a reference in our practices.

KEY WORDS: Cooperation, inclusion, humanism, hermeneutics.

PACTO EDUCATIVO GLOBAL “EN ACCIÓN”: UNA INVESTIGACIÓN CUALI-CUANTITATIVA

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SECCIÓN: Aprendizaje-servicio como camino de espiritualidad.

RESUMEN: El papa Francisco nos recordó que “todo cambio, como el cambio de época que estamos viviendo, exige un proceso de educación y propone la creación de una aldea de la educación global capaz de formar una red de relaciones abiertas y humanas. Esa aldea debe poner a la persona humana en el centro, invirtiendo de manera creativa y responsable en proyectos a largo plazo que capaciten a personas dispuestas a ponerse al servicio de la comunidad. Lo que se necesita, entonces, es una visión educativa que pueda abarcar una amplia gama de experiencias de vida y procesos de aprendizaje, que permita a los jóvenes, individual y colectivamente, desarrollar su personalidad. La educación no se limita a las aulas escolares y universitarias; se garantiza principalmente fortaleciendo y reforzando el derecho primordial de la familia a educar, y el derecho de las Iglesias y comunidades sociales a apoyar y ayudar a las familias en la crianza de sus hijos” (Audiencia al Cuerpo Diplomático acreditado ante la Santa Sede para el Intercambio de Saludos por el Año Nuevo, 9 de enero de 2020). El artículo tiene como objetivo reflexionar sobre los dos mensajes del papa Francisco lanzando el Pacto Educativo Global (12.09.2019 y 15.10.2020) y presentando 72 mejores prácticas recopiladas durante el 2020 que ejemplifican el Pacto Educativo Global “en acción”, es decir como ya ha sido implementado en diferentes países, por diferentes instituciones y en diferentes contextos de educación formal, no formal e informal. Las experiencias fueron recolectadas en base a los siguientes indicadores. La experiencia seleccionada: 1) se refiere a una de las cuatro áreas del pacto educativo (dignidad y derechos humanos; ecología integral; paz y ciudadanía; solidaridad y desarrollo) y tiene en cuenta uno de los tres ejes (la persona en el centro; invertir las mejores energías con creatividad y responsabilidad; capacitar a las personas disponibles para servir a la comunidad); 2) fomenta la colaboración y la conexión con otras instituciones (de cara al Pacto); 3) se refiere a la educación en contextos que pueden ser formales (escuela, universidad), no formales (cursos organizados por asociaciones u otras instituciones que, aunque no tengan una calificación final, se estructuran en forma de “curso”) e informales (actividades de carácter de animación o de carácter práctico, de animación, que implican “aprender en la vida diaria”); 4) tiene una dimensión global: interreligiosa, interétnica, intercultural, intergeneracional. La investigación constará de dos etapas: Primera etapa: Análisis de mejores prácticas 1. Implicación de las diferentes instituciones en una mesa para la sistematización

de experiencias. 2. Elaboración de criterios e indicadores para identificar experiencias. 3. Desarrollo de herramientas de detección de información. 4. Investigación y seguimiento basados en buenas prácticas. 5. Recopilación de materiales, publicaciones y eventos sobre el Pacto Educativo en el mundo. 6. Construcción de una plataforma informática. Segunda etapa: construcción de la alianza. 1. Elaboración de principios sobre la construcción de alianzas educativas a partir del análisis y seguimiento de las buenas prácticas. 2. Construcción de indicadores para el Pacto Educativo Global. 3. Constitución de mesas globales y locales. 4. Promover sinergias dentro de las mesas de trabajo. 5. Construir alianzas a nivel local y global. Los principales resultados y los indicadores de impacto consistirán en: - la construcción de centros educativos en todo el mundo, dedicados al estudio de los principales temas y objetivos del Pacto Mundial por la Educación; - la aplicación de nuevos enfoques educativos; - cambios en las políticas educativas; - un crecimiento de los porcentajes de acceso al sistema educativo; - una modificación de los planes de estudio y manuales de estudio sobre algunas materias.

PALABRAS CLAVE: Indicadores; alianzas; enfoques educativos; acceso al sistema educativo.

Enlace de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/resumenes/CINQUE_ABSTRACT_SECCION1.pdf

GLOBAL COMPACT ON EDUCATION 3IN ACTION': A QUALI-QUANTITATIVE RESEARCH

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THEME: Service-learning as a path of spirituality.

ABSTRACT: Pope Francis reminded us that “all change, like the epochal change we are now experiencing, calls for a process of education and the creation of a village of education capable of forming a network of open and human relationships. That village should put the human person at the center, investing creatively and responsibly in long-term projects that train individuals willing to offer themselves in service to the community. What is needed, then, is an educational vision that can encompass a broad range of life experiences and learning processes, to enable young people, individually and collectively, to develop their personalities. Education is not limited to school and university classrooms; it is principally ensured by strengthening and reinforcing the primary right of the family to educate, and the right of Churches and social communities to support and assist families in raising their children” (*Audience with the Diplomatic Corps accredited to the Holy See for the Exchange of Greetings for the New Year, January 9, 2020*). The article is aimed at reflecting on the two messages of Pope Francis launching the Global Compact on Education (12.09.2019 and 15.10.2020) and presenting 72 best practices collected in 2020 that exemplify the Global Compact on Education “in action”, i.e. as it has already been implemented in different countries, by different institutions and in different contexts of formal, non-formal and informal education. The experiences were collected basing on the following indicators. The selected experience: 1) refers to one of the four areas of the educational compact (human dignity and rights; integral ecology; peace and citizenship; solidarity and development) and takes into account one of the three axes (the person at the center; investing the best energies with creativity and responsibility; train people available to serve the community); 2) fosters collaboration and connection with other institutions (with a view to the Compact); 3) concerns education in contexts that can be formal (school, university), non-formal (courses organized by associations or other institutions which, although not having a final qualification, are structured in the form of a “course”) and informal (activities of an animation character or of a practical nature, of animation, which imply “learning in daily life”); 4) has a global dimension: inter-religious, interethnic, intercultural, intergenerational. The research will consist in two stages: First stage: Analysis of best practices 1. Involvement of the different institutions in a table for the systematization of experiences. 2. Elaboration of criteria and indicators to identify

experiences. 3. Development of information detection tools. 4. Research and monitoring based on good practices. 5. Collection of materials, publications and events on the Educational Compact around the world. 6. Construction of an IT platform. Second stage: Alliance building 1. Elaboration of principles on the construction of educational alliances starting from analysing and monitoring the good practices. 2. Construction of indicators for the Global Compact on Education. 3. Establishment of global and local tables. 4. Promoting synergies within the work tables. 5. Building alliances at a local and global level. The main results and the indicators of impact will consist in: the construction of educational centers all over the world, devoted to studying the main themes and objectives of the Global Compact on Education; the application of new educational approaches; changes in educational policies; a growth of the percentages of access to the educational system; a modification of curricula and study manuals on some subjects.

KEY WORDS: Indicators; alliances; educational approaches; access to the educational system

EL SELF PEDAGÓGICO DEL DOCENTE. LA PEDAGOGÍA SIMBÓLICA DE BYINGTON Y EL PARADIGMA KOLVENBACH

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SECCIÓN: Aprendizaje-servicio como camino de espiritualidad.

“El *Self* pedagógico del docente. La Pedagogía Simbólica de Byington y el paradigma Kolvenbach”, pretende una convergencia conceptual entre dos teorías: la pedagogía simbólica de Carlos Byington, basada en la psicológica analítica junguiana, y la pedagogía Ledesma-Kolvenbach, basada en el modelo ignaciano de educación. Se ha aplicado el método comparativo para confrontar los aspectos ontológicos y epistemológicos de una relación teórica que guardaría más convergencias que diferencias, lo cual es coherente con nuestra intención: argumentar respecto a que la educación universitaria debería traer consigo la búsqueda de complementariedades en aras de la evolución de la conciencia humana, o, dicho de otro modo dicho, conocer y respetar como individuos las divergencias de la especie humana para reconocernos en ellas. Proponemos la posibilidad de un encuentro epistémico, o más bien gnoseológico, originado en la posición dialéctica del Arquetipo de Alteridad, entre la evolución psicológica individual del docente universitario, sustancial a la pedagogía simbólica, y la teleología de la educación institucional de las universidades de la Compañía de Jesús. La simple mención del *Self* Pedagógico que envuelve el todo consciente-inconsciente de la relación profesor-alumno, ya evoca la transferencia pedagógica. La transferencia se relaciona directamente con el fenómeno de la proyección y consiste en el intercambio o combinación de energías, afectos o desafectos entre profesor y alumno dentro del proceso pedagógico. Así, se establece una relación analógica y causal entre las funciones psíquicas de la educación individual del docente universitario (pensamiento, sentimiento, sensación, intuición) y las finalidades de la educación jesuítica universitaria (*iustitia, humanitas, utilitas, fides*). De esta relación deriva una estructura ético-pedagógica, propia del Arquetipo de Alteridad en el educador universitario, distinta de la posición ético-pedagógica de los Arquetipos Patriarcal (lógico y racional) y Matriarcal (sensitivo y artístico). Se ejemplifica con sendos ejercicios la didáctica de las funciones estructurantes de la ética y la estética mediante la técnica expresiva de la razón poética. Si el Arquetipo del Sí-Mismo cumple una función estructurante al atraer y converger, de manera persistente, los contenidos psíquicos conscientes e inconscientes con una finalidad de re-unificación del individuo, el *Self* pedagógico desempeña dicha función estructurante respecto de la conciencia del docente universitario en el desa-

rrollo de los fenómenos instructivo-formativos que ocurren en el proceso de enseñanza- aprendizaje. Este camino educativo conlleva, pues, un proceso de expansión de la conciencia individual hacia una conciencia universal, proceso de explicitación del ser, de emergencia de las potencias internas en dinámicas existenciales, sintetizado desde la antigüedad de la Grecia clásica en la real o supuesta inscripción del frontispicio del Oráculo de Delfos, no obstante, pletórica de sabiduría: “Hombre, concóctete a ti mismo y conocerás al Universo y a los Dioses”.

PALABRAS CLAVE: Transferencia; gnoseología; alteridad; universidades jesuitas.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/resumenes/COSTALES_ABSTRACT_SECCION1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/ppt/COSTALES.pdf

THE PEDAGOGICAL SELF OF THE TEACHER. BYINGTON'S SIMBOLIC PEDAGOGY AND THE KOLVENBACH PARADIGM

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THEME: Service-learning as a path of spirituality.

"The pedagogical Self of the teacher. The Symbolic Pedagogy of Byington and the Kolvenbach paradigm", seeks a conceptual convergence between two theories: the symbolic pedagogy of Carlos Byington, based on Jungian analytical psychology, and the Ledesma-Kolvenbach pedagogy, based on the Ignatian model of education. The comparative method has been applied to confront the ontological and epistemological aspects of a theoretical relationship that would have more convergences than differences, which is consistent with our intention: to argue that university education should bring with it the search for complementarities for the sake of evolution of human consciousness, or, in other words, to know and respect as individuals the divergences of the human species in order to recognize ourselves in them. We propose the possibility of an epistemic, or rather gnoseological encounter, originated in the dialectical position of the Archetype of Alterity, between the individual psychological evolution of the university teacher, substantial to the symbolic pedagogy, and the teleology of the institutional education of the universities of the Society of Jesus. The simple mention of the Pedagogical Self that surrounds the conscious-unconscious whole of the teacher-student relationship, already evokes the pedagogical transference. The transference is directly related to the phenomenon of projection and consists of the exchange or combination of energies, affections or disaffections between teacher and student within the pedagogical process. Thus, an analogical and causal relationship is established between the psychic functions of the individual education of the university teacher (thought, feeling, sensation, intuition) and the purposes of the Jesuit university education (*iustitia, humanitas, utilitas, fides*). *From this relationship derives an ethical- pedagogical structure, typical of the Archetype of Alterity in the university educator, different from the ethical-pedagogical position of the Patriarchal (logical and rational) and Matriarchal (sensitive and artistic) Archetypes. The didactics of the structuring functions of ethics and aesthetics are exemplified with the respective exercises through the expressive technique of poetic reason. If the Archetype of the Self fulfills a structuring function by persistently attracting and converging the conscious and unconscious psychic contents with a purpose of re-unifying the individual, the pedagogical Self performs this structuring function with respect to the consciousness of the university teacher in the development of the instructive-formative phenomena that*

occur in the teaching-learning process. This educational path entails, therefore, a process of expansion of individual consciousness towards a universal consciousness, a process of being explicit, the emergence of internal powers in existential dynamics, synthesized since ancient times in classical Greece in the real or supposed inscription from the frontispiece of the Oracle of Delphi, however, full of wisdom: "Man, know yourself and you will know the Universe and the Gods".

KEY WORDS: Transference; gnoseology; alterity; jesuit universities.

LUCES Y SOMBRAS DEL APRENDIZAJE-SERVICIO COMO ESTRATEGIA DE RENOVACIÓN DE LA EDUCACIÓN CATÓLICA. APUNTES PARA UNA PEDAGOGÍA DE LA TRASCENDENCIA

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TEMA: Aprendizaje-servicio como camino de espiritualidad.

Este trabajo tiene por objetivo principal explorar la noción de “servicio” desarrollada en la tradición de la ética y la Doctrina Social de la Iglesia. Consideramos que una mirada hermenéutica al concepto de servicio inserto en los proyectos de aprendizaje-servicio puede generar conocimiento educativo valioso desde el ámbito de la teoría y la filosofía de la educación, a la vez que nos ayuda a realizar una relectura crítica de la idea de autoridad en la educación.

Para muchos que profesan un credo religioso y para muchas personas sin convicciones religiosas el servicio es un concepto clave para la ética social por cuanto supone de respeto, responsabilidad y cuidado del otro. Desde esta perspectiva podemos profundizar tanto en el significado de la solidaridad como en la transcendencia que tiene el valor de la fraternidad. Un enfoque adecuado para clarificar la noción de servicio es aquella que podemos reconocer en la ética social católica o “doctrina social de la iglesia (DSI)”. Sobre todo, a partir de los últimos documentos del papa Francisco por cuanto incluyen amplias reflexiones sobre las ideas de solidaridad y fraternidad.

La preocupación educativa ha sido común tanto en Benedicto XVI como en Francisco; y, entre ambos, se observa una continuidad que da sentido y valor a la novedad educativa que emerge de la Doctrina Social de la Iglesia sobre el fenómeno educativo. Desde el análisis y radiografía que realiza Benedicto en torno a la idea de “emergencia educativa” podemos transitar hasta la respuesta que en forma de “Pacto educativo global” ofrece Francisco. A la intención de “formar personas sólidas, capaces de colaborar con los demás y dar sentido a la propia vida” (Benedicto XVI, 2008) se suma aquella de formar personas maduras, capaces de superar la fragmentación y contraposición y reconstruir el tejido relacional para una humanidad más fraterna (Francisco, 2019, 26), disponibles a ponerse al servicio de la comunidad (p. 29). Este “servicio” desde la idea de responsabilidad se orienta, sobre todo “a difundir un nuevo modelo respecto al ser humano, la vida, la sociedad, y la relación con la naturaleza” (Laudato si’, 215).

PALABRAS CLAVE: Trascendencia; humanismo solidario; fraternidad; educación católica.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/resumenes/GARCIA%20GUTIERREZ_ABSTRACT_SECCION1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/ppt/GARCIA%20GUTIERREZ.pdf

LIGHTS AND SHADOWS OF SERVICE-LEARNING AS A STRATEGY FOR THE RENEWAL OF CATHOLIC EDUCATION. NOTES FOR A PEDAGOGY OF TRANSCENDENCE

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THEME: Service-learning as a path of spirituality.

The main aim of this paper is to explore the notion of “service” developed in the tradition of ethics and the social doctrine of the Church. We believe that a hermeneutic look at the concept of service embedded in service-learning projects can generate valuable educational knowledge from the field of educational theory and philosophy, while at the same time helping us to critically re-read the idea of authority in education. For many who profess a religious creed and for many people without religious convictions, service is a key concept for social ethics because it implies respect, responsibility and care for the other. From this perspective we can deepen both the meaning of solidarity and the transcendence of the value of fraternity. A suitable approach to clarify the notion of service is that which we can recognise in Catholic social ethics or the “social doctrine of the church (SDC)”. Especially since the latest documents of Pope Francis include extensive reflections on the ideas of solidarity and fraternity.

The educational concern has been common to both Benedict XVI and Francis; and, between the two, a continuity can be observed that gives meaning and value to the educational novelty that emerges from the Church’s Social Doctrine on the educational phenomenon. From Benedict’s analysis of the idea of “educational emergency”, we can move on to the response offered by Francis in the form of a “global educational pact”. To the intention of “forming solid persons, capable of collaborating with others and giving meaning to their own lives” (Benedict XVI, 2008) is added that of forming mature persons, capable of overcoming fragmentation and opposition and rebuilding the fabric of relationships for a more fraternal humanity (Francis, 2019, 26), available to place themselves at the service of the community (p. 29). This “service” from the idea of responsibility is oriented, above all, “to spread a new model with regard to the human being, life, society, and the relationship with nature (Laudato si’, 215).

KEY WORDS: Transcendence; humanism in solidarity; fraternity; catholic education.

CULTIVATING COURAGE, HOPE, AND JUSTICE THROUGH SERVICE LEARNING

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THEME: Service-learning as a path of spirituality.

ABSTRACT: This paper frames service learning as an invitation to the formation of virtue for both religious and nonreligious students. Virtue education is whole person education as it includes action (hands), reasoning (head), and intention (heart). It demonstrates how to formally integrate a Catholic-rooted virtue framework into service learning.

This paper begins by making these connections explicit by first exploring the parallels between whole person education and a virtue framework. After laying this foundation, it turns to a discussion of the virtues of courage, hope and justice as they relate to hands, head, and heart. I draw on lessons from my service-learning course, Courage, Hope, Justice to illustrate how these themes can be directly addressed through student engagement and reflection.

I begin with a descriptive methodology, reviewing key aspects of a virtue framework and focusing on how it is a form of whole person education. Virtue is embodied when one has good intention, reasons well and acts well. Special emphasis will be given to the role of reflection, informed by Ignatian pedagogy, which seeks to bring these connections to fuller consciousness. I briefly introduce the critical role of prudence as a hinge virtue for other virtues, notably courage, hope and justice.

A virtue framework allows participants to reflect on their own fears and how these fears might create obstacles to engaging hands, head and hearts in service-learning situation. Are fears prohibiting acting at all? Are they inhibiting the way someone acts? For example, moving oneself away from proximity of another's physical body? Overcoming disgust at the smells or physical appearance of someone? Such is often the case when students first interact with the very ill or homeless. An understanding of the deficiency and excess of courage, cowardice and recklessness, helps individual students articulate their own inner life and identify areas of strength and growth. Understanding one's obligations of justice—what one owes another—in terms of basic rights and as worker in a particular community-based situation helps students overcome fear. A robust understanding of shared human dignity strengthens heart/intention. Courage and hope are mutually re-enforcing virtues. Hope is one of the three theological virtues. It requires cooperation with God's grace. In its general religious sense, it helps orient all things to God. More specifically, it deepens a Christian understanding that Kingdom

of God exists in a limited sense in this life and helps them stay engaged and confident in God's transformative possibilities in this life and not just the next life. However, hope, in both a religious and humanist sense, can be understood as belief that some good will come even if one is not certain of it. It eschews both a false positive outlook and despair.

The respective discussion would be focused on how such an approach can be integrated into reflection of service-learning when not combined with a course on Christian virtue ethics. Several facilitation and reflection techniques and prompts will be used, some of which are loosely inspired by imaginative meditation. This paper will demonstrate how to formally integrate a Catholic-rooted virtue framework into service learning.

KEY WORDS: Virtue; habits; humanist; ignatian.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/resumenes/DANNER_ABSTRACT_THEME1.pdf

SERVICE LEARNING AS A PATH OF SPIRITUALITY: EXPERIENCES OF TANGAZA UNIVERSITY COLLEGE, NAIROBI, KENYA

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THEME: Service-learning as a path of spirituality.

Spirituality is the foundation for what we do as a Christian institution for higher learning. It comes from the soul; it embraces all religions, and is the experience of seeking to understand our purpose and role as humans in this world. It shapes beliefs, values, and attitudes of the person, which in turn affects our choices and behaviours. It is the way we comprehend and choose to live out our deepest meanings and values. It comes as a result of understanding the purpose of the person in this universe and their connectedness to life around them.

The context for “service” learning at Tangaza University is based on the beliefs that TUC community come from the commitment of the founding owners, three clerical Missionary Congregations, in setting up the institution. Their collaborative view was to provide for the theological education and priestly formation of their personnel for the ministries consistent with their charisms. These set the Vision, Mission, and the Values for the education offered at TUC. Over the succeeding years, the Tangaza Board of Governors (now numbering 23 congregations), seeing the need for the formation of both non-clerical religious and lay people, both Catholic and those of other faiths to expand the ministry of the Church in the world, approved a number of Institutes, which have been integrated into the current Tangaza University College.

The College, by its very history and identity is a collaborative effort, sharing resources and teaching personnel in a collaborative effort. As a Catholic institution for training for ministry in theology, education, social transformation, spirituality and religious formation, social communication, youth ministry and catechetics, leadership and management, it is governed in accordance with the norms of the Catholic Church.

The Strategic Plan, developed from the various stakeholders, outlines how these will be implemented. It promotes inclusive participation in the life of the university by all members, outreach to the needy, support of the alumni et cetera.

This is therefore how Service Learning, the combination of theory, faith and practice, is the pathway for this Spirituality to be at the service of the development of the wider community. It embraces the methodology of instruction, the expected outcome of the

students being skilled at delivering in their future lives in a way that adds value to the community, being the best people for the world.

Fruits of Service Learning has been witnessed over the years at Tangaza University College; this is as a result of what students graduating from the university develops as the fruits of their study at the university. The Case Study of Mirror of Hope founded by a graduate of Institute of Social Transformation is a clear indication of that fruit among many others and the foundation of University Mtaani (University in slums) shows how the initial seed and vision of the Community Based Organisation developed as a result of the response to the discovery of further problems encountered in changing the lives of the people living in slums and other informal settlements across Africa and beyond.

KEY WORDS: Theory, Faith, Practice, Social Transformation, Slums.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/resumenes/KEARNEY-ET-AL_ABSTRACT_THEME1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/ppt/KEARNEY.pdf

SERVICE LEARNING AND SPIRITUALITY: ANALYSIS OF UNIVERSITY STUDENTS' PURPOSE IN LIFE

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THEME: Service-learning as a path of spirituality.

ABSTRACT: Spirituality is an area of education that is vital to human overall well-being (Astin & Astin, 2004), although less studied, namely in higher education. Service learning (SL) as a field of research is characterized by being a complex and multifaceted one, and therefore it is recommended to use a holistic approach when studying it (Chong, 2014). Literature has shown the importance of understanding the interior and subjective life of university students, finding ways of helping students to deal with questions about the meaning and purpose of life (Astin, & Astin, 2009; Lindholm, & Astin, 2006).

The current study aims to present the preliminary results of university students' purpose in life, in the context of service-learning experiences developed in Universidade Católica Portuguesa (UCP).

Pre-test and post-test questionnaires were administered to students involved in 15 SL pilot experiences at UCP and included an open-ended question, string variable, about their life purpose. Analysis of the string variable was made through qualitative content analysis with NVivo ®. Students who reported their life purpose were 184 in the pre-test questionnaire and 113 in the post-test. The post-test questionnaire also included two follow-up questions about students' life purpose to understand student's perceptions of change in their life purpose arising from the SL experiences: "To what extent has your life purpose changed as a result of the service-learning experience?"; and "To what extent is the service you performed related to your life purpose?". These two questions were answered in a Likert-type scale with 5 points (nothing; a little; moderately; a lot; totally).

Descriptive quantitative analysis using IBM SPSS 27® was made to analyse the answers to the two questions.

The participant students who reported their life purpose in the pre-test questionnaire (N = 184), were 133 female and 51 males, with ages ranged from 18 to 62 years old, being the mode 21 years old. They were attending 17 different academic programmes of graduation (N = 122), master (N = 55) and post-graduation (N = 7).

In the post-test questionnaire, 113 students have reported their life purpose (82 female and 31 males), with ages ranged from 18 to 51 years old, being the mode 21 years old. They were attending 15 different academic programmes of graduation (N = 75) and master (N = 38).

Preliminary qualitative results indicate that students' life purposes range from having success either personal or professional, being wealthy, having a family, being happy; making others happy; helping or caring for others; being inspirational; building a better world. When asked about if their life purpose has changed due to the participation in SL, results point to a moderate self-reported impact (M = 3,03; SD = .995). The answers

to the question about if the SL experience was related to students' life purpose are a little more positive (M = 3,58; SD = .998). The results are discussed in the light of the literature, identifying implications for the development of service-learning experiences in higher education.

KEY WORDS: Service-learning; spirituality; purpose in life; university students.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/resumenes/MOTA-RIBEIRO-ET-AL_ABSTRACT_TEMA1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/ppt/MOTA%20RIBEIRO%20ET%20AL%20-%20SL-Spirituality.pdf

FR. DON MC NEILL, CSC: A PIONEER IN THE ENCOUNTER OF SERVICE- LEARNING AS SPIRITUALITY

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THEME: Service-learning as a path to spirituality.

ABSTRACT: Fr. Don McNeill, CSC, was a Holy Cross priest and scholar who in 1983 founded the Center for Social Concerns at the University of Notre Dame, the largest Catholic service-learning center in North America. Padre Don was a pioneer in the formation of young adults through Catholic social tradition (CST) infused service-learning which he believed created compassion through displacement and the encountering of marginalized people. He especially highlighted Jesus' encounters with women in scripture as transformative moments of spiritual development. Embracing the social sciences, like psychology, Fr. Don showed how they could supplement theology in developing servant leaders to build a more just and humane world. Objectives: Fr. Don was unique in connecting psychology with theology in order to use service-learning in the formation of young adults. He also focused in the integration of the Catholic social tradition (CST) instead of the charism of the religious order of his institution, the Congregation of Holy Cross, to develop a more inclusive spirituality of encounter, solidarity and the common good. Methodology: The See-Judge-Act model of reading the signs of the times, as called forth by Vatican II, became more sophisticated in service-learning with the adaption of the pastoral circle model, which Fr. Don studied through Clinical Pastoral Education, and adapted to student engagement. The pastoral circle model of insertion/immersion, analysis, theological reflection and action planning through a CST framework became the approach for the community-based learning seminars at the Center. Results and discussion: Leadership models were developed connecting global education to reading the signs of the times through local relationships. For young adults, the Living Church became seen as applied Catholic social tradition through advocacy and action upon systemic problems. Research for the common good was a way to connect the head to the heart. The heart is core to the circulation system of the Church to keep it alive and to deepen the spirituality of participants in service-learning so they can become leaders in their communities beyond the college experience. Conclusion: The Center for Social Concerns moved from being seen as a fringe element of the university, to a major implementation mechanism of the mission of the Catholic identity of the institution. Catholic social tradition integration in service-learning becomes a more sustainable framework for the formation of leaders in spiritual solidarity with Catholicism than particular charisms of religious orders.

KEY WORDS: Formation; advocacy; research; solidarit.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%201_28.I.EN_ES/resumenes/PURCELL_-ET-AL_ABSTRACT_SECCION-1.pdf

A+S EN CURSO DE TEOLOGÍA, UN CAMINO POR HACER

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SECCIÓN: Aprendizaje solidario como camino de espiritualidad.

RESÚMEN: La pandemia de coronavirus, a nivel global, nos ha descolocado en muchos aspectos. Frente a ello, a nivel local, nuestras instituciones de educación superior católica nos desafían a pensar *el tipo de profesional que estamos formando, su pertinencia para una sociedad pospandemia*. Como educadores creemos que Aprendizaje y Servicio es una metodología que puede ayudar a desarrollar el perfil de un profesional pospandemia. Un perfil que no sea sólo una definición teórica, sino que sea el esbozo de un profesional solidario y comprometido que interactúe con personas concretas, desde necesidades reales, particulares y contextuales, un profesional que desarrolle su dimensión espiritual dentro del tejido social. Entonces ¿cómo formar una persona que sea capaz de vivir un equilibrio fecundo entre el ser un profesional de excelencia y la necesaria apertura al otro humano? Para esbozar una respuesta a esta pregunta, que, nos parece, atraviesa todo el horizonte formativo hacia el que apunta la labor formativa de una institución católica de formación superior; nos hemos propuesto como objetivo de trabajo: *demostrar el cómo la inclusión de la metodología de Aprendizaje y Servicio puede contribuir al desarrollo de una espiritualidad del trabajo*. Nuestro estudio se circunscribirá a la formación de Licenciados en Ciencias Religiosas. Concretamente, nos abocaremos a trabajar los cursos de Taller de celebraciones litúrgicas y Nuevo Testamento I. Es decir, cursos de teología del programa de Licenciatura en ciencias religiosas de la Pontificia Universidad Católica de Valparaíso. Para desarrollar el objetivo propuesto usaremos la metodología cualitativa que, creemos, nos permitirá reflexionar a partir de la información recogida, sobre la pertinencia o no de la metodología A+S como una instancia que permita la formación de un profesional socialmente responsable y abierto al encuentro con el otro. Algunos resultados provisionales: Un primer paso de nuestro trabajo ha sido recoger información de estudiantes que han realizado los cursos: Taller de celebraciones litúrgicas y Nuevo Testamento sin que en ellos que se haya incluido la metodología A+S, para recoger dicha información se han diseñado entrevistas. De los resultados obtenidos en las entrevistas se ha constatado: Los estudiantes expresan que han logrado un manejo de los contenidos, esos contenidos los han cuestionado en su manera de comprender la revelación y su visión del mundo. Sin embargo, a través de sus respuestas, los estudiantes expresan que no han logrado describir

una relación concreta entre esos conocimientos y una apertura al otro y a la otra. Señalan también, que no logran visualizar el cómo, a partir de esos conocimientos, pueden responder a una necesidad concreta de la sociedad. Ante esos resultados, un segundo paso de nuestro trabajo ha sido diseñar los cursos de taller de sacramentos y Nuevo Testamento I con una metodología A+S. En estos cursos se aplicará una entrevista a los estudiantes, una vez finalizado el curso, con el fin de indagar el ¿cómo la metodología A+S puede o no contribuir a desarrollar una educación integral? y de manera particular ¿cómo A+S puede contribuir a desarrollar una espiritualidad del trabajo y compromiso social? Esta segunda parte del trabajo está aún en curso, en tal caso no es posible de adelantar conclusiones. Sin embargo, al consultar a los estudiantes su percepción de la manera como se presenta el curso, subrayan la novedad del mismo, a nivel metodológico y sobre todo subrayan la riqueza que significa, para ellos, el contacto con el socio comunitario, otro que los cuestiona y con quien dialogan. Subrayan también lo dinamizante de las preguntas que surgen y lo desafiante que resulta realizar un servicio, partiendo de una necesidad real y de un contenido teológico.

PALABRAS CLAVE: Espiritualidad del trabajo, responsabilidad social, solidaridad, compromiso.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%20I_28.I.EN_ES/resumenes/YA%C3%91EZ_-ET-AL_ABSTRACT_SECCION-1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%20I_28.I.EN_ES/ppt/YANEZ.pdf

A+S IN COURSE OF THEOLOGY, NECESSARILY TO GO

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THEME: Solidarity learning as a path of spirituality.

ABSTRACT: The worldwide Coronavirus pandemic has displaced us in many aspects. Considering the challenges it involves, at the local level, for our Catholic institutions of higher education, we have to think *reflect about the kind of professional we are training, their pertinence to a post-pandemic society. As educators we believe that learning and service is a methodology that can help provide developing the profile of a post-pandemic professional. A profile that is not just a theoretical definition but is the outline of a caring and compromised committed professional who interacts with specific people, considering real, particular and contextual needs, a professional who develops his spiritual dimension within the social issue. So, how do you train a person to be capable of living a prolific balance between being an excellent professional and at the same time to practice a necessary openness towards other people? To outline an answer to this question that, it seems to us, crosses the entire formative horizon towards which the formative work of a Catholic institution of higher formation points; we have set the following aim: demonstrate how the inclusion of the methodology of learning and service can contribute to the development of a spirituality of work. Our research will be limited to the formation of graduates in religious sciences. We will focus, specifically, on the courses in form of workshops on liturgical celebrations and New Testament I. That is, courses on theology of the Bachelor of Religious Sciences program at the Pontificia Universidad Católica de Valparaíso. To develop the proposed objective, we will use the qualitative methodology that, we believe, will allow us to reflect, based on the information collected, on the appropriateness or not of the A+S methodology as an instance that allows the training of a socially responsible professional and open for encounter with the other. Some provisional results: A first step in our work has been to collect information from students who have already passed the courses: Workshop on liturgical celebrations and New Testament without including the A+S methodology. Interviews have been designed to collect this information. From the results obtained in the interviews, have verified: The students express that they have achieved handling the contents, these contents have questioned them in their way of understanding the revelation and their vision of the world. However, on behalf of their answers, the students express that they have not been able to describe a concrete relationship between these understandings and an openness towards the other. They also point out that*

they weren't able to visualize how they could respond to a concrete need of the society on behalf of their achieved knowledge. Concerning these results, a second step in our task has been to design the workshops on Sacraments and New Testament I with an A+S methodology. In these courses, an interview will be applied to the students, once the course is finished, in order to investigate how the A+S methodology can or cannot contribute to developing a comprehensive education, in particular, how A+S can contribute to developing a spirituality of work and social commitment. This second part of the task is still in progress, so it is not possible, at the moment, to draw conclusions. However, when consulting the students about their perception of the way the course is presented, they underline its novelty, concerning its methodological level and, above all, they underline the enrichment of the contact with the socio-community for them, the another is that it challenges them and creates a dialogue. They also underline the dynamic how the questions arise and how challenging it is to carry out a service, starting from a real need and a theological content.

KEYWORDS: Spirituality of work, social responsibility, solidarity, commitment.

NURTURING A SPIRITUALITY OF INTERCONNECTEDNESS AND STEWARDSHIP THROUGH SERVICE-LEARNING

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THEME: Service learning as a path to spirituality.

ABSTRACT: Miriam College is a premier Catholic educational institution in the Philippines that forms young women into leaders in service. This institution envisions its students to have excellence with compassion and competence with soul. To achieve this vision, Miriam College lives by its core values of truth, peace, justice, integrity of creation. These values are entwined into the very core of its institutional Spirituality ± the Miriam Spirituality, which empowers this school community to live in mission, communion, and service. This becomes even more relevant now that the school has adapted a fully-online modality of learning.

One of the best ways to nurture this Spirituality is to ensure that there are structures in place that will affect the formation and academic of life of the students. This is where Service-Learning comes in. The Miriam College Higher Education Unit offers various programs that integrate Service-Learning as a pedagogical tool. This bring about partnerships with key sectors in the society, especially the poor and the marginalized, with whom the students are able to learn and serve.

In this presentation, Service-Learning is used in one of the General Education Elective courses at Miriam College Higher Education Unit. It is a new course, borne out of the need to infuse different disciplines and make learning more relevant for the students. The course, Nature, Culture, and Spirituality infuses the trifocal yet integrated perspective on ethnoecology, local knowledge, and the teachings of the Catholic Church. The course examines how nature, culture, and spirituality contribute to integral sustainable development using the See-Discern-Act (Pastoral Cycle) framework and how these can be applied in the complex problems of the society. While highlighting the integral mission of the Catholic Church within the perspective of one's environmental and cultural contexts, the course utilizes Service-Learning as its pedagogy for the students to acquire relevant knowledge, skills, and attitudes while at the same time serving those in need.

The best Service-Learning projects from the three semesters of online learning were documented and compiled. These projects became evidence of students' understanding

and appreciation of the course. The reflections of the students supported the notion that a certain kind of spirituality was formed and nurtured. This Spirituality of Interconnectedness and Stewardship springs forth from the invitation of Pope Francis' encyclicals — *Fratelli Tutti* and *Laudato si'*. *This charism becomes a manifestation of the need to see the other as a brother or sister, including nature. Hence, recognizing our fraternal relationships also becomes a way to become better stewards to each other.*

Finally, this presentation will highlight that while the course, Nature, Culture, and Spirituality is still in its birth pains, its Service-Learning component reinforces a deeper facet of learning, despite its virtual setup. Service-Learning becomes a tool by which learning engages the whole person, making it possible to be transformed by a greater sense of connection with others and urgency to care, especially to those who are in most need.

KEYWORDS: Nature, culture, pastoral cycle, virtual.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/GUEVARRA_ABSTRACT_THEME1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/ppt/GUEVARRA_PRESENTATION_THEME1.pdf

SOCIAL JUSTICE IN JESUIT EDUCATION: A CASE STUDY ON THE IMPLEMENTATION OF SERVICE-LEARNING IN ATENEO DE DAVAO UNIVERSITY, PHILIPPINES

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THEME: Service-learning as a path to spirituality.

The ultimate goal of Jesuit education is to form students to become 3Person-for-Others. It is a response to the invitation of Christ to serve the 3least of our brethren. Rooted in the Ignatian spirituality, Jesuit education is framed using the Ignatian Pedagogical Paradigm, which aims to facilitate a learning process that culminates in transformative action towards social justice and the common good. At the core of the Ignatian paradigm in education is the value of discernment and reflection, where students are drawn towards bringing together the meaning of human experience in relation to what they study and integrating it into the development and formation of their competencies and conscience. This unique characteristic of Jesuit education is based on the fundamental aspect of the Spiritual Exercises of St. Ignatius of Loyola, where he urges to constantly reflect and discern the meaning of one's experience as a way to ascertain its authenticity and to recognize where the Spirit of God is leading. With reflection and well-discerned implications of what is being studied, students get to identify appropriate action that addresses the needs of the under-resourced communities and the marginalized. At Ateneo de Davao University, service-learning has been integrated for years into the professional courses to provide an opportunity for the students to learn and develop their professional competencies and inspire them to respond concretely to the needs of the communities. This case study aims to identify how the integration of service-learning creates an opportunity and experience for the students of Ateneo de Davao University to appropriate and realize the aspirations of Jesuit education. In this study, a total of 36 respondents were included for an in-depth interview and focus group discussion composed of administrators, faculty members, students, alumni, and community partners. They were asked what specific Ignatian values have they understood and appreciated more through their service-learning experience. Based on the thematic analysis of the verbatim of the interview and focus group discussion, the most common Ignatian values that were identified were Magis and Cura Personalis. Among administrators, they uniquely identified that service-learning is crucial in forming future leaders who will work for the welfare of Mindanao. For the faculty members, service-learning is pivotal in helping students to become contemplatives in action. For the students and the alumni, their service-learning experience had enabled them to cultivate their faith that does justice. These accounts on how service-learning has nur-

tured their Ignatian values and spirituality suggest that service-learning, as a pedagogy, is consistent with the Ignatian Pedagogical Paradigm. It is an effective path towards achieving the goals of Jesuit education: to form men and women who are competent, conscious, and committed to responding to the call of authentic Christian service.

KEYWORDS: Ignatian, discernment, pedagogy, action.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/ABO-ABO-ET-AL_ABSTRACT_THEME1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/ppt/ABO-ABO-ET-AL_PPT_THEME1.pdf

EXPERIENCIAS FORMATIVAS INCLUSIVAS: CAMINO PARA DESARROLLAR UNA ESPIRITUALIDAD TRANSFORMADORA

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SECCIÓN: Aprendizaje-servicio solidario como camino de espiritualidad.

RESÚMEN: Las Experiencias Formativas Inclusivas (EFI), o de Compromiso Social Universitario, se institucionalizan cada vez más en cantidad y calidad en la Pontificia Universidad Católica Argentina (UCA), contribuyendo a fortalecer su identidad y misión. Las EFI son espacios de aprendizaje que buscan: resolver problemáticas sociales con la comunidad, promover la participación de los estudiantes y se encuentran insertas en el currículum de forma obligatoria (materias o asignaturas específicas). Un antecedente relevante del proceso de institucionalización de las EFI lo constituye una experiencia sostenida de Aprendizaje y Servicio Solidario (AYSS) realizada desde 2014 a la actualidad: Seminario Teórico-Práctico Problemáticas Sociales y Compromiso Social (STP). Esta experiencia formativa, interdisciplinaria y perteneciente al ciclo de formación filosófico-teológico, se realiza en cogestión entre la Universidad, la Parroquia Santa María Madre del Pueblo (Villa 1-11-14, Bajo Flores, Ciudad de Buenos Aires), el Barrio Rodrigo Bueno (Ciudad de Buenos Aires) y más de 20 organizaciones sociales. El STP, realizado durante 8 años (14 cohortes), logra convocar a 600 estudiantes universitarios de 10 diferentes carreras de la Universidad. Esta EFI tiene por objetivos: fortalecer la formación académica, personal y profesional de los estudiantes universitarios, desde el diseño, implementación y evaluación de un proyecto de AYSS, traccionando el desarrollo de una espiritualidad transformadora, enraizada en la realidad. Así se busca promover un rol político en la construcción de la polis (de lo común), analizar las causas que generan la desigualdad e incorporar una dimensión profética a la vida y profesión: denunciar la injusticia y anunciar la esperanza. Esta investigación explora y describe, mediante triangulación metodológica intermétodo de técnicas, la contribución del STP al desarrollo de una formación experta en humanidad y una espiritualidad transformadora, que trasciende la idea de “lo religioso” y lo “católico”, aunque da lugar a que ello se despliegue; que se sustente en las enseñanzas de la Iglesia y en el testimonio de movimientos e individuos (confesionales o no confesionales) que inspiran la construcción de la fraternidad desde el servicio solidario. Se utilizan técnicas cuantitativas (encuestas) y cualitativas (análisis documental y del discurso) para analizar las evidencias de aprendizaje de los 600 estudiantes (desempeños iniciales, intermedios y finales), triangulando dichas técnicas con foco en la espiritualidad transformadora. Entre los principales resultados que arroja el análisis se encuentra que: el STP contribuye a construir una cultura del

encuentro al favorecer el vínculo de estudiantes que proceden de diversas experiencias y trayectorias formativas y se abren a un “mundo nuevo”, promoviendo el encuentro con las motivaciones más hondas y profundas del ser humano: ser-más con los otros en el mundo. Específicamente los estudiantes manifiestan que esta experiencia fortalece su formación académica, personal y profesional (en contraposición a otras experiencias formativas universitarias, de tipo “abstracto” o no “enraizadas en la realidad”) y el deseo de construir fraternidad y humanidad, se identifiquen o no con alguna confesión en particular. Los resultados evidencian que el STP es una instancia formativa significativa que contribuye a construir un “nosotros”, la casa común, el sueño de ser hermanos todos, sustentándose en una educación superior integral y en la cogestión como aspecto central que posibilita también importantes aprendizajes institucionales e interinstitucionales. De entre ellos se destaca la expansión de experiencias de este tipo dentro de la Universidad en su conjunto (institucionalización de las EFI) y la conformación de un nuevo modo de saber-hacer-ser universitario, una cultura del encuentro. Al salir a las periferias (sociales, existenciales) la universidad se encuentra consigo misma, con su identidad y misión, con sus motivaciones más profundas. De este modo no renuncia a sus funciones, experimenta una metanoia subjetiva y organizacional que se vuelve camino de espiritualidad transformadora.

PALABRAS CLAVES: Espiritualidad transformadora; servicio-solidario; seminario teórico-práctico; cultura del encuentro.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/PEREGALLI-ET-AL_ABSTRACT_SECCION-1.pdf

INCLUSIVE FORMATIVE EXPERIENCES: A WAY TO DEVELOP A TRANSFORMATIVE SPIRITUALITY

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ABSTRACT: Inclusive Formative Experiences (*Experiencias Formativas Inclusivas: EFI*, in Spanish), or *University Social Engagement*, are increasingly institutionalised in quantity and quality at the Pontifical Catholic University of Argentina (UCA), contributing to strengthening its identity and mission. The EFI are learning spaces that seek to solve social problems with the community and promote student participation. They are a compulsory part of the curricula (specific subjects or subjects). A relevant precedent in the process of institutionalization of the EFI is a sustained experience of Solidarity Learning and Service (AYSS) carried out from 2014 to the present: a Theoretical-Practical Seminar on Social Problems and Social Commitment (STP). This interdisciplinary training experience, which belongs to the philosophical-theological training cycle, is co-managed by the University, the Santa María Madre del Pueblo Parish (Villa 1-11-14, Bajo Flores, Buenos Aires City), the Rodrigo Bueno neighbourhood (Buenos Aires City) and more than 20 social organisations. The STP, which has been carried out for 8 years (14 cohorts), has brought together 600 university students from 10 different degree courses at the University. The objectives of this IFE are: to strengthen the academic, personal and professional training of university students through the design, implementation and evaluation of an AYSS project, promoting the development of a transformative spirituality rooted in reality. It aims to promote a political role in the construction of the polis (the commons), to analyse the causes that generate inequality and to incorporate a prophetic dimension to life and profession: denouncing injustice and announcing hope. This research explores and describes, through an inter-method methodological triangulation of techniques, the contribution of the STP to the development of an expert formation in humanity and a transforming spirituality, which transcends the idea of “religious” and “Catholic”, although it gives room for this to unfold; which is sustained by the teachings of the Church and the testimony of movements and individuals (confessional or non-confessional) who inspire the construction of fraternity through service in solidarity. Quantitative (surveys) and qualitative (documentary and discourse analysis) techniques are used to analyse the evidence of learning of the 600 students (initial, intermediate and final performances), triangulating these techniques with a focus on transformative spirituality. Among the main results of the analysis, we find that: the STP contributes to building a culture of encounter by favouring the linking of students who come from diverse experiences and formative trajectories and open themselves to a “new world”, promoting the encounter

with the deepest and most profound motivations of the human being: to be more with others in the world. The students state that this experience strengthens their academic, personal and professional training (as opposed to other university training experiences, of an “abstract” type or not “rooted in reality”) and the desire to build fraternity and humanity, whether or not they identify with any particular confession. The results show that the STP is a significant formative instance that contributes to building a “we”, the common home, the dream of being brothers and sisters, based on integral higher education and co-management as a central aspect that also enables important institutional and inter- institutional learning. Among these, the expansion of experiences of this type within the university as a whole (institutionalisation of the EFI) and the creation of a new way of knowing- doing-being a university, a culture of encounter, stand out. By going out to the (social, existential) peripheries, the university encounters itself, its identity and mission, its deepest motivations. In this way it does not renounce its specific functions, but experiences a subjective and organisational metanoia that becomes a path of transforming spirituality.

KEYWORDS: Transforming spirituality; service in solidarity; theoretical-practical seminar; culture of encounter.

THE ROLE OF SERVICE-LEARNING IN THE CONSTRUCTION OF EUROPE: LESSONS LEARNED FROM THE TRANSFORMATIVE SPIRITUALITY OF ROBERT SCHUMAN, CONSIDERED THE 'FATHER OF EUROPE'

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THEME: Service-learning as a path of spirituality.

ABSTRACT: Building on the presentations from Ellen van Stichel, “Service-learning as a response to the Church’s call for justice, peace and sustainable development,” and Nicolas Standaert, “‘Gloria Dei vivens homo’: From Encounter to Social Change in Service-learning,” this presentation will now focus on service-learning not solely as an act of charity but as a means for structural change. Hereto it takes inspiration from an example of transformative spirituality: it will explore the life and spirituality of Robert Schuman, and how these laid the foundation of the construction of a new Europe at a time when Europe lay in ruins. First, a general picture of Robert Schuman (1886-1963), considered the ‘Father of Europe’ will be given. How he grew up in a much-contested area, and the impact on his thinking and social engagement having to switch nationality several times (French and German). How as a devout Catholic he lived by the creed ‘in necessariis unitas, in dubiis libertas, in omnibus caritas’. How because of his beliefs he took part in the French resistance during World War II, and how as the French Minister of Foreign Affairs (1948-1953), he made a declaration that ‘was going to entirely change the conditions in Europe,’ leading to a new European construction which itself is a ‘transformation that will facilitate other action which had been impossible until that day. Then this presentation will dive into the spirituality that served and inspired his politics and ultimately transformed society in a significant way. For at a time when many Catholic intellectuals were seeking for a new social and moral order, he attended several spiritual retreats at the Benedictine abbey of Maria Laach, Germany, accompanied by people as Jacques Maritain and Romano Guardini. During the interwar period the Liturgical and the Ecclesiastical movements, inspired by the Benedictine tradition during the Middle Ages, inspired anew and in a fresh way the equity of souls and a shared humanity, directly leading to strong ideas of the construction of a democracy and a social Europe for which the Gospel would be ‘the leaven introduced which will permeate and build a wider and deeper community between countries that had continually opposed each other in bloody discussions. To conclude, this talk will explore what we can learn from this example with regards to service-learning. For how can we experience spirituality today in a way that transforms us, making us agents of change, on a mission to transform society. From Robert Schuman

we see how his spirituality led to a major and groundbreaking transformation of society. How then does this challenge us today to strive towards structural changes that are still necessary and possible today.

KEY WORDS: Catholic, inspiration, transformation.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/REYNDERS_-ET-AL_ABSTRACT_SECCION1.pdf

ENGENDERING EMPATHY TO WARDS PERSONS WITH DISABILITIES AMONG THE YOUTH INVOLVED IN MINISTRY

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THEME: Service Learning as Path to Spirituality.

ABSTRACT: Young people in the Philippines regard themselves as more spiritual than religious. They acknowledge the presence of God, believe in and yearn for Him. They choose to express this longing for a deeper relationship with God and heighten their experience of faith through personal prayer and participation in various prayer gatherings. Personal Prayer and participation in various prayer gatherings are important expressions of spirituality, although it is not complete. An important component of spirituality is an accepting attitude toward others, especially the most vulnerable in society. People with disabilities are considered among the most vulnerable in society and the Church is expected to serve them through inclusive liturgy and other forms ministry. This study aims to investigate the attitude of young people involved in parish ministry towards people with disability. It also seeks to accompany young people in developing an empathetic attitude towards them through the use of the adapted Disability Awareness Toolkit (DAT) and personal interaction with athletes of Special Olympics Philippines. Finally, it also aims to advance the advocacy for inclusion of the Special Education students of the University of Santo Tomas College of Education by sharing with the participants to the study the theories learned in their specialization courses. This study used action research as research design that is also integrated with Service Learning. Action research method was adopted as the main design for the study for three reasons. First, action research follows a systematic procedure which will greatly help in the organization and efficiency of the implementation of the study. Second, action research affords each participant to participate in the study and, third, it provides various opportunities that can be beneficial for professionals in the teaching profession. It was conducted in the Christ the King Parish located in the National Capital Region. This parish was chosen because it the only one that manifested an eagerness to initiate a people-with- disability ministry. On the other hand, the subjects of service learning were four (4) adolescents, aged from 15 to 20 years old, who are part of the youth ministry in the parish. Two (2) of them were girls, while the other two (2) were boys. Findings of the study showed an improvement in the attitude of young people involved in parish ministry towards people with disability. This improved attitude is the result of an enhanced knowledge about different forms disabilities through the use of DAT. The im-

proved attitude is also manifested through empathy developed by means of their social interaction with the persons with disabilities who are participants to the Special Olympics Philippines. Moreover, the development of empathy towards people with disabilities became apparent among the participants when they recognized that people with disabilities needed support and understanding instead of mere sympathy, and when they began to recognize not only the challenges faced by PWDs but also their different capabilities. Such recognition served as impetus for actions that show concern and service towards these people who are considered as among the vulnerable in society.

KEYS WORDS: Advocacy, ministry, vulnerable, youth.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/ROMERO_-ET-AL_ABSTRACT-SECCION-1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/ppt/ROMERO.pdf

LA PEDAGOGÍA DE FRANCISCO Y LA ESPIRITUALIDAD DEL APRENDIZAJE-SERVICIO

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SECCIÓN: Aprendizaje-servicio solidario como camino de espiritualidad.

RESUMEN: Son numerosos los discursos dirigidos al mundo de la educación que permiten delinear algunos principios de la pedagogía del papa Francisco. Para acercarnos a su pensamiento e individuar algunas claves de lectura hemos explorado su línea cultural y espiritual. El horizonte ideal en el que se mueve Bergoglio es el de la escuela jesuita francesa, con una gran influencia de la fenomenología argentina y de los teóricos de la Teología del Pueblo. Según Scannone y Coda la ética social de Bergoglio tiene un enfoque trinitario, dado que el Ignacio que ofrece a Bergoglio su “modo de proceder” en la experiencia y en la inteligencia del Cristo que anima la mística de los Ejercicios Espirituales son de inspiración trinitaria. El principio de las oposiciones polares, formulado por Guardini, asume un lugar primordial expresando una lógica del pensar, del actuar y del gestionar que no es dialéctica, en la cual la síntesis absorbe destruyendo la identidad de las partes; tampoco es la suma de las partes; más bien se trata de una mirada triádica, generativa y creativa, que da lugar a una tercera área potencial, el espacio de la promesa, fruto de la tensión de las partes. La misericordia impulsa la misión de Francisco, es su hilo conductor y se traduce inclusive en una propuesta pedagógica que mantiene vivos los valores trascendentales de la Belleza, la Bondad y la Verdad creando siempre y constantemente nuevas Armonías. La misericordia además funda la dimensión social de una “Iglesia pobre para los pobres”. De estos principios se deriva una pedagogía caracterizada por la búsqueda de armonía entre elementos opuestos y contrapuestos (pedagogía de la armonía), por el protagonismo social de los pobres y excluidos (pedagogía del pueblo), en escucha del llamado de la misericordia que impulsa la misión a vivirla, encarnarla y enseñarla (pedagogía de la ternura). Estos principios están presentes en la propuesta pedagógica del aprendizaje-servicio desde sus orígenes. Este texto analiza en particular algunas de las antinomias con las cuales se enfrenta el aprendizaje-servicio y la promesa de superación implícita; cuál es el lugar de los excluidos y el espacio del encuentro en el aula y fuera de ella; cuál es la tarea de los agentes de la educación en el cuidado del ser concreto y viviente y su conexión con los aprendizajes académicos. El aprendizaje-servicio une teoría y práctica proponiendo un tipo de educación encarnada que enseña a los estudiantes a abrir los ojos para ver las miserias del mundo y escuchar su grito. Se hipotiza que una “educación de la mirada” nos podría llevar a ver elementos emergentes que hasta hoy no son los que vienen inmediatamente en eviden-

cia en un proyecto de aprendizaje-servicio, sobre todo desde el valor de la Belleza. La Belleza se constituye en la “promesa” del aprendizaje- servicio, y el camino es el de la Misericordia, que prepara a los estudiantes para el “examen final”.

PALABRAS CLAVE: Misericordia; Armonía; Mirada; Vulnerabilidad.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/ROSSA_ET-AL_ABSTRACT-SECCION-1.pdf

THE PEDAGOGY OF FRANCIS AND THE SPIRITUALITY OF SERVICE-LEARNING

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THEME: Service-learning as a path to spirituality.

ABSTRACT: There are numerous speeches addressed to the world of education that allow us to outline some principles of Pope Francis pedagogy. In order to get closer to his thinking and to identify some reading keys we have explored his cultural and spiritual line. The ideal horizon in which Bergoglio moves is that of the french Jesuit school, with a great influence from Argentine phenomenology and the theorists of “Teología del Pueblo”. According to Scannone and Coda, Bergoglio’s social ethics has a Trinitarian approach, since the Ignatius who offers Bergoglio his “el modo de proceder” in the experience and intelligence of the Christ who animates the mystique of the Spiritual Exercises are of Trinitarian inspiration. The principle of polar oppositions, formulated by Guardini, assumes a primordial place expressing a logic of thinking, acting and managing that is not dialectical, in which synthesis absorbs destroying the identity of the parts; nor is it the sum of the parts; rather, it is a triadic, generative and creative gaze that gives rise to a third potential area, the space of promise, the result of the tension of the parties. Mercy drives Francisco’s mission, is his common thread and is even translated into a pedagogical proposal that keeps alive the transcendental values of Beauty, Goodness and Truth, always and constantly creating new Harmonies. Mercy also founds the social dimension of a “poor Church for the poor.” From these principles derives a pedagogy characterized by the search for harmony between opposite and opposed elements (harmony pedagogy), by the social leadership of the poor and excluded (people pedagogy), in listening to the call of mercy that promotes the mission to live it, embody it and teach it (pedagogy of tenderness). These principles are present in the pedagogical proposal of service-learning since its origins. This text analyzes in particular some of the antinomies with which service-learning faces and the implicit promise of improvement; what is the place of the excluded and the meeting space in the classroom and outside of it; what is the task of education agents in caring for the concrete and living being and its connection with academic learning. Service-learning unites theory and practice proposing a type of embodied education that teaches students to open their eyes to see the miseries of the world and hear their cry. It is hypothesized that an “education of the gaze” could lead us to see emerging elements that until today are not the ones that are immediately evident in a service-learning project, especially from the value

of Beauty. Beauty is constituted in the “promise” of service-learning, and the path is that of Mercy, which prepares students for the “final exam”.

KEY WORDS: Mercy; Harmony; Look; Vulnerability.

CONCEPTUALISING SPIRITUALITY IN THE CONTEXT OF SERVICE LEARNING

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THEME: Service-learning as a path of spirituality.

ABSTRACT: The assumed aim of service learning is to motivate learner to become agents of social transformation in the domain related to their discipline of study. The service-learning experience might provide a euphoric response on the part of the learner to social justice, but it is spirituality that is likely to provide a lifelong commitment to social transformation. Therefore, in order to achieve lifelong commitment, in the service-learning experience there has to be a focus on spirituality. Research has also suggested that service learning promotes a spiritual-contemplative approach to life and society in terms of seeking meaning and expressing compassion. In a similar vein, when spirituality becomes the underpinning force of one's goal in life, there is a transition from extrinsic motivation to intrinsic motivation. That is, the learners no longer engage in service learning because of compulsion or grades, but begin to get committed to social transformation because they are driven by an inner passion promoted by spirituality that provides purpose in life. What type of spirituality is likely to play the motivating role in the learner's commitment to social transformation? It is distinct and separate from religiosity? The objective of the proposed paper is to discuss how spirituality may be conceptualised in the context of service learning. In the contemporary study of religion and spirituality, there seems to be an exaggeration of the distinction between religion and spirituality, not only to the point of separation, but also in terms of a superiority-inferiority hierarchy that gives rise to a value judgement between spirituality and religion, often in favour of spirituality. The methodology of the proposed conceptual paper is the review of relevant literature. The paper will particularly examine published works that discuss the interface between spirituality and service learning.

The findings of the paper intend to argue that there needs to be a multidimensional matrix of religion-spirituality rather than a simplistic binary set of categories. The matrix could have categories that include a spectrum of religion, spirituality, and religious spirituality. This is likely to make the discussion on spirituality in the context of service learning more sensitive to cross-cultural and interreligious differences. The discussion will point out how an average learner at institutions of higher education is likely to have a variety of religion/spirituality background. When spirituality is conceptualised in a multidimensional matrix, the learner will be able to become conscious of the spirituality that develops in them as a result of engagement in service learning. And this spirituality will provide the

base of intrinsic motivation for their continued commitment to social transformation even if the specific academic course has ended.

KEYWORDS: Religious Spirituality; Spirituality for Social Transformation; Intrinsic Motivation; Lifelong Commitment to Transformation.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/SELVAM_ET-AL_ABSTRACT_SECCION1.pdf

“GLORIA DEI VIVENS HOMO”: FROM ENCOUNTER TO SOCIAL CHANGE IN SERVICE- LEARNING

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THEME: Service-Learning and Spirituality.

ABSTRACT: “The glory of God is the living human being” is a statement by St Irenaeus (c.140-c.202) that can serve as an inspiration for the implementation of service-learning. God’s glory is not only manifested in living human beings (as individuals and communities), but also in people who strive for love and justice so that human beings may be fully living. This presentation builds on the text by E. VAN STICHEL, “Service-learning as a response to the Church’s call for justice, peace and sustainable development”. It develops how service-learning can contribute to structural justice and solidarity by starting from an encounter with persons in vulnerable situations. First it will point at the importance of the encounter and connectedness: the totalitarian tendency of knowledge is undermined by the infinity of encounters, relationships, and proximity to the other (cf. E. Levinas). Moreover, if one wants to encounter Jesus/God, one has to do what God did through Jesus: i.e. to encounter others, especially the poor, the excluded, those living in vulnerable conditions. Next it will develop some characteristics of this encounter (cf. D. Davies): To care first (the priority of the other, the appeal from the other, deep alterity) (E. Levinas); To learn from (not only learn about, but learn from; to transform the interpretative categories, and to search for the beautiful in the other) (four phases of T. Todorov); To connect histories (the importance of narrativity; to integrate the stories of the other in one’s own story) (S. Subrahmanyam, P. Ricoeur). Encounters, however, are not merely a refuge for personal fulfillment. In the final part, this presentation will further develop how the pedagogy of service-learning leads to discovering the structural and institutional dynamics of injustice. This can ultimately result in social and structural changes in line with the call for “justice, peace and sustainable development”. Hereto the reflection and academic learning are essential. A concrete example of transformative spirituality will be given in the talk by K. REYNDERS, “The Role of Service-learning in the Construction of Europe: Lessons learned from the Transformative Spirituality of Robert Schuman, considered the ‘Father of Europe.’”.

KEYS WORDS: Justice, inspiration, reflection, relationships.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/STANDAERT_ET-AL_ABSTRACT_SECCION-1.pdf

SERVICE LEARNING AS A RESPONSE TO THE CHURCH'S CALL FOR JUSTICE, PEACE, AND SUSTAINABLE DEVELOPMENT

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THEME: Spirituality of Service Learning.

ABSTRACT: Based on the double love commandment, the commandment to love God and one's neighbour, the Church is called to give witness of its faith in the public realm, indicated by its notion of 'social mission'. The Church has never ceased to emphasise the theological groundings for the intrinsic link between faith and commitment to the common good following the teaching and praxis of Jesus. With the Dominican Edward Schillebeeckx I aim to show, how this link implicitly justifies why social commitment is crucial for Christian faith, and why in the same vein service learning is in fact indispensable for Catholic Higher Education in the first place, relating to the spiritual background of the rationale for service learning. With its tradition of Catholic Social Teaching (CST) the Church also explicitly reflects on the practical ramifications of this social mission, which raises the subsequent question how this rich tradition can inform the concrete implementation of service learning. While CST is a dynamic tradition and its principles are orientational to be applied in particular context, I believe that with regard to service learning at least three key notions appear to be crucial. Firstly, there is CST's particular relational conception of justice, which envisions the inclusion of the most vulnerable in society through mutual reciprocity. Secondly, ideas such as the 'culture of encounter', fraternity, and social friendship can be considered an attempt to respond to current conflicts, fragmentation, and polarisation and thus as seeds for peaceful coexistence. Lastly, the shift in CST from the notion of 'integral development' (of each person and every person) to 'integral ecology' signifies a rising awareness of our interconnectedness with the whole of creation. As such, integral ecology challenges service-learning initiatives to foster not only lasting interpersonal relationships (which the three key notions plead for), but also sustainable development. In sum, through its combination of theory and praxis, reflection and action, service learning offers a unique opportunity to not only become aware of but also concretely embody the social implications of neighbourly love. Based on a normative rather than a descriptive reflection, this paper aims to show both why service learning should be considered an indispensable part of a Catholic education and also how the tradition of Catholic social thought inspires the practical implementation of service learning enabling it to respond the Church's call for justice, peace, and sustainable development. To the end, I will in this paper first elaborate on the intrinsic link between faith and a commitment

to the common good which implicitly justifies why service learning matters for Catholic higher education in the first place. Secondly, I will discuss the implications of this link as seen in Catholic social teaching (CST)'s call for justice, peace, and sustainable development. In conclusion, I will show how this rich tradition consequently informs the concrete implementation of service learning.

KEY WORDS: CST; relationality; reciprocity; integral development.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/resumenes/VANSTICHEL_ET-AL_ABSTRACT_SECCION-1.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%204_29.I.EN_ES/ppt/VAN%20STICHEL_STANDAERT_REYNDERS.pdf

2. Aprendizaje-servicio como contribución a la educación integral: manos, cabeza y corazón

2. Service-learning as a contribution to whole person education: hands, head, and heart

2. Apprentissage-service en tant que contribution à l'éducation intégrale: mains, tête et coeur

APRENDIZAJE INCLUSIVO Y EFECTIVO: MODELO DE EDUCACIÓN HUMANISTA INTEGRAL CON COMPROMISO SOCIAL

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SECCION: Aprendizaje-servicio como contribución a la educación integral: manos, cabeza y corazón.

RESUMEN: El papa Francisco nos invita a hacer realidad un nuevo Pacto Educativo Global que integre el lenguaje de las manos, la cabeza y el corazón y traccione el sueño de ser hermanos todos. Estos “lenguajes” se encuentran fragmentados, históricamente se priorizó “lo manual” por sobre “lo intelectual” (reducido a lo racionalista y enciclopédico) o viceversa, siendo recientemente tematizado el “lenguaje del corazón”, que no es nuevo por cierto en la educación en general y la tradición eclesial en particular. Hacer realidad este Pacto implica *innovar*, no solo sin dejar lado sino a partir de la rica tradición educativa. Innovar supone además una disrupción profunda (*metanoia*) sustentada en marcos teológicos, filosóficos, epistemológicos, pedagógicos y didácticos. Un renovado *hacer – saber – ser* que se aprende y evidencia desde lo que hacemos, sabemos y somos. Inspirados por el personalismo humanista solidario (con base en la tradición judeo-cristiana) y experiencias internacionales (Alverno College), el Departamento de Educación de la UCA desarrolla desde 2010 el Modelo de formación docente “Aprendizaje Inclusivo y Efectivo” (AIE). Esta investigación tiene por objetivo describir el Modelo AIE y explorar su contribución al logro de una educación integral y la formación de docentes con compromiso social que experimentan una cultura del encuentro con *el otro* y *lo otro* desde el Aprendizaje y Servicio Solidario (AYSS). A tales efectos se analizan los tres componentes clave del AYSS (resolución de problemas con la comunidad, participación estudiantil, inserción curricular) en el Modelo AIE, y sus principios, desde el análisis cuantitativo y cualitativo de los desempeños de 200 estudiantes del Profesorado Universitario de Educación Inicial y el Profesorado Universitario de Educación Primaria (2017-2020). Los principios AIE a analizar son: a) *Base humanística y justicia social*: los grupos-clase se integran con estudiantes que provienen de diferente origen sociocultural, cuestión que genera un proceso de inclusión de todos; b) *Aprendizaje basado en aptitudes*: el centro de la educación es el aprendizaje. La educación consiste en ser capaz de vivir y hacer lo que uno valora y sabe; las aptitudes docentes involucran a toda la persona y son enseñables: conceptualización, comunicación, diagnóstico, interacción inclusiva, gestión efectiva); c) *Nueva ética profesional docente*: los docentes se responsabilizan del aprendizaje óptimo de todos y de cada uno, incluyendo el propio, en un marco de educación de calidad; d) *Confianza en las capacidades de*

aprendizaje: el docente confía en la capacidad para aprender óptimamente de todos los estudiantes; e) *Aprendizaje inclusivo*: se promueve inclusión educativa en sentido macro-social, en cada institución y en cada aula. Se logra desarrollar aprendizajes diversos —no desiguales— y equivalentes en calidad; f) *Aprendizaje efectivo*: los aprendizajes se acreditan mediante un completo y complejo entramado de evidencias —desempeños— que muestran que el alumno logró niveles óptimos y propios de desarrollo de las aptitudes; g) *El docente trabaja en una comunidad profesional*: se promueve una forma de trabajo que cambia el atomismo que se observa en muchas instituciones y en el sistema. Universidad e instituciones se convierten en una comunidad de trabajo —RED— centrada en el logro de aptitudes). Los resultados evidencian que el AIE sustenta una innovación pedagógica con nombre propio, que dialoga con movimientos innovadores regionales de formación universitaria en general y de formación docente inicial y continúa en particular, irradiándose de manera sostenida al sistema educativo en su conjunto y a nivel internacional. Así, constituye un aporte pertinente (oportuno) y relevante (significativo) para hacer realidad el Pacto Educativo Global, garantizar empleabilidad y traccionar el logro de una educación superior católica experta en humanidad que mira hacia el encuentro de todos y que de todos aprende. En este marco el AYSS es un componente clave de la formación docente, contribuyendo a generar una ética que asume un rol político y socialcristiano en el cuidado y el desarrollo de nuestra casa común.

PALABRAS CLAVE: Aprendizaje inclusivo y efectivo – educación integral – humanismo solidario – aprendizaje y servicio solidario.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%2028.II.PT_ES/resumenes/AZAR%20ET%20AL_ABSTRACT_SECCION2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%2028.II.PT_ES/ppt/AZAR_ET%20AL_PPT_SECTION%202.pdf

INCLUSIVE AND EFFECTIVE LEARNING: A MODEL OF INTEGRAL HUMANISTIC EDUCATION WITH SOCIAL COMMITMENT

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THEME: Service-learning as a contribution to whole-person education: hands, head, and heart.

ABSTRACT: Pope Francis invites us to build a new Global Education Pact that integrates the languages of hands, head and heart; bringing about the dream of being brothers and sisters to all. These “languages” are fragmented, historically “the manual” has been prioritized over “the intellectual” (reduced to the rationalist and encyclopedic) or vice versa, and recently the “language of the heart”, which is certainly not new in education in general and in the ecclesial tradition in particular, has been thematised. Making this Pact a reality implies *innovating, not only without leaving aside but building on our rich educational tradition. Innovation also implies a profound disruption (metanoia) based on theological, philosophical, epistemological, pedagogical and didactic frameworks. A renewed doing - knowing - being that is learnt and evidenced from what we do, know and are. Inspired by solidarity-based humanistic personalism (based on the Judeo-Christian tradition) and international experiences (Alverno College), the Department of Education of the Argentinean Catholic University (UCA) has been developing the “Inclusive and Effective Learning” (Aprendizaje Inclusivo y Efectivo: AIE, in Spanish) teacher training model since 2010. This research aims to describe the AIE Model and explore its contribution to the achievement of a comprehensive education. As well to explore its contribution to the training of socially committed teachers who experience a culture of encounter with the other from the Solidarity Learning and Service (AYSS). To this end, we analyse the three key components of AYSS (problem-solving with the community, student participation, curricular insertion) in the AIE Model and its principles. We propose a quantitative and qualitative analysis of the performance of 200 students of the University Teacher Training Course in Early Education and the University Teacher Training Course in Primary Education (2017-2020). We analyze the following AIE principles: a) Humanistic basis and social justice: class groups are integrated with students coming from different socio-cultural backgrounds, which generate a process of inclusion of all; b) Skills-based learning: the centre of education is learning. Education is about being able to live and do what one values and knows. We work on skills that are teachable and involve the whole person: conceptualisation, communication, diagnosis, inclusive interaction, effective management; c) New professional teaching ethic: teachers take responsibility for the optimal learning of each and every*

person, including their own, within a framework of quality education; d) Confidence in learning capacities: teachers have confidence in the capacity for optimal learning of all students; e) Inclusive learning: educational inclusion is promoted in a macro-social sense, in each institution and in each classroom. It is possible to develop learning that is diverse—not unequal—and equivalent in quality; f) Effective learning: learning is accredited through a complete and complex network of evidence – performance – that shows that the student has achieved optimal and appropriate levels of aptitude development; g) The teacher works in a professional community: a way of working is promoted that changes the atomism that is observed in many institutions and in the system. University and institutions become a working community—NETWORK—focused on the achievement of competences. The results show that the AIE supports a pedagogical innovation with its own name, which dialogues with regional and international innovative movements of university education in general and initial and continuing teacher education in particular, radiating in a sustained way to the education system as a whole. Thus, it constitutes a pertinent (timely) and relevant (significant) contribution to making the Global Education Pact a reality, guaranteeing employability and driving the achievement of a Catholic higher education expert in humanity, that looks towards the encounter of all and learns from all. In this framework, AYSS is a key component of teacher education, contributing to generate an ethic that assumes a political and social-Christian role in the care and development of our common home.

KEY WORDS: Inclusive and effective learning – holistic education – humanism of solidarity – solidarity learning and service.

ALIMENTO, VIDA Y HÁBITAT – UNA ESTRATEGIA EDUCATIVA Y DE SERVICIO PARA LA PAZ

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SECCIÓN: Aprendizaje-servicio como contribución a la educación integral: manos, cabeza y corazón.

RESUMEN: El Proyecto de Planeación Universitaria: PPU Alimento, Vida y Hábitat de la Pontificia Universidad Javeriana de Bogotá, reúne a profesores, estudiantes y egresados de facultades como Arquitectura y Diseño y Ciencias Básicas. Este proyecto pretende el fortalecimiento de escenarios de habitabilidad, procesos alimentarios y prácticas de vida con la Comunidad Noble de Paz Marco Aurelio Buendía, Charras, San José del Guaviare donde habitan ex- combatientes de las Farc-Ep y sus familiares, a través de iniciativas de intervención/servicio, investigación académica, escenarios de formación educativa y pedagógica, y procesos de apropiación comunitaria del conocimiento.

Este proyecto lleva trabajando en el departamento del Guaviare, y en particular en el acompañamiento al proyecto de reubicación de uno de los Antiguos Espacios de Capacitación y Reincorporación del departamento desde el año 2019. Junto a la población que allí habita, se han desarrollado dos proyectos macro que le han permitido a la Universidad mediar entre instituciones locales, departamentales y nacionales, como también construir junto a la población propuestas de trabajo educativo y de servicio para fortalecer sus procesos de reincorporación.

Por un lado, se encuentra “Hábitat para la Paz”: una propuesta de lineamientos arquitectónicos y de habitabilidad para la construcción de un nuevo pueblo al que se trasladarán las 150 personas que habitan en el aETCR. El proyecto tiene como principio la construcción del libro de lineamientos a partir de diálogos de saberes con la población; sus intereses, expectativas y conocimientos, así como la participación de un equipo transdisciplinar compuesto por estudiantes de pregrado, profesores y profesionales de las ciencias sociales y humanas, diseño industrial, arquitectura, entre otros. Esta propuesta pretende fortalecer las condiciones de vivienda digna y habitabilidad sostenible en una región fuertemente azotada por el conflicto armado. Es un proyecto que permite sentar las bases para un proceso de reincorporación integral, y que desea fortalecer las capacidades de servicio por parte de la universidad a partir del intercambio de ideas con diversas instituciones gubernamentales y actores que están involucrados en la implementación de los Acuerdos de Paz en el departamento del Guaviare.

Por otra parte, el segundo proyecto macro es la “Guía Alimentaria Territorializada” (GAT): que pretende fortalecer los proyectos productivos y mejorar las condiciones alimentarias, de salud y nutrición de la misma población. Este proyecto supone una sinergia entre diversas instituciones para comprender las condiciones alimentarias y nutricionales de la comunidad, para así desplegar estrategias que permitan construir junto a ellos herramientas, conceptos y recomendaciones para mejorar su estado de salud a la vez que fortalecer sus proyectos productivos agrícolas. Esta GAT tiene la particularidad de ser la primera en construirse a una población excombatiente en el país, plantea una ruta de formación educativa que aglutine discusiones académicas sobre las transiciones alimentarias y la construcción de ciudadanías alimentarias en procesos de reincorporación a la vida civil, la Soberanía Alimentaria y el Derecho Humano a la Alimentación Adecuada a partir de las características históricas, políticas y culturales de las antiguas Farc-Ep.

La Javeriana como parte del sector educativo y de la sociedad civil, está comprometida con la implementación de los Acuerdos de Paz, este momento histórico exige la correspondencia y el despliegue de conocimientos académicos al servicio de la sociedad y así aportar al mejoramiento de las garantías de convivencia y no repetición del conflicto armado colombiano. De esta manera, el PPU Alimento, Vida y Hábitat tiene como perspectiva consolidar propuestas de trabajo colaborativo y transdisciplinar en diversas direcciones que le permitan consolidar y robustecer propuestas integrales de fortalecimiento organizativo y que le permitan a la Comunidad Noble y de Paz Marco Aurelio Buendía ser un referente nacional de reincorporación educativa, económica, social y política.

PALABRAS CLAVE: Reincorporación y farc-ep; diseño participativo; soberanía alimentaria; habitabilidad sostenible.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%202_28.II.PT_ES/resumenes/CAICEDO-ET-AL_ABSTRACT_THEME2.pdf

FOOD, LIFE & HABITAT – AN EDUCATIONAL AND SERVICE STRATEGY FOR PEACE

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SECCIÓN: Service-learning as a contribution to integral education: hands, head and heart.

The University Planning Project: PPU Food, Life & Habitat of the Pontificia Universidad Javeriana, Bogotá, brings together professors, students, and graduates of faculties such as Architecture and Design and Basic Sciences. This Project aims to strengthen the scenarios of habitability, food processes, and life practices with the Community Noble de paz Marco Aurelio Buendía, Charras, San José del Guaviare where ex-combatants of the Farc-Ep and their families live, through initiatives intervention/service, academic research, educational and pedagogical training scenarios and processes of social appropriation of knowledge.

This project has been working in the department of Guaviare since 2019, and in particular in accompanying the relocation project of one of the former Training and Reincorporation Spaces of the department. Together with the population that lives there, two macro projects have been developed and allowed the University to mediate between local, departmental and national institutions, as well to build together with the population educational and service work proposals to strengthen their reincorporation processes.

First, there is “Habitat for Peace”: a proposal for architectural and habitability guidelines for the construction of a new town to which the 150 people who live in the aETCR will move. The project’s principle is the construction of the guideline book based on dialogues of population knowledge; their interests, expectations, as well as the participation of a transdisciplinary team composed of undergraduate students, professors, and professionals of the social and human sciences, industrial design, architecture, among others. This proposal aims to strengthen the conditions of decent housing and sustainable habitability in a region heavily affected by the armed conflict. It is a project that allows laying the foundations for a comprehensive reincorporation process and that wishes to strengthen the service capacities of the university from the exchange of ideas with various government institutions and actors that are involved in the implementation of the Peace Accords, in the department of Guaviare.

On the other hand, the second macro project is the “Territorialized Food Guide” (TFG): which aims to strengthen productive projects and improve the food, health, and nutrition

conditions of the same population. This project involves a synergy between various institutions to understand the food and nutritional conditions of the community and thus deploy strategies that allow them to build together with their tools, concepts, and recommendations to improve their health conditions while strengthening their agricultural production projects. This TFG has the particularity of being the first to be built for an ex-combatant population in the country, it proposes an educational training route that brings together academic discussions on food transitions and the construction of food citizenships in processes of reincorporation to civil life, Food Sovereignty and the Human Right to Adequate Food based on the historical, political and cultural characteristics of the former Farc-Ep.

The Pontifica Universidad Javeriana, as part of the educational sector and civil society, is committed to the implementation of the Peace Accords; this historical moment requires correspondence and the deployment of academic knowledge at the service of society and thus contribute to the improvement of the guarantees of coexistence and non-repetition of the Colombian armed conflict. In this way, the PPU Food, Life & Habitat aims to consolidate proposals for collaborative and transdisciplinary work in various directions, that allow it to consolidate and strengthen comprehensive proposals for organizational strengthening and that allow the Community Noble de paz Marco Aurelio Buendía to be a national benchmark for educational, economic, social and political reintegration.

KEYWORDS: Farc-Ep reincorporation process; participatory design; food sovereignty; sustainable habitability.

APRENDIZAGEM EM SERVIÇO: UMA METODOLOGIA QUE PROMOVE O DESENVOLVIMENTO INTEGRAL DO ESTUDANTE

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TEMA: Aprendizagem em serviço como uma contribuição para a educação da pessoa como um todo: mãos, cabeça e coração.

INTRODUÇÃO: O Ensino Clínico 10 do Curso de Licenciatura em Enfermagem da Escola de Enfermagem – Porto do Instituto de Ciências da Saúde da Universidade Católica Portuguesa é uma unidade curricular obrigatória inserida no último ano da licenciatura que decorre, desde 2007, no Centro de Enfermagem da Católica da Escola de Enfermagem - Porto da Universidade Católica Portuguesa no Porto tendo por base a metodologia *Service Based Learning*. No ano letivo 2020/2021, em parceria com a Cáritas Diocesana do Porto, adaptou-se, segundo as diretrizes do projeto CApS em curso na Universidade Católica Portuguesa, o projeto Intervir na Vulnerabilidade para Capacitar em Rede dirigido às famílias apoiadas por esta instituição que se encontram em situação de maior vulnerabilidade, cabendo aos estudantes/docentes do Ensino Clínico 10 que integram o projeto, bem como à instituição parceira, a identificação de necessidades, o encaminhamento e a capacitação dos elementos da família/cuidadores (in)formais face situações de saúde.

OBJETIVOS: Identificar o impacto do projeto *Intervir na Vulnerabilidade para Capacitar em Rede* no que respeita ao desenvolvimento das competências esperadas no âmbito da unidade curricular Ensino Clínico 10. Avaliar a satisfação das famílias intervencionadas.

MATERIAL E MÉTODOS: Após a apresentação da ficha do projeto, todos os estudantes aceitaram participar (n=9), ficando responsáveis pela gestão de casos de uma das famílias que usufruíam do empréstimo de equipamento de apoio à dependência fornecido pela Cáritas Diocesana do Porto e que, segundo os critérios de inclusão/exclusão, era definida em equipa, como prioritária. No primeiro contacto, decorria a avaliação inicial com recurso a um instrumento de recolha de dados desenvolvido pelos estudantes e validado pela equipa docente que incorporava escalas de medida traduzidas e validadas para a realidade portuguesa. Após a análise dos dados por parte do estudante, este desenvolvia, em parceria com a Cáritas Diocesana do Porto, a própria família e a equipa docente, um plano

de cuidados e de sessão que respondia às necessidades identificadas, implementando-o numa visita domiciliária e/ou contacto telefónico semanal. Ao longo do processo o estudante participava em reuniões multidisciplinares de discussão do plano de cuidados; articulava com entidades da comunidade e semanalmente refletia com a equipa docente sobre os resultados esperados versus resultados obtidos e as alterações necessárias. Foram solicitados ainda dois documentos reflexivos (intermédio e final).

RESULTADOS: Entre 15 de março e 29 de maio de 2021, foram acompanhadas 16 famílias, totalizando 49 visitas domiciliárias e 38 contactos telefónicos. Todos os estudantes participaram no diagnóstico de necessidades, planeamento e implementação de intervenções e avaliação dos resultados, perfazendo 46 diagnósticos de enfermagem intervençionados. Descrevem que este processo contribuiu para o desenvolvimento de competências, ainda que destaquem como mais relevantes: o desenvolvimento da autonomia e responsabilidade profissional; a capacidade de prescreverem cuidados de enfermagem holísticos, personalizados e criativos; o desenvolvimento de competências centradas no trabalho em equipa multidisciplinar, a capacidade crítico-reflexiva aliada à gestão das emoções e o desenvolvimento de habilidades de iniciação à investigação científica. Todas as famílias intervencionadas referiram estar muito satisfeitas com a ação dos estudantes e com os ganhos em saúde inerentes, dos quais destacam: Capacidade para o autocuidado mantida; Relação familiar melhorada; Cognição mantida/melhorada; Competências para cuidar do recém-nascido demonstradas; Solidão diminuída; Conhecimento do cuidador informal/formal demonstrado, Stress do cuidador informal diminuído e risco de úlcera de pressão diminuído. Conclusão: A implementação da metodologia aprendizagem em serviço possibilitou, num contexto real de aprendizagem como o Ensino Clínico 10, o desenvolvimento de competências que abarcam várias dimensões do estudante: saber-saber; saber-fazer e saber-ser contribuindo ainda para a promoção do sentido de responsabilidade social. Todas as famílias intervencionadas referem estar muito satisfeitas e reconhecem a obtenção de ganhos em saúde consequentes ao projeto.

PALAVRAS-CHAVE: Aprendizagem em serviço; Enfermagem; Família; Vulnerabilidade.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%202_28.II.PT_ES/resumenes/COSTA%20ET%20AL_ABSTRACT_TEMA2.pdf

IN-SERVICE LEARNING: A METHODOLOGY THAT PROMOTES THE INTEGRAL DEVELOPMENT OF THE STUDENT

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SUBJECT: Learning in service as a contribution to the education of the person as a whole: hands, head and heart.

INTRODUCTION: Clinical Teaching 10 of the Nursing Licentiate Course of the School of Nursing – Porto of the Health Sciences Institute of the Catholic University of Portugal is a compulsory curricular unit inserted in the last year of the Licentiate course that has been held since 2007 at the Nursing Center of the Catholic School of Nursing - Porto of the Portuguese Catholic University in Porto based on the *Service Based Learning methodology*. In the 2020/2021 school year, in partnership with *Cáritas Diocesana do Porto*, the *Intervene in Vulnerability to Empower in Network* project was adapted, according to the guidelines of the CAPs project in progress at the Catholic University of Portugal, to the families supported by this institution who are in a situation of greater vulnerability, being the students/professors of Clinical Teaching 10, who are part of the project, as well as the partner institution, in charge of identifying the needs, refer and train family members/(in) formal caregivers for health situations.

OBJECTIVES: Identify the impact of the *Intervene in Vulnerability to Empower in Network* project concerning the development of skills expected in the scope of the Clinical Teaching 10 curricular unit. Assess the satisfaction of intervention families.

MATERIAL AND METHODS: After the presentation of the project form, all students agreed to participate (n=9) and were responsible for managing the cases of one of the families that borrowed support equipment for dependency provided by *Cáritas Diocesana do Porto* and that, according to the inclusion/exclusion criteria, was defined by the team, as a priority. In the first contact, the initial assessment of the family took place using a data collection instrument developed by the students and validated by the teaching team that incorporated measurement scales translated and validated for the Portuguese reality. After analyzing the data, the students developed, in partnership with *Cáritas Diocesana do Porto*, the family and the teaching team, a care and session plan that responded to the

identified needs, implementing it in a weekly home visit and/or phone contact. Throughout the process, each student participated in multidisciplinary meetings to discuss the care plan; they articulated with community entities and had weekly reflections with the teaching team on the expected results versus the results obtained and the necessary changes. Two reflective documents (intermediate and final) were also requested.

RESULTS: Between March 15th and May 29th 2021, 16 families were followed, totaling 49 home visits and 38 contacts made by the telephone. All students participated in the diagnosis of the needs, planning and implementation of interventions and evaluation of results, making a total of 46 interventions in nursing diagnosis. They describe that this process contributed to the development of competences, although they highlight as the most relevant: the development of autonomy and professional responsibility; the ability to prescribe holistic, personalized and creative nursing care; the development of skills centered on multidisciplinary teamwork, critical-reflective skills combined with the management of emotions and the development of skills for initiating scientific research. All the of the families targeted by the intervention reported being very satisfied with the action of the students and with the inherent health gains, among which they highlight: Maintained capacity for self-care; Improved family relationship; Maintained/improved cognition; Demonstrated skills to care for the newborn; Decreased loneliness; Demonstrated informal/formal caregiver knowledge; Informal caregiver stress decrease and pressure ulcer risk decrease.

CONCLUSION: The implementation of the in-service learning methodology enabled, in a real learning context such as Clinical Teaching 10, the development of skills that encompass several dimensions of the student: know-know, know-how and know-be, also contributing to the promotion of a sense of social responsibility. All of the families targeted by the intervention report being very satisfied and recognize the achievement of health gains resulting from the project.

KEY WORDS: Learning in service; Nursing; Family; Vulnerability.

SORRISOS ESPECIAIS: UMA EXPERIÊNCIA APS

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TEMA: A aprendizagem-serviço como contributo para a educação integral: mãos, cabeça e coração.

INTRODUÇÃO: Apesar de as pessoas portadoras de deficiência apresentarem frequentemente uma fraca saúde oral, estas continuam a enfrentar desafios e barreiras físicas, económicas, sociais e comportamentais consideráveis no acesso aos serviços médico-dentários. De facto, e apesar das políticas internacionais preconizarem a inclusão das pessoas portadoras de deficiência nos serviços de saúde, os obstáculos a um adequado acesso continuam a ser uma realidade e um problema de saúde pública.

OBJETIVOS: Neste sentido, a experiência de Aprendizagem e Serviço Sorrisos Especiais tem como objetivo melhorar a saúde oral do indivíduo com deficiência física e/ou mental, ao mesmo tempo que se constitui como uma ferramenta de inovação pedagógica para promover a literacia em saúde e para a formação de profissionais de saúde socialmente conscientes e comprometidos com os objetivos de desenvolvimento sustentável das Nações Unidas para 2030.

MATERIAIS E MÉTODOS: Para tal, 60 alunos e vários docentes do Centro Regional de Viseu da Universidade Católica Portuguesa associaram-se ao Município de Viseu para a realização de tratamentos médico-dentários a 200 pacientes com necessidades especiais e para a formação em saúde oral de cuidadores formais e informais, estimulando o empoderamento dos indivíduos por meio do cuidado centrado na pessoa.

RESULTADOS E DISCUSSÃO: A colocação em prática desta experiência permitiu uma aprendizagem e um serviço bidirecional. Por um lado, foi realizado o diagnóstico e identificação das necessidades de cuidados médico-dentários, a execução de uma intervenção clínica multidisciplinar e a realização de ações de promoção da Saúde Oral que levaram a mudanças de comportamentos e a uma autogestão da saúde por parte dos pacientes e seus cuidadores. Por outro lado, este projeto permitiu colocar em prática as competências profissionais adquiridas pelos alunos ao longo do seu curso, a aquisição de valores de justiça social, equidade, compromisso e incluso e, ainda, tornar os alunos mais confortáveis a trabalhar com pessoas de contextos diferentes dos seus. De facto, quando incentivados

a refletir acerca da experiência de Aprendizagem e Serviço, um número significativo de alunos classificou este projeto como uma oportunidade única de enriquecimento pessoal, identificando de forma unanime, como aspeto positivo, o contacto diário com a realidade desta população, o conhecer, sem estigmas e preconceitos, estes indivíduos e as suas inúmeras necessidades, intensificando assim a vontade de querer saber e fazer mais e melhor por eles.

CONCLUSÕES: Assim, esta foi a oportunidade para que indivíduos, cuidadores e instituições, de forma continuada e sem custos, tivessem acesso a informação e atendimento que não estaria, de outra forma, disponível. Para a Universidade Católica Portuguesa, esta metodologia de ensino permitiu que os alunos desenvolvessem uma maior consciencialização das necessidades da sociedade e, em particular, das da comunidade de indivíduos especiais e seus cuidadores. A aprendizagem-serviço desenvolveu não só competências profissionais, mas também competências humanas, em relação a um grupo de pacientes vulnerável e cujo tratamento e intervenção é tão urgentemente requerido. Desta forma os alunos da UCP têm a oportunidade de contribuir para os objetivos de desenvolvimento estratégico e tornar-se cidadãos socialmente mais responsáveis.

PALAVRAS-CHAVE: Pacientes especiais; Crescimento pessoal; Aprendizagem individual.

SORRISOS ESPECIAIS: A LEARNING AND SERVICE EXPERIENCE

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THEME: Service-learning as a contribution to integral education: hands, head and heart.

INTRODUCTION: Although people with disabilities often present poor oral health, they continue to face considerable physical, economic, social and behavioral challenges and barriers in accessing dental health services. In fact, despite international policies that advocate the inclusion of people with disabilities in health services, this remains a public health concern, as obstacles still preventing an adequate access.

OBJECTIVES: The Sorrisos Especiais - Learning and Service experience aims to improve the oral health of individuals with physical and/or mental disabilities and, at the same time, to serve as a pedagogical innovation tool aimed at promoting health literacy and health professionals training who are socially aware and committed to the United Nations' 2030 sustainable development goals.

MATERIALS AND METHODS: Sixty students and several academics from the Universidade Católica Portuguesa of Portugal joined the municipality of Viseu to perform dental treatments to 200 patients with special needs and oral health training conducted to formal and informal carers, encouraging the empowerment of individuals through a patient-centered healthcare.

RESULTS AND DISCUSSION: Starting this project allowed a bidirectional learning and service experience. On one hand, diagnosis and identification of medical-dental care needs were carried out, execution of a multidisciplinary clinical intervention was accomplished and actions to promote oral health that lead to behavioral changes and self-management of health by the patients and their carers were developed. On the other hand, this project allowed, the acquisition of values of social justice, equity, commitment and inclusion. It also allowed students to become more comfortable about working with people from different backgrounds. In fact, the students' evaluation of the Learning and Service experience, referred to the positive and unique opportunities for personal enrichment. The daily contact with this population was a source of knowledge, free of stigma and prejudice. The assessment of these Individuals' vulnerability and needs, promoted the desire to know and do better for them.

CONCLUSIONS: The opportunity to provide free dental care for individuals and to promote oral health to carers and their institutions, that would not otherwise be available, was a great achievement. For the Universidade Católica Portuguesa, this teaching methodology allowed students to develop a greater awareness of the needs of society and, in particular, to the special needs individuals and their carers. Service-learning has developed not only professional skills, but also human skills, in relation to a vulnerable group of patients whose treatment and intervention is so urgently required. In this way, students had the opportunity to contribute to strategic development goals and become more socially responsible citizens.

KEYWORDS: Special patients; Personal growth; Individual learning; Service to the community.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%202_28.II.PT_ES/resumenes/COUTO-ET-AL_ABSTRACT_TEMA2.pdf

PROYECTO EMPRENDE: UNA EXPERIENCIA COLABORATIVA CON MIGRANTES EMPRENDEDORES

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SECCIÓN: Aprendizaje-servicio como contribución a la educación integral: manos, cabeza y corazón.

Las carreras de Ingeniería en la Argentina están en un proceso de reformulación de sus planes de estudio y las competencias necesarias a adquirir por los estudiantes para desempeñarse eficientemente en el ejercicio de la profesión con perspectivas a las futuras demandas laborales. Dentro de este proceso, englobado en lo que se denomina “Estándares de Segunda Generación”, se definieron las Competencias sociales, políticas y actitudinales, entre las que encontramos: “Actuar con ética, responsabilidad profesional y compromiso social, considerando el impacto económico, social y ambiental de su actividad en el contexto local y global”. Tomando en cuenta esta Competencia, en la carrera Ingeniería Industrial de la Universidad Católica Argentina, nos propusimos llevar adelante el Proyecto Emprende, con el apoyo de la Dirección de Compromiso Social y Extensión de la Universidad. El primer paso fue establecer la relación con la asociación Servicio Jesuita a Migrantes, en cuya misión se declara “Acompañar personal y colectivamente los procesos de incorporación social de los migrantes”; y a través de ellos, contactamos a 8 emprendedores que participan del Programa de emprendedorismo mediante el capital semilla. Estos 8 emprendedores pasaron a ser nuestros socios comunitarios. En estas circunstancias encuadramos el Proyecto Emprende cuyo principal objetivo es: *Generar un espacio de colaboración entre la cátedra “Administración de Empresas” de Ingeniería Industrial de la UCA, y el Área “Medios de Vida” de Servicio Jesuita a Migrantes, mediante el cual los docentes y estudiantes de la cátedra desarrollen una actividad de capacitación, asesoramiento técnico y acompañamiento actitudinal hacia emprendedores sociales que participen del programa de emprendimientos a través de capital semilla.* El grupo de los 8 emprendedores con quienes trabajamos colaborativamente estaba conformado por migrantes de Venezuela y Colombia, quienes tienen conocimientos profesionales sobre distintas áreas de especialización, pero necesitaban complementar sus competencias en aspectos de gestión de los negocios. El trabajo colaborativo de los estudiantes se llevó a cabo por equipos, cada equipo estaba asociado a un emprendimiento, contando con la tutoría de los 4 docentes de la cátedra. Como producto de este espacio de colaboración generamos los respectivos Modelos de Negocios buscando conceptualizar y estructurar la Propuesta de Valor. Complementándolo con el análisis de entorno competitivo y la defi-

nición de los objetivos adecuados para llevar adelante los negocios en el corto y mediano plazo, con sus respectivos costos asociados. Desde el punto de vista de los contenidos de descriptores de conocimiento, la cátedra incorpora las funciones generales de la Administración de Empresas, haciendo énfasis en el Planeamiento Estratégico y el diseño de la Organización. Estos contenidos se adaptan muy bien para asociarlos a los proyectos de emprendimientos, de manera que los alumnos fueron incorporando técnicas y herramientas profesionales a medida que las aplicaban en los proyectos de negocio, logrando una formación práctica vinculada a la realidad social de nuestro país. A esto se le agrega el valor de desarrollar competencias sociales como el trabajo colaborativo en equipo y la comunicación con socios comunitarios diversos.

PALABRAS CLAVE: Enseñanza de ingeniería; competencias sociales; asesoramiento técnico; modelo de negocio.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%2028.II.PT_ES/resumenes/MOHAMAD-ET-AL_ABSTRACT_SECCION2.pdf

PROJECT EMPRENDE: A COLLABORATIVE EXPERIENCE WITH ENTREPRENEURS MIGRANTS

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart.

The Schools of Engineering in Argentina are working in the process of updating the curricula in order to develop the required skills in their students to be professionals that adapt themselves to the new challenges in their careers positions. This process is named Second Generation Standards and include Social Skills, in one of which we find: *“Perform ethically and with social commitment, taking into account the economic, social and environmental impact of his/her professional activities”*. Considering this social skill, in the Industrial Engineering Department at UCA, and helped by the corporative Social Commitment Department, we assume the challenge to manage the Emprende Project. The first step was to get in touch with the organization Servicio Jesuita a Migrantes in which mission we find *“Join personally and collectively the process of social inclusion of migrants”*. Through them, 8 entrepreneurs that participated in the seed capital program were contacted to work with, so they were our community partner. After that, we defined the Emprende Project with a general objective: *“Built a collaborative space between the Principles of Management course of the Industrial Engineering Department at UCA and the Means of Life area of Servicio Jesuita a Migrantes, through students and teachers develop activities of technical advise and social support to entrepreneurs that participate in the seed capital program”*. These entrepreneurs were migrants from Venezuela and Colombia, who have knowledge in his/her artcraft, but needed competencies in business management. The collaborative work of the students was made in the form of team working, each team associated to an entrepreneur and backed by the teachers of the course. The results of this academic collaborative activity that was submitted to the entrepreneurs were the Business Models and Value Proposition, made by the students' teams. These Business Models were supplemented with competitive strategic analysis and a set of Goals to be accomplished by the entrepreneurs in the short and medium term, and their economic cost associated. The syllabus of the course of Principles of Management includes Strategic Management and Organizational Theory. These academic topics were put into practice by the students in each of the entrepreneur business development, achieving besides, the social skills, such as collaborative team working and communication with community partners coming from diverse backgrounds.

KEY WORDS: Engineering teaching; social competencies; technical advice; business model.

RECREAR EL HABITAT: ACCIONES DE GESTIÓN SOCIO-AMBIENTAL EN MEDELLÍN, COLOMBIA

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SECCIÓN: Aprendizaje-servicio como contribución a la educación integral: manos, cabeza y corazón.

RESUMEN: La ponencia presenta parte de los resultados de los “Talleres Sociales 3Memoria y Territorio”, del proyecto de investigación *Compromiso social en la formación del arquitecto*, liderado por el Semillero de Investigación en Urbanismo de la Universidad Pontificia Bolivariana (UPB). Se llevaron a cabo durante 2019, con el apoyo de la Fundación Saciar, en el sector de Vallejuelos (Medellín). Sus efectos se prolongaron en la práctica de los “Convites” con los vecinos: niños, jóvenes, adultos y adultos mayores del barrio que fueron convocados por la universidad de manera periódica, una vez al mes, para re-crear el espacio público y consolidar procesos de gestión socio-territoriales a escala “micro”, a partir del diálogo intergeneracional y la integración de saberes.

Los Talleres Sociales tienen como objetivo principal centrar el aprendizaje de la arquitectura y el urbanismo en el acercamiento a las realidades sociales y el trabajo con las comunidades. Como objetivos específicos se destacan los siguientes: a) reconocer los actores inmersos en la realidad socio territorial del barrio Vallejuelos y las diferentes percepciones generacionales sobre el habitat; b) identificar diferentes procesos de interacción social en Vallejuelos, representados en vivencias pasadas y actuales, sus narraciones, valores y elementos de identidad compartida; c) impulsar acciones comunes de gestión socio-ambiental y de transformación físico-espacial.

El Semillero ha consolidado una metodología participativa en el trabajo con comunidades, especialmente con niños y jóvenes, a través de la combinación de diferentes actividades lúdicas y artísticas. Cada Taller social se compone de tres momentos: a) actividades iniciales de motivación; b) actividades de creación; y c) actividades de comunicación y registro. Para invitar y motivar a los niños se creó una caricatura llamada “Moti”, la cual hace referencia al territorio de Vallejuelos. Se trata de un personaje creado para los niños el cual está inspirado en una iguana, ya que el barrio surge junto a una quebrada llamada La Iguaná. A través de Moti, los niños fácilmente iban narrando cómo se apropian de su territorio: ¿dónde pude jugar Moti?, ¿cuál es el lugar favorito de Moti en Vallejuelos?

Con los adultos mayores, los talleres tenían un doble propósito: identificar los espacios que habitaban y conocer los significados internos, es decir las emociones y los sentimientos que generaba el recordar determinados lugares específicos en el territorio. Esto se logró evidenciar a través de la narrativa de los adultos mayores sobre cómo se sentían en el barrio. Se buscó evocar recuerdos individuales y colectivos acerca de las emociones del amor/amistad, la tranquilidad/ paz, el dolor/tristeza, el barrio, y la alegría.

Como conclusión, se comprobó cómo el papel del diálogo con la comunidad (niños, jóvenes, adultos mayores) fue la clave para conocer el barrio y orientar las decisiones de transformación del contexto. Esta actitud para escuchar y la apertura al diálogo, unido con nuestra permanencia en el territorio, fueron creando el clima de confianza propicio para desarrollar las propuestas de transformación que se desarrollaron en relación con tres temas fundamentales: conexión (con el vecino), naturaleza (el cuidado) y el juego (con los amigos). Por otro lado, podemos comprobar que los jóvenes universitarios solicitan, cada vez con más frecuencia, alternativas de formación que incluyan este método de aprender trabajando en necesidades reales del entorno para mejorarlo. Con este tipo de proyectos, no sólo encuentran sentido a lo que estudian cuando aplican sus conocimientos y habilidades en un proyecto solidario, sino que, además, se sienten ya ciudadanos capaces de leer los rostros y las historias de las personas, de comprender situaciones problemáticas y de provocar cambios en su contexto.

PALABRAS CLAVE: Diálogos intergeneracionales, barrios autoconstruidos, narrativas territoriales, cuidado ambiental.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%202_28.II.PT_ES/resumenes/ORTIZ-ET-AL_ABSTRACT_SECCION2.pdf

RE-CREATING THE HABITAT: SOCIO-ENVIRONMENTAL ACTIONS IN MEDELLIN, COLOMBIA

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart.

ABSTRACT: The paper presents some of the results of the Social Workshops “Memory and Territory”, of the research project *Social Commitment in the training of the architect*, led by the Urbanism Research Seminar of Universidad Pontificia Bolivariana (UPB). They were implemented during the year 2019, with the support of Fundación Saciar, in the Vallejuelos neighborhood (Medellín). Its impact continued in the practice of the “Convites” with neighbors: children, youth, adults, and seniors of the neighborhood who were gathered periodically by the university, once a month, to re-create the public space and consolidate socio-territorial management processes on a “micro” scale, based on intergenerational dialogue and the integration of knowledge.

The main objective of the Social Workshops is to focus the learning of architecture and urban planning on the approach of social situations and the work with the communities. As specific objectives, the following can be highlighted: a) to recognize the actors immersed in the socio- territorial reality of the Vallejuelos neighborhood and the different generational perceptions about the habitat; b) to identify different processes of social interaction in Vallejuelos, represented in past and present experiences, their narratives, values and elements of common identity; c) to promote collective actions for socio-environmental management and physical- spatial transformation.

The research group has consolidated a participatory methodology in the work with communities, especially with children and youth, through the combination of different playful and artistic activities. Each social workshop consists of three moments: a) initial motivational activities; b) creative activities; and c) communication and recording activities. It was created a cartoon called “Moti” to invite and motivate children to reflect on their territory. The cartoon refers to the Vallejuelos territory. It is a character created for children who are inspired by an iguana because the neighborhood is located next to a stream called “La Iguaná”. Through Moti, the children easily explained how they appropriated their territory, based on these questions: where could Moti play? where is Moti’s favorite place in Vallejuelos?

The workshops with the senior citizens had a double purpose: to identify the spaces they inhabited and to know the internal meanings, for instance, the emotions and feelings generated by the memory of certain specific places in the territory. This was achieved through their narratives about how they felt in the neighborhood. It was searched to bring to mind individual and collective memories about the emotions of love/friendship, calm/peace, pain/sadness, the neighborhood, and joy.

As a conclusion, it was demonstrated how the role of dialogue with the community (children, young people, seniors) was the key to get to know the neighborhood and guide the decisions for the transformation in the context. This listening and open mind attitude to dialogue, as well as the fact that we remained in the neighborhood, generated confidence to develop the transformation proposals. They were based on three main topics: the connection (with the neighbor), the nature (care), and the game (with friends). Finally, we can see that young university students frequently request training alternatives that include this method of learning by working on the real needs of the environment to improve it. With this kind of project, students find meaning in what they study because they apply their knowledge and skills in a solidary project. Likewise, they feel as citizens capable of reading people's faces and stories, of realizing problematic situations, and of making changes in their context.

KEY WORDS: Intergenerational dialogues, self-built neighborhoods, territorial narratives, environmental care.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%202_28.II.PT_ES/resumenes/ORTIZ-ET-AL_ABSTRACT_SECCION2.pdf

DISEÑO Y CULTURA, EDUCACIÓN INTEGRAL PARA LA VIDA

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SECCIÓN: Aprendizaje-servicio solidario como contribución a la educación integral: manos, cabeza y corazón.

RESÚMEN: En el marco de la misión de la Pontificia Universidad Javeriana, Bogotá, Colombia, la asignatura Diseño y Cultura, adscrita al Departamento de Diseño de la Facultad de Arquitectura y Diseño y vinculada al grupo de investigación Diseño Socio Cultural, ha asumido los derroteros propuestos en la encíclica *Laudato si'*, en la cual, la Ecología Integral nos convoca a comprender que no existen dos crisis separadas, una ambiental y otra social, sino una compleja crisis socio-ambiental que requiere para su solución de una aproximación integral para combatir la pobreza, para devolver la dignidad a los excluidos y simultáneamente cuidar a la naturaleza. De acuerdo con ello, el objetivo de formación del curso es interpretar el entorno cultural, político, económico y ambiental, al comprender las relaciones entre las diferentes variables presentes en cada territorio, enfatizando en la diversidad biológica y cultural, con el propósito de generar proyectos de diseño coherentes con los valores, sistemas de significaciones, sentidos de vida, de pertenencia y del lugar, acordes con las diversas formas de existencia, acervo cultural y social y las situaciones problemáticas encontradas y sentidas por las comunidades y poblaciones con las que se interactúa en diálogo, apuesta intercultural y permanencia de la vida. Es por ello que los estudiantes organizados en grupos dan inicio a los proyectos de diseño propuestos a ser desarrollados mediante metodologías proyectuales, creativas y con enfoque cualitativo. El curso gira en torno a tres ejes temáticos relacionales: biodiversidad y cultura, carnavales y fiestas populares, y cultura alimentaria e identidad. El primer ejercicio de diseño aborda el estudio de la diversidad biológica y cultural de las regiones colombianas a partir de lo cual se realiza una aproximación a los territorios y a diversas comunidades y grupos humanos (Pueblos Originarios, Afrocolombianos, Campesinos, Raizales) mediante un ejercicio interpretativo orientado a comprender las relaciones, e importancia para la vida que tienen los seres humanos, no humanos y sobrenaturales que habitan cada territorio, lo que posibilita reflexionar sobre el aporte que puede hacer el diseño para crear conciencia socio ambiental y promover con enfoque intercultural la reconexión de los seres humanos con los otros seres mediante el diseño de juegos, juguetes o material didáctico para el cuidado, protección y conservación de la vida. El segundo ejercicio, plantea acercarnos a los carnavales y fiestas colombianas para apreciar la diversidad cultural, su grandeza y sentido, conocer las expresiones culturales de comunidades y grupos humanos, reconocer los lenguajes visua-

les y sus significados y motivar con ello su valoración, reconocimiento y respeto. Así mismo se explora sobre las problemáticas y dificultades que afectan las fiestas para promover su protección mediante el aporte del diseño. También se plantean proyectos de diseño y cocreación con las comunidades de objetos-memoria que permitan recordar, recrear el origen o momentos significativos o objetos que vinculen la fiesta con la ritualidad o con el encuentro intercultural y que aporten fundamentalmente a la celebración de la vida, al fortalecimiento de las capacidades organizativas y productivas de las comunidades y grupos humanos en los territorios y al emprendimiento social con manos, cabeza y corazón.

El tercer ejercicio, propone conocer la cultura alimentaria regional en Colombia, los alimentos, su origen, trayectoria y las cocinas tradicionales vinculadas con los carnavales, fiestas populares y vida cotidiana en los territorios, a fin de proponer proyectos de diseño con visión integral al reconocer las problemáticas y oportunidades vinculadas con las tradiciones de cultivo, cosecha, preparación, consumo de alimentos, recetas, sistemas de cocción y conservación de alimentos, sistemas objetuales, menajes, utensilios a ser creados y materializados con comunidades artesanales y entidades productivas en la región.

PALABRAS CLAVE: Diseño y Cultura, Educación Integral, Creación Intercultural.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%202_28.II.PT_ES/resumenes/QUINONES-ET-AL_ABSTRACT_SECCION2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%202_28.II.PT_ES/ppt/QUINONES.pdf

DESIGN AND CULTURE, INTEGRAL EDUCATION FOR LIFE

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THEME: Learning-solidarity service as a contribution to integral education: hands, head and heart.

In accordance with the mission of the Pontificia Universidad Javeriana, Bogotá, Colombia, the course: Design and Culture, attached to Design Department of Architecture and Design Faculty and linked to Socio Cultural Design research group, has assumed the paths proposed in the Encyclical Letter *Laudato si*, in which Integral Ecology calls us to understand that there are not two separate crises, one environmental and the other social, but rather a complex socio-environmental crisis that requires for its solution a comprehensive approach to combat the poverty, to restore dignity to the excluded and simultaneously care for nature. Accordingly, the training objective of the course is to interpret the cultural, political, economic and environmental context, understanding the relationships between the different variables present in each territory, emphasizing biological and cultural diversity, with the purpose of generating projects of design consistent with the values, meaning systems, meanings of life, belonging and place, in accordance with various existence forms, cultural and social heritage and problematic situations encountered and felt by the communities and populations with which it interacts in dialogue, intercultural commitment and permanence of life. The students organized in groups start the proposed design projects to be developed through design methodologies, creative and with a qualitative approach. The course revolves around three relational themes, biodiversity and culture, Carnivals and popular festivals, and food culture and identity. The first design exercise addresses the study of the biological and cultural diversity of the Colombian regions from which an approach is made to the territories and to various communities and human groups (Indigenous Peoples, Afro-Colombians, Peasants, Raizal People) through an interpretive exercise aimed at understanding the relationships and importance for the human life, non-human and supernatural beings that inhabit each territory, which makes it possible to reflect on the contribution that design can make to create socio-environmental awareness and promote reconnection with an intercultural approach of human beings with other beings through the design of games, toys or educational materials for the care, protection and preservation of life. The second exercise proposes approaching the Colombian carnivals and festivals to appreciate cultural diversity, its greatness and meaning, know the cultural expressions of communities and human groups, recognize visual languages and their meanings and thereby motivate their appreciation, recognition

and respect. Likewise, the problems and difficulties that affect the festivities are explored to promote their protection through the design contribution. Design and co-creation projects are also proposed with the memory-object communities that make it possible to remember, recreate the origin or significant moments or objects that link the festival with ritual or with the intercultural encounter and that contribute fundamentally to the celebration of the life, to the strengthening of the organizational and productive capacities of the communities and human groups in the territories and to social entrepreneurship with hands, heads and hearts. The third exercise proposes to know the regional food culture in Colombia, the foods its origin, trajectory and traditional cuisines linked to carnivals, popular festivals and daily life in the territories, in order to propose design projects with an integral vision by recognizing the problems and opportunities related to the traditions of cultivation, harvest, preparation, consumption of food, recipes, cooking and food preservation systems, object systems, household items, utensils to be created and materialized with artisan communities and productive entities in the region.

KEY WORDS: Design and Culture, Integral Education, Intercultural Creation.

CAPACITAR PARA SALVAR: UMA EXPERIÊNCIA DE ESPIRITUALIDADE E APRENDIZAGEM EM SERVIÇO

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TEMA: A aprendizagem-serviço como contributo para a educação: mãos, cabeça e coração.

RESUMO: A promoção e proteção para uma vida saudável, enfatizam a importância de obter ganhos em saúde de forma individual ou coletiva com recurso a objetivos comuns que se demonstrem determinantes para a saúde, através de estratégias assentes na cidadania, na equidade e acesso, na qualidade e nas políticas saudáveis (Direção-Geral da Saúde, 2015). A espiritualidade dá significado às experiências vivenciadas, dando-lhes consistência baseada numa reflexão natural e profunda. Através desta relação entre o Ser e o existir, surge o sentido de responsabilidade pessoal e social que é também extensível às instituições (Caldeira, S. *et al.*, 2011). Tendo por base a missão da Universidade Católica Portuguesa, produzir e partilhar conhecimento crítico, inovador e socialmente relevante, ao serviço do desenvolvimento integral da pessoa e do bem comum (Universidade Católica Portuguesa, 2016) e considerando a conceptualização do Ser Humano como pessoa que se concretiza num projeto de saúde, cuidando de si, dos outros, das coisas e do mundo que o rodeia, e sendo as doenças cardiovasculares a principal causa de morte em Portugal, suportamos o projeto de formação em suporte básico de vida nas escolas promovendo a literacia em saúde.

OBJETIVOS: Capacitar estudantes para uma intervenção cívica, enquanto agentes promotores de saúde, prevenindo a doença e construindo uma sociedade saudável, onde suscitar estas experiências também é educar para a cidadania com repercussões para a coesão social. Desenvolver competências enquanto equipa, relacionadas com a espiritualidade e responsabilidade social, tais como a resiliência, motivação, resistência ao stress, perseverança e otimismo. Metodologia: O Projeto Capacitar Para Salvar assume a metodologia de aprendizagem em serviço, através da ação e reflexão crítica sobre as necessidades humanas e sociais numa lógica de ética e justiça, integrando o serviço à comunidade

com a dimensão curricular. O planeamento das formações integra uma componente teórica e prática, monitorizada pelos docentes e *alumni*, salvaguardando a qualidade técnica e científica das mesmas. O público-alvo é constituído maioritariamente por estudantes de escolas básicas e secundárias, as sessões são individualizadas de acordo com o contexto. Resultados e discussão: Entre 2017 e 2021 formámos aproximadamente 2760 pessoas, distribuídas por 13 escolas e outros 7 locais de formação. As sessões têm uma duração média de 90 minutos e integram uma componente teórica, demonstrativa e prática. Nos últimos 5 anos, as sessões foram realizadas presencialmente e, em 2020, motivado pela pandemia por SARS-CoV-2, foram também realizadas via Zoom Colibri®, modalidade que não permite que os formandos pratiquem, uma vez que as instituições não dispõem do material de treino necessário. No final das sessões é disponibilizado um formulário de avaliação da formação aos estudantes, sendo em 2021 realizado via Google Forms® por considerarmos a ecologia uma dimensão emergente para a Humanidade. A avaliação aos estudantes (formadores) concretiza-se através de reflexões sobre as competências desenvolvidas e adquiridas com a preparação, realização e avaliação dos *workshops* no âmbito do projeto. A partilha de carácter reflexivo permite, individualmente, potenciar a consciência emocional, a perceção em cada contexto, a motivação para a ação e a tomada de decisão. Estes momentos de crescimento pessoal, através do autoconhecimento unido pela componente pessoal e profissional de cada um, permite o desenvolvimento de competências específicas (Rabiais, 2016). Conclusão: O projeto de aprendizagem em serviço constitui uma metodologia educativa, pois permite que os estudantes adquiram uma compreensão mais abrangente dos conteúdos curriculares e potencia a consciencialização para a responsabilidade cívica, através de intervenções previamente identificadas como necessidades comunitárias. A equipa responsável, promove uma metodologia reflexiva e o sentido de responsabilidade social, desenvolvendo inúmeras competências que tornam os membros atentos à sociedade e à dimensão espiritual dos estudantes envolvidos nas formações.

PALAVRAS-CHAVE: Suporte Básico de Vida; Aprendizagem Curricular; Serviço à comunidade e Estudantes.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%2028.II.PT_ES/resumenes/RABIAIS-ET-AL_ABSTRACT_SECCION-2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%2028.II.PT_ES/ppt/RABIAIS-ET-AL_APRESENTACAO_TEMA2.pdf

CAPACITAR PARA SALVAR: A SPIRITUALITY AND LEARNING INSERVICE EXPERIENCE

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart.

ABSTRACT: Promoting and protecting a healthy life emphasizes the importance of obtaining individual and collective health gains, using common goals that prove to be determinant for health, through strategies based on citizenship, equity and access, in quality and in healthy policies (Direção-Geral da Saúde, 2015). Spirituality gives meaning to lived experiences, giving them consistency based on natural and profound reflection. Through this relationship between Being and Existing, a sense of personal and social responsibility emerges that also extends to institutions. (Caldeira, S. et al., 2011). *Based on Universidade Católica Portuguesa's mission to produce and share critical, innovative and socially relevant knowledge, at the service of the integral development of the person and the common good (Universidade Católica Portuguesa, 2016) and considering the conceptualization of the Human Being as a person who finds meaning in a health project, taking care of yourself, others, things and the world around you, and being cardiovascular diseases the main cause of death in Portugal, we support the training project in Basic Life Support in schools promoting literacy in health. Objectives: To empower students for civic intervention, as health promoters, preventing disease and building a healthy society, where offering these experiences is also educating for citizenship with repercussions for social cohesion. To develop skills as a team, related to spirituality and social responsibility, such as resilience, motivation, resistance to stress, perseverance and optimism. Method: The Capacitar Para Salvar project takes on the methodology of learning in service, through action and critical reflection on human and social needs in a logic of ethics and justice, integrating service to the community with the curricular dimension. Training planning includes a theoretical and practical component, monitored by teachers and alumnis, safeguarding their technical and scientific quality. The target audience is mostly made up of students from primary and secondary schools, the sessions are individualized according*

to the context. *Results and discussion:* Between 2017 and 2021 we trained approximately 2760 people, spread across 13 schools and 7 other training places. The sessions have an average duration of 90 minutes and integrate a theoretical, demonstrative and practical component. Over the past 5 years, the sessions were held in person and, in 2020, motivated by the SARS-CoV-2 pandemic, they were also held via Zoom Colibri®, a modality that does not allow trainees to practice, as institutions do not have the training material needed. At the end of each session, a training evaluation form is made available to students, and in 2021 it was carried out via Google Forms® because we consider ecology an emerging dimension for humanity. The evaluation of students (trainers) is carried out through reflections on the skills developed and acquired with the preparation, implementation and evaluation of the workshops within the project. The reflective nature of this shared experience allows, individually, to enhance emotional awareness, perception in each context, motivation for action and decision-making. These moments of personal growth, through self-knowledge united by the personal and professional component of each one, allows the development of specific skills (Rabiais, 2016). *Conclusions:* The in-service learning project is an educational methodology, as it allows students to acquire a broader understanding of the curricular content and enhances awareness of civic responsibility, through interventions previously identified as community needs. The responsible team promotes a reflective methodology and a sense of social responsibility, developing numerous skills that make members aware of society and the spiritual dimension of the students involved in the training.

KEY WORDS: Basic Life Support; Curriculum Learning; Community Service and Students.

SERVICE LEARNING IN PSYCHOLOGY: ANALYSIS OF AN EXPERIMENT

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart.

ABSTRACT: Service-learning is a teaching methodology that has become popular from secondary school to higher education, in the framework of the constructivist experiential methodologies (Sotelino-Losada, Arbués-Radigales, García-Docampo, & González- Geraldo, 2021). Although they may be based on different epistemological and metaphysical assumptions, what they have in common is a concern for the development of transversal competences in the students involved, so that they can mobilize the knowledge learnt in a school or university context for the service of others, particularly the less privileged. In recent years there has been a growing interest. The fact that some studies have shown, through empirical data, benefits for students in terms of their attitudes toward school and learning, civic engagement, social skills, and academic performance (Celio, Durlak, & Dymnicki, 2011), on the understanding of social issues, personal insight and cognitive development (Yorio & Ye, 2012) with moderating effect of the research design, type of reflection, type of measurement, and the service experience as optional or required. In psychology, there is some experience and guidance (Bringle, Ruiz, Brown, & Reeb, 2016) but there is scarce knowledge in our context and experience in this methodology.

Integrated in a project dedicated to the institutionalization of service-learning experiences developed in Universidade Católica Portuguesa (UCP), with this study we aim to evaluate student's perceptions and reflections regarding their experience with service learning in an optional master's degree of Psychology dedicated to intervention in emerging problems. From the 10 students of the course, six have answered individually to an open-ended questionnaire inviting them to describe and reflect about the experience of service-learning, in the context of their training. Content analysis was performed.

Based on the reflections, it was possible to understand that students described the stated the main contents, aims of the course and the skills to develop. All reflect about their present experience, showing good level of detail in the diagnosis, development of the intervention and process and product evaluation. Also, the relationships between their projects and Sustainable Development Goals and the emergent problems were present in their reflections, and the relationship with the intervention modality that was core in the course.

In terms of experience with service-learning, students presented a positive evaluation in terms of their contact with the reality, with professionals and target population. Also the development of personal and interpersonal skills that this methodology involves. However, some logistical difficulties, specially in the context of the COVID and some delay with the protocols and contact with institutions should be improved in the next version of the course.

The results are discussed considering the literature, considering implications and best practices for the implementation of service-learning experiences.

KEYWORDS: Service-learning; psychology; experiment; university students.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/DIAS-AT-AL_ABSTRACT_TEMA2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/ppt/DIAS.pdf

TEACHER PROFESSIONALIZATION THROUGH SERVICE-LEARNING USING A WHOLE SCHOOL APPROACH AS EXAMPLE

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart.

ABSTRACT: The aim of schools is to make an interdisciplinary contribution to the preservation of the Earth within the framework of Education for Sustainable Development (ESD), to develop awareness of planetary boundaries, the role of human economic activity, and social justice (KMK & BMZ 2016). Schools, as institutions, are essential for preparing young people for life and the demands of a globalized society. The current UNESCO Roadmap for Education for Sustainable Development (2020) and the Berlin Declaration (UNESCO & DUK 2021) point to the future expansion of ESD, especially in school education and the directly related teacher training. Closely related to school education is also the Whole School Approach, which, in addition to the individual subjects taught, focuses above all on holistic school development in the sense of sustainable development. The development of constructivist-oriented learning environments against the backdrop of the digital transformation and the consideration of extracurricular learning locations to increase life relevance are of particular importance. Among other things, it should support and “enable young people to actively participate in sustainable development by creating learning opportunities and opportunities for civic engagement and equipping them with skills and tools to contribute to individual and societal change through participation in ESD” (ibid., p. 4). In order to take these requirements sufficiently into account, teacher education must also constantly reorient itself. Both the design and the management of complex learning environments place high demands on future teachers. To connect the classroom, the school learning environment, and the societal perspectives with one another, the service-learning approach offers promising potential for teacher training.

Using the example of the service-learning format, a concept from university teacher training will be presented that combines subject-specific, subject-didactic, and practical school professionalization approaches and brings together civil society perspectives in the form of the needs of the community (Reinders 2010). Using the current topic of climate neutrality, preservice teachers are developing a project-oriented learning environment for different types of schools. A current goal of the Whole School Approach is to achieve climate neutrality that is not only relevant for schools, but also has an impact on the whole

community. The service-learning offers are then integrated in school practice to enable pupils to acquire knowledge in the sense of the Whole School Approach. In this context, the extracurricular learning location in the local area plays an important role because service-learning projects focus on actual problems in the community in close cooperation with the school or university, and cause students and prospective teachers to reflect on authentic problem contexts (Sliwka 2004; Thönnessen 2016). Following Seifert et al. (2012) and Furco (2004), service-learning is oriented towards the following quality characteristics: 1. real need, 2. curricular linkage, 3. reflection, 4. engagement outside of the university or school, 5. participation of students or pupils and 6. recognition and feedback. The aim is to enable preservice teachers to master the initiation of complex teaching-learning settings and to strengthen their expectations of self-efficacy through practical experience. In addition to the conception of the seminar, an evaluation instrument is also presented. The implementation of the novel concept on climate neutrality in the context of the Whole School Approach will be tested for the first time in the coming winter semester.

KEY WORDS: Education for sustainable development; climate neutrality; holistic approach; teacher training.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/LINDAU-ET-AL_ABSTRACT_THEME2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/ppt/LINDAU.pdf

SERVICE LEARNING IN AFRICAN HIGHER EDUCATION: A SPIRITUALITY FOR DILIGENT SERVICE TO HUMANITY

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart.

Many institutions of higher education in Africa are still lacking in equipping students with skills for life and for the diligent service to humanity as the focus is majorly put on excelling in classroom assessment tasks. It is critical that, rather than focus on education that merely prepares students to master a profession or career for life, Catholic institutions of higher education in Africa should—more than ever—play a unique and delicate role of nurturing in students a zeal for service to others thus inspiring them to be positive agents of change. The study's objectives are therefore to:

1. Cultivate a deeper understanding and appreciation of the key tenets of Catholic spirituality that underpin Service Learning.
2. Establish the extent to which African institutions of higher education, particularly from the Catholic tradition, have adopted Service Learning in their curricula and programmes, with specific focus on Uganda and the East African region.
3. Identify the commonest forms of Service-Learning programmes and/or interventions African institutions of higher education are engaged in.
4. Assess the benefits, impact and best practice of integrating Service Learning in the curriculum and programmes of higher education institutions that have adopted it.

The study will employ the Service-Learning framework to argue for a comprehensive education that engages the 3 H's (head, hands and heart) and which balances academic quality with a genuine commitment to the integral formation of students particularly in Catholic institutions of higher education in Africa. It will be descriptive and exploratory in nature, implemented as a desk-top research based on an extensive critical review and analysis of the relevant existing literature. Its primary sources will be the seminal Church's social teachings, particularly the more recent pronouncements on Catholic higher education. Furthermore, the study will have due recourse to the rich literature by the Service-Learning practitioners from around the globe, including CLAYSS and *Uniservitate*, as well as from any available primary sources from the target higher educational institutions. Where necessary, targeted interviews with Key Informants will be conducted to

supplement available information. The findings of the study will be presented in a narrative form. The discussion, conclusions as well as the recommendations will be derived from the findings, pursuant to the stated objectives of the study. Thereafter, the findings will be disseminated using different fora, including the Uniservitate platforms.

KEY WORDS: Church's Social Teachings, Integral Formation, Change Agents, Best Practice.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/LUWEREKERA-ET-AL_ABSTRACT_THEME2.pdf

EL ACOMPAÑAMIENTO EDUCATIVO EN EL DESARROLLO DE PROYECTOS DE APRENDIZAJE-SERVICIO

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SECCIÓN: Aprendizaje-servicio como contribución a la educación integral: manos, cabeza y corazón.

RESUMEN: El desarrollo integral del alumnado universitario, para que contribuya a la construcción de una sociedad más justa para todas las personas forma parte de la Misión e identidad de las Instituciones Católicas de Educación Superior, tal y como se recoge en los documentos fundacionales de las instituciones y el Magisterio de la Iglesia sobre la educación católica. Partiendo de esta finalidad, la contribución de los docentes universitarios en el proceso de acompañamiento del alumnado que realiza proyectos de ApS se constituye como un espacio privilegiado que puede favorecer la apertura de lo propio a lo comunitario, y desde el encuentro con el otro, favorecer la apertura a la transcendencia. Es la finalidad pretendida con este trabajo, a través de la propuesta de un itinerario de acompañamiento educativo para capacitar en humanidad.

La propuesta parte de la naturaleza relacional de la persona. Para ello, se realiza en primer lugar un acercamiento a la educación integral, partiendo de la apertura al otro y la lógica del don, como facilitadoras de la plenitud y fundamento de la labor educativa. Se analiza también la aportación del aprendizaje-servicio como herramienta educativa que contribuye a la educación integral promovida desde las Instituciones Católicas de Educación Superior.

La propuesta de itinerario educativo que se recoge en este trabajo para vincular el ApS y el desarrollo integral del alumnado universitario parte de las tres fases clásicas de personalización de Teilhard de Chardin (1966), los procesos del cultivo de la inteligencia espiritual de Francesc Torralba (2010) y las actividades de reflexión para el desarrollo de proyectos planteada por Nieves Tapia (2015). Se concreta a través de una secuencia de fases que pretenden contribuir a la labor de acompañamiento del alumnado universitario implicado en proyectos de aprendizaje-servicio.

Como integrantes de las Instituciones Católicas de Educación Superior estamos llamados a ser artesanos de una verdadera revolución educativa, que contribuya a un nuevo humanis-

mo, fraterno y solidario. El aprendizaje-servicio se convierte en una valiosa herramienta que, con un adecuado acompañamiento educativo, contribuye a dicho fin. Este trabajo pretende favorecer la reflexión sobre la vocación y misión del educador católico, llamado a dinamizar en cada uno de sus alumnos este proceso de transformación personal.

PALABRAS CLAVE: Itinerario educativo. Educación integral. Instituciones Católicas de Educación Superior. Aprendizaje-servicio.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/MARTINEZ-ODRIA-ET-AL_ABSTRACT_SECCION2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/ppt/MARTINEZ-ODRIA-ET-AL.-PRESENTACION-PPT.pdf

EDUCATIONAL SUPPORT IN THE DEVELOPMENT OF SERVICE-LEARNING PROJECTS

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SECTION: Service-learning as a contribution to whole person education: hands, head and heart.

ABSTRACT: The whole person education of university students so that they contribute to the construction of a more just society for all people is part of the Mission and identity of the Catholic Institutions of Higher Education, as stated in the founding documents of the institutions and the Church Teaching on Catholic Education.

Starting from this purpose, the process of accompanying students who participate in SL projects is constituted as a privileged space that contribute to the opening to other and community's needs, as well as openness to transcendence. It is the intended purpose of this work, through the proposal of an educational accompaniment itinerary.

The proposal is founded on the relational nature of the person. For this, an approach to whole person education is carried out first, starting from the openness to the other and the logic of the gift, as facilitators of the foundation of the educational work. The contribution of service-learning as an educational tool that contributes to the whole person education promoted by the Catholic Institutions of Higher Education is also analyzed.

This educational itinerary links SL and the integral development of university students and it is based on the three classic phases of personalization proposed by Teilhard de Chardin (1966), the processes of the cultivation of spiritual intelligence proposed by Francesc Torralba (2010) and the reflection process proposal of SL of Nieves Tapia (2015). The itinerary is specified through a sequence of phases that aim to contribute educational process of accompaniment of students who are involved in service-learning projects.

As members of the Catholic Institutions of Higher Education we are called to be artisans of a true educational revolution that contributes to a new humanism, fraternity and solidarity. Service-learning becomes a valuable tool that contributes to this end. This work aims to promote reflection on the vocation and mission of the catholic educator.

KEY WORDS: Educational itinerary. Integral education. Catholic Institutions of Higher Education. Service-learning.

COMUNIDAD LABORATORIO: CO-CREANDO BARRIOS SOSTENIBLES A TRAVÉS DEL APRENDIZAJE-SERVICIO

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SECCIÓN: Aprendizaje-servicio solidario como contribución a la educación integral: manos, cabeza y corazón.

RESUMEN: Este artículo presenta la implementación de la metodología de aprendizaje más servicio en la carrera de Ingeniería en Prevención de Riesgos y Medio Ambiente, específicamente en la asignatura de Caracterización de Residuos (A+S), donde los y las estudiantes se vincularon con comunidades circundantes al campus universitario. La experiencia se enmarca en un proyecto colaborativo, de ciencia ciudadana e innovación social denominado Comunidad Laboratorio que tiene como propósito educar, transformar y generar barrios sostenibles con una mayor conciencia ambiental y social. El proyecto se inicia con un trabajo preliminar con las juntas de vecinos de los barrios de San Juan y Guayacán en la ciudad de Coquimbo (Chile), donde se da a conocer a los vecinos el proyecto colaborativo de Aprendizaje-Servicio y facilitar que los estudiantes pudiesen realizar el estudio de generación y caracterización de residuos sólidos domiciliarios, y además, la evaluación de la tasa de consumo hídrico y tasa de consumo eléctrico per cápita. El servicio entregado por los y las estudiantes consistió en la evaluación comparativa de indicadores ambientales aplicados a viviendas unifamiliares, y de esta forma obtener un diagnóstico respecto al comportamiento de la población. La metodología de Aprendizaje-Servicio fue aplicada durante 2018 y 2019, donde estuvieron involucrados 30 estudiantes que participaron del diagnóstico entregado como servicio a la comunidad. Destaca que, de los 54 domicilios analizados en los barrios de San Juan y Guayacán, el 61,1 % y 55,6 % respectivamente, se identifican como grupos socioeconómicos de estratos vulnerables y de escasos recursos. Un 81,3 % y 82,6 % de sus residuos tienen potencial reciclable y presentan una fracción orgánica de 56,3 % y 56,8 %, respectivamente. El barrio de San Juan presenta una tasa per cápita promedio de generación de residuos de 0,61 kg/habitante/día, una tasa per cápita promedio de consumo hídrico de 160,7 L/habitante/día y tasa per cápita promedio de consumo de electricidad de 1,83 kWh/habitante/día; en cuanto al barrio de Guayacán se obtienen valores asociados a estas tasas de 0,54 kg/habitante/día, 162,5 L/habitante/día y 1,63 kWh/habitante/día. Estos resultados preliminares son parte de la línea base de diagnóstico y establecen los valores objetivo que se busca disminuir mediante

talleres de buenas prácticas ambientales entregadas a los vecinos, con el fin de generar y promover un desarrollo sostenible para la sociedad desde una perspectiva local y global. Al finalizar las experiencias, los y las estudiantes son capaces de reflexionar y evaluar el impacto de sus intervenciones en términos de la importancia para su formación profesional, y el alcance de la responsabilidad social para enfrentar el cambio climático, mediante la educación socio ambiental dirigida a los vecinos de un barrio o comunidad.

PALABRAS CLAVE: Sostenibilidad, caracterización de residuos, formación profesional, responsabilidad social, ciencia ciudadana.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/MUNIZAGA-ET-AL_ABSTRACT_SECCION2.pdf

COMMUNITY LABORATORY: CO-CREATING SUSTAINABLE NEIGHBOURHOODS THROUGH SERVICE-LEARNING

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THEME: Service-Learning as a contribution to whole person education: hands, head, and heart.

ABSTRACT: This article presents the implementation of the Service-Learning methodology in the Environment and Risk Prevention Engineering programme, specifically in the subject of Waste Characterization (S+L), where the students bonded with the local communities surrounding the university campus. The experience is part of a collaborative, citizen science and social innovation project called the Community Laboratory, which aims to educate, transform, and generate sustainable neighbourhoods with a greater environmental and social awareness. The preliminary work of the project begins with the neighbourhood councils of San Juan and Guayacán in the city of Coquimbo (Chile), where the Service-Learning collaborative project is made known to the neighbours and allows the students to carry out a household solid waste generation and characterization study, and an evaluation of per capita water consumption rate and the per capita electricity consumption rate. The service provided by the students consisted of a comparative evaluation of environmental indicators applied to single-family homes, and thus obtaining a diagnosis regarding the behaviour of the population. The Learning-Service methodology was applied during 2018 and 2019, where 30 students participated in the diagnosis provided as community service. It is noteworthy that, of the 54 households analysed in the neighbourhoods of San Juan and Guayacán, 61.1 % and 55.6 % respectively, identify themselves as being socioeconomically vulnerable with limited resources. 81.3 % and 82.6 % of the waste generated has recycling potential and presents organic fractions of 56.3% and 56.8 %, respectively. The San Juan neighbourhood has an average per capita waste generation rate of 0.61 kg/inhabitant/day, an average per capita water consumption rate of 160.7 L/inhabitant/day and an average per capita electricity consumption rate of 1.83 kWh/inhabitant/day; regarding the Guayacán neighbourhood, values of 0.54 kg/inhabitant/day, 162.5 L/inhabitant/day and 1.63 kWh/inhabitant/day were obtained. These preliminary results are a part of the diagnostic baseline and establish the target values that are sought to be reduced through workshops on good environmental practices given to the local community with the purpose of generating and promoting sustainable development for society

from a local and global perspective. By the end of the experience, the students can reflect and evaluate the impact of their interventions in terms of importance for their professional development, and the scope of social responsibility in facing climate change, through socio-environmental education aimed at members of a neighbourhood or community.

KEY WORDS: Sustainability, waste characterization, professional education, social responsibility, citizen science.

OS EFEITOS DA PARTICIPAÇÃO EM ESTUDANTES DE SERVIÇO SOCIAL: A EXPERIÊNCIA DE APRENDIZAGEM EM SERVIÇO

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TEMA: 2 A aprendizagem-serviço como contributo para a educação: mãos, cabeça e coração.

RESUMO:

Esta comunicação centra-se na participação como elemento-chave da aprendizagem em serviço (Aps). A Aps é uma metodologia que permite a ligação entre os conteúdos académicos e a comunidade, possibilitando o desenvolvimento de competências profissionais e um maior compromisso cívico. A sua implementação no ensino superior através da construção de projetos, combina processos de aprendizagem e de serviço à comunidade, com o envolvimento direto dos participantes em todas as etapas: desenho, planeamento, ação e avaliação. (Folgueiras, Luna y Puig, 2014, Puig y Palos, 2006). Pretende-se com esta comunicação analisar os efeitos dessa participação em estudantes da licenciatura de Serviço Social, na perspetiva do desenvolvimento de um maior compromisso cívico.

Pode-se esperar que experiências de Aps influenciem a formação da identidade cívica e os valores e atitudes dos estudantes pela oportunidade que lhes é dada para identificar os problemas da comunidade e construir soluções colaborativas, o que pode gerar um maior sentido de responsabilidade social (Billig, Root, Jesse, 2005)

Este é um estudo exploratório que depois se pretende alargar a todos os estudantes envolvidos em experiências de Aps na Universidade Católica Portuguesa. Iniciamos esta etapa exploratória com uma metodologia qualitativa, através de entrevistas de grupo a um grupo de 30 estudantes de Serviço Social, tendo sido realizada uma análise de conteúdo. Posteriormente pretende-se com base nestes resultados aplicar um questionário a todos os estudantes da universidade.

Para a realização do estudo partimos de três dimensões: i) A Participação entendida como uma ação coletiva e social que gera um compromisso e, portanto, uma responsabilidade compartilhada que permite intervir nas decisões, cria oportunidades de desenvolvimento de capacidades e favorece um sentimento de identidade numa comunidade.

Para isso, é fundamental partir das experiências e interesses dos participantes. Implica que as relações dentro do processo são horizontais e estimuladas por um diálogo igualitário. Tudo isso transforma a participação ativa em um processo socioeducativo que procura a mudança e a transformação social e individual (Folgueiras, 2008: 25); ii) A Cidadania concebida como um processo que implica o exercício ativo do cidadão, e que acontece na medida em que se desenvolve um sentimento de pertença ativo a uma comunidade, o que promove uma presença ativa no espaço público (Bartolomé, 2002, Folgueiras, 2008); iii) A Educação vista como um processo integral, centrada no ser cidadão, através de 4 eixos, que constam do relatório da Unesco *Educação um tesouro a descobrir*, Aprender a ser; Aprender a conviver; Aprender a fazer e Aprender a aprender (Delors, 1998, p. 90-95)

O nosso estudo identifica efeitos a quatro níveis: na aprendizagem, através da melhoria dos resultados de aprendizagem, com maior motivação e concretização dos conteúdos lecionados, mas também ao nível do desenvolvimento profissional, com a aplicação dos conhecimentos em contexto real; no desenvolvimento pessoal, através de competências de autogestão, proatividade e criatividade; no desenvolvimento social, no respeito pelo outro, pela diversidade e pluralidade, numa maior consciência de si e de o mundo que o rodeia.

Em síntese, é possível afirmar que a participação vivida através da Aps permite um processo de maior consciência social e de um compromisso cívico aliado a um sentido de missão que a profissão lhes pode dar. Os espaços de reflexão assumem um papel fundamental na ligação entre o espaço formativo e o contexto comunitário e devem ser salvaguardados pois permitem a ativação da participação. Há que considerar ainda que podem existir diferentes níveis de participação ao longo do processo e que estes devem ser considerados, na perspetiva de melhoria da educação cívica que se pretende desenvolver.

PALAVRAS-CHAVE: Consciência Social; Cidadania; Educação; Jovens.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/OLIVEIRA_ABSTRACT_TEMA2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/ppt/OLIVEIRA.pdf

THE EFFECTS OF PARTICIPATION ON SOCIAL SERVICE STUDENTS: THE IN-SERVICE LEARNING EXPERIENCE

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THEME: 2. Service-learning as a contribution to education: hands, head and heart.

ABSTRACT: This communication focuses on participation as a key element of in-service learning (Aps). Aps is a methodology that allows the connection between academic contents and the community, enabling the development of professional skills and greater civic commitment. Its implementation in higher education through the construction of projects, combines learning processes and service to the community, with the direct involvement of participants at all stages: design, planning, action and evaluation. (Folgueiras, Puig and Palos, 2006). The aim of this communication is to analyze the effects of this participation in students of the Social Work degree, from the perspective of developing a greater civic commitment.

It can be expected that Aps experiences will influence the formation of civic identity and the values and attitudes of students through the opportunity given to them to identify community problems and build collaborative solutions, which can generate a greater sense of social responsibility (Billig, Root, Jesse, 2005).

This is an exploratory study, after which we intend to extend to all students involved in Aps experiences at Universidade Católica Portuguesa. We started this exploratory stage with a qualitative methodology, through group interviews to a group of 30 students of Social Work, having carried out a content analysis. Subsequently, based on these results, it is intended to apply a questionnaire to all university students.

To carry out the study, we started from three dimensions: i) Participation understood as a collective and social action that generates a commitment and, therefore, a shared responsibility that allows intervening in decisions, creates opportunities for the development of abilities and favors a sense of identity in a community. For this, it is essential to start from the experiences and interests of the participants. It implies that the relationships within the process are horizontal and stimulated by an equal dialogue. All this turns the active participation in a socio-educational process that seeks change and social and individual transformation (Folgueiras, 2008: 25); ii) Citizenship conceived as a process that

involves the active exercise of the citizen, and that happens insofar as a feeling of active belonging to a community is developed, which promotes an active presence in the public space (Folgueiras, 2008); iii) Education seen as an integral process, centered on being a citizen, through 4 axes, which appear in the Unesco report Education a treasure to discover, Learning to be; Learn to live together; Learning to do and Learning to learn (Delors, 1998, p. 90-95).

Our study identifies effects at four levels: in learning, through the improvement of learning outcomes, with greater motivation and implementation of the contents taught, but also in terms of professional development, with the application of knowledge in a real context; in personal development, through self-management skills, proactivity and creativity; in social development, in respect for others, diversity and plurality, in a greater awareness of oneself and the world around them.

In short, it is possible to affirm that the participation experienced through Aps allows a process of greater social awareness and civic commitment allied to a sense of mission that the profession can give them. The spaces for reflection play a fundamental role in the connection between the training space and the community context and should be safeguarded for they allow the activation of participation. It should also be considered that there may be different levels of participation throughout the process and that these must be considered, in a perspective of improving the civic education that is intended to be developed.

KEY WORDS: Social Awareness; Citizenship; Education; Young people.

APRENDIZAJE SERVICIO E INTERDISCIPLINA: CONSTRUYENDO NUEVAS PERSPECTIVAS

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SECCIÓN: Aprendizaje-servicio como contribución a la educación integral: manos, cabeza y corazón.

RESUMEN: Frente a la creciente complejidad de los problemas de la sociedad, nos encontramos en el momento óptimo para el debate sobre la necesidad de construir una red de conocimientos que no solo mire las partes y procesos aislados de los desafíos sociales, sino que también permita entender situaciones sociales y humanas como multifactoriales, multicausales y multidimensionales; que responden a más de un nivel de la realidad, y son resultado de la interacción y dinámica de sus partes. Es así como emerge la interdisciplina, como enfoque que permite superar la barrera de la visión disciplinaria. En este sentido, el contexto global nos desafía a pensar nuevos enfoques para desarrollar aprendizaje servicio (en adelante A+S) en las Universidades. Desde el programa A+S de la Pontificia Universidad Católica de Chile (en adelante UC), se construyó una definición de interdisciplina, entendiendo esta como una integración de perspectivas, información, datos, técnicas, herramientas, conceptos y/o teorías de dos o más disciplinas; que no sólo reúne conocimientos y contribuciones de diferentes disciplinas, sino que también los sintetiza a través de una interacción, interrelación, diálogo y colaboración, en beneficio de una comprensión más global del mundo; así mismo, promueve un aprendizaje interdisciplinario, entendiéndolo como el proceso de enseñanza-aprendizaje en el cual las personas trabajan colaborativamente en la construcción de nuevos conocimientos, a partir de sus saberes y experiencias, integrando métodos, enfoques y conocimientos de distintas disciplinas. En este escenario se desarrolló un diagnóstico con la finalidad de conocer el nivel de implementación de la interdisciplina en proyectos de A+S en la UC. Para ello, se realizó un trabajo de tres momentos: una búsqueda bibliográfica, un grupo focal con docentes que implementan la metodología A+S, y una metodología de Café Mundial con diversos actores con interés en estas temáticas. Entre los principales hallazgos destaca, por un lado, la baja producción científica sobre trabajos de aprendizaje-servicio con enfoque interdisciplinario. Si bien, hay evidencia de trabajos interdisciplinarios en educación superior, son escasos y no poseen una aproximación desde el A+S. Un segundo hallazgo, desde la indagación institucional, es que hay una baja articulación e integración curricular de A+S con un enfoque interdisciplinario, lo que se relaciona principalmente con factores

institucionales y del programa promotor de A+S UC. Por ejemplo, pocos espacios de formación docente, bajo conocimiento de los beneficios y de cómo implementar proyectos A+S desde este enfoque, dificultades en la gestión académica para coordinar dos o más asignaturas en torno a un mismo desafío. Un tercer hallazgo, se relaciona a la baja promoción del trabajo colaborativo entre disciplinas, lo que se vincula a la reproducción de una docencia tradicional que no permite la apertura a otras formas pedagógicas de abordar los cursos y los aprendizajes del estudiantado. Si bien en los últimos años, en la UC se han creado programas académicos interdisciplinarios, cómo por ejemplo College, Medicina Veterinaria o la recién aprobada carrera de Administración Pública, la gran mayoría de la estructura académica de la Universidad genera una baja comunicación entre las diversas disciplinas, lo que conlleva a que exista poca apertura a otras áreas del conocimiento y la cooperación, para dar respuesta a las necesidades de las comunidades dentro de los cursos A+S. A modo de conclusión, el pensar A+S UC desde una perspectiva interdisciplinaria es una necesidad latente para los procesos de enseñanza-aprendizaje, el desarrollo de habilidades transversales en el estudiantado, potenciar la responsabilidad social, contribuir la docencia, y desarrollar servicios que den respuesta a los desafíos de la sociedad del siglo XXI, formando estudiantes íntegros, conectados, y sensibilizados, capaces de moverse en la diversidad integrando conocimientos plurales.

PALABRAS CLAVES: Aprendizaje-Servicio, Interdisciplina, trabajo colaborativo, habilidades transversales.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/SILVA-ET-AL_ABSTRACT_SECCION2.pdf

SERVICE-LEARNING AND INTERDISCIPLINE: BUILDING NEW PERSPECTIVES

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart

ABSTRACT: Faced with the increasing complexity of society's problems, we're at the optimal moment for the debate on the need to build a network of knowledge that not only looks at the isolated parts and processes of social challenges, but also allows us to understand social and human situations as multifactorial, multicausal and multidimensional; that respond to more than one level of reality and are the result of the interaction and dynamics of its parts. This is how Interdiscipline emerges, as an approach that allows to overcome the barrier of disciplinary vision. In this sense, the global context challenges us to think of new approaches to develop service learning [A+S] in Universities. From the A+S program of the Pontificia Universidad Católica de Chile [UC], a definition of interdiscipline was built, understanding this as an integration of perspectives, information, data, techniques, tools, concepts and/or theories of two or more disciplines; that not only brings together knowledge and contributions from different disciplines, but also synthesizes them through interaction, interrelation, dialogue and collaboration, for the benefit of a more global understanding of the world. Likewise, it promotes interdisciplinary learning, understanding it as the teaching-learning process in which people work collaboratively in the construction of new knowledge, based on their knowledge and experiences, integrating methods, approaches and knowledge from different disciplines. In this scenario, a diagnosis was developed in order to know the level of implementation of interdiscipline in A+S projects at UC. To do this, a three-stage work was carried out: a bibliographic search, a focus group with teachers who implement the A+S methodology, and a *World Café* methodology with various stakeholders interested in these issues. Among the main findings, stands out, on the one hand, the low scientific production on service-learning work with an interdisciplinary approach. Although there is evidence of interdisciplinary work in higher education, they are scarce and do not have a service-learning approach. A second finding, from the institutional inquiry, is that there is a low articulation and curricular integration of A+S with an interdisciplinary approach, which is mainly related to institutional factors and the program promoting A+S at UC. For example, few spaces for teacher training, low knowledge of the benefits and of how to implement A+S projects from this approach, difficulties in academic management to coordinate two or more subjects involving the

same challenge. A third finding is related to the low promotion of collaborative work between disciplines, which is linked to the reproduction of a traditional teaching that does not allow the opening to other pedagogical ways of approaching courses and student learning. Although in recent years, interdisciplinary academic programs have been created at UC, such as College, Veterinary Medicine or the recently approved career of Public Administration, the vast majority of the academic structure of the university, generates a low communication between different disciplines, which leads to little openness to other areas of knowledge and cooperation, to respond to the needs of communities, within the A+S courses. In conclusion, thinking A+S UC from an interdisciplinary perspective is a latent need for teaching-learning processes, the development of transversal skills in the student body, promoting social responsibility, contributing to teaching, and developing services that provide response to the challenges of the 21st century society, training upright, connected, and sensitized students, capable of moving in diversity integrating plural knowledge.

KEY WORDS: Service-Learning, Interdiscipline, collaborative work, transversal skills.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/SILVA-ET-AL_ABSTRACT_SECCION2.pdf

UNDERSTANDING THE IMPACT OF SERVICE-LEARNING ON COLLEGE STUDENTS' LEARNING OUTCOMES

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THEME: Service Learning as a contribution to whole person education: Head, hands and heart.

ABSTRACT: Service-learning, is a pedagogy that promotes reciprocal partnership building among students, faculty, and community through meaningful service and critical reflection, which provides a cultural immersion, a sense of social responsibility, and civic learning opportunities. Service Learning is a way in which students apply their knowledge by practically involving themselves in Community engagement and learning a lot of qualitative and quantitative virtues from it. In this pandemic, a new yet effective form of service learning has blossomed into existence viz., e-service learning. E-service learning is yet another challenging and effective platform for students to gain experiential knowledge in a virtual way. Life Frontier Engagement (LiFE) is an experiential community-based action research, offered to Zoology major undergraduate students in their final year of study on the theme 'Women and Health'. One of the challenges at present is the lack of assessment studies that document the impact of Service Learning on students' academic development. In this present study, the perceptions of 65 alumnae, who have completed a Service-Learning course on 'Women and Health', over a 5-year academic period(2015-2020) were assessed. Data collection was done online with the help of questionnaires and virtual interviews involving reflections from the alumnae. The participants were administered a questionnaire with open and close-ended questions on the learning outcomes of this course which were further classified as quantitative and qualitative gain. It was found from the study that LiFE provides a practical and meaningful experience that forges connections with the community, peers, and the faculty. LiFE program aided in building up a confident, competent and compassionate person through value-based quality education. The most important impact LiFE had in alumnae is the ability of learning independently and the sense of social responsibility. It had also helped in improving knowledge and acquire qualitative skills such as proper scheduling, team coordination, commitment and dedication to work, effectively and efficiently communicating with people from different backgrounds, learning about their issues etc., quantitative skills such as leadership qualities, and critically thinking to provide efficient solutions for solving issues. Adding to that, as the theme was on health issues of women, this program had also rationally made the

students aware of health issues pertaining to women. It was also found that not only did this program make them health conscious, but also made them impart this knowledge to others in the society and thereby making them socially responsible. Hence this program had led to the wholesome development of an individual in every aspect of life.

KEY WORDS: Experiential knowledge, Critical thinking, Cultural Immersion, Social Responsibility.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%205_29.II.EN_ES/resumenes/SOUMIYA_ET-AL_ABSTRACT_SECCION-2.pdf

<https://n9.cl/kh4jv>

SELF-EFFICACY, ATTITUDES AND SKILLS IN SERVICE-LEARNING PROJECTS OF ROMANIAN STUDENTS

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart.

Service-learning (SL) is an important pedagogical tool, enhancing classroom knowledge through experiential learning in different real-life community settings. Described as an educational experience, from which students gain a broader appreciation of the discipline, and an enhanced sense of civic responsibility (Bringle & Hatcher, 1995), SL supports students to grasp abstract concepts and apply them in real-life settings, while helping others and thus better understanding the topics discussed in class, making them personally meaningful, and constantly reflecting on the experience (Chapman & Ferrari, 1999).

Building on the four quadrant model of service-learning and the 4 Rs of SL (Godfrey et al., 2005): reality, reflection, reciprocity, and responsibility, our study has looked into the relationship between university students' service-learning self-efficacy and their civic attitudes and skills, and by exploring the impact that the gender, the level of religiosity, occupational status, and previous involvement in volunteer activities play. For this, the Community Service Self-Efficacy Scale (CSSES; Reeb, Katsuyama, Sammon, & Yoder, 1998) and Civic Attitudes and Skills Questionnaire (CASQ; Moely, Mercer, Ilustre, Miron, & McFarland, 2002) were employed on a sample (N=188) of first year communication and advertising students from Babes-Bolyai University, Romania, who, for 8 weeks, had to carry out a service-learning project in their own community, within the Social Psychology course.

We have found significant relationships between students' community service self-efficacy and civic attitudes and skills ($R=0,65$, $\text{sig}<0,01$). Regarding the results for self-efficacy, girls have better scores ($8,51\pm1,35$), compared with boys ($7,71\pm1,39$), $F(186)=1,10$, $p=0,00$). At a closer look, self-efficacy correlates positively with civic action ($r_{186} \text{ Pearson}=0,77$, $\text{sig}<0,01$), interpersonal and problem solving skills ($r_{\text{Pearson}}=0,58$, $\text{sig}<0,01$) and political awareness ($r_{\text{Pearson}}=0,45$, $\text{sig}<0,01$), and to a smaller degree with social justice attitudes ($r_{\text{Pearson}}=0,25$, $\text{sig}<0,01$), leadership skills ($r_{\text{Pearson}}=0,17$, $\text{sig}<0,01$) and diversity ($r_{\text{Pearson}}=0,65$, $\text{sig}<0,01$). It seems that for students with a higher self-efficacy related to service-learning activities, civic action and problem solving skills tend to be more developed. Volunteering and participating in previous SL projects during highschool increases students SL self-ef-

ficacy ($R=0,15$, $\text{sig}<0,05$). Significant correlations have been found between civic attitudes and skills and both students' gender ($r_{\text{Perason}}=0,23$, $\text{sig}<0,01$) and previous volunteering and SL activity ($r_{\text{Pearson}}=0,19$, $\text{sig}<0,01$). A negative small correlation between students' religiosity and their diversity attitudes has been found ($r_{\text{Pearson}}=-.14$, $\text{sig}<0,01$) that could be a link to follow in future research.

It is clear that service-learning has multiple benefits for all the actors involved in these projects: students, professors, community members, universities etc. For students particularly, and in relations with our results, as previously shown, SL projects lead to increased civic attitudes and problem-solving skills (Batchelder and Root, 1994; Osborne, Hammerich, & Hensley, 1998, Astin and Sax, 1998, Cheng, 2018), and as Godfrey et al. (2005) highlighted, 'service-learning has the potential to instill within students a stronger sense of civic engagement and moral responsibility'. A better understanding of students' civic attitudes and skills combined with increased levels of self-efficacy in SL projects will give us a broader picture to explore.

KEY WORDS: civic attitudes and skills; self-efficacy; emerging adults; university;

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/CULIC-ET-AL_ABSTRACT_THEME2.pdf

ANALYSIS OF THE NARRATIVES OF STUDENTS' CHALLENGES AND OPPORTUNITIES IN E-SERVICE LEARNING

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THEME: Service Learning as a Contribution to Whole Person Education: Hands, Head and Heart.

The COVID-19 pandemic has modified the educational landscape in the Philippines where the shift from face-to-face instruction to online modality has taken place in all levels of education. In the light of this modality, service-learning activities as instructional components need to adapt to the new landscape. Hence, the use of e-service learning or online service learning is utilized in the specific course used in this study. This paper is a descriptive analysis of the lived experiences of the students with the primary objectives of (a) determining the challenges and opportunities experienced by UST Sociology students in their e-service learning engagements in the course Sociology of Education during the first term of academic year 2020-2021 and (b) how these e-service learning engagements actualized the Thomasian ideals of competence, commitment, and compassion amid this pandemic.

The e-service learning is the concluding component of the course Sociology of Education where students gain practical applications of the concepts through civic engagements. The students had to conduct the online service learning by providing free tutorial sessions among identified students from the basic education in various educational institutions. The activities were anchored on sociological perspectives and 21st century skills. Various digital platforms were utilized relevant to these instructional engagements including facebook, fb messenger, google meet and zoomlink.

This paper utilizes qualitative research in analyzing the narratives of challenges presented by online service-learning engagements as well as the opportunities afforded by the activities amid this time of COVID19 pandemic. It uses resilience theory with two aspects of analysis: exposure to adversity and evidence of adaptability. The lived experiences of the student participants in Sociology of Education in e-service learning and those of their respective learning partners are analyzed through interviews, document analysis and narrative analysis. Specifically clustered challenges identified in the study are in technology, social interaction, personal/emotional struggles of students and academic related issues both on the part of the students and their learning partners. On the other hand, these

adversities faced by the students engaged in e-service learning created opportunities for social and personal growth which inculcated in them civic consciousness where the Thomasian ideals of competence, commitment and compassion were concretized that facilitated actualizing transformative education as well. Course integrated service learning became an opportunity for whole person education. The Thomasian ideals of 3C¶s were correlated to the hand, head and heart development of the students. The study concludes that e-service learning despite of the challenges it presents amid pandemic contributes to providing platform for meaningful and transformative experiential learning and civic engagements among young students.

KEY WORDS: e-service learning; learning partner; Thomasian ideals ; 21st century skills.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/LLENAS%20ET%20AL_ABSTRACT_THEME2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/ppt/LLENAS.pdf

EDUCATING FOR THE SDGS: ANALYSING STUDENTS' REFLECTIONS ON A SERVICE-LEARNING EXPERIENCE IN HIGHER EDUCATION

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THEME: Integral Education

ABSTRACT: This paper refers to a Service-Learning (SL) experience entitled “Educating for Sustainable Development Goals (SDGs)”, developed in the Porto campus of Universidade Católica Portuguesa, during the second semester of the academic year 2020-2021, through the volunteer group Católica Solidarity (CASO) in collaboration with the Faculty of Education and Psychology and the Católica Porto Business School. In a pandemic context and with Católica Porto working on the theme of Sustainability, the experience was created with the involvement of a group of 15 university students (from now on referred as participant students). The main aim of the SL project was raising awareness about the SDGs among young people. Besides the development of soft skills, the learning objectives also focused on training socially responsible citizens who can take the SDGs into their future professions, hopefully contributing to the construction of a better and more sustainable world. The participant students, from different courses and academic years, have joined the experience on a voluntary basis. In the first instance they received training in SDGs and also in pedagogy to prepare the service that consisted in planning, implementing and evaluating training sessions for upper secondary pupils (N=225) and fellow university students (N=70) from their own university and from partner international universities (one in Brazil, and another in Angola). Participating students have dedicated about 50 hours to the SL experience. “Educating for the SDGs” got students to share knowledge and know-how with national and international peers, constructing the experience from young people to young people, in an interdisciplinary and international basis. The present paper aims to present the perceived effects of this SL experience in the participating students. For that we use the results of qualitative analysis of the intermediate and final reflections that students made along the SL experience. Qualitative analysis was made with NVivo® software. Codes used in this paper refer to student’s perceived impact of the SL experience on themselves and on their future life. The participant students (N = 15), 13 females and 2 males, with ages between 19 and 21 years old, being 12 of them working stu-

dents, were attending different HE programmes of graduation (N=12) and master degree (N = 3), like Bioengineering; Economics; Management; Law; Microbiology; and Psychology. Preliminary results indicate that students highly valued the experience. The written reflections point out some effects of the SL project throughout its duration, and forecast how students perceive its influence for the future. Students mention their personal transformation, inspiring changes of attitudes, behaviours, and mindset, raising their own as well as the community's social conscience. They were also impacted by the active participation of the community in discussing the SDGs and by the different perspectives and contexts/circumstances that arose. Students refer the impact of SL in achieving or reinforcing their soft skills and professional skills. Students also mention that the participation in the SL project motivated them to intervene socially, implementing social projects. The implications of these findings are discussed, namely with respect to critical aspects to consider in the design of SL experiences in higher education.

KEY WORDS: Sustainable developmental goals; service-learning; higher education; interdisciplinarity; reflection.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/THEMUDO-ET-AL_ABSTRACT_SECCION2.pdf

LA CHORALE DES ÉTUDIANTS DE L'UCAC : LIEU D'EXPÉRIENCE DE L'APPRENTISSAGE-SERVICE

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THÈME : L'apprentissage-service comme contribution à l'éducation complète: les mains, la tête et le coeur.

La promotion du chant choral dans notre Université est une des grandes priorités pour l'équipe rectorale en place depuis des années, et plus particulièrement au cours de cette année pendant laquelle l'UCAC fête ses 30 années d'existence et de fonctionnement.

Cette promotion qui est docile à la méthode du Voir-Juger-Agir poursuit les objectifs suivants: partager avec d'autres la joie du chant ; établir un dialogue permanent entre nos choristes et la société dans laquelle nous vivons ; encourager et distinguer la qualité du chant ; présenter différentes possibilités d'interprétation des °uvres et de la société ; démontrer qu'un chant peut contribuer à la transformation de la société selon que son message soit pertinent et saisissant, inspiré des réalités vécues en société ; faire connaître à un large public le chant choral comme vecteur de la transformation sociale à travers l'immersion sociale des étudiants choristes.

Grâce à la méthode paradigmatique du voir-juger-agir, les choristes s'y prennent de manière trimestrielle à l'aide d'un questionnaire et des grilles d'analyses spécialement conçues à cet effet : le voir pour le premier trimestre (octobre-novembre-décembre) ; le juger pour le second trimestre (janvier-février-mars) et l'agir au troisième trimestre (avril-mai-juin). Des évaluations pertinentes sont faites pour chaque étape, chaque année, en dialogue avec les effets des mutations sociales conséquentes.

Ce travail permet à l'étudiant de mieux comprendre et intelliger ce qu'il chante, d'assumer ce qu'il chante, et de se laisser transformer lui-même d'abord par ce qu'il exprime dans le chant, et partant d'être un « apôtre » de la transformation sociale par le chant choral. Il montre ainsi les enjeux, la pertinence et la définition des perspectives sociales et académiques de la vocation d'une chorale des étudiants au sein d'une Université Catholique, son impact transformateur au sein d'une société en constante mutation. Beaucoup d'étudiants adhèrent à cette dynamique et deviennent des ambassadeurs de l'évangile dans leurs différents milieux de vie.

En somme, l'évangélisation par le chant, qui est bâtie autour d'un thème fondé sur un ou des passages des Saintes Écritures se déroule sur tous les campus de l'UCAC basé au Cameroun, entre différents groupes-chorales composés de nos étudiant(e)s, de manière à intéresser tous nos étudiants et en faire autant d'apôtres de la transformation sociale par le chant. Il prend aussi la tournure compétitive pour aiguïser l'appétit des étudiants à s'investir et à œuvrer à l'avènement d'une société de plus en plus humaine et « conforme » à l'enseignement de l'Évangile.

MOTS CLÉS : Chant ; spiritualite ; transformation ; evangilisation.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/MAEMBLE_RESUME_THEME2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/ppt/MAEMBLE.pdf

THE CUCA' STUDENT CHOIR: SERVICE-LEARNING EXPERIENCE

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart.

The promotion of choir singing in our University is one of the main priorities for the rector's team in place for years, and more particularly during this year in which CUCA celebrates its 30 years of existence and operation.

This promotion, which is docile to the See-Judge-Act method, pursues the following objectives: to share with others the joy of singing; establish a permanent dialogue between our choristers and the society in which we live; encourage and distinguish the quality of singing; present different possibilities for interpreting works and society; demonstrate that a song can contribute to the transformation of society depending on whether its message is relevant and compelling, inspired by realities experienced in society; make choral singing a vehicle for social transformation known to a large audience through the social immersion of student choristers.

Thanks to the paradigmatic method of seeing-judging-acting, the choristers do it on a quarterly basis using a questionnaire and analysis grids specially designed for this purpose: see it for the first semester (October-November-December); judge it for the second semester (January-February-March) and act in the third semester (April-May-June). Relevant evaluations are made for each stage, each year, in dialogue with the effects of the consequent social changes.

This work allows the student to better understand and understand what he sings, to assume what he sings, and to let himself be transformed first by what he expresses in the song, and therefore to be an "apostle" of social transformation through choral singing. It thus shows the stakes, the relevance and the definition of the social and para-academic perspectives of the vocation of a student choir within a Catholic University, its transformative impact within a constantly changing society. Many students embrace this dynamic and become ambassadors of the gospel in their various settings.

In short, evangelization through song, which is built around a theme based on one or more passages from the Holy Scriptures, takes place on all CUCA' campuses based in

Cameroon, between different choral groups made up of our students. So as to interest our students and make them so many apostles of social transformation through song. It also takes a competitive turn to whet the appetite of students to invest in and work for a society that is increasingly human and “conformable” to the teaching of the gospel.

KEY WORDS: CHOIR; SPIRITUALITY; SERVICE; LEARNING.

EMPLOYABILITY IN A SERVICE-LEARNING PROGRAM

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THEME: Integral Education

Graduate unemployment is one of the greatest challenges facing higher education today. This challenges stakeholders in higher education to re-examine their programmes and instructional strategies. Many universities across East Africa produce graduates every year. However, employers in East Africa frequently express concerns that the universities are not doing enough to prepare graduates for the rapidly changing socio-economic landscapes in terms of employability skills, technical mastery, and basic work-related capabilities. This calls for a paradigm shift to innovative approaches to education which can help students develop their full potentials and be able to participate actively and responsibly in the labour market. Service-learning is one of the innovative and transformative approaches to education, which can narrow the mismatch between knowledge and skills at the universities and those required by industry. The purpose of this study was to explore the role of service-learning in enhancing graduate employability. The objectives of the study were: (1) To investigate the contribution of service-learning to graduate employability; (2) To suggest ways on how to implement service-learning at universities; and (3) To identify challenges facing the implementation of service-learning at universities. By means of qualitative methodology, using a case study of St. Augustine University of Tanzania's (SAUT) Service-Learning Program, the study investigated the experiences of those who participated in the programme. The study participants were twenty-five including twelve students, seven alumni, three members of the SAUT Service-Learning Team, and three leaders of organisations where students participate in service-learning activities. Participants were selected by purposive sampling based on the criteria of their professional role, expertise, and experience. Data were collected by means of focus group, interviews, observation, and a review of documents provided by the participants. Data analysis was based on thematic analysis by transcribing the data and coding the transcripts into categories and major themes. The analysis revealed that service-learning is an important approach that encourages students to participate actively in the learning process and in society. The major finding is that the service-learning program at SAUT enhances students' personal and cognitive development and contributes to the discovery and application of knowledge and skills while preparing the students for their future careers. The results also indicate that service-learning has a positive influence on graduate's employability because it can improve a graduate's capacity to obtain and/or create jobs as it challenges and shapes

students' career paths by bringing them in contact with real-life situation and with the people they would work with in future. This article suggests that service-learning can be integrated into the university curriculum as part of an academic course across many disciplines, as an instructional strategy, learning activity or an extracurricular activity. Finally, this article identifies time constraint, curriculum overload, inadequate institutional support, resistance, shortage of expertise, and financial constraint as some of the factors which can hinder effective implementation of service-learning.

KEY WORDS: Career, soft skill, community service, university.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/PACHO_ABSTRACT_THEME2.pdf

(ONLINE INTERNATIONAL) SERVICE-LEARNING – HET GEVAL VAN EEN INSTELLINGSBREED KEUZEVAK “GLOBAL SUSTAINABILITY AND ENGAGEMENT”

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THEMA: Service-learning: ervaringen and institutionaliseringsprocessen.

ABSTRACT: Service-learning kan een uitdaging zijn voor studenten, zeker in tijden van pandemie. Maar in dit tijdperk van diepgaande maatschappelijke en sociale veranderingen, waarin de complexiteit van de wereld exponentieel toeneemt, biedt service-learning ankers voor studenten om politieke, economische en sociaal-culturele ontwikkelingen in een mondiale context te analyseren en te begrijpen. Het opleidingsonderdeel Global sustainability and engagement is een instellingsbreed keuzevak voor alle studenten van VIVES Hogeschool van 5 ECTS. Studenten die dit opleidingsonderdeel volgen, verwerven bewustzijn en inzichten op het gebied van mondiale vraagstukken en wereldburgerschap. Studenten kunnen dit opleidingsonderdeel zowel in het eerste als in het tweede semester volgen. Het opleidingsonderdeel staat ook open voor internationale studenten, deze internationale studenten konden dit opleidingsonderdeel – vanwege COVID – alleen volgen in 100% afstandsonderwijs. Gedurende het studiejaar 2020-21 volgden 17 studenten uit de Filipijnen dit opleidingsonderdeel en 48 studenten van VIVES. De focus van dit opleidingsonderdeel ligt op 21ste-eeuwse competenties (duurzaamheid, internationale en interculturele competenties, creativiteit, innovatie, omgaan met diversiteit,...) met de VN Sustainable Development Goals als referentiekader. De inhoud wordt aangebracht via gastcolleges door experts uit het veld (thema's: klimaatverandering, armoede en ongelijkheid, migratie,...). Studenten kunnen kiezen tussen twee trajecten. Ze kiezen ofwel voor het theoretische traject (dit is geen service learning) waarbij ze alle gastcolleges volgen en afsluiten met een onderzoekspaper; ofwel kiezen ze voor een engagementstraject, waarbij ze een deel van de colleges volgen en ondertussen samenwerken in groepjes van 3 tot 5 studenten om een dienst of product – gekoppeld aan de SDG's – te ontwikkelen voor een organisatie/populatie naar keuze. In dit geval wordt van hen verwacht dat ze de juiste stakeholders identificeren die hen kunnen inspireren (en helpen) tijdens het ontwikkelingsproces. Reflectie in deze cursus bestaat uit twee componenten. Tijdens het semester door tussentijdse opvolgbijeenkomsten met een VIVES-docent, en aan het einde van het semester presenteren studenten hun werk (dienst of product) aan de klas en krijgen er feedback op. In 2020-21 ontwikkelden drie studentengroepen webinars over verschillende onderwerpen (intro over de SDG's; milieueducatie, verantwoord consume-

ren), twee groepen werkten rond voedsel (good food for good students, instagram: lazystudentfoodie), en één groep ontwikkelde een lespakket in het Engels over LGBTQ+ gericht op middelbare scholieren. Ervaringen en reflecties 2020-21: Studenten moeten het initiatief nemen, maar hebben begeleiding nodig bij het identificeren en contacteren van partners. Service-learning in 100% afstandsonderwijs kan werken – de twee groepen in de Filippijnen konden lokale influencers betrekken bij hun webinars en trokken elk meer dan 150 aanwezigen tijdens hun webinars – maar kan ook een uitdaging zijn voor de docent/coach; zeker als die internationale studenten in een andere tijdszone wonen.

KEY WORDS: SDGs; afstandsonderwijs; e-service learning; internationalisering home.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/PYNOO_-ET-AL_ABSTRACT_SECCION-3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/ppt/PYNOO.pdf

(ONLINE INTERNATIONAL) SERVICE-LEARNING – THE CASE OF AN INSTITUTION WIDE ELECTIVE COURSE “GLOBAL SUSTAINABILITY AND ENGAGEMENT”.

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT: Service-learning can be challenging for students, definitely in times of pandemic. Yet in this era of profound societal and social changes, in which the complexity of the world increases exponentially, service-learning provides anchors for students to analyze and understand political, economic and sociocultural developments in a global context. The course Global sustainability and engagement is an elective institution-wide course open for all students of VIVES University of Applied Sciences of 5 ECTS. Students who follow this course gain awareness and insights into the field of global issues and world citizenship. Students can follow this course either in the first or the second semester. The course is also open for international students, these students could follow the course – due to COVID – only in 100% distance education. During the academic year 2020-21, 17 students from the Philippines followed this course, and 48 students of VIVES.

The focus of this course is on 21st century competences (sustainability, international and intercultural competences, creativity, innovation, dealing with diversity,...) with the UN Sustainable Development Goals as framework of reference. The content is provided through guest-lectures given by experts from the field (topics: climate change, poverty and inequality, migration,...). Students can choose between two tracks. They either opt for the theoretical track (which is not service learning) in which they follow all guest-lectures and conclude with a research paper; or they opt for an engagement track, in which case they follow part of the lectures and meanwhile collaborate in groups of 3 to 5 students to develop a service or product – linked to the SDGs – for an organization / population of their choice. In this case they are expected to identify the right stakeholders that can inspire (and help) them during the development process. Reflection in this course consists of two components. During the semester by intermediate follow-up meetings with VIVES lecturers, and at the end of the semester students present their work (service or product) to the class and get feedback on it. In 2020-21, three student groups developed webinars on different topics (intro on the SDGs; environmental education, responsible consumerism), two groups worked on food (good food for good students, instagram: lazy student foodie), and one group also developed a lesson package in English on LGBTQ+ aimed at

secondary school students. 2020-21 experiences and reflections: Students should take the initiative yet they need guidance in identifying and contacting partners. Service-learning in 100% distance education can work – the two groups in the Philippines were able to engage local influencers in their webinars and attracted each over 150 attendants during the webinar – but can also be challenging for the lecturer/coach if students are from a different timezone.

KEY WORDS: SDGs; distance education; e-service learning; internationalization at home.

REFLECTION ANALYSIS OF SANATA DHARMA UNIVERSITY STUDENTS IN SERVICE-LEARNING PROGRAM

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THEME: Service-learning as a contribution to whole person education: hands, head, and heart

ABSTRACT: The Association of Jesuit Colleges and Universities in Asia-Pacific (AJCU-AP) has Service-Learning Program that initiated since 2008. This program held annually to provide students in Jesuit universities to serve and apply the values of Ignatian pedagogy in everyday life (GEAR, 2017). The Ignatian pedagogy provides a way of learning that focuses on achieving competence, conscience and compassion. The Service-Learning Program gives opportunity to share concern and commitment to continuously improve the quality of learning process on promoting students' conscience and compassion on societal problems (Priyatma, 2016). The program is in a way an action research for the students, they learn by doing something in the society, together with the community they identify a problem, do something to resolve it and study how successful their efforts are (Ena, 2016). The eight Jesuit Universities host the program alternately each year, they are Sophia University (Japan), Sogang University (South Korea), Ateneo de Manila (Philippines), Ateneo de Cagayan (Philippines), Ateneo de Naga (Philippines), Ateneo de Zamboanga (Philippines), Ateneo de Davao (Philippines), and Sanata Dharma University (Indonesia). Each university provides a theme which addresses their social concern and concrete situation of their country, such as urban life, poverty, health, and environment. During the Service-Learning Program, the participant follows a series of activities, which are Pre-Service-Learning Program, Opening Ceremony, Program Orientation, Immersion, Closing Ceremony, Reflections, and Post Service-Learning Program (Sanjaya & Ena, 2020). For Sanata Dharma University in particular, Sanata Dharma University students who participate in the program are required to publish their reflection after joining this program. The reflections are published in a magazine called GEAR, which stands for Grow in Experience, Action and Reflection. The purpose of this study is to analyze the reflections written by Sanata Dharma University students who participate in AJCU-AP Service-Learning Program. The reflections have been published in five editions of GEAR magazine from 2015 to 2019. There is total 38 students' reflections. The research follows the guidance by Graham Gibbs reflective cycle. This cycle gives structure to learning from experiences and offers a framework for examining experiences. It covers six stages: description, feelings and thoughts, evaluation, analysis, and conclusion about of the experience (Gibbs, 1988).

Through the study of in-depth reflection analysis, it can be found that students can learn through experience during the Service-Learning Program and make tangible action for their society. This relates to Ignatian Pedagogy which prioritizes students for not only having competency but also conscience and compassion.

KEY WORDS: Service-learning; experience; reflection; Ignatian Pedagogy.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/SIANIPAR_ET-AL_ABSTRACT_SECCION2.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/ppt/SIANIPAR_PPT.pdf

A STUDY ON THE EXPERIENCE OF STUDENT VOLUNTEERS IN SWASTYAYAN PROGRAMME

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THEME: Service Learning as a contribution to whole person education: hands, head, and heart.

ABSTRACT: Service learning is considered as a method by which students learn and develop social and professional competencies through active participation in community programmes that are connected to your academic curriculum and provide you with reflective opportunities (Furco, 2011) and Swastyayan – a literacy programme at Assam Don Bosco University provides the opportunity for students to reflect, and integrate their experiences with their academics. Swastyayan, meaning a fight to eradicate the ills of our society is a student-led programme which was initiated by 4 students of Social Work Department in the year 2013. It all started with a simple survey through home visits in the villages surrounding the University under Azara Goan Panchayat. They identified a need to extend support and motivate the community children which gave birth to Swastyayan that provided free tutorials to high school students in subjects like Mathematics, Science, Social Sciences and English. Apart from academic inputs, there were a series of sessions on goal setting, life-skill development, spoken english tutorials, recreation, games and sports that were intended to enthuse and enhance their overall personality and self-esteem. Various competitions on singing, dancing, drawing, etc. were conducted to identify the students' talents so that their skills could be further honed in the coming days. Till date it has catered to the educational needs of 926 high school students at an average of 100 children per year, and had successfully mobilised 693 student/faculty volunteers from various departments of the university to tutor these children, and conduct Community Self-Help Week as part of fund raising campaign for the programme. The objective of this study is to assess the experience of student volunteers engaged in Swastyayan Programme and its contribution to the whole education. This study is qualitative in nature and 20 samples were selected randomly from the student volunteers who volunteered under Swastyayan over the years. The data was collected by a set of questionnaire which was then analysed thematically under the category of head, heart and hands. The top three personal qualities that the volunteers developed and continued to use them whether at their work place or university are communication skills, patience and leadership skills. Swastyayan gave them the opportunity to connect with the academic curricula, as one volunteer says, "I was able to understand human development, and the importance that the environment and the

society has on the child". Their positive experiences were evident by their statement to motivate others to join Swastyayan as one volunteer said "This is a good experience to explore your hidden qualities, as well you get an experience to teach". Also, analysis on a 5 point scale was used for the study, which showed 74% of the respondents' rate the experience of Swastyayan as very good, and 26% of them rate it as good. The student volunteers had a positive experience and were able to identify concerns of the community and take action to contribute to its solution without disturbing their academic performance but enhancing their understanding about the curricula and connecting it with the community needs. The outstanding element of this programme has been that the student volunteers developed a deep sense of involvement and immersion to the cause of reaching out to the neighbourhood children which slowly extended to the other departments and the student community of the university.

KEY WORDS: Swastyayan, student volunteers, service-learning experiences.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/WAHLANG_-ET-AL_ABSTRACT_SECCION-2.pdf

3. Aprendizaje-servicio: experiencias y procesos de institucionalización

3. Service-learning: experiences and institutionalization processes

3. Apprentissage-service: expériences et processus d'institutionnalisation

EL PROCESO DE INSTITUCIONALIZACIÓN DEL APS EN LA PUCE

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SECCIÓN: Aprendizaje-servicio solidario: experiencias y procesos de institucionalización.

RESUMEN: La implementación de la política institucional sobre el ApS en la PUCE está formulada como un itinerario cuyo objetivo arranca con la conformación de un grupo de investigación en ApS en la PUCE como espacio para una línea base de la aplicación de la metodología en el contexto de la universidad. De otro lado, la inclusión de la PUCE en los espacios REDIBAS y UNISERVITATE al tiempo de incorporar la metodología en el marco del requisito de Servicio Comunitario previo al grado, con lo cual existe una coyuntura adecuada para alcanzar la meta de la institucionalización revierte un elemento favorable.

Sin embargo, de estos elementos, consideramos importante el señalar las potencialidades de una política institucional que es consecuente con el Proyecto Académico de la PUCE en razón de su mirada al proceso formativo y su plena correspondencia con las posturas y pronunciamientos de la PUCE en razón de la educación que se quiere brindar y sostener, en el marco de una universidad católica, pontificia y confiada a la Compañía de Jesús.

El presente trabajo se inscribe en el marco de la generación de una política de institucionalización de la ApS en la PUCE. Se propone como objetivo general describir el trayecto de la institucionalización y sus principales logros y pendientes. Para ello un objetivo será recoger lo actuado por el GI de investigación ApS de la PUCE en el marco de la institucionalización; y, por otra parte, el trayecto de participación en espacios de redes de apoyo, concretamente el espacio UNISERVITATE. Además de los impactos de las iniciativas del I Simposio sobre ApS en la PUCE (noviembre de 2020) y de los espacios de formación a formadores que, desde UNISERVITATE, promueven el fortalecimiento y la institucionalización del ApS en la Universidad.

La metodología desarrollada será de carácter descriptivo desde los testimonios de quienes conforman el SC, desde la perspectiva de entrevistas semiestructuradas para indagar la comprensión e implementación de este producto.

A nivel de resultados, discusión y conclusiones veremos que la implementación de la política pasa por crear las condiciones de posibilidad correspondientes de tal suerte que el ApS

tiene cabida y cuenta en el quehacer cotidiano de formación de la PUCE dado que constituye un eje importante en la centralidad del estudiante y su proceso formativo basado en metodologías activas. En una universidad que por ser católica busca incidir en el mundo entero; por ser pontificia al inscribirse en el magisterio del Papa, concretamente de las encíclicas Laudato s' y Fratelli Tutti, y por ser jesuita al ser un proyecto de transformación social correspondiente de la missio Dei que corresponde a las Preferencias Apostólicas Universales de los jesuitas y la misión de justicia y reconciliación que las fundamenta.

PALABRAS CLAVE: Aprendizaje-Servicio; universidad; Educación Superior; metodologías activas.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/ANDRADE%20ZAPATA%20ET%20AL_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/ppt/ANDRADE%20ZAPATA.pdf

THE INSTITUTIONALIZATION PROCESS OF PHC IN LA PUCE

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SECTION: Learning-solidarity service: experiences and institutionalization processes.

ABSTRACT: The implementation of the institutional policy on SL in the PUCE is planned as an itinerary whose objective starts with the formation of a research group on SL in the PUCE as a space for a baseline of the application of the methodology in the context of the University. On the other hand, the inclusion of the PUCE in the REDIBAS and UNISERVITATE spaces at the time of incorporating the methodology within the framework of the Community Service requirement prior to the degree, with which there is an adequate conjuncture to achieve the goal of institutionalization reverses a favorable element.

However, of these elements, we consider it important to point out the potentialities of an institutional policy that is consistent with the Academic Project of the PUCE. This point of view of the training process has full correspondence with the positions and pronouncements of the PUCE because of the education that one wants to provide and sustain, within the framework of a Catholic, pontifical university entrusted to the Society of Jesus.

The present work is part of the generation of a policy of institutionalization of the SL in the PUCE. The general objective is to describe the path of institutionalization and its main achievements and pending. To this end, an objective will be to collect what has been done by the PUCE SL Research Group within the framework of institutionalization; and, on the other hand, the path of participation in support network spaces, specifically the UNISERVITATE space. In addition to the impacts of the initiatives of the I Symposium on SL at PUCE (November 2020) and the training spaces for trainers that, from UNISERVITATE, promote the strengthening and institutionalization of SL at the University.

The methodology developed will be descriptive in nature from the testimonies of those who make up the SC from the perspective of semi-structured interviews to investigate the understanding and implementation of this product.

At the level of results, discussion and conclusions, we will see that the implementation of the policy involves creating the corresponding conditions of possibility in such a way that the ApS has a place and contributes to the daily work of training the PUCE because

it constitutes an important axis in the centrality of the student and their training process based on active methodologies.

In addition, SL reinforces the context of being a Catholic university that seeks to influence the entire world; for being pontifical by registering in the magisterium of the Pope, specifically of the encyclicals *Laudato si'* and *Fratelli Tutti* and for be entrusted to Society of Jesus, *University is a project of social transformation corresponding to the missio Dei corresponds to the Universal Apostolic Preferences of the Jesuits and the mission of justice and reconciliation that bases them.*

KEY WORDS: Service-Learning; University; Higher education; active methodologies.

SISTEMATIZACIÓN DE PROCESOS PARA EL IMPULSO DEL APRENDIZAJE EN EL SERVICIO: CASO DE LA UNIVERSIDAD DE MONTERREY

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SECCIÓN: Aprendizaje-servicio: experiencias y procesos de institucionalización.

RESUMEN: Desde el 2012, la Universidad de Monterrey (UEM) ha impulsado la metodología de Aprendizaje en el Servicio (AySS) iniciando con las materias extra-académicas. A partir del 2016, se institucionalizó esta metodología como una de las iniciativas clave de la propuesta para “Mejorar el aprendizaje a través del compromiso del estudiante”, a través de dos materias curriculares por programa académico. A la fecha se han capacitado a más de 100 docentes y, en promedio, por semestre 1500 estudiantes cursan materias impartidas bajo esta metodología, apoyando alrededor de 40 comunidades. Durante estos años, se ha buscado sistematizar los procesos, con el fin de asegurar el aprendizaje académico de los estudiantes, así como el servicio brindado a través del desarrollo de comunidades mediante proyectos sociales. Sin embargo, no ha sido un camino fácil debido a resistencias al cambio por parte de docentes y estudiantes. Para ello, en la UDEM, se creó un comité de AySS encargado de estandarizar algunos procesos e impulsar la calidad al aplicar la metodología. En este proceso de sistematización se definieron cuatro etapas. En la primera etapa, se tiene una reunión con el docente que va a aplicar AySS para conocer en qué consiste la materia y cuáles son los proyectos que pudiera ofrecer. A partir de esa información se vincula con una necesidad expresada por la comunidad. La segunda etapa, se lleva a cabo la definición de acuerdos donde los tres actores involucrados (el docente, los estudiantes y la comunidad) los formalizan en un documento. En la tercera etapa, se da seguimiento al desarrollo de los proyectos que cumplan con la metodología. La última etapa consiste en la entrega del proyecto a la comunidad en una reunión de cierre y de la evaluación del proyecto, por parte de los tres actores involucrados, con el fin de asegurar el impacto social, la mejora continua de los proyectos y el aprendizaje y compromiso de los estudiantes. El objetivo de esta ponencia es presentar la experiencia que se ha realizado en la UDEM, a partir de los aprendizajes adquiridos, para llevar a cabo la institucionalización de la metodología de AySS a través de la sistematización de los procesos y los retos que se tienen a futuro. Algunos frutos de este trabajo han sido el lograr estandarizar los procesos, un mayor compromiso en los estudiantes, proyectos de mayor impacto social y tener información valiosa para el aseguramiento de la calidad académica.

PALABRAS CLAVE: Sistematización, Procesos, Aprendizaje en el Servicio, Institucionalización, Evaluación.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/BENITO-FRAILE_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/ppt/BENITO-FRAILE.pdf

SYSTEMATIZATION OF PROCESSES FOR BOOSTING IN SERVICE LEARNING: THE CASE OF THE UNIVERSITY OF MONTERREY

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THEME: Learning-service: experiences and processes of institutionalization

ABSTRACT: Since 2012, the Universidad de Monterrey (UEM) has promoted the Service Learning methodology (SL) in extra-academic subjects. As of 2016, this methodology was institutionalized, as one of the initiatives of the proposal to 'Improve learning through student engagement', through two curricular subjects per academic program. At the moment, more than 100 teachers have been trained. And, on average, 1,500 students per semester take subjects taught under this methodology, supporting over 40 communities. In these years, the University has searched how to systematize the processes. It pretends to ensure the academic learning of the students. And as well as the service provided through the development of communities with social projects. However, it has not been an easy road due to resistance to change of teachers and students. With this purpose, UDEM created an SL committee in charge of standardizing some processes and promoting quality when applying the methodology. Four stages have been defined in this systematization. In the first stage, there is a meeting with the teacher who is going to apply to SL to find out what the subject consists of and what projects it could offer. Based on this information, it is linked to a need expressed by the community. The second stage, the definition of agreements, is carried out where the three actors involved (the teacher, the students, and the community) formalize them in a document. In the third stage, the development of projects that comply with the methodology is monitored. The last stage consists of the delivery of the project to the community in a closing meeting and the evaluation of the project, by the three actors involved, to ensure social impact, continuous improvement of the projects, and learning and student engagement. The objective of this presentation is to explain the experience that has been carried out at the UDEM, based on the lessons learned, to achieve the institutionalization of the SL methodology through the systematization of the processes and the future challenges. Some results of this work have been to standardize the processes, a greater commitment in the student's projects with greater social impact, and have valuable information for the assurance of academic quality.

KEYWORDS: Systematization, Process, Service Learning, Institutionalization, Evaluation.

APRENDIZAJE SERVICIO EN LA PONTIFICIA UNIVERSIDAD JAVERIANA UNA EXPERIENCIA DE INSTITUCIONALIZACIÓN EN CURSO

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SECCIÓN: Aprendizaje servicio: experiencias y procesos de institucionalización.

Esta sistematización de experiencias está referida a la forma en que la Pontificia Universidad Javeriana de Bogotá viene desarrollando la institucionalización del aprendizaje-servicio. Como punto de partida, a nivel de la filosofía institucional, en la misión y el proyecto educativo de la Universidad, se declara la construcción de una sociedad más justa, sostenible, incluyente y respetuosa de la dignidad humana a través de la formación integral y la producción de conocimiento pertinente. Adicionalmente, la Universidad fue seleccionada para liderar el eje de Ecología Integral y Tecnología Ética del Pacto Educativo Global por la Congregación para la Educación Católica, lo que hace que experiencias pedagógicas y curriculares como el aprendizaje-servicio se conviertan en una estrategia muy efectiva para aportar a alcanzar los objetivos de esta iniciativa del papa Francisco. Aunque a lo largo de la historia de la Universidad han existido diferentes experiencias educativas cercanas al aprendizaje-servicio, este no se ha institucionalizado formalmente. En el año 2019 se empezó a considerar esta posibilidad y posteriormente, en el 2020, el Rector suscribió el acuerdo de colaboración interinstitucional con *Uniservitate* y le encargó el liderazgo y gestión del proyecto a la Oficina para el Fomento de la Responsabilidad Social Universitaria.

Este estudio tiene por objetivo sistematizar la experiencia adelantada hasta el momento para recoger los aprendizajes y las buenas prácticas desde las voces de quienes han participado y así construir una ruta de institucionalización del aprendizaje-servicio acorde con el contexto propio y natural de la Javeriana.

Como metodología se hace un acercamiento de tipo cualitativo en el que participan las directivas, los profesores que ya están adelantando procesos pedagógicos de aprendizaje-servicio, administrativos de la Oficina de Responsabilidad Social Universitaria y líderes de proyectos sociales vinculados a esta estrategia en la Universidad. A través de entrevistas no estructuradas y semiestructuradas, grupos focales, análisis documental y la técnica propia de la sistematización, se recogió la información con relación a los sentidos y prácticas asociados al proceso de institucionalización.

Como resultados se tienen las narraciones de los docentes protagonistas de los procesos de aprendizaje-servicio, las perspectivas de los directivos y los administrativos, así como la información clave de los líderes de proyectos sociales. Ello permitió hacer una triangulación para extraer las necesidades, potencialidades, prevenciones y retos que implica institucionalizar el aprendizaje-servicio en la Universidad.

Teniendo presente dos casos paradigmáticos seleccionados, el de la Pontificia Universidad Católica de Chile y el de la Pontificia Universidad Javeriana de Cali, se plantean diferentes posibilidades para establecer una ruta de institucionalización. Por una parte, haciéndolo facultad por facultad, y por otra, establecerlo en todos los programas por medio de una signatura obligatoria. Los autores insisten en la necesidad de que las experiencias de aprendizaje-servicio tengan un respaldo institucional claro y normatizado, el cual se integre en el ámbito propio de la academia.

Entre sus conclusiones, este estudio recoge las mejores oportunidades que tiene la Universidad para hacer la institucionalización contrastándolas con aquello que los casos y la literatura proponen como ruta y la información recogida y analizada.

PALABRAS CLAVE: Aprendizaje-servicio, institucionalización, comunidad de práctica, sistematización de experiencias, Pacto Educativo Global.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/GARCIA-ET-AL_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/ppt/GARCIA.pdf

SERVICE LEARNING AT THE PONTIFICIA UNIVERSIDAD JAVERIANA AN ONGOING INSTITUTIONALIZATION EXPERIENCE

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SECTION: Service learning: experiences and institutionalization processes.

This systematization of experiences refers to the way in which the Pontificia Universidad Javeriana (Bogotá) has been developing the institutionalization of service learning. As a starting point, at the level of institutional philosophy, mission and educational project of the University, the construction of a more just, sustainable, inclusive, and respectful society of human dignity through comprehensive education and the production of relevant knowledge. Additionally, the Congregation for Catholic Education selected the university to lead the Integral Ecology and Ethical Technology of the Global Compact on Education, which makes pedagogical and curricular experiences such as service-learning become a very effective strategy to contribute to achieving the objectives of this initiative of Pope Francis. Although throughout the history of the University there have been different educational experiences close to service-learning, regardless of the fact that it has not been formally institutionalized. In 2019, this possibility began to be considered and later, in 2020, the Rector signed the inter-institutional collaboration agreement with UNISERVITATE and entrusted the leadership and management of the project to the Office of embracement towards social responsibility.

The objective of this study is to systematize the experience advanced to collect the learning and good practices from the voices of those who have participated and thus build an institutionalization route for service-learning in accordance with the Javeriana's own natural context.

As methodology, qualitative approach was made with the participation of directors and professors, administrative staff of the Office of embracement towards social responsibility and social projects leaders who are already carrying out service-learning pedagogical processes, linked to this strategy at the University. Through unstructured and semi-structured interviews, focus groups, documentary analysis and the systematization technique itself, the information was collected in relation to the meanings and practices associated with the institutionalization process.

As a result, we have the narratives of the teachers involved in the service-learning processes, the perspectives of the directors and administrators, as well as key information

from the leaders of social projects. This allowed for a triangulation to extract the needs, potentialities, preventions, and challenges that the in institutionalizing service-learning at the University involve.

Considering two selected paradigmatic cases in mind, one from the Pontificia Universidad Católica (Chile) and the other one from the Pontificia Universidad Javeriana (Cali), different possibilities for establishing an institutionalization route are proposed. On the one side, doing it faculty by faculty, and on the other side, establishing it in all programs by means of a mandatory course. The authors insist on the need for service-learning experiences to have a clear and standardized institutional background, which is integrated into the own field of the academia.

Among their conclusions, this study collects the best opportunities that the University has for institutionalization, contrasting them with what the cases and the literature propose as a route and the collected and analyzed information.

KEYWORDS: Service-learning, institutionalization, community of practice, systematization of experiences, Global Compact on Education.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/GARCIA-ET-AL_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/ppt/GARCIA.pdf

REVISIÓN DE LA PROYECCIÓN SOCIAL INSTITUCIONAL A PARTIR DEL IMPACTO FORMATIVO EN GRADUADOS

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SECCIÓN: Aprendizaje-servicio: experiencias y procesos de institucionalización.

RESUMEN: Desde una noción de calidad educativa concebida como aquella que asegura la adquisición de conocimientos significativos y el desarrollo de capacidades ciudadanas comprometidas con la transformación de la realidad, las universidades confiadas a la Compañía de Jesús en América Latina han ido generando en las últimas décadas, iniciativas que apuntan a la formación de los estudiantes para el compromiso y la solidaridad.

Desde una mirada centrada en la formación integral, definida a partir de la adhesión al paradigma ignaciano, queda manifiesto que la transformación social es consecuencia de la acción de numerosos actores entre los cuales poseen un lugar relevante los graduados universitarios. La tarea de formar profesionales sensibles a la realidad y lúcidos para transformar los modelos de desarrollo trasciende lo meramente disciplinar y la formación técnica. Implica instrumentar de manera cuidadosa una política de formación que posibilite desarrollar la sensibilidad hacia el entorno, especialmente dirigida hacia los sectores más desfavorecidos, para que los graduados sean en su esencia conscientes, competentes, comprometidos y compasivos.

Bajo la institucionalización del paradigma de la Responsabilidad Social Universitaria (RSU), han estimulado la promoción de experiencias vivenciales de acercamiento a la realidad social y de servicio a través de prácticas y participación en proyectos sociales, a fin de incentivar la capacidad de respuesta de los futuros profesionales frente a las problemáticas vigentes, comprometiéndose de manera creativa y constructiva desde un ejercicio ciudadano, democrático y de liderazgo ético en la construcción de una sociedad más justa.

A partir de estos antecedentes y de estudios doctorales cualitativos desarrollados en torno a la evaluación perceptual del impacto de la política de proyección social de la Universidad Católica de Córdoba (Argentina) en sus egresados, este trabajo tiene como objetivo principal determinar los factores emergentes vinculados a la cultura-espiritualidad institucional en una de sus unidades académicas (Facultad de Ciencias Químicas), que

inciden en la formación y el perfil de sus graduados, y de esta manera, inferir los cambios a introducir en la política de proyección social institucional.

La metodología empleada incluyó un enfoque analítico interpretativo, retrospectivo y transversal, desarrollado a través de un diseño metodológico cualitativo a través del análisis documental, entrevistas en profundidad con referentes institucionales y graduados de la Facultad, además un proceso de triangulación con referentes externos (empleadores y representantes de entidades deontológicas). El análisis de los datos se realizó a través de los aportes de la teoría fundamentada.

A la luz de los resultados de la investigación, fue posible determinar las revisiones valóricas, procedimentales e instrumentales que la política de proyección social de la universidad debiera encarar, a fin de cumplir en profundidad con la misión que le ha sido encomendada.

PALABRAS CLAVE: Aprendizaje-servicio; impacto formativo; perfil profesional; política de proyección social.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/GIRAUDO-ET-AL_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/ppt/GIRAUDO.pdf

REVIEW OF THE INSTITUTIONAL SOCIAL PROJECTION BASED ON THE FORMATIVE IMPACT ON GRADUATES

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SECTION: Service-learning: experiences and processes of institutionalization.

ABSTRACT: From a notion of educational quality conceived as that which ensures the acquisition of significant knowledge and the development of citizenship skills committed to the transformation of reality, the universities entrusted to the Society of Jesus in Latin America have been generating in recent decades, initiatives that aim at the formation of students for commitment and solidarity.

From a viewpoint centred on integral formation, defined on the basis of adherence to the Ignatian paradigm, it is clear that social transformation is a consequence of the actions of numerous actors, among which university graduates have a relevant place. The task of training professionals who are sensitive to reality and lucid to transform development models transcends the merely disciplinary and technical training. It implies carefully implementing a training policy that makes it possible to develop sensitivity towards the environment, especially directed towards the most disadvantaged sectors, so that graduates are in their essence conscious, competent, committed and compassionate.

Under the institutionalization of the paradigm of University Social Responsibility (USR), they have stimulated the promotion of experiential experiences of approach to social reality and service through practices and participation in social projects, in order to encourage the response capacity of future professionals to the current problems, committing themselves in a creative and constructive way from a citizen, democratic and ethical leadership exercise in the construction of a fairer society.

Based on this background and on qualitative doctoral studies developed around the perceptual evaluation of the impact of the social projection policy of the Catholic University of Córdoba (Argentina) on its graduates, the main objective of this work is to determine the emerging factors linked to the institutional culture-spirituality in one of its graduates, and in this way, to infer the changes to be introduced in the institutional social projection policy.

The methodology used included an interpretative, retrospective and transversal analytical approach, developed through a qualitative methodological design by means of documentary analysis, in-depth interviews with institutional referents and graduates of the School, as well as a triangulation process with external referents (employers and representatives of deontological entities). The data analysis was carried out through the contributions of grounded theory.

In the light of the results of the research, it was possible to determine the value, procedural and instrumental revisions that the university's social projection policy should face, in order to fulfill in depth the mission entrusted to it.

KEYWORDS: Service-learning; formative impact, professional profile; social projection policy.

INSTITUCIONALIZACIÓN DE LA RSU COMO PARTE DE LA FORMACION INTEGRAL CON APRENDIZAJE Y SERVICIO

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SECCIÓN: Aprendizaje y servicio: Experiencias y Procesos de Institucionalización.

RESUMEN: La Responsabilidad Social Universitaria (RSU) se torna de vital importancia en la formación de profesionales conscientes, competentes, compasivos y comprometidos; egresados que pueden incidir desde sus áreas de trabajo o entornos cercanos hacia sociedades más justas. En la búsqueda de este ideal la Universidad Rafael Landívar (URL) ha trabajado durante varios años en institucionalizar el modelo de RSU como parte del marco orientador de la formación integral en la URL, planteándose tres grandes retos en la Universidad: 1) Estructurar la Responsabilidad Social por etapas de aprendizaje en las mallas curriculares con base en Aprendizaje y Servicio (A+S) y Paradigma Pedagógico Ignaciano (PPI); este proceso inicia en el año 2000, a través de la propuesta de un grupo de estudiantes, quienes visualizaron la necesidad de realizar experiencias de servicio a la sociedad que fortalecieron su formación profesional y sus convicciones de servir a lo público en su paso por la universidad; luego de unos años de experiencias aisladas, la Universidad decide establecer un proceso orientador y una política institucional de RSU en el año 2003, ubicar una agenda común y facilitar puntos de convergencia entre las distintas disciplinas, estableciendo la formación por etapas, donde los estudiantes realizan proyectos con enfoque de servicio según sus capacidades y madurez académica, lo suficientemente flexible, para que en los aspectos operativos pueda adaptarse a las características y capacidades de cada facultad; 2) Implementar manuales de incorporación de la RSU en las diferentes facultades de la Universidad, para poder brindar sostenibilidad al proceso de institucionalización y acoplarse a las diferentes dinámicas disciplinares de cada facultad. A partir del año 2006, la RSU está preparada para este siguiente paso, la creación de políticas y manuales de implementación por facultad; estos manuales se rigen por la política institucional, sin embargo, se concentran en lo específico de cada disciplina, trabajando procesos de estructuración bajo tres criterios importantes: Conceptos disciplinares, demandas sociales y capacidad de respuesta de las facultades. Permitiendo identificar aquellos cursos generales y específicos con capacidad de responder a las demandas sociales, con la premisa de preferir aquellas experiencias que tengan a la persona (estudiantes y grupos vulnerables) como centro y que generen aprendizajes significativos, contextualizados, funcionales, reflexivos, críticos y propositivos, que muevan a la acción comprometida y consciente, en trabajo colaborativo para resolver problemas o implementar proyectos, que generen aprendizaje a través del servicio; 3) Formar al personal docente y administrativo en materia de Responsa-

bilidad Social, Aprendizaje y Servicio y el Paradigma Pedagógico Ignaciano. En la implementación de la RSU como parte de las funciones sustantivas de la universidad, el docente se convierte en un actor importante para el desarrollo de los proyectos, implementación de la política y el proceso de formación integral, en esta medida se ofrecen diferentes talleres en temas de RSU, A+S, PPI, así como la puesta en marcha de un diplomado institucional en materia de responsabilidad social. Dado que la formación landivariana incluye la proyección social, como un elemento constitutivo de la formación, esta vinculación con los más vulnerables de la sociedad no deberá dejarse como algo eventual o casual, sino que supone ser planificada y llevada a cabo como propósito expreso. Para ello, se establecen los criterios generales a partir de los cuales se ha de implementar la RSU, como eje transversal a los procesos académicos: Construcción de una agenda común y ubicación de escenarios de incidencia, incorporación de la RSU en la malla curricular, metodología A+S como el proceso de institucionalización de la Responsabilidad Social Universitaria en Landívar. Contribuyendo a la misión institucional que busca transformar a la persona y la sociedad hacia dimensiones más humanas, justas, inclusivas y libres.

PALABRAS CLAVE: Proyectos, estructuración, políticas, docentes.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/HERNANDEZ%20ET%20AL_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/ppt/HERNANDEZ.pdf

INSTITUTIONALIZATION OF RSU AS PART OF COMPREHENSIVE TRAINING WITH LEARNING AND SERVICE

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT: The Social Responsibility of Universities (USR) becomes of vital importance in the formation of conscious, competent, compassionate, and committed professionals; graduates who can influence from their work areas or close environments towards more just society. In the pursuit of this ideal, the Rafael Landívar University (URL) has worked for several years to institutionalize the USR model as part of the guiding framework for comprehensive training at the URL, posing three major challenges at the University: 1) Structuring Social Responsibility by learning stages in the curricular plans based on Learning and Service (L+S) and Ignatian Pedagogical Paradigm (IPP), this process began in 2000, through the proposal of a group of students, who visualized the need to carry out experiences of service to society that strengthened their professional training and their convictions to serve to the public sector in their time as students at the university, after a few years of isolated experiences the University decided to establish a guiding process and an institutional policy of USR in the year 2003, to locate a common agenda and facilitate points of convergence between the different disciplines, establishing stages for training, where students carry out projects with a service approach according to their capacities and academic maturity, flexible enough, so that in operational aspects can be adapted to the characteristics and capacities of each faculty; 2) Implement manuals for the incorporation of USR in the different faculties of the University, in order to provide sustainability to the institutionalization process and to be coupled to the different disciplinary dynamics of each faculty. In 2006 the USR is prepared for this next step, the creation of policies and implementation manuals by faculty; These manuals are governed by institutional policy; however, they focus on the specifics of each discipline, working on structuring processes under three important criteria: Disciplinary concepts, social demands, and responsiveness of the faculties. Allowing to identify those general and specific courses with the ability to respond to social demands, with the premise of preferring those experiences that have the person (students and vulnerable groups) as the center of it, and must generate meaningful, contextualized, functional, reflexive, critical and purposeful learning, that move to committed and conscious action, in collaborative work to solve problems or implement projects, that generate learning through service; 3) Train teaching and administrative staff in Social Responsibility, Learning and Service and the Ignatian Pedagogical Paradigm. In

the implementation of the USR as part of the substantive functions of the university, the teacher becomes an actor of high importance for project development, policy implementation and the integral training process, to grant this different, workshops are offered in themes as USR, L+S, IPP, as well as the launch of an institutional course in social responsibility. Given that Landivarian training includes social projection, as a constitutive element of training, this link with the most vulnerable in society should not be left as something of one time or casual, instead it involves being planned and carried out as a specific purpose. For this, the general criteria had been established from which the USR must be implemented, as a transversal axis to the academic processes: Construction of a common agenda and location of incidence scenarios, incorporation of USR into the curriculum plan, L+S methodology as the institutionalization process of University Social Responsibility in Landívar. Contributing to the institutional mission that seeks to transform the person and society towards more human, just, free, and inclusive dimensions.

KEY WORDS: Projects, structuring, policies, teachers.

EVOLUTION VERS LE SERVICE-LEARNING : DEFIS ET PRESPECTIVES

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THEME : Apprentissage-Service : expérience et processus d'institutionnalisation.

La transformation des pratiques pédagogiques de notre institution (comportant trois grandes écoles et bientôt une quatrième sur le plan sous régionale en Afrique Centrale), évolue depuis peu vers un équilibre entre les activités académiques et l'engagement social des étudiants, mais aussi de notre communauté universitaire. Au sein de notre institution sous régionale, l'expérience et le processus d'institutionnalisation de l'apprentissage-service sont particulièrement enrichissante, mais aussi plein de défis. Les approches pédagogiques relevant de la formation humaine intégrale —associant la foi, la science et le service à la communauté— ne sont parfois pas structurées ou implémentées de la même manière dans chacun de nos campus. Pour mettre en place et garantir la bonne pratique du Service- Learning, comment comprendre l'attitude de la communauté universitaire face à ce processus d'institutionnalisation ? Le présent article vise à partager notre expérience d'institutionnalisation du Service-Learning, vécue au sein d'une université regroupant six pays d'Afrique Centrale, dans un contexte sanitaire assez particulier. A partir d'une recherche qualitative basée sur des entretiens non directifs menés sur un échantillon représentatif (étudiants, enseignants, personnel administratif, alumni), ce travail nous a permis de cerner les attitudes d'acceptation ou de rejet de celles-ci dans le processus d'institutionnalisation du Service-Learning à l'Université Catholique d'Afrique Centrale. C'est un processus qui doit se situer à trois niveaux : l'implication des personnes, l'élaboration et ou le respect des normes et enfin l'organisation pédagogique. Ce tryptique a donc conduit à l'élaboration d'un plan d'action. Nous avons ainsi constaté un fort engagement féminin chez les étudiants. Le programme suscite un intérêt chez les enseignants clercs mais sans implication particulière pour la plupart. S'il est clair que c'est dans les relations interpersonnelles que résident le risque d'échec ou de succès du processus, la dimension culturelle n'en est pas les moindres. En tenant compte du contexte socio-culturel qui est le nôtre, où le magistère se mesure au niveau académique, notre jeune et dynamique équipe dédiée au programme a défini une stratégie de transition horizontale vers la spiritualité du Service-Learning. Dans un environnement de crise sanitaire qui a engendré une crise économique, où la corruption devient banalisée, le piège à éviter ici est de ne pas présenter le programme comme une source de financement pour des activités para-académiques au bénéfice de la communauté, mais comme outil pédagogique

au service de la formation intégrale. Notre travail aura alors pour ambition de se confronter à une difficulté essentiellement empirique, comme restitution d'une compréhension pratique fine, fruit de quelques mois d'immersion dans le programme Uniservitate, qu'il faudra être capable de capitaliser et de transmettre.

MOTS CLES : Valeurs ; processus ; résistances ; normes.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/MFONGA-ET-AL_ABSTRACT_THEME3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/ppt/MFONGA.pdf

EVOLUTION TOWARDS SERVICE-LEARNING: CHALLENGES AND PROSPECTS

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THEME: Learning-Service: experience and institutionalization processes.

The transformation of the educational practices of our sub-regional institution, has recently evolved towards a balance between academic activities and the social engagement of students, but also of the university community. Within our university, which includes three prestigious schools and soon a fourth in Central Africa, the experience and process of institutionalizing service-learning is particularly rewarding, but also full of challenges. Educational approaches to integral human formation—combining faith, science and service to the community—are sometimes not structured or implemented in the same way on each of our campuses. In order to implement and ensure the good practice of Service-Learning, how to understand the attitude of the university community towards this institutionalization process? This article aims to share our experience of institutionalizing Service-Learning in a sub-regional university bringing together six Central African countries, in a rather particular health context. From qualitative research based on non-directive interviews with a representative sample of the community (students, teachers, administrative staff, alumni), this work enabled us to identify attitudes of acceptance or rejection of these in the process of institutionalization of Service-Learning at Catholic University of Central Africa. This process must be situated at three levels: the involvement of individuals, the development and/or respect of standards, and the educational organization. This triptych has therefore led to the development of work plan. Thus, we have seen a strong female involvement among students. There is interest in the programme among clerical teachers, but most of them are not particularly involved. While it's clear that the risk of failure or success of the process lies in interpersonal relationships, the cultural dimension isn't the least. Taking into account our socio-cultural context, where magisterium is measured at the academic level, our young and dynamic programme team has defined a strategy of horizontal transition towards the spirituality of Service-Learning. In an environment of health crisis that has generated an economic crisis, where corruption is becoming commonplace, the trap to be avoided here is not to present the programme as a source of funding for para-academic activities for the benefit of the community, but as a pedagogical tool at the service of integral formation. The ambition of our work will therefore be to confront an essentially empirical difficulty, as a restitution of a fine practical understanding, the

result of a few months of immersion in the Uniservitate programme, which we must be able to capitalise on and pass on.

KEY WORDS: Values; processes; resistance; norms.

PLAN DE MONITOREO Y EVALUACIÓN DEL PROGRAMA: APRENDIZAJE-SERVICIO EN LA EDUCACIÓN SUPERIOR CATÓLICA

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¹ CLAYSS

SECCIÓN: Aprendizaje servicio solidario: experiencias y procesos de institucionalización.

RESÚMEN: El Programa Uniservitate busca generar un cambio sistémico en las Instituciones Católicas de Educación Superior (ICES) a través de la institucionalización del aprendizaje-servicio solidario (AYSS), como una herramienta para su misión de fortalecer una educación integral. A través de la investigación y la producción de conocimiento en torno a la dimensión espiritual del AYSS, las instituciones buscan colaborar en el diseño de modelos educativos afines a la identidad y misión de las Universidades Católicas considerando contextos multiculturales. El proceso de monitoreo y evaluación de Uniservitate, busca establecer las bases para asumir un trayecto de registro y análisis de acciones en pos de sistematizar, intercambiar y analizar; desde la colaboración, el respeto a la diversidad y la producción sistemática y colectiva. Nuestro objetivo es iniciar un camino conjunto, ligado a una herramienta que nos permita un proceso de monitoreo y evaluación, trazando una cartografía, para indagar sobre el logro de los productos, recopilando y analizando datos para comprender su desarrollo. Por ello, se ha diseñado una matriz mixta de monitoreo de actividades y cumplimiento de metas, con herramientas de evaluación de procesos y herramientas de registro que permitan dar cuenta de los valiosos “haceres y saberes”, que fue validada por todos los nodos de la red global. Aplicamos distintas dimensiones y subdimensiones que, partiendo de la Rúbrica de Furco¹, se complementan, con otros aspectos y enfoques integrales. Un conjunto de indicadores de proceso, de impacto y estructurales, nos permitirán “mirar lo local para pensar lo global”. 1ra. Dimensión: Filosofía y Misión del Aprendizaje-Servicio. 2da. Dimensión: Involucramiento y Apoyo de los docentes en el Aprendizaje-Servicio. 3ra. Dimensión Involucramiento y Apoyo de los Estudiantes en el Aprendizaje-Servicio. 4ta. Dimensión: Participación y Asociación de los Socios Comunitarios. 5ta. Dimensión: Apoyo Institucional al Aprendizaje-Servicio. 6ta. Dimensión: Perspectiva Espiritual del AySS. 7ma. Dimensión: Del Nivel Teórico. 8va. Dimensión: Nivel Institucional Global. La innovación radica en sumar la dimensión Espiritualidad como motivación y mística que inspira el compromiso de vida, en una perspectiva ecuménica, que impacta en la visión institucional. Estableciendo relaciones entre aprendizaje académico, servicio solidario y espiritualidad, desde un enfoque de Universidad “en salida a las periferias”, para participar en escenarios de transformación con “cabezas, manos y corazones”. En primera instancia se focaliza en el monitoreo ya que valora los progresos con respecto a las actividades que se definen en un plan de trabajo. Se trata de una actividad sistemática

y continua, que se realiza durante la implementación. Además permite hacer seguimiento y orienta las medidas correctivas que pueden tomarse a corto plazo y hace posible la rendición de cuentas por la ejecución. Otra instancia es la de evaluación, reconociéndola como una valoración, lo más sistemática e imparcial posible, de un plan y tiene por objeto determinar la pertinencia, eficiencia, eficacia, repercusión y sostenibilidad de las intervenciones. Las evaluaciones aportan información fidedigna con base empírica, producen recomendaciones y experiencias adquiridas a partir de las cuales se puede mejorar la programación, y orientan la adopción de decisiones a futuro. La evaluación de resultados pretende identificar los cambios que se fueron produciendo, dado que supone que una intervención socioeducativa en la perspectiva de Aprendizaje y Servicio Solidario, se ejecuta para producir alguna modificación en el contexto.

PALABRAS CLAVE: Monitoreo y evaluación, dimensión espiritual, aprendizaje y servicio.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/QUESADA_-ET-AL_ABSTRACT_SECCION-3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/ppt/QUESADA.pdf

MONITORING AND EVALUATION PLAN OF THE PROGRAM: SERVICE-LEARNING IN CATHOLIC HIGHER EDUCATION

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THEME: solidarity service-learning: experiences and processes of institutionalization.

ABSTRACT: The Uniservitate Program seeks to generate a systemic change in Catholic Institutions of Higher Education (ICES) through the institutionalization of service-learning in solidarity (AYSS), as a tool for its mission of strengthening integral education. Through research and the production of knowledge about the spiritual dimension of AYSS, the institutions seek to collaborate in the design of educational models in line with the identity and mission of Catholic Universities considering multicultural contexts. The process of monitoring and evaluation of Uniservitate, seeks to establish the bases to assume a path of registration and analysis of actions in order to systematize, exchange and analyze; from collaboration, respect for diversity and systematic and collective production. Our objective is to initiate a joint path, linked to a tool that allows us a monitoring and evaluation process, drawing a cartography, to inquire about the achievement of the products, collecting and analyzing data to understand its development. Therefore, we have designed a mixed matrix for monitoring activities and goal achievement, with process evaluation tools and recording tools that allow us to account for the valuable “doings and knowledges”, which was validated by all the nodes of the global network. We applied different dimensions and sub- dimensions that, based on Furco’s Rubric, are complemented with other aspects and integral approaches. A set of process, impact and structural indicators will allow us to “look local to think global”. 1st Dimension Philosophy and Mission of Service-Learning. 2nd Dimension: Involvement and Support of Teachers in Service-Learning. 3rd Dimension Student Involvement and Support of Service-Learning. 4th Dimension Community Partners’ Involvement and Partnership. 5th Dimension Institutional Support of Service-Learning 6th Dimension Spiritual Perspective of SSL. 7th Dimension of the Theoretical Level. 8th Dimension Global Institutional Level. The innovation lies in adding the Spirituality dimension as a motivation and mystique that inspires the commitment to life, in an ecumenical perspective, which impacts the institutional vision. Establishing relationships between academic learning, solidarity service and spirituality, from a University approach “going out to the peripheries, to participate in transformation scenarios with “heads, hands and hearts”. In the first instance, it focuses on monitoring, since it assesses progress with respect to the activities defined in a work plan. It is a systematic and continuous activity that is carried out during implementation. It also makes it possible to follow up and guide corrective measures that can be taken in the short term and allows accountability for implementa-

tion. Another instance is that of evaluation, which is recognized as an assessment, as systematic and impartial as possible, of a plan and aims to determine the relevance, efficiency, effectiveness, impact and sustainability of interventions. Evaluations provide reliable evidence-based information, produce recommendations and lessons learned from which programming can be improved, and guide future decision-making. The evaluation of results seeks to identify the changes that occurred, given that it assumes that a socio-educational intervention in the perspective of Solidarity Learning and Service is implemented to produce some modification in the context.

KEY WORDS: Monitoring and evaluation, spiritual dimension, service learning.

UN COMPROMISO PARA LA TRANSFORMACIÓN SOCIAL: EL PLAN UC PARA CONSOLIDAR A A+S EN AMÉRICA LATINA

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SECCIÓN: Aprendizaje-servicio: experiencias y procesos de institucionalización.

RESUMEN: En marzo de 2021, la Pontificia Universidad Católica de Chile (UC) inició su plan de acompañamiento regional en el marco del proyecto Uniservitate en América Latina. Este proyecto global pretende institucionalizar y potenciar la implementación de la metodología Aprendizaje Servicio (A+S) en universidades católicas del continente, en coherencia con su misión institucional promoviendo así, una educación integral que permita formar ciudadanos y ciudadanas socialmente responsables. En el continente, no tenemos una amplia literatura sobre estos procesos de gestión en las instituciones educativas, en este contexto, *¿cómo se desarrolla un plan de institucionalización de Aprendizaje Servicio en una Institución de Educación Superior Católica (IESC)?* El objetivo de la ponencia es socializar las principales etapas del plan de acompañamiento de la UC co-diseñado en el marco del Proyecto Uniservitate para las universidades: U. Católica de Argentina, U. Católica de Pernambuco, Pontificia Javeriana de Bogotá y U. Católica de Ecuador. La metodología del artículo es de tipo cualitativa descriptiva. Para iniciar este plan, los equipos de las IESC encargados de implementar la metodología fueron invitados a autoaplicar la Rúbrica diseñada por el académico Andrew Furco, pero adaptada al proceso de institucionalización del A+S en la UC. Además, se generó una instancia denominada “Compromiso Regional” donde los equipos involucrados —incluida la UC— se comprometieron a impulsar el Aprendizaje Servicio para contribuir a las problemáticas sociales del continente, considerando la interculturalidad, desigualdad, equidad de género y las propuestas, tiempos y planificaciones que cada universidad posee. El plan de acompañamiento UC para institucionalizar la metodología en América Latina tiene 4 etapas. La primera de ellas es la etapa de **Lineamientos**: desarrollamos una reunión entre 4 de los 5 rectores involucrados en el proyecto con el objetivo de socializar los lineamientos centrales de la metodología A+S, esperando contar con el apoyo de las autoridades de las IESC. **Formación**: diseñamos un taller online dirigido a docentes que adoptan la metodología por primera vez. Esta instancia formativa, tiene por objetivo profundizar en los principales hitos de la metodología en el contexto de su implementación: su relación con la misión de la IES, la vinculación con la comunidad, la factibilidad, espiritualidad, reflexión y la evaluación de aprendizajes. En su primera versión, se alcanzaron 24 participantes. En relación a la **Implementación y Seguimiento**, diseñamos acciones para acompañar a docentes que van a implementar la

metodología incorporando herramientas y recursos que puedan fortalecer la calidad del proceso. Finalmente, en la etapa de **Evaluación**, proponemos realizar un cierre de reconocimiento para quienes participaron en los proyectos, además de establecer mecanismos de evaluación de percepción y aprendizajes tanto a nivel cualitativo como cuantitativo. El Plan UC para consolidar A+S en el continente posee un diseño definido con elementos fuertes en la formación, el acompañamiento y la evaluación siendo estos los ejes para una primera etapa de implementación en las IESC acompañadas. Aprendizaje Servicio, es una metodología que busca desarrollar una educación integral a través de la formación de la responsabilidad social en el estudiantado y su institucionalización representa una oportunidad para que las IESC profundicen su contribución a una sociedad más justa y equitativa.

PALABRAS CLAVE: Institucionalización, metodología activa, formación integral, educación superior.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/SEPULVEDA-ET-AL_ABSTRACT_SECCION3.pdf

A COMMITMENT TO SOCIAL TRANSFORMATION: THE UC PLAN TO CONSOLIDATE SERVICE-LEARNING IN LATIN AMERICA

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SECTION: Service Learning: experiences and institutionalization processes.

ABSTRACT: In March 2021, Pontificia Universidad Católica de Chile (UC) started with its regional accompaniment plan within the Uniservitate Project of Latin America. This global project seeks to institutionalize and potentiate the implementation of the Service-Learning methodology in the Catholic universities of the continent, in accordance with their institutional missions, promoting thereby an integral education that allows them to form socially responsible citizens. In the continent, we do not have an extensive literature about these management processes in educational institutions. In this context, *how is a plan of Service-Learning institutionalization in Catholic Higher Education Institutions (CHEI) developed?* The objective of the presentation is to socialize the main phases of the UC accompaniment plan, co-designed within the Uniservitate Project for the following universities: U. Católica de Argentina, U. Católica de Pernambuco, Pontificia Javeriana de Bogotá y U. Católica de Ecuador. The methodology of the article is descriptive and qualitative. To begin with this plan, the teams of the Catholic Universities in charge of the implementation of the methodology were invited to self-administer the rubric designed by the academic Andrew Furco, that has been adapted to the process of institutionalization of Service Learning in UC. Furthermore, an activity called "Regional Commitment" was organized, in which the teams involved in the plan - including UC - committed to promote Service-Learning to contribute to the social problems of the continent, considering interculturality, inequality, gender equality and the propositions, times and planning of each university. The accompaniment plan of UC to institutionalize the methodology in Latin America has four phases. The first of which is **Guidelines**, we organized a meeting with four of five principals involved in the Project seeking to socialize the central guidelines of the Service-Learning methodology, aspiring to count with the support of the authorities of the CHEI. **Formation:** we designed an online workshop directed to teachers that adopt the methodology for the first time. This educational instance objective is to deepen in the main milestones of the methodology in the context of its implementation: its relation with the mission of the Higher Education Institution, the connection with the community, viability, spirituality, reflection and learning evaluation. In its first edition, we reached 24 participants. In relation with the **Implementation and Monitoring**, we designed activities to accompany teachers that will apply the methodology using tools and resources that

can strengthen the quality of the process. Finally, in the phase of **Evaluation**, we propose to conduct a closing in which we will recognize those who participated in the projects, besides establishing perception and learning evaluation mechanisms, both qualitatively and quantitatively. The UC Plan to consolidate Service-Learning in the continent has a defined design with strong elements in formation, accompaniment and evaluation, these being the axes for a first phase of implementation in the accompanied CHEI. Service-Learning is a methodology that seeks to develop an integral education through the formation of social responsibility in the students and its institutionalization represents an opportunity for the CHEI to deepen their contribution to a more righteous and equal society.

KEY WORDS: Institucionalization, active methodology, integral formation, higher education.

INSTITUCIONALIZACIÓN DEL APRENDIZAJE-SERVICIO: PERCEPCIONES Y CAPACITACIÓN

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SECCIÓN: Aprendizaje-servicio: experiencias y procesos de institucionalización.

El programa Uniservitate de formación de líderes tiene como objetivo acompañar la institucionalización del aprendizaje-servicio solidario (AYSS) de modo global y a la vez situado. Su desarrollo se realiza en etapas y en cada una la información relevada retroalimenta el diseño de la siguiente. Este trabajo se propone analizar las percepciones de los participantes en la primera etapa de la capacitación sobre el grado de institucionalización del AYSS e identificar puntos críticos en cada institución para contribuir a especificar un plan de acción.

En la capacitación de marzo-junio 2021, participaron 2 a 3 líderes de 18 instituciones de educación superior, ubicadas en grupos según afinidad geográfica de acuerdo a la siguiente distribución: A) África, n=4; B) Asia-Oceanía, n=3; C) Latinoamérica, n=4; D) Europa Este, n=3; E) Oeste de Europa, n=3 y F) USA, n=1. Al inicio del curso realizaron dos actividades grupales: (A1) rúbrica para autoevaluación del grado de institucionalización y (A2) matriz FODA. En A1 se analizaron puntajes totales, porcentajes y promedios (cantidad de elecciones) según dimensiones, aspectos y etapas que considera dicha rúbrica (E1=masa crítica, E2=en transición y E3= institucionalizada). Se realizó un análisis descriptivo según situación geográfica. Los análisis de A2 fueron agrupados para describir las principales argumentaciones e identificar puntos críticos.

La A1 fue completada por el 95 % de las instituciones, observándose diferentes grados de institucionalización según regiones, con mayor desarrollo en Asia. Analizando por dimensión, los mayores puntajes se ubican para E1 en Involucramiento y apoyo a docentes y estudiantes, para E2 en Participación de la comunidad y para E3 solamente en apoyo institucional. En A2 se destacan fortalezas: vínculo AYSS-espiritualidad, compromiso institucional con comunidades, equipos de trabajo y centros específicos para el AYSS. En debilidades: falta de apoyo, reconocimiento y experiencia de docentes y algunos estudiantes, revisión curricular necesaria. Como oportunidades: apoyo de autoridades, reconversión de programas existentes, legislación nacional, búsqueda de métodos pedagógicos para la inserción curricular, redes internacionales y regionales, crecimiento de responsabilidad social. Entre las amenazas: burocracia institucional, falta de recursos para promover el AYSS, otras prioridades curriculares y estado de emergencia COVID prolongado.

La información relevada y analizada sirvió en la primera etapa para, por un lado, fortalecer aspectos comunes entre las instituciones del Programa y, por otro lado, para generar diferenciaciones en la propuesta de formación tanto por región como por institución, desarrollar capacidades institucionales específicas y vincular de modo relevante la formación con el plan de institucionalización. Entre los aspectos comunes, se destacan las definiciones de los rasgos programáticos del AYSS, los aprendizajes de los estudiantes a partir de la participación, la promoción de relaciones igualitarias con la comunidad y el abordaje de los proyectos AYSS desde la gestión. Entre las diferenciaciones se encuentran opciones en las actividades según nivel de institucionalización y FODA, según objetivos del plan de institucionalización, según tipo de experiencias AYSS que realiza la institución, tipo de participación de los estudiantes y de vinculaciones con la comunidad.

De acuerdo a lo expuesto, el diseño del programa de capacitación recopila la multiplicidad de los desarrollos que se producen desde el recorrido situado en cada etapa, retoma las actividades para profundizar las propuestas de cambio, estimula las correspondientes tomas de decisión por parte de los equipos de gestión y contribuye a realizar ajustes en la implementación del programa Uniservitate en su conjunto.

PALABRAS CLAVE: Educación Superior – Formación global y situada – Etapas de institucionalización – FODA – Pedagogía diferenciada.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/BATISTA%20ET%20AL_ABSTRACT_SECCION3.pdf

SERVICE-LEARNING INSTITUTIONALIZATION: PERCEPTIONS AND TRAINING

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THEME: Service-learning: experiences and institutionalization processes.

The objective of the Uniservitate Training for Leaders program is to accompany the institutionalization of service-learning (SL) in a global and, at the same time, situated manner. Its development is carried out in stages and in each one the information gathered feeds back into the design of the next one. This work aims to analyze participants' perceptions in the first stage of the training on the degree of SL institutionalization and to identify critical aspects in each institution in order to contribute to specify an action plan.

In the March-June 2021 training, 2 to 3 leaders from 18 higher education institutions participated, placed in groups according to geographic affinity according to the following distribution: A) Africa, n=4; B) Asia-Oceania, n=3; C) Latin America, n=4; D) Eastern Europe, n=3; E) Western Europe, n=3 and F) USA, n=1. At the beginning of the course, participants carried out two group activities: (A1) self-assessment rubric for the degree of institutionalization and (A2) SWOT matrix. In A1, total scores, percentages and averages (number of choices) were analyzed according to dimensions, aspects and stages considered by the rubric (E1=critical mass, E2=in transition and E3=institutionalized). A descriptive analysis was performed according to geographic location. The A2 analyses were grouped to describe the main arguments and identify critical points.

A1 was completed by 95% of the institutions, showing different degrees of institutionalization according to regions, with greater development in Asia. When analyzed by dimension, the highest scores are found for E1 in Involvement and support to teachers and students, for E2 in Community participation and for E3 only in institutional support. In A2, the following strengths stand out: SL-spirituality connection, institutional commitment with communities, work teams and specific centers for SL. Weaknesses: teachers and students' lack of support, recognition and experience, need for curricular review. As opportunities: authorities support, reconversion of existing programs, national legislation, pursuit for pedagogical methods for curricular insertion, international and regional networks, growth of social responsibility. Threats: institutional bureaucracy, lack of resources to promote SL, other curricular priorities and prolonged COVID emergency.

The information gathered and analyzed in the first stage served, on the one hand, to strengthen common aspects among the Program's institutions and, on the other hand, to generate differentiations in the training proposal both by region and by institution, to develop specific institutional capacities and to link training with the institutionalization plan in a relevant way. Among the common aspects, the definitions of SL programmatic features, student learning based on participation, the promotion of egalitarian relations with the community and the management approach in SL projects stand out. The differentiations are options in the activities according to the level of institutionalization and SWOT, according to the objectives of the institutionalization plan, according to the type of SL experiences carried out by the institution, type of student participation and links with the community.

According to the aforementioned, the design of the training program compiles the multiplicity of the developments that occur from the path situated in each stage, revisits the activities to deepen the proposals for change, stimulates the corresponding decision making by the management teams and contributes to make adjustments in the implementation of the Uniservitate program as a whole.

KEYWORDS: Higher education - Global and situated training - Institutionalization stages - SWOT - Differentiated pedagogy.

REFLEXIONES SOBRE EL APRENDIZAJE-SERVICIO EN LA EDUCACIÓN SUPERIOR EUROPEA

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SECCIÓN: Aprendizaje-servicio: experiencias y procesos de institucionalización.

RESÚMEN: En las últimas dos décadas ha habido un creciente énfasis en la transformación de la educación superior europea. Se han definido cada vez más políticas y enfoques para incluir la solidaridad y la cooperación en la enseñanza superior europea con el fin de competir a nivel internacional. La promoción de la ciudadanía activa y democrática a través de la educación superior formal es una preocupación prioritaria. El aprendizaje-servicio (ApS) ha demostrado ser una poderosa metodología didáctica para alcanzar estos ideales. El ApS, que surgió en un contexto estadounidense en la década de 1960, ha echado raíces recientemente en Europa. Aunque hay una creciente comunidad de investigación en Europa, poco se sabe académicamente sobre la comprensión colectiva de ApS dentro de Europa. El objetivo de este trabajo es destacar algunas reflexiones que impregnan las experiencias europeas de ApS publicadas en el Observatorio Europeo del Aprendizaje-Servicio en Educación Superior entre enero de 2020 y junio de 2021. Estas reflexiones se centran en cuestiones tales como la contribución de ApS al desarrollo de una cultura de alfabetización política y cívica dentro de la educación superior, y la respuesta del ApS a las políticas de la Unión Europea, a la tercera misión de las instituciones de educación superior y hacia el compromiso con cuestiones sociales. Se ha realizado un análisis del contenido y resúmenes de 96 experiencias de ApS recopiladas por el Observatorio Europeo de Aprendizaje-Servicio en Educación Superior. Técnicamente, se desarrolló un análisis temático contando los diversos ítems valorados, en el que la unidad de codificación era la frase. Se enumeran las categorías o rúbricas, sus componentes, ejemplos y frecuencia de las actitudes valoradas en el ApS hacia la política de la UE, la tercera misión de la Universidad y el compromiso social. El recuento y los porcentajes de las actitudes valoradas de las experiencias S-L se recopilaron para explorar la filosofía que lo guía, las raíces históricas, los propósitos y las características subyacentes del ApS, los factores contextuales que afectan la práctica de ApS en las instituciones y países asociados, y los desafíos y oportunidades futuros. Discusión: (preguntas que se abordan) a) ¿Es el ApS un enfoque clave para incorporar una cultura de alfabetización política y cívica en la educación superior? b) ¿Explora el ApS la cuestión de la responsabilidad social de la enseñanza superior? c) ¿Responde el ApS a la política de la Unión Europea, a la tercera misión de la Universidad y a la estrategia de las instituciones de educación superior, y al compromiso con temáticas sociales más

amplias? Conclusiones: (nos centraremos en) En el ApS, su crecimiento e incorporación, que pueden contemplarse con optimismo si se dan las condiciones adecuadas, incluido el desarrollo del proyecto, la financiación, el apoyo y la creación de redes entre los agentes y entidades; en el ApS como pilar estratégico para establecer relaciones estrechas entre la comunidad y la universidad, y para fortalecer el compromiso cívico en toda la educación superior; la necesidad de desarrollar investigaciones para explorar estas conexiones y el potencial del aprendizaje-servicio en términos de mejora de la comprensión teórica y de las competencias cívicas y profesionales.

PALABRAS CLAVE: Compromiso cívico; Compromiso social; Responsabilidad social; Ciudadanía democrática.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%203_28.III.FR_ES/resumenes/RIBEIRO-ET-AL_ABSTRACT_SECCION-3.pdf

REFLECTIONS ON SERVICE-LEARNING IN EUROPEAN HIGHER EDUCATION

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT:

INTRODUCTION: Over the last two decades, there has been a growing emphasis on the transformation of higher education within Europe. A growing number of policy targets and visions were established to create harmony and cooperation among European higher education in order to compete internationally. The promotion of active and democratic citizenship through formal higher education is a primary concern. Service-learning (S-L) has proven to be a powerful didactic methodology for achieving these ideals. S-L, which began to emerge within a US context in the 1960s, has recently taken roots in Europe. Although there is a growing body of research in Europe, little is known scholarly about the collective understanding of S-L within Europe. Objectives:

The objective of this paper is to highlight some reflections that permeate S-L European experiences, published in the European Observatory of Service-Learning in Higher Education, between January 2020 and June 2021. These are reflections regarding issues such as the contribution of S-L to the development of a culture of political and civic literacy within higher education, and the response of S-L to European Union policy, to the tripartite missions of higher education institutions, and towards engagement with broader societal issues. Methodology:

A content analysis was made of 96 S-L experiences and summaries collected by the European Observatory of Service-Learning in Higher Education. Technically, a thematic analysis was developed counting the various valued items, in which the coding unit was the phrase. The categories or rubrics, their components, examples, and frequency of S-L valued attitudes towards EU policy, third mission, and societal engagement are listed.

RESULTS: The counting and percentages of the valued attitudes of S-L experiences were collected to explore the guiding philosophy, historical roots, purposes, and underpinning features of S-L, contextual factors affecting the practice of S-L in the partner institutions and countries, and future challenges and opportunities.

DISCUSSION: (questions that are addressed) (a) Is S-L a key approach in terms of embedding a culture of political and civic literacy within higher education? (b) Does S-L explore the issue of higher education social responsibility? (c) Is S-L responding to European Union policy, to the tripartite missions and strategy of higher education institutions, and towards engagement with broader societal issues?

CONCLUSIONS: (will focus on) (a) S-L, its growth and mainstreaming, that can be viewed optimistically if the right conditions exist including the development of the project, funding, support, and networking among actors and actants; (b) S-L as a core strategic pillar for developing deeper community- higher education partnerships and for strengthening civic engagement across the higher education; (c) The need to develop future research to explore these connections and the potential that service-learning can play in terms of increased civic, work-life and theoretical understandings and skills.

KEY WORDS: Civic engagement; Social commitment; Social responsibility; Democratic citizenship.

TRANSFORMATIVE SERVICE-LEARNING EXPERIENCE THROUGH PARTICIPATORY PROJECT MANAGEMENT

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THEME: Service-learning: experiences and institutionalization processes.

INTRODUCTION: Studies have shown that Service-Learning (S-L), to be truly valuable and transformative, must undergo the following four participatory project management stages, namely: (1) stakeholder preparation; (2) feasible project design; (3) ample project execution; and lastly (4) adequate project evaluation. However, each stage requires ample time for the entire S-L engagement to mature and flourish. The problem is, this cannot be fully achieved within a semester, more so, when compressed in a quarter.

Objective: This study argues that significant outcomes for all stakeholders in the S-L partnership, which includes faculty members, students, and partner communities, are more likely to result from long-term, intensive involvement in S-L projects following the participatory project management stages, which spans across different semesters/quarters. In spite of the limitations brought about by the COVID-19 pandemic, this has been done through engineering the alignment of three online courses taken up by around 40 third year Development Studies students in a private university to provide them a year-long and sustained S-L engagement with their respective partner communities during SY 2020-2021.

Method: To gauge its effectiveness, mixed methods was used to measure the impact of the approach to students and partner communities. Quantitative data was gathered through the pre-test and post-test use of the Community Service and Attitudes Scales (CSAS) and Service-Learning Benefits (SELEB) scales answered by the students. Partner communities was also asked to answer the Community Impact scale at the end of the one-year S-L engagement. On the other hand, qualitative data was gathered through the submitted reflections of the students and live online feedback from partner communities which was video recorded. While quantitative data was analyzed using descriptive statistics, one-way repeated measured analysis of variance (ANOVA), and paired sample's t-test, the qualitative data gathered on the other hand underwent thematic analysis.

RESULTS AND DISCUSSION: Qualitative results show that students were able to develop personal (self-management skills), technical (the science of project management), and

leadership (the art of project management) competences needed to navigate and overcome a volatile, uncertain, complex, and ambiguous (VUCA) world. Quantitative data on the other hand showed that the one-way repeated measured analysis of variance (ANOVA) indicated significant differences in time effect when it came to the students' CSAS scores in the domains of awareness, action, and ability when measured before, during, and after participation in the one-year Service-Learning engagement. In addition, the results of the paired samples t-test using the SELEB scale indicated a moderate significant difference in the pre-and post-test scores of students when it came to their practical skills, citizenship skills, and personal responsibility. Finally, quantitative results based on the Community Impact Scale which was answered by key contact persons from five partner NGOs indicated that Service-Learning projects brought a very favorable impact in their respective community organizations in terms of skills and competencies, motivation and commitments, personal growth, and self-concept, and acquisition of knowledge. When it came to their social capital, organizational operations, and organizational resources, partner communities claimed that Service-Learning projects brought favorable impact.

CONCLUSION: In the end, the year-long Service-Learning engagement of the students, following the four participatory project management stages implemented across three courses within the span of one school year, resulting in students appreciating that they are serving and learning at the same time through a sustained way. The 5 partner NGOs also reported having had an overall very positive experience in their one-year Service-Learning engagements with the students. Thus, it is recommended to replicate this approach in other University academic departments.

KEYWORDS: COVID-19 Pandemic, Impact Assessment, Mixed Methods, Service-Learning Benefits.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/resumenes/ABENIR_ABSTRACT_THEME3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/ppt/ABENIR_PRESENTATION_THEME-3-1.pdf

SENTIDO EM EXPERIÊNCIAS DE INTERCÂMBIO ESTUDANTIL GLOCAL A.S. RUMO AO PACTO EDUCATIVO GLOBAL

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TEMA: Aprendizagem Solidária: experiências e processos de institucionalização.

RESUMO:

“A sensação era de me encontrar dentro de um caleidoscópio de relacionamentos, atividades, reflexões e conscientização, que deram vida a uma visão mais ampla e crítica, uma visão mais tolerante e inclusiva, mais calorosa e mais humana do mundo.” (Relatório final de experiência de intercâmbio Bea&Intereurisland Universidade de Padova: D’Attis, 2019)

“Nunca antes houve a necessidade de unir esforços em uma ampla aliança educacional para formar pessoas maduras, capazes de superar fragmentações e contrastes e reconstruir o tecido das relações para uma humanidade mais fraternal” (Papa Francisco, 2019). Num período histórico em que vivemos constantemente, tanto nas relações interpessoais como interinstitucionais, a antítese entre o diálogo e o anti-diálogo, entre as relações autênticas e libertadoras e as relações ditadas pela lógica do poder, da manipulação, da opressão e da desumanização, quais podem ser os desafios a serem enfrentados para a construção do Pacto Educativo Global solicitado pelo papa Francisco? Para o pedagogo brasileiro Paulo Freire, cujo centenário de nascimento se comemora este ano, por exemplo, “O diálogo, como encontro dos homens para a “pronúncia” do mundo, é uma condição fundamental para a sua humanização”. (1986, p. 160).

Seguindo o convite do Papa Francisco e as indicações programáticas compartilhadas durante o último Congresso das Cátedras Scholas (Madrid, 5 a 8 de julho de 2021), através da implementação numa rede mundial do programa de pesquisa e intercâmbio *Intereurisland* (Andrian, 2020), Cátedras Scholas pretende investigar em profundidade o significado que uma experiência de intercâmbio pode ter nos estudantes envolvidos, nas respectivas universidades e comunidades. Ao manter a educação contextualizada no centro, as dimensões-chave da proposta em contínua interconexão são a Internacionalização e o diálogo intercultural, a intersectorialidade e a Extensão e a Aprendizagem Solidária GloCal.

A proposta inclui uma parte de implementação e uma parte de pesquisa.

Quanto à parte de implementação, em colaboração com a Associação EnARS, a Universidade do Estado da Bahia/UNEB, a Universidade de Padova/UNIPD e as universidades de cada contexto, os objetivos são: a) Criar uma rede internacional de universidades e comunidades; b) Implementar um plano de mobilidade internacional de estudantes (de acordo com as condições de prevenção da pandemia COVID 19), com uma forma mista de estudo e estágio no exterior; c) Implementar e desenvolver projetos de aprendizagem solidária-GloCal em cada contexto da rede; d) Realizar laboratórios de *Photovoice* com estudantes e pessoas das comunidades; e) Organizar e supervisionar atividades interculturais e de educação entre pares para estudantes locais e estrangeiros (incluindo atividades relacionadas com as línguas de origem).

Quanto a parte de pesquisa os objetivos são: a) analisar a qualidade e o impacto dos projetos de aprendizagem solidária nos campos acadêmico e comunitário; b) analisar em profundidade as experiências do *Photovoice* e seus impactos nos estudantes envolvidos; c) avaliar o desenvolvimento de competências interculturais em todos os estudantes envolvidos nas experiências de intercâmbio.

Os desafios propostos são os de traçar novos caminhos que levem a cruzar e viver certas fronteiras como 'Espaço' e 'Tempo' de encontro, diálogo e contaminação mútua. Desconstruindo e reconstruindo as relações entre o Sul e o Norte do mundo, entre o Local e o Global, entre a Universidade e a Comunidade, entre uma educação bancária, imposta em salas fechadas e uma educação problematizadora, libertadora, crítica e circular, gerada, vivida e compartilhada no campo.

Outro desafio é o de criar relações estáveis entre universidades reconhecidas em alto nível nos rankings internacionais e universidades que, por motivos diversos, não têm voz, recursos, possibilidades e que estão localizadas nas periferias do mundo.

Sobre a parte de implementação: Os projetos de aprendizagem solidária serão desenvolvidos seguindo: a) o Ciclo de aprendizagem solidária proposto pelo National Youth Leadership Council (NYLC, 2005); b) as características programáticas (serviço solidário, protagonismo dos estudantes e articulação curricular) e os processos transversais (aprofundamento e documentação sobre os conteúdos e reflexão teórica sobre a prática) propostos por Maria NievesTapia (2006, pp. 103 e 104).

Sobre a parte de pesquisa: A pesquisa se desenvolverá através de um estudo de caso múltiplo, reconhecido como a metodologia mais adequada (Scholz&Tietje, 2002; Yin, 2005). Para cada estudo de caso, a coleta de dados será baseada nas seguintes fontes de evidência: documentação, observação participante, entrevistas e questionários com teste-

munhas privilegiadas, Grupos focais. Através da pesquisa espera-se que: a) os padrões de qualidade dos projetos de aprendizagem solidária serão alcançados; b) a participação em atividades interculturais e laboratórios de Photovoice leva ao desenvolvimento de habilidades interculturais e pensamento crítico nos estudantes envolvidos.

Com o desenvolvimento da proposta apresentada, espera-se, tanto do ponto de vista prático quanto teórico, contribuir para: a) atingir os objetivos de desenvolvimento sustentável da Agenda 2030 (PNUD); b) Refletir sobre o 'Sentido' da universidade neste preciso período histórico e sobre o papel da aprendizagem solidária na construção de uma cidadania pró-social, especialmente nas gerações mais jovens, e do Pacto Global pela Educação.

PALAVRAS-CHAVE: Aprendizagem Solidária GloCal; Pacto Educativo Global; educação Contextualizada; IntereurislandGloCalSmart.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/resumenes/ANDRIAN_ABSTRACT_TEMA3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/ppt/ANDRIAN_PPT_TEMA3.pdf

THE SENSE IN STUDENT EXCHANGES EXPERIENCES. GLOCAL S.L. TOWARDS GLOBAL EDUCATIONAL PACT

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT:

INTRODUCTION:

“The feeling was that of finding myself within a kaleidoscope of relationships, activities, reflections and awareness, which gave life to a wider and more critical, more tolerant and inclusive, warmer and more human vision of the world”
(Final report Bea&Intereurisland exchange experience – University of Padova student: D’Attis, 2019)

“Never before has there been the need to join efforts in a broad educational alliance to form mature people, capable of overcoming fragmentation and contrasts and rebuilding the fabric of relationships for a more fraternal humanity” (Pope Francis, 2019). In a historical period in which we live constantly, both in inter-personal and inter-institutional relationships, the antithesis between dialogue and anti-dialogue, between authentic and liberating relationships and relationships dictated by the logic of power, manipulation, oppression and dehumanization, what can be the challenges to be faced for the construction of the Global Educational Pact requested by Pope Francis? For the Brazilian pedagogue Paulo Freire, whose centenary of his birth is being celebrated this year, “A dialogue as an encounter between human beings for the ‘pronunciation’ of the world is a fundamental condition for true humanization.” (1986, p. 160).

Following the invitation of Pope Francis and the programmatic indications shared during the last Scholas Chairs Congress (Madrid, 5-8 July 2021), through the implementation in a worldwide network of the *Intereurisland research and exchange program* (Andrian, 2020), Scholas Chairs wants to investigate in depth the meaning that an exchange experience can have in the students involved, in their respective universities and communities. By keeping contextualized education at the center, the key dimensions of the proposal in continuous interconnection are Internationalization and intercultural dialogue, intersectoriality and social responsibility of the university and GloCal Service-Learning.

The proposal includes an implementation part and a research part.

About the implementation part, in collaboration with EnARS Association, University of the State of Bahia/UNEB, University of Padova/UNIPD and universities of each context, the objectives are: a) Create an international network of universities and communities; b) Implement an international student's mobility plan (in accordance with the conditions for preventing the COVID-19 pandemic), with a mixed path of study and internship abroad; c) Implement and develop GloCal service-learning projects in each context of the network; d) Realize photovoice laboratories with students and people from communities; e) Organize and supervise intercultural and peer education activities for local and foreign students (including activities related to the languages of origin).

About the research part the objectives are: a) analyse quality and impact of service-learning projects in the academic and community fields; b) analyse in depth the photovoice experiences and their impacts in the students involved; c) evaluate the development of intercultural competences in all the students involved in the mobility experiences.

The challenges proposed are those of tracing new paths that lead to crossing and experiencing certain frontiers such as 'Space' and 'Time' of encounter, dialogue and mutual contamination. De-constructing and re-constructing relations between the South and the North of the world, between the Local and the Global, between the University and the Community, between a banking education, imposed by the chair at the desks in closed classrooms and problematizing, liberating, critical and circular education, generated, experienced and shared in the field. A further challenge is to create stable relationships between universities recognized at high level in international rankings and universities that, for various reasons, have no voice, resources, possibilities and which are located in the peripheries of the world.

About the implementation part: The service-learning projects will develop following: a) the S.L. Cycle proposed by the National Youth Leadership Council (NYLC, 2005); b) the programmatic characteristics (solidarity service, students protagonism and curricular articulation) and transversal processes (in-depth study and documentation on the contents and theoretical reflection on practice) proposed by Maria Nieves Tapia (2006, pp. 103 e 104).

About the research part: The research will develop through an Embedded Case Study, recognized as the most appropriate methodology (Scholz & Tietje, 2002; Yin, 2005). For each case study, data collection will be based on the following sources of evidence: Documentation, Participant observation, Interviews and questionnaires with privileged witnesses, Focus Group.

Through the research it is expected that: a) the quality standards of S.L. projects will be achieved; b) participation in intercultural activities and photovoice workshops leads to the development of intercultural skills and critical thinking in the students involved.

Through the develop of the proposal presented, it is expected, both from a practical and theoretical point of view, to contributeto: a) achieve of the sustainable development goals of the 2030 Agenda (UNDP); b) reflect on the 'Meaning' of the university in this precise historical period and on the role of service-learning in the construction of a pro-social citizenship, especially in the younger generations, and of the Global Educational Pact.

KEY WORDS: GloCal Service-Learning; Global Educational Pact; Contextualized education; IntereurislandGloCal Smart.

QUALITY CRITERIA AND EVALUATION - A MEASURING INSTRUMENT FOR THE GERMAN LANGUAGE AREA

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT: The University Network on Social Responsibility (Hochschulnetzwerk Bildung durch Verantwortung e.V.) sees itself as a competence and exchange platform for the promotion of civil society engagement of students and higher education institutions. It is a network of more than 40 universities established in 2009. The aim is to establish a network of higher education institutions that want to realise and expand their social responsibility by systematically promoting the civil society engagement of students, teachers, and other members of higher education, linking this with their educational mission and thus actively influencing society and contributing to the mutual transfer of knowledge. This can be done in particular through the didactic method of “service learning”.

The University Network on Social Responsibility has set itself the goal of developing quality criteria that define a pedagogical and scientific standard for the various manifestations of service-learning projects. In 2018, a workshop that facilitated a dialogue between higher education institutions and non-profit organizations, initiated a discussion between representatives of academia and civil society that lasted several months. The focus of this discussion was the quality of service-learning. The whole purpose of this series of conversations was to: describe the various forms of Service Learning, identify their unique features, and thereby highlight the exceptional potential of learning through involvement.

In the end, the group came up with ten different criteria¹ which, taken together, provide a frame of reference for the different manifestations of service-learning in the community, without making the definition too restrictive. These quality criteria serve as a basis for future quality development and quality assurance activities in the field of service-learning. The quality criteria are based on a social need, define common goals with external partner

¹ The criteria are based on existing lists of criteria from the “Stiftung Lernen durch Engagement – Service-Learning in Deutschland” (<https://www.servicelearning.de/lernen-durch-engagement/ide-qualitaetsstandards/>) and the K-12 Service-Learning Standards of the National Youth Leadership Council (<https://nylc.org/standards/>) project europe engage.

organizations, guarantee an acquisition of skills, support students to learn and act outside of their own university and study environment, include a cooperation between the parties as well as student support, a quality development and evaluation, a reflection, an appreciation and recognition at the end of the course, and document that service-learning is structurally and content-wise integrated and linked to the learning goals of the course.

Based on these criteria, suitable procedures and instruments were developed to provide service-learning actors with orientation and suggestions for the implementation and evaluation of service-learning projects. The paper describes the quality criteria and the operationalization for measuring instruments to evaluate service-learning activities. The online questionnaire is available for different actors: partner organizations, students, and teachers, and is currently being validated. We will present the process of developing the measuring instruments and first results on the validation of the three questionnaires. In addition, we further discuss implications and limitations for further development and potential use in non-German speaking regions.

KEY WORDS: Online questionnaire; research; quality development; service-learning.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/resumenes/BROK-ET-AL_ABSTRACT_THEME3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/ppt/BROK.pdf

EXTENT OF IMPLEMENTATION OF SERVICE LEARNING IN FIVE (5) JESUIT UNIVERSITIES IN THE PHILIPPINES

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THEME: Service-learning: experiences and institutionalization processes.

Advocacy for service-learning has grown over the years. Service-learning (SL) is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. The need to integrate experiential education through service learning has arisen. Philippine Higher Education Institutions (HEIs) are making attempts to integrate service learning in their educational systems. Different HEIs have varied approaches and are in varied stages in conducting service learning. There are HEIs which have a more structured service learning compared to other HEIs.

In this current qualitative study, the mechanism of service learning in five (5) Jesuit higher education institutions located in different regions in the Philippines was described. The extent of the implementation of service learning among the 5 HEIs was also determined and compared. Furco's Self-Assessment Rubric for institutionalization of service learning as a framework was used as the evaluation tool of the study. Documents, which are relevant to the dimensions specified in the self-assessment rubric, were retrieved from each institution for content analysis. Qualitative data to support the self-assessment were collected using online and face-to-face focus group discussion (FGD) and key informant interviews among selected students, alumni, community members, faculty members, and administrators.

Thematic analysis of the collected data was done. Results revealed that even if the institutions studied were all Jesuit universities, each one exhibited unique experiences and different levels of implementation of service learning. They also vary in the mechanism or approach of implementation. Out of 5 institutions, one is assessed to be in the level of

Sustained Institutional stage according to Furco's dimension of institutional support for service learning. This means that the campus has fully institutionalized service learning in the fabric of the institution. The other four institutions being studied are in the Quality Building stage which means that they are focused on ensuring the development of "quality" service-learning activities rather than focusing on quantity. Among the six dimensions of the Furco's self-assessment rubric on institutional support for service learning, funding and evaluation and assessment were found to be a concern among the four institutions being studied. The component or dimension of policy making entity was in the Sustained Institutional stage in the institutions being studied. This implies that the institution's policy-making board(s)/committee(s) recognize service-learning as an essential educational goal for the campus and formal policies have been developed or implemented.

What was evident among the five Jesuit higher education institutions is their shared commitment towards service and social justice as part of their mission and identity. Results of the study showed that this where the extent of implementation of service learning was being anchored. On the other hand, the difference in the level of implementation among the five HEIs depends on the longevity of the service learning in the institution, the number of programs that utilize service learning as a pedagogy, sustained commitment and persistence of the administrators, faculty and staff.

KEY WORDS: Furco's Self-assessment rubric; experiential learning; institutional support; quality building stage; sustained institutional stage.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/resumenes/DALAGAN-ET-AL_ABSTRACT_THEME3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/ppt/DALAGAN-ET-AL_presentation.pdf

TUTORIA DE PARES. UM PROJETO PARA A INCLUSÃO DE CRIANÇAS COM PERTURBAÇÕES DO ESPETRO DO AUTISMO E ONDE OS ESTUDANTES DE ENFERMAGEM APRENDEM A SER+

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TEMA: A aprendizagem-serviço: experiências e processos de institucionalização.

INTRODUÇÃO: Os ensinamentos clínicos de enfermagem, processos basilares na aprendizagem de competências genéricas e profissionais de enfermagem, são desenvolvidos em contextos reais de aprendizagem, numa resposta a problemas concretos que necessitam de intervenção. Apresentam-se os resultados de 10 anos do projeto de Tutoria de Pares, iniciado em setembro de 2008 e que tem decorrido em Escolas Básicas do Concelho de Matosinhos, que tem como objetivo a integração de alunos com Perturbações do Espectro do Autismo (PEA) e a promoção e reforço de sentimentos positivos na comunidade escolar em relação à criança com PEA. Um projeto pensado de raiz para alunos com PEA, funcionou de forma bidirecional também para outros elementos da comunidade escolar tais como alunos sem PEA, pessoal docente e não docente. O projeto insere-se na intervenção do Centro de Enfermagem da Católica, apoiado na metodologia de Community Based Learning e, para além dos benefícios para a comunidade escolar, tem trazido também desenvolvimento de competências integrais da pessoa do estudante de enfermagem.

OBJETIVO: Identificar o impacto do projeto da Tutoria de Pares, no que se refere à inclusão de alunos com PEA na comunidade escolar, bem como no desenvolvimento de competências transversais e profissionais dos estudantes de enfermagem.

MATERIAL E MÉTODOS: Ao longo destes 10 anos de projeto tem sido utilizada a metodologia de Community Based Learning, associando o ensino das competências de enfermagem à prestação de um serviço a uma comunidade vulnerável. A intervenção foi organizada a partir de um diagnóstico de situação, que foi discutida com os responsáveis da comunidade onde decorre o projeto, seguindo-se as diferentes etapas do planeamento em saúde: definição de objetivos, execução e avaliação.

RESULTADOS: A cada ano letivo, os estudantes de enfermagem, propõem aos alunos dos diferentes anos de escolaridade que sejam tutores de alunos com PEA que es-

tão referenciados na Unidade do Ensino Estruturado da respetiva escola. Ser Tutor é uma responsabilidade que o aluno tem em envolver a/as crianças com PEA nas brincadeiras/atividades lúdicas que se desenvolvem durante os intervalos escolares, podendo estas atividades ser mais ou menos estruturadas. Para ajudar a compreensão da tarefa é realizada, no início de cada ano uma ação de sensibilização, turma a turma, onde é contextualizada a problemática do autismo, onde são explicadas algumas reações e comportamentos das crianças com PEA e se esclarece o conteúdo do projeto. O projeto iniciou-se apenas numa escola, com 4 alunos com PEA, que foi ao longo dos anos alargado a mais escolas. Em 2018/2019, já eram abrangidas 3 escolas e um número significativo de crianças com PEA. Na avaliação da intervenção verificou-se nas crianças com PEA bem-estar e alegria e maior interação entre toda a comunidade durante o processo de tutoria, foram também observados também comportamentos de interajuda e amizade entre todos os alunos, pessoal docente e não docente. Os estudantes de enfermagem, conscientes do processo de aprendizagem de competências que envolve o ensino clínico, têm valorizado de forma consistente, as competências instrumentais e interpessoais, bem como se tornarem mais despertos para a problemática das crianças com necessidades de saúde especiais.

CONCLUSÃO: Os estudantes de enfermagem atuam, através do projeto de Tutoria de Pares, de modo a promover a integração das crianças com PEA na comunidade escolar. Simultaneamente os estudantes consolidam competências académicas e profissionais de enfermagem, através do contacto direto com uma desafiante comunidade escolar: alunos com e sem PEA, pessoal docente e não docente, o que favorece a consolidação de habilidades para a vida enquanto enfermeiros e seres humanos. O facto de terem de lidar com a problemática da PEA trouxe oportunidade de desenvolver mais conhecimento e habilidades específicas importantes para ser mais Pessoa.

PALAVRAS-CHAVE: Comunidade Escolar, Desenvolvimento de Competências, Aprendizagem; Community Based Learning.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/resumenes/FESTAS-ET-AL_ABSTRACT_TEMA3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/ppt/FESTAS.pdf

PEER TUTORING A PROJECT FOR THE INCLUSION OF CHILDREN WITH AUTISM SPECTRUM DISORDERS AND WHERE NURSING STUDENTS LEARN TO SER+

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THEME: Service-learning: experiences and institutionalization processes.

INTRODUCTION: Clinical teaching, base processes in the learning of generic and professional nursing skills, are developed in real learning contexts, in response to concrete problems that need intervention. The results of 10 years of the Peer Tutoring project are presented, which started in September 2008, and which has been taking place in Elementary Schools in the Municipality of Matosinhos, which aims to integrate students with Autism Spectrum Disorders (ASD) and the promotion and reinforcement of positive feelings in the school community towards children with ASD. The project, designed from scratch for students with ASD, also worked bidirectionally for other elements of the school community such as students without ASD, teaching and non-teaching staff. The process is part of the intervention of the Centro de Enfermagem da Católica, supported by the Community Based Learning methodology and, in addition to the benefits for the school community, it has also brought the development of whole skills for the nursing student.

GOAL: Identify the impact of the Peer Tutoring project, about the inclusion of students with ASD in the school community, as well as in the development of transversal and professional skills of nursing students.

MATERIAL AND METHODS: Over these 10 years of the project, the Community Based Learning methodology has been used, associating the teaching of nursing skills to the provision of services to a vulnerable community. The intervention was organized from a situation diagnosis, which was discussed with the responsible for the community where the project takes place, following the different stages of health planning: definition of objectives, execution and evaluation.

RESULTS: In each academic year, nursing students propose to students from different degrees of schooling to be tutors of students with ASD who are referenced in the Structured Teaching Unit of the school. Being a Tutor is a responsibility that the student must

involve children with ASD in the games/leisure activities that take place during school breaks, and these activities can be more or less structured. To help understand the task, at the beginning of each year, an awareness-raising action is carried out, class by class, where the problem of autism is contextualized, where some reactions and behaviors of children with ASD are explained and the content of the project is clarified. The project started in just one school, with 4 students with PEA, which was extended over the years to more schools. In 2018/2019, 3 schools and a significant number of children with ASD were already covered. In the evaluation of the intervention, it was verified that the well-being and happiness and greater interaction among the entire community during the tutoring process were observed in children with ASD, as well as mutual help and friendship behaviors among all students, teaching, and non-teaching staff. Nursing students, aware of the process of learning skills that involve clinical teaching, have consistently valued instrumental and interpersonal skills, as well as becoming more aware of the problem of children with special health needs.

CONCLUSION: Nursing students act through the Peer Tutoring project, in order to promote the integration of children with ASD in the school community. At the same time, students consolidate academic and professional nursing skills, through direct contact with a challenging school community: students with and without ASD, teaching and non-teaching staff, which favors the consolidation of life skills as nurses and human beings. The fact of having to deal with the problem of ASD brought the opportunity to develop more knowledge and specific skills important to development of the person.

KEY WORDS: School Community, Skills Development, Learning; Community Based Learning.

APRENDIZAGEM EM SERVIÇO ONLINE: DESAFIOS À IMPLEMENTAÇÃO NUMA ERPI EM CONTEXTO PANDÉMICO

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TEMA: A aprendizagem-serviço: experiências e processos de institucionalização.

Este resumo explora a fase de preparação de uma experiência de Aprendizagem em Serviço (ApS) enquanto intervenção comunitária desenvolvida na unidade curricular de Serviço Social Contemporâneo III (a implementar no ano letivo de 2021/2022), com a participação dos alunos finalistas da licenciatura em Serviço Social da Faculdade de Filosofia e Ciências Sociais da Universidade Católica Portuguesa e os utentes do Centro Social da Irmandade de S. Torcato, Instituição Particular de Solidariedade Social que tem como grande objetivo a promoção de um envelhecimento saudável e bem-sucedido num espírito de solidariedade humana, cristã e social. Face ao atual contexto pandémico foram considerados dois aspetos fundamentais na aplicação desta metodologia: 1) a escolha de públicos especialmente vulneráveis a este contexto e 2) a modalidade online.

A seleção da população a residir numa Estrutura Residencial para Pessoas Idosas (ERPI), revelou-se apropriada na medida em que esta foi das que mais sofreu com a COVID-19, seja pela perda de socialização, isolamento e problemas de saúde, seja pela diminuição de atividades lúdico-recreativas. É precisamente pelo contexto pandémico que se reconhece a importância de se optar pela aplicação da Aprendizagem em Serviço online de forma a acautelar a proteção de todos os envolvidos neste processo, particularmente, os idosos. Contudo, esta opção obriga a cuidados de preparação redobrados, sendo um processo desafiante, na medida em que se verifica uma carência de alfabetização digital dos idosos. Nesta lógica, os objetivos do estudo que apresentamos, são: 1) descrever o processo de preparação da implementação da ApS online com idosos residentes em ERPI e; 2) compreender as preocupações e expectativas da organização parceira relativamente à adesão à mesma.

A pesquisa adotou uma estratégia de cariz qualitativo, realizando-se entrevistas exploratórias a seis utentes e três assistentes sociais da instituição, sendo informadores privilegiados pelo seu conhecimento das reais necessidades no atual contexto pandémico.

Os dados das entrevistas exploratórias revelaram que é fundamental ter em conta os seguintes aspetos na implementação da ApS: 1) equipamentos e recursos tecnológicos

adequados; 2) necessidade de apoio e supervisão de colaboradores para o acompanhamento das atividades na instituição; 3) envolvimento dos assistentes sociais na definição, programação e execução de atividades a desenvolver no âmbito da intervenção comunitária; 4) o interesse dos idosos em aprender e melhorar as suas competências digitais, bem como a sua motivação na interação com jovens universitários, partilhando experiências e conhecimentos.

Uma das expectativas da organização é procurar ações de articulação, melhoria e desenvolvimento dos serviços da instituição, avaliando de forma ponderada e construtivamente crítica a utilização e aceitabilidade das ferramentas digitais na intervenção social. Já do ponto de vista dos idosos as suas expectativas prendem-se, essencialmente, com novas dinâmicas lúdico-recreativas. Estas expectativas resultam, em grande medida, da preocupação sentida com o agravamento da situação pandémica, uma vez que os entrevistados referem a significativa redução de atividades, já que algumas comportam maiores riscos de transmissão da doença. Neste sentido, a ApS na modalidade *online* responde, numa fase crítica atravessada pelas ERPI, a necessidades que passam pelo combate ao isolamento social, à otimização de sentimentos de bem-estar dos idosos e à intensificação de serviços de apoio e acompanhamento psicossocial.

PALAVRAS-CHAVE: Serviço Social; Formação Graduada; idosos; COVID-19.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/resumenes/MONTEIRO-ET-AL_ABSTRACT_THEME3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/ppt/MONTEIRO.pdf

ONLINE SERVICE-LEARNING: IMPLEMENTATION CHALLENGES IN AN ERPI DURING PANDEMIC CONTEXT

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THEME: Service-learning: experiences and institutionalization processes.

This abstract explores the initial phase of a “Service-Learning” experience as a community intervention developed in the curricular unit named Contemporary Social Work III (to be implemented in the academic year 2021/2022), with the participation of senior students of Social Work degree of Faculdade de Filosofia e Ciências Sociais - Universidade Católica Portuguesa and the users of Centro Social da Irmandade de S. Torcato, a Social Solidarity Private Institution whose main goal is to promote healthy and successful aging in a spirit of human, Christian and social solidarity. During the current pandemic, two fundamental aspects were considered in the application of this methodology: 1) the selection of vulnerable publics to this context and 2) the online method.

The selected population lives in a Residential Structure for the Elderly (ERPI) and is one of the populations that suffered most from COVID-19, due to the lack of socialization, isolation, health problems and reduced recreational activities. In the pandemic context, the online Service-Learning importance is recognized, in the protection of vulnerable population, especially the elderly. However, this option requires a careful and challenging preparation, as there is a lack of digital literacy among older people. In this logic, the objectives of this study are: 1) to describe the preparation process for the implementation of the online Service-Learning with elderly residents in ERPI and; 2) understand the concerns and the expectations of the institution and its members.

The research adopted a qualitative strategy, conducting exploratory interviews with six users and three social workers from the institution, which are privileged informants by their knowledge of the real needs in the pandemic context.

The data from the exploratory interviews revealed that it is essential to take into account the following aspects in the implementation of Service-Learning: 1) adequate equipment and technological resources; 2) institutional workers able to support and monitor activities; 3) involvement of social workers in the definition, scheduling and execution of activities to be developed in the community intervention; 4) the will of the elderly in learning

and improving their digital skills, as well their motivation and interaction in sharing experiences and knowledge with university students.

One of the expectations of Centro Social da Irmandade de S. Torcato is to seek articulation, improvement and development of the institution's services, evaluating in a thoughtful and constructively critical way the use and acceptability of digital and online tools in social intervention. From the point of view of the elderly, their expectations are essentially related to new recreational dynamics. These expectations result from the concern felt with the pandemic situation, since the interviewees refer a significant reduction of activities, as some of them fear the risk of COVID-19 transmission. Accordingly, in this critical phase, the use of online Service-Learning, allows ERPI to fight social isolation, optimize elderly well-being, intensify of social support and psychosocial monitoring.

KEY WORDS: Social Work; Undergraduate Training, elderly; COVID-19.

DEPLOYMENT OF SERVICE LEARNING AS A PEDAGOGY FOR SOCIAL TRANSFORMATION

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THEME: Service-learning: experiences and institutionalization processes.

OBJECTIVE: Teaching is not only a traditional role of universities, but it remains one of the most critical missions of all universities. The pedagogy used in teaching determines if learning will be transformational or just transactional. Transactional learning has continually resulted to an increase in university graduates who become a problem to the community instead of being a source of solutions to the community problems. This study introduces service learning as a transformational learning pedagogy that empowers students to not only identify problems in their community but also enables the students to work with the community as co-creators in solving the myriad challenges that the communities battle with on a daily basis. The study provides empirical evidence of how the service-learning model is used as an education pedagogy in the informal settlements of Nairobi to train slum dwellers in civic education and development. Service learning is a powerful pedagogical approach of teaching that enriches students' learning resulting to transformation of both the students and the community. This pedagogy enables exchange of knowledge between students and the community members.

METHODOLOGY: The study adopted qualitative approach. The data was collected from the students, community members in the informal settlement through interview, focus group discussions and document analysis. We used Nvivo to analysed the data and present the findings based on emerging themes.

FINDINGS: The findings of the study demonstrate that service learning enables students to acquire skills that they can deploy in their communities. It is highly appreciated that this approach can unlock the potential of communities to take actions that can address their challenges. It provides evidence on how service learning can be modelled for transformative education. The results of the study reveal how service learning as a teaching pedagogy can contribute to students' personal transformation and social transformation of the community. Practical implication: The implication of the study is that a well-designed students' engagement with communities is mutually beneficial, it creates an experience for growth of both the community and the students. The students learn

how to apply and increase their skills and knowledge while the community learns to solve their problems. Universities should base their teaching on service learning for transformative education.

ORIGINALITY/VALUE: The originality of the paper to the model service learning is the focus on knowledge creation and sharing between students and the communities toward social transformation. In this paper we make a link between service learning and social transformation of communities.

KEY WORDS: Action-Learning, Circle of Praxis, Community Engagement.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/resumenes/DZINEKOU_ABSTRACT_THEME3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/ppt/DZINEKOU.pdf

A SERVICE-LEARNING APPROACH FOR EARLY DETECTION OF DISEASES IN PADDY PLANTS USING COMPUTER TECHNOLOGY

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT: Rice is a staple food crop for many countries. Paddy cultivation is the major revenue generating product especially in southern part of India. Various diseases such as Fungal, Bacterial, Viral infection reduces the quantity and quality of the crop. Fungal Blast, Fungal-Brownspot, Fungal-Sheath Blight, Bacterial-Blight, Viral-Tungro are the most common diseases that affect the plants. This paper describes the real time problem faced by the paddy farmers in Andhra Pradesh state in India and the solution given to this problem using service learning approach. Classroom knowledge gained from computer science engineering was transferred to the society by developing a deep learning model and a mobile application to detect the diseases in the leaves of paddy plants. A Deep Learning CNN model with ResNet50V2 architecture was used in this paper to identify disease on the paddy leaves. This model predicts the probabilities of each disease along with its remedies. An accuracy of 98.86% was obtained by this model. Proposed model was developed through various steps like preprocessing, data normalization, model creation, testing and validation, developing a mobile app. The problem of misclassification with naked eye has been solved by the use of a Deep learning ResNet50V2 model that will support farmers to identify leaf diseases accurately in early stages of crop. A solution which farmers can identify diseases in paddy leaves and take necessary actions for better crop yield has been demonstrated in this paper. A farmer friendly tool to predict paddy leaves diseases accurately with the help of technology is a great achievement for the farmers in rural India. This solution was given by the department of Computer Science and Engineering, Christ University, Bangalore as part of service learning. Service learning is a 2 credit course for the engineering students in Christ university. Various evaluation parameters considered for this work are problem identification, Community, Literature Survey, Design Plan evaluation, Proof of concept, Community Engagement, Reflection and Deployment. Weekly reflection helped the team to fine tune the model at each and every phase of the project. This proposed method was implemented in Anathpur district of Andhra Pradesh in India. The use of proposed model helps farmers to predict diseases in paddy plants using mobile camera with proposed module installed in it.

KEY WORDS: Deep learning, cnn, resnet50v2, mobile application, service learning.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/resumenes/THOMAS_-ET-AL_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%207_29.III.EN_PT/ppt/THOMAS.pdf

SERVICE LEARNING AS AN INSTITUTIONAL COMMITMENT TO ITS MISSION AND IDENTITY

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THEME: Service learning: experiences and institutionalization processes.

ABSTRACT: Service learning is a method of teaching that has become popular among institutions of Catholic higher education across the world because this community-embedded teaching practice can offer educative opportunities for students to address issues of social justice. Many institutions of Catholic higher education have therefore introduced strategic reforms to integrate service learning into their mission and identity. However, institutions of Catholic higher education differ in their rationale and approach in adopting service learning as a form of university-community engagement. Some of these institutions of Catholic higher education are successful in its efforts to institutionalize service learning, whereas others are struggling. Hence, this case study intends to explore why an institution of Catholic higher education in Manila, Philippines considers service learning as integral to its mission and identity. It also aims to evaluate the extent of institutionalizing service learning in this institution of Catholic higher education by examining the strategic reforms that were carried out using Furco's self-assessment rubric for the institutionalization of service learning as a framework. Key administrators from this institution of Catholic higher education and representatives of its community partners underwent semi-structured interviews, while samples from the faculty and graduates participated in focus group discussions via Google Meet. Video recordings from these interviews and focus group discussions were transcribed word for word so that the exact perspectives of study participants can be captured. The verbatim transcripts were then subjected to thematic analysis, which entailed getting a sense of the gathered data, assigning codes pre-determined from relevant literature and codes emerging from the gathered data itself, categorizing together related codes, forming themes from the categories of codes, and looking for a pattern among themes. Findings revealed institutionalizing service learning was the response of this institution of Catholic higher education to be committed to its mission and identity. Institutionalizing service learning primarily involved introducing strategic reforms for the purpose of educational improvement: to foster the education of the whole person and to contribute to social development. Restructuring and reorganization within this institution of Catholic higher education were then made to further support the strategic reforms that were introduced to ensure educational improvement.

Most components identified by Furco as salient for institutionalizing service learning were at the stage of quality building in this institution of Catholic higher education. Sustained institutionalization was observed in terms of alignment with institutional mission, alignment with educational reform efforts, faculty incentives and rewards, policy-making entity, funding, and administrative support. More strategic reforms were needed though to ensure student leadership, student incentives and rewards, community partner awareness, and community partner voice and leadership in the use of service learning as a community-embedded teaching practice in this institution of Catholic higher education. Such findings, however, may only apply to institutions of Catholic higher education with similar characteristics. Nonetheless, these findings can still provide valuable insights to leaders of institutions of Catholic higher education on how service learning can be institutionalized in their contexts by being informed on what works and not.

KEYWORDS: Service learning; university-community engagement; institutionalization; Catholic higher education.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/ADARLO%20ET%20AL_ABSTRACT_THEME3.pdf

INSTITUTIONALIZING SERVICE-LEARNING AS A SOCIAL WORK PEDAGOGY: EXPERIENCES, CHALLENGES AND CONTRIBUTIONS TO ACQUISITION OF COMPETENCIES

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THEME: Service-Learning Experiences and Institutionalization Process.

Social Work Education (SWE) in the Philippines is a competency-based academic discipline that focuses on the development of student practice behaviors. The goal of SWE is to demonstrate the integration and application of the competencies in practice with various client systems. This is where the Social Work Program of Southern Christian College (SCC) saw the need to adopt service-learning as a pedagogy that would aid, assess, and enhance students' readiness for professional practice. Since it is a combination of academic instruction and community service to address identified community needs, S-L is viewed to be an effective vehicle to ensure that students apply what they learn from their classes to address real-world problems in communities. This paper will present the process of how service-learning had been introduced as an academic framework in one of the social work courses in SCC in 2010. This process begins from the conceptualization, experimentation and observation until its institutionalization as a pedagogy in the social work core curriculum. Moreover, this paper will particularly highlight the experiences, challenges, gains and learning insights of both faculty and learners as they engaged in service-learning. This mixed method research utilized the descriptive-narrative design to address the following specific objectives: 1) describe the experiences of students during their S-L engagements; 2) determine contributions of service-learning to the acquisition of basic social work competencies; and 3) develop a service-learning framework that reflects the practice of the SCC - Social Work.

Service-learning in SWE has been integrated in three major courses which are part of the core curriculum – Social Work Program Development and Management, Social Work Education and Training, and Social Welfare Policies, Programs and Services. Experiences of students and faculty revolved around their engagements, challenges encountered, personal and professional learning, and social and psychological gains. Challenges were on financial constraints, ensuring participants' support and cooperation, community availability and participation, time constraint, and ensuring the objectivity of assessment and evaluation. Contributions in the acquisition of competencies were categorized into contributions to acquisition of knowledge, of attitudes and values and of skills. Based on the

data gathered, an S-L framework was developed to reflect the practice of S-L in the SCC-SWE. The phases include classroom orientation, grouping and group dynamics, community protocol, actual engagement and formative evaluation, culmination and celebration and post-engagement debriefing and summative evaluation.

In conclusion, service-learning as a pedagogy in social work education has contributed to the acquisition and development of basic competencies in terms of knowledge, values and attitudes and skills. The gains which service-learners identified superseded the challenges which they encountered along the various phases.

KEY WORDS: Education; framework; service-learners; community.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/AMBANGAN_ABSTRACT_THEME3.pdf

A MODEL OF SERVICE LEARNING IMPLEMENTATION: CASE OF UKRAINIAN CATHOLIC UNIVERSITY

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT: Service-learning (SL) is a relatively new approach for the Ukrainian education system. The Ukrainian Catholic University (UCU) became the first in Ukraine to introduce it at the institutional level. The organization of this process requires a transparent methodology and algorithm for implementation. In this study, we consider the institutional implementation of SL at UCU from the standpoint of innovation management in the educational process.

Considering the “Recommendations for Promoting and Strengthening Service-learning in European Higher Education” made by Alåbeta Brozmanová Gregorová and others (SLIHE), the UCU task-force team regarded local features and the potential of the university's internal and external environment for developing its model of the implementation.

The paper objective is to describe the SL model/algorithm implementation at the UCU, based on the analysis of the carried out processes.

The authors conducted the research based on the following methods: analysis, synthesis, and systematization of theories of SL. The classic problem-based approach with interactive research and design-based research were applied to develop the model. The description, discussion, substantiation, and recommendations given in the article shows an example of the SL implementation at the UCU presented according to the case study methodology.

Furthermore, the description of the results uses a process-oriented methodology as the most appropriate for the current and future research work. The process approach makes one think of the set of inputs (people, technology, and information) in an activity that will get you to the (expected) outcomes (outputs). Process thinking changes how one sets up the three elements, executes the activities, and analyzes the gained value. This methodology is widely used to adopt continuous improvement goals that are on the radar for the UCU. The success of the SL approach implementation is partly due to the technical part by which it is about the design of the work process and the internal culture of the HEI. We

have applied ad hoc the Honda philosophy of being on the spot and seeing the problem inside the working team, which helped increase the chances of solving the real problem while practicing the SL approach.

The groups of stakeholders involved in designing and adopting the SL model and pedagogy are foundational in the applied case of the process-oriented methodology. The business process mapping (BPM) adapted to the higher education institution (HEI) helped authors distinguish the exact process, team, information, perform analysis and find room for improvement. Those steps are followed by the data collection phases, making it possible to incorporate the analytics approach.

The final goal was to identify the areas with the most significant opportunities for improvement when implementing SL in the HEI. It is essential to move from the informal to formal business processes within the SL framework of teaching and learning at HEI. The formalization phase ended up with considering the risk side as a necessary internal exercise to be completed.

For the effective implementation of the SL approach, previous experience, developed model, and optimization of processes at the institutional level should be considered. To avoid risks, precise planning, which provides the flexibility of processes, will be necessary.

The model of implementation of SL in the HEI, presented in this study, was created on the business process mapping principles and can be valuable for other educational institutions that want to implement this approach.

KEY WORDS: Algorithm of implementation, business process mapping, process thinking, Honda philosophy, analytics.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/KLEBAN-ET-AL_ABSTRACT_THEME3.pdf

INSTITUCIONALIZACIÓN DE APRENDIZAJE Y SERVICIO EN UNA UNIVERSIDAD INTERCONGREGACIONAL

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SECCIÓN: Aprendizaje-servicio: experiencias y procesos de institucionalización.

RESUMEN: La Universidad de Monterrey (UDEM) fue fundada el 8 de septiembre de 1969 por cinco congregaciones religiosas: las Hijas de María Inmaculada de Guadalupe, Religiosas del Sagrado Corazón, Hermanas del Verbo Encarnado, los Hermanos Maristas y los Hermanos Lasallistas. Se origina como seguimiento a la recomendación del Concilio Vaticano II de emplear las actividades educativas como medio de difusión de los principios católicos. Es decir, estas congregaciones religiosas impulsadas por ciudadanos católicos y empresarios de Nuevo León, dieron inicio a esta propuesta educativa que tiene tres principios fundacionales: humanismo, apertura y servicio. La UDEM se ha caracterizado desde su fundación como una universidad orientada a la mejora de las condiciones de vida de la comunidad donde opera, por medio del servicio y la acción social. Se empezó el proceso de implementación del Aprendizaje en el Servicio (AS) a nivel licenciatura durante el 2012 y posteriormente en el 2013, en las cinco Preparatorias de la UDEM. Actualmente el AS es obligatorio en ambos niveles educativos. El objetivo de este trabajo es analizar las relaciones interdepartamentales durante el proceso de institucionalización del AS de la UDEM, considerando sus principios fundacionales y visión intercongregacional desde una perspectiva sociológica para la generación de un modelo replicable en contextos educativos de inspiración católica. Se analizarán las relaciones de los actores que contribuyeron a la institucionalización interna, desde la Teoría de la Estructuración de Anthony Giddens mediante el análisis de sus interacciones interdepartamentales. Las actividades humanas sociales que se autoreproducen revisten un carácter recursivo, esa continuidad de prácticas presupone la reflexividad del entendimiento de los agentes humanos, que a su vez sólo es posible por la continuidad de prácticas. La noción de acción supone la de institución y viceversa, por ello explicar esta relación implica dar cuenta de cómo tiene lugar la estructuración de las prácticas sociales, es decir la producción y reproducción a través del tiempo y del espacio. Este análisis permite crear un modelo de operación interna para impulsar el AS de forma transversal en la institución y en todos los niveles, no solo educativos sino de estructura organizacional jerárquica. Lo cual permite comprender sistemas sociales internos e institucionales que forman parte de una estructura organizacional concreta y generar conocimiento basado en prácticas sociales recurrentes

que han permitido la evolución de este proceso en la UDEM y así disminuir el tiempo de aprendizaje en procesos de institucionalización de AS en otras organizaciones, que para la UDEM ha sido de 9 años.

PALABRAS CLAVE: Institucionalización, Aprendizaje Servicio, Intercongregacional, Estructura Organizacional.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/LOPEZ-ET-AL_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/ppt/LOPEZ.pdf

INSTITUTIONALIZATION OF LEARNING AND SERVICE IN AN INTERCONGREGATIONAL UNIVERSITY

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT: The University of Monterrey (UDEM) was founded on September 8, 1969 by five religious congregations: The Daughters of Mary Immaculate of Guadalupe, Religious of the Sacred Heart, Sisters of the Incarnate Word, the Marist Brothers and the Lasallian Brothers. It originates as a follow-up to the recommendation of the Second Vatican Council to use educational activities as a means to disseminating Catholic principles. That is to say, these religious congregations promoted by Catholic citizens and businessmen of Nuevo León, began this educational proposal that has three founding principles: humanism, openness and service. UDEM has been characterized since its foundation as a university aimed at improving the living conditions of the community where it operates, through service and social action. The process of implementation of Service-Learning (AS) began at the undergraduate level during 2012 and later in 2013, in the five High Schools of the AS of the UDEM. Currently, AS is compulsory at both educational levels. The objective of this work is to analyze the interdepartmental relations during the institutionalization process of the AS of the UDEM, considering its founding principles and intercongregational vision from a sociological perspective for the generation of a replicable model in educational contexts of Catholic inspiration. The relationships of the actors that contributed to internal institutionalization will be analyzed, from the Structuring Theory of Anthony Giddens through the analysis of their interdepartmental interactions. The social human activities that reproduce themselves have a recursive character, this continuity of practices presupposes the reflexivity of the understanding of human agents, which in turn is only possible through the continuity of practices. The notion of action supposes that of institution and vice versa, for this reason explaining this relationship implies accounting for how the structuring of social practices takes place, that is, production and reproduction through time and space. This analysis allows creating an internal operating model to promote AS across the institution and at levels, not only educational but also hierarchical organizational structure. This allows us to understand internal and institutional social systems that are part of a specific organizational structure and generate knowledge based on recurring social practices that have allowed the evolution of this process in the UDEM and thus decreases the learning time in institutionalization processes of AS in other organizations, which for UDEM has been 9 years.

KEY WORDS: Institutionalization, service-learning, intercongregational, organizational structure.

CAPs PROJECT: INSTITUTIONALIZING SERVICE-LEARNING IN THE PORTUGUESE CATHOLIC UNIVERSITY

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT:

This paper presents the CAPs Project – Catholic University and Service Learning: Innovation and Social Responsibility, that is being developed in Universidade Católica Portuguesa, since January 2020. The process of institutionalization of service-learning at the university will be described. Service-learning (SL) experiences have been designed, implemented, and evaluated in the four campi of Universidade Católica Portuguesa (UCP; Braga, Lisboa, Porto and Viseu), towards institutionalization in the end of the three years of the project. The process of institutionalization of service-learning in UCP contemplates the Sustainable Development Goals (SDGs) and service-learning is considered a privileged mean for teaching and learning about SDGs.

SL experiences have been operationalized in three modalities: modality I: curricular units and extracurricular activities; modality II: transversal and interdisciplinary curricular units; and modality III: international and interdisciplinary SL experience. To this end, diverse teacher training activities have been promoted for the development of SL experiences, involving an increasing number of teachers, students and community partners throughout the project. These experiences allow students to contact directly with new

contexts and realities, marked by human vulnerability. While helping the community with their service and with proper accompaniment and reflection, they have the opportunity to learn in a meaningful way, improving their awareness about SDGs and citizenship skills.

CAPs Project intends also to strengthen SL in other universities outside UCP, widening the scope of the project and promoting innovation and social responsibility in higher education institutions in Portugal.

So far, 15 pilot experiences of modality I have been implemented, with 13 curricular experiences and 2 extracurricular experiences. We are now preparing a second phase of pilot experiences, with 16 new experiences of modality I, in September 2021, and 4 new transversal and interdisciplinary SL experiences planned to February 2022. We have organized different moments of training for teachers. Some sessions have been dedicated to the basics of SL, other sessions were dedicated to more specific themes, such as reflection tools in SL projects. We have also collected data from students (pre and post-test, intermediate and final reflection), teachers (final reflection) and community partners (final reflection).

The institutionalization process had a great reinforcement with the recent inclusion of SL in the strategic development plan of our university.

In this paper we will share some challenges that we have been dealing with, some questions that have arisen in the process of institutionalization of SL in higher education, in different academic areas and in different cycles of studies.

KEY WORDS: Service-learning; institutionalization; higher education; social responsibility.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/MOTA-RIBEIRO-ET-AL_ABSTRACT_TEMA3.pdf

PROCESO DE DIAGNÓSTICO DE LA INSTITUCIONALIZACIÓN DEL APRENDIZAJE Y SERVICIO SOLIDARIO (AYSS)

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SECCIÓN: Aprendizaje-servicio solidario: experiencias y procesos de institucionalización.

El Aprendizaje-servicio Solidario (AYSS) se define como una metodología educativa en la que el alumnado participa en una actividad de servicio que da respuesta a las necesidades identificadas en la comunidad, y a la vez desarrolla competencias específicas y generales de la titulación que esté cursando. Esta metodología, por tanto, ofrece al alumnado la oportunidad de aplicar sus conocimientos académicos dando respuesta a un reto social y de obtener una mejor comprensión de estos, así como de reflexionar sobre el propio proceso de aprendizaje. Para ser verdaderamente efectivo, el AYSS debe estar bien integrado en el currículo educativo y en las políticas institucionales. Si no se aborda un proceso de institucionalización de esta metodología educativa, estos proyectos pueden convertirse en actividades aisladas, e incluso en algunos casos, pueden ser perjudiciales para los socios comunitarios. Para avanzar en la institucionalización en las universidades católicas, en 2020 se llevó a cabo el lanzamiento del programa *Uniservitate*. Este programa tiene el objetivo de institucionalizar el aprendizaje-servicio en las universidades católicas del mundo divididas en 7 regiones diferentes (África, América Latina y El Caribe, Asia y Oceanía, Estados Unidos y Canadá, Europa Central y Oriental/Medio Oriente, Europa occidental norte y Europa Occidental Sur).

Esta comunicación tiene como objetivo describir cómo se puede abordar un proceso participativo de diagnóstico de la institucionalización del AYSS en una institución concreta a partir de la rúbrica de Furco. Más concretamente, St. Mary's university (en Reino Unido), Universidade Católica de Portugal (en Portugal) y Università Cattolica del Sacro Cuore (en Italia). Dicho proceso ha sido liderado por el Hub de la región, la Universidad de Deusto. Para abordar el objetivo, se ha llevado a cabo una evaluación del grado de institucionalización de Ayss en las tres universidades mencionadas. Esta evaluación se ha realizado a través de una herramienta basada en la 3era rúbrica de autoevaluación para la

institucionalización del AYSS en la educación superior. Esta herramienta identifica en qué punto del proceso de institucionalización se encuentran las universidades y aborda las 5 dimensiones clave, propuestas por Furco, para la institucionalización del AYSS en la educación superior: 1) Filosofía y Misión del Aprendizaje-Servicio; 2) Involucramiento y Apoyo de los Docentes en el Aprendizaje-Servicio; 3) Involucramiento y Apoyo de los Estudiantes en el Aprendizaje-Servicio; 4) Participación y Asociación de los Socios Comunitarios y 5) Apoyo Institucional al Aprendizaje-Servicio.

Como resultado se presenta la herramienta adaptada para evaluar la institucionalización del Aprendizaje-Servicio en la educación superior, las fortalezas y debilidades identificadas en las 3 instituciones mencionadas en cada una de las dimensiones, así como los planes de acción derivados de estas. Finalmente, se pone de relieve la necesidad de abordar investigaciones sobre lo que supone la institucionalización del AYSS en las instituciones de educación superior católicas, así como la importancia de potenciar dicho proceso para promover el desarrollo humano integral del alumnado en educación superior.

PALABRAS CLAVE: Aprendizaje-servicio; rúbrica de autoevaluación; institucionalización; región Sur de Europa.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/NEGRO-DUQUE-ET-AL_ABSTRACT_SECCION-3.pdf

www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/ppt/NEGRO%20DUQUE.pdf

PROCESS OF DIAGNOSING THE INSTITUTIONALISATION OF SERVICE-LEARNING

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SECTION: Service-Learning: experiences and institutionalization processes.

Service-Learning (SL) is defined as an educational methodology in which students participate in a service activity that responds to the needs identified in the community, and at the same time develops specific and general competences of the degree they are studying. This methodology, therefore, offers students the opportunity to apply their academic knowledge in response to a social challenge and to gain a better understanding of it, as well as to reflect on the learning process itself.

To be truly effective, SL must be well integrated into the educational curriculum and institutional policies. If the process of institutionalization of this educational methodology is not addressed, these projects can become isolated activities, and in some cases can even be detrimental to community partners. To advance institutionalization in Catholic Universities, the *Uniservitate* programme was launched in 2020. This programme aims to institutionalize Service-Learning in Catholic Universities around the world in 7 different regions (Africa, Latin America and the Caribbean, Asia and Oceania, United States and Canada, Central and Eastern Europe/Middle East, Western Europe North and Western Europe South).

This paper aims to describe how participatory process of diagnosing the institutionalization of SL in a specific institution can be approached on the basis of the Furco's rubric. More specifically, St. Mary's University (in the United Kingdom), Universidade Católica de Portugal (in Portugal) and Università Cattolica del Sacro Cuore (in Italy). This process has been led by the Hub of the region, the University of Deusto. In order to address the objective, an assessment of the degree of institutionalization of SL in the three universities mentioned above was carried out. This assessment was carried out using a tool based on the "self-assessment rubric for the institutionalization process and addressed the 5 key dimensions, proposed by Furco, for the institutionalization of SL in higher education:

1) Philosophy and Mission of Service-Learning; 2) Faculty Involvement and Support for Service-Learning; 3) Student Involvement and Support for Service-Learning; 4) Community Partner Involvement and Partnership; and 5) Institutional Support for Service-Learning.

As a result, the tool adapted to assess the institutionalization of Service-Learning in Higher Education Institutions, the strengths and weaknesses identified in the 3 institutions mentioned in each of the dimensions, as well as the action plans derived from these, are presented.

Finally, it highlights the need for research into the institutionalization of SL in Catholic Higher Education Institutions, as well as the importance of strengthening this process in order to promote the integral human development of students in Higher Education.

PEDAGOGICAL FRAMEWORK FOR SERVICE LEARNING PROGRAM IN HIGHER EDUCATION: THE CASE OF XAVIER UNIVERSITY

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THEME: Service-learning: experiences and institutionalization processes

ABSTRACT: The increasing needs to integrate experiential education in the Philippine educational system are a challenge. Attempts by Higher Education Institutions to incorporate service-learning in the curriculum are mostly faced by difficulty. And for a very long time, numerous universities in the region, particularly in Northern Mindanao, have not advanced Service Learning Program (SLP) as part of the curriculum. Hence, this paper looks closely at the pedagogical framework of SLP in Xavier University, the only Jesuit school in Northern Mindanao, implementing the pedagogical method to experiential education to students, engaged to the needs of the community, and collaboration with the colleges, faculty, students, civil society and local government units (LGUs). The paper explores the mechanism, design, and extent of SLP by garnered information through focus group and individual interviews and a review of documents for the last three academic years, 2016-2017, 2017-2018, and 2018-2019. The mechanism has established three stages: pre-implementation, actual community insertion and area work, and post-implementation and integration, which give a clearer program roadmap. A descriptive analysis is adapted where the mechanism of the SL program in Xavier University finds congruence to the mission and philosophy of the school. And this has brought a pedagogical paradigm dedicated to going to the marginalized group in society and responding to the Pope's call to greater apostolic focus, preference, resources, and energies to communities within the region. Partly, the SL program embeds in the curriculum where the needs of the community are identified and matched with the faculty handling the course subject, build strong coordination and collaboration with the unit assigned for social engagement, and a processing mechanism that develops critical reflective thinking in the classroom instruction and local community engagement and actualize students' values formation learning. The SL program designs a platform that structured proper management and curriculum standardization, where the learning outcomes are stipulated in the academic content of the subject or the syllabus. Moreover, the extent of SLP implementation shows faculty and student participation for the last three years. And this has accumulated one hundred twenty-six projects spread out all over the region classified according to various thematic SLP engagements. The study results may fill the gaps in the planning and execution of SLP in Xavier Univer-

sity and serve as baseline information to other Higher Education Institutions planning to adopt SLP in their respective curriculums.

KEY WORDS: Community service; social engagement; curriculum integration; values formation.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/OBEDENCIO-ET-AL_ABSTRACT_THEME3.pdf

IZGRADNJA NACIONALNE MREŽE UČENJA ZALAGANJEM U ZAJEDNICI U SRBIJI– REZULTATI ISTRAŽIVANJA

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ODELJAK: Service-learning: experiences and institutionalization processes.

АПСТР АКТ АН: Uvod: Učenje zalaganjem u zajednici fokusira se na povezivanje obrazovnih ustanova i lokalnih organizacija i institucija radi rešavanja ispitanih i jasno definisanih problema u lokalnoj zajednici. U Srbiji, učenje zalaganjem je mlada metodologija rada sa decom, učenicima i studentima uz njihovo angažovanje u lokalnoj zajednici. Tek poslednjih desetak godina, učenje zalaganjem se sprovodi kroz školske projekte, samostalno ili uz podršku nevladinih organizacija. Kolping Društvo Srbije je u školskoj 2014/2015 godine pokrenulo prvih 10 projekata učenja zalaganjem u osnovnim i srednjim školama u Srbiji. Ova praksa se nastavila i danas sa stalnim rastom škola zainteresovanih za ovu metodologiju. Tokom planiranja, implementacije i evaluacije projekata, Kolping Društvo Srbije pružalo je stručnu i finansijsku podršku školama i lokalnim partnerima. Tokom ovog iskustva, uvidelo se da je potrebna kontinuirana podrška u implementacijivih projekata. Imajući u vidu sopstvene resurse, realizatori školskih projekata učenja zalaganjemističu da je potrebno organizovati razmenu iskustava, ideja znanja, potencijalnih prepreka i mogućih rešenja. Poučeni dosadašnjim iskustvom, inicirali smo formiranje Nacionalne mreže učenja zalaganjem u Srbiji. Kako bi mreža odgovorila na potrebe članova i definisala svoju pravu svrhu, ispitali smo potrebe članova mreže za efikasnijom i efektivnijom implementacijom projekata učenja zalaganjem u zajednici. Cilj: Istraživanje ima za cilj da istraži koje aktivnosti i u kojim oblastima Nacionalna mrežaučenja zalaganjem u Srbiji bi trebalo da sprovede, a da odgovori potrebama svojih članova. Uzorak istraživanja su članovi Nacionalne mreže učenja zalaganjem u lokalnoj zajednici. Članovi mreže su obrazovne i druge institucije, organizacije i pojedinci koji sprovode učenje zalaganjem ili su zainteresovani za ovu metodologiju.

METODOLOGIJA: U okviru istraživanja koristili smo online formu google upitnika sa pitanjima otvorenogtipa. Pitanja su se odnosila na oblasti u kojima bi bila potrebna pomoć i podrška, aktivnosti koje bi mreža mogla da sprovede u cilju pružanja podrške, aktivnosti u oblasti promocije mreže i metodologije učenja zalaganjem u zajednici. Rezultati:Uočavaju se četiri oblasti u kojima bi Nacionalna mreža učenja zalaganjem u Srbiji mogla da

organizuje svoje aktivnosti: edukacija u planiranju i sprovođenju projekata, podrška tokom realizacije projekata, promocija projekata i uključivanje relevantnih obrazovnih institucija.

DISKUSIJA: Većina članova je istakla da očekuje podršku Nacionalne mreže u fazi planiranja i implementacije projekata učenja zalaganjem u zajednici. Prema mišljenju članova, aktivnosti koje bi mreža mogla preduzeti za podršku institucijama i organizacijama koje sprovede ove projekte su: edukacija, umrežavanje i razmena iskustava. U okviru promocije ove inovativne metodologije u Srbiji, članovi mreže su predložili društvene mreže, komunikaciju putem elektronske pošte sa školama, ali i saradnju sa Ministarstvom prosvete čija uloga može biti krucijalna. Značajan broj članova pomenuo je priručnike, konferencije i sastanke mreže kao važan deo promocije metodologije učenja zalaganjem. Međuregionalna saradnja na projektima i redovni sastanci svih članova istakli su se kao još jedna preporuka za rad mreže. Zaključak: Potrebna su dalja istraživanja u ovoj oblasti, sa povećanjem broja učesnika, aktivnosti i programa i zavisnih, odnosno nezavisnih varijabli. Potrebno je identifikovati i preduzeti konkretne korake za razvoj mreže, osluškujući potrebe članova, preduzeti buduće aktivnosti. Posebnu pažnju treba posvetiti promociji rada mreže i same metodologije koja okuplja njene članove, te razmotriti mogućnost povezivanja sa relevantnim institucijama i Ministarstvom prosvete kako bi se povećala vidljivost metodologije na Nacionalnom nivou.

KLJUČNE REČI: Umrežavanje; iskustveno učenje; školski projekti; podrška u realizaciji projekata.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/PERIC-PRKOSOVACKI-ET-AL_ABSTRACT_SECCION-3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/ppt/Peri%C4%87%20Prkosova%C4%8Dki.pdf

BUILDING THE NATIONAL SERVICE LEARNING NETWORK IN SERBIA – RE-SEARCH RESULTS

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THEME: Service-learning: experiences and institutionalization processes.

ABSTRACT: Service-Learning methodology focuses on connecting educational institutions and local organizations and institutions in order to solve examined and clearly defined problems in the local community. In Serbia, Service-Learning is a young methodology of working with children and students with their engagement in the local community. Only in the last 10 years, Service-Learning has been implemented through school projects, independently or with the support of NGOs. The Kolping Society of Serbia in the school year 2014/2015 has launched the first 10 projects of Service-Learning in primary and secondary schools in Serbia and this number has grown over the years. During the planning, implementation and evaluation of service-learning projects, the Kolping Society of Serbia provided professional and financial support to schools and local partners. During this experience, it was realized that continuous support in the implementation of these projects are needed. Having in mind their resources, the implementers of school Service-Learning projects point out that it is necessary to organize the exchange of experiences, idea, knowledge, potential problems and possible solutions. Instructed by our experience so far, we have initiated the formation of the National Service-Learning Network in Serbia. In order for the network to respond to the needs of members and define its true purpose, we surveyed the needs of network members to more efficiently and effectively implement Service-Learning projects. Objective: The research objective is to investigate which activities and in which areas the National Service-Learning Network in Serbia should implement to respond to the needs of its members. The research sample is members of the National Service-Learning Network in Serbia. The members of the network are educational and other institutions, organizations, and individuals who conduct Service-Learning or they are interested in this methodology. Methodology: As part of the research, we conducted a questionnaire using the online form of a google questionnaire with open questions. The questions were related to areas where help and support would be needed, activities that the network could carry out to provide support, activities in the field of promotion the network and methodology of Service-Learning. Results: Four areas were identified in which the National Service-Learning Network in Serbia can organize its activities: educa-

tion in planning and implementation of Service-Learning projects, support during project implementation, promotion of Service-Learning projects, and involvement of relevant educational institutions. Discussion: Most of the members pointed out that they expect support from the National Network in phase of planning and implementing Service-Learning Projects. Activities that the network could undertake to support institutions and organizations that implement Service-Learning projects, in the opinion of members are education, networking, and exchange of experiences. As part of the promotion of this innovative methodology in Serbia, members proposed social networks, e-mail communication with schools, but also cooperation with the Ministry of Education or other relevant institution, whose role can be crucial. A significant number of members mentioned manuals, conferences, and online meetings as an important part of the promotion of the Service-Learning methodology. Interregional cooperation in projects and regular meetings of all members stood out as recommendations for the work of the network. Conclusion: Further research in this area is needed, with the expansion of the number of participants, activities and programs and dependent or independent variables. It is necessary to identify and take concrete steps to develop the network and, listening to the needs of members undertake future activities. Special attention should be paid to the promotion of the work of the network and the methodology itself, which brings together its members, and to consider connecting with relevant institutions and the ministry in order to increase the visibility of the methodology at the national level.

KEY WORDS: Networking; service-learning; school projects; support to realization of the school projects.

THE AUSTRALIAN CATHOLIC UNIVERSITY AND DEPAUL (CHICAGO) SERVICE-LEARNING PARTNERSHIP

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THEME: Service-learning: Experiences and institutionalisation processes.

ABSTRACT: In this paper, we report on the service-learning partnership between Australian Catholic University and DePaul University (Chicago) and how this partnership has enriched the scholarship of service-learning for both institutions. Using a case study methodology, we explore how two large Catholic Higher Education Institutions (CHEIs) with similar yet distinct missions have partnered to learn about each other's approaches and contexts, and through this process transform our universities at individual and institutional levels. Since 2018, the Steans Center for Community-Based Service-learning and Community Service Studies (DePaul) and ACU Engagement, the central agency responsible for supporting the extensive service-learning program at ACU, have met to discuss their programs and explore opportunities for collaboration. These discussions have led to new understandings and translations in the pedagogical terminology across Australian and US contexts and the identification of how university mission coherence can inform a partnerships between CHEIs. The partnership has also led to ongoing collaborations that have furthered the service-learning mission and institutionalisation of both universities. These include: scholarship on critically engaged service-learning in Catholic institutions, and the inaugural ACU and DePaul Conference on Community Engagement and Service-learning (2019). The conference supported a space for knowledge exchange and critical examination of praxis for over 100 delegates from Australia, US, and New Zealand, with a return event planned for 2021. A virtual student service-learning exchange is also scheduled for 2021. The partnership between ACU and DePaul continues to grow and both institutions have been keen supporters and resources for the further institutionalisation of service-learning. Examples include supporting ACU's inclusion in the Carnegie Community Engagement Classification System Australian pilot, and the furthering of the Steans Center's service-learning Global Learning Exchanges (GLEs). The paper concludes by reflecting upon the value of partnerships between CHEIs across national boundaries and the value of mutually exploring mission, principles, and practice as the field seeks further institutionalisation of service-learning. Service-learning that is for the mutual benefit and transformation of the community and university. The learning from the ACU and DePaul service-learning partnership is significant in light of the global objectives of

the Uniservitate programme, and the need for the collaboration of CHEIs across national contexts.

KEY WORDS: Partnership, CHEIs, mission, knowledge exchange.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/PINK-ET-AL_ABSTRACT_SECCION-3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/ppt/PINK-ET-AL_-Theme-3_2021.pdf

AVANCES EN PROCESO DE INSTITUCIONALIZACIÓN DEL APRENDIZAJE SERVICIO EN LA UNIVERSIDAD CATÓLICA DE LA SANTÍSIMA CONCEPCIÓN (UCSC)

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SECCIÓN: Aprendizaje-servicio solidario: experiencias y procesos de institucionalización.

RESÚMEN: La UCSC, viene trabajando la metodología de Aprendizaje Servicio desde el año 2010, cuando, posterior al terremoto del 27 de febrero, algunas carreras decidieron contribuir en procesos de diagnóstico y reconstrucción de diversos sectores, desde su conocimiento disciplinar. A partir de estas experiencias, muchos docentes reconocieron el potencial de la metodología y siguieron aplicándola en sus diversas asignaturas. No obstante, este trabajo se ha venido dando de manera no sistematizada. Poco a poco, a raíz de la actualización del modelo educativo (año 2017) y la promulgación de la competencia de Compromiso e Innovación Social, como sello institucional, además de la actualización de la política de vinculación con el medio (año 2019), es que se han venido desarrollando diversas acciones que nos han permitido avanzar hacia una mayor sistematización de la metodología y un proceso de institucionalización. Este artículo busca presentar dichas acciones y compartir la experiencia desarrollada hasta la fecha. En el mes de junio del año 2020, se conforma la Comisión Institucional de Aprendizaje Servicio, integrada por un representante de cada facultad, una representante de la vicerrectoría de Vinculación con el Medio, coordinada desde la dirección de docencia y presidida por el vicerrector Académico. Se establece como objetivo principal de dicha comisión, proponer un modelo institucional para la implementación de la metodología Aprendizaje Servicio, como recurso para el desarrollo de la competencia de Compromiso e innovación social, para lo cual contaría con un año de trabajo. Para ello, se desarrolla, en una primera etapa, un plan de trabajo donde se establecen líneas de acción, objetivos y actividades propuestas, lo que constituye un primer informe de avance. Junto con ello, la comisión organiza un ciclo de webinars de Aprendizaje Servicio para difundir la labor de la comisión y experiencias de aprendizaje servicio desarrolladas en la comunidad, desde la mirada de los socios comunitarios, docentes y estudiantes. A partir de las experiencias recopiladas, tanto desde la docencia, como desde la mirada de los representantes de cada facultad, vinculación y docencia, se configura un modelo de institucionalización del Aprendizaje Servicio, que contempla una definición institucional que se construye desde la teoría, articulada con nuestro modelo educativo y contextualizada a las experiencias de la UCSC en torno al tema. Además de

ello, se establecen los mecanismos a partir de los cuales se podrá implementar el Aprendizaje Servicio, desde distintas iniciativas, considerando las unidades y/o direcciones que deberán vincularse en esta labor. Paralelo a este trabajo, y articulado con el mismo, se constituye también una nueva estructura en la UCSC, el Núcleo Social, que surge a raíz de un Convenio de Desempeño de Educación Superior Regional, liderado por la Vicerrectoría de Vinculación con el Medio, cuyo foco principal es fortalecer la relación bidireccional con la comunidad, a través de tres líneas de trabajo: el Aprendizaje Servicio, la Innovación Social y el Voluntariado. Su función principal es generar los espacios de vinculación para que tanto los agentes externos, como internos, puedan articularse en pos de intervenciones en estas tres líneas. En este contexto, el Núcleo Social puede canalizar necesidades de la comunidad hacia las distintas facultades, para que puedan ser abordadas a través del Aprendizaje Servicio, o bien, puede recibir inquietudes desde las distintas facultades, y configurarlas en acciones de Aprendizaje Servicio hacia la comunidad. Se espera presentar en esta instancia, el trabajo desarrollado por la comisión institucional de Aprendizaje Servicio y su articulación con el Proyecto “Núcleo Social UCSC: Fortalecimiento de los mecanismos de vinculación bidireccional a través del Voluntariado, la Innovación Social y el Aprendizaje Servicio”.

PALABRAS CLAVE: Compromiso social; servicio de aprendizaje; comunidad; enlace con el medio ambiente.

PROGRESS IN THE INSTITUTIONALIZATION OF SERVICE-LEARNING PROCESS AT THE CATHOLIC UNIVERSITY OF THE SANTÍSIMA CONCEPCIÓN

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THEME: Solidarity service-learning: experiences and institutionalization processes.

ABSTRACT: UCSC has been working on the Service Learning methodology since 2010. After the earthquake of February 27, some careers decided to contribute to various sectors' diagnosis and reconstruction processes based on their disciplinary knowledge. Based on these experiences, many teachers recognized the methodology's potential and continued to apply it in their various subjects. However, this work has been taking place in an unsystematic way. However, there have been updates in the educational model. These are reflected in model updates (the year 2017) and the promulgation of the Social Commitment and Innovation competence as an institutional value. Furthermore, updates to explicitly reflect the policy of community outreach (the year 2019), various actions have been developed that have allowed us to advance towards a greater systematization of the methodology and a process of institutionalization. This article seeks to present these actions and share the experience developed to date. In June 2020, the Institutional Service Learning Commission was formed, made up of a representative from each faculty, a representative from the Vice-Rector's Office for Relations with the Environment, coordinated from the teaching department and chaired by the Academic Vice-Rector. The main objective of the said Commission is to propose an institutional model for implementing the Service Learning methodology as a resource for the development of the Social Commitment and innovation competence, for which it would have one year of work. For this, a work plan is developed, in a first stage, where lines of action, objectives and proposed activities are established, which constitutes a first progress report. Along with this, the Commission organizes a cycle of Service Learning webinars to disseminate the Commission's work and service-learning experiences developed in the community from the perspective of community partners, teachers and students. From a teaching point of view and faculty perspective of the representatives of each faculty, linkage and teaching, a model of institutionalization of Service-Learning is created. This contemplates an institutional definition built from theory, articulated with our educational model and contextualized to the experiences of the UCSC on the subject. In addition, the mechanisms are established from which Service Learning can be implemented, from different initiatives, considering the units and directions that should be linked in this work. Parallel to this work and articulated with it, a new structure constituted at UCSC known as the Social Nucleus arises due to

a Regional Higher Education Performance Agreement. The Vice-Rector's of community outreach, whose primary focus is to strengthen the two-way relationship with the community through three lines of work: Service Learning, Social Innovation and Volunteering. Its principal function is to generate spaces for linking so that both external and internal agents can articulate in pursuit of interventions along these three lines. In this context, the Social Core can channel community needs to the different faculties. They can be addressed through Service Learning, or it can receive concerns from the different faculties and configure them in Service Learning actions towards the community. This instance is expected to present the work developed by the institutional Commission of Service Learning and its articulation with the Project "UCSC Social Nucleus: Strengthening bidirectional linkage mechanisms through Volunteering, Social Innovation and Service Learning".

KEY WORDS: Social commitment; learning service; community; link with the environment.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/resumenes/STUARDO-ET-AL_ABSTRACT_SECCION3.pdf

https://www.uniservitate.org/resources/II_Simposio/Mesa%208_29.III.EN_ES/ppt/Stuardo.pdf

EDUCATING FOR THE SDGS: ANALYSING STUDENTS' REFLECTIONS ON A SERVICE-LEARNING EXPERIENCE IN HIGHER EDUCATION

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THEME: Integral Education

ABSTRACT: This paper refers to a Service-Learning (SL) experience entitled “Educating for Sustainable Development Goals (SDGs)”, developed in the Porto *campus of Universidade Católica Portuguesa*, during the second semester of the academic year 2020-2021, through the volunteer group Católica Solidarity (CASO) in collaboration with the Faculty of Education and Psychology and the Católica Porto Business School. In a pandemic context and with Católica Porto working on the theme of Sustainability, the experience was created with the involvement of a group of 15 university students (from now on referred as participant students). The main aim of the SL project was raising awareness about the SDGs among young people. Besides the development of soft skills, the learning objectives also focused on training socially responsible citizens who can take the SDGs into their future professions, hopefully contributing to the construction of a better and more sustainable world. The participant students, from different courses and academic years, have joined the experience on a voluntary basis. In the first instance they received training in SDGs and also in pedagogy to prepare the service that consisted in planning, implementing and evaluating training sessions for upper secondary pupils (N=225) and fellow university students (N=70) from their own university and from partner international universities (one in Brazil, and another in Angola). Participating students have dedicated about 50 hours to the SL experience. “Educating for the SDGs” got students to share knowledge and know-how with national and international peers, constructing the experience from young people to young people, in an interdisciplinary and international basis. The present paper aims to present the perceived effects of this SL experience in the participating students. For that we use the results of qualitative analysis of the intermediate and final reflections that students made along the SL experience. Qualitative analysis was made with Nvivo ® software. Codes used in this paper refer to student’s perceived impact of the SL experience on themselves and on their future life. The participant students (N=15), 13 females and 2 males, with ages between 19 and 21 years old, being 12 of them working students, were attending different HE programmes of graduation (N=12) and master degree

(N=3), like Bioengineering; Economics; Management; Law; Microbiology; and Psychology. Preliminary results indicate that students highly valued the experience. The written reflections point out some effects of the SL project throughout its duration, and forecast how students perceive its influence for the future. Students mention their personal transformation, inspiring changes of attitudes, behaviours, and mindset, raising their own as well as the community's social conscience. They were also impacted by the active participation of the community in discussing the SDGs and by the different perspectives and contexts/circumstances that arose. Students refer the impact of SL in achieving or reinforcing their soft skills and professional skills. Students also mention that the participation in the SL project motivated them to intervene socially, implementing social projects. The implications of these findings are discussed, namely with respect to critical aspects to consider in the design of SL experiences in higher education.

Projeto CAPS – Universidade Católica e Aprendizagem-Serviço: Inovação e Responsabilidade Social

KEY WORDS: Sustainable developmental goals; service-learning; higher education; interdisciplinarity; reflection.

Enlaces de interés:

https://www.uniservitate.org/resources/II_Simposio/Mesa%206_29.II.EN_FR/resumenes/THEMUDO-ET-AL_ABSTRACT_SECCION2.pdf



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si nous ne changeons pas l'éducation »**

Pape François

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II Symposium Global UNISERVITATE

Cette publication réunit les procès-verbaux du II Symposium Global Uniservitate, qui s'est tenu le 28 et le 29 octobre 2021, de manière virtuelle, avec la collaboration de l'Université Catholique Portugaise. Les textes suivent l'ordre des exposés faits au cours des deux journées et ont été un petit peu édités afin de faciliter leur lecture. Dans ces présentations -auxquelles ont participé 30 leaders mondiaux de l'apprentissage-service-, sont exprimées des perspectives et des réflexions qui font preuve d'une approche multiculturelle et polyédrique, devenant ainsi les témoins de la force de l'apprentissage-service servant à susciter des expériences de spiritualité transformatrice pour le changement social.

Ce livre inclut également les 116 résumés et les travaux complets acceptés, correspondant à 257 auteurs de 5 continents, 24 pays et 57 institutions, et qui parlent des trois axes thématiques traités dans le Symposium. Nous encourageons donc les lecteurs à jouir du contenu de tous ces textes, à s'en servir et à le diffuser, ainsi qu'à jouir de toute la collection Uniservitate, afin de continuer à renforcer et à concrétiser l'accomplissement d'une éducation intégrale pour un monde plus fraternel et plus solidaire.

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