KEYS

UNISERVITATE COLLECTION

Towards a Global History of Service-Learning

María Nieves Tapia
Daniel Giorgetti
Andrew Furco
Kathleen Maas Weigert
Anthony Vinciguerra
Alba González
Esther Luna González
Carol Ma Hok-Ka
Bibi Bouwman

5

Uniservitate Collection

Coordination of Uniservitate Program: María Rosa Tapia

General Coordination: María Nieves Tapia

Editorial Coordination: Jorge A. Blanco

Coordinators of this volume: Daniel Giorgetti

Translation and editing of texts in English: Alejandra Linares

Design of the collection and of this volume: Adrián Goldfrid

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ABOUT US

Uniservitate

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

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

Porticus

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

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

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

Porticus has two goals which guide their way it works: to listen and learn from the people they seek to serve, and to act on evidence that demonstrates what Works.

CLAYSS

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

The Uniservitate collection

The Uniservitate collection is an editorial project of CLAYSS (Latin American Center for Service-Learning) in collaboration with Porticus. It is aimed at Catholic Higher Education professors and authorities, other educational institutions, specialists in Service-Learning, ecclesiastical leaders, as well as the general public interested in education and social change.

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

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

Daniel Alberto Giorgetti

Daniel Giorgetti has a PhD in Social Sciences (University of Buenos Aires), and also holds a Master's degree in Social Sciences (FLACSO) and a Bachelor's degree in History (UNS). He served as academic secretary of the Labor Relations Program (UBA) and as deputy secretary of Advanced Studies (School of Social Sciences, UBA). He is a researcher and lecturer at the School of Social Sciences of the University of Buenos Aires and the National University of Moreno. He teaches graduate courses at the Latin American School of Social Sciences (FLACSO, for its Spanish acronym), the Catholic University of Salta (UCASAL, for its Spanish acronym) and the Schools of Economic Sciences, Social Sciences and Law of the University of Buenos Aires (UBA, for its Spanish acronym).

He directs research and university extension projects. He has published in the fields of service-learning, labor studies, social movements, labor movement, youth participation and human rights. He worked as an advisor in the Provincial Council for Education and Labor of the Province of Buenos Aires (COPRET, for its Spanish acronym), and as a consultant in the "Solidarity Education National Program" of the Argentine Ministry of Education. He has been an instructor and researcher in the Latin American Center for Solidarity Service-Learning (CLAYSS, for its Spanish acronym) since it was founded, he has also been a teacher at different education levels, participating as a trainer in social organizations with popular education and youth leadership projects. Between 2018 and 2021 he worked as coordinator of regional meetings and areas for the project entitled "Networked Civil Society to Consolidate Democracy," funded by the European Union.

1. INTRODUCTION

Towards a Global History of Service-Learning

While organizing a book about the history of service-learning, we run the risk of presenting general aspects without taking into account the human dimension of practice. In this introduction we would like to bear in mind the richness of the personal experiences on which institutional processes are based, as well as the pivotal moments that make up this history.

This practice has spread all over the world. For those of us who have committed ourselves to it for many years, listening to the exciting experiences of students, teachers and administrators has become a habit. Because service-learning is not just a method to incorporate solid academic knowledge and an effective solidarity action, it also makes a long-term impact on those who put it into practice.

There are plenty of testimonials from students who have felt the effects of service-learning projects in which they have been involved. In some cases, as was acknowledged in recent pieces of research[1], the practice of service-learning has had an influence on the choice of a profession or on the social engagement they assumed in their lives. However, in all testimonials this practice is acknowledged to have effectively contributed to the consolidation of a system of values that students keep throughout their lives.

In the case of lecturers, the link with the pedagogy of service-learning arrives through different paths: some lecturers approached it after learning about their colleagues' successful experiences, while others became involved after joining an institution where service-learning projects were carried out. A very large group of teachers discovered service-learning while seeking innovative methods that would allow them to strengthen their teaching with a social purpose.

In research interviews, there is often a question about the personal journey that led the interviewee to engage with service-learning. The answer generally reveals the person's particular path, be they a teacher, an administrator or a student. The testimonials gathered highlight the excitement about the achievements obtained in the community task, and about having contributed, through a small action, to a transformative process.

1 The Latin American Center for Solidarity Service-Learning (CLAYSS) has conducted several pieces of research in its programs, among which it is worth mentioning "Solidarity Service-Learning in Arts Program" (2022) and "Establishment Processes of Service-Learning in Public Policies. The Case of Argentina and Uruguay." (2021). The author has collaborated in both pieces of research.

This situation brings about changes both in the lives of students and in the communities where the solidarity action took place.

We could conclude that it is inevitable for personal history to be involved in the service-learning experience. All the faculty members and administrators of an educational institution believe that, even if a new academic learning has not been proposed, they renew the contents they already know, feel that "they are learning again" and come into contact with the theoretical contents in an enriching dialogue with social reality.

Thinking of the global history of service-learning represents a challenge that entails the pleasure of finding a framework of exciting projects and experiences.

By the same token, thinking of the global history of service-learning represents a challenge that entails the pleasure of finding a framework of exciting projects and experiences. Because this task makes it possible to know the manifold reality in which educational institutions of all levels have been operating in relation to their local circumstances. It also allows us to find out the silent ways in which this practice has been changing the lives of different people, enabling them to think of a better future and make small contributions to the community to transform society as a whole.

This book gathers the paths followed by the practice of service-learning in different regions of the world and puts forward a view about historical processes that encompasses the particular characteristics and watersheds that marked its consolidation.

Furthermore, we seek to present annotated chronologies and facilitate an interaction between cultural traditions, theoretical frameworks and institutional policies. For this reason, the chapters explore the situation in Latin America, North America, Europe, Asia and Africa. This work allows us to form comparative views, as well as to systematize and recognize the roots of the promising realities of this pedagogy around the world. In an initial approach, similarities and differences are observed, and we introduce them below.

Common Aspects in the History of Service-Learning

Student leadership is a key. Among the similar aspects which are recurring in all the surveyed sites, it is possible to identify the real benefit recognized by students, not only due to the effective learning and the actual practice of a solidarity action, but also in the impact they perceive in their lives and a worldview filled with solidarity values.

Secondly, it is noteworthy that service-learning relies on the effective commitment of thousands of people, which goes beyond formal tasks and is shown through the time and energy devoted to these projects. We are speaking of teachers and administrators, as well as students and members of social organizations who work to improve life in their communities.

Another major aspect is the institutional facet. In other words, it has been established that the consolidation of the practice of service-learning in the world recognizes formal institutionalization processes, both in universities and schools, and even in educational policies. That is to say that the continuity and soundness of the projects required an institutional approach. This included the registration and systematization of experiences in order to transition from the phase of individual teacher effort to developing work teams and involving school administrators. At a later stage of institutionalization we can see educational institutions formalizing the systematic practice of service-learning and, in some cases, local governments developing educational policies that promote them.

It has been established that the consolidation of the practice of service-learning in the world recognizes formal institutionalization processes, both in universities and schools, and even in educational policies.

Lastly, the construction of networks constitutes a significant step in these cases. Networks which strengthened that institutionalization along with the dissemination of best practices through effective communication were built up in every continent, as well as in countries and regions. They make up a framework which involves universities, schools, hospitals, public agencies, social organizations and neighborhood associations. In some cases, these networks have been formalized at the national or regional level.

Examples include some of the national networks, such as Campus Compact (United States), Campus Engage (Ireland), Rete Universitaria Italiana del Service-Learning (Italy), South African Higher Education Community Engagement Forum (SAHECEF), Stiftung Lernen durch Engagement (Germany), Engagement Australia, the University Service-Learning Network (Spain) and the Spanish Association of university service-learning (Spain).

At the regional level, the Ibero-American Service-Learning Network (REDIBAS, for its Spanish acronym) comprises networks from Brazil, Chile, Spain, Uruguay and Mexico, among others. Other regional networks have also been set up in Europe and Asia, such as

the Central and Eastern European Service-Learning Network, the European Association of Service-Learning in Higher Education and the Service-Learning Asia Network (SLAN).

At the global level, some of the networks with a more extensive background include the Talloires Network of Engaged Universities for civic and social engagement and the International Association for Research on Service-Learning and Community Engagement (IARSLCE).This book seeks to show such a comprehensive panorama of different routes and many years of work. For this purpose, authorities on service-learning from all continents have been gathered to recount that history. Each chapter has the style of its author and contains a chronological summary to better visualize the process. In addition, the chapters let the reader know about the specific features of service-learning in the region.

Diversity and Local Riches

What particularities can be found in these chapters? One of them is the variety of names used throughout history and the current reality of this practice. While in the United States and Canada it is called "service-learning," in Latin America we speak of "solidarity service-learning," laying emphasis on the region's tradition of solidarity. The terms "socio-educational work" and "civic engagement" are used in some European countries, and the term "community service-learning" (CSL) prevails in countries as varied as Canada or Turkey. In Spain the acronym "ApS" is used to refer to "service-learning" and in Italy the English term "service-learning" is employed.

In her chapter about Africa, Bibi Bowman revisits the idea that service-learning is a multidimensional concept and cites bibliographic references in which more than 140 words are used to describe it.

Other particularities that we can mention in the following chapters derive from the cultural traditions in which service-learning has been rooted in each place.

The origins of service-learning in the United States stem from diverse experiences within what authors call "submovements." This process has involved community engagement organizations and educational institutions, with a central role played by Catholic education. Nevertheless, it has been influenced by the national agenda on civic service and the popularity of some programs, such as the Peace Corps. In Canada it has also had a significant presence in educational institutions, many of which are Catholic, and it has incorporated dialogue with indigenous communities and their traditions.

The rapid growth of service-learning in Asia in recent years has been achieved in conjunction with the cultural values of community, mutual support and attitude of service inherent in numerous local traditions; even in the native knowledge or in Confucius' philosophy, as Carol Ma tells us.

In the case of Africa, the author makes it clear that it is difficult to provide a uniform overview due to the great variety of cultures, relations, types of projects, capacities, resources and structure of each university. But she highlights that there are processes of recognition of native forms of knowledge after periods of cultural imposition and that there are local traditions that are closely related to service-learning, among which she mentions the traditional concept of "Ubuntu," a humanist philosophy focused on people's reciprocal cooperation and loyalty.

In Latin America, the practice of service-learning has enhanced local experiences of solidarity carried out by educational institutions and allowed for a connection with the roots of indigenous peoples, where cultural expressions of mutual help, harmony with nature and community work predominate. This practice has also built up community service experiences in universities, as occurred in Mexico or Colombia, for instance.

In the case of Europe, it has connected with former traditions as well, like the Cambridge University Extension movement (since 1872), and has followed different paths depending on each country's reality. Processes of community education, cooperative studies, civic engagement, volunteering, active citizenship and socio-educational work are highlighted, according to the approach followed by each country.

In each chapter it is possible to delve into how service-learning practices were developed, even before they were given their current name.

In each chapter it is possible to delve into how service-learning practices were developed, even before they were given their current name. This allows Esther Luna to explain that, in Italy, service-learning is born "bottom-up" and that, in Spain, it is considered a "discovery" since it provided a name for a practice that was already being carried out.

How This Book Is Organized

As regards the organization of this book, Chapter 2 was written by Maria Nieves Tapia who analyzes in historical perspective the link developed by universities and higher education institutions with society from their origins. It dates back the first educational institutions in history and the first registered university in the city of Fez in the year 859. Then notices the process of modernity, and in the successive paradigms that go from the idea of an "ivory tower" to commitment with today's society. This look allows her to analyze the historical origins of learning-service and provide a framework for regional histories that outline the various authors in the following chapters.

Chapter 3 describes the development of service-learning in the United States and Canada and was written by Andrew Furco, Kathleen Maas Weigert and Anthony Vinciguerra. Both countries acknowledge common experiences and have exchanged projects and ideas. However, as the authors point out, they have also formed different approaches to the implementation of service-learning. The chapter explores the particularities of each case with regard to cultural, sociological and historical factors, and provides us with a comprehensive chronology that allows us to understand the institutional process developed in both countries, starting from when the term "service-learning" was formally coined in the United States in 1967.

In Chapter 4, Alba González deals with the history of service-learning in Latin America. The author underlines the integration of education and solidarity from isolated proposals in the early 20th century to the current global movement expressed through structured and institutionalized programs, and national, regional and international networks. For this purpose, she addresses the singularities of the region, the profound community tradition that embraces the term "solidarity" associated with mutual aid, collaborative work for a common cause and the struggle to defend rights. And she draws a comparison with the transformations of Latin American educational thinking in which there exist distinguished traditions, such as Paulo Freire's contribution to popular education.

Chapter 5 explores the history of service-learning in Europe. Esther Luna, from the University of Barcelona, presents an overview of several local developments, which begin to be systematized in the 1980s but their origins date back to the late 19th century. The aim of this chapter is to examine the European roots of service-learning. It provides a detailed description of each country and emphasizes those places in which the practice and evolution of service-learning is more important, both in terms of its background and vigorous implementation.

Chapter 6 addresses the process followed by service-learning in Asia. It was written by Carol Ma Hok, who explains the characteristics of service-learning as a pedagogy increasingly used in the continent. She describes its growth in the last two decades starting from the creation of the Service-Learning Asia Network (SLAN) and the first Asia-Pacific regional conference on Service-Learning (2007). In addition, she talks about the previous local traditions that were enriched by the development and evolution of service-learning.

Beatrix Bowman deals with the history and current situation of service-learning in Africa in Chapter 5. The author begins her analysis with the perspective of community participation in Africa. She analyzes its growth in higher education institutions and how it has evolved with various emerging education models. In order to do so, she conducts a bibliographic analysis and systematizes the dialogue held with experts from different countries through round tables. Furthermore, she puts forward the link between the theoretical and pedagogical frameworks of service-learning and the cultural, social and philosophical roots of community participation in that continent.

Daniel Giorgetti

María Nieves Tapia

María Nieves Tapia Founder and Director of the Latin American Center for Solidarity Service-Learning (CLAYSS, for its acronym in Spanish). Between 1997 and 2009, she started and coordinated the national service-learning programs of the Argentine Ministry of Education, School and Community (1997-2001) and Solidarity Education (2003- 2010), as well as the Solidarity School Program of the City of Buenos Aires (2002-2003). She holds a degree in History and is a founding member of the International Association for Service-Learning Researchers (2005). She has been a guest speaker at universities and organizations on all five continents, and has been part of the juries of numerous national and international educational awards, such as the "Solidarity Schools" Presidential Award in Argentina, and the MacJannet International Prize for University Social Engagement. In 2019 María Nieves was appointed member of the Academy of Community Engagement Scholarship (ACES). She has published numerous books and articles in Spanish, English, Portuguese and Italian; among them, Aprendizaje y servicio solidario en el sistema educativo y las organizaciones juveniles [Solidarity Service-Learning in the Educational System and Youth Organizations] (2010) and El compromiso social en el currículo de la Educación Superior [Social Engagement in the Higher Education Curriculum] (2018).

2. FROM THE "IVORY TOWER OF ACADEMIA" TO ENGAGED 21ST CENTURY UNIVERSITIES. A GLOBAL HISTORIC APPROACH TO THE SOCIAL MISSION OF HIGHER EDUCATION

María Nieves Tapia, CLAYSS, Argentina

"To some universities, academic excellence is their primary goal. We consider community service our purpose in life and academic excellence the best tool to achieve it."

(Faculty members and students from the Medical School of the National University of Tucumán, Argentina, EDUSOL, 2006:11)

Introduction

All over the world—and at different educational levels—"the history of service-learning practices long predates the term itself" (Titlebaum et al., 2004:4).

Long before the term "service-learning" was coined in the USA in 1967, in many parts of the world there were experiences which combined—in practice—academic content with solidarity-based efforts.

Both educators and students have "invented" and keep on inventing service-learning practices, even without knowing the bibliography on their theoretical and methodological basis; because it is important for them to integrate theory with practice, the classroom work with solidarity-based experiences, the educational institution with its community or with other communities. In addition, many organizations which engage children, adolescents or young people, from the Scout Movement to Red Cross youth clubs, implement educational projects in which specific contents are learned along with their application in real-life service-based situations.

Even though different forms of integration of academic and social activities have been present at various moments in history, the emergence of service-learning as a pedagogical and methodological proposal in higher education took place in a very specific context: the long and complex process of change starting at the end of the 19th century, from the

traditional university model of "the ivory tower of academia", to the "engaged university" or the "socially responsible university" aspired to in the last few decades.

This process of change related to the conception of the social mission in higher education not only involves very recent theoretical reflections, pedagogical innovations and institutional policies, but it is also the result of a long and complex global history.

As an introduction to the regional processes which will be described in the following chapters, in this work we offer an approximation of the historical processes which—in very diverse cultural contexts—led to the definition of the social mission in higher education as we now understand it.

Therefore, as an introduction to the regional processes which will be described in the following chapters, in this work we offer an approximation of the historical processes which—in very diverse cultural contexts—led to the definition of the social mission in higher education as we now understand it.

With that objective in mind, we will analyze some models of higher education organization which have either followed each other or coexisted: the model of the ivory tower, the model of the three missions or pillars, and the contemporary models of social engagement and university social responsibility (USR).

In the highlighted texts, some specific questions will be analyzed in connection to the development of Catholic Higher Education Institutions (CHEIs) in each period.

We understand that the models of social mission organization in higher education become evident in—and generate—specific institutional cultures and cultural contexts. Viñao Frago (2002:59) defines institutional cultures in educational systems as:

> *"A set of theories, ideas, principles, norms, guidelines, rituals, inertia, habits and practices (ways to do things and think, mental views and forms of behavior) consolidated throughout time in the form of unquestioned traditions, regularities and rules of the game shared by stakeholders at the heart of educational institutions . . . , which are transmitted from generation to generation and provide strategies to: (a) integrate themselves into said institutions and interact with others; (b) perform the everyday tasks which are expected from each stakeholder, especially in the classroom, and deal with the challenges*

and the limitations such tasks involve; (c) overcome successive reforms, reinterpreting and adapting them from that culture to its context and needs."

"Models" are built and consolidate through policy-based decisions and actions which drive people to forms of doing-knowing-being (cultures) within the framework of traditions and institutional histories which are as diverse as the cultural contexts in which they develop.

In those processes, "inertia makes us reproduce an obsolete education system"[1], as the Catalan educationalist Eduard Vallory states. In this regard, the different models of social mission organization in higher education have not only followed each other throughout time, but they have also left behind various "states of inertia," which are still strong at present, even when there are attempts at developing better models.

In this chapter, we will analyze the various forms of addressing the social mission of higher education and its models of organization throughout history, and—especially from the 19th century—in different geographical and cultural contexts, as a necessary framework for the analysis of the historical origins of service-learning and as a general introduction to the regional analysis presented in the following chapters.

We believe that critical thinking on inertia and the legacy of the various forms of innovative drive which contemporary higher education has received may enlighten the search for a model of engaged higher education suitable to face the 21st century challenges and the construction of effective models of service-learning institutional policies.

1. The Origins of Higher Education and the Paradigm of the "Ivory Tower"

1.1. The Social Mission of Higher Education in its Origins

The university is often considered a "European institution" (Rüegg, 1992: XIX); and the University of Bologna (1088), Oxford University (1096) and the University of Paris (1096-1150) are believed to be the very first "universities". However, UNESCO[2] considers the University of al-Qarawiyyin to be the oldest university in the world, established in 859 by Fatima al-Fihri in Fez, Morocco; together with other universities of the medieval Muslim world.

This work will not center on that debate. However, it is undoubtedly necessary to assume, from the intercultural and global perspective inherent in *Uniservitate*, that me-

1 http://blog.tiching.com/eduard-vallory-la-inercia-nos-hace-reproducir-una-educacion-obsoleta/
2 https://whc.unesco.org/en/list/170/

dieval European universities were definitely not the first formal higher education institutions in the history of mankind, but the heirs of long-standing multiform traditions in various parts of the world; and this also holds true in connection to the different views on the social mission of higher education.

Medieval European universities were definitely not the first formal higher education institutions in the history of mankind, but the heirs of long-standing multiform traditions in various parts of the world; and this also holds true in connection to the different views on the social mission of higher education.

The first known higher education institutions date back to the Sumerian culture (around 2400 BC), in which scribes, astronomers, jurists and scientists were educated. In ancient Egypt, evidence shows that schools for scribes, where professionals at the service of the Pharaoh were educated and where the first ever recorded "specialized textbooks" were written, date back to 2050 BC (Williams, 1972:214 ff.).

Many other examples of ancient higher education institutions—with different objectives—are Plato's Academy (367 BC) and Aristotle's Lyceum (336 BC) in ancient Greece, the schools arisen in connection to the Library and the Museum of Alexandria (3rd century BC), the higher education schools of Constantinople (5th century BC), as well as the higher education schools of the ancient Chinese Empire (3rd century BC), and the Maya Empire (5th century BC), the Aztec Empire (8th century) and the Inca Empire (12th century) (García Calvente, 2021; Weinberg, 1984).

We are interested in highlighting this background in the history of higher education since, although none of the above-mentioned institutions used the terms "service-learning" or "USR", they all had the primary objective of educating political and religious leaders in their countries, as well as qualified professionals to serve in the administration of their countries; thus having a clear and specific social and political mission: the education of leaders and state bureaucrats.

While in some cases education was at the service of centralized and theocratic empires, such as those in ancient Asia and in the empires of the first American peoples, and in others it was aimed at educating philosophers, scientists and politicians for the *polis* and the kingdoms of ancient and Hellenistic Greece, in ancient higher education institutions it was strongly linked to the ability to administrate public affairs. The idea of the search for the common good was at the same time closely connected to the obvious individual inter-

est of social mobility as well as the economic and political power of those who managed to gain access to positions which were, by definition, for the elite.

This old identification between higher education and the creation of a class of active leaders is still deeply rooted, in many ways, in the collective vision of contemporary universities.

This old identification between higher education and the creation of a class of active leaders is still deeply rooted, in many ways, in the collective vision of contemporary universities. The long-standing tension between service for the common good and the search for individual progress is still present in university education and in the debates related to the social mission of higher education.

In addition, it is interesting to highlight that in antiquity, with the exception of some of the Greek and Hellenistic institutions, higher education was closely linked to a specific religious creed, first at the service of priest-kings and, later on, at the service of various empire religions.

1.2. The Ivory Tower and its Inertia

Apart from the merge between higher education and religious beliefs inherent in antiquity, in the first medieval universities religion also occupied a central role: Christian theology and scholasticism in the first European universities and the study of Islamic law in Muslim institutions. Architectural fusion between temples and universities was widespread and it is still present today both in Cambridge and Oxford Gothic chapels and in al-Qarawiyyin and Al-Azhar mosques. Even in contemporary universities, such as the National University of Malaysia (UKM), which was founded in 1970, the mosque occupies a central place on its campus, like chapels on the most modern campuses of many Catholic universities.

The "ivory tower" image, which is now associated with a higher education isolated from society and with a poor social mission, takes us to the medieval times when the towers and belfries of ecclesiastical buildings were usually part of the first European universities.

1.2.1. Medieval Origins

The phrase "ivory tower" comes from litanies,[3] old Christian prayers to Mary, which evoke both the ideas of incorruptible purity and impregnable strength. If the same train

3 http://www.vatican.va/special/rosary/documents/litanie-lauretane_sp.html

of thought is followed, the image of Christian monasteries and of the first European universities as fortresses which preserved Greco-Roman classical culture during the "Dark Ages" is part of the image the modern university has developed of itself, and its inertia is still strongly perceived today.

This characterization of the medieval period as the "Dark Ages," spread since the 18th century by Edward Gibbons (Gibbons, 1993) and others, described the ten centuries between the fall of Rome and the Renaissance in the 15th century as a dark period of barbarity and superstition between the Greco-Roman civilization and the renewed light cast by the European humanism and the Enlightenment. This characterization has been debated for a long time and it is not widely accepted today among specialists.

On the one hand, it is rejected for being extremely Eurocentric, since even limiting it to the Mediterranean world, it ignores the so-called "Islamic Golden Age" (8th to 13th centuries), during which the Muslim world not only preserved the cultural Greco-Roman heritage, but it also made advances in science, technology, philosophy and art, which had a far-reaching impact on Europe and the beginning of the modern age, as well as on other regions (Cahen, 1972).

On the other hand, not only was classical thought preserved in medieval European monasteries, but there was also tremendous original thought development. Developments did not limit themselves to theology and philosophy—from Augustine of Hippo to Thomas of Aquino— but they also expanded the field of scientific thinking: it suffices to remember Franciscan friars Roger Bacon and William of Ockham. During the European Middle Ages great advances were achieved in architectural techniques and technology, such as those which led to the so-called "agricultural revolution" of the 10th century, among so many others (Dhondt, 1975; Le Goff, 1975).

Having clarified these points on the not so "dark" medieval period, the image of the "ivory tower" is still valid to describe the monasteries or religious centers of the Middle Ages, where religious people lived in communities clearly differentiated from the population around them; due to their vows, their clothes, their methodical organization through schedules and specific environments, their knowledge of Latin—no longer a common language—and their access to the written culture, a privilege enjoyed by very few people at that time. The "cloister", understood as a place for enclosure or confinement, was vital for praying, working and studying and it had to keep monks away from both worldly temptations and the risks they could run outside monastery walls, as they were people who did not usually bear arms (Rashdal, 1987).

The first medieval universities in Europe followed that monastic tradition and established—for students—very clear boundaries which separated the academic community from the cities or villages where the cloister was located. The "cloister", which then became the "campus", had

The first medieval universities in Europe followed that monastic tradition and established—for students—very clear boundaries which separated the academic community from the cities or villages where the cloister was located.

its own regulations and different authorities from those in the community; and students and faculty also differentiated themselves form the rest of the population through the clothes they wore, as conveyed through the English expression "town and gown".

Another difference lay in their time organization, with schedules which were very different from those related to the agricultural work around them. Greek and Latin, no longer used in everyday life, continued to be central in academic environments, and they were associated with the liturgy and the knowledge of classical texts and, later on in modern life, as the languages used in scientific taxonomies.

At the end of the Middle Ages, higher education was still a privilege for a minority; so rare was it for people to access it that even a great number of leaders considered it unnecessary, which reinforced the idea of the "ivory tower" or of a self-enclosed institution related to it.

1.2.2. The Ivory Tower in the Modern Age

Starting from the 15th century in Europe, renaissance humanism, the Enlightenment, encyclopedism and, later on, positivism confronted medieval universities and ecclesiastical influence over universities, strengthened the autonomy of science and laid the foundations for contemporary universities between the 18th and 19th centuries, including growing sectors of the bourgeoisie among those on campus.

The Napoleonic and Humboldt University models of the 19th century assigned investigation and academic production a central role in the identity of the modern university and led to the design of curricula and the creation of teaching and management models which were used—to a greater or lesser extent—in the 20th century and are still used nowadays (Casanova Cardiel, 2015; Horn, 2012).

Paradoxically, the view of science the Enlightenment and positivism had as objective, "pure" and "neutral" mostly followed the logic of the ivory tower, since it focused on the preservation of academic life from the contamination caused by outside interests and needs, sometimes with the same enthusiasm with which medieval monks sought to preserve monastic life from worldly temptations.

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In fact, the new university models in the modern age still keep great part of the language and models of the medieval "ivory tower": there are very clear boundaries between the "senate" and "lay people", between "town and gown", between life within and outside university walls. It is not a coincidence then that in the very 21st century some universities still preserve medieval clothes for formal occasions or that institutions established in the last few decades still design gowns and hats inspired in the medieval tradition for their authorities.

While some of the biggest urban universities of the late 19th century did not follow the medieval model including "campuses" or "enclosed cloisters", but spread their buildings and colleges on different premises or in various localities, the boundaries between the "inside world" and the "outside world" were still clearly marked. In the modern version of the ivory tower, the concept of "outside university walls" refers to all that which is not part of the academic community in strict terms. In many cases, just like in medieval universities, this concept also refers to the boundary between spaces of institutional autonomy—with their own norms and, sometimes, with their own security forces—and the spaces where ordinary civil laws are in force for all.

Within this framework, the social mission of the university centered on offering the "permanent advance of knowledge" as a result of research, but always with the clear aim of keeping scientific objectivity and neutrality.

Tensions among the Church, Science and Faith

In the transition from the medieval university to the modern and contemporary university, Catholic educational institutions were often in tension due to the conflicts of the period between hierarchical authorities of the Church and the scientific community. For many centuries Galileo Galilei was the symbol of profound disagreement between the Church and science, between the experience of faith and the development of scientific thought.

It took the Catholic Church a long time to state through Vatican Council II the "righteous autonomy of earthly reality" and of scientific research "performed in accordance with moral norms" (GS, 36); and four centuries had to pass until John Paul II rehabilitated Galileo after his condemnation (John Paul II, 1992).

For almost 500 years, the tension between the Church and the scientific community posed a personal challenge for many religious and lay people dedicated to science and academic life, as well as for the institutions which housed them. There was disagreement between faith and science both at a personal level and at an institutional one, stimulating not only valued reflections and valuable experiences on the part of individuals and communities but also—and it is important to admit it—conflict, pain, resentment and scars which, in some cases, are still present today.

Catholic higher education found itself challenged not only in the fields of physics and cosmology, but also in the social sciences and politics. It suffices to think about the differences between the absolutist principles of "Divine Law" advocated by Bossuet (Le Brun, 1967) and the postulates of the School of Salamanca, which asserted the natural law and Suarez's theory of popular sovereignty. This was never a mere academic debate, but one which was present in the institutional life of the Catholic Church and in many Catholic universities and which affected the politics and society of the time (Xirau, 1973).

In the 16th century, thinkers and jurists of the University of Salamanca managed to have influence over the Laws of Indies and prevail on the debate as to whether American natives had a soul or whether they could be enslaved as beasts (Konetzke, 1974), but by the 18th century the tension between authorities closely linked with absolute monarchies on the one hand, and priests and religious and lay people who opposed them on the other hand, led to significant ecclesiastical ruptures. The expulsion of Jesuits ordered by most European monarchies and the suppression of the Society of Jesus by Pope Clement XIV in 1773 were largely related to the Jesuit influence on the education of the new leading classes who had Suarez's ideas, strongly impacting on the structure of Catholic higher education of the time.

In the early decades of the 19th century, ruptures in the relations between Rome and Latin American dioceses at war for their independence reflected

not only the Roman absolutism of the time, but also the local conflicts between the Spanish ecclesiastical hierarchical leaders who defended the Crown's rights and the rest of the ecclesiastical leaders and community who supported the fight for independence in the main, including among them many Catholic universities of the region which adhered to pro-independence principles.

Apart from these internal tensions within the Church, during the processes of establishment of republican governments, constitutional monarchies and the new national states of the 19th century, a great number of Catholic universities were expropriated, nationalized or ceased to exit. The Catholic higher education institutions which survived said events generally found themselves on the defensive in connection to both ideological and institutional issues, deprived of resources and the prestige they had once enjoyed, and they had increasing difficulty reconciling the Trentine doctrines and the *Index librorum prohibitorum*[4] with their academic development. It is also fair to highlight that, from the 15th century, the modern age was rich in charisma which influenced the life of the Church and gave rise to universities and other educational institutions, such as the gifts of Saint Francis, Saint Ignatius of Loyola and Saint Dominic, as well as the great charisma centered on education, such as the gifts of Saint Joseph of Calasanz, Saint Angela Merici, Saint John Baptist de La Salle, Saint Marcelino Champagnat, Saint Louise de Marillac, Saint John Bosco, Saint Mary Mazzarello and the charismata of so many others whose works continue bearing fruit for education, evangelization and the transformation of the world (Comisión Edu-CLAR, 2015).

1.2.3. The 19th Century: Higher Education between Colonialism and Independence Movements

The independence of the USA and the emancipation movements of the Spanish and Portuguese colonies in the rest of the American continent took place almost at the same time as the emergence of the Napoleonic and Humboldt University models in Europe at the beginning of the 19th century.

4 The "list of forbidden books" established in 1564 by Pope Pius IV after the Council of Trent was last edited in 1948, before being definitely eliminated by Pope Paul VI in 1966.

The new independent states, both in North America and in Latin America, sought to establish their own higher education systems and, during that process, they integrated—to a greater or lesser extent—the institutions which had already been established during the colonial period with the new public universities. In most cases, new public secular systems of education were created and they aimed at the education of new leading classes for the new states.

In Latin America revolutionary processes temporarily broke the logic of the "ivory tower".

It is interesting to highlight that in Latin America revolutionary processes temporarily broke the logic of the "ivory tower". Many of the colonial universities in Spanish America were active centers for political and social mobilization, the diffusion of the bibliography prohibited by the Crown and the promotion of the political thought of anti-absolutism. The Enlightenment, Suarez's theory of popular sovereignty and the principles of the American Revolution spread from campuses and educated many of the future revolutionary leaders. In events such as that taking place in Chuquisaca,5 the university was the epicenter of the organization of some of the first uprisings against colonial power, in which faculty members and students were subjected to bloody repression. Once independence wars were over, during the establishment of the new independent states in the second half of the 19th century, there was a tendency in almost all Latin American countries to imitate European Napoleonic and Humboldt university models, which were torn between profession or teaching-based models and research-based models. "Both views coexisted or were juxtaposed, gaining ground in one direction or the other" (Torres Aguilar, 2009:201). Many university curriculums implemented in Europe or the USA took little account of local problems (García Garrido, 1999; Vessuri, 2008:474). This way, the "ivory tower" underwent—in many cases—ideological and political changes, but it was kept as the dominant model both in the American continent and in Europe until almost the end of the 19th century.

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5 The Royal and Pontifical Major University of Saint Francis Xavier of Chuquisaca—situated in Sucre, Bolivia—was founded in 1624 and many of the first young revolutionaries of the then Viceroyalty of the River Plate, such as Mariano Moreno, Bernardo de Monteagudo and Juan José Castelli, were educated there. Faculty members had a key leading role in the Revolution of Chuquisaca of 1809. Even though this revolution was bloodily suppressed, it is considered a key precedent in South American emancipatory movements.

The "ivory tower" model was also imposed in Asia and Africa during the colonial expansion of the great European empires of the 19th century.

The "ivory tower" model was also imposed in Asia and Africa during the colonial expansion of the great European empires of the 19th century. Its epistemological paradigm established very strict boundaries between academic knowledge—considered exclusive heritage of "white" people and universities founded by imperial powers—and the autochthonous knowledge of the conquered cultures. Even proved long-standing knowledge, such as that acquired from Chinese medicine or from the scientific advances of Muslim universities, was either under suspicion or disregarded, and religious beliefs and ancient traditions from both continents were usually considered "superstitions" or "barbarism".

The establishment of colonial universities in Asia and Africa aimed at "civilizing" those regions or, in other words, at imposing cultural and institutional models from the mother countries, and—in that sense—its "social mission" was very clear. The missionary spirit of many Christian universities in Africa and Asia usually led them to imitate this model.

Even with academics having the best intentions, higher education systems which were established following the European model were part of the system of domination, and because of that, they are now strongly criticized by knowledge decolonization movements and higher education stakeholders, especially in Africa (Mbembe, 2016; Bhambra et al., 2018; Nyamnjoh, 2019).

1.2.4. The Ivory Tower, the Social Mission and the Inertia over the Present

The strong influence of the medieval and modern heritage on contemporary higher education is unquestionable. Well into the 20th century, and even today, the inertia of the model of the "ivory tower", which arose in the Middle Ages, is usually present in the strongest resistance to the social mission of higher education and to any issues related to the engagement of universities in the solution of social problems:

> *"We cannot believe the mission of the university to be to lead humanity to a New Jerusalem. Any attempt in that direction will, at least, destroy the role of the university as an intellectual sanctuary. . . . . The objective of the university is not the search for power or virtue, but the search for significant truths." (Faimen & Oliver, 1974; as cited in Stanton et. al., 1999)*

This faith in the university as an "intellectual sanctuary" and the Enlightenment-based belief in the uninterrupted progress of science, advancing thanks to its own drive in the search for new

knowledge, lie at the root of a model which tends towards hyperspecialization, field fragmentation and a strict division between the academic world and its social context (Herrero, 2002), and whose inertia was present during great part of the 20th century:

> *"Academic knowledge . . . was predominantly disciplinary throughout the 20th century and its autonomy imposed a production process which was relatively decontextualized in connection to the everyday needs of societies. According to this view, it is researchers who decide on the scientific problems to be dealt with and establish relevance, research methodologies and pace." (De Sousa Santos, 2010:25).*

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In disciplinary fields which become more and more fragmented there is a tendency to apply a logic by which the primary receivers of scientific production are the members of the increasingly specialized—and small—academic community. If a paper is validated by peers, it may not be important whether it is relevant for society as a whole or not.

There has been a tendency for the gap between "scientific knowledge" and "popular knowledge" to widen significantly since the beginning of the 20th century: a great number of scientists do research, give speeches and write primarily for their colleagues, and their language sometimes becomes as unfathomable to "the masses" as medieval Latin for people of the time. Science dissemination, which grew closely connected to the history of extension and university social engagement, as explained below, has always been considered a minor discipline and it is not usually valued in academic careers.

The growing difficulty for the scientific community to express itself in simple terms, understandable to the greatest part of the population, has negatively affected the capacity of higher education stakeholders to have an impact on society. Well into the 21st century, people on social media and anti-science lobbies may state that the earth is flat and that global warming is partisan fabrication, and they may try to persuade a great number of people to believe that, while a Swedish adolescent, such as Greta Thumberg, has been more successful in raising people's awareness of climate change than thousands of academic papers published for decades.

The anti-vaccine movement, and its tragic consequences during the COVID-19 pandemic, might be considered a symbol of the increasing gap created between the scientific knowledge acquired by the "ivory tower" and contemporary means of communication. The fact that the scientific method and a personal opinion are assigned the same relevance is noticeable through the avalanche of "fake news" and this will probably force universities to revise the priority given to knowledge dissemination and the way to achieve effective spread of this information on social media and instant communication.

In the same way as the ivory tower tended to keep research and scientific knowledge away from "the masses", teaching is usually self-referential in this model. The role of faculty in this model is to transmit the knowledge gained by the scientific community: students must learn listening to their educator, reading the suggested bibliography and experimenting in labs or practicing with experts. The classroom, the laboratory and the library constitute suitable learning environments. The world "beyond university walls" is—at the most—the stage where some practice is carried out at the end of a course, and even at that moment, many of those experiences take place within academic institutions: teaching hospitals, experimental farms and workshop classrooms.

While at the end of the 19th century educationalists, such as Pestalozzi, already questioned the traditional models of education of the "ivory tower", excessively centered on the accumulation of memorized data and logical-mathematical reasoning, postulating the need for education to integrate "head, heart and hands" (Pestalozzi, 1973,17A:167, as cited in Horlacher, 2019:123), the model of the traditional university continued to be basically centered on intellectual work, understood as the use of reason and, especially, what Gardner would later on call logical-mathematical intelligence (Gardner, 2003).

The "know-how" was slowly incorporated into contemporary higher education, in lab practices implemented only in some subjects or in pre-professional practices before the end of some courses of study. What is known today as "soft competences" and "emotional intelligence" (Goleman, 2000) was definitely not included in curriculums.

Until the second half of the 20th century, educating university students to participate in social and civilian life was not considered to be part of the academic mission and there was a tendency to suppress or barely tolerate mobilization and the autonomous organization of students.

As a result, until the second half of the 20th century, educating university students to participate in social and civilian life was not considered to be part of the academic mission and there was a tendency to suppress

or barely tolerate mobilization and the autonomous organization of students. Despite all that, social activities or campaigns related to the most relevant issues of the time were occasionally organized in many higher education institutions. Even the most significant activities were, however, "extra-curricular" activities and they were definitely not considered part of the central mission of higher education.

To sum up, as part of the inertia of medieval and modern models which the "ivory tower" has left in the contemporary life of many higher education institutions, it is possible to include the following:

- learning processes planned primarily or exclusively in connection to the acquisition of theoretical knowledge, with discursive methodological approaches centered on the protagonism of the educator, such as "master lectures", the reading of compulsory texts and limited and non-contextualized forms of experimentation,
- programs emphasizing the acquisition of disciplinary knowledge over the multi-disciplinary, inter-disciplinary or trans-disciplinary integration of knowledge,
- little room for the contextualized development of the competencies necessary for professional practice,
- no hierarchical organs at institutional level specialized in the promotion of the social mission of the university, and no promotion or assessment of the social relevance of teaching and research.

The Ivory Tower, Integral Education, the Risks of Enclosed Institutions and an "Outreaching" Church"

In contrast to positivism, CHEIs emphasized the declared objective of "integral education", including the religious education dimension. In addition, these institutions have been challenged by cultural contexts in which, especially in higher education, personal formation in general and religious experiences in particular are usually considered private matters and where scientific autonomy is viewed as something incompatible between faith and science.

Especially in the last two centuries, the search for academic excellence as well as ranking-related pressures have often led some CHEIs to blend into the models and methods of secular universities, even at the risk of diluting their own identity and mission.

In many institutions, aspects related to students' personal and faith formation, including service to brothers and sisters, were increasingly pushed into the background or excluded from faculty's main objectives, or restricted to courses on theology, Christian education or Campus Ministry activities, following the mission fragmentation model discussed below (2.5).

As part of these processes of "imitation" of hegemonic models by Catholic educational institutions, especially from the 19th century, many Catholic universities adopted—in practice—models of isolation from their contexts, typical of the "ivory tower".

Especially after Vatican Council II, this model turns out to be increasingly inappropriate, not just for having become obsolete, but also for being inadequate for the identity and mission of a Catholic institution in our contemporary world.

The repeated warnings issued by Pope Francis on illnesses related to enclosure and self-referentiality and his exhortation for the Church to become a "field hospital" and an "outreaching" Church ready to evangelize existential peripheries are aimed at the whole Church, but they are especially appropriate for Catholic educational institutions which may be tempted to stay within the safe walls of the ivory tower:

- *"The church is called to come out of herself and reach out to the peripheries, not only geographical peripheries, but also existential peripheries: the mystery of sin, pain, injustice, ignorance and indifference to religion, intellectual thought and all kinds of misery." (Bergoglio, 2013)*
- *"A Church which does not reach out, sooner or later, becomes ill in the stuffy atmosphere of enclosure. . . . I prefer an injured Church to a sick Church by far. The typical illness of an enclosed Church is that related to self-referentiality; the illness of looking at herself, being round-shouldered like that woman in the Gospels. It is a form of narcissism which takes us to spiritual worldliness and sophisticated clericalism and then it prevents us from experiencing the sweet and comforting joy of evangelizing." (Pope Francis, 2013)*
- *"Today, the new sceneries and challenges of the evangelizing mission of the Church are present in Jesus's "Go" and we are all called to this new missionary "outreaching experience". Each Christian and each community will know which*

is the way the Lord is asking them to take, but we are all invited to accept the call to leave our comfort zone and be ready to reach out to all peripheries needing the light of the Gospels." (EG, 20)

2. The Origins of University Extension and the Paradigm of "the Three Missions"

As mentioned above, at the end of the 19th century the growing gap between scientific knowledge developed in universities and the general knowledge from "the masses" was already evident. At the same time, in this period new social and political movements fighting for the rights of workers, women and the marginalized population became stronger, and these rights specifically included the right to have access to education.

Together with these popular movements, the search for greater access to higher education for emerging middle classes made it necessary to revise the elitist models of university and to consider mechanisms for the inclusion of new social groups in higher education.

The concept of "extension" challenged the "ivory tower" model as it incorporated the attention to specific social demands into the university mission.

At this point, there arose what is known as "the extension movement". The concept of "extension" challenged the "ivory tower" model as it incorporated the attention to specific social demands into the university mission. In addition, the very term "extension" somehow reveals the inertia of the previous model, expressing the symbolic line between the academic community and the world "beyond university walls", to which university was required to "project" or "extend itself". Even today, the expression "to build bridges towards the community", frequently used by faculty and authorities, expresses the inertia of the view of university as an island isolated from the rest of society.

Extension has acquired various forms in Europe and America. It is part of the origins of many contemporary experiences related to university social engagement and it is present in the current view on the "social mission" of higher education institutions. It is also the framework within which some of the first documented experiences of service-learning, in its strict sense, are established.

In the next section, we will continue to present the three extension models developed between the end of the 19th century and the beginning of the 20th century: the European model, the North American model and the Latin American model, as well as their impact on the present. These will also be addressed in the following chapters on North America (Furco et al., ch. 2), Latin America (González, ch. 3) and Europe (Luna, ch. 4).

2.1. The Extension Movement at Cambridge University and its Spread throughout Europe

The Cambridge University in Great Britain is considered to be the first university to have promoted, since 1867, what is known as "extension" activities, i.e. science dissemination activities, in general through conferences open to non-academic audiences (Labrandero-Santander, 1983). Even though some authors point to previous experiences in London and Cairns (see Luna, ch. 4), it may be asserted that the concept of extension has its roots in and spreads to the rest of the UK and Europe from Cambridge. As we will see in the next section, extension experiences at North American universities precede those at Cambridge University, but these kinds of activities were given the name "extension" later on and mainly spread to all parts of the world from Great Britain.

Just as many other contemporary engagement projects at universities, that first extension activity arose from the personal enthusiasm and dedication of a young faculty member: James Stuart, a fellow from Trinity College, who was then 24 years old, organized eight conferences on natural philosophy in the industrial cities of Liverpool, Manchester and Sheffield for the recently created association "The North of England Council for the Higher Education of Women", which 600 women attended. The success attained at those conferences encouraged him to offer new courses the following year, which included a formal program of lessons and weekly exams and were attended by over 1,500 female students. In the next few years, other faculty members joined Stuart, offering courses on political economics and meteorology (Bass Mullinger, 1888:217-18).

This idea caught on and other associations required Cambridge University to host these "beyond-university-wall" courses. In 1871 several associations which benefited from the courses organized by Stuart formally requested Cambridge University to support and maintain the continuity of extension courses.

Historian Bass Mullinger, who was then a librarian and a faculty member at the university, remembers the arguments put forward by the petitioners:

> *"The authors assumed that university education is not necessarily limited to complex and abstruse questions, but it can be applied to any issue. Even though the university curriculum demands a student's whole dedication and time, there is no reason to believe that less knowledge and mental discipline than that so offered may not be highly useful as well, if it is put at the disposal of those who cannot enjoy the benefits of being on campus; and, in addition, it is a matter of national importance for that education to reach all classes." (Bass Mullinger, 1888:218)*

It is significant that, over 150 years later, social demands on universities continue to be related to taking steps beyond the theory and "abstruse questions" to offer society as a whole useful knowledge to deal with its problems.

It is significant that, over 150 years later, social demands on universities continue to be related to taking steps beyond the theory and "abstruse questions" to offer society as a whole useful knowledge to deal with its problems (UNESCO, 2021:35).

Cambridge University authorities responded to those demands and they decided to have an extension program during a three-year trial period, and they appointed three professors to deliver courses in several other cities. The first official course was delivered in Nottingham in 1873 (Roach, 1959:51).

In the following years, the extension movement rapidly spread in Great Britain. Durham University joined efforts with Cambridge University, Oxford University created its own program and other universities followed suit.

The concept of "extension" soon spread to other European countries. In Germany in 1869, some universities, including the University of Leipzig, the University of Berlin, the University of Hamburg and the University of Munich, started to offer courses and conferences open to the general public. In Hungary, the *Szabad Lyceum,* founded in 1893, gathered around eight thousand attendees at its conferences every year (D'Andrea, Zubiría & Sastre Vázquez, 2014:6). Extension conferences and courses multiplied in Europe in the years before World War I, reaching all kinds of audiences, including mainly adults among their attendees, but also adolescents still at school and others who had recently graduated or had not completed their formal education (Bass Mullinger, 1888:219).

Under the term "extension", two important issues were focused on simultaneously: on the one hand, the responsibility of higher education to spread academic knowledge among the social groups who had no access to university; on the other hand, there was a social need to have more access to higher education.

Under the term "extension", two important issues were focused on simultaneously: on the one hand, the responsibility of higher education to spread academic knowledge among the social groups who had no access to university; on the other hand, there was a social need to have more access to higher education. The latter involved not only the revision of admission criteria, but also the establishment of new institutions in a greater number of localities.

As an example of the convergence of the suffragette and labor movements and the extension movement, the success of extension courses organized by Stuart—a self-confessed suffragist—for the organizations of the north of England gave rise to the first higher education institutions for female students at Cambridge University: Girton College and Newnham College, which were founded in 1869 and 1871 respectively (Roach, 1959:51; Draper, 1923:490, 493). Numerous premises used for extension courses later on became higher education institutions in their own right, providing new localities and social sectors with the education which they had lacked before.

In parallel with the growth of the extension movement in Europe, the co-operative education movement inspired by Owen also developed (Jackson, 2016). Even though the latter movement focused on the alternation between the classroom and the world of work rather than on community service, it sought to provide excluded social sectors with more education opportunities, an objective shared with the extension movement.

Two important issues dealt with by the first extension movement—science dissemination and social inclusion—are still considered to be a key part of contemporary higher education life and debates.

Even though there is much greater access to higher education all over the world these days, which was unimaginable a century ago, assuring access to education and equal opportunities for diverse and most vulnerable sectors of society continue to be the main objectives of university policies. On the whole, these goals are not exclusively pursued through a certain extension program, as was the case in the 19th century, but through both institutional policies and many government policies.

In addition, science dissemination is usually part of typical contemporary extension activities, but—as already pointed out above—on many occasions it is still considered a less important activity than traditional teaching and research, even when it should be an indispensable tool to close the gap between scientific knowledge and the knowledge of the general population.

At the end of the 19th century the extension movement became weaker in Europe after World War I, but it had already spread and found convergent movements and new forms of expression all over the world. We will now focus on the situation in the USA and Latin America, which was especially significant in this period.

2.2. The USA: Land-Grant Universities, Extension Programs and Experience-Based Learning

American historian Frederick Jackson Turner stated that American democracy had been shaped on the journey to the west frontier (Turner, 1893). Paraphrasing Turner, we could say that said territorial expansion marked the birth and the initial features of the American extension movement and its current university social engagement movement.

In 1862, during the American Civil War, Abraham Lincoln enacted the first Morrill Act. That law provided that over 17 million acres of territories conquered from indigenous populations were to be donated to the states which belonged to the Union at the time,[6] in order for the proceeds of their sale to be spent on the establishment and funding of at least one higher education institution per state which—without excluding classical studies—focused on agriculture and engineering and the study of military tactics. The institutions founded pursuant to this law and other similar laws are called "land-grant universities", "land-grant colleges" or "land-grant institutions", i.e. universities which were granted lands.[7]

In 1890, the second Morrill Act extended this policy to the states which had belonged to the Southern Confederation. It provided that the institutions receiving funds pursuant to that law had to admit the African-American population. The states wishing to maintain racial segregation in higher education had to distribute funds so that institutions exclusive for Black people could be established. That was the way in which a great number of the first historically Black colleges and universities were established.

6 6,879,660 hectares

7 In the rest of this chapter, the term "land-grant" will be used to refer to these institutions.

The system was completed with the enactment of the Hatch Act (1887), which provided funding for the creation of agricultural experiment stations,[8] which became institutionalized as an extension system with the enactment of the Smith-Lever Act of 1914:

> *[This law] "provided that extension units would be in charge of educating community members on the latest advances in a variety of fields, including agriculture, public policies, economic development and domestic economy. The extension agenda included the creation of local centers sponsored by universities in counties and regions of the entire State, as a form of spreading academic knowledge to communities." (Furco, 2021:346-347)*

That law also formalized a system called Cooperative Extension System (CES), which was linked to the federal government and constituted a collaborative workspace among higher education institutions established through land-grants, the US Department of Agriculture, the state and local governments where universities were located and agricultural experiment stations.

As a belated concession to the indigenous peoples whose lands had been taken to finance the system, in 1994 funds were allocated for the promotion of indigenous peoples' higher education, thus including these tribal colleges within the land-grant institutions (National Association of State Universities and Land-Grant Colleges, 2008; Peters, 2017:71).

Thus, it is clear that the term "extension" acquires a completely different meaning in the North American context from that attributed in its British origin.

Extension programs or social missions were not rooted here in initiatives created by faculty or individual institutions, but they were launched by the federal government and constituted a public policy aimed at the promotion of agricultural production as well as safety and better living standards for the people living in the lands recently conquered from Native Americans.

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8 https://ext.wsu.edu/documents/landgrant.pdf (Consulted on November 18, 2020)

Like in Europe, programs aimed at giving new populations access to higher education and spreading knowledge outside campuses. Unlike the European model, emphasis was placed on offering higher education technical programs which were practical and effective to promote rural production in nearby areas as well. In this model, research and experimentation were closely related to production needs in each context rather than to a specific discipline.

In Europe, extension arose from initiatives by faculty members or institutions, formalized in departments or other structures within universities, but they did not have a profound impact on the institutional governance. In the USA, however, extension constituted part of the identity of land-grant institutions, which still represent a significant part of the public higher education system in this country today.

Just like in the British extension experience, the land-grant system helped give access to higher education to women and other previously excluded groups. It has already been stated that the Morrill Act promoted higher education for African-Americans. As to women's access to higher education, there were some institutions which were exclusive for women in the east of the USA, but the widespread establishment of mixed-sex universities would not take place until well into the 20th century.[9] In the land-grant institutions in the west, however, by 1890 mixed-sex education was the most widespread form of education and the still few women enrolled in land-grant colleges attended the same courses as men. That did not necessarily mean that women had access to the courses which were considered "for male students": most courses for female students were related to the domestic economy or were basic primary school teacher-training courses[10] (Thorne, 1985; Henneberry, Valdivia & Wells, 2002).

Just like women's inclusion in the education system, land-grant institutions have aroused controversy and face their detractors. For some authors, this system caused environmental disasters, it was a tool "to attempt to discipline and control rural populations through an oppressive colonization process" (Peters, 2017:75) and it resulted in "the disintegration of intellectual and educational standards (Berry, 1977:156). For others, however, land-grant institutions were important centers for agricultural and livestock development and for the dissemination of knowledge (Peters, 2017:71-73).

9 One of the most egregious examples of segregation against the female population was that of Harvard University (Boston, MA), which established the Radcliffe College for women in 1894, but they were not allowed to receive the diplomas granted exclusively to men at Harvard University. Only in 1943, the female students at Radcliffe College were allowed to enroll in the courses of the adjoining Harvard campus and it was only in 1963 that they were allowed to receive diplomas granted by that university. The unification of the college and the university would be achieved only in 1999.

10 http://plainshumanities.unl.edu/encyclopedia/doc/egp.edu.040

Assuming that, like any historical process, this process is susceptible to numerous interpretations and that reality has more nuances than univocal views, in the analysis of the development of higher education social mission models we consider that the model on which land-grant institutions is based has proved highly significant for several reasons.

This model—primarily based on addressing the needs of a specific territory and on the "know-how"—clearly broke away from the ivory tower model and the classical liberal education model of the UK.

Firstly, this model—primarily based on addressing the needs of a specific territory and on the "know-how"—clearly broke away from the ivory tower model and the classical liberal education model of the UK. From that viewpoint, this model can be considered one of the first institutional models of "engaged university" and one of the most direct antecedents of American service-learning (Titlebaum, et al., 2004). This change was not graciously accepted by liberal arts colleges, which rejected cow colleges and aggies for a long time (Thorne, 1985:2). However, many of these universities have become important centers for research and academic production in a wide variety of fields.[11]

Secondly, if past debates are left behind, it is only fair to recognize—at present—the serious engagement which a great number of land-grant universities have kept with their communities, as well as their significant results[12] (Brunner, 2016; Stephenson, 2011). As a good example of this, we recommend reading the current institutional model of social engagement of the University of Minnesota (Jouannet and Arocha, 2022:345-352), as well as the website on extension and engagement of Michigan State University[13], both being among the first land-grant universities.

Thirdly, in the various forms of implementation of the special kind of extension developed by these institutions through their teaching, research and agricultural experiment stations, the tension between two models of relationship with communities continues to be clear at present: a tension between a model of unilateral "transmission" of knowledge from universities to communities and other models which placed emphasis on the exchange of knowledge between universities and communities and on reciprocal learning (Peters, 2017:72-73).

11 Examples of these universities are Cornell University, Michigan State University, Penn State University, and Purdue University, among others.

12 https://www.aplu.org

13 https://engage.msu.edu/; https://undergrad.msu.edu/spartan/history

Fourthly, the "Extension System" created in 1914 is an early expression of the institutionalization of extension as a specific area of a university structure. Apart from the Latin American experience analyzed below, the experience of land-grant universities contributed to the establishment of a new higher education model, which would be later known as "third mission" model or the "three-pillar" model, with the social mission regarded as the "third mission" (see 2.5 below).

Finally, the above-mentioned emphasis on the "know-how" present in this institutional model is a direct antecedent of the emergence of pedagogical methods centered on "learning by doing" and "project-based learning", which provide the service-learning pedagogy and many other influential innovations at present with theoretical and methodological grounds.

While land-grant institutions were being established and developed, John Dewey started a big movement of pedagogical change which highlighted the close relationship existing between education and democracy and promoted experience-based education both theoretically and experimentally.

In order to provide a historical framework for these developments, we need to state that between the end of the 19th century and the beginning of the 20th century, while land-grant institutions were being established and developed, John Dewey started a big movement of pedagogical change which highlighted the close relationship existing between education and democracy and promoted experience-based education both theoretically and experimentally (Dewey, 1916; 1938; 1960). Together with William H. Kilpatrick, who developed the "project-based method" (Kilpatrick, 1918), Dewey laid the foundations for a wide variety of contemporary pedagogical proposals, such as case study, problem-based learning, project-based teaching and learning and learning by design, including—among others—service-learning.

Even though the term "service-learning" was coined much later (Sigmon, 1979; Furco, ch. 2), the community service programs for students which were established by John Dewey at Antioch College in 1921 as a form of experience-based learning are, in fact, among the earliest service-learning practices documented in the USA (Titlebaum, et al., 2004; Eberly, 1988:78-86; Fallon, 2004).

In the first half of the 20th century, together with land-grant institutions and the initiatives undertaken by Dewey and his followers, other forms of extension closer to the

European experience of science dissemination were developed, especially in the oldest universities of the east coast.

In addition, other experiences which may be considered direct antecedents of the service-learning pedagogy were created in the USA. One of the most significant ones was that created by the higher education institutions of the Appalachian region known as "Folk Schools", [14] which offer rural populations two-year or four-year courses integrating disciplinary learning, work and community service activities.

Inspired in the Scandinavian Folk Schools, American Folk Schools were established in Pennsylvania and West Virginia around 1915.[15] In 1925, Olive Dame Campbell and Marguerite Butler started the John C. Campbell Folk School[16] in the west of North Carolina, and in 1932 Myles Horton and Donald West established the Highlander Folk School in the Tennessee Mountains (Titlebaum, et al., 2004; Shapiro, 1978). The latter was closed by the government in 1961, but Horton reestablished it in Knoxville, and it became an influential center for the education of civil rights leaders[17]. Myles Horton would later become—somehow—one of the bridges between the North American educational experience of the first half of the 20th century and the service-learning movements of the 1960s, as well as a communication bridge between the North American pedagogical tradition and the Latin American tradition, through his conversations with Brazilian Paulo Freire (Freire & Horton, 1991).

2.3. Extension, Social Service and the University Reform Movement in Latin America

At the turn of the 20th century, the European and North American extension developments coincided with processes in Latin America, where at the end of the 19th century, after independence and civil wars, many countries started to consolidate and extend their public education systems, both in basic and higher education.

As stated above (see 1.2.3), new Latin American public universities either took control of old colonial universities or were created following organizational models and curriculums of the new European universities of the 19th century. Either way, at the beginning of the 20th century, it was evident that there was dissonance between the social expectations that universities needed to contribute to the development of the new states and the alienation of

14 https://collections.library.appstate.edu/research-aids/appalachian-folk-schools-and-their-scandinavian-precedents
15 https://folkschoolalliance.org/a-brief-history-of-folk-schools/
16 https://folkschool.org/index.php?section=articles&article_cat_id=5&article_id=5
17 https://snccdigital.org/people/myles-horton/

the "ivory tower" model from communities, as well as tension between social demands to gain access to higher education and the continuity of elitist models.

This conflict was clearly seen when, at the beginning of the 20th century, there emerged a regional movement which sought the democratization of the university system and "the transmission of knowledge, actions and services to popular sectors as one of the fundamental missions" of higher education (Gezmet, 2015:4).

Three key events in the history of Latin American higher education social engagement took place at that time: the creation of the first formal extension program in the organization of a university in this region in 1905;[18] the beginning of the University Reform Movement in March of 1918, which spread from Cordoba, Argentina, to the rest of Latin America; and the emergence of Mexican Social Service at the National University of Mexico (UNAM, for its Spanish acronym) (see González, ch. 3).

2.3.1. Extension as a "Permanent Mission" at University

On September 19, 1905 the law which nationalized the then Provincial University of La Plata (Argentina) was enacted. The approved structure of the new university included, for the first time, a formal "extension" department. In the words of its first President, Joaquín V. González, spoken at the first conferences on Extension in 1907, the university established:

> *"The official incorporation of university extension, i.e. a new college destined for the creation and diffusion of the relationships between the education in its classrooms and society. What . . . until now has been a voluntary and spontaneous effort of faculty groups, such as those at Oxford University, Cambridge University, Harvard University, the University of Pennsylvania, Columbia University and others, is now an experience, quite extensive and systematized already, which has resolutely become a permanent function." (González, 1909)*

It is significant that González contrasted the European extension model as faculty voluntary service with extension as a "permanent function" of the university, anticipating its social mission as the "third mission".

It is significant that González contrasted the European extension model as faculty voluntary service with extension as a "permanent function" of the university, anticipating its social mission as the "third mission".

18 The National University of La Plata, Argentina.

In this speech, González also designed four big areas related to extension efforts:

> *"(a) reciprocal teaching or education between faculty members and students, including the co-participation of students from different levels of education, the reciprocity between colleges and the co-participation of sciences.*
> *(b) Extension proper, i.e. the incorporation of different members of the public, such as labor unions, associations and authorities into the teaching activities at university.*
> *(c) public conferences, reading sessions and meetings to spread advances, methods and improvements of the greatest masters of the civilized world to the scientific culture of the country.*
> *(d) wide-scale diffusion of the sources of ancient knowledge and strange languages, related to science and history as well as universities." (González, 1909)*

What González called "extension proper" has to do with the inclusion of diversity and the universalization of higher education in contemporary terms. In this sense, it coincides with the first meaning assigned to the term "extension" at Cambridge University (2.1). The last two points are related to dissemination and transference, aspects in common with the European and North American extension models already analyzed.

The most original aspect of González's views may be related to the first point stated by him, in which he addresses the "reciprocal education between faculty members and students." This is totally different to the academic-centered approach of the ivory tower model and somehow anticipated Paulo Freire's principle "no one educates anyone else anymore and no one educates himself; men become educated in communion with others and the world is the mediator" (Freire, 1973:90).

In fact, the prominent role of students—a distinctive feature of the service-learning pedagogy—starts to emerge at the beginning of the 20th century as one of the driving forces of the extension movement and the university reform in Latin America. In 1908 the First International Meeting of American Students was held in Montevideo and it was attended by one hundred and thirteen student representatives from seven Latin American countries.[19] Among their demands for reform was the requirement to create University Extension programs in the whole region (D'Andrea, Zubiría & Vázquez, 2014:7).

As another expression of the active role of students and their expectations for university reform, at the beginning of the 20th century, student centers and federations were formed in several higher education institutions in Argentina and other countries of the region. At

19 cf. Official Account of the First International Congress of American Students celebrated in Montevideo from January 26 to February 2, 1908; "Evolución" [Evolution], Monthly magazine on science and literature, Organ of the Association of Students, Montevideo, Uruguay; March, April, May and June of 1908, Year III, Numbers 21, 22, 23 and 24.

the University of Buenos Aires, for instance, student mobilization achieved significant reforms in university governance.[20]

On April 11, 1918, the Argentine University Federation (FUA, for its Spanish acronym) was created and it was made up of student delegates from the five existing Argentine public universities at the time (the Universities of Buenos Aires, Cordoba, La Plata, Santa Fe and Tucuman). On the same day of its creation, students demanded the intervention of the country's President at the National University of Cordoba, which was considered a bastion of conservative elites and which was accused of preventing the autonomy of scientific thinking and political pluralism, defending the privileges of faculty life appointments who inherited their positions and preserving the continuity of the colonial university.[21] The intervention of the national government and the student mobilization would lead to what is known as the University Reform Movement of 1918 (Portantiero, 1978).

2.3.2. The 1918 University Reform Movement.

On June 15, 1918, nearly fifty years before the famous "May 1968", a large group of students occupied the premises of the National University of Cordoba and called an indefinite strike to protest against the election of a conservative university president.[22] The date is commemorated as the beginning of the "University Reform", which would soon become a Latin American movement (Del Mazo, 1967; Ciria and Sanguinetti, 1987; Romero and Torres, 1998; Díaz de Guijarro and Linares, 2018).

Along with the specific complaints concerning the situation at the University of Cordoba, the students disseminated a "liminal manifesto" entitled "*The Argentine Youth of Cordoba to the Free Men of South America*",[23] which posed more extensive questions to the university system as a whole.

> *"The proclamation document of the University Reform of the National University of Cordoba states the demand for the 'social mission of the University', since it emphasizes the need to link the University with the people, the right to education for all, the dialogue between university and society, the obligation of higher education institutions to share cul-*

20 Through the so-called "University Reform of 1906" at the University of Buenos Aires, the university bylaws was changed in order to allow all faculty members to elect institutional authorities, as a replacement for life academic appointments (Buchbinder, 2018:100).

21 The University of Cordoba was originally founded by the Company of Jesus in 1613. After the expulsion of Jesuits from the Spanish colonies in 1767, the university was governed by the Franciscans and, as of 1808, by the secular clergy. After the country's independence, the university was under the jurisdiction of the Province of Cordoba and in 1854 it became a national university.

22 https://www.unc.edu.ar/sobre-la-unc/cronolog%C3%ADa-de-la-gesta-estudiantil

23 https://www.unc.edu.ar/sobre-la-unc/manifiesto-liminar

ture and knowledge with those who cannot afford to study. The document expressed the need for university autonomy, academic freedom, improvement of infrastructure, new mechanisms for university admission, social assistance programs for members of the university community, university extension, and redefinition of the institutional profile of the university to render it useful to society." (D'Andrea, Zubiría and Sastre Vázquez, 2014:8)

The foundations of the reform program were disseminated across Latin America, triggering substantial changes in the governance structures of several public universities in the region: university autonomy from national governments; student co-governance; academic freedom; faculty appointments by juries—with student participation in some cases—and extension and community engagement as a core mission of the university.

The conflict in Cordoba continued until October 1918, and by then the reform banners had spread to other universities in Argentina. Soon, the foundations of the reform program were disseminated across Latin America, triggering substantial changes in the governance structures of several public universities in the region: university autonomy from national governments; student co-governance; academic freedom; faculty appointments by juries—with student participation in some cases—and extension and community engagement as a core mission of the university (Bustelo, 2018; Martínez Larrechea and Chiancone, 2018).

As part of the University Reform Movement, extension spread and gained strength throughout the region, and a large number of universities established their own vice-rectorates or offices specifically designed for that purpose. Extension initiatives attained visibility and political weight of their own within Latin American higher education, displaying an extensive array of activities. In addition to the traditional courses and conferences open to the public and the "popular universities" typical of European extension (Torres Aguilar, 2009), there were also programs aimed at accompanying local development, along the lines of the North American extension movement, as well as activities conducted together with labor unions and vulnerable communities, led by both faculty and students.

Driven by the extension movement, since the early 20th century, a number of projects were developed in Latin America run by students and linked to curricular contents and competencies related to the professional profile—that is, service-learning projects, indeed—, as well as situated research and participatory research projects connected to extension projects.

As will be discussed later, the initial conception of extension as one of the "three pillars" or missions of higher education recognized it as a key element in university policies, no longer as a marginal activity or program; this defined the institutional identity of most founding public universities of the region. At the same time, the idea of a "third mission" structured as different from and parallel to the other two also tended to isolate extension activities from teaching and research.

Throughout the troubled 20th century, when most countries of the region endured long, recurring dictatorships, other University Reform accomplishments were curtailed or limited (such as autonomy and academic freedom), but extension, overall, managed to survive amidst great hardship, sometimes at the expense of the enforced disappearance, torture and violent death of professors and students.

Today, extension can be acknowledged as the hallmark of the Latin American university. Many of the organizations that govern extension in the region's universities are interconnected through the Latin American Organization for University Extension (ULEU, for its Spanish acronym) (Valenzuela Tovar, 2018), and in a great number of institutions extension has been successfully articulated with academic life and has produced valuable service-learning and engaged research programs (Tapia, 2018).

2.3.3. Mexican Social Service and Other Mandatory Student Service Requirements.

In 1920, José Vasconcelos, president of the National Autonomous University of Mexico (UNAM), claimed,

> *"I have not come to work for the university, but to ask the university to work for the people" (RHEL, 2005:181).*

His words expressed the ideals of the University Reform, which were also spreading in Mexico and which would inspire the emergence of extension activities and popular universities (Gortari Pedroza, 2005; Torres Aguilar, 2009; Mendoza Cornejo, A., 1992; Ramírez López, 2012; see chapter 3 by González below).

Like other Latin American universities, as part of the University Reform process in the region, the UNAM established—in 1924—an Extension Department, which offered free services provided by members of faculty and students in literacy campaigns, civic education, general knowledge conferences, free legal assistance with law students and medical clinics with medical students (Ramírez López, 2012:282).

In 1936, UNAM signed its first agreement with the Federal Public Health Department, aimed at offering medical services in rural areas with the participation of medical students. Its principal goal was to serve communities that lacked medical services, and for this purpose the university undertook to establish this "social service" as a compulsory requirement for graduating as a surgeon[24] (Gortari Pedroza, 2005).

The following year, the president of the university, Luis Chico Goerme, signed an agreement[25] between UNAM and the federal Government.

> *"It states that the university, substituting in the teaching activity 'the restricted criterion of culture in terms of the individual for a more comprehensive approach which places and defines it as a common good', and considering that the efforts undertaken by the institution were unquestionably useful for the nation and deserved continuation and encouragement, (...) declares that: Social Service shall be implemented in all colleges and universities as a compulsory requirement to obtain a university degree. Such service shall be rendered in collaboration with the Government of the Republic through its agencies. To that effect, students shall be duly trained through special courses on our major problems." (Ramírez López, 2012:282)*

As a result of this agreement, UNAM became the first Mexican institution that formalized Social Service as a compulsory graduation requirement, while the federal government undertook to grant funds to the university for the development of Social Service in public organizations. In 1937, Social Service was established as a specific structure, different from the Extension Department within the university, to direct and supervise the students' mandatory social activities.

The Social Service experience at UNAM was followed by other Mexican institutions of higher education and can be considered a direct antecedent of the law that regulates section 5 of the Constitution of 1917, which—enacted on May 26, 1945—regulates professional practice (Mendoza Cornejo, A., 1992).

This law establishes, among other things, the conditions for obtaining university degrees in Mexico and devotes its chapter VII to "Students' and Professionals' Social Service". Section 55 establishes:

> *"The professional training plans, depending on the nature of the profession and the social needs to be satisfied, shall require students of the professions referred to in this Law, as a prerequisite for obtaining their degree, to provide social service for a period of no less than six months nor longer than two years."*[26]

24 https://www.universia.net/mx/actualidad/vida-universitaria/antecedentes-servicio-social-113313.html
25 National General Archive, Mexico. Lázaro Cárdenas Fund, 534. 8/7.
26 http://www.diputados.gob.mx/LeyesBiblio/pdf/208_190118.pdf

This regulation—updated for the last time in 2018—is still in force today. Over the years, all the higher education institutions in Mexico, both public and private, had to issue their own regulations and management models for Social Service.[27]

Beyond the obvious dispersal of specific regulations for each institution, Social Service requires—in general—a dedication of 480 hours, which in the vast majority of cases take place in the last stage of the course. Social Service hours can be completed individually in government agencies or civil society organizations, or in groups as part of programs specially designed for this purpose by the university itself or other higher education institutions.

As regards the subject in question, the Mexican Social Service contributes some innovations to the Latin American extension movement and the social mission of higher education.

Unlike traditional extension, which was primarily conducted by faculty and researchers who transferred knowledge to the community in Social Service students play a central role in the activity.

The first and most evident is that—unlike traditional extension, which was primarily conducted by faculty and researchers who transferred knowledge to the community—in Social Service students play a central role in the activity. This student protagonism could at times even be described as excessive, in the case of those institutions that placed on each individual student the burden of finding the state agency or social organization where they could perform their required hours of service in order to graduate (SEP, 2006). Nowadays, most Mexican universities offer their own programs, in alliance with government agencies or social organizations, in which it is easier for students to opt for the activities that best suit their course of studies, their interests and potential.

The second significant new feature of Social Service, at least with respect to the first experiences of medical students at UNAM in 1936, was the close link between social service and specific professional training. As with the case of the community service programs established by Dewey at Antioch College, several Social Service experiences in the first half of the 20th century were in fact service-learning practices, long before the appearance of the specific term.

This does not mean that all the Social Service practices in Mexico were, or are today, service-learning initiatives. On the contrary, throughout their history—as stated in a study

27 See, for example, the Regulations on Social Service of UNAM: https://www.dgoserver.unam.mx/portaldgose/servicio-social/htmls/ss-universitario/ssu-marco-legal.html and the regulations of the Monterrey Institute of Technology: https://tec.mx/sites/default/files/repositorio/Servicio_Social/reglamento_servicio_social_general_esp_190821.pdf

conducted by the Mexican government itself—the Social Service programs were generally "*weakly articulated with the goals of the educational programs*" (SEP, 2006). For decades, many young Mexicans felt that Social Service was synonymous with serving coffee or making photocopies in public offices.

However, particularly in the last few years, there have been an increasing number of alternatives offered to students to perform it through projects specifically linked to their professional training, such as, for example, architecture students working in popular housing programs, prospective teachers collaborating with educational inclusion in rural schools, and others.

At UNAM, as in other Mexican universities, Social Service hours can be spent in the development of thesis work in their own curricular field that addresses issues relevant to community or local organizations. Upon successful completion of the thesis, the results are shared with the interested institutions.[28] This model combines service-learning and engaged research practice.

In short, and as pointed out in González's chapter, Mexican Social Service implied a process of institutionalization of the university social mission that established a greater professionalization of extension activities, which relied ever less exclusively on volunteer work.

The mandatory requirement for students to complete service hours has not only shaped the social engagement of Mexican higher education, but has also influenced the establishment of similar requirements in many other Latin American countries, both for higher education and for the last years of high school

The mandatory requirement for students to complete service hours has not only shaped the social engagement of Mexican higher education, but has also influenced the establishment of similar requirements in many other Latin American countries, both for higher education and for the last years of high school, as can be seen in the following table:

28 http://blogs.acatlan.unam.mx/coesi/servicio-social/titulacion-por-servicio-social/

FIGURE 1: Latin American Countries with National Requirements of Mandatory Student Service (The dates correspond to the approval of the rule and its regulation and/or reform. Based on Tapia and Ochoa, 2015).

HIGHER EDUCATION	HIGH SCHOOL
México (1943/2018)	Panamá (1946/1998)
Costa Rica (1975/2001)	República Dominicana (1988)
El Salvador (1990/2004)	Colombia (1994)
Venezuela (1999/2005)	Nicaragua (1996)
Colombia (2007/2010)	Costa Rica (1997)

2.4. William James and Gandhi's Ashram

In addition to the three great extension models already mentioned—European, American and Latin American—we would like to mention one last case from the early 20th century which may be significant when exploring the subsequent developments of the social mission of higher education and the pedagogy of service-learning.

In 1910, American philosopher William James published an article entitled "*The Moral Equivalent of War*" (James, 1911). Having witnessed the American Civil War as a young man, James condemned war and militarism, but pointed out that compulsory military service helped train young people in values such as the desire to serve their country, a sense of belonging, and cooperation. Therefore, he proposed the creation of a "civil service" that would be the "moral equivalent" of military service, and would open spaces for young people to feel proud of themselves and render a valuable service to society.

James's ideas made a strong impact on the movement of conscientious objection to military service that arose during World War I; they inspired many of the youth service corps of the second half of the 20th century (see 3.1) (Eberly, 1988; Eberly and Sherraden, 1990; Eberly and Gal, 2006), and contributed to the shaping of service-learning in the United States, as will be seen in chapter 2 by Furco and others.

James did not know that, while writing his work in 1919, his proposal for an alternative to military service had already been implemented by a young Indian lawyer called Mohandas K. Gandhi. During the Second Boer War or *Vryheidsoorloë* (1899-1902), Gandhi, then living in South Africa, had already begun his first actions of passive resistance and mobilization

against the apartheid and refused to participate in the military actions that confronted the British and the Boers, organizing instead an Indian corps of ambulances and stretcher bearers (Fisher, 1953:63-65).

In 1906, in the context of resistance to the compulsory registration imposed by the British on the Indians living in Transvaal, Gandhi coined the term *Satyagraha* (a combination of *satya*, "truth", and *agraha*, "insistence"), a concept of profound ethical, political and spiritual dimensions which is often translated in a reductionist approach as "nonviolence". *Satyagraha* involves much more than civil disobedience. It implies an attachment to good and a refusal to collaborate with evil, without attacking those who practice it, and is applied in all fields of daily life, including the creation of political, social and economic alternatives to the institutions that perpetuate evil. It seeks to "conquer through conversion of the opponent: in the end, there is neither defeat nor victory, but rather a new harmony."

Upon his return to India, Gandhi delved deeper into this concept and sought to apply it in a concrete community, the Ashram of Sabarmati or *Harijan Ashram,* where he settled with his family from 1917 to 1930 (Fisher, 1953:143-145).

for Gandhi the ashram was not only the training space for his disciples, but also a place for experimentation of agricultural and livestock farming techniques with the most dispossessed farmers, and for the organization of the independence movement. It is not a place of isolation from reality, but a space for experimentation and promotion of the transformation of reality.

The community founded by Gandhi resumes and redefines the Hindu concept of the *ashram* as a place of meditation and teaching where students and teachers live together under the same roof. Just as in the "ivory tower" model, the traditional *ashram* was a space of retreat and renunciation of the world (Fisher, 1953:144). Implicating the concept of *Satyagraha*, for Gandhi the *ashram* was not only the training space for his disciples, but also a place for experimentation of agricultural and livestock farming techniques with the most dispossessed farmers, and for the organization of the independence movement. It is not a place of isolation from reality, but a space for experimentation and promotion of the transformation of reality.

The activities in the *ashram* closely articulated manual work, agriculture, literacy, and political awareness, aiming to develop an educational model that today we would call "popular

education"; and, at the same time, they sought to promote a self-sustainable economic model, not dependent on British products, as an example for the whole of India (Busch, 2021).

Gandhi's educational ideas expressed in the *ashram* have striking similarities with Pestalozzi's triad in his search for an integral education:

> *"Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true economics of education." (Gandhi, 1940)*

A contemporary of Dewey, Gandhi also advocated "learning by doing". Given his historical context, he emphasized the teaching of handcrafted production as a rejection to the imposition of the British model of industrialization and as a source of sustainability (Burke, 2000). This learning through manual labor was carried out, first-hand, by Gandhi himself (hence the spinning wheel with which he was identified and is, today, the symbol of the Indian system of student social service), and it also involved his family and the future leaders of the independence movement who were trained in the *ashram*, including those of higher rank or with a previous university education (Fisher, 1953:143).

It is from his *ashram*, an educational institution aimed at social and political transformation, that Gandhi set off in 1930 to start the Salt March, the initial mobilization of the British independence movement (Gandhi, 2007; Fisher, 1954). In some way, we could say that the Gandhian *ashram* represented an educational model diametrically opposed to the "ivory tower", as well as an effective institutional model of service-learning.

In fact, Gandhi's legacy strongly influenced the origins of university engagement and service-learning in India and other Asian nations, and directly impacted the thought of Martin Luther King, a contemporary and inspirer—in turn—of many pioneers of American service-learning.

2.5. The Institutional Model of "the Three Pillars" or "Third Mission"

As we have seen in the previous points, the emergence of university extension and its growing dissemination in different parts of the world marks a point of departure from the model of higher education as an "ivory tower" isolated from its environment that had been unfolding in the Middle Ages and the modern era.

Between the end of the 19th century and the beginning of the 20th century, a new institutional paradigm emerged for higher education, which added a permanent "third mis-

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This model, more than a century old in the Americas, spread to different parts of the world throughout the 20th century; however, some regions were slow to adopt it as their own. Arguably, it is still a novelty in those countries that made up the Soviet Bloc during the second half of the 20th century, as well as in some countries of Africa and the Middle East. Even in Western Europe, the idea of a "third mission" is sometimes presented as a novelty, or it is associated to the much more recent concept of "University Social Responsibility".

The metaphor of the "three pillars" is representative of the idea of different missions developing in parallel, generating a fragmented institutional model (see Figure 2).

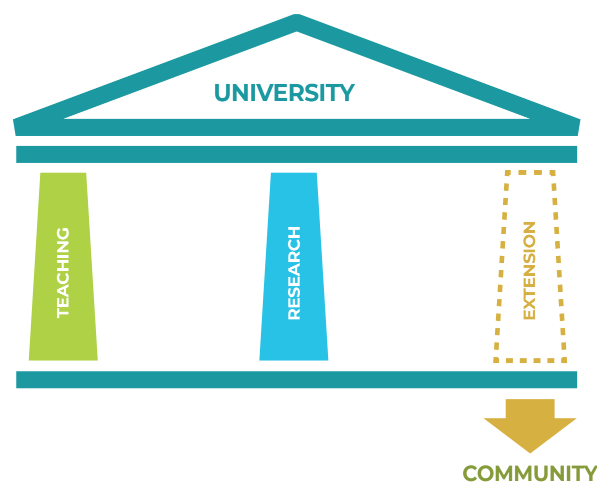

FIGURE 2: The University and the Traditional Institutional Model of its Social Mission

In this new paradigm, the extension "pillar" seems to be the only one that clearly breaks with the logic of the ivory tower and—intentionally—seeks to be at the service of the outside world. This "bridge-building" of extension towards a community that, in general, is seen as a recipient or beneficiary rather than a partner or ally, was originally developed in parallel to teaching and research, and—by force of habit—this fragmentation is still present in many institutions.

Because of the strong inertia bequeathed by the ivory tower and the traditional centrality of teaching and research in university life, the paradigm of the "three pillars" tended to push the social mission to the margins of the daily life of higher education.

Precisely because of the strong inertia bequeathed by the ivory tower and the traditional centrality of teaching and research in university life, the paradigm of the "three pillars" tended to push the social mission to the margins of the daily life of higher education. Even today, faculty assessment and promotion is still tied, as a rule, almost exclusively to scientific research and publication, while dissemination and social engagement activities may receive some symbolic recognition, but only in a few institutions are they acknowledged in the professional career assessment or with economic incentives.

Even in institutions with specific offices or departments to promote it, extension was often considered to be a voluntary and not very popular effort of some professors and students regarding activities that could be ethically worthwhile, but that were not always recognized as part of their academic degree and normally ran parallel to it.

Following the rationale behind the parallel pillars, the search for articulation between the academic and extension areas was not only unsought, but in some institutions even extension advocates themselves deemed it undesirable, almost a sort of interference or distortion of the identity of the "third mission".

Among the most lasting consequences of this fragmentation of the missions we could mention the gap that, still today, in many institutions contrasts "studious" students with "militant" students, or "extension" professors with "serious" academics. Those who participate in social activities often reproach the rest of their colleagues for not being sufficiently committed to reality, while "serious" academics view solidarity activities as a potential loss of the time needed to conduct research and ensure academic rigor.

It is important to recognize that the disparagement of the extension movement by many academics was based, in numerous cases, on the fact that a large part of the social activities undertaken by extension involved a high proportion of voluntarism and political orientation, but were not normally accompanied by rigorous research on the issues addressed or by systematic teaching activities. In general, the initiatives developed outside the university were not formally linked to the curricular contents or the students' specific graduation profiles, even in those cases in which, in fact, they represented valuable practices and potential spaces for formal learning.

The opposition between academic rigor and social engagement has been revealed over the years as one of the many false antinomies that unnecessarily divide university life. Since its inception, the extension movement has offered opportunities for research and teaching with social relevance, and has generated synergies that contribute to both academic excellence and impact on the territory.

The "third mission" model, developed at the beginning of the 20th century, remains by far the most widespread model around the world today. At the same time, this model began to be questioned and surpassed as early as the mid 20th century, as will be seen in the following section.

Among the negative effects inherited by this model—and still very much present in the contemporary life of higher education—we could cite:

- The tendency towards disconnection between the areas of governance devoted to teaching, research and extension.
- The scarce or insufficient appraisal, at the institutional level, of extension and volunteering activities in their potential as a space for the application and development of knowledge.
- The low consideration and priority given to the social relevance of teaching and research activities in the processes of institutional and teaching career assessment.
- The frequent and intentional lack of linkage of student volunteering activities with curricular content or professional training.

The "Four Pillars" of Catholic Higher Education

The fragmentation of missions and the disconnection between those who lead the different "pillars" can be found also in Catholic higher education institutions (CHEIs). There, the inertia of the "pillar" model can lead not only to the fragmentation of the social mission regarding the teaching and research missions, but also to the isolation of the evangelizing mission as a fourth pillar alongside the other three.

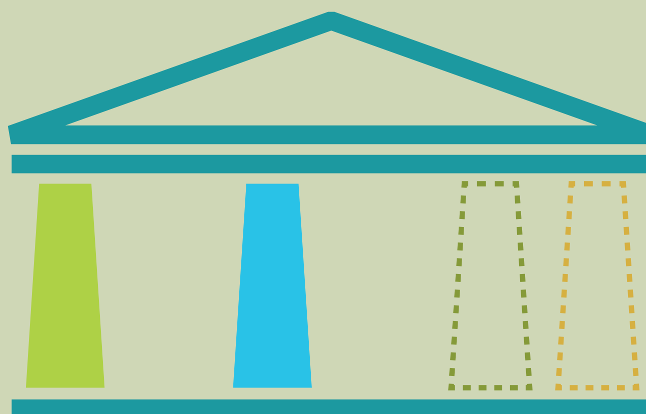

FIGURE 3: The Mission and Identity of the Catholic University as the "Fourth Pillar"

In this model, extension, social engagement or volunteering activities are organized for all students from an area that, with different denominations, follows the rationale of traditional extension, normally in parallel with the specific activities of campus ministry or similar ones, which—even when they include social activities—are developed autonomously, with the involvement of those students who are more identified with the Catholic thought.

In other cases, the social engagement "pillar" is subsumed within the identity mission of evangelization, promoting, for example, missionary initiatives that include assistance and community development tasks, along with catechetical activities and the proclamation of the Gospel.

As in any other institution, the fragmentation of missions is usually detrimental to an integrated management of the institutional identity and mission. In the case of Catholic institutions, this fragmentation can seriously conspire against the necessary dialogue between science and faith, and even dilute their own identity.

The fragmentation of missions, which in non-confessional universities is manifested in the lack of coordination among faculty, researchers and extension advocates, in CHEIs can be detected in the disconnection between the faculty who teach "religious" or "identity" subjects (Theology, Catechesis, Social Doctrine, Ethics, among others) and the lecturers who teach the rest of the subjects; in the lack of articulation between those who are in charge of the spiritual follow-up of the students (chaplains, pastoral animators, etc.) and those who

are in charge of their academic education; between those who organize social action projects from their subjects or areas and those who develop them from the areas specifically oriented towards religious education or pastoral animation, among others. This lack of coordination tends to dissipate energy in a multitude of initiatives, which are often not very visible institutionally and depend almost exclusively on the good will of the protagonists for their sustainability.

In some cases, this fragmentation reaches the highest management positions and may, unfortunately, lead to acts of great institutional incoherence. The social engagement and the evangelizing vision proposed by the bishops or the "Grand Chancellors" of the university can collide with decisions of the management boards or the presidents that do not lead to the strengthening of these objectives, which tend to reproduce the dominant models or even, in some unfortunate exceptions, establish policies that are alien or contrary to the teachings of the Church in matters of social engagement.

Papal messages, efforts of the Congregation for Catholic Education—the present Dicastery of Culture and Education—, AVEPRO and so many ecclesiastical organizations and programs, including *Uniservitate*, aim to overcome institutional fragmentation and incoherence in order to build a Catholic Higher Education that evangelizes both through discourse as well as through the coherent testimony of its institutional life as a whole.

In this framework, service-learning projects have the potential to articulate in a single project not only social action, learning and research, but also spaces for reflection open to a spiritual dimension (Isola and Gherlone, 2022). Thus, they can contribute to a genuinely integral education and also encourage the dialogue between science and faith, the integration of missions and the articulation of coherent institutional policies.

3. Second Half of the 20th Century: Youth Protagonism, Pedagogical Innovation, Inertia, and New Challenges for the Social Mission of Higher Education (Second Half of the 20th Century/Early 21st Century)

In the second half of the 20th century, particularly from the 1960s onwards, profound changes of social, political, cultural, and educational nature took place worldwide. These

changes had their own peculiar signs and features in every region of the planet, and some of them had a very direct impact on higher education.

In the period following World War II, the Cold War divided the world into two opposing blocs and contributed to the origination of the so-called "Third World," in the framework of the processes of independence and formation of new states in the—until then—colonial territories of Africa and Asia.

The conflicts of the period affected higher education in different ways: the possibilities of exchange between universities in the Soviet bloc and the NATO-led bloc were appreciably limited; the Chinese Cultural Revolution created a significant disruption in its higher education, influencing not only Asia, but also other regions of the world; on various continents, the proliferation of dictatorships and authoritarian governments based on "national security" ideologies (PD, 314) had an impact on freedoms in general and, in higher education, it tended to drastically restrict university autonomy and academic freedom, as well as activities linked to the social mission.

One of the most important social issues of this period is that the baby boomers' generation[29] signals the emergence of youth as a social group and a new object of study for social sciences. It is possible to appreciate new forms of youth protagonism, which expressed themselves through music and clothes, and also through new social and political movements which directly influenced the lives of higher education institutions.

France's "May 1968" and its equivalents in Western Europe, the "Prague Spring" and its minimal impact on Central and Eastern Europe, the "Summer of Love" festival of 1968 and the civil rights movements and anti-Vietnam War demonstrations in the United States, the student movements against Latin American dictatorships and youth participation in the decolonization processes of Africa and Asia are just some of the youth mobilization processes that directly impact on global political processes and, specifically, university life in the mid-20th century.

The Second Vatican Council: Valuing the Youth, Educating for Changing Hearts, and Working Together

The importance of youth as a new social actor was acknowledged by the Second Vatican Council (1962-1965), one of the most characteristic movements of reli-

29 Typically defined as the demographic cohort between 1946 and 1964, especially in Europe and America, the baby boomers' generation marks a significant increase in birth rates in the years immediately following World War II, and, therefore, an exceptionally large generation in comparison to those before and after it.

gious renewal of this period, which ended with a "Message to the Youth,"[30] valuing young people "with confidence and love" as builders of the present and the future.

In fact, young people will play a powerful role in the Catholic and evangelical renewal movements, especially through new lay movements. The ecumenical movement of Taizé, the spread of Hindu spiritualities in the West, and the growth of new lay Buddhist movements in Asia, such as *Risshō Kōsei Kai*,[31] *Shinnyo-en*,[32] and others, are just a few examples of the multiple new ways of experiencing the religious dimension in this period. They are part of the context of accelerated cultural change to which higher education could not remain indifferent.

Apart from giving young people a specific message, the Council issued a declaration on education, "*Gravissimus Educationis*," which, among other substantial topics, deals with Catholic higher education in number 10, where it indicates that one of its goals is the following:

> *"the students of these institutions are molded into men truly outstanding in their training, ready to undertake weighty responsibilities in society and witnesses to the faith in the world."*

This emphasis on the training of leaders is somehow softened in the Apostolic Constitution *Gaudium et Spes*, which reads as follows:

> *"the education of youth from every social background has to be undertaken, so that there can be produced not only men and women of refined talents, but those great-souled persons who are so desperately required by our times." (Gaudium et Spes, 31)*
> *"Those who are dedicated to the work of education, particularly of the young, (...), should consider it their most weighty task to instruct all in fresh sentiments of peace. Indeed, we all need a change of heart as we regard the entire world and those tasks which we can perform in unison for the betterment of our race." (Gaudium et Spes, 82)*

In this context where the youth play such a prominent role, the appearance of several formats of "youth service" and "national service" becomes particularly relevant to the history of service-learning. These formats mobilize thousands of young people to engage in social and environmental issues in different regions of the world.

30 http://www.vatican.va/gmg/documents/gmg-2002_ii-vat-council_message-youth_19651207_sp.html
31 https://rk-world.org/
32 https://www.shinnyoen.org/

Various movements of pedagogical renewal reflect the dynamics of this period and are presented as necessary innovations for higher education. It is not coincidental that, in this context, the term "service-learning" was coined in 1966-1967, precisely at a university in the Southern United States, influenced by the civil rights movements and the quest for the opening of segregated universities (Ramsay, 2017).

We will now proceed to analyze some of the global precedents closest to the beginning of the service-learning movement proper, in the context of innovations, inertia, and new challenges that the social mission of higher education was faced with in the second half of the 20th century.

3.1. Youth Service, National Service, and Service-Learning in the Mid-20th Century

These new youth service groups were closely related to self-development, and skill and opportunity development goals for professional life, as well as the participants' civic engagement, thus constituting service-learning experiences or direct precedents to the formulation of this pedagogy.

The idea of a "civil service" that could replace or supplement compulsory conscription as a means of national service had already been devised, as was discussed above (2.4), by Williams James in the early 20th century, and it had been put into practice by Gandhi. However, this idea gained renewed vigor in the years following World War II, during which various continents adopted several forms of substitute or alternative "civil service" to compulsory military service, and formal groups of voluntary service specifically aimed at higher education students and recent graduates.

In general, these new youth service groups were closely related to self-development, and skill and opportunity development goals for professional life, as well as the participants' civic engagement, thus constituting service-learning experiences or direct precedents to the formulation of this pedagogy.

Some of the service groups alternative to military service have survived the abolition of compulsory military service and gather thousands of young people even today. This is the case of some of the African groups, the Italian *Servizio Civile*,[33] and the French *Service Civique*.[34]

33 https://www.lavoro.gov.it/pagine/il-servizio-civile-universale

34 https://www.service-civique.gouv.fr/

Below we will emphasize some of the national service organizations and figures that have a more direct connection with the origins of service-learning.

3.1.1. Voluntary Service Overseas (1958) and the International Influence of Alec and Mora Dickson

Sent to Central Europe to cover Hitler's rise in the region, British journalist Alec Dickson (1914-1994) became involved in caring for refugees during the Nazi occupation of Czechoslovakia. After the war, he applied his experience to promote voluntary service and youth leadership in Africa, the Middle East, and Southeast Asia.

Together with his wife, Mora,[35] they founded Voluntary Service Overseas (VSO)[36] in 1958, and invited young Britons to dedicate a year of their lives to work on development projects in Africa and Asia. These projects were intended to provide skilled human resources to development projects conducted by civil society organizations, educational institutions, and governments, while giving volunteers valuable professional experience and substantial exposure to other cultural contexts.

VSO's model would inspire other organizations—such as the American Peace Corps—to offer young people solidarity work experiences in their professional field. It should be noted that VSO—a pioneer in international volunteering—has always taken a very critical stance regarding what was later called "voluntourism" and the potential neocolonial implications of certain volunteer efforts by young people from Northern countries in countries considered "developing."[37]

In 1962, the Dicksons founded Community Service Volunteers (CSV) to further volunteering also in Great Britain. One of CSV's main points of emphasis was to generate volunteering opportunities for unemployed young and immigrant youth, as well as young people who had dropped out of their studies, giving them the possibility to strengthen their self-esteem and their chances of entering the labor market while developing independent life projects. In this regard, CSV bore a strong imprint of socio-educational inclusion, which was later taken up by other national service organizations, as will be seen in the following sections.

35 https://www.theguardian.com/news/2002/jan/01/guardianobituaries1
36 https://www.vsointernational.org/
37 https://www.volunteerics.org/responsible-volunteering
https://www.theguardian.com/society/2006/aug/18/internationalaidanddevelopment.education
https://www.theguardian.com/uk/2007/aug/14/students.charitablegiving

CSV was one of the first organizations to promote service-learning in Great Britain, where as early as 1967 the *Plowden Report* recommended a curriculum oriented towards the community (Luna, 2012:6-8). The bridges built between the Dicksons, their close collaborator Elisabeth Hoodless, and the American Donald Eberly, among others, contributed to spreading the ideas of "national service" and "service-learning" in the English-speaking world (IANYS, 1998).

CSV also served as an instrument for the inclusion of service-learning practices or "active learning in the community" in the curriculum of English secondary schools (ME, 2000:20-23) during the government of Tony Blair (1997-2007), which unfortunately could not survive the changes in education policies and budget cuts implemented by subsequent governments. In 2015, CSV changed its name to "Volunteering Matters."[38]

3.1.2 The Cuban "Literacy Brigades" (1960)

Shortly after the triumph of the revolution, Fidel Castro established the "Conrado Benítez Literacy Brigades" in Cuba, where more than one hundred thousand high school and university students were enlisted as literacy teachers, especially in rural communities (Gómez García, 2005).

The model's success in rapidly decreasing illiteracy in Cuba had an impact on the establishment of other literacy campaigns, both in Latin America and Africa, and some of them were conducted by volunteers, while others were part of compulsory service programs.

An example of a campaign that mobilized young volunteers is the "Monsignor Leónidas Proaño" National Literacy Campaign, which took place in Ecuador between 1988 and 1990, and involved approximately seventy thousand volunteers of 17 and 18 years of age (UNICEF, 1989; Torres, 2004). Inspired, like many others, by Freire's pedagogy, this campaign placed special focus on the instruction of its volunteers.

The training included specific aspects of the literacy process and deliberate civic education:

> *"we think of the campaign as a movement for the education of youth, not only through the encounter and recognition of the national reality, the "other face" of the national reality—which is, in any case, a very important effect that this type of campaign can have on young people,—but also explicitly through critical reflection on national education." (Torres, 2004)*

38 https://volunteeringmatters.org.uk/

In some way, these campaigns are forms of service-learning. Literacy teachers are individuals who are undergoing training, and through the campaigns they not only contribute to the education of others, but also revisit and reinforce basic knowledge, acquiring new skills and competencies.

3.1.3- The Peace Corps (1961) and Donald Eberly's Legacy

Donald Eberly (1928-2011) had had volunteering and international exchange experiences when he studied Physics at MIT. Immediately following his graduation, he was conscripted for two years during the Korean War, after which he decided to devote the same time to a civil service and compare its consequences. He contacted a small organization called International Development Placement (IDP), among whose leaders was Harris Wofford.[39] IDP helped him secure a job at a Nigerian high school where a science teacher was needed. As part of his educational task, Eberly undertook with the students the construction of a pipeline to provide the community with drinking water. As an echo of Williams James' thought, Eberly states the following in his memoirs:

> *"Once the two years had passed, it was clear to me that I had contributed much more in a civil service than I had in my two years of military service" (Eberly, 1988:23).*

Based on his personal experience, he published a "National Service for Peace"[40] proposal, where he suggested that a corps alternative to military service be created to contribute with developing countries in a peaceful manner. In 1960, he succeeded in getting the proposal to Senator Humphrey, a Democratic pre-candidate who put forward the creation of a "Peace Corps" as a bill and introduced it as one of the points of his election campaign in June 1960 (Eberly, 1988:33-38). John F. Kennedy defeated Humphrey in the primaries but adopted the "Peace Corps" proposal for his own presidential campaign.

In his inaugural address in 1961, Kennedy used the famous quote "Ask not what your country can do for you—ask what you can do for your country."[41] Citing F. D. Roosevelt's Conservation Corps during the Depression years as a precedent, he proposed that university students dedicate one or two years of their lives to working in developing countries as a form of patriotic service.[42] That same year, the "Peace Corps"[43] was established, calling on university students and recent

39 Harris Wofford (1926-2019) was an active member of the civil rights movement led by Luther King. He took part in Kennedy's election campaign and in the origins of the Peace Corps. He was a great promoter of service-learning, and served as senator and director of AmeriCorps (Wofford, 1992).

40 Christian Science Monitor, April 8, 1959, Letters to the Editor. Taken from: EBERLY, 1988.

41 Inaugural Address, January 20, 1961. Senate document (United States, Congress, Senate); 101–10. Washington, D.C. www.bartleby.com/124/pres56.html

42 University of Michigan address, www.peacecorps.gov/index.cfm?shell=learn.whatispc.history.speech

43 www.peacecorps.gov

graduates to work for one or two years in social programs in developing countries. The program encompasses economic benefits and scholarships upon return from the service period.[44]

During Johnson's administration, Volunteers in Service to America (VISTA) was founded. This program is aimed at volunteers of all ages to develop community programs in the United States. In this case, participants are also offered some economic benefits.[45]

To Eberly's disappointment, neither the Peace Corps nor VISTA were set up as alternatives to compulsory military service, which was beginning to expand its scope due to the Vietnam War. When recruitment for the Vietnam War began to generate massive protests, Eberly revived the proposal for a "national service" alternative to military duty. In 1966 he organized the first National Service Conference and, at the end of that year, Eberly attracted the necessary economic support to found the National Service Secretariat (Eberly, 1988:47-63), a small organization by means of which he would lead numerous initiatives for the promotion of national service and service-learning for the rest of his life.

Among these initiatives, the International Association for National Youth Service (IANYS) stands out. It is a global network that, for almost 50 years, has brought together representatives from the British CSV, many African and Asian service corps, some pioneers of American and European service-learning, and starting in 1998, also some representatives of Latin American service-learning (IANYS, 1998; 2000; 2002; 2003; 2008; 2010; 2012).

3.1.4. The National Service Corps in Africa (1964)

In the framework of the recent independences and the troubled formation of post-colonial states, there arise several "national service" options alternative or supplementary to military service in Africa.

Most of these African "corps" or youth service battalions constitute a combination of military discipline with social service activities that allow for the application and acquisition of knowledge. In some cases, they were criticized for using young people for political purposes (Obadare, 2005). In other cases, they were recognized for their impact on local development and the training of the young participants (IANYS, 2002).

One of the oldest African corps is the National Youth Service (NYS) in Kenya. The NYS was implemented in 1964, one year after the National Declaration of Independence, and it is vol-

44 https://www.peacecorps.gov/volunteer/benefits/
45 VISTA is currently known as AmeriCorps: https://americorps.gov/serve

untary. Every year it brings together around two thousand youth—the majority of whom have dropped out of formal education—who receive labor training at schools and labor education centers, and apply what they learn in projects linked to the National Development Plan.[46]

Conversely, other African corps of youth service, like the ones established in Nigeria[47] and Ghana in 1973, are aimed at recent university graduates (IANYS, 2002, 2003; Obadare, 2005).

As regards Nigeria, the National Youth Service Corps (NYSC)[48] was created as part of the reconstruction and reconciliation efforts among ethnic groups after the civil war or the "Biafran War" (1967-1970). In pursuit of these objectives, university graduates had to comply with one year of service after graduation for the development of infrastructure, educational and health services, and some services in the territory of the other ethnic group.

Nowadays, the NYSC is mandatory for all the graduates who are called annually and, even though it is a civil service, it resembles the structure of military service in terms of its uniforms, discipline, and organization. In fact, in its first three weeks of orientation, the program includes military training for both men and women.

Depending on their professional training, NYSC participants are assigned several tasks, which may involve the construction of bridges, schools, or healthcare facilities, HIV awareness campaigns, adult literacy, and extracurricular activities, among others. Through the "War Against Poverty" (WAP) program, the youth may also undertake projects connected with the Millennium Development Goals.[49]

In the setting of this work, the criticism that the Nigerian NYSC made in its founding declaration regarding the role of universities in shaping the leaders that the country needed may be challenging:

> *"The universities and other institutions of higher learning are normally expected to be training ground for future leaders, except that, as we are all aware, these institutions are first and foremost committed to the advancement of learning and knowledge, (...). Little wonder that the products of these institutions have been accused of being too elitist in their outlook, of not identifying with the plight of common man, and of inability to appreciate the predicament of the vast majority of our people living in the rural areas.*
> *It was the need to look beyond the immediate present and to think of the future leadership of the country that necessitated the mobilization of certain categories of our youths*

46 https://www.nys.go.ke/
47 https://www.nysc.gov.ng/
48 https://www.nysc.gov.ng/
49 https://www.nysc.gov.ng/serviceyear.html

> *through the National Youth Service Corps Scheme. This was done with a view to giving them the proper guidance and orientation relevant to the needs of the country."*[50]

In Ghana, the National Service Scheme[51] (NSS) was formally set up as a mandatory requirement for all citizens above the age of 18; however, nowadays the obligation falls exclusively on graduates of public and private higher education. About seventy thousand graduates participate yearly.

The scheme, which depends on the Ministry of Education, seeks to deploy qualified personnel in communities facing challenges in attracting them. It provides recent graduates with the opportunity to gain practical experience in government agencies, companies, and civil society organizations. A considerable part of the projects has to do with agricultural development, which is implemented through farms managed by the NSS, or with the provision of drinking water, care in educational and health centers, and others. Participants receive an allowance for their maintenance during the service period.

From the training perspective, the NSS seeks to do the following:

> *"expose young Ghanaians to the realities of their careers and the nuances of the business world, develop their planning, initiative, innovation, and strategic thinking skills, as well as their capacity to mobilize community for development purposes."*[52]

One of the African governmental programs more directly related to the idea of service-learning is the *Tirelo Setshaba* (National Service) of Botswana. In its first phase, between 1980 and 1999, it was a compulsory one-semester service for high school seniors. The program aimed to encourage high school students, mostly from urban areas, to connect with and engage in the life of rural communities as part of their personal development, and to contribute to literacy and educational programs.

Despite the fact that the program had ardent supporters and detractors from its commencement, the original proposal was rendered somewhat obsolete by the rapid expansion of high school enrollment and the number of graduated teachers, coupled with economic and communications development (Eberly, 1992; Republic of Botswana, 1997).

Nowadays, the *Tirelo Setshaba* has become the Botswana National Service Programme (BNSP), a volunteer and youth empowerment program administered by the Ministry of Youth, Sports, and Culture. The program targets young people between 20 and 30 years

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50 See items 7-8 at: https://www.nysc.gov.ng/aboutscheme.html.

51 https://www.nss.gov.gh/

52 Ghana National Service Scheme pre-orientation documentary: https://youtu.be/y0kQJByU5NQ

old, unemployed or who dropped out of school. It aims to offer them opportunities to contribute to national development through thirty-day service programs, simultaneously gaining work experience and learning life skills.

3.1.5. India: National Service Scheme (NSS, 1969)

During this period, one of the most widespread and enduring compulsory social service requirements for higher education students in the world came to life: India's National Service Scheme (NSS).[53] Founded in 1969, on the occasion of Gandhi's centenary and as a tribute to him, it sought to mobilize university students for priority service in rural populations.

Unlike other similar programs, the NSS was created after a period of analysis of national service experiences which took place between 1960 and 1969, and on the basis of agreements with university authorities on the fact that "work experience and national service should be an integral part of education."[54]

The NSS is a two-year mandatory requirement for higher education students which includes intensive one-week work camps and one hundred and twenty hours of service distributed throughout the year in their cities of origin. The program, which depends on the Ministry of Youth and Sports, partially funds the travel expenses of the young participants and supports fourteen training and coordination centers in different regions of India (IANYS, 2002).

Even though the scheme's focus is placed on community service, some of the experiences offered could be regarded as service-learning, such as the vaccination programs carried out by students of healthcare degree courses, or the literacy and educational support programs led by Pedagogy students.

Initially conducted in thirty-seven universities, the NSS currently comprises the entire higher education system of India and all its regions. Furthermore, it is also available for higher secondary school ("+2 level," students between 16 and 18 years old). The NSS has also developed a recognition program ("National Service Scheme Awards") by means of which volunteers, scheme coordinators, NSS units, and university and school councils receive acknowledgment for their service every year.[55]

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53 https://nss.gov.in/
54 https://nss.gov.in/about-us-0
55 https://nss.gov.in/nss-detail-page

3.1.6– National Service and Service-Learning

As can be appreciated, the precedents mentioned above in this section were not designed in the context of higher education institutions, although in many of them university students and recent graduates are recruited. In the cases of Nigeria and Ghana, these programs are mandatory for graduates, whereas in India—as well as in the Latin American cases previously discussed (2.3.3)—the service is a requirement prior to graduation.

Seen in their historical sequence from a distance of half a century, these programs may appear as a coordinated global movement, when in fact, most of them emerged around specific national processes and needs. At least at the beginning, they had few connections with former or contemporary experiences. The Global Conference on National Service brought together most of the English-speaking service corps for the first time just in June 1992 (Eberly, 1992), thus giving rise to the foundation of the above-mentioned International Association for National Youth Service (IANYS).

It may be argued that one of the most significant features that these programs created between the 1960s and the 1970s have in common is that they demonstrated the enormous potential of mass mobilization of young people. While it is true that this realization could and can result in attempts to manipulate and use the youth as "cheap labor," as some critics have claimed (Obadare, 2005), it is no less true that many of these programs offered notable examples of the positive potential of youth mobilization for social transformation.

They also showed the educational impact of adequately planned solidarity activities, which was relatively new in 1968 (Eberly, 1968). Somewhat controversially, a promoter of national service pointed out the following:

> *"What the establishment fails to notice is that one can get a better education in two years in the Peace Corps or in VISTA than in four years at its top universities" (As cited in Eberly, 1988:78).*

On top of the polemic, the baby boomers' generation felt attracted to having important real-life experiences and, in the early 1960s, these experiences were available at very few universities.

The experiences developed in the informal field and in government programs somehow challenged higher education institutions—especially those trapped in the inertia of the "ivory tower"—to better coordinate academic life with social demands. As India's NSS puts it, many of these programs were "concrete attempts in making university relevant to the needs of the community."[56]

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56 https://nss.gov.in/about-us-0

These schemes not only contributed to the visibility of the transformative potential of supportive youth participation and its instructional potential in many regions of the world, but also generated valuable experience as to how to arrange, motivate, and organize it.

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In many ways, they contributed to higher education—and educational institutions at other levels—starting to explore ways to integrate solidarity engagement activities with academic life, or to include experiences that "linked undergraduate education to the demands of popular sectors" in the framework of extension activities (Enriquez, P. and Martín, M., 2015:246).

In some cases, these experiences were directly inspired by the new schools of thought and pedagogical innovations that were being spread; nevertheless, in many other cases, they were product of the initiative of professors and students, who found it sensible to apply their knowledge to solve actual problems in their community.

All in all, the global experience of youth service corps, with its good and bad aspects, is an unavoidable precedent in the emergence of service-learning worldwide.

3.2. Pedagogical Renewal and Social Mission in Higher Education during the Second Half of the 20th Century

In the context of accelerated cultural changes in the middle of the 20th century, new pedagogical and epistemological perspectives rapidly spread. With varying degrees of speed, these perspectives began to influence educational institutions and seek their renewal. Their aim was to question and renew traditional institutional models of higher education, generate innovative experiences and projects, and develop new and more relevant and pertinent teaching and research strategies for the settings in which HEIs were embedded. Against this background, since the late 1960s, the proposal of service-learning began to spread in the United States and worldwide (see chapter 2).

Among the innovative authors and currents of this period, more directly linked to the emergence and foundation of service-learning pedagogy, it is worth mentioning Brazilian

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pedagogue Paulo Freire and the popular education and critical pedagogy movements inspired by him, the diffusion of the "action research" model put forward by Kurt Lewin (1946), which was taken up by Fals Borda in Latin America under the label "participatory action research" (PAR) (Fals Borda, 1973; 1978), the socio-cultural approach of Vigotsky and his disciples, who promote "situated cognition" and "experiential and situated learning" (Díaz Barriga, 2003), as well as the publication of the theory of reproduction (Bourdieu and Passeron, 1981).

In this framework, various didactic proposals that questioned the traditional concept of "chair" and suggested replacing or enriching master classes and discursive lessons with alternative methodologies, such as case studies, problem-based learning, project-based learning (PBL), and others, were also spread. The progressive introduction of these approaches, which were more focused on the individuals who learned rather than on the master class, and more interested in connecting the theory with practice, slowly began to pave the way for new forms of higher education teaching, like service-learning, which could be regarded as a learning format based on community-situated projects, or based on problems diagnosed with the community in order to attempt to solve them together.

The growing development of internship systems opened, in some cases, opportunities for student involvement in community and civil society organizations, which allowed students to use their knowledge to solve a wide array of social and environmental issues, and created new alternatives for pre-professional practices situated in social contexts, service-learning experiences in action.

While these innovations made their way, in many cases the inertia of institutional models handed down by the first half of the 19th century kept determining the continuity of

traditional teaching and research models that were still the majority and dominant in a large number of universities, even though they were questioned by the new tendencies.

Although during this period the "three-mission" model of higher education was still new, in some regions of the world—like the Americas and others—it gradually became established as the hegemonic institutional model, keeping the missions as parallel and fragmented pillars.

In this period, research strengthened its central presence in university life and sped up the above-mentioned tendency towards hyperspecialization, which kept distancing the language of academic disciplines from ordinary language more and more, and also from that of the mass media, which started to dominate public discourse during this time.

Simultaneously with the acceleration in the production of scientific knowledge, mankind landed on the Moon and university pedagogy was renewed. In the second half of the 20th century, in multiple parts of the world it was possible to apply the description made by a Chilean university president of the lives of Latin American universities during that period:

> *"When isolated in the necessary space of autonomy and freedom, we become 'ivory towers,' watching and reflecting on the world, but isolated from the urgencies of the society that nurtures and compels us; our relationship with the others, with the community, is weakened in the relevant action and education.*
>
> *When we shifted diametrically towards the concept of Activist University, we have confined our duty and actions to external political pressures, reducing the necessary spaces for freedom and pluralism, restricting our actions to prevailing ideas. This condition is exacerbated—with a different sign—in the endured condition of Monitored University." (Universidad Construye País, 2001:8.)*

With some variations in the chronology, depending on national and regional contexts, the status of "university monitored" by dictatorships and authoritarian regimes of different ideological orientations was virtually the typical situation in many places in the Southern and Northern hemispheres for much of the 20th century. As a consequence, almost any form of critical thinking and social activity not sanctioned by governments was easily labeled—as the case might be—as "subversive," "unpatriotic," "counterrevolutionary," or "antipopular."

In these contexts, teaching and research were severely restricted by censorship and self-censorship, and social engagement constituted a risky territory, which caused activities linked to the social mission to be limited. All over the world, thousands of engaged members of faculty and students suffered censorship, repression, exile, torture, and en-

forced disappearances. Furthermore, many HEIs were victims of closures, interventions, and serious restrictions to their autonomy.

Some extreme forms of "activist university" in times of large student and faculty protests and significant ideological polarization were not very propitious for constructive academic debate or significant social contribution either. In several parts of the world, the exacerbation of positions led to reciprocal proscriptions among intellectuals and academics—like the famous condemnation of Sartre to Camus in relation to Algeria,—to McCarthyism and institutional blacklists of various ideological orientations more or less formalized, and to high numbers of internal and external disputes. In many parts of the world, the "activist university" was characterized by an elevated level of student protagonism, something that left traces of great distrust towards any form of youth initiative in the most traditional faculties, which in some cases persist to this day.

3.2.1. Inertia and New Challenges: Extension and Social Mission at the End of the 20th Century

The last decades of the 20th century witnessed cultural, social, and political changes. Some of them maintained the continuity of the tendencies of the previous period, while others challenged them. These were the years of Thatcher and the "Reaganomics," "perestroika," the fall of the Berlin Wall, Fukuyama's prophecies about "the end of history," the recovery of democracy in many Latin American countries, the crises of external debt in the Southern hemisphere, and the appearance of the "Asian tigers." It was also the period of massive irruption of new information and communication technologies, which furthered a new globalization scale and the spreading of concepts such as "post-industrial society" (Bell, 1973), "information society" (Masuda, 1984), and "knowledge society" (Drucker, 1969).

To mention just some of the most relevant changes of this period in the field of higher education, we could point out the massive emergence of new technologies and the establishment of the Internet as an essential means of communication, and a tool for scientific research and academic exchange, the continuity of the increase in the number of enrolled students, the growing internationalization of higher studies, and the globalization of rankings as a determining factor of institutional prestige. At this time, there were also significant changes in the way of conceiving the social mission of higher education.

University extension expanded, became more complex, and, in some cases, this term disappeared from the vocabulary of higher education. Towards the end of the 20th centu-

ry, the social mission began to express itself through other concepts, like "engagement," "relationship with the environment," "university social responsibility" (USR), and others.

3.2.1.1. Expansion and Weakness of the Concept of Extension

From the beginning of the notion of "extension" in the late 19th century and until the end of the 20th century, there were variations in this concept as to its scope and the practices involved. In some contexts, it gradually disappeared from the institutional vocabulary and organizational chart, and it was replaced or subsumed into other areas, and in some HEIs, it never managed to establish itself as such. In English, "extension" was almost universally replaced by its synonym "outreach," surely to move away from the extension movement of the 19th century and the early 20th century.

Throughout the 20th century, the concept of extension became separated, on the one hand, from the demand for access to higher education, which, as was already noted, was channeled through specific public or institutional policies. On the other hand, the original concept of extension as science dissemination had already been expanded in North American and South American models to encompass the social mission in its entirety.

During this period, the emergence of the service-learning proposal and other forms of integration between academic life and the social mission led to progressively differentiating the most traditional forms of extension (defined in parallel to teaching and research) from extension forms which deliberately intended to be combined with academic life and were precursors of the current tendencies towards the integration of missions.

During this period, the emergence of the service-learning proposal and other forms of integration between academic life and the social mission led to progressively differentiating the most traditional forms of extension (defined in parallel to teaching and research) from extension forms which deliberately intended to be combined with academic life and were precursors of the current tendencies towards the integration of missions (see 4.1).

Over the years, countless new responsibilities were added to the responsibilities of extension departments or offices (dissemination activities and student volunteering) at the

universities that kept them, including legal clinics, healthcare facilities, publishing houses, museums, and cultural and sports centers open to the public.[57]

With time, this plurality and variety of responsibilities conspired against the identity of the concept of extension, which became a kind of "conceptual umbrella" for all those institutional activities that were clearly outside the scope of teaching and research. As Oscar G. García points out, this resulted in a lack of consensus about the definition of the term "extension" and its conceptual weakness (García, 2010:3):

> *"[extension] has not acquired the essential features that thoroughly characterize it with respect to teaching and scientific research over time. This has given rise to a management problem as extension has been transformed into a complex and comprehensive area of activities which seeks to explain a great many issues towards the inside of the higher education system without anchoring to any of them." (García y Galli, 2016:105.)*

This conceptual weakness of extension somehow explains the immense diversity in the names given to the social mission of higher education observed in the last decades of the 20th century, which we will analyze below (3.3).

3.2.1.2. Extension as a Sale of Services

What some authors refer to as "commodification of knowledge" (Ball, 2009) also occurred towards the end of the 20th century. In contexts of increasing competition among universities and underfunding for many state HEIs, a large number of institutions had no choice but to break the paradigm of isolation of the ivory tower and generate sales of services to compete and survive.

To this need for sustainability was added the growing pressure of market demands on the processes of knowledge production and dissemination, as a consequence of which some HEIs began to implement a new version of the "three-pillar" model.

In this new model, the external community sought to be reached was chiefly the business community, and all those institutions which could need paid services. The research and production of services was oriented in accordance with external demands, especially from the market.

57 The wide range and variety of activities comprised in contemporary extension can be observed, for instance, in the National University of Colombia (http://www.extension.unal.edu.co/) or in the University of the Republic, Uruguay (https://www.extension.udelar.edu.uy/).

At the same time, in many cases the responses to social demands remained the same or were even extended, regardless of whether they came from civil society organizations or public agencies, or were spotted by the university itself. In many countries, the strengthening of civil society created new and potential allies for HEIs, which contributed not only demands, but also human resources and knowledge of the field to extension and service-learning projects.

The emergence of international organizations like Greenpeace, Transparency International and others which, apart from taking action, started to produce their own pieces of research on matters of public interest, opened up a new type of dialogue for HEIs, both in the field of on-the-ground action and in the production of knowledge.

In this framework, the research and extension "pillars" were oriented on the basis of specific demands for knowledge, development of new technologies, and consulting services (among others) from external requesters. The engine for the production of knowledge was no longer on the agenda of each scientific discipline ("science push"), as used to be the case in the previous model. Rather, it was in the demand from society ("demand pull") (Herrero, 2002), and, particularly, from those who funded research (Figure 4).

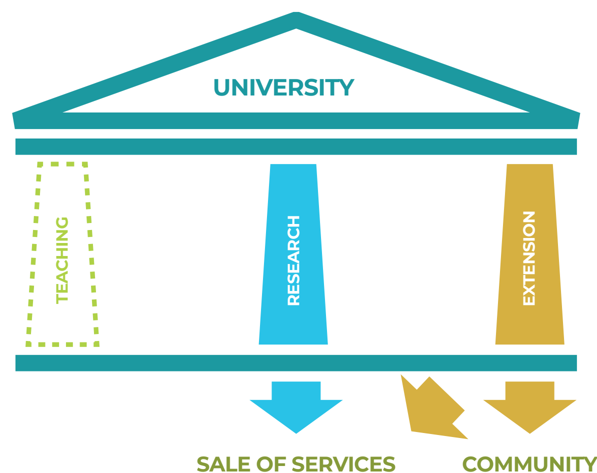

FIGURE 4: The Three Missions in a Demand-Oriented Model

In this framework, the "extension" or social mission incorporated the function of connection with the business world to the wide range of activities described in the preceding section, and it was integrated with research based on the sale of services. Many extension initiatives stopped being activities that involved expenses and became transfer of knowledge activities that furthered the generation of financial resources for the institution.

In many cases, there was a shift from having "beneficiaries" of extension activities to finding "clients" to sell services. In this regard, in some institutions there was a 180-degree turn be-

tween the origins of extension as a quest for service to the community, and its interpretation as a source of income for the university itself.

The initiatives generated in service of "clients" tended to be provided by professionals, for which reason students did not necessarily participate in or benefit from them. In this scenario, extension was no longer so permeable to the development of service-learning projects.

In social activities, the language of political and social engagement that characterized prior periods began to change. There appeared terms like "social responsibility" or "alliances with the third sector," and the relations with civil society organizations (CSO) were, in a way, equated with those established with economic organizations, in terms of alliances or clientele.

The initiatives generated in service of "clients" tended to be provided by professionals, for which reason students did not necessarily participate in or benefit from them. In this scenario, extension was no longer so permeable to the development of service-learning projects.

In light of these economically more productive areas, the teaching mission may have been relegated or disconnected from the areas of the university where research and on-the-ground activities took place, and it was often undervalued (Herrero, 2002: 7).

Increasingly questioned for being too theoretical and not providing training for professional practice in real contexts, teaching sought to incorporate more systematically internships in companies and practical experiences in real workplace settings, as well as new methodological proposals, like service-learning, which in these decades began to spread in various regions of the world, not only as part of the social mission, but also as an educational resource promoted from academic areas.

During the last decades of the 20th century, the weakening of the traditional ivory tower paradigm began to be observed. With variations in the definition and respective weight of each of the three missions, the "three-pillar" model consolidated. Institutional boundaries became more permeable to what happened outside, the production of knowledge came closer to the reality beyond academic circuits, there was more dialogue among HEIs and other institutions interested in the development of knowledge, there was a tendency to bring about greater integration between theory and practice, and more interdisciplinary and transdisciplinary studies on the resolution of actual problems.

At the same time, in the demand-oriented university model, the social relevance of knowledge faces the risk of being established from almost exclusively economic logics, and not necessarily on the basis of an integrated social development that takes into account the demands of excluded sectors. In addition, the instruction of professionals who are competitive in the labor field may sometimes be regarded as being in conflict with the need to educate professionals engaged in solidarity with the needs for common good, sustainable development, and the overcoming of exclusion systems.

Among the risks and tensions involved in this model, it is note-worthy that the preeminence of the pursuit of economic sustainability or profit may compromise the educational sense, identity, and social and civic mission of university; and that the attempt to respond to short-term market demands may make us forget the necessary medium- and long-term vision of educational processes, blurring the mission of training humanist, comprehensive, and upright professionals with critical thinking skills who can transform reality.

3.3. The Tower of Babel of the Social Mission between Millennia: Different Approaches and Terminologies Regarding the Social Mission of Higher Education

Throughout the 20th century, the conceptual frameworks and vocabulary used to refer to the social mission of university were gradually diversified. Really similar experiences can be conceptualized very differently depending on the institution and its protagonists. Let us take an activity organized by engineering students as an example: the installation of solar panels in marginalized rural communities to prevent the use of fossil fuels and supply renewable energy. Depending on the circumstances, students may define themselves as "volunteers," "environmentalists," "social activists," or "global activists"; they may be engaged in "social service" or "national service," participating in "community service," or undertaking a "service-learning" project.

When it comes to the languages of the university social mission, linguistic variations express institutional histories, cultural traditions, and different ideological positions.

We know that language is never innocent, and terminological variations often convey cultural diversities, differences in thought and strategic priorities, both at the regional and national levels, and in the characteristic specificities of the institutional culture of each HEI. As occurs in other fields, when it comes to the languages of the university social mission, linguistic variations express institutional histories, cultural traditions, and different ideological positions.

In the global vocabulary of the social mission throughout the 20th century, older terms were accumulated and juxtaposed with others coined more recently, concepts with very precise meanings with others that allow for various interpretations. Terms commonly used in certain countries may have different meanings in neighboring countries, and ordinary expressions in some regions are unknown in others.

Since the English language has been imposed as the practically universal language of academic exchange, many concepts coined in other languages are at risk of getting "lost in translation" in texts written in English. For instance, "militancia" in Spanish is not exactly the same as "activism." The same happens with "protagonismo juvenil," which is not the same as "youth voice," and "care" does not mean the same as "solidaridad" (Tapia, 2003). Let us not even talk about the difficulties of translating concepts like "service" or "solidarity" into some Asian languages like Japanese, in which these terms do not exist as such and must be explained through a combination of characters that may vary depending on interpretations (Deguchi, 2003).

This increase in languages evokes the ancient biblical tale of the Tower of Babel (Gen. 11:6), according to which those who were united by the same language stopped understanding each other. It could be argued that, particularly since the late 20th century, the Babel of languages regarding the social mission of university has given rise to heated debates among specialists. Nonetheless, they share the same social fervors and keep encouraging very similar programs that have an impact on reality.

This fragmentation of a field that was never hegemonic in university structures has not precisely contributed to its conceptual strength or to generate strategies agreed by consensus. Furthermore, paradoxically, the multiplication of specialists and organizations that focused on the social mission of higher education under various conceptualizations has certainly contributed to give visibility to this matter during the last decades of the 20th century and the beginning of the 21st century.

In Figure 5 we have precisely used the Tower of Babel as a reference point to introduce concepts that are still contemporary, but which were formulated in different historical moments, different cultural contexts and as part of different institutional models that we have analyzed throughout this chapter.

To design the graphic, we have taken sixteen terms from the work on "Knowledge, Engagement, and Higher Education" published by GUNi, the Global University Network for Innovation (GUNi, 2014), as we consider that it is representative of the dispersion of vocabulary around the same concepts worldwide. The image seeks to show that the vocabulary

of the social mission has accumulated and overlapped over time, like different geological layers that have become visible and accessible.

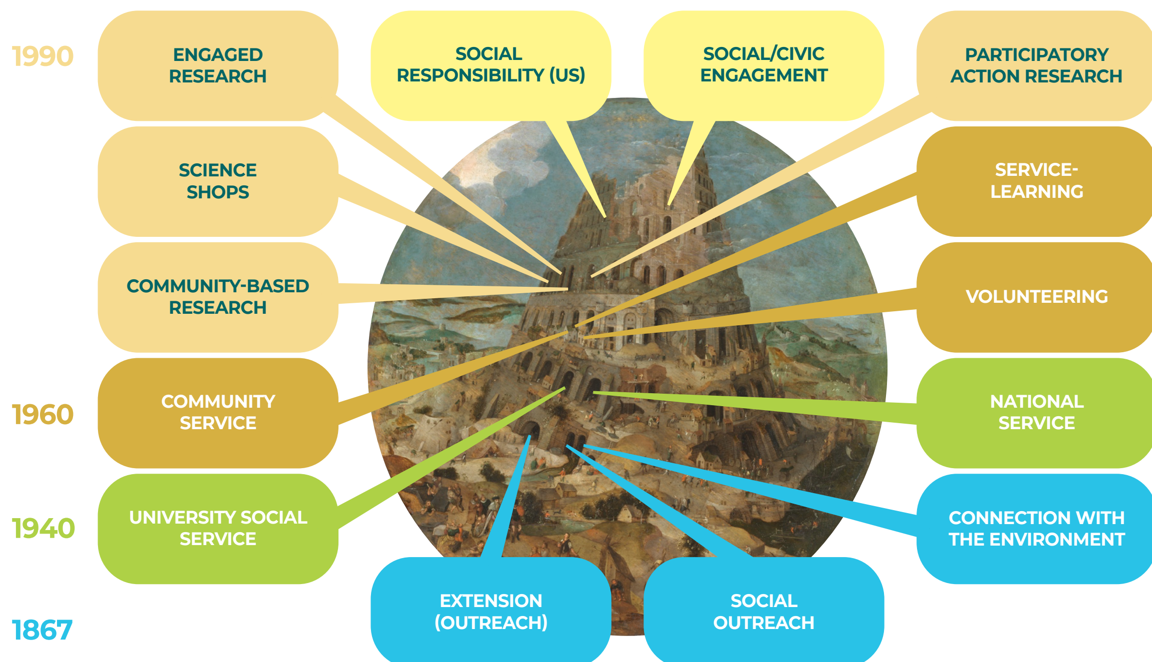

FIGURE 5: The Tower of Babel of the Social Mission of Higher Education (End of the 19thCentury - 20th Century) (Based on Tapia, 2017:17)

We have tried to group the different concepts by periods and meanings:

- *The foundational concept and its variants (since the end of the 19th century)*
  - Extension / Social / Outreach
  - Social Outreach
  - Connection with the Environment
- *Service and volunteering (throughout the 20th century)*
  - Social Service
  - Community Service
  - National Service
  - Volunteering
- *Teaching, research and social mission (especially since the middle of the 20th century)*
  - Service-Learning
  - Community-based Research
  - Science Shops
  - Engaged Research

- *The new encompassing syntheses (especially since the end of the 20th century)*
    - Engagement
    - Social Engagement
    - Civic Engagement
    - University Social Responsibility

As can be seen from the list of terms, these not only address the social mission from different perspectives, but also allude to different actors in university life and cover different institutional spheres, so that they are not all equivalent to each other.

Seeking to "put the Tower of Babel in order", below (Figure 6) we offer an attempt to classify some of the terms most frequently associated with the social mission of the university. This does not claim to be definitive or thorough, but aims to offer some clarity in the debate by grouping the concepts around four key dimensions of university life.

FIGURE 6: Social Mission of the University: Dimensions and Terms

DIMENSIÓN	DESCRIPTION	TERMS
Institutional	Terms that refer to the management of the university as a whole, and its positioning in terms of its mission towards society.	University extension Social outreach Engagement Social engagement Civic engagement Social responsibility
Social intervention	Terms that conceptualize the work method and the objectives regarding university social activity.	Social service. Community service. Construction of Social Capital. Social entrepreneurship. Networks for local development. Creation of a national project
Student Participation	Terms that define the type of student participation in social activities.	Volunteering. Solidarity educational practice for academic credits. Mandatory service as a requirement for graduation.
Teaching, research and production of knowledge	Terms that refer to the intersection between academic and the social mission of higher education.	Service-learning Solidarity-based service-learning Action research Participatory action research Community-based research Engaged research

In the day-to-day life of higher education, each of these dimensions can be interwoven with the others in various combinations:

- one university may develop extension policies that promote voluntary community service and do not involve the academic dimension;
- another may implement extension policies articulated with mandatory practices for local development and with strong articulation in SL, or define the same type of activities as part of the policies of connection with the environment;
- a third one can adopt the vision of University Social Responsibility and develop volunteer programs without curricular ties or promote service-learning.

The variants and combinations can be as many and as diverse as there are institutions of higher education around the world.

Although each of the terms mentioned in Table 2 would deserve to be developed in more detail, we will focus only on the two terms that today most frequently define the university social mission as a whole, and the most widespread worldwide: University Social Responsibility (USR) and University Engagement (Engagement).

In some institutions and countries, these terms are used practically as synonyms. In others, on the other hand, they represent flags of different and often antagonistic fields. An ancient precept says that "the tree is known by its fruit" (Luke 6:43-45), and in this sense we understand that both a university that considers itself "engaged" and a university that considers itself "responsible" must, first of all, back up their statements with their institutional decisions and practices, and above all with the positive and transforming effects they have on their environment and the communities with which they interact.

Therefore, we consider that it is more effective to systematize and evaluate curricular practices and contents and research programs from their social relevance than to discuss which term is more "politically correct", respecting and inviting to problematize specific institutional policies and cultures. In *Uniservitate*, each institution is invited to define its own conceptual frameworks and vocabularies, according to its own institutional history and its national and regional contexts, and to evaluate with common tools what has been effectively achieved.

In this framework, we would like to highlight only some of the contributions that we consider most significant among those developed around the paradigms of University Engagement and Responsibility, as well as their points in common.

3.3.1. University Social Responsibility (USR)

The concept was originally related to that of "Corporate Social Responsibility" (Vasilescua et al., 2010), which is why some of its detractors identify it with marketing or social investment practices aimed simply at redeeming the bad practices of some companies or enhancing their institutional image.

On the other hand, for François Vallaeys, one of its main advocates, genuine USR is an "integral institutional reform".[58] In his vision, as in that of other authors, USR should start by examining the hidden curriculum of the university, to review the ethical values that are implicitly or explicitly incorporated into professional training and to develop a comprehensive reform movement that includes the participation of students and faculty in social initiatives as well as in the production of research oriented to sustainable development (Vallaeys and Carrizo, 2006; Vallaeys et al., 2009).

One of the main contributions of the USR perspective has probably been the incorporation of a "fourth pillar" to the model of the three traditional pillars: university management itself.

One of the main contributions of the USR perspective has probably been the incorporation of a "fourth pillar" to the model of the three traditional pillars: university management itself.

> *("USR is) The ability and effectiveness of the university to respond to the transformation needs of the society in which it is immersed, through the exercise of its essential functions: teaching, research, extension and internal management. These functions must be animated by the search for the promotion of justice, solidarity and social equity, through the construction of successful responses to meet the challenges involved in advancing sustainable human development." (AUSJAL, 2009:15; emphasis added)*

From this point of view, the social mission crosses all missions and becomes a central part of institutional policies. It is from this integrality of the institution that the link with the rest of society is generated and managed:

> *"(...) USR is not synonymous with extracurricular solidarity extension. It is the comprehensive and transversal management of all the social and environmental impacts of HEIs, from all the processes of training, research, extension and organizational management, with a view to achieving the SDGs in their social area of incidence. As long as this is not*

58 Vallaeys, François (2004). University Social Responsibility: Towards a Mature Definition of the Concept. Power Point Presentation. http://www.pucp.edu.pe/dapseu . Consulted on August, 2005

properly understood, no progress will be made in the transformation of higher education." (Vallaeys et al., 2019:13)

"By promoting sustainable development practices in HEI management, HEIs can evidence their engagement in social responsibility practices. Social responsibility should be embedded as part of the university's philosophy, as a way of being, operating and practicing. USR should be part of the core values and functions of university practice at all levels." (Shu-Hsiang Chen et al., 2015)

"It is necessary, then, to establish a new social contract between the university and society, which goes beyond the approaches of voluntary social outreach based on the use of residual resources of the organization, in order to move towards a more complex and demanding integral management (...). It is not a matter of redeeming bad practices or lack of conscience at the expense of what we call "social investment", but rather it is about establishing an ethical and intelligent management that involves the different spheres of action of the organization to serve the world and not just make use of it." (UCU, 2016:21-22)

3.3.2. The Engaged University

The term "engagement" has been commonly used in relation to the social mission of the university since the end of the 19th century. Especially since the second half of the 19th century, when various terms began to be coined to refer to engaged research and different forms of student solidarity action, the concept of "engagement" has come to be used also as an umbrella term for all actions related to the social mission.

The concept of "engaged university" has been acquiring, since the end of the 20th century, a holistic and integrating value of all the missions, as is the concept of institutional management for the USR perspective.

This is expressed, for example, in the "Universia 2010" agenda, agreed upon by Ibero-American university presidents who understand the University Social Engagement as the

"(...) Determined engagement to social cohesion and inclusion, biological and cultural diversity, indigenous cultures, the promotion of economic and social development, progress and wellbeing, and in the resolution of the serious problems of inequality, inequity, poverty, gender and sustainability of today's society in the Ibero-American sphere (...) Therefore, they propose the development of programs and actions aimed at their achievement and express their intention to foster these values in their training and research programs." (Universia, 2010, first theme 1.1)

As can be seen, this statement clearly associates the social mission with the "educational and research programs", reaffirming the necessary integration of the missions.

Campus Engage, the network that associates Irish universities, establishes ten principles in its "*Charter for Civic Education and Community Engagement*" (2018:13),59 underscoring that:

> *"We will promote civic and community engagement through varieties of community-based learning, community research, public grants, and volunteering activities, seeking to align them with the missions of teaching, research and dissemination."*

The European Framework for Community Engagement in Higher Education (TEFCE)60 Project, in turn, expresses that:

> *"(...) Engagement refers to a process by which universities undertake joint activities with external communities in a way that is mutually beneficial, although each party benefits in a different way."*

As can be seen from these quotations from various parts of the world, the term engagement is associated with both social and civic engagement.

The dimension of civic engagement and, in general, the political perspective that in many regions is embraced by the concept of engagement are probably among the most significant contributions of this perspective.

While the concept of civic engagement (Watson et al., 2013) embraces the same broad dimensions of social engagement, inasmuch as it addresses identical social and environmental issues, it is differentiated by its emphasis on the dimension of training students for citizenship through practice, and by explicitly stating the importance of the contribution of an engaged university to public policies that can lead to the common good.

> *"... 'the purpose of the university is not to serve private capital, but the public good' (Rojas Mix, 2007). It is a matter of educating a social-professional, intellectually prepared to efficiently exercise professional skills and consciously trained in their duties of solidarity as a citizen (...) and as a human being." (Cecchi et al., 2009:37)*

In this regard, the view of "university engagement" confronts some of the conceptions of USR—those mainly oriented to the business world and the civil society—but has many points in common with others, such as the vision of USR of Mónica Jiménez, from Chile, who founded "Universidad Construye País" (University Builds Country), precisely based on the institutional responsibility of the university system in relation to a sustainable national model.

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59 http://www.campusengage.ie/wp-content/uploads/2018/12/Measuring-HE-Civic-Community-Engagement-A-Framework-Web.pdf
60 https://www.tefce.eu/ and https://drive.google.com/file/d/1I6UG2Qf4-uIbXM3lVqU0Us45qMUeN2C8/view

4. The Social Mission of Higher Education in the 21st Century

Although some of the terminological rivalries remain, in the 21st century it is increasingly common for the terms USR, social engagement and civic engagement to be used together and sometimes almost as synonyms.

Such is the case of the Talloires Network, which brings together hundreds of engaged universities all over the world. In its presentation, it articulates the three terms:

> *"The Talloires Network of engaged universities is a recent global coalition of 410 presidents, rectors and vice-chancellors from 79 countries, who have publicly committed to strengthening the civic and social responsibility roles of their institutions. It is the largest international network specifically focused on university civic engagement."61*

Moreover, since the end of the 20th century, there has been a rapid increase in the number of specialists and experiences that have begun to attach greater visibility and importance to the issue of social mission. In this context, and as will be observed in the following chapters, especially since the end of the 20th century, service-learning has also begun to acquire greater visibility and to spread in many different geographical and cultural settings.

4.1. Putting the "Tower of Babel" in Order: Towards an Articulated Model of Missions in an Engaged University.

Since the end of the 20th century and up to the present, several authors and institutions have struggled to "bring order to the Tower of Babel" around the multiple and diverse terminologies of the 20th century regarding the university's social engagement. At the same time, the great global challenges, which impose more and more interdisciplinary and networking efforts, have sought to propose new forms of synergy among the "three missions", building better articulated institutional policies.

Figure 7 shows the reflection that has been taking place in these first two decades of the 21st century on this new model of "engaged university".

As can be seen, in addition to the traditional "three pillars", there is the "fourth pillar" of institutional management mentioned above, i.e., the pillar that defines, accompanies and makes viable and sustainable—from the management point of view—the general policies of engagement or USR of the institution as a whole.

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61 https://talloiresnetwork.tufts.edu/who-we-are/

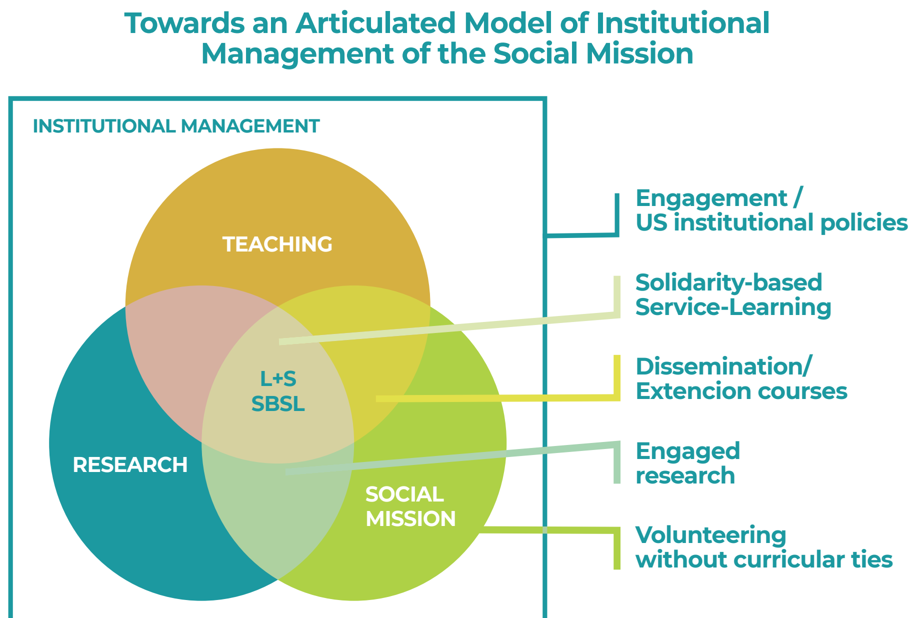


FIGURE 7: Towards an Articulated Model of Institutional Management of the Social Mission

Through engaged/responsible management, the social mission is expressed and articulated transversally in teaching, research and extension (the latter under various names), both in the various intersections among the missions (outreach courses, engaged research, service-learning), as well as in the activities of each pillar: volunteering and traditional teaching and research.

In this articulated model, as British specialist Younger (2009:22) points out,

> *"Social engagement is no longer viewed as a 'third pillar' but rather as a critical approach to our teaching and research activities."*

As illustrated in Figure 7, service-learning is precisely at the heart of this new paradigm, where extension, teaching and research converge and articulate in institutional dialogue with the community.

Institutional policies contribute to the articulation of all missions and open paths of dialogue with the community, in order to render the walls of what used to be the ivory tower more permeable. Service-Learning proposals contribute to "softening the walls of the classroom" (UNESCO, 2022:54), not only to reach out to the community, but also to allow an entry movement from the community so that what is learned in the field has an impact on the way we teach, the research objectives and the ways of connecting with the community and influencing the solution of the problems addressed.

This model of mission articulation may still seem utopian in some traditional universities, but there are already numerous examples of this type of institutional policies around

the world (Jouannet and Arocha, 2022). Based on research into integrated models of engaged or socially responsible university, contemporary authors have proposed several ways of systematizing the dimensions to be encompassed in an articulated social mission. For example, the National Co-ordinating Centre for Public Engagement in Great Britain (NCCPE) proposes seven "dimensions of university public engagement" (Hart, Norhtmore & Gerhardt, 2009:14), presented below in Figure 8.

FIGURE 8: Dimensions of the Engaged University (NCCPE-Hart, Norhtmore & Gerhardt, 2009:14-15).

DIMENSIONS OF ENGAGEMENT	EXAMPLES OF ENGAGEMENT	POSSIBLE INDICATORS	POSSIBLE MAXIMUM LEVELS OF ENGAGEMENT/RESULTS
1. Public access to services Commercial and non-commercial use Open and restricted areas	‣ Access to university libraries ‣ Access to university buildings and physical facilities, e.g., for conferences, meetings, events, accommodation, gardens, etc. ‣ Shared structures, like museums, art galleries, etc. ‣ Public access to sports facilities ‣ Summer sports schools	‣ Number of people using the facilities ‣ Accessibility ‣ Entrance fees ‣ Public satisfaction surveys ‣ Level of response ‣ Public relations management	‣ Increased public support for the institution ‣ Better informed public ‣ Improved health and wellbeing
2. Public access to knowledge	‣ Access to established curricular content ‣ Public participation events such as science fairs, science shops or science workshops ‣ Publicly accessible database of university expertise and knowledge ‣ Public participation in research	‣ Number of public accessing/participating ‣ Satisfaction surveys	‣ Increased quality of life and wellbeing ‣ Increased social capital/ social cohesion/social inclusion ‣ Increased public knowledge
3. Student engagement	‣ Student volunteering ‣ Experiential learning such as community internships, collaborative research projects, etc. ‣ Curricular engagement ‣ Activities led by students, such as art, the environment, etc.	‣ Number of volunteers ‣ Number of hours worked ‣ Record of service-learning: formal support and academic credit.	‣ Increased student appreciation of civic engagement and political involvement ‣ Benefits for students/ organizations/users/community/university public relations
4. Faculty engagement	‣ Research centers draw on community advisors for support/direction ‣ Volunteering outside of working hours, e.g., on boards of local charities ‣ Social/community engagement as a specific part of university staff work ‣ Promotion policies that reward social engagement ‣ Research help desk / advisory boards ‣ Public lectures ‣ Alumni services	‣ Number of volunteers ‣ Number of hours worked ‣ Attracts formal professional recognition/career advancement.	‣ Social benefit to the community ‣ Increased appreciation of civic engagement in university staff ‣ Institutionalized faculty engagement ‣ More "grounded" research

DIMENSIONS OF ENGAGEMENT	EXAMPLES OF ENGAGEMENT	POSSIBLE INDICATORS	POSSIBLE MAXIMUM LEVELS OF ENGAGEMENT/RESULTS
5. Expanded participation (equality and diversity)	▸ Expanded recruitment and success rate of students from non-traditional backgrounds through innovative initiatives such as access courses, financial aid, peer tutoring, etc. ▸ A publicly available strategy to promote access for students with disabilities	▸ Number of students from non-traditional backgrounds/excluded communities ▸ Number of foster children recruited ▸ Retention rates ▸ Equity and diversity monitoring ▸ Mentoring programs for "non-traditional" students	▸ Improved recruitment and retention of university students, especially from excluded communities ▸ Destination of those who drop out of higher education
6. Promotion of economic regeneration and entrepreneurship in social engagement	▸ Collaboration in research and technology transfer ▸ Fulfillment of regional qualification needs and support for SMEs initiatives to scale up innovation and design, i.e., bringing together university staff, students and members of the community to design, develop and verify assistive technology targeted at people with disabilities ▸ Business advisory services that provide support for community-university collaborations (e.g., social enterprises) ▸ Awards for entrepreneurial projects	▸ Number of initiatives/enterprises supported ▸ University awards for entrepreneurial activity ▸ Mechanisms to provide systematic feedback to community partners ▸ Number of community-based learning courses offered ▸ Number of departments/staff/students involved ▸ Examples of staff performance by curricular engagement	▸ Local/regional economic regeneration ▸ Social and economic benefit to the community ▸ Effective examples of innovative collaborations ▸ Expanded and effective community partnerships ▸ Enhanced teaching and engaged research ▸ Teaching, learning and research that engages faculty, students and community in mutually beneficial collaboration
7. Institutional relations and development of collaborative ties	▸ University division or office for community engagement ▸ Collaborative community-based research programs capable of responding to needs identified by the community itself ▸ Learning/dissemination/knowledge sharing networks involving the community and the university ▸ Community members in governing bodies ▸ Public ceremonies, awards, competitions and events ▸ A website with community pages ▸ Equality policies; personnel selection; acquisition of goods and services; environmental responsibility ▸ International links ▸ Conferences with public access that address issues of public interest ▸ Technical assistance services ▸ Corporate social responsibility	▸ Public engagement identified as a priority in the institutional mission, strategic plans, awards and celebrations, data collection, marketing materials, etc. ▸ Proportion of total operating budget devoted to engagement. ▸ Engagement support infrastructure ▸ System for assessing community perceptions of institutional engagement with the local community. ▸ Evaluation data used	▸ More effective strategic investment of resources ▸ Conservation of natural resources and reduction of environmental impact ▸ Expanded and effective community partnerships ▸ Social and economic benefit to the community

In the case of Campus Engage, Ireland's engaged higher education network, "five dimensions of an engaged university" are put forward:

4. Engaged research.
5. Community-engaged learning and research credited within teaching and learning.
6. Student volunteering.
7. Public engagement and participation.
8. Institutional infrastructure and architecture (Campus Engage, 2018:6).

For their part, Vallaeys and Carrizo (2006:2) point out four "main lines of action that guide universities towards socially responsible management":

1. **Impacts of organizational performance:** Impact on the lives of their administrators, faculty and students; impact on the environment (waste, deforestation, air pollution from vehicular transport, etc.).
2. **Educational impacts:** Direct impact on the education of young people and professionals, their way of understanding and interpreting the world, behaving in it and valuing certain things in their lives. It also influences professional ethics, guides (consciously or not) the definition of the professional ethics of each discipline and its social role.
3. **Cognitive and epistemological impacts:** The university guides the production of knowledge and technologies, encourages (or not) the fragmentation and separation of knowledge. It promotes scientific elitism or, on the contrary, the democratization of science. It influences the definition and selection of the problems of the scientific agenda.
4. **Social impacts:** The university has an impact on society and its economic, social and political development. It is a referent and a social actor which can promote (or not) progress, which can create (or not) social capital, which can link (or not) students' education with the external social reality, etc.

Beyond the various nuances of each of these proposals, the common vision presented of an engaged university is a holistic, integral vision that encompasses all dimensions of institutional life and that can be assessed in a very concrete way, verifying issues as diverse as the physical accessibility of buildings for people with disabilities, the number of students who come from vulnerable contexts, the effectiveness of waste management on campus, or the working conditions of employees.

In this framework, service-learning is not the only indicator of university engagement, but it is indeed a highly significant component. As can be noted, depending on the per-

spectives of the various authors, service-learning practices can be framed as "engaged learning" (Campus Engage, Ireland); as service-learning but also as "experiential learning" or "community-based learning" (NCCPE, UK), or it can be identified among the factors leading to the "educational impacts" of USR (F. Vallaeys). On the basis of these diverse conceptualizations, it can be asserted today that service-learning is present in all the integral visions of the social mission of higher education.

In fact, and as can be seen in the following chapters, in recent years there seems to have been a growing worldwide support for new models of organization of the social mission of higher education that can overcome the inertia of the ivory tower and the fragmentation of the missions in order to move towards models of higher education that are better articulated in their management of the social mission. In this context, the service-learning pedagogy assumes a crucial significance in the articulation of the three missions and the generation of innovative projects that go beyond traditional didactics (Martínez, 2008; Osman & Petersen, 2013; Ma Hok-ka et al, 2018).

Towards an Articulated Model of Missions, Identity and Spirituality in Engaged Catholic Higher Education

In the CHEIs, in addition to the challenge of articulated management of the missions of teaching, research and social and civic engagement, there is the challenge of permeating these missions with the specific identity and spirituality, intimately linked to the evangelizing mission shared with the whole Church (EN 13-20; ECE, 48-49).

As noted above, during the 20th century, the influence of the "three-mission" model led many CHEIs to structure the specific identity and mission as a "fourth mission", in parallel with those of teaching, research, and social outreach.

In a vision of integral articulation of all missions, and as Figure 9 attempts to illustrate, the identity and evangelizing mission of Catholic higher education is strained by the simultaneous search for the care of the common home, the construction of a fraternal dialogue with people and contemporary cultures, and the orientation to transcendence and a dialogue with God that is both personal and institutional at the same time.

As Pope Francis pointed out to the university students at WYD in Lisbon: *“Being a Catholic university means, above all, this: that each element is related to the whole and that the whole is found in the parts. In this way, while acquiring scientific competences, we mature as persons, in self-knowledge and in the discernment of our own path.”(Pope Francis, 2023)*

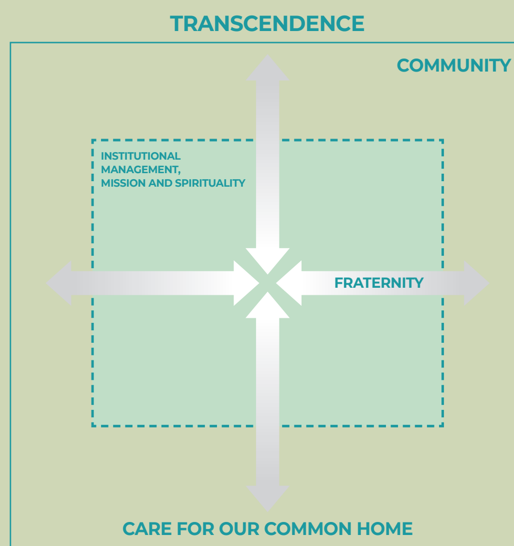


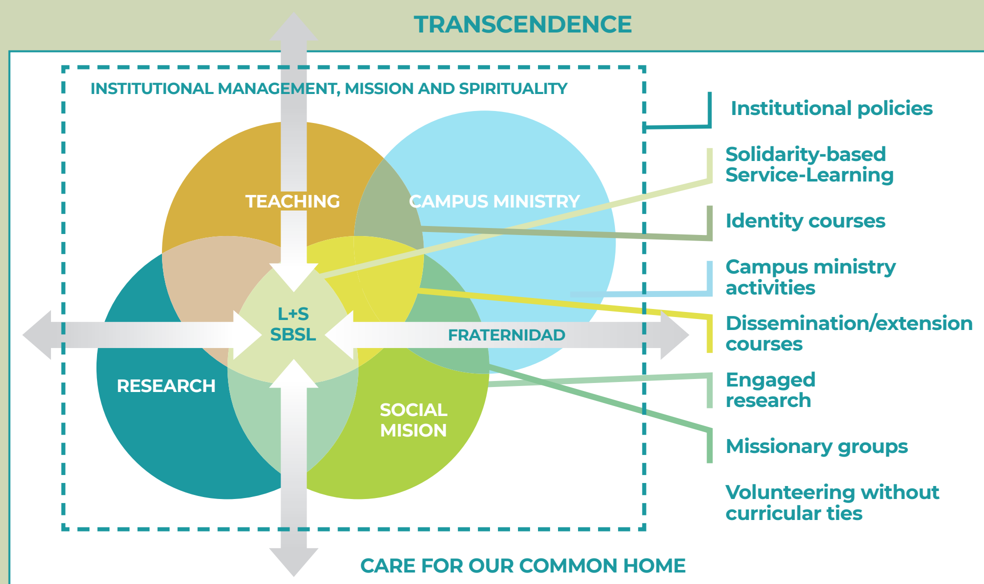
FIGURE 9: Articulation of Missions and Institutional Identity and Spirituality in CHEIs

In this last search, a fundamental part of the identity of a Catholic university—and that is why we have specified it—is the construction of a spirituality that is not only personal but institutional (Gargantini, 2022), a spirituality that—whether or not it reflects a particular charism within the Church (Wodka, 2022)—is open to ecumenical and interreligious dialogue, as well as to the quest for meaning of those who do not profess any religion (Pushpalata, 2021; Isola and Gherlone, 2022).

In the institutionalization processes of service-learning in the CHEIs following the logic of the “four pillars”, when service-learning actions were promoted from the academic areas they often excluded the spiritual dimension. However, in order for service-learning to become a crucial component of the articulation of all the missions in a CHEI, it is essential to incorporate the dimension of spirituality in its management and reflection processes, an issue addressed in the previous volumes of this collection. (Isola and Gherlone, 2022; Jouannet and Arocha, 2023).

Figure 10 attempts to express a model of Catholic higher education that arranges through institutional policies its own "Tower of Babel", and articulates all its missions around its identity and spirituality, involving all the dimensions mentioned above.

FIGURE 10: Service-learning and Articulation of Missions and Institutional Identity and Spirituality in CHEIs



As illustrated in Figure 10, for practical purposes, the identity, mission and spirituality of a Catholic university is expressed in the same type of programs as in any other engaged institution of higher education: service-learning programs, outreach courses, engaged research, volunteering. Alongside these, there are specific activities such as those of the Campus Ministry and other articulated ones, such as identity courses (Theology, Catechesis, Science and Faith or others) and activities that articulate social and evangelizing initiatives, such as missionary groups and other on-site actions.

Including all these activities, the management of missions in a CHEI would imply that identity, mission and spirituality are not only expressed in the specific "identity" activities, but that they cut across all the activities of teaching, research and social mission.

This, which may sound too abstract or unattainable in institutions with a weak identity, is nevertheless verified in countless concrete examples, as in the

cases presented in the volume on institutionalization of service-learning in this same collection (Jouannet and Arocha, 2023).

For example, institutions inspired by the charism of St. Ignatius of Loyola have a long tradition not only of concrete social engagement, but also of reflection on the relationship between the Ignatian charism and its model of social responsibility management in various regions, such as those produced in Latin America by AUSJAL (Association of Universities Entrusted to the Society of Jesus in Latin America) (AUSJAL, 2009)[62] and in Europe by the Kircher Network[63] (Claudia Mora Motta, 2022). At present, various charisms are leaving their specific mark on their institutional service-learning programs in many CHEIs, as in the cases of the Franciscan charism (Horam, 2022), of La Salle (Valenzuela, 2022), of Marcellin Champagnat[64] and of Don Bosco (CIOFS Scuola-FMA, 2019). These reflections from the charisms can also enlighten the CHEIs that, without belonging to a particular congregation, should also be able to develop an institutional spirituality that is incarnated in their own identity.

In these processes, in the words of Pope Francis "it is important to put things into practice" (Pope Francis, 2017:1). Depending on its mission and identity, and its particular context, a Catholic university may require concrete institutional decisions on a variety of issues: making participation in social service and/or service-learning activities mandatory or not, and in how and how much to accompany them; establishing specific research centers to express its social concern (such as the "Research for the Common Good"[65] of the Center for Social Concerns[66] of the University of Notre Dame or the "Observatory of the Social Debt"[67] of the Pontifical Catholic University of Argentina); including with greater or lesser weight in the academic curriculum courses and subjects that have to do specifically with the social outreach of each professional profile, and with the development of specific competencies for the identification and resolution of socio-environmental problems; and many other institutional decisions.

Well into the 21st century, a Catholic university of excellence could be recognized not only by its place in the academic rankings, but also by the way it

62 https://www.ausjal.org/red-de-homologos-de-responsabilidad-social-universitaria/
63 https://kirchernetwork.org/projects/hest/
64 https://www.maristascruzdelsur.org/2022/11/07/aprendizaje-servicio-en-los-centros-educativos-maristas/
65 https://socialconcerns.nd.edu/research-for-the-common-good/
66 https://socialconcerns.nd.edu/
67 https://repositorio.uca.edu.ar/handle/123456789/720

concretizes, through all its missions, "reaching all the existential peripheries" (EG, 20-24), by the visibility of its Catholic identity and by its tangible contribution in solidarity with the common good.

An interesting assessment exercise in this sense is to go through the institutional websites in search of identity traits and social engagement. When it takes many clicks to get to the corner of social engagement or campus ministry, it is generally because these central expressions of the mission do not have sufficient weight in the dynamics of institutional management.

As with the rest of the higher education system worldwide, Catholic higher education faces the challenge of relevance in the midst of the great threats confronting humanity and its common home today. On this path, and as we will discuss in the last point, there is a remarkable coincidence between the call of international organizations and that of the Global Compact on Education to respond to these challenges from an education for cooperation and solidarity, which draws on service-learning to implement these major objectives in didactics and concrete actions (UNESCO, 2021:35; UNESCO, 2022:52; Pope Francis, 2017; Global Compact on Education, 2022:34).

4.2. Service-Learning as a Pedagogy for the Future of Higher Education

In the first two decades of the 21st century, a growing number of institutions are aiming to consolidate the social mission as a crucial element for higher education to be able to respond adequately to the challenges of the present and the future. Congresses and publications on the subject have multiplied on all continents, and so have concrete experiences in the development of policies and programs (Jouannet and Arocha, 2022).

Within this framework, service-learning is highlighted as one of the pedagogical proposals that can contribute to achieving these objectives. As will be seen in the following chapters, the dissemination of service-learning has accelerated globally in recent decades, generating processes of strong enculturation of this pedagogical proposal in the diversity of regional contexts, pedagogical traditions and local demands.

The global outlook for service-learning is no longer centered so much on the diffusion of the North American model as in the 1990s, but rather exhibits a rich "polyhedral" vari-

ety[68] with a diversity of languages and expressions, but a fundamental unity of objectives. This unity in diversity is manifested in the emergence, during the first decades of the 21st century, of numerous national, regional and global networks involving specialists and practitioners,[69] as well as international associations that assemble researchers in the field, such as IARSLCE[70] or ACES.[71]

In recent years, numerous international documents have underscored the importance of strengthening the social mission of higher education, and—within this framework—service-learning. Among them, we will now focus on the latest UNESCO documents on higher education towards 2050 and the education of the future, published between 2021 and 2022, and on those released by the Vatican on the Global Compact on Education (2019-2022), which present significant coincidences as regards the importance of service-learning.

4.2.1. UNESCO: Service-learning and Education for the Future

The document entitled "*Pathways to 2050 and beyond. Findings from a public consultation on the futures of higher education*" (UNESCO, 2021) presents the results of a broad global consultation, and notes:

> *"Survey respondents pointed out that higher education is often very theoretical, but when students graduate, they find themselves in a world of work that demands immediate technical skills. Students need to be prepared for the 'real world' and higher education can facilitate this process through various motivational models. The idea of "doing it for real" is clearly perceived as a message for the future. This refers both to the way students are prepared and the practicality of what is presented to them.*
>
> *Respondents' clear insistence on greater relevance points to the perception of disconnection between what higher education does and the way in which it satisfies the current and future needs of the communities that surround it. In other words, according to the public consultation,* ***everything higher education does should be at the service of society and communities****. This applies to local, national, regional and global levels given*

68 "There is also a tension between globalization and localization. We need to pay attention to global issues so as not to fall into daily pettiness. At the same time, we should not lose sight of the local aspects, which make us keep our feet on the ground. (...) The model is not the sphere, which is not superior to the parts, where each point is equidistant from the center and there are no differences between one point and the other. The model is the polyhedron, which reflects the convergence of all its parts, each of which preserves its distinctiveness." Pope Francis, EG 234-236.

69 https://clayss.org/redes

70 https://www.iarslce.org/

71 https://academyofces.org/

> *that higher education institutions can focus on a community at a particular level in terms of its competencies." (UNESCO, 2021:35; emphasis added).*

We would like to stress that, according to the global consultation, the aspiration to prepare students for "the real world" and teach them to "do real things" is directly related to the connection between higher education and the demands of the communities around it, and, ultimately, to its relevance as an institution.

In other words: higher education institutions that cling to the old "ivory tower" paradigm will run the risk of becoming increasingly irrelevant to their context. The new generations and their families aspire to a higher education that "is useful", not only for individual professional development, but also for the resolution of the serious and complex problems that today afflict humanity both locally and globally. Therefore, among the six final recommendations of the document, the fifth is precisely "Strive to make higher education more relevant" (UNESCO, 2021:57), and it states:

> *"It is necessary to reinforce the transfer of knowledge from what is learned in higher education to what is practiced at the local, national and global levels. Higher education knows how to break new ground and can apply this knowledge to innovate its programming, research, culture, cooperation and use of technology. Students and faculty can drive transformations from within, and policymakers and civil society can promote change through funding, partnerships and guidance." (UNESCO, 2021:57)*

The recommendations for the higher education of the future that emerged from the global consultation should also be read in the context of UNESCO's latest global document, produced by a vast body of international experts: "*Reimagining Our Futures Together. A New Social Contract for Education*" (2022).

This document, produced in the context of the immediate post-pandemic, discusses the role of education in response to the urgent challenges posed to humanity, and argues:

> *"We face a dual challenge: fulfill the promise to ensure the right to quality education for every child, youth and adult; and fully harness the transformational potential of education as a route for sustainable collective futures. To do this, we need a new social contract for education that can repair injustices while transforming the future." (UNESCO, 2022: III)*
>
> *"**Reimagining the future together requires pedagogies that promote cooperation and solidarity.** How we learn must be determined by 'why' and 'what' we learn. (...) The pedagogies of cooperation and solidarity must be based on the shared principles of non-discrimination, respect for diversity and restorative justice, and they must encompass an ethic of care and reciprocity. They necessarily require participatory, collaborative, problem-solving, interdisciplinary, intergenerational and intercultural learning." (UNESCO, 2022:52; emphasis added).*

Faced with these challenging objectives, the document offers some concrete clues for their achievement.

On the one hand, it proposes the United Nations Sustainable Development Goals (SDGs) as inspiration and curriculum for the renewal of education:

> *"The 2030 Agenda for Sustainable Development recognizes the need for learners to consider a wide range of converging approaches to the problems they face. SDG target 4.7, in particular, specifies that students are global citizens who require knowledge and skills to build sustainable futures in an increasingly interdependent world. Looking ahead to 2050 and beyond, promoting these skills is even more important.*
>
> *The SDGs themselves provide a framework around which to structure interdisciplinary problem-based and project-based learning that help students develop the skills to advance the full range of goals." (UNESCO, 2022:54)*

It should be noted that even before the United Nations systematized the seventeen SDGs (see Figure 9), many educational institutions at all levels and in many different regions of the world were already developing service-learning projects around these goals. In fact, for each SDG, recent or ongoing service-learning projects could be identified as concrete examples of the feasibility of the proposal, showing their contribution both to the personal and professional development of students and to the attainment of the SDGs. A collective work, recently published in Spain, highlights the strong links that can be established today between service-learning and SDGs (Gómez Villalba, I. and Martínez-Odria, A., 2023).

FIGURE 11: Sustainable Development Goals (SDGs)[72]

72 https://www.un.org/sustainabledevelopment/es/2015/09/la-asamblea-general-adopta-la-agenda-2030-para-el-desarrollo-sostenible/

On the other hand, the UNESCO document suggests three specific pedagogical proposals to achieve the objectives of the education of the future and overcome the traditional models of the expository lesson and traditional teaching:

> *"The lecture format must give way to pedagogies that value the diversity of methods and modalities of study and learning. (...) For example,*
>
> - *problem-based and project-based educational approaches (...)*
> - *inquiry-based and action research pedagogies (...)*
> - *community-engaged pedagogies and service-learning." (UNESCO, 2022:103-104)*

It is worth noting that this is the first time UNESCO has explicitly mentioned service-learning. Even though in previous documents it had made implicit references to the pedagogical proposal, calling it, for example, "community-based approaches" (UNESCO, 2016:34), the role that this document assigns to service-learning is significant.

On the one hand, and within the framework of the proposal of an education for cooperation and solidarity, and the search for "participatory, collaborative, problem-solving, interdisciplinary, intergenerational and intercultural learning", the capacity of service-learning to establish links between educational institutions and the community is highlighted, overcoming—in some way—the ivory tower model:

> *"**Service-learning and community engagement** soften the walls between classroom and community, challenge students' assumptions, and connect them to systems, processes, and experiences broader than their own experiences." (UNESCO, 2022:54)*

Also significant is the clear warning against the risk of paternalistic attitudes in the development of service-learning projects, attitudes to which the principle of authentic solidarity is opposed:

> *"It is vital that students embrace **service in a spirit of humility and free of paternalism**, especially when dealing with people who may be facing different challenges." (...) Service-learning has the potential to attract solidarity as a central principle into pedagogies that solve problems, instead of favoring solutions that are simply the most convenient." (UNESCO, 2022:54; emphasis added)*

A few years earlier, two African authors stressed the importance of overcoming paternalistic models in service-learning practices:

> *We have to actively choose between service-learning as charity and service-learning as social change. (...) Social change is closely aligned with a social justice program whose aim is to work towards a society in which individuals and groups can receive equal treatment and a fair share in the opportunities and benefits of society." (Osman & Petersen, 2013:9)*

Along these lines, for more than 20 years in Latin America and other parts of the world, we have opted for the term "solidarity-based service-learning" rather than the original "service-learning", precisely to emphasize the need for service to ensure genuine solidarity, not paternalism but the building of fraternity, a "horizontal" link instead of a top-down bond with the people and communities with whom we collaborate, as shown in Figure 12 below (Tapia, 2003; Tapia and others, 2015:99-135).

VERTICAL CHARITY ↓	HORIZONTAL SOLIDARITY ⟷
Paternalism	**Fraternity**
Give	Share - Reciprocal gift
Help "top-down"	Co-operate in problem solving
Do "for"	Do "with", coprotagonism
Patronage	Empowerment
"We already know it all"	Exchange and joint construction of knowledge
"It makes me feel good"	Empathy, pro-social bonds
Replication of situations of injustice	Recognition of rights, search for equity and justice.

FIGURE 12: Vertical Charity and Horizontal Solidarity

Reflection on the issue of paternalism and power relations in the treatment between the educational institutions and the communities they wish to serve is particularly necessary in higher education, given that—usually—the disparity between the university institution and the community organizations is huge, as is the difference in the standard of living of the majority of students in relation to people in contexts of poverty and marginalization (Osman & Petersen, 2013:7-16; Mngomezulu & Paphitis, 2014). It is equally important to recognize the distances and differences between scientific knowledge and popular or ancestral knowledge, without assuming disqualifying or colonizing attitudes towards the knowledge installed in the community (Muñoz & Wangoola, 2014).

Finally, the UNESCO document underscores the inclusive character that service-learning can have:

> *"Service-learning should not be a pursuit limited to the most privileged;* ***all learners can contribute*** *to a dialogue to promote wellbeing within their communities." (UNESCO, 2022:54)*

At the school level and in social organizations, there are often service-learning experiences led by children, adolescents and young people in conditions of vulnerability and marginalization, with disabilities or in confinement settings, who find in solidarity-based service-learning projects a space for the affirmation of their self-esteem and

the possibility of leaving the role of recipient of help from others to become the protagonists of solidarity initiatives and the promotion of local development (Tapia et al., 2015:68-72; PricewaterhouseCoopers-CLAYSS, 2008; Martin, 2018).

This vast experience of inclusive service-learning should be taken into account in higher education, not only to integrate students from more disadvantaged backgrounds into service-learning projects, but also to open up to partnering with schools and organizations that bring together children, adolescents and young people in vulnerable conditions. They can be much more than recipients of the service of university students; they can be true partners and co-protagonists of the service-learning projects if they are entrusted with this role and are prepared to assume it.[73]

4.2.2. Service-Learning in the Global Compact on Education

From the Second Vatican Council onwards, the magisterium of the Catholic Church has insistently encouraged higher education to engage in solidarity with reality, as can be seen in the compilation of texts in the second volume of the Uniservitate Collection "The Pedagogy of Service-Learning and the Teachings of the Catholic Church" (Isola and Peregalli, 2021:225-236).

Today, Pope Francis calls for an evangelizing Church "which goes forth" (EG 20), as a "field hospital" (Spadaro, 2013) and witness of mercy for all (EG 193-196). This undoubtedly challenges—for the CHEIs—the old paradigms of the university as an "ivory tower", and distinctly invites them to put academic knowledge at the service of society in a concrete way:

> *"It is only fair that we question ourselves: How can we help our students not to regard a university degree as a synonym for a higher position, more money or greater social prestige? They are not synonyms. Do we help them to see this training as a sign of greater responsibility in the face of today's problems, in the face of the needs of the poorest, in the face of care for the environment? It is not enough to analyze and describe reality; it is necessary to generate spaces for real research, debates that result in alternatives to today's problems. How important it is to put things into practice." (Pope Francis, 2017)*

In 2019, shortly before the publication of the UNESCO documents mentioned above, Pope Francis launched the "Global Compact on Education" (Pope Francis, 2019), directly related to these issues.

73 See, for example, the service-learning project of the School of Veterinary Sciences of the University of Buenos Aires in collaboration with an agricultural school for the adequate use of water resources, Herrero, 2002.

He called to "rekindle the commitment for and with the younger generations, renewing our passion for a more open and inclusive education, capable of patient listening, constructive dialogue and mutual understanding." We must "unite our efforts in a broad educational alliance, to train mature individuals, capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity" (Pope Francis, 2019).

To some extent, the Global Compact on Education is consistent with the diagnosis of UNESCO experts who, a few years later, underscored the need for an education for cooperation and solidarity to meet the challenges of the present and the future (UNESCO, 2022).

With these objectives in mind, the Pope calls to take three "bold steps": to have the courage to place the person at the center, to invest the best energies with creativity and responsibility, and to educate people who are willing to serve the community.

As for the third step he points out:

> *"A further step is the courage to* ***train individuals who are ready to offer themselves in service to the community.*** *Service is a pillar of the culture of encounter: 'It means bending over those in need and reaching out to them, without calculation, without fear, but with tenderness and understanding, just as Jesus knelt to wash the feet of the Apostles.'* (...) *In this perspective,* ***all the institutions must be open to examining the aims and methods that determine how they carry out their educational mission****.*" (Pope Francis, 2019)

Based on this call, the Vatican published a "Vademecum" (Global Compact on Education, 2022) in which, in the context of this third step, direct reference is made to service-learning:

> *"****The true service of education is education for service.*** *Additionally, educational research also acknowledges ever more clearly the central dimension of service to others and to the community as an instrument and an end of education itself. Let us think, for example, of the great development of* ***service-learning*** *didactics."* (...)
>
> *"Service can be not only one educational activity among others (...), but, more radically, it can become* ***the fundamental method through which all knowledge and skills can be imparted and acquired.*** *We can point to this process as a development from education to service towards education as service, whereby* ***our neighbor is both the way and the goal of the path of education****.*" (Global Compact on Education, 2022:34)

Just as the UNESCO document proposes the seventeen SDGs as inspiration and curriculum for the education of the future, the Global Compact on Education proposes five major thematic areas that, in a way, allow the SDGs to be grouped together:

- Dignity and human rights
- Fraternity and cooperation
- Technology and integral ecology
- Peace and citizenship
- Cultures and religions

We believe that the coincidence between UNESCO and the Vatican regarding the potential of service-learning to renew the educational offer and to train global citizens capable of responding to the great challenges of our time is not accidental.

On the one hand, we understand that this coincidence responds to a common diagnosis of the urgent need to face together the complex challenges of our societies and our planet and, consequently, to educate the new generations to be able to use their knowledge in solidarity for the transformation of reality. On the other hand, we believe that the maturity that the pedagogical proposal of service-learning has reached at a global level, its flexibility to be adopted in very diverse educational systems and cultural contexts, its capacity to articulate theory and practice and to motivate a generation that wants to "take action", make it particularly convenient.

The timing of the Vatican and UNESCO documents, and the attention they are drawing to service-learning proposals, open a window of opportunity and responsibility to strengthen this pedagogical field and multiply experiences and quality institutional programs that can inspire many other educational institutions at all levels, and contribute to educating a generation of global citizens capable of facing the challenges of the present and the future in a spirit of solidarity.

ABBREVIATIONS

PD: Puebla Document (1979). III General Conference of the Latin American Episcopate.
https://www.celam.org/documentos/Documento_Conclusivo_Puebla.pdf

ECE: Ex Corde Ecclesiae (1990) Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic Universities. Vatican City.
https://www.vatican.va/content/john-paul-ii/es/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae.html

EG: Evangelii Gaudium (2013). Apostolic Exhortation of the Holy Father Francis to the Bishops, Clergy, Consecrated Persons and the Lay Faithful on the Proclamation of the Gospel in Today's World. Vatican City.
https://www.vatican.va/content/francesco/es/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

EN: Evangelii Nuntiandi (1975) Apostolic Exhortation of His Holiness Pope Paul VI to the Episcopate, to the Clergy and to all the Entire World. Vatican City.
https://www.vatican.va/content/paul-vi/es/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi.html

HE: Higher Education

HEI: Higher Education Institution

CHEI: Catholic Higher Education Institution

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Andrew Furco

Is Professor of Higher Education at the University of Minnesota, where he is also Director of the International Center for Research on Community Engagement. At the University of Minnesota, he also served as the Associate Vice President for Public Engagement for 14 years, leading the University's agenda to institutionalize community engagement across the institution's research, teaching, and public service activities. Prior to arriving in Minnesota, Furco worked for 17 years at the University of California-Berkeley as the founding director of the Service-Learning Research and Development Center and as a faculty member in the Graduate School of Education.

His scholarly work focuses on examining the role of service-learning and community engagement practices in primary, secondary, and higher education systems in the U.S. and abroad. He has led more than 30 studies focused on issues pertaining to the impacts, implementation, and institutionalization of service-learning across various countries. He developed the Self-Assessment Rubric for Institutionalizing Service-Learning in Higher Education, which has been translated into various languages and has been used at more than 400 universities across the globe. Over the years, Furco has consulted with more than 200 schools and universities in more than 30 countries on issues pertaining to service-learning and community engagement.

His publications include the books, Service-Learning: The Essence of the Pedagogy (2001), Service-Learning Through a Multidisciplinary Lens (2002), Service-Learning: How Does It Measure Up? (2016), and most recently Re-Envisioning the Public Research University (2022), as well as more than 100 journal articles and book chapters that explore the study and practice of service-learning and community engagement.

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Anthony Vinciguerra

Is a graduate of the College of the Holy Cross and the Graduate Theological Union (Berkeley, CA). The majority of Mr. Vinciguerra's studies have focused on addressing issues of religion, poverty and sustainable development - both in Christian and Interfaith contexts.

Mr. Vinciguerra served for 14 years at St. Thomas University (Miami, FL) as the founding coordinator of their Center for Community Engagement. The Center functions as the primary support unit for engaged scholarship at the university, integrating Catholic social thought across the curriculum while leveraging university teaching and research into both regional and international social concerns.

Mr. Vinciguerra is currently pursuing a Ph.D. in Theology and Education at Boston College, with a focus on the intersection of theological ethics and engaged scholarship in Catholic higher education. While studying at Boston College, he has served as a visiting scholar for the Association of Catholic Colleges and

Universities, as well as executive director of the Archdiocese of Miami/Port-de-Paix, Haiti, Global Solidarity Partnership - a collaboration that leverages university teaching and research into long-term social and economic development projects in Miami's sister-diocese of Port-de-Paix, Haiti.

Kathleen Maas Weigert

Is Professor Emerita at Loyola University Chicago where for ten years she taught Sociology and Peace Studies. Prior to Loyola, she had worked at the University of Notre Dame in a variety of positions, helping start the Center for Social Concerns and co-designing both the Peace Studies Minor and the Minor in Catholic Social Tradition. In 2001 she became the founding director of Georgetown University's Center for Social Justice Research, Teaching and Service, and Research Professor in both Sociology and the Justice & Peace Studies Program

She has facilitated workshops, taught and published on such topics as education for justice and peace, nonviolence, experiential and community-based learning, and the Catholic social tradition. A co-editor of America's Working Poor, she is also one of the authors of The Search for Common Ground: What Unites and Divides Catholic Americans. She is co-editor of Teaching for Justice: Concepts and Models for Service-Learning in Peace Studies and of Living the Catholic Social Tradition: Cases and Commentary. With two colleagues, she co-edited a special issue on CST for the Journal of Catholic Higher Education and co-authored the article on "Institutional Commitment to the Catholic Social Tradition: Implicit or Explicit?" Her most recent work is a chapter entitled "Women's Work: What Counts in CST?" in Women Engaging the Catholic Social Tradition: Solidarity Toward the Common Good (2022).

Dr. Maas Weigert is currently co-leading a multi-university research project on how college students learn about and appropriate the Catholic social tradition, and researching a project that focuses on a Catholic community organizing group in Chicago.

3. HISTORY OF SERVICE-LEARNING IN THE UNITED STATES AND CANADA

Andrew Furco
Anthony Vinciguerra
Kathleen Maas Weigert

Abstract

This chapter provides an overview of the emergence, development, and evolution of service-learning in the United States and Canada. The chapter takes a look back at the events, people, and policies that have played a significant role in the advancement of each country's service-learning efforts. In this chapter, readers will find how two neighboring countries approached the advancement of service-learning in very different ways. Within the United States, service-learning has advanced through a series of sub-movements, each with its own unique history, literature base, and champions. Within Canada, service-learning—or what is referred to as "community service-learning"—has advanced through a more unified approach, and with an explicit and genuine focus on valuing reciprocity, mutual benefits, and community impact. In both countries, national policies, the political context, and societal changes have shaped the trajectory of service-learning and the ways it is practiced within educational systems.

*NOTE: This chapter is an abridged version of an extended two-part monograph that explores the growth, development, and evolution of service-learning in the United States and Canada.*2 *For this chapter, we excerpted portions of our original monograph and composed supplemental text to provide necessary context for the excerpted material and to optimize the flow of the narrative.*

2 Furco, A. and Associates. (2023). Service-learning in the United States and Canada: A History. University of Minnesota.

While the two North American countries share many commonalities and have valued the cross–national exchange of ideas and innovations, they have taken very unique approaches to implementing and advancing service-learning. As we explore in this chapter, the uniqueness in approaches is due to a range of cultural, sociological, and historical factors.

Part I: The Coming of Age of Service-learning in the United States

The service-learning movement within the United States laid a critical foundation for establishing a global field of service-learning practice and study.

It is fair to say that the advancement of service-learning in the United States has played a significant role in the overall global advancement of service-learning. While service-learning did not originate in the United States, and many countries have put in place national policies for service-learning, the service-learning movement within the United States laid a critical foundation for establishing a global field of service-learning practice and study. Some of the earliest publications on the pedagogy of service-learning were published in the United States. The United States also produced some of the first research studies that provided important evidence regarding the benefits of service-learning for students, teachers, institutions, and communities.

The history of service-learning in the United States is a complicated one. Unlike many other countries where the advancement of service-learning has been guided by an organized national agenda and a tight network of supporters, the United States' service-learning movement has been catalyzed and advanced by a series of related but separate agendas (sub-movements). Each service-learning sub-movement has advanced service-learning with a distinct set of purposes, approaches, and stakeholders. While these sub-movements have operated in parallel throughout much of country's service-learning efforts, there have been several notable efforts to connect these sub-movements to build a more coordinated national service-learning agenda. The service-learning sub-movements opened the doors for service-learning to advance across various educational settings and community-based organizations. Within Catholic higher education, the roots of service-learning are long. In many ways, the broader national attention to service-learning provided a means to elevate the centrality of service-learning within Catholic education.

In this part, we provide an overview of the development of the service-learning in the United States and we examine the particular contributions of each of the service-learning sub-movements that shaped the nation's overall service-learning movement.

The Emergence of a Practice

The term was initially used to describe an internship model in which students engage in a ten- to fifteen-week full-time community-based experience for which they received academic credit or financial compensation.

The term "service-learning" first emerged in the United States in the late 1960s. It is believed that the term first appeared in 1967 during a meeting of the Southern Regional Education Board (SREB), a nonpartisan, nonprofit organization based in Atlanta, Georgia, which today continues to promote the improvement of primary, secondary, and higher education across 16 southeastern U.S. states (Sigmon, 1979; Stanton, Giles, & Cruz, 1999). The term was initially used to describe an internship model in which students engage in a ten- to fifteen-week full-time community-based experience for which they received academic credit or financial compensation (Sigmon, 1979). Robert Sigmon, an education specialist who led health education programs in North Carolina, and William Ramsay, who directed SREB's internship project's research development were among the first educators to give attention to the emergence of a community service-focused experiential learning practice that was distinguished by its focus on "both those being served and those serving" rather than only on service to others (Sigmon, 1979, p. 2).

In developing this internship model, Sigmon and Ramsay searched for an appropriate term to describe the model's approach. In reflecting back on this time, Ramsay states:

> *We decided to call it service-learning, because service implied a value consideration that none of the other words we came up with did. In my mind, it was never intended to restrict us to those things that can be put in a box called service. It was more of an attitude, more of an approach to be of service. . . .We were looking for something with a value connotation that would link action with a value of reflection on that action—a dis-*

It had to be real service—not academics, not made up, not superficial, not tangential, but real—and that's why it had to be agency based. It also had to be something that involved disciplined learning, not just casual learning.

ciplined reflection. That was the model. It had to be real service—not academics, not made up, not superficial, not tangential, but real—and that's why it had to be agency based. It also had to be something that involved disciplined learning, not just casual learning. (Ramsay, as cited in Stanton, Giles, & Cruz, 1999, p. 67)

While there are many theories that have contributed to defining service-learning, much of service-learning's theoretical foundation is rooted in experiential learning. John Dewey, who during the first part of the 20th century advocated for greater civic pragmatism in schools through the engagement of students in experiential learning that advances the public good, is often referred to as the "father of service-learning" (Giles & Eyler, 1994; Kezar & Rhoads, 2001; Pacho, 2015). While service-learning experts have debated whether that title belongs to Dewey (see Daynes & Longo, 2004), Dewey gave attention to the importance of students' active participation in learning and made the case that learning occurs both inside and outside the classroom (Dewey, 1916; Dewey, 1938). Service-learning also grew out of the educational philosophies advanced by Jane Addams, William James, Kurt Lewin, Jean Piaget, Lev Vygotsky, David Kolb, and others who advocated for pedagogies that engage students more actively in collaborative, constructivist learning experiences through which students connect classroom learning activities to their real lives by both constructing meaning and reflecting on that meaning.

In addition to strengthening instructional practices and furthering education's advancement of the public good, service-learning has been viewed as an effective means to further education's role in sustaining the nation's democratic values, strengthening students' civic development, promoting greater social justice, and enhancing students' career development (Stanton, Giles, & Cruz, 1999). These and other various goals are found throughout the different service-learning sub-movements with the United States.

The term service-learning was codified in the summer of 1969 with the convening of the Atlanta Service-Learning Conference.

The term service-learning was codified in the summer of 1969 with the convening of the Atlanta Service-Learning Conference. Considered to be the first conference in the United States focused specifically on the concept of service-learning, the event was attended by more than 300 persons representing governmental offices, higher education institutions, and community-based organizations in the Atlanta city region (Southern Regional Education Board, 1970). At this conference, service-learning was defined as:

"the integration of the accomplishment of a needed task with education growth" and whose goals are: to accomplish needed public services; add breadth and depth and rele-

vance to students' learning; to offer a productive avenue of communication and cooperation between public agencies and institutions of higher education; and to give students exposure to, testing of, and experience in public service careers. (Southern Regional Education Board, 1970, p. iii)

Along with advancing a definition for service-learning and providing a space for discussions and presentations on the elements necessary for successful programs, the conference also highlighted the growing eagerness and readiness for educational and social change as the United States was entering a new decade following the tumult of the 1960s. The conference report states, "It is clear that greater student involvement in community affairs is already here and is growing. Students want it, agencies need their services, colleges increasingly encourage it."(Southern Regional Education Board, 1970, p. 3).

The elevation of service-learning within the federal government's national service agenda played a critical role in building the United States' service-learning movement.

It did not take long before the term took hold among broader audiences. By 1971, the term service-learning was incorporated into national legislation that established ACTION, a federally-funded agency charged with organizing and coordinating a broad range of domestic community service programs and activities, including Peace Corps and the Volunteers in Service to America (VISTA). As we discuss later in this chapter, the elevation of service-learning within the federal government's national service agenda played a critical role in building the United States' service-learning movement. During this early period of development, the term "service-learning" began to appear in several education-focused publications, attracting curiosity and interest among educators in both the K-12 (i.e., primary and secondary schools) and higher education sectors as well as community-based organizations and governmental agencies.

Also during this period, five national panels and commissions were formed to address how to best promote full intellectual, emotional, ethical, and physical development of American adolescents (Conrad & Hedin, 1975). This led to the promotion of "action learning" within K-12 schools. In responding to the panels' work, Dan Conrad & Diane Hedin (1975), pioneering researchers of youth development and experiential learning, defined action learning as follows:

Action learning is learning through a combination of direct experience and associated instruction or reflection. Because it is still a developing practice in secondary education, no one label is universally used and accepted. Synonyms abound — service learning, you-

th participation, community-based education, experiential education, community involvement. (p. 1)

This early mention of service-learning as a form of action learning brought further awareness of the pedagogy within the primary and secondary school systems.

Calls for engaging young people in experiences that link service and learning were also growing within youth-focused community-based organizations, higher education institutions, and the federal government. For example, a report from the 1971 White House Conference on Youth, released at the height of the Vietnam War, called for establishing an Action Corps, that would be managed locally to engage young people in "projects which are locally conceived and directed, project which take direction from people who serve in them and from the people in communities who are served" (p. 14). This recommendation pointed to a growing national desire to empower youth to work *with* communities in address issue of local importance. This sentiment provided fertile ground for the practice of service-learning to take root.

As the service-learning term began to appear in various books and manuals throughout the 1970s, a constant feature of these early publications (and many later ones as well) was a focus on defining and explaining the concept. In one of period's seminal articles, "Service-Learning: Three Principles", Robert Sigmon (1979) distinguished service-learning as a practice that is distinct from classroom-based experiential education, career-focused and life-style planning programs, Outward Bound programs, cooperative education, and other such programs rooted in public need settings (e.g., voluntary action programs, service internships, and field studies practica). To bring greater clarity to the concept, Sigmon (1979) presented three principles that characterize the essence of service-learning: "those being served control the service(s) provided"; those being served become better able to serve and be served by their own actions"; and "those who serve also are learners and have significant control over what is expected to be learned." (p. 10). Sigmon's emphasis on the importance of reciprocity and mutual benefits served as a foundational philosophy for service-learning and helped codify the use and symbolic importance of the hyphen in service-learning (Ramsay, 2017).

Throughout the 1980s, various strands of service-learning activity began to emerge and form as different stakeholder groups began using the service-learning term to advance their program goals. This was despite the fact that during this period, the federal financial support for social service and education programs, including community service programs was being reduced as part of a national policy of fiscal conservatism. Service-learning was gaining traction across various sectors including K-12 education, higher education,

Service-learning was gaining traction across various sectors including K-12 education, higher education, and organizations focused on cultivating youth leadership and positive youth development.

and organizations focused on cultivating youth leadership and positive youth development. Building on the work of Conrad & Hedin (1975) and others (e.g., Bandura, 1989; Battistich et al., 1996) as well as the advancement of field experience and internships championed by established associations such as Society for Field Experiences (1971), the National Center for Public Service Internships (1971), and the Association for Experiential Education (1972), educational policy makers were increasingly promoting youth empowerment and leadership opportunities as a key to advancing young people's academic achievement and prosocial behaviors.

Within K-12 education, this agenda catalyzed a shift from deficit-based instructional approaches to more asset-based pedagogies that gave greater emphasis to drawing out students' talents, creativity, and inherent skills. Increasingly, K-12 educators were seeing service-learning as a promising practice to promote a more student-centered, asset-based approach to education, and a national service-learning movement began to emerge through the establishment of various associations and organizations, including the National Center for Service-Learning (1979), National Center for Service-Learning in Early Adolescence (1982), Partnership for Service-Learning (1982), National Youth Leadership Council (1983), among others.

Within higher education, colleges and universities were establishing campus public service and community service centers designed to increase opportunities for students to engage in community-based service and learning activities. Concerned about high levels of student apathy, the presidents of Georgetown University, Brown University, and Stanford University convened in 1985 to form a national network of college and university presidents—Campus Compact—to "develop and support measures on campuses to encourage and support student volunteerism" (Stanton, Giles, & Cruz, 1999, p. 167).

The establishment of these and other national associations and societies played pivotal roles in building the U.S. service-learning movement. For example, the National Youth Leadership Council (NYLC), a non-profit organization founded by James Kielsmeier to support the engagement and empowerment of youth as agents of positive social change, set the path in establishing the annual National Service-Learning Conference in 1989 (which continues today) and in producing a series of seminal publications on the role of service-learning in primary and secondary education. As we describe later, NYLC also played

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Similarly, Campus Compact, through its Integrating Service with Academic Study project helped build a national higher education agenda for service-learning that catalyzed a series of service-learning-focused publications, conferences, awards, and institutionalization initiatives. Also influential was the National Society for Internships and Experiential Education (later named the National Society for Experience Education), which in 1988 commissioned a set of articles on service-learning that resulted in a two-volume publication that gave greater definition and conceptual framing to the concept of service-learning. This three-volume publication, *Combining Service and Learning* (Kendall & Associates, 1990) became a primary source book for the increasing number of early service-learning adopters that were coming out of the shadows. In the previous year, the National Society for Internships and Experiential Education had played a prominent role in bringing together service-learning champions for a gathering at the historic Wingspread conference center—a venue housed by the Johnson Foundation where gatherings on new and innovative issues are held. Discussions from this gathering produced, *The Principles of Good Practice for Combining Service and Learning* (Honnet & Poulsen, 1989), one of the first publications to identify specific standards high quality service-learning practice. The document identified ten principles for effective service-learning, and brought attention to the importance of reflection, community voice, clarity of goals, and reciprocity.

By the end of 1990s, there would be federal legislation that supported service-learning across the educational spectrum, findings from research studies demonstrating the benefits of service-learning, and a large number of national and regional associations and networks devoted to the advancement of service-learning.

By the time the 1990s arrived, service-learning had come of age as the number of national meetings, statewide initiatives, and local service-learning programs continued to grow. This increased prevalence and visibility of service-learning gave giving wings to each of the service-learning sub-movements

to advance their respective priorities, strengthen their stakeholder networks, and cultivate their particular brand of service-learning. By the end of 1990s, there would be federal legislation that supported service-learning across the educational spectrum, findings from research studies demonstrating the benefits of service-learning, and a large number of national and regional associations and networks devoted to the advancement of service-learning. However, with this growth and visibility came greater scrutiny from critics who asserted that service-learning was nothing more that gloried community service, and that is was a practice that lacked the academic rigor to be integrated into educational systems (Eby, 1998).

In the next sections, we offer a brief history of the development of some of the key sub-movements and highlight a few of the contributions each service-learning sub-movement has made to the overall advancement service-learning in the United States.

Service-learning within National Service

Several national legislations were passed that focused on encouraging Americans of all ages to engage in service to their communities and the nation. As the field of service-learning practice began to take shape, several of these national legislations and accompanying initiatives provided valuable financial support and a structure for advancing service-learning in primary, secondary, and higher education, as well as in community-based organizations.

On the heels of the Great Depression, President D. Roosevelt established the Civilian Conservation Corps (CCC), which was designed to engage young men in service activities lasting six to eighteen months to revitalize the community and engage in environmental-focused projects, while supporting themselves and their families. Years later, in 1961, President John F. Kennedy signed congressional legislation that created the Peace Corps, which encouraged Americans to engage in international service through which they could address needs of communities in different countries and develop cross-cultural understanding. The popularity of the Peace Corps program brought calls for a reinstatement of domestic-focused service programs.

Throughout the 1960s, several domestic community service programs were established including the Volunteer in Service to America (VISTA) program in 1964, the Service Corps of Retired Executives (SCORE) in 1964, National Student Volunteer Program (NSVP) in 1964, the Foster Grandparent Program in 1965, and the Retired Senior Volunteer Program (RSVP) in 1969, and the University Year for ACTION (UYA) in 1971. Each of these programs provided opportunities for a different group of stakeholders to engage in community service activities either in their own local communities or at more distant locations. Although

none of the service programs were established to promote or advance service-learning, they set the foundation for an expanded national service agenda that would eventually lead to federal legislation to support the advancement of service-learning.

The various service programs established during the 1960s were administered by various different federal offices. In 1971, the federal government sought to strengthen the co-ordination among the programs and in turn, established the ACTION agency. The ACTION agency brought together the various national program under one administrative unit. The agency provided centralized administration of the various government-sponsored domestic and international service programs.

The University Year for ACTION (UYA) and the National Student Volunteer Program (NSVP) had the greatest influence in furthering the service-learning agenda within K-12 schools and higher education students.

Of all of the national programs established during this period, the University Year for ACTION (UYA) and the National Student Volunteer Program (NSVP) had the greatest influence in furthering the service-learning agenda within K-12 schools and higher education students (Woods, 1980). As their names imply, these programs focused on engaging *students* in community service activities, laying the groundwork for integrating community service programing into academic curricula. While, UYA focused on engaging university students in year-long, full-time projects for academic credit, NSVP focused on promoting opportunities for students in both K-12 and higher education to engage in volunteer community service activities. While initially focused on community service performed outside of the academic curriculum, both the UYA and NSVP programs would eventually shift their focus to include more service-learning-oriented practices, as conversations regarding service-learning began stirring within education circles.

The work of NSVP played an especially important role in bringing national attention to service-learning. The program produced the earliest manuals detailing effective practices for engaging students in community service activities. In 1972, NSVP published, *Learning to Serve: Serving to Learn*, which presented various examples of student engagement in community service activities. Despite its title, the publication did not include any reference to service-learning, but it did describe the value of community service activities for bringing greater relevance to students' academic work and enhancing students' overall learning. NSVP also published a quarterly journal, *Synergist,* which presented articles on various issues pertaining to the voluntarism and community service.

As broader discussions about service-learning began to emerge throughout the 1970s, the NSVP program began to promote and advocate for greater integration of community service into the academic curriculum via service-learning. By the middle of the decade, the articles in *Synergist* were presenting research findings and best practices pertaining to service-learning, including "Encouraging Faculty to Invest Time in Service-Learning (Hoffman, 1976), "Service-Learning and the Liberal Arts: Designing an Interdisciplinary Program (Hofer, 1977), "Testing the Claims for Service-Learning" (Hedin & Conrad, 1978), and Sigmon's (1979) aforementioned seminal article, "Service-Learning: Three Principles".

During a 1980 hearing at the United States congress Harold Woods, Director of the University of Vermont's Center for Service-Learning recommended "[t]hat NSVP become the National Center for Service-Learning within ACTION" and "[t]hat the staff of the National Center for Service-Learning be charged with responsibility for assisting and funding a service-learning program and Resources Center in each state." (Woods, 1980. p. 525). In 1980, the newly named National Center for Service-Learning produced what are likely the first full-length publications on service-learning. These publications include two manuals, *The Service-Learning Educator: A Guide to Program Management* and *Service-Learning: A Guide for College Students,* which served as planning tools and higher education educators and students involved in service-learning programs.

1982 proved to be a pivotal year as then President, Ronald Reagan, proposed cuts to federal programs and agencies as a means to reduce the size of the government's budget (Perry & Thomson, 2004). By 1988, funding for the National Center for Service-Learning had been eliminated, despite research studies and national reports—such as, *Youth and the Needs of the Nation*, produced by the independent Committee for the Study of National Service (1979) and *National Service: Social, Economic, and Military Impacts,* edited by Michael Sherraden and Donald Eberly (1982)—which pointed to the need for more youth engagement in service activities and which highlighted the mutual benefits of service-learning for students and communities. Other programs within the ACTION agency, such as VISTA, continued.

In 1989, efforts to reinstate student-focused community service programs within national service legislation re-emerged through six proposed congressional bills focused on encouraging young person to engage in community service. Most of the bills focused on volunteerism, community service, and military service and some offered college aid to participating students. Although none of the bills passed Congress, they were consolidated into one effort by Senator Edward Kennedy under his Labor and Human Resources Committee. This would be a precursor to the eventual establishment of federal legislation and funding for service-learning.

The National and Community Service Act of 1990

An important turning point in the history of service-learning was the passage of the National and Community Service Act in 1990.

An important turning point in the history of service-learning was the passage of the National and Community Service Act in 1990, signed by President George H.W. Bush. Along with created the Points of Light Foundation—a nonpartisan, nonprofit organization that encourages individuals to engage in service by matching volunteers with service opportunities—, the legislation established a national Commissions on National and Community Service and state commissions to manage and oversee service programs within their regions. More importantly for service-learning, the legislation provided direct support for service-learning, mentioning the term 105 times in the legislation (United States Congress, 1990).

This new legislation established funding for the development of "National Service Programs Clearinghouses" that would "assist entities carrying out State or local service-learning and national service program with needs assessment" and provide funding to "conduct research and evaluations concerning service-learning" (p. 162). This federal act also provided support to K-12 schools (Subtitle B-1), higher education institutions (Subtitle B-2), and community-based organizations (Subtitle C) to support service-learning and other community service opportunities. This act was also important in that it distinguished service-learning from community service, defining service-learning as.:

> *. . .a method under which students or participants learn and develop through active participation in thoughtfully organized service that—is conducted in and meets the needs of community; is coordinated with an elementary school, secondary school, institution of higher education, or community service programs, and with the community; and helps foster civic responsibility; and that—is integrated into, and enhances the academic curriculum of the students, or the educational components of the community service program in which the participants are enrolled; and provides structured time for the students or participants to reflect on the service experience. (National and Community Service Act of 1990, Sec. 101, p. 13)*

The passage of the legislation helped legitimize the value and importance of service-learning and played a critical role in furthering the institutionalization of service-learning within educational systems (Melchior et al., 1999; Gray, Ondaatje, & Zakaras, 1999).The legislation also catalyzed a series of service-learning conferences, new service-learning networks and associations, various service-learning-focused reports and publications, service-learning research studies, and new awards for excellence in service-learning. However, as service-learning gained popularity and began to become more prevalent within the

academic features of K-12 and higher education, greater scrutiny and skepticism regarding its strength as a rigorous pedagogy for academic learning began to grow.

The National and Community Service Trust Act of 1993

The expanding participation in national service activities between 1990 and 1992, and with the election of President Bill Clinton in 1992, the stage was set to provide additional programming to the national service agenda. In 1993, the National and Community Service Act of 1990 was expanded to create a federal agency called the Corporation for National and Community Service (CNCS) to combine and oversee all of the existing domestic community-based volunteer and service programs under ACTION (e.g., VISTA, Conservation Corps, etc.), the Commission for National and Community Service established in 1990, as well as a new domestic service program called AmeriCorps, in which individuals could provide one or two years of domestic community service and receive a monthly living allowance during their service and an education voucher at the completion of their service.

The expanded legislation also increased funding for school-based service-learning programs through the establishment of a program called Learn and Serve America, which provided approximately $40 million annually for the development of curricular and co-curricular service-learning in primary, secondary, and higher education through state commissions for community service (community-based programs and K-12 programs), state departments of education (K-12 programs), or through direct grants (higher education programs). The legislation also supported the establishment of a National Service-Learning Clearinghouse. Managed by Robert Shumer, the Clearinghouse served as a central repository for service-learning literature and other resource materials, expanding and building on the Information Center for Service-Learning that had been founded in Minnesota a few years earlier.

With the establishment of the Learn and Serve America program, the service-learning movement was in full bloom as the number of service-learning programs increased significantly across the country and as the service-learning field saw a proliferation service-learning-focused conferences, publications, networks, awards, and investments from foundations and other supporters.

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awards, and investments from foundations and other supporters. These efforts created a foundation for building a field of study and practice throughout the 1990s.

A New Millennium

The agenda for national service changed following the terrorist attacks the United States experienced on September 11, 2001. A greater sense of nationalism emerged that sparked an increase in patriotism among Americans (Pew Research Center, 2002). This nationalism was reflected in changes to the national service programs. In 2002, President Bush put in place an executive order to establish the USA Freedom Corps, which brought together the existing national and community service programs and encouraged more volunteers to provide service on issues pertaining to homeland security and other critical national needs.

At the time, some legislators were proposing cuts to the AmeriCorps program (championed by former president Bill Clinton), renewing old arguments that volunteers (i.e., AmeriCorps members, VISTA volunteers) should not receive renumeration for conducting volunteer service (Wofford, Waldman, & Bandow, 1996). On April 9, 2002, the Committee on Health, Education, Labor, and Pensions of the United States Senate held a congressional hearing on the reauthorization (continued funding) of Corporation for National and Community Service. Given the sentiments of the time, the legislation focused mainly on making the case to expand the AmeriCorps, VISTA, and Senior Corps programs to meet President Bush's Freedom Corps goals, with a proposal to consolidate and modify Learn and Serve programs, which had come under scrutiny for emphasizing learning over service to communities and to the nation (Lenkowsky, 2002).

Between 2003 and 2009, the Learn and Serve America program faced continued threats of being defunded. The accountability requirements of the Learn and Serve program also increased, with grantees having to provide additional data regarding service-learning participation, impact on communities and participants' civic development, and plans for sustainability and institutionalization.

In 2011, Congress eliminated funding for the Learn and America program; funding for the other national service programs continued. The country was still rebounding from the economic crash of 2008 and this loss of funding was a setback to many K-12 schools, colleges, universities, and service-learning national networks that relied on the program's support to grow their programs. The Learn and Serve America funding had been very influential in elevating the national visibility of service-learning. It also had provided much leverage to educators and educational leaders in making the case to advance service-learning

Annually, the Learn and Serve program was engaging approximately 1 million K-12 students and was providing direct funding support to 35,000 elementary and middle school teachers to implement service-learning projects in their classrooms.

at their institutions. Ironically, the end of federal support for service-learning came at time when service-learning offerings were increasing within higher education and 21 states had policies supporting service-learning a means to enhance K-12 students' academic achievement and engagement in school. Annually, the Learn and Serve program was engaging approximately 1 million K-12 students and was providing direct funding support to 35,000 elementary and middle school teachers to implement service-learning projects in their classrooms (Ryan, 2012).

Service-learning would continue within the federal national service agenda, primarily through co-curricular service-learning experiences offered through community-based organizations and AmeriCorps and VISTA programs. Various attempts over the years to renew federal support for service-learning failed due to lack of champions to carry the issue forward. As we discuss next, the responses to the waning support for Learn and Serve differed among the different service-learning sub-movements, with each sub-movement taking a different approach to sustain its service-learning efforts. For some sub-movements, the eventual end of the Learn of Serve American program in 2011 would result in a substantial diminution in service-learning programming and advancement (Ryan, 2012).

Service-Learning in K-12 Education

The federal national service legislations passed in the 1990s had a profound effect on the advancement of service-learning in K-12 education. With ongoing skepticism about the educational value of engaging students in community-based service-learning activities, the national legislation gave K-12 service-learning supporters the leverage and financial funding it needed to build and expand a broad-based community of practice. However, when the federal legislation arrived, the roots of service-learning had already been planted within K-12 education.

The increased national attention on youth engagement in community service, coupled with a rise of experiential education and prosocial youth development initiatives in K-12 schools during the 1970s provided fertile ground for service-learning to take root with primary and secondary educational systems. At the time, there was an effort to prepare young peo-

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ple for gainful employment through engagement in various internships, field activities, and community service activities. There was also growing interest among K-12 educators in engaging students in more hands-on, experiential learning activities, as is exemplified in the Conrad and Hedin's (1975) report on "action learning" which examined 100 "activity-oriented programs in which students learn through a combination of direct experience and associated instruction or reflection" (p. 1). This report was among the first research reports to mention the term service-learning.

By 1980, Conrad and Hedin had published their two-year study on the effects of 20 high school experiential learning and service-learning programs on participating students. Their study found that 80% of students reported learning more from their experience in these programs and the most consistent gains were found among the experiential learning programs in which students engaged in service-learning experiences (Hedin and Conrad, 1980). This early evidence regarding service-learning potential for enhancing student learning and achievement set the stage for continued inquiry and program development on the pedagogy of service-learning, at a time when there was growing concern the quality of America's K-12 education and what was considered a "rising tide of mediocrity" in K-12 schools (National Commission on Excellence in Education, 1983, p. 3).

That same year in which the Commission's report was released, James Kielsmeier founded the National Youth Leadership Council (NYLC) to advance youth leadership, lift up youth voices, and empower youth to enact positive societal change. As founder and Chief Executive Officer of NYLC, Kielsmeier sought to expand opportunities for youth to engage in service. He saw service-learning a primary means to increase students' involvement service experiences. In the early 1990s, he played a pivotal role in the drafting of the national service legislations, working with U.S. senators in writing the 1990 and 1993 National and Community Service acts. Originally housed at the University of Minnesota, NYLC maintained a strong connection to researchers Dan Conrad and Diane Hedin and their Center for Youth Development and Research, which was also housed at the University. At the University of Minnesota, Kielsmeier also established the Center for Experiential Education and Service-Learning. Kielsmeier and NYLC would continue to play influential roles in the advancement service-learning in the United States.

NYLC hosted the first national service-learning conference in 1989, which brought together educators, researchers, policy makers, and youth from around the country to share their service-learning experiences and to strengthen the growing network of service-learning supporters.

Along with convening the first statewide K-12 service initiative in Minnesota in 1984, NYLC hosted the first national service-learning conference in 1989, which brought together educators, researchers, policy makers, and youth from around the country to share their service-learning experiences and to strengthen the growing network of service-learning supporters. Since its first offering, the conference has been held annually and continues today. During the 1990s, the annual conferences would draw close to 2,000 participants. With the reduction in service-learning funding in recent years, there have been fewer resources available to support educators' and young people's attendance at service-learning-related events.

Throughout the 1990s, NYLC served as the primary service-learning training and professional development organization for the Learn and Serve America's K-12 programs (Kenney & Gallagher, 2003). It also was instrumental in facilitating some of the most influential service-learning publications at the time, including *Growing Hope: A Sourcebook on Integrating Youth Service into the School Curriculum* (Cairn & Kielsmeier, 1991) and a special issue of the education journal, Phi Delta Kappan, edited by Kielsmeier and Joe Nathan (1991), which focused on various pertaining to youth service and which contained one of first literature reviews of service-learning research (Conrad & Hedin, 1991). NYLC continues today as a leading force in the advancement and training of K-12 service-learning practitioners, providing publications, training materials, workshops, and teacher service-learning certifications. It also developed national standards for quality K-12 service-learning practice and it manages the nation's service-learning listservs for K-12 and higher education.

With the establishment and success of NYLC's National Service-Learning Conference in 1989, supporters of K-12 service-learning now had a forum to gather regularly and engage collectively in field-building efforts. As the language of service-learning was becoming more prevalent in K-12 schools, several states (e.g., Pennsylvania and Vermont) developed state-wide service initiatives to provide direct service-learning support to K-12 educators and schools. The state of Maryland passed legislation in 1992 requiring all students to complete a service-learning as requirement for high school graduation. That same year, the District of Columbia (Washington, D.C.) passed a rule requiring all high schools students to complete 100 of community service at a non-profit community-based organization or

at a federal, state, or local agency as a requirement for graduation. Other states, and many schools and school districts established various service-learning requirements or expectations for students.

Also during this period, individuals and organizations from the fields of education and youth development convened to form the Alliance for Service-Learning in Educational Reform. Facilitated by Barbara Gomez of the Council Of Chief School Officers in Washington, DC, the Alliance served as a national advocacy group focused advancing policies that support the "integration of service-learning into K-12 education as method of instruction and educational philosophy" (Alliance for Educational Reform, 1993, p. 73). In 1993, the Alliance published, *Standards of Quality for School-based Service Learning,* which identified 11 standards for high quality service-learning.

Throughout the 1990s, the field also saw an expansion of the service-learning literature base, which until then had remained thin.

Throughout the 1990s, the field also saw an expansion of the service-learning literature base, which until then had remained thin. The various publications that became available at the time, such as Joseph Follman, James Watkins, and Diane Wilkes's (1994) guide, *Learning by Serving: 2,000 Ideas for Service-Learning Projects,* Rahima Wade's (1997) book, *Community Service-Learning,* and James Toole and Pamela Toole's (1998) rubric, *Essential Elements of Service-Learning,* provided much-need resources to an emerging field that was still negotiating its development and standards of practice. In addition, with growing interest in service-learning among school leaders, there was a need for research data and other evidence that demonstrated service-learning's educational benefits for students.

In turn, several research efforts were instituted to strengthen the academic case for service-learning. The first university-based research center dedicated exclusively to the study of service-learning across K-12 and higher education was founded in 1994 at the University of California-Berkeley. The first national study of the Learn and Serve America programs in K-12 schools and community-based programs, led by Alan Melchior, was released in 1998. A year later, the National Center for Education Statistics released a national report detailing the participation of students in grades 6 through 12 in service-learning and community service activities (Kleiner & Chapman, 1999). In addition, statewide studies and evaluations of K-12 service-learning programs, supported by the Learn and Serve America program and private foundations (e.g., W.K. Kellogg Foundation), were completed (Berkas, 1997; Follman, 1998; Weiler et al., 1998). The data in these reports revealed the growth of service-learning participation among K-12 students across the country. By 1999, 46 percent of all public high schools offered service-learning opportunities, compared to

9 percent of all high schools in 1984. Across the entire K-12 grade span, 32 percent of all public schools had service-learning in 1999 (Kleiner & Chapman, 1999).

The various publications and research reports of the time played an important role in furthering field-building effort. Emerging from the various publications was a deeper understanding of the importance of quality practice. Not all service-learning was equal, and not all service-learning produced positive outcomes for students, community partners, faculty members, and institutions.

The various publications and research reports of the time played an important role in furthering field-building effort. Emerging from the various publications was a deeper understanding of the importance of quality practice. Not all service-learning was equal, and not all service-learning produced positive outcomes for students, community partners, faculty members, and institutions.

A Shifting Tide

Within K-12 education, the early 2000s focused extensively on securing higher quality practice, providing more teacher professional development, and continuing to make the case for service-learning's academic rigor and education benefits. By this time, the AmeriCorps program had become the centerpiece of the country's national service and community legislation, receiving most of the funding and attention of all of the national service programs. In addition, growing nationalistic sentiments following the terrorist attacks of September 11, 2001 and President Bush's new standardized test-focused education agenda, No Child Left Behind, created less than desirable conditions for educational practices like service-learning that encouraged freedom of expression, personal empowerment, and active promotion of social justice. The new educational agenda measured student achievement and school success primarily on students' performance on standardized achievement tests. Curricula became highly prescribed and focused on having students master particular subject matter units that would be tested at the end of the school year. Schools that did not show improvement in students' test scores over time would be taken over by the state.

Under this pressure, teachers and school leaders were finding it more difficult to turn away from the prescribed school curriculum to engage students in service-learning ac-

tivities. This challenge, coupled with potential funding cuts to the the Learn and Service America program and continued questions about the academic rigor of service-learning, created uncertainty as to whether service-learning would continue. Fortunately, several private foundations — W.K. Kellogg Foundation, State Farm, Shinnyo-en Foundation, and others—stepped up to provide advocacy and support for K-12 service-learning. The support from these foundations not only provided a much-needed boost to supporters of service-learning, but they catalyzed timely field-building initiatives that brought increased attention to importance and value of service-learning experiences for K-12 students and the communities they serve (Gomez, 1999). This funding supported many efforts, including the establishment of the National Service-Learning Partnership (NSLP) in 2001, which was funded by the private corporation, State Farm Insurance. NSLP served as a national advocacy group composed of members dedicated to making service-learning a core part of every young person's education. Throughout the 200s, NSLP remained a leading voice in advocating for continued funding of Learn and Serve America. Despite the challenges within the K-12 educational system to practice service-learning, supporters of service-learning continued to find ways to grow the practice.

A Focus on Quality and Impact

The early 2000s was marked by a focus on service-learning quality improvement, perhaps spurred on by concerns at the federal level regarding the performance level of the Learn and Serve America programs.

The early 2000s was marked by a focus on service-learning quality improvement, perhaps spurred on by concerns at the federal level regarding the performance level of the Learn and Serve America programs. There had been several rounds of three-year national grants for service-learning (through the federal Learn and Serve program), raising questions about how to sustain and institutionalize service-learning once the grant funding ended. Skeptics often cited a lack of empirical evidence regarding the impacts of service-learning on students' academic achievement as a reason for rejecting service-learning as an educationally beneficial instructional practice. Service-learning publications with titles such as "Where's the Learning in Service-Learning?" (Eyler & Giles, 1999) and "Research on K-12 School-based Service-Learning: The Evidence Builds" (Billig, 2000) were not uncommon.

In 2005, NSLP convened a group of service-learning experts at the Johnson Foundation Wingspread Conference Center to develop "excellence in service-learning practice" to "im-

prove and make consistent high-quality service-learning practice across all K-12 schools and youth organizations" (National Service-Learning Partnership, 2005, p. 1). This meeting resulted in the presentation of a four-part declaration highlighting importance of quality practice: (1) the democratic purposes of education must be restored; (2) service-learning is an essential teaching methodology in a democratic society; (3) use of service-learning will spread only if it can be implemented effectively; and (4) expanding high-quality service-learning practice requires concerted action (National Service-Learning Partnership, 2005, p. 3).

Also in 2005, NYLC launched the National Service-Learning Exchange (funded by Learn and Serve America) to provide service-learning technical assistance and other program quality support to educators and program leaders across the nation. In 2007, following a series of reactor panel discussions led by NYLC and RMC Research, a revised set of service-learning quality standards were produced and published in 2007 (Billig & Weah, 2007). These standards articulated the best practices of service-learning that research studies found to predict positive student outcomes.

During this period, there was also an increased emphasis on producing more and better research on K-12 service-learning. With funding from the W.K. Kellogg Foundation, which was supporting various K-12 service-learning initiatives, and funding support from the Spencer Foundation, which was supporting various higher education service initiatives (see next section), the first conference on service-learning research was held in Berkeley, California in October 2001, hosted by The University of California-Berkeley's Service-Learning Research and Development Center, led by Andrew Furco. Despite being offered just a few short weeks after the September 11 attacks when concerns over air travel were high, the conference drew more than 300 participants from across the across the country and abroad, showcasing 97 research studies on a broad range of issues pertaining to service-learning in K-12 education, teacher education and higher education.

Given the success of the inaugural conference, an annual international research conference schedule was set into motion. The inaugural conference also launched the *Advances in Service-Learning Research Series*, led by Shelley Billig, which published selected research papers from the first set of annual conferences. The conference also catalyzed the formation of the International Association for Research on Service-Learning and Community Engagement (IARSLCE) in 2005 to "promote the development and dissemination of research on service-learning and community engagement internationally and across the educational spectrum" (IARSCLE, 2005). Since its establishment, IARSLCE has convened a graduate student network to support emerging scholars, gives recognition for outstanding research contributions to the field through a series of awards, and launched a peer-re-

viewed journal, *International Journal of Research on Service-Learning and Community Engagement*. Both the research annual conference (hosted by IARSLCE) and the *Advances in Service-Learning Research Series* (now led by the American Education Research Association Special Interest Group on Experiential Education and Community Engagement: Scholarship and Practice) continue today.

Waning Support for Service-Learning

As 2010 arrived, K-12 service-learning was indeed losing ground in schools.

As 2010 arrived, K-12 service-learning was indeed losing ground in schools. The waning federal support for Learn and Serve America and the increased national emphasis on measuring student success through standardized achievement tests and mastery of prescribed curricula had taken its toll on counter-normative educational practices, such as service-learning and other forms of experiential education. This was reflected in a 2008 report on community service and service-learning in America's schools. The report revealed that schools' use of service-learning was on the decline with only 24 percent of schools reporting having service-learning in 2008 compared with 32 percent of schools having service-learning in 1999 (Spring, Grimm, & Deitz, 2008). The report revealed that while there remained strong support for service-learning, only 12 percent of principals believed service-learning helps students' achievement in core academic courses. With the pressures to demonstrate high student achievement through improved academic subject test scores, the space and incentives to use service-learning had become more limited.

In early 2011, news was shared that funding for the Learn and Serve America program might be eliminated from the new federal budget. The National Service-Learning Partnership (NSLP), which had continued providing advocacy for service-learning throughout the decade began a campaign to support continued funding of Learn and Serve America. The NSLP team mobilized supporters and contacted every member of congress and solicited letters of support from more than 1,700 organizations (National Service-Learning Partnership, 2011). Despite their efforts and the efforts of many others, future funding allocations for the Learn and Serve America program was eliminated from the federal budget on April 15, 2011. With a heavy reliance on funding from the Learn and Serve America program to conduct teacher professional development and support other service-learning activities, a large majority of K-12 school leaders who were still supportive of service-learning no longer had the leverage, funding, or support to continue to champion service-learning at their sites.

Community-based Service-Learning

Along with providing funds to schools and higher education institutions, the Learn and Serve America program of the National and Service Trust Act provided funds to community-based organizations that organized opportunities for young people to engage in community service. These organizations are typically non-profit organizations that serve as centers for coordinating various kinds of community service activities, such as after school programs or programs. While focused on *community service,* many of these programs included educational activities in which participants learned about the communities they served, the societal issues they were addressing, and/or particular skills that were needed to perform the service activities. While the educational activities were typically part of an organized curriculum, they generally were not focused on traditional academic subjects or on statewide curriculum standards (Judge et al., 2011). In turn, these service experiences are sometimes referred to as *co-curricular service-learning* to distinguish them from *academic service-learning* programs and activities that are integrated with the academic curriculum (Judge et al., 2011; Keen & Hall, 2009).

Leaders of community-based service-learning programs developed their own networks, set of standards for quality practice, publications, and conferences, including the annual Youth Service America conference.

Given the particular nature and focus of these service-learning efforts, leaders of community-based service-learning programs developed their own networks, set of standards for quality practice, publications, and conferences, including the annual Youth Service America conference. As a sub-movement of service-learning, community-based service-learning programs played continue to play an important part in advocating for continued service-learning funding at the federal level. These programs have also been important in filling in the gaps for youth participation in service-learning activities when youth are out of school or when college students are on a between-semester or spring break (Samuelson, Smith, & Ryan, 2013). In addition, the community-based service-learning programs often takes a *whole person* approach to young people's engagement in service activities. Unlike the school-based programs, which focus on engaging *students* in service (and therefore the service activity must be educationally valid), community-based programs focus on engaging *individuals* in service, and in turn, they emphasize cultivating in young people a broad range of skills, knowledge, and dispositions through co-curricular service-learning experiences.

While the loss of Learn and Serve America funding also limited the support for community-based service-learning programs, the community-based service-learning sub-movement has been able to continue to thrive through the years through funding from private foundations and by linking their programs to AmeriCorps, VISTA, and the other community service-focused federal programs.

Service-Learning in Higher Education

The United States higher education is composed of public and private institutions, with private institutions consisting of not-for-profit and for-profit organizations. Unlike many other countries, the United States does not have a national system for higher education. Public institutions of higher education are publicly-funded through individual states. These public institutions are all secular and include technical schools, community colleges (offer degrees through associate degrees, professional schools, state universities, and land-grant universities. In contrast, private higher education institutions are funded primarily by tuition dollars, endowments, research dollars, and other support; few or no public dollars are used to support private institutions. Private institutions of higher education range from small private colleges, to liberal arts colleges, to professional schools, to large, comprehensive research universities. Private colleges and universities can be faith-based or secular.

With an inherent core mission to serve the public good, higher education institutions have provided fertile ground for service-learning to take root and grow.

With an inherent core mission to serve the public good, higher education institutions have provided fertile ground for service-learning to take root and grow. Higher education's service mission has been an anchor for service-learning to continue to flourish despite the ebbs and flows in governmental funding and other external support for service-learning over the years. In addition, the success of the cooperative education and experiential learning movements in the early 1900s, which expanded students' learning experiences beyond the classroom, helped legitimized the value of field-based learning experiences for enhancing student academic learning and career development (Stanton, Giles, & Cruz, 1999). Concurrently, there was an expanding movement to connect higher education's research mission more intentionally and fully to the needs of society. These efforts helped opened the door for integrating higher education's third mission (service) into the academy's other two missions (teaching and research).

Sparked by the emergence of the service-learning term in the late 1960s, interest in the practice began to take hold within and across different types of institutions of higher education. The 1960s was a decade in which the nation was in the midst of a civil rights movement, protests over the war in Vietnam, and cultural awakenings that created a ripe situation for bridging higher education activities with the societal issues of the day. Many higher education institutions adopted public service programs through the 1960s, and a handful of universities, such as the University of California-Berkeley, established campus-wide public service centers to serve as a centralized resource to coordinate the engagement of students and faculty in community outreach activities (Sellers and Bender, 1979).

By the 1970s, many higher education institutions were working to shed their ivory tower reputations by strengthening their relationships and partnerships with external communities (Lucas, 2006). Concurrently, several private foundations were investing funds to elevate higher education's (third) mission to serve the public good, which by the 1950s had given way to higher education's increased focus on advancing research. The 1970s was also marked by the presence of increasing pressure from students to provide more practical educational experiences, such as opportunities to engage in more individualized, experiential learning opportunities (Warren, Sakofs, & Hunt, 1995).

Taking Root

The government-supported efforts to support the expansion of volunteer service activities during the 1970s (described in the previous section) helped establish within higher education a solid foundation for the advancement of service-learning. In particular, the federal volunteer organization ACTION, which was created in 1971 to house the federal government's volunteer programs, began to promote and give visibility to service-learning as a beneficial strategy for student development, both through funding and publications. Its University Year for ACTION (UYA) grant program provided funds to higher education institutions to engage students in full-time service-learning placements in which they would work on anti-poverty issues over the course of the year and receive credit from their college or university. This grant program, which lasted ten years, supported more than 120 higher education institutions in furthering the institutionalization of service-learning on their campuses (Pollack 1997). In 1972, the National Center for Service-Learning arm of ACTION published "Service-Learning: A Guide for College Students", which provided a set of scenarios and examples for students to reflect on and identify key learnings from their service experiences.

As the service-learning field became more organized throughout the 1970s and 1980s (Pollack, 1997), and as different stakeholder groups began using the service-learning term

to describe their work to further public service through academic curricula, diverse strands of service-learning activities began to emerge and form across the various sectors of higher education. These strands eventually led to the development of several higher education service-learning sub-movements that operated within community colleges, teacher education programs, and Catholic higher education institutions (discussed below).

Building a National Movement

Within higher education writ large, the 1980s was a decade in which service-learning gained much momentum. During this decade, college-aged students were often cast as detached, apathetic, and materialistic, when in fact, they were eager to volunteer and give back to their communities when provided opportunities to engage on issues that mattered to them

Within higher education writ large, the 1980s was a decade in which service-learning gained much momentum. During this decade, college-aged students were often cast as detached, apathetic, and materialistic, when in fact, they were eager to volunteer and give back to their communities when provided opportunities to engage on issues that mattered to them (Liu, 1996).

Several iconic campus-wide public service-focused centers were established at prestigious universities (e.g. Brown University, Stanford University, the University of Pennsylvania, others), adding to the earlier successes of public service centers and institutes at the University of California-Berkeley (established 1967), Michigan State University (established 1968), the University of Tennessee (established 1971), and other institutions. These centers—many of which continue to operate today—served as campus-wide anchors that brought much-needed coordination and strategic direction to the advancement of service-learning within higher education.

The growing national interest in service-learning also gave rise to the creation of several national organizations, such as the International Partnership for Service-Learning and Leadership (1982), Campus Outreach Opportunity League (1984), and Campus Compact (1985), which became influential advocacy coalitions that brought awareness to the value of engaging students in volunteerism, community service, civic engagement, and service-learning. These organizations were inspired by the work of several experiential education-focused networks (National Center for Public Service Internships, Society for Field

Experience Education, Association for Experiential Education, Cooperative Assessment of Experiential Learning, others), which during 1970s were encouraging discussions focused on examining the nexus between experiential learning and service to society. In their own way, each of these organizations connected and convened a critical mass of service-learning stakeholders and brought greater visibility to service-learning as an effective and beneficial educational practice.

One of the pioneer national organizations to promote and support higher education students' engagement in service-learning was the International Partnership for Service-Learning and Leadership (IPSL). IPSL was established in 1982 to engage higher education students in internationally-situated community engagement experiences that combine academic learning and community service. The IPSL set the foundation in the United States for the advancement of international service-learning experiences (also referred to as global service-learning), which over the years has emerged as a sub-field within higher education, establishing its own set of standards of practices, literature base, networks, conferences, and research agendas (For example, see Bringle, Hatcher, & Jones, 2011; Hartman & Kiely, 2014; Nash, Brown, & Bracci, 2011; Tonkin & Quiroga, 2005).

The Campus Outreach Opportunity League (COOL) was another important national organization in raising visibility to the importance of service-learning in higher education. COOL grew out of an effort by Wayne Meisel, a graduate of Harvard University, who in 1984 organized a "Walk for Action" in which he hiked from the state of Maine to Washington, DC., visiting more than 70 campuses to encourage greater institutional support for student community service programming (Meisel, 1988). The COOL team worked directly with campuses to organize community service programs and to develop resources, curriculum, and campus-wide strategies focused expanding and institutionalizing student service opportunities. In 1985, COOL held a student-led conference at Harvard University on community service, bringing together and networking students from around the country involved in service on their campuses. Over the years, the conference has brought together more than 1,000 college students annually. While not focused specifically on the advancement of service-learning, COOL played an important role in energizing college students to serve as advocates for the expansion of service opportunities on their campuses and helped dispel the *me generation* stereotype of college students (Liu, 1996). The work of COOL continues today under the name Idealist On Campus Program. The annual conference, now offered as the IMPACT National Student Conference on Service, Advocacy, and Social Action, continues to draw several hundred students each year.

A third important organization that helped cement service-learning's place in U.S. higher education is Campus Compact. In 1985, the presidents of Brown University (How-

ard Swearer), Georgetown University (Timothy Healy), and Stanford University (Donald Kennedy) established this national non-profit, membership organization to get their fellow university leaders to encourage and support students' participation in community service. They believed that higher education leaders needed to recommit themselves to advancing higher education's public service mission and mitigate students' apathy toward civic engagement by expanding opportunities that promote students' productive, participatory citizenship in a democratic society (Stanton, Giles, and Cruz, 1999). By 1991, Campus Compact had more than 500 member institutions, and by 2005, more than 1,000 of the nation's higher education institutions (about 30%) were members of the Compact (Campus Compact, 2007). With college and university presidents as its members, Campus Compact was well-positioned to advocate for the institutionalization of service-learning in higher education.

Initially, Campus Compact's focus was on promoting students' civic development by expanding college student voluntarism. In 1989, members of the Campus Compact's executive committee and the Compact's Executive Director, Susan Stroud, sought to understand better how to build stronger linkages community service activities and higher education's academic priorities. They commissioned a study that examined faculty attitudes toward integrating community service into research and teaching. The study report, authored by Tim Stanton (1990), concluded that to elevate the centrality of community service within in higher education, community service must be integrated into the academy's research and teaching missions.

Strengthening Academic Legitimacy

The 1990s saw a tremendous growth of service-learning in higher education. With the passage of the National and Community Service Acts of 1990 and 1993, the availability of new federal programs to support higher education community partnerships (i.e., Community Outreach Partnerships Centers Program of the U.S. Department of Housing and Urban Development), the expansion of various national networks for service-learning, the infusion private foundation funding in support or service-learning, and growing interest in service-learning among students, faculty, and administrators, more institutions of higher education established service-learning initiatives and opened campus-wide service-learning centers. However, while service-learning proponents touted the benefits of service-learning for students and the community, skeptics questioned the academic value and legitimacy of the practice. As was the case with K-12 service-learning, a stronger case for the academic value of service-learning had to be made if service-learning was to move from the margins to the mainstream of the academy (Hartley & Saltmarsh, 2016).

One important effort to further the academic legitimacy of service-learning was led by Campus Compact, which partnered with the Education Commission of the States (an interstate agency that tracks and examines educational policy) to launch a multi-year national initiative titled *Sustaining the Impact: Integrating Service with Academic Study*. This initiative provided scholarships and professional development to higher education faculty to participate in a summer institute designed develop programs that connect students' public service with the academic curriculum. Campus Compact also hosted regional service-learning conferences designed to further the integration of service-learning in the academic curriculum and strengthen statewide networking and advocacy for service-learning.

Also influential furthering the academic legitimacy of service-learning was the emergence of research and scholarship focused on the study and practice of service-learning. With faculty as the primary stakeholder group to lead the integration of service-learning into the academic curriculum, much of the emerging literature necessarily focused on issues pertaining to faculty work. As is exemplified by the 21-volume series, *Service-learning in the Disciplines* series (1997-2002), edited by Edward Zlotkowski through the American Association of Higher Education, and guides books such as *Introduction to Service-Learning Toolkit: Readings and Resources for Faculty* (Saltmarsh & Heffernan, 2000) and the *Fundamentals of Service-Learning Course Construction* (Heffernan, 2001) produced by Campus Compact, these kinds of faculty-focused publications provided service-learning examples and best practices for integrating service-learning into the curriculum, helping readers envision how service-learning might be incorporated in their courses. These publications also shed light on the diversity of purposes that faculty members ascribe to service-learning and the nuances in service-learning practice across disciplines and types of institutions. This diversity of practice would lead to the development of various strands of service-learning within the higher education service-learning sub-movement. These strands would include service-learning in community colleges, service-learning in teacher education, and service-learning in Catholic education. Emerging within each strand were networks, publications, initiatives, and practices that focused on issues pertaining to service-learning practices within these institutional contexts.

Further contributing to the scholarship of service-learning was the launch of the first peer-reviewed journal on service-learning in higher education (*Michigan Journal of Community Service Learning)* in fall 1994, edited by Jeffrey Howard. The journal established an important scholarly outlet for publishing new research in the field. Efforts such as these were influential shifting attitudes about service-learning from being viewed primarily as a service program rather than as an evidenced-based high impact instructional practice. In addition, the emergence and expansion of scholarly contributions that examined various

issues of service-learning, such as standards for high quality practice, proved influential in furthering the academic legitimacy of service-learning (Hartley & Saltmarsh, 2016). Volumes such as *Service-Learning in Higher Education: Concepts and Practices* (Jacoby & Associates, 1996), *Successful Service-Learning Programs* (Zlotkowski, 1998), *Where's the Learning in Service-Learning* (Eyler & Giles, 1999), and *Service-Learning: A Movement's Pioneers Reflect on Its Origins, Practice, and Future* (Stanton, Giles, & Cruz, 1999) provided much-needed tools and resources to guide institutions in their efforts to integrate service-learning more fully into their core academic work.

Dedicated attention to faculty involvement, leadership, and support for service-learning throughout the decade would prove essential for advancing the institutionalization of service-learning the nation's higher education institutions.

Throughout the 1990s, the number of courses that contained service-learning increased, with 30% of all students in public and private four-year higher education institutions reporting in 1997 that they participated in a course in which service activities were included as part of the curriculum (Shumer & Cook, 1999). Dedicated attention to faculty involvement, leadership, and support for service-learning throughout the decade would prove essential for advancing the institutionalization of service-learning the nation's higher education institutions.

In addition, the release of reports, such as Scholarship Reconsidered (Boyer, 1990), and the emergence of the concept of the *scholarship of engagement* brought to the fore the importance of rethinking not just the work of students, but also the scholarly overall work of faculty and a reconceptualization of how higher education delivers its public service (third) mission.

Moving toward Institutionalization

To ensure that their investments had a long-term impact, private foundations and the federal government began to plan greater emphasis on program sustainability, especially since the large majority of financial support for higher education service-learning came from external grants rather than funding from higher education institutions (Hartley & Saltmarsh, 2016). The reliance of external grants (soft money) placed the future of service-learning at risk. Following their national study of higher education grantees of the federal Learn and Service program, Gray, Ondaatje, and Zakara (1999) concluded that "nearly

half the institutions lacked the resources they would need to sustain the service-learning programs once [Learn and Serve] funding ran out." (p. v).

To improve this scenario, those within the academy would need to view service-learning less as a marginal program and more as a core, institutional initiative. In turn, whereas the focus of the 1990s was on securing the academy legitimacy of service-learning, the work of the early 2000s centered on securing program sustainability and the full institutionalization of service-learning with the academy. Publications such as the article "Institutionalization of Service-Learning in Higher Education" (Bringle & Hatcher, 2000), the study report *Creating Sustainable Service Learning Programs: Lessons Learned from the Horizons Project* (Robinson, 2000), and the monograph *Make it Last Forever: The Institutionalization of Service-Learning in America* (Kramer, 2000) are indicative of the growing effort of the time to identify strategies for ensuring the long-term sustainability of service-learning in higher education. The national Campus Compact office facilitated a series of institutes across the country during which campus teams worked on developing action plans to further the institutionalization of service-learning at their institutions. Building on some of the regionally-focused service-learning institutionalization efforts (i.e., Holland, 1997; Kecskes and Muyllaert, 1997) that had been presented earlier, this national initiative launched the development of standards and instruments for measuring service-learning institution, such as the *Self-Assessment Rubric for Institutionalizing Service-Learning in Higher Education* (Furco, 1998), and it provided rich examples of various strategies that institutions could employ to further institutionalize service-learning. By 2003, all future applicants of the Learn and Serve America program were required to provide evidence of institutional support and identify strategies they would implement to further institutionalize service-learning at their institutions.

The move toward greater institutionalization of service-learning brought to the fore the importance of service-learning not just as an instructional practice, but its value for promoting student citizenship development, ensuring a strong and vibrant democracy, advancing equity and social justice, and deepening the impact of faculty scholarship and the overall work of the academy.

The move toward greater institutionalization of service-learning brought to the fore the importance of service-learning not just as an instructional practice, but its value for promoting student citizenship development, ensuring a strong and vibrant democracy, advancing equity and social justice, and deepening the impact of faculty scholarship and the overall

work of the academy. As Erhlich (2000) describes, the political and social climate of the day called for greater involvement of young people in political and civic affairs. In turn, higher education was increasingly viewed as an influential force in fostering in students an ethic of civic responsibility. With this, service-learning was seen as a pathway for strengthening students' civic commitments and for transforming colleges and universities into more "engaged institutions" that incorporate community engagement in research, teaching, and public service activities to further the goals of the nation's democracy. This view opened the door for incorporating and valuing within the academy broader forms of community engagement beyond service-learning and for bringing greater attention to the importance of legitimizing various forms of community-engaged scholarship within faculty reward systems. As we describe later in this chapter, this created important shift in higher education toward what Saltmarsh (2017) describes as a "collaborative turn in higher education" (p.4). This shift involved reconceptualizing the ways in which community knowledge and expertise are incorporated in service-learning and across higher education's broader community engagement practices.

The Engaged University

The 2000's marked a period of higher education transformation as colleges and universities shifted from being institutions with community engagement projects and programs to becoming "engaged institutions".

While service-learning continued to flourish in U.S. higher education throughout the first decade of the new millennium, attention had turned to integrating broader aspects community engagement into higher education's research, with a growing emphasis on cultivating more reciprocal, mutual beneficial partnerships that emphasized participatory community practices. With this came examinations of ways to elevate the centrality and value of community-engaged scholarship in faculty work as well as great emphasis on higher education's overall commitment to community and public engagement. In essence, the 2000's marked a period of higher education transformation as colleges and universities shifted from being institutions with community engagement projects and programs to becoming "engaged institutions". Given that the practice of service-learning integrates community engagement with core missions of the university (i.e., teaching and service), and given that service-learning is anchored within core academic work of students and academic departments, it continued to play a central role in furthering higher education's transition toward deeper and more reciprocal engagement with communities. This transition brought with it a focus on

developing more participatory epistemologies in across all forms of community engagement practices, including service-learning. While reciprocity and mutual benefits were always part of the rhetoric of service-learning, this new engagement agenda sought to move away from transactional exchanges of benefits toward a more authentic honoring and incorporation of community knowledge, expertise, and participation in the construction and development of the experiences (Hartley & Saltmarsh, 2016).

For service-learning (and all community engagement practices), this understanding brought elevated the importance of acknowledging and working through issues of power, privilege, and systemic inequities in order to establish true, authentic relationships (Mitchell, 2008). Nationally, there was little progress in effectively addressing the persistent racial and socio-economic inequities that continue to tear at the country's social fabric. If anything, the inequities continued to worsen, and higher education was once again considered as disengaged from these and other societal realities (Butin, 2010). The incorporation of a critical frame to service-learning practice helped strengthen the link between service-learning and its potential to advance social justice. It also brought to the fore the importance of using service-learning to address and tackle broader systemic issues. This link also served as a means to connect service-learning to the broader higher education community engagement agenda, which increasingly focused on developing ways for higher education to address society's grand challenges through community-engaged scholarship.

The extent to which U.S. colleges and universities would rise up to the challenge of transforming into engaged institutions was tested with the launch of the Carnegie Community Engagement Classification process in 2005.

The extent to which U.S. colleges and universities would rise up to the challenge of transforming into engaged institutions was tested with the launch of the Carnegie Community Engagement Classification process in 2005. Guided by Amy Driscoll and facilitated through Carnegie Foundation for the Advancement of Teaching and Learning (now through the American Council on Education), the classification provides recognition to institutions of higher education that have demonstrated a high level of community engagement institutionalization based on set of criteria that define engaged institutions. Institutions of higher education have the option of applying for the classification every few years. This effort has catalyzed greater involvement of institutional leaders in re-energizing their commitments and investments in community engagement agendas, including the advancement of service-learning opportunities (Driscoll, 2008).

Before considering the future of service-learning in U.S. higher education, it is important to understand how several of the strands of service-learning have evolved over the years, and how they are faring today.

Service-Learning in Community Colleges

Within the broader array of higher education service-learning efforts, professionals working with the nation's community colleges developed their own networks and initiatives designed to meet the specific needs of their students and faculty. Community colleges (also called junior colleges) are publicly-funded post-secondary institutions that provide remediation, specialized certificates, two-year (associate) degrees, and other credentials. One of the goals of community colleges is to make higher education universally accessible to all who wish to study. Therefore, in most states, students can attend community colleges a very lost cost (compared to other types of higher education institutions). In response to the changing workforce needs of communities, communities colleges would also give greater emphasis to providing vocational and technical preparation programs by providing students' technical skills in various fields and trades. This opened the door for the inclusion of more experiential, field-based learning activities.

The incorporation of more active learning and field-based learning within the curricula of community colleges was championed by a national commission (Commission on the Future of Community Colleges), which in 1987 produced a report—*Building Communities: A Vision for a New Century*—which highlighted the changing demographics of the nation, the need for ensuring equal educational opportunities for all students, a greater focus on lifelong learning and long-term career preparation, and promote greater excellence in teaching. This latter point focused on providing students with greater opportunities to engage in collaborative learning and community building activities through service, highlighting the importance of service to improve learning. Although the term service-learning did not appear in the report, this opened the door for national discussions regarding the role and importance of integrating service into community colleges' academic programs.

In response to the Commission's report, the W.K. Kellogg foundation provided $1.7 million funding in 1989 to the American Association of Community Colleges (AACC) to implement the Commission's recommendations through what was called the Beacon College Project. The Beacon College Project focused building communities (both inside and outside the colleges) by establishing a climate of collaboration, cooperation, and partnership within and across community colleges and community-based sectors. Over the six years of project, more than 250 community colleges participated in implementing

a series of innovations focused on implementing the recommendations presented in the Commission's report. Initiatives included efforts to enhance community colleges' teaching and learning, international education, technology, diversity, leadership, assessment, school and business partnerships, and service-learning. The service-learning effort engaged 11 community colleges in developing campus service-learning initiatives focused on enhancing students' civic responsibility and building ethics across the curriculum.

As service-learning and broader issues pertaining to community building began to gain attention and traction within community colleges, interest grew in establishing a national professional association that would focus on providing professional development and networking opportunities for those engaged in service-learning and community engagement within community colleges. In 1991, the Community College National Center for Community Engagement (CCNCCE) was established at Mesa Community College in Arizona. CCNCCE began to offer an annual service-learn and community engagement and continued to do so through 2015, becoming the leading national network to support service-learning professional development within community colleges. With the establishment of the Learn and Serve America program in 1993, federal funding became available to community colleges to implement service-learning programming. The CCNCCE was awarded a three-year grant to provide training and technical assistance to colleges and through subgrants and programming. This training and technical assistance program would continue through 2009, supported by five consecutive three-year grants from the Learn and Serve America program.

Also in 1994, following the success of the Beacon College Project, the American Association of Community Colleges (AACC) was granted a three-year grant from the Learn and Serve America program to implement the Community Colleges Broadening Horizons program. The goals of the program were to establish a community college service-learning clearinghouse, to sponsor regional workshops on the pedagogy of service-learning within community colleges, and to provide grants for a mentoring program for novice service-learning community colleges. The Broadening Horizons initiative, led by Gail Robinson, would continue for eighteen years (1994-2012) supported by six consecutive three-year Learn and Serve America grants. During this time, AACC played a leadership role in collecting national survey data on service-learning participation in community colleges, producing various field-building publications focused spe-

AACC played a leadership role in collecting national survey data on service-learning participation in community colleges, producing various field-building publications focused specifically on service-learning in community colleges.

cifically on service-learning in community colleges. The respective work of CCNCCE and AACC was pivotal in furthering the advancement and institutionalization of service-learning within the nation's community colleges.

AACC also played a major role in collecting data on service-learning, conducted the first national survey of community college service-learning programs in 1995. The findings from the survey revealed that 31% percent of respondents (719 out of 1100 member colleges) reported offering service-learning to their students, with an additional 46% interested in adding service-learning to curricular and co-curricular programs. During this time, AACC also published several seminal works on the nature of service-learning in community colleges (Barnett, 1995; Parsons & Lisman, 1996; Robinson & Barnett, 1996; Prentice & Robinson, 2014).

The elimination of federal funding from the Learn and Serve America program in 2011 slowed much of the twenty-year growth and momentum that service-learning proponents in community colleges had been enjoying. While many other institutions of higher education — especially large comprehensive universities — had financial bandwidth to support service-learning with Learn and Serve America funding, many financially-strapped community colleges did not. To continue the growth of service-learning and community engagement, 48 community college presidents convened and launched The Democracy Commitment, which created a national platform for the development and expansion of programs and projects aimed at engaging community colleges students in civic learning and democratic practice. However, without the ongoing support from the Learn and Serve America program, AACC was no longer able to continue its national leadership role in support of service-learning, and it ended its New Horizons program in 2012. The CCNCCE was able to continue for a few more years, but shut its doors a few months after holding its 24th annual conference in 2015.

Service-Learning in Catholic Higher Education

The elimination of federal funding from the Learn and Serve America program in 2011 slowed much of the twenty-year growth and momentum that service-learning proponents in community colleges had been enjoying.

Within the work of faith-based higher education institutions, service-learning has gained traction over the years as interest has increased in exploring strategies to integrate service commitments more fully into the institutions' reli-

gious and broader academic agendas. While examples of service-learning programming can be found at educational institutions founded on many different faiths and religions, the national attention to service-learning institutionalization during the early 2000s brought a marked increase in service-learning practice within Christian higher education. During this period, several research studies, project initiatives, and publications emerged focused on the roles and purposes of service-learning in Christian higher education. While there was much literature on the theoretical and practical aspects of service-learning, some within the Christian higher education community felt that the extant literature did not support the distinct goals and purposes of service-learning in Christian higher education (Schaffer, 2004). Gail Gunst Heffner and Claudia DeVries Beversluis affirm this in their edited volume, *Commitment and Connection: Service-Learning and Christian Higher Education* (2002). As the examples in the volume exemplify, service-learning within Christian higher education is not only used to further the institution's religious and spiritual mission, but it is also used to provide the public with a understanding of the contributions that Christian-based institutions can make to the broader society.

Making Christian higher education less insular and more open to the public has been a prominent theme in many of the conference presentations and publications on the subject. Service-learning has been cast as a means to demonstrate the ways in which Christian higher education's values, beliefs, and commitments are serving the common good. In a review of the state of Christian higher education, Fresno Pacific University president Merrill Ewert (2007) writes, "Christian institutions are not exempt from discussions about how colleges and universities can help address the challenges posed by this dynamic social context. Like the rest of higher education, faith-based institutions are examining their responsibility for both scholarship and service" (p. 175). He goes on to point to service-learning and other community engagement approaches as a means to engage students and faculty in addressing societal challenges, and the potential of these practices to strengthen the broader society's trust in faith-based higher education.

While currently, there is no nationally visible network or association devoted to the advancement of service-learning at Christian-based educational institutions (or for institutions affiliated with other faiths), the latest study of student community engagement shows that approximately one third of students enrolled in Christian-based colleges and universities participate in community service activities, including service-learning (Council for Christian Colleges and Universities, 2018). This survey also found that these community service activities provide students and faculty with opportunities to integrate direct service into their academic experiences.

Leaders of Catholic higher education institutions and Catholic higher education associations are embracing the integration of service-learning as a pedagogical strategy to advance the doctrine of Catholic Social Teaching.

One area of intentional growth and development of service-learning within faith-based institutions today is found within Catholic-affiliated institutions of higher education. For various reasons, leaders of Catholic higher education institutions and Catholic higher education associations are embracing the integration of service-learning as a pedagogical strategy to advance the doctrine of Catholic Social Teaching. Within Catholic higher education, there is an expanding service-learning networks, a literature base, and a set of research efforts to further the institutionalization of service-learning in Catholic college and universities. As Tian & Noel (2020) explain, "With a commitment to serve people in need, respect human dignity, and promote justice, service-learning plays an indispensable role in Catholic higher education institutions" (p. 186).

To explore the history and development of service-learning in U.S. Catholic institutions of higher learning, a useful place to start is with the word *service* itself. Service, however understood, is central to Christianity, rooted in the Old Testament (Hebrew Scriptures), as for example in the call of the prophets, and in the New Testament (Christian Scriptures), most essentially in the life and death of Jesus Christ. For Catholic Christians it is also important to discuss CST, an acronym that can stand for Catholic Social Teaching, Catholic Social Thought and Catholic Social Tradition, depending on the context. Service-learning is nested among these.

The origins of officially designated service-learning in Catholic higher education in the United States, as with other institutions of higher learning, often find their beginnings in the various social movements of the 1960s and 1970s, from civil rights and anti-war struggles, to women's movements and environmental actions. Particular events in the Catholic arena must be added to those societal movements. A predominant one is the second Vatican Council (1962-1965), which changed everyday life for believers, a change that called for, among other things, more engagement of the church in the world. For the 27 Jesuit institutions in the United States, the Society of Jesus' General Congregation 32, Decree 4 (1975) was pivotal. Under the impetus of then-Superior General Pedro Arrupe, the mission of the Society was redefined: "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another." (Padberg, 1977). Students observed and/or participated in and were influenced by the various societal struggles and religious events, and some took those experiences back to their colleges and universities to address the central issues in their educational programs. Service-learning was about to emerge.

With the centrality of service in Christianity, with the inauguration and development of CST, and the contributions of founding religious orders, service-learning as a separate field of theory and practice starts to emerge in American Catholic colleges and universities in the late '60s and early '70s. Two institutions appear to have led the way: Boston College and the University of Notre Dame.

The Boston College PULSE Program began in the fall of 1969 when Patrick Byrne, then a senior undergraduate, received a phone call asking him to assist the caller with a new Undergraduate Government initiative which would make it possible for Boston College students to receive academic credit toward graduation for experiential learning gained from internships in "the real world." But in an important way, the origins of the PULSE Program can be traced back four years earlier. In 1964 the federal Civil Rights Act had been passed, but African Americans were still prevented from exercising their right to vote, among other things. Over the next several months voter registration drives were organized, especially in Southern states. During February and March of 1965, organizers and unarmed demonstrators were repeatedly attacked and beaten by both civilians and Alabama state police, culminating in the deaths of Deacon Jimmie Lee Jackson and Rev. James Reeb, as well as the attack on 600 peaceful marchers in Selma on March 7, known today as Bloody Sunday. The following week, in response to the violence and racial injustice, Boston College students from the student newspaper, The Heights, and the Sodality of Mary organized car and bus transportation to Selma. There they joined hundreds of African Americans and their White supporters in the march from Selma to Montgomery in the days that followed Bloody Sunday.

The experiences in Selma were transformative for these Boston College students. Despite the relative conservatism of the study body, the events of March 1965 inspired the Sodality students to bring their spirituality to bear on the justice issues of the world. Upon their return from Selma, they started Project Opportunity, a tutoring and college preparation program for secondary school students suffering from the inadequacies of the racially segregated Boston Public School System.

The PULSE program that would emerge from these beginnings would be built on practical experiences that would not be internships, as originally envisioned. They would, instead, put students into situations that would promote transformative education, like that undergone by the students who travelled to Selma. Students would learn from participating in community-based programs dedicated to overcoming affronts to human dignity by racism and other forms of discrimination, poverty, poor education, crime, homelessness, drug dependence, domestic violence, and so on. According to Byrne, the most important person in the birth of the PULSE Program was Rev. Joseph Flanagan, S.J., chairperson of the Philosophy Department. Byrne had studied philosophy with Fr. Flanagan, and turned to him for advice about how to

secure academic credit for practical experience. Fr. Flanagan liked the basic idea, but said that academic credit should be given, “Not just for practical experience, but for the combination of theory and practice.” Thus was born the central and unique character of the PULSE Program. It would be experiential, but not only. It would be academic, but not only. Rather, it would be a program where student experiences arising from direct involvements with people who were at the margins of our society would be deepened and challenged by the great thinkers in the philosophical and theological traditions as well as by literature and social science research. The first courses specifically designed for the program would be offered in the Spring semester of 1970 with 100 students enrolled in six courses.

The second institution is the University of Notre Dame. In 1960 a group of students from the University of Notre Dame (an all-male institution at the time) and the College of Saint Mary (a women’s college, then and now, across the highway from Notre Dame) “met with Larry Murphy M.M., to discuss Catholic social teachings and Christian commitment. Its focus was that of a lay student organization which affirms the right and responsibility of the layman (sic) to take an active part in the life and work of the church in the world.’” (Maureen O’Brien, 1978, n.p.). To organize this work, the University founded the Council for the International Apostolate, which engaged students in community-service work at a local children’s home. Then in the fall of 1961, CILA decided that it was not sufficient to merely discuss and study the principles of lay involvement in the work of the Church. Rather, that it was necessary to actually commit themselves to the work of the apostolate in order for it to have real meaning. Their decision was to sponsor a team of young men for the summer’s work in the mission fields.” (Schlereth, 1962, p. 1). From this, the Peru Project was born, with a team of nine students and Fr. Murphy, M.M., who served as the moderator and counselor. They began the process of orientation, including language training for those not adept in Spanish, and lectures by a faculty in the Department of History on the historical, cultural and political contexts of Peru. The team arrived in that country in June 1962 and returned to the United States in mid-August. Each day started with mass joining the local parishioners and then proceeded to include various projects ranging from physical labor to catechetical work and teaching English. They arranged to meet with business people, representatives of the Peruvian government, the Papal Nuncio and people of different social strata of the society. A report, edited by Schlereth (1962) documented the summer project and included reflections of the nine students along with recommendations for future projects. The peak year for summer projects was 1968 when some 40 CILA members participated in projects in the United States, Mexico and Peru.

Also at Notre Dame, the “Urban Plunge” program, which featured a one-credit course engaged and placed students with partner parishes and Catholic agencies throughout the country, emerged in 1967 when a small group of Notre Dame and Saint Mary’s stu-

dents and some Holy Cross priests visited Monsignor Jack Egan at Presentation Parish, an inner-city parish in Chicago, to learn more about social ministry and social analysis. That same year, Henri Nouwen, a Dutch priest, helped faculty and students explore the importance of critical reflection and deepening spirituality in responding to the needs of others.

By 1971, more formal links between service and the curriculum emerged at Notre Dame, first with a course called "Theology and Community Service" (taught by Don McNeill, C.S.C.) and then a course called "Religion and Human Development," (team-taught by Fr. McNeill and others, followed by a course offered in 1974, "Religion and World Injustice". These early academic offerings blossomed into the Summer Service Projects (eventually named the "Summer Service Learning Program"), which became a three-credit theology course, now called "Kinship on the Margins." And other Notre Dame departments have offered service-learning courses as well, often developed with the support of the faculty and staff of the Center for Social Concerns and their community partners.

In 1977, the University established the Center for Experiential Learning, housing these programs and developing other kinds of justice-focused, credited and non-merged with the university's Office of Volunteer Services to become the Center for Social Concerns, the locus at Notre Dame for the Urban Plunge, the Summer Service Learning Program, and other social concerns seminars as well as for research projects; and serves as the home for both the Minor in the Catholic Social Tradition and the Poverty Studies Interdisciplinary Minor. As the Center's website states, "Community-engaged research, teaching and learning brings students, faculty, and community partners together for personal and social transformation." (Center for Social Concerns, 2021, website).

The early work of Boston College and the University of Notre Dame opened the door for Catholic higher education institutions to consider the potential of service-learning as a means for students to engage in authentic, hands-on experiences in addressing social concerns. Over the years, many Catholic colleges and universities have developed service-learning opportunities in one form or another. In some places, it is an academic department that houses service-learning, while at others it is a service-learning center or a community service center (variously named), while for others it is housed in Campus Ministry, and at still others, it is the dedication and drive of a single individual or group of individuals that shepherds this work. And there were and still are sometimes tensions between units who vied for authority to offer service-learning opportunities. The local stories are important to the mission of the institutions themselves, and important to the field of service-learning as it has developed and continues to expand in Catholic higher education. In considering how service-learning relates to these schools, a critical question surfaces: what does it mean to say the college or university is 'Catholic'?

Catholic colleges and universities have struggled with the balance of being *bona fide* institutions of higher learning and *bona fide* Catholic institutions. This issue is further confounded by questions regarding Catholic identity and the extent to which members of the institution identify more with the founding religious congregation's charism than with the hierarchical church itself. It is not uncommon, for example, to hear that faculty more eagerly identify with the 'Jesuit tradition' than with the Catholic church. How this is addressed can color how service-learning practice is framed and operationalized.

The discussion of Catholic mission and identity runs parallel with the discussion of the emerging field of service-learning and the role of organizational supports for it.

The discussion of Catholic mission and identity runs parallel with the discussion of the emerging field of service-learning and the role of organizational supports for it. For example, while not specifically Catholic, Campus Compact and its "Integrating Service with Academic Study" project contributed substantially to the advancement of service-learning in Catholic education. The program's five-day institute spurred further collaborations, networking and deepening of service-learning efforts on Catholic campuses. Among the colleges and universities in the first cohort (1990) were Georgetown University and the University of Notre Dame. That institute contributed a certain kind of credibility to the nascent work of advancing service-learning on Catholic campuses (and elsewhere), especially on campuses where skeptics voiced concerns about the 'legitimacy' of such courses in the curriculum. Similarly, Carnegie Foundation's Classification for Community Engagement has helped further solidify the legitimacy and importance of community engagement and service-learning within Catholic universities.

In the more specific Catholic domain, there are both organizations and documents that support the work of advancing service-learning in Catholic institutions of higher learning. In regard to organizations, the Association of Catholic Colleges and Universities (ACCU), with 216 members in 2021 (including 26 international members) has supported various initiatives and has produced research that examine the roles of service within the church and Catholic teaching. An example of early ACCU research support related to Catholic identity and serve-learning stemmed from its strategic planning efforts in the mid-1990s, that resulted in a commissioning of several research projects, one of which was "Service to Church and Society" (Maas Weigert & Miller, 1996). The ACCU also has supported a "Peace and Justice" committee (created in 2004) with the purpose of "supporting the integration of the social mission of the Church into curricular and co-curricular programming in Catholic higher education." This committee met annually for fifteen years. Among its activities,

the Committee supported peace and justice programs or centers, several which evolved into centers that supported service-learning and community engagement efforts at their institutions.

More recently, in 2014, ACCU's Board approved a project to explore "Catholic Identity and Mission Assessment", which consists of a set of surveys for four groups at each participating institution: new students, graduating students, graduate and professional students, and undergraduate alumni. The instruments are designed to assess perceptions of the Catholic campus by those groups, with topics such as the 'Catholic Intellectual Tradition,' and 'Leadership, Service and Vocation,' thereby helping the institutions evaluate what they offer and what more needs to be done to make the institution's mission and identity even stronger (ACCU, 2014). In addition, various researchers have analyzed the mission statements of Catholic universities along with curricular offerings to examine efforts to embed CST into the structures of Catholic institutions of higher learning (Maas Weigert, Schlichting & Brandenberger, 2018). The ACCU continues to maintain a list of director/ coordinators for service-learning and community engagement at seventy-seven of its U.S. member institutions.

As Catholic-focused institutions of higher education continue to advance service-learning practice and expand their service-learning networks, it will be interesting to see if institutions rooted in other faiths and religious denominations will also expand their adoption of service-learning, or whether an increased affiliation of service-learning with Catholic teaching, as is currently happening, will catalyze the emergence of new adaptations of the pedagogy designed to better serve the values and priorities of the institutions' respective faiths and beliefs.

Service-learning in Teacher Education

Teacher education programs not only play a role in preparing and training K-12 educators and who are skilled in implementing and advancing service-learning in school systems, but they contribute to the advancement of service-learning at their institution.

Teacher education programs occupy a unique space within the history of service-learning in the United States. While teacher education programs are typically situated within institutions of higher education, their focus is on training and providing professional development to current and future K-12 educators and school administrators.

To this end, teacher education programs not only play a role in preparing and training K-12 educators and who are skilled in implementing and advancing service-learning in school systems, but they contribute to the advancement of service-learning at their institution. The extent to which their institution embraces and supports service-learning influences how much emphasis they place on service-learning in their curriculum, in turn, affecting the level and amount of service-learning training that current and future K-12 teachers receive. For much of service-learning's history in the United States, teacher education programs served as a nexus for linking the K-12 service-learning sub-movement with the higher education sub-movements—two sub-movements that, for the most part, operated in parallel.

Unlike the nationally-organized efforts that helped advance service-learning in K-12 and higher education institutions, the efforts and initiatives that catalyzed the advancement of service-learning within teacher education programs were primarily grass roots in nature, led by a handful of individuals who dedicated themselves to this agenda. Without national associations devoted to service-learning to organize them, these individuals found each other through various conferences and mutual interests, and eventually formed their own service-learning network and brand of service-learning.

While active learning and other forms of experiential education were well-established in many teacher education programs by the mid 1900s, service-learning did not appear to any great extent in teacher education until the early 1990s. With the passage of federal legislation in 1993, and the availability of funds to state departments of education to support service-learning in K-12 schools, there was increased focus on preparing more future K-12 educators and schools leaders who understood the practice of service-learning. The annual national K-12 service-learning conference during this period, hosted by the National Youth Leadership Council, included sessions and discussions on how to advance service-learning within teacher education programs. Several teacher educators (Amy Anderson, Jeffrey Anderson, Jane, Callahan, Nancy Dunlap, Marty Duckenfield, Joseph Erickson, Andrew Furco, Don Hill, David Malone, Terry Pickeral, Jan Riggsbee, Susan Root, Kathy Sikes, Rahima Wade) from various institutions of higher education began to incorporate studies of service-learning into their scholarship, and joined forces to establish a coalition to advance service-learning practice within teacher preparation programs and to build scholarship on the standards and practice of service-learning in teacher education.

By 1996, several service-learning articles journal articles authored by teacher educators were published, including seminal articles, such as "Service-learning in Teacher Education: A Third Rationale (Root, 1994), "Developing Active Citizens: Community Service Learning in Social Studies in Teacher Education" (Wade, 1995), and "Community Service-Learning: A Strategy for Developing Human Service-Oriented Teachers (Wade & Anderson, 1996). This

scholarship also included several edited books, including *Community Service-Learning: A Guide to Including Service in the Public School Curriculum* (Wade, 1997) and *Learning with the Community: Concepts and Models for Service-learning in Teacher Education* (Erickson & Anderson, 1997), the latter of which was a volume in Edward Zlotkowski's (1997) *AAHE's Series on Service-Learning in the Discipline*. It was evident from these early publications that the nature of service-learning within teacher education would have unique features that were not being widely addressed in either the K-12 or higher education service-learning literature (Jagla, Erickson, & Tinkler, 2013).

In 1997, two significant grants to advance service-learning in teacher education were awarded by the Learn and Serve America program. One award was given to Rahima Wade to further service-learning professional development opportunities in teacher education and the create a national service-learning community of practice for teacher educators.. The other award was given to American Association of Colleges of Teacher Education (AACTE) to establish a national partnership devoted to advancing service-learning in teacher education. In 1998, these two efforts were merged to form the AACTE National Service learning in Teacher Education Partnership (NSLTEP). Led by seven regional coordinators and championed by aforementioned scholars, NSLTEP supported the integration of service-learning in teacher education programs at 21 higher education institutions, conducted a research study of the prevalence of service-learning in teacher education, and organized a series of regional and national conferences presentations focused on critical issues pertaining to the advancement of service-learning in teacher.

NSLTEP played an important role in raising awareness of the importance of revising states' teaching licensing standards to include service-learning in order to better prepare future K-12 teachers to use service-learning in primary and secondary schools. To support the advancement of this agenda and to build a stronger scholarship base for the study and practice of service-learning in teacher education, the members of NSLTEP transformed the partnership into the International Center for Service-Learning in Teacher Education in 2003. This center focuses on convening colleagues from different countries in sharing experiences and discussing new findings pertaining to the advancement of service-learning teacher education.

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By 2008, the National Council for Accreditation of Teacher Education (now the Council for the Accreditation of Educator Preparation), which determines accreditation of teacher education programs with higher education, recommended engaging teacher candidates in service-learning as a strategy to engaged in community-based experiences in which they can critique and synthesize educational theory and it application to the conditions in the community.

As the prevalence of service-learning in K-12 schools began to wane as a result of decreased support due to the phasing out of the Learn and Serve America program, attention to the importance of advancing service-learning in teacher education diminished. However, service-learning remains a component of accreditation for teacher education programs, and the International Center for Service-Learning in Teacher Education (now housed at Duke University) continues its work in developing and advancing research agendas on service-learning in teacher education and connecting its work to other national and international service-learning associations.

The Future of Service-Learning in the United States

Since the end of the national Learn and Serve America program in 2011, a new crop of service-learning efforts have emerged and have taken shape as each of the submovements has sought to remain viable. Within the national service submovement, the community-based service-learning efforts continue to thrive through the AmeriCorps, VISTA, and other national service program operated through the Corporation for National and Community Service. In 2017, Congress formed a National Commission on Military, National, and Public Service to "conduct a review of the military selective progress" and to "consider methods to increase participation in military, national, and public service to address national security and other public service needs of the Nation." (National Commission on Military, National, and Public Service, 2020, p. 1). Following two and a half years of data gathering from various constituents and sources, the Commission produced a report that called for expansion of service opportunities whereby "every individual will be exposed to service opportunities throughout their lifetime, beginning with young people experiencing robust civic ed-

With this renewed call for the engagement of young people in service, and with specific reference to prioritizing support for service-learning across the educational spectrum, the service-learning agenda has regained energy at the federal level.

ucation and service learning during elementary, middle, and high school. (National Commission on Military, National, and Public Service, 2020, p.2). With this renewed call for the engagement of young people in service, and with specific reference to prioritizing support for service-learning across the educational spectrum, the service-learning agenda has regained energy at the federal level. The Commission proposed establishing a Service-Learning Fund and provide $250 mission each year to develop service-learning opportunities in K-12 and higher education.

Within the K-12 education sub-movement, service-learning continues to advance at a steady pace as it has become a pedagogy of choice for furthering various educational priorities such as character and values education, project-based learning, socio-emotional learning, and work-based experiences. The annual National Service-Learning Conference, hosted by the National Youth Leadership Conference is still held annually, bringing together hundreds of K-12 educators and students from around the country and beyond to engage in professional development opportunities and peer exchange. In addition, in response to the National Commission on Military, National, and Public Service report, leaders of national associations that support K-12 service-learning (National Youth Leadership Council, Youth Service America, PeaceJam, George Washington University Nashman Center, States for Service) formed the Coalition for Service-Learning in 2021 to advocate for renewed federal funding for service-learning in schools and community-based organizations across the United States. Composed of education and youth development advocates, the Coalition engages members in connecting with key supporters and Congressional representatives to raise visibility of service-learning and build support for federal approval of the proposed funding for service-learning. If funded, the program would provide $100 million for Summer of Service programs for students who will be enrolled in grades 6-12 at the end of the summer, $100 million for Semester of Service programs for students in grades 9-12, and $50 million for service-learning programs in public schools and institutions of higher education.

The annual National Service-Learning Conference, hosted by the National Youth Leadership Conference is still held annually, bringing together hundreds of K-12 educators and students from around the country and beyond to engage in professional development opportunities and peer exchange.

Within the higher education sub-movement, there are multiple initiatives and efforts understand that have broadened the use of service-learning to serve a variety of higher educational purposes and educational agendas. In addition, specific, nuanced types of service-learning practices have emerged (i.e., critical service-learning, indigenous service-learning, ser-

vice-learning entrepreneurship, international service-learning, e-service-learning) that have simultaneously helped deepen understanding of the contrasting theories, purposes, intentions, and partnerships types that undergird different service-learning practices, while raising questions about the appropriateness of applying traditional service-learning practices in particular contexts. For example, the growing focus on equity-centered education within higher education has challenged the values, approaches, and intentions of traditional service-learning practice, bringing to the fore the importance of critical service-learning approaches that incorporate a social change orientation, that are operationalized through authentic relationships, and that work to redistribute power (Mitchell, 2008). In addition, with a growing emphasis placed on addressing global grand challenges, such as the United Nations' Sustainable Development Goals, more higher education institutions are using international service-learning as a means to provide students with experiences to engage with world-wide issues (Bringle, Hatcher, & Jones, 2011). The COVID-19 pandemic has given rise to innovative approaches to service-learning (i.e., e-service-learning) that use technology as the medium through which students and faculty connect with community partners near and far. Furthermore, with an unsettled nation whose strength as a stable democracy is in question, service-learning serves a means to enhance students' civic understanding and participation, with the hope that those experience will provide them with the values, knowledge, skills, and dispositions to participate actively in preserving the nation's democracy (Saltmarsh & Zlotkowski, 2011). These various purposes to service-learning, and the particular, nuanced practices that have emerged from them, have brought to the fore the importance of not treating service-learning as a pedagogical monolith. They are also shedding light on how these different purposes shape the service proposition of service-learning (e.g., charity, civil disobedience, civic participation, public work, advocacy, activism, social change, social justice, etc.).

Furthermore, with an unsettled nation whose strength as a stable democracy is in question, service-learning serves a means to enhance students' civic understanding and participation, with the hope that those experience will provide them with the values, knowledge, skills, and dispositions to participate actively in preserving the nation's democracy.

Within community colleges, attempts to bolster and advance service-learning and civic engagement in community colleges continue. In 2016, a new national community college service learning and community engagement conference was organized and hosted by Mesa Community College in Arizona, and it was offered again in 2018, hosted by Red Rocks Community College in Colorado. The strong response to these conferences proved that there was much continued support for service-learning in community colleges, and in

2020, a new national collaborative was formed. This new collaborative—the Community College Civic Engagement Collaborative (CCCEC)—provides a virtual venue to support, connect, and convene community college faculty, staff, and administrators who work in the higher education civic engagement field, including those working in service-learning, community-based learning, project-based learning, community engagement, democratic engagement, and volunteering in two-year college settings.

Within Catholic higher education, service-learning continues to find its footing as the nexus among service, Catholic social teaching, social justice mission, and academic activities continues to be explored

Within Catholic higher education, service-learning continues to find its footing as the nexus among service, Catholic social teaching, social justice mission, and academic activities continues to be explored. Increasingly, Catholic higher learning are struggling with finances, dwindling student enrollments, shifting demographics and, of course, and managing a new normal in regard to post-pandemic work modalities and expectations. These challenges have curtailed these institutions' capacity to offer service-learning opportunities. In mid-March 2020, when the pandemic forced adaptations, most institutions of higher learning shifted rapidly from in-person to virtual teaching/learning. For those doing service-learning courses, close relationships with partners allowed some creative adaptations, largely made possible by the internet where at least some students could assist agencies in much-needed research and analysis. But for those agencies whose needs were not computer-based, it was clear: in-person student participation would have to be halted. As it seems that the coronavirus will be ends, the creativity of teachers, community partners and students will be tested again.

Within teacher education, service-learning continues to straddle the efforts within K-12 education and higher education, and various efforts to sustain the national and international coalitions are underway, led primarily by the members of the International Center for Research on Service-Learning in Teacher Education (ICSLTE), housed at Duke University. The members are working to keep discussions of teacher education visible at various national conferences focused on service-learning research and practice. Conversations are underway to link ICSLTE's work more formally with the work of the other service-learning associations in the United States and beyond.

Across the higher education landscape, service-learning is identified as one of several high-impact practices that promote student engagement and educational success (Kuh, 2008). In contrast to the resistance to service-learning that was present during the early years

Service-learning is now part of U.S. higher education's broader focus on building the "engaged campus", which gives attention to integrating service-focused community engagement not just into an institution's teaching mission, but also into the research mission.

of service-learning's development, the practice is embraced by many institutions of higher education that encourage if not require students to engage in a service-learning experience prior to graduation. In addition, service-learning is now part of U.S. higher education's broader focus on building the "engaged campus", which gives attention to integrating service-focused community engagement not just into an institution's teaching mission, but also into the research mission. The extent to which community engagement becomes more central to the work of U.S. colleges and universities, the more likely it is that service-learning will continue to receive support within the nation's higher education systems.

With the establishment of the recently-formed Coalition for Service-Learning, there is much promise for a new infusion of federal funding to support the advancement of service-learning in K-12 and higher education. Under consideration is a federal proposal to restore funding for Learn and Serve America in the amount of $250 million; previously, the Learn and Service America program had an annual budget of approximately $40 million. As of the writing of this chapter, 13 senators (out of 50) senators and 23 congresspersons (out of 435) have signed letters in support of the appropriation request. If passed, funding for service-learning program would be restored in fiscal year 2023.

If approved, this funding would come at a ripe time in which many students across the country are eager to get involved and make a positive difference. With high racial tensions, out-of-control gun violence, increased cyberbullying, dramatic climate conditions, erosion of civil rights, political strife, a persistent pandemic, and so many other challenges facing the country, service-learning is sorely needed to engage the nation's young people in implementing creative solutions to these challenges and other challenges. Today's students want to connect what they are learning in school to issues that are affecting their lives and communities. With renewed federal support, the K-12 and higher education sub-movements, in partnership with the national service programs, can regain steam and strengthen the networks and support systems that can help elevate the centrality of service-learning as an important and valued part of the nation's education systems.

Part II: The Rise of Community Service-Learning in Canada

In contrast to the United States' multi–pronged and multi–sectoral approach to service-learning advancement, the Canadian service-learning agenda has been situated mainly within Canada's higher education institutions.

In contrast to the United States' multi–pronged and multi–sectoral approach to service-learning advancement, the Canadian service-learning agenda has been situated mainly within Canada's higher education institutions. While there have been some noteworthy efforts to advance student community involvement within primary and secondary schools, as well as broader efforts to engage youth in community service activities, those efforts have not enjoyed the level of support, scholarship, and expansion found within the higher education systems. For the most part, the conversations promoting the practice of community service-learning in Canada emerged in the early 1990s as the nation's higher education institutions faced increased pressure to improve teaching practices and students' preparation for society (Smith, 2010). However, the roots of service-learning in Canada can be traced back to the late-nineteenth century when higher education expanded their community partnerships and engagement to help communities manage the societal shifts resulting from the rise of industrialization and increased urbanization (Van Styvendale, Macdonald, and Buhler (2018).

The early 1900's saw the emergence of community-focused extension programming among universities in the western provinces. This programming focused on applying universities' work in agriculture, engineering, and other disciplines to address critical issues in the community (Jones, 2014). This focus on engaging Canadian's in community action was further nurtured by the Antigonish movement of the late 1920s and the 1930s. Led by a team of Catholic clerics, Father Jimmy Thompkins, Father Moses Coady, and Reverend Hugh MacPherson, the Antigonish movement engaged and empowered citizens to organize and take collective action to address the socio-economic challenges of the day. The movement was set in motion in 1928 with the creation of the Extension Department at Saint Francis Xavier University (St.FX), located in Antigonish, Nova Scotia. The Antigonish movement brought together priests, lawyers, farmers, medical professionals, and merchants at the height of the Great Depression to develop a self-sustaining, community-situated cooperative system that would be cultivated and nurtured by members of the community. As a Catholic-inspired effort, the Antigonish movement integrated field work, democratic action, scientific inquiry with Christian-based values of service and social jus-

tice. (Robinson, Young, & Orr, 2020). When community service-learning (CSL) emerged decades later, once again catalyzed by leaders and innovators at St.FX, it was not surprising to see remnants of the Antigonish Movement's philosophy and Christian-based social justice values embedded in CSL practice.

To this end, unlike the United States, Canada's service-learning efforts have not centered on advancing democratic citizenship or higher education missions. Instead, with universities in the western provinces created in the land-grant tradition and the universities in the central and eastern provinces having religious roots, Canada's service-learning development is founded on and driven by a genuine desire to engage higher education more fully and purposefully in authentic, reciprocal partnerships with communities to tackle society's most challenging issues (Smith, 2010). This commitment of addressing community needs through reciprocal partnerships is reflected in Canadians' preference for the term *community* service-learning.

Community service-learning (CSL) is typically cast as an "educational approach that integrates service in the community with intentional learning activities" through which "members of both educational institutions and community organizations work together toward outcomes that are mutually beneficial" (Van Styvendale, Macdonald, & Buhler, 2018, p. ii). In this regard, CSL is viewed mainly as an experiential learning approach that can enhance students' overall academic learning and personal development. Similar to service-learning development efforts in the United States and other countries, much of the early work in advancing Canada's CSL agenda has been devoted to bringing greater definitional clarity to the practice as well as strengthening CSL's academic and education case in order to secure greater institutional investments in the pedagogy.

In contrast to nationally-driven approaches to service-learning advancement found in the United States and other countries, Canada's CSL advancement efforts have been built on grassroots efforts from individual higher education institutions and philanthropic organizations. To some extent, this is due to the provincial structure of Canada's higher education system; Canada does not have a national department or ministry of education. As we discuss in this section, this grassroots interest and support have been critical to building, expanding, and sustaining a national CSL higher education network and national agenda.

Setting the Stage

Several scholars note that the U.S.-based service-learning publications, national legislation, and widely-publicized conferences played a role in elevating Canadians' curios-

ity about and interest in service-learning (Taylor et al., 2015; Van Styvendale, McDonald, & Buhler, 2018). However, it can be argued that Canada was primed for service-learning, given its established history with Extension and the Antigonish Movement, rising interest strengthening the public purposes and impact of higher education, the country's growing concerns over increased social strife across its communities, and serious investments in repairing Canada's relationship with Indigenous communities. CSL arrived in Canada at a ripe time when forces, especially for higher education institution that were facing both internal and external pressures to demonstrate greater societal engagement and impact (Kahlke & Taylor, 2018).

In the early 1990s, the nation's most influential higher education ranking system — Maclean's Rankings — began remarking on the importance of strengthening universities' responsiveness to and engagement with the needs of society.

In the early 1990s, the nation's most influential higher education ranking system — Maclean's Rankings — began remarking on the importance of strengthening universities' responsiveness to and engagement with the needs of society. While Maclean's rankings did not include the term community service-learning until some years later, this growing attention on expanding higher education's partnerships with communities from an organization that was ranking higher education institutions opened the door for higher education leaders to hold discussions on the topic.

At Saint Francis Xavier University (St.FX) — the home of the Antigonish movement — social justice has been a central component of the University's mission since its founding in 1853. St. FX had already established the Coady International Institute, in honor of the Antigonish Movement leader Moses Coady when it began to turn its attention to CSL as a way to engage students in academically-based social justice oriented activities. In 1995, the leadership at St. FX commissioned a team from Gettysburg College in the United States (Karl Mattson, Director of the Center for Public Service and Julie Ramsey, Vice President for College Life and Dean of Students) to meet with University's key stakeholders and conduct an assessment to determine the possibility and viability of CSL program at St. FX. Championing the effort was Ann Bigelow, a faculty member in Psychology, who facilitated the relationship between St. FX's administration and Gettysburg College. Her insight on the connections between Gettysburg's program and St. FX's founding principles was instrumental in solidifying support for the program. Twenty years later, in recognition of her work and influence in advancing CSL, Bigelow was selected in 2015 to receive the prestigious 3M Teaching Fellowship from Canada's Society for Teaching and Learning, with

a citation that bears the phrase, "Canada's godmother of Service Learning" (Society for Teaching and Learning in Higher Education, 2015).

In 1996, the year following the meeting with the Gettysburg team, St. FX's academic administration invested in establishing and cultivating a CSL program. The program supported two types of CSL experiences: course-based service-learning and immersion service-learning. Course-based service-learning experiences engaged students in community-based service activities that were connected to and scaffolded by course content, while immersion service-learning experiences engaged students in connecting theory with experience by living and working alongside different cultural domestic or international communities. With this launch, St. FX became the first institution in Canada to establish a formalized community service-learning agenda. It not only provided a strong example of how to institutionalize CSL within a higher education it, but it demonstrated the potential impacts that community service-learning activities can produce for students and communities. St. FX's pioneering CSL work sparked national conversations about the benefits of CSL, and it caught the attention of both university leaders and funders that catalyzed national interest and participation (Aujla & Hamm, 2018; Van Styvendale, McDonald, & Buhler, 2018).

The J.W. McConnell Family Foundation

No doubt, one of the most influential organizations in the history of Canada's CSL movement is the J.W. McConnell Family Foundation. The McConnell Foundation is a private Canadian-based foundation committed to engaging all sectors in diverse and innovative approaches to advancing community resilience, reconciliation, and climate change. In 1999, to further its interest in improving higher education students' outcomes and preparation for their roles in society, the Foundation established a grants program focused on supporting innovations in teaching, learning, and pedagogy. This grants program — Teaching Innovations in Higher Education — funded 16 higher education programs, including St. FX's service-learning program. St. FX used its McConnell Foundation grant funds both to develop a student leadership and mentorship model for community service-learning administration and to expand opportunities for students to engage in course-based and immersion service-learning activities. St. FX's efforts, bolstered by the McConnell grant initiative, helped raise the visibility of CSL as a viable, effective, and powerful pedagogy at a time when other institutions in Canada, such as the University of British Columbia, were exploring innovative ways to engage students in more community-based experiences.

As other universities became interested in St. FX's CSL program, the McConnell Foundation took notice, and in the years to come, the Foundation would continue to play a

central, pivotal role in advancing Canada's CSL efforts. Although the foundation has been described as "the major financial catalyst of CSL in Canada" (Van Styvendale, McDonald, & Buhler, 2018, p. iii), the McConnell Foundation was far more than a funder. Throughout the development of CSL throughout Canada, the Foundation served as a critical friend providing university partners with opportunities to convene and network, research resources, and reputational supports (Cawley, 2022).

Building a National Network

With St. FX, the University of British Columbia, and other institutions giving greater attention to community service-learning and related student community engagement initiatives, national interest in service-learning grew. In addition, announcements from the United States regarding service-learning conferences and research developments raised questions among Canadian educators as to whether some type of national network or association for service-learning should be formed.

To explore this possibility, in 2001, a meeting of Canadian Institutions of Higher Education was held. Hosted by St. FX, this meeting brought together approximately ten participants from institutions who were practicing or interested in service-learning (Fryer et al., 2007). This important meeting was the first national convening of Canadian professionals who championed community service-learning. The gathering also catalyzed discussions about forming some type of a national network or association for community service-learning. The meeting also gave momentum to a growing number of champions of community service-learning who until then had not many opportunities for peer exchange and support (Van Styvendale, McDonald, & Buhler, 2018).

The following year (2002), a second meeting of Canadian Institutions of Higher Education that support community service-learning was held at the University of Guelph. This meeting revealed the growing interest in community service-learning across Canada and affirmed the value and importance of such networks for legitimizing community service-learning — an emerging field of study and practice, which among the broader higher education community, still faced skepticism and lack of broad support. This convening also provided opportunities for CSL champions to have deeper discussions about CSL, such as whether to engage students in curricular versus co-curricular service-learning and what to make of new research findings from the United States, which touted the benefits of community service-learning. Invited to this meeting was Edward Zlotkowski, noted service-learning scholar from the United States, who shared information about service-learning developments in the U.S as well as various examples of service-learning

courses and approaches. Perhaps, most importantly, he further validated the importance and value of CSL for enhancing student development and learning. The successes of first two meetings provided encouragement to CSL champions to continue their convenings and establish an annual meeting schedule (Fryer et al., 2007). Each subsequent annual meeting proved important in strengthening and advancing the CSL field.

Unlike most U.S. service-learning networks and boards, which are composed mainly of educators and researchers, this national steering committee intentionally sought to include a mix of higher education faculty, curriculum specialists, student staff support, volunteer center staff, and community representatives.

At the third meeting in 2003 held at the University of British Columbia, a national steering committee was formed with the specific task of creating a national association to promote and support CSL in Canada. Unlike most U.S. service-learning networks and boards, which are composed mainly of educators and researchers, this national steering committee intentionally sought to include a mix of higher education faculty, curriculum specialists, student staff support, volunteer center staff, and community representatives (Aujla & Hamm, 2018). As Aujla & Hamm (2018) describe, "This mix speaks to the deliberate democratization and grassroots approach of CSL in Canada and is distinct from the approach taking by national organizations in the U.S." (p. 27). The membership and formation of this steering committee would prove to be pivotal in shaping the trajectory of Canada's CSL movement. This third meeting also included support from various educational scholars and experts from the United States, including Tony Chambers of the United States National Forum on Higher Education for the Public Good, and Barbara Holland and Sherril Gelmon, who along with leading a workshop on university community engagement, provided the group with mentorship and support through the years (Rose, 2005).

During the same year, several other key events focused on broader issues of university community engagement and service-learning took place in Canada, bringing more national attention to the CSL agenda and engaging a wider audience in discussions on the role of community engagement in higher education. One such event was the inaugural Community-University (CU) Expo, which was hosted by The University of Saskatoon in 2003. Several years prior in 1999, the federal agency — Social Sciences and Humanities Research Council of Canada (SSHRC) — had established funding opportunities for community-university research alliances (CURA). The SSRC-CURA program focused on supporting the creation and advancement of collaborative research partnerships between

institutions of higher education and community organizations to address critical cultural, social, and economic issues through participatory engagements of stakeholders. More than 30 grants were awarded, the majority of which had a health focus (Kishchuk, 2003).

In many regards, this intentional honoring of the role and voice of community partners points to a hallmark of Canada's community-engaged research and service-learning efforts that distinguish them from those of the United States.

A deliverable for one of the grants was to bring together individuals and groups from higher education and community organization to engage with each other in sharing knowledge and experiences. This convening (CU Expo) was held in 2003 and was purposely designed to move away from traditional higher education conferences. Namely, it included members outside of academia as keynote speakers, and many of the sessions were co-presented by higher education personnel and their community partners. In many regards, this intentional honoring of the role and voice of community partners points to a hallmark of Canada's community-engaged research and service-learning efforts that distinguish them from those of the United States. From the start, reciprocity and mutual benefits have been at the core of Canada's community-focused initiatives. As we discuss later, this attention to centering community in this work has produced deep and genuine engagements and partnerships between higher education institutions and communities. This approach may explain why, in regard to quality and sustainability, many of the current service-learning and community engagement practices in Canada are ahead of those in the United States, despite Canada's shorter history with these practices.

Since this convening, the CU Expo has taken place every two or three years, giving priority to examining issues pertaining specifically to community-based research (as opposed to community-engaged teaching and learning) and the role of community partners when using this research approach. Inspired by the Expo, a group of Canadian universities, community organizations, and research networks launched in 2008 the Pan-Canadian Coalition of Community-based Research, which eventually becoming CBR Canada, a national non-profit organization focused on advancing just, equitable, and sustainable community within Canada and beyond. CBR Canada provides to its members conferences, awards, commnities of practice, and networking opportunities.

Several years later, in 2016 the name of the Expo was changed to Community-Campus Exposition (C2UExpo) and it continues to be presented as Canada's international conference on community-based research, providing "leadership and space for both academics

and communities to showcase community-campus partnerships that address local and global societal problems" (Community Campus Exposition, 2022, n.p.). While not intentionally focused on community service-learning, this network has brought increased attention and new players into the higher education community engagement arena.

A Turning Point

2004 proved to be a pivotal year for the advancement of community service-learning in Canada. Conversations about CSL were increasing and the topic was appearing more frequently in academic publications and various news outlets. In January, Canada's magazine on higher education, *University Affairs (Affaires Universitaires),* published an article titled, Educating Citizen Jane, which told the story of students' and faculty members' experiences with service-learning. It highlighted the pioneering CSL work and leadership of St. FX and noted the developing CSL efforts at several other Canadian universities (Charbonneau, 2004). This seminal publication not only helped bring definitional clarity for CSL to a broader audience (i.e., an explanation of the distinction from volunteerism and community service), but it also brought much-needed awareness of the academic rigor and educational benefits of CSL. In addition, the article introduced readers to several of the most influential leaders and pioneers of Canada's CSL movement, including Sara Dorow, Margo Fryer, Marla Gaudet, Cheryl Rose, and Ann Wilson.

Another publication that raised awareness of CSL to a broader audience was the release of MacLean's an annual rankings of Canada's universities. The company that manages the rankings, MacLean, published the year's *MacLean's Guide to Canadian Universities* issue. The publication listed immersion service-learning in its *What's Hot* section and included an article about the CSL at St. FX to provide examples of immersion service learning and course-based service learning (Maclean, 2004). It was the first mention of community service learning in Canada's higher education ranking systems.

Networking activities continued among a growing number of CSL proponents, and a fourth meeting of the Canadian Institutions of Higher Education was held at the University of Ottawa. Joel Westheimer, a U.S. (and later Canadian) scholar of civic development was invited as speaker. He highlighted the value of community service-learning in a democracy and provided research on service-learning's potential to further students' future civic engagement. At this meeting, the Steering Committee that was charged in 2003 to explore the development of national association shared its report. The Committee's report recommended that the group should move forward in forming a national association and drafting a document that articulates the mission, vision, focus, and name of the associa-

tion. After consultation and review by various active CSL champions, the *Canadian Association for Community Service-Learning* was established soon after. The members of the Steering Committee also sought to bring greater national attention to CSL and the new association, and several members held a meeting with federal funding bodies to introduce the concept of community service-learning.

In July, the Steering Committee was contacted by J.W. McConnell Family Foundation. The Foundation was wrapping up its Teaching Innovations in Higher Education program. The external evaluator of the program had recommended in his final report that the Foundation should move away from supporting a broad range of teaching innovations and instead focus its attention on one initiative — community service-learning. The Foundation had already gained familiarity with CSL from its work with St. FX and likely noticed the potential and power of the pedagogy. No doubt, the growing attention to CSL through the work and dedication of the Steering Committee and the formation of the national association also caught the Foundation's attention.

In September, the McConnell Foundation announced the *University-based Community Service-Learning Program.* This national program made available $9.5 million to universities to establish, expand, and institutional community service-learning at their institutions. The goals of the grant program were to enrich students' learning experience by expanding hands-on experiential experiences that both promote positive societal impacts and empower community organizations, with the end goal of transforming and improving the content and pedagogy of higher education (Kahlke and Taylor, 2018). In addition, to demonstrate its support for field-building activities, the Foundation would also allocate funds to support the establishment of a national association devoted to community service-learning.

In November, the Foundation provided $500,000 to fund the establishment of the Canadian Association for Community Service-Learning. The year 2004 ended with the Foundation naming five universities to receive funding for community service-learning developing. According to Cameron (2010), 40% of Canada's universities had applied for funding from the program, revealing the growing interest in CSL across the nation. Many of the applicants who were not selected for a grant went on to develop CSL initiatives using their own resources (Brodhead, 2010).

Embedded in Canada's overall CSL agenda was the goal to build stronger connections and partnerships between Canada's higher education institutions and their local and regional communities. Unlike in the United States, the service-learning movement in Canada was not bogged down by various competing agendas or the presence of too many independent networks and

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agendas that operated in silos. Rather, in Canada, a centralized space (national network) was created for service-learning proponents to convene, exchange experiences, share resources, and work together on field-building activities. This strategy proved effective not only in building quality service-learning initiatives across Canada's higher education institutions, but also in laying the groundwork for the broader community engagement agenda that now permeates Canada's institutions of higher educati

A Field is Born

With the launch of the McConnell Foundation's University-based Community Service-Learning Program and the establishment the Canadian Association for Community Service-Learning (CACSL), Canada now had in place a national agenda focused on building a field of practice and study. The increase in the number of professional development workshops, awards for exemplary practice, research investigations, shared platforms for collecting program data and outcomes of Canada's CSL programs, among other developments resulted in positive shifts in the status and importance of community service-learning (Aujla & Hamm, 2018; Fryer, 2007). While 2004 was marked by efforts to strengthen the case for CSL and to bring more national attention to the pedagogy, 2005 brought a nation-wide proliferation of field development activities.

Other foundations joined the McConnell Foundation in supporting community service-learning, providing funding for regional workshops for faculty, staff, student and community organizations to strengthen their CSL skills. The Max Bell Foundation provided support for the creation of a fellowship program within CACSL to develop and cultivate comprehensive research studies on community service-learning. By the end of 2005, at least eighteen Canadian universities were advancing service-learning on their campuses, and the CACSL's service-learning list serve boasted 80 subscribers composed of scholars, researchers, and practitioners from the Canada and beyond (Umaña, 2006). The McConnell Foundation also announced its selection of another five universities to receive funding to institutionalize CSL.

The McConnell Foundation's influence in advancing Canada CSL's agenda cannot be overstated. Along with providing financial support to universities, the Foundation hosted

an annual gathering of CSL practitioners that established a community of CSL professionals. The Foundation also launched CSL prizes that recognized innovation in the field and it lobbied universities to rebalance the weight of community engagement in setting pay, promotion and tenure standards. In addition, every years, the Foundation's vice president, John Cawley, would visit the ten-funded CSL campuses, not just to monitor student learning and community engagement but, more importantly, to nudge senior leadership at universities to expand and deepen their commitment to the most effective forms of CSL (Cawley, 2022).

Despite these advancements, moving CSL from the margins to the mainstream of higher education remained a heavy lift. While proponents of CSL now had spaces and networks to cultivate their interests and practice, gaining broader support for CSL remained elusive. In 2006, key leaders of the Canada's CSL movement took a trip to Ottawa to meet with representatives from several federal bodies to secure additional support for CSL in higher education, but they left the capital without any further commitments from the federal agencies. Nonetheless, the work of Canadian Association for Community Service-Learning continued to march forward, with more CSL proponents attending the annual meetings (Van Styvendale, McDonald, & Buhler, 2018). Also, that year, about 40 people from Canada attended the annual meeting of the International Association for Research on Service-Learning and Community Engagement, held in Portland, Oregon. Margo Fryer (2022) reflects on that experience, noting "It was the first time a significant contingent of Canadian CSL people met with so many of our counterparts from the U.S. It was important for us to see that we were part of a bigger movement." (personal communication, March 10, 2022).

The discussions regarding research and practice were elevated to focus on quality practice, sustainability of community-service-learning, the need for increased focused on community voice and participation, and interest in strengthening links between CSL engagement and Canada's indigenous communities.

Throughout the remainder of the decade, the national efforts to advance CSL continued to widen, attracting participation from new communities and higher education institutions. The discussions regarding research and practice were elevated to focus on quality practice, sustainability of community-service-learning, the need for increased focused on community voice and participation, and interest in strengthening links between CSL engagement and Canada's indigenous communities (Aujla & Hamm, 2018). The growing attention to elevate further the voices and

participation of community members caused the Canadian Association for Community Service-Learning to change its name in 2007 to the Community *Alliance* for Community Service-Learning. As Smith (2010) suggests, the name change was the network's way to reflect Canada's community first emphasis and its commitment to reciprocity.

Another important influential voice in elevating the value and importance of CSL in Canada was that of students who served as ambassadors and champions of CSL. Along with sharing with university leaders their personal experiences with CSL, students also helped initiate and build universities' relationships with community partnerships.

As interest in CSL and broader community engagement continued to widen and increase, diverse field building efforts that were related but tangential to the work of the Canadian Alliance for Community Service-Learning began to emerge. For example, a growing interest in experiential learning at institutions such as the University of Alberta began to raise questions about the intersections and distinctions between community service-learning and experiential learning practices (Taylor, 2014). Also the aforementioned Pan-Canadian Coalition on Community Based Research that was launched in 2008 hosted a Pan-Canadian CSL Symposium in 2009 at York University, which convened scholars and practitioners from Canada and abroad to explore a broad range issues regarding the advancement of CSL across different types of postsecondary institutions. That same month, the University of Ottawa hosted the Ninth Annual International Research Conference on Service-Learning and Community Engagement (IARSLCE), typically held in the United States; this conference brought together more than 300 attendees from North America, Latin America, Europe, Asia, and Australia to discuss the latest research studies on the impacts, implementation, and institutionalization of service-learning and community engagement (Keshen, Holland, & Moely, 2010). Holding this conference in Canada brought international attention to the nation's CSL work, and it was a big boost to strengthen and legitimize CSL in Canada (Fryer, 2022). By 2010, at least fifty institutions of higher education in Canada had established CSL programs (Keshen, Holland, and Moely, 2010).

Establishing a Body of Literature

Along with the growth of CSL over the decade came greater attention to producing more publications and other resource materials focused on telling Canada's CSL story. One of the first works to detail and describe Canada's brand of CSL is the 2009 report, *A Comprehensive Framework for Community Service-Learning in Canada,* co-authored by Lawrence Gemmel and Patti Clayton. Produced by the Canadian Alliance for Community Service-Learning, the report examines the interplay between students, communities, and

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higher education institutions and how each of these stakeholders define and ultimately design and implement CSL. The report is also one of the first to go beyond a focus on CSL's impact on students by highlighting the potential outcomes of service-learning for communities and higher education institutions (Gemmel & Clayton, 2009).

Another important seminal work to capture the essence of Canada's community service-learning movement is Silver Donald Cameron's (2010) report titled, *Getting Wisdom: The Transformative Power of Community Service*. The report presents vivid examples of the many different approaches and realized impacts of a broad range of community service-learning initiatives that had been funded through the McConnell Foundation grant program. Through its title and the many examples of impactful CSL it contains, this report reveals the boldness and welcomed confidence that undergirded the CSL movement at the time. The slow and steady development of CSL that has been launched at St. FX fifteen years earlier had blossomed into a full-fledged movement that now rightly boasted of CSL's power to transform communities, enhance students' learning and educational outcomes, and improve higher education's instruction and relationship with local and broader communities (Cameron, 2010). The report led J.W. McConnell Family Foundation's President and CEO Tim Brodhead to conclude, "The best examples of the community service-learning initiatives taking place across Canada . . . demonstrate how that engagement can mobilize knowledge, help solve problems, and create responsible citizens." (2010, p. 5).

In addition to these important seminal works, several publications by key leaders in Canada's CSL movement have helped advance the field by tracing, characterizing, and documenting CSL's history, brand, and overall development. For example, in a 2010 article, "Rhetorical Strategies of the Postsecondary Community Service-Learning Movement in Canada", Tania Sona Smith contrasts Canada's community service-learning movement with that of the United States and sheds further light on the centrality of community needs and voice as a distinguishing feature of Canada's service-learning movement. In addition, this article is one of the few publications to provide data on student CSL participation. Using data from the United States-based *National Survey of Student Engagement* (NSSE), in which several Mexican and Canadian universities also participate, Smith's research identified a significant gap in student service-learning participation between Canadian students and students from all North American universities that participate in NSSE survey (Smith, 2010). Students who completed the 2008 administration of the sur-

vey were asked if they "participated in a community-based project (e.g., service learning) as part of a regular course". Only 30% of Canadian students who responded indicated they had participated in a community-based project, compared with 42% of all students who participated in the survey. Other than Smith's report, and a few limited research summaries that provide data results for individual institutions (e.g., Kahlke & Taylor, 2018; Taylor and Raykov, 2014), very little has been documented about nature and overall level of Canadian students' participation in community service-learning.

In 2015, Alison Taylor, along with Shauna Butterwick, Milosh Raykov, Stephani Glick, Nasim Peikazadi, and Shadi Mehrabi produced a report, *Community Service-Learning in Canadian Higher Education,* which presents findings from a systematic analysis of the published research literature regarding the benefits of service-learning for students. This seminal report identifies particular practices of CSL that promote positive student outcomes. A few years later in 2018, the *Engaged Scholar Journal: Community-Engaged Research, Teaching, and Learning,* published an issue devoted exclusively to examinations of the growth and development of CSL in Canada. Guest edited by Nancy Van Styvendale, Sarah Buhler, and Jessica McDonald, the issue's articles include informative analyses and discussions of the history of CSL in Canada as well as discussions of Canada's "community first" brand of CSL, ethical issues concerning partnerships with indigenous communities, and diverse examples of CSL in action.

In recent years, there has been greater attention given to the production and dissemination of research-focused publications. For example, Kline et al. (2018) engaged 35 leaders of community-based organizations in interviews and a focus group to gather community leaders' perspectives on the definition of effective university-community partnerships, the qualities of effective bilateral communication between community and university members, and strategies that should be implemented to address barriers to authentic partnerships with vulnerable populations. Barrington et al. (2021) conducted a systematic analysis of feedback from 27 organizations that engaged medical students in non-clinical community service-learning activities. Chika-James, Salem, & Oyet (2022) investigated the impact of CSL on communities through the perspectives of 30 community partners situated in Canadian urban centers. Findings from these studies and other related research initiatives — such as those described in the seven-year Pan-Canadian community-based research initiative facilitated by Peacock et al. (2020) as part of the *Community First: Impacts of Community Engagement Project* (CFICE) (2012-2019) — also provide additional evidence of the centrality of community in Canada's community service-learning movement. No doubt, community perspectives will continue to feature prominently in the next phase of Canada's CSL movement.

Most of the attention, literature, and research studies have focused on CSL activities within higher education. While there is scant information on CSL developments in other educational sectors (e.g., primary and secondary schools, Catholic institutions), CSL developments in those sectors are worth noting.

Community Service-Learning in Primary and Secondary Schools

Other than brief reports of various community service-learning activities conducted at particular schools or regions, there has been little documentation of the scale, scope, and nature of community service-learning across Canada's schools. As is the case with Canada's higher education system, there is no national ministry of education that governs primary and secondary education. Each province has its own ministry of education that sets provincial policies and curricular expectations for schools.

In 2007, a team of university scholars, Steven Brown, Kimberly Ellis-Hale, Agnes Meinhard, Mary Foster, and Alisa Henderson sought to detail the status of community service-learning in Canada's school systems. As they acknowledge, while there are data to suggest there is growth of service-learning in school systems across the globe, "[i]t is not clear how Canadian school programming on this front compares to programming elsewhere (Brown et al., 2007, p. 1). For their report, the authors set out to provide a status report of school-based community service and community service-learning in the nation's schools by contacting key administrative personnel in every public school jurisdiction in Canada along with a selected national sample of private schools authorities. Their ultimate goal was to "identify both the pattern of programming in each province and any salient innovative program features" (Brown et al., 2007, p. 2). After contacting 320 (90%) of the public and separate (independent) school jurisdictions, and after completing interviews with approximately 60% of the contacted personnel, they learned that while some provincial ministries make references to student community involvement in their overarching policies, community service and service-learning initiatives are not common in the nation's secondary school curricula. They also learned that there are substantial provincial differences in views on how students should best engage in community-focused activities. In their report, the researchers note that one of the main deterrents to advancing community service and service-learning in the primary and secondary schools is the lack of sufficient resources available to support schools and educators that wish to adopt such programming (Brown et al., 2007).

Brown et al.'s (2007) report focused primarily on secondary schools; they did not include data regarding the development of community service-learning in elementary grades.

It is not known if the lack of elementary school information is because the researchers were mainly interested in capturing data from secondary schools, or if there was in fact no community service or service-learning programming in elementary schools at time the research was conducted. Within high schools, the research team members found that since 1999, all high school students in Ontario province have had to complete 40 hours of community service as a condition for graduation. Interestingly, the policy for this requirement stipulates that the community service activity cannot receive academic credit, and therefore, academically-based service-learning activities experience would not qualify for this requirement. The researchers did find that in some of the Catholic separate schools and private schools in Ontario province, students do perform community service as part of a class curriculum. However, the researchers conclude that because the students are not permitted to count those hours to fulfill the graduation service requirement, those course-connected service experiences are not tagged or included in any reports about service-learning (Brown et al., 2007).

In reviewing the policies of the other provinces, Brown et al. (2007) found a wide variety of approaches and expectations regarding student engagement in community service. They found that in British Columbia and Yukon provinces, students needed to complete a community service experience as part of their graduation portfolio; all high school students in the province are required to complete and submit a graduation portfolio. In Prince Edward Island province, they found that students in grades 11 and 12 were eligible to receive a five-dollar post-secondary tuition reimbursement for every hour of community service they completed. Yet, in other provinces (Alberta, Quebec, New Brunswick, Nova Scotia) they did not find any provincial community service requirements or expectations (Brown et al., 2007).

In a few provinces Newfoundland and Labrador, Northwest Territories, Nunavut Territory, and Saskatchewan) there appear be some policies that encourage students' participation in experiences that resemble community service-learning, even though the term is not mentioned. In those provinces, students are required to engage community service activities as part of required courses (such as life skills, civic skills, or career development). In Manitoba, the research team found that some school boards in the province allow for course designs in which students can earn academic credit by completing 110 hours of community involvement activities (Brown et al., 2007).

Overall, Brown et al.'s (2007) valuable research reveals that at one point in history, community service was encouraged and/or required in several provinces, but that there was minimal emphasis on academically-integrated community service-learning experiences. Their study also reveals that both public and private faith-based schools are more likely

than secular schools to promote student community service. The team's research found that when compared to public schools, private schools take a more active role in promoting student community service and some include staff assigned specifically to facilitating students community service experiences. In investigating this issues, the authors identified 11 private schools that had membership in *Round Square,* a network of schools across the globe that are "committed to developing curricula that foster personal development and an ethic of service" (Brown et al., 2007, p. 6). In addition, they noted that the more than 100 secondary schools that participated in the International Baccalaureate (IB) program incorporated community service opportunities for students, in line with the IB's community service requirement.

It has been many years since Brown et al.'s (2007) research was conducted and there does not appear to be any other data or report regarding the current status of provincial policies for community service and community service-learning in primary and secondary education. Various stories that appear in school newsletters and websites suggest that community service-learning is present in schools, but additional systematic and comprehensive analyses are needed to ascertain the extent to which CSL in on an upward trajectory within the Canada's primary and secondary education systems.

Community Service-Learning through Community-based Organizations

As we found with the state of service-learning in primary and secondary schools, there is scant information on the ways in which CSL has advanced through Canada's community-based organizations. While there are several reports that focus on youth community service and volunteer activities, we were able to identify and obtain only one report that includes developments pertaining to community service-learning facilitated by community-based organizations (Umaña, 2006). Umaña (2006) points to federally-funded experiential education programs as a catalyst for Canada's community service-learning movement, citing the Katimavik program, which was funded and established in 1977 to "educate Canadian youth through community involvement" (p. 53). She goes to note that in its first year, the program drew more than 1,000 participants who worked on more than 80 projects. After losing funding in 1984, the program was reconceptualized in 1995 as the Youth Service Canada, with the goals of: strengthening young people's sense of accomplishment, self-reliance, and self-esteem; enabling young people to gain meaningful work experience through service to their community and country; and building stronger communities and a better Canada by engaging young people in addressing issues that concern young people; and building greater award of Canada's diversity. Similar to the United States' AmeriCorps program, funded through federal legislation in 1993, the Youth Service Canada pilot program provided a stipend ($2,000)

to participants, which could be redeemed to cover education-related costs, subsidize wages, daycare expenses, student loan repayment, small business collateral, or job-related travel expenses (Hanna & Dornan, 1995).

In 2005, the Canadian government launched the Canada Corps Project fund within the Canadian International Development Agenda (CIDA). Modeled after the United States Peace Corps, the focus of the Canada Corps Project is to deploy Canadians of all ages in international service projects across a broad range of issues that promote exchanges and relationship-building between countries (Umaña, 2006, p. 53). Federal support for this program ended about five years later. A new version of the program, Canada Service Corps, was launched in 2018 by Prime Minister and Minister of Youth, Justin Trudeau. This new program focuses on building a national movement that empowers thousands of young people to make an impact on society. The core objectives are: “build a culture of service among young Canadians; concrete results for communities; personal growth through participation in a diverse team of peers; and lasting impacts on participants” (Trudeau, 2018, para 1). Unlike the Canada Corps Project Fund, the Canada Service Corps has a domestic focus and places emphasis on engaging young people on issues important to Canadian society such as, reconciliation, building an inclusive Canada, preserving the environment, promoting civic and democratic engagement, strengthening youth resilience and new themes identified by youth (Canada Service Corps, 2022).

As with the persistent debates in the United States regarding what counts and does not count as service-learning, some might argue that these youth service programs are community service programs, not service-learning programs. However, the national attention that these program have brought to the importance of investing in young people’s talents, creativity, and agency in the quest for achieving positive societal change has likely benefits Canada’s CSL movement in the same way that the national community service act and the AmeriCorps program in the United States helped advanced service-learning in the United States. In her report on Canada’s community service-learning development, Umaña (2006) defends the inclusion of these youth service programs noting that “some of the antecedents to service learning efforts in this country which, while not based institutions of higher education, are nevertheless expressions of service and learning” (p. 52). She concludes that based on her research, in Canada, service-learning is used to describe a wide range of service

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Community Service-Learning and Catholic Education

As Rennick (2012) reminds us, "Service learning in Canada is strongly tied to provincial and national values based on historical Christian ideals of service, responsibility, social justice and accountability" (p. 12). Many secular universities in Canada, especially those in the central and eastern provinces, have Protestant or Catholic origins. Many of these institutions secularized between the 1920s and 1950s, relinquishing their religious identity in return for government funding (Flatt, 2021). As Flatt (2021) suggests, while these secularized institutions no longer incorporate religious practices and rituals as central tenets of their mission, many continue to hold on to Christian-based mottos and promote Christian-inspired values, such as service, social justice, and contribution. Therefore, while Canada's CSL agenda has not been anchored specifically within the Christian faith or Catholic tradition, it has been shaped by them to some degree. These historical Christian roots of service perhaps offers a glimpse into why, when compared to the focus of service-learning in the United States, Canada's approach to CSL centers more intentionally and genuinely on community participation, community voice, and community empowerment.

Within primary and secondary education, Catholic education has been part of Canada's colonial roots, with the presence of denominational schools affiliated with particular religions prior to the nation's confederation in 1867 (Rombough, 2021). In describing the early history of Canada's catholic education, Rombough (2021) states,

> *The majority of the French populations was Catholic and had attended schools operated by the Catholic church. However, the English colonists were Anglican, but they agreed to support Catholic schools in addition to their own schools, if they followed the provincial curriculum and if certified teachers taught the curriculum" (para. 4).*

Over time, as provincial governments adopted more secular education requirements, these publicly-funded denominational schools moved away from a focus on religious teachings. While Catholic-affiliated public schools continue to operate in some provinces, Catholic education today is mainly provided through private schools (Rombough, 2021).

With strong religious roots across Canada's educational systems, it is not surprising, therefore, that the origins of the modern CSL movement in Canada originated at a Catholic-inspired institution (i.e., St. FX). Ingrained in Catholic teaching is the ethic of serving others by engaging in solidarity and by meeting the needs of the poor and the vulnerable,

caring for God's creation, and working for the dignity of work and rights of workers. Theoretically, these values are also implicit in the practice of service-learning, but often they are not made explicit or reified. In establishing its community service-learning program in 1995, St. FX embraced CSL as a means to develop students' leadership and stewardship for community development, social justice, and global awareness. While these goals are not explicitly connected to the principles of Catholic social teaching, their strong alignment to them suggests they are likely an outgrowth of St. FX's Catholic roots. One can assume that, to some degree, the religious roots of Canada's educational systems have influenced the country's community-focused approach to CSL. Although most public schools, colleges, and universities are now secularized, we continue to find remnants of institutions' religious foundations embedded in these institutions' mission statements and desired outcomes for students.

Given that much of the community service-learning agenda in Catholic education remains within purview of individual provinces and private school boards, there are not readily available published data on the current status or nature of CSL within and across the country's Catholic education systems. One can reasonably assume that, as is true across Canada's educational systems writ large, community service and community service-learning offerings within Catholic educational institutions are likely robust. Conducting more systematic data collection and research to account for the scale and scope of Canada's CSL efforts while taking into account each institution's unique context, as Kahlke and Taylor (2018) recommend, would bring greater understanding to the role that community service-learning currently plays in Catholic education and influence of Catholic and broader Christian roots to today's community service-learning agenda.

Community Service-Learning and Indigenous Communities

One important societal issue that is transforming the nature of CSL is the partnership work between educational institutions and Indigenous communities.

One important societal issue that is transforming the nature of CSL is the partnership work between educational institutions and Indigenous communities. With community at the center for Canada's approach to CSL, it is not surprising that the CSL literature has featured many critiques of Canada's colonial history and the negative impact on of that history on Aboriginal peoples and Indigenous communities (Larsen, 2016; Martin & Pirbhai-Illich, 2015). This issue is now front and center across the nation following the groundbreaking work of Can-

ada's Truth and Reconciliation Commission (TRC). The TRC was created in 2010 through a legal settlement between survivors of Canada's residential schools, the Assembly of First Nations, the federal government, churches, and Inuit representatives to bring awareness and promote public education about the atrocities that occurred in Canada's residential schools. It also acknowledged the need for action to reconcile the nation's treatment of Indigenous peoples and the harms they have endured and still endure as a result of colonization. In 2015, the TRC released its final report, which presented 94 calls to action that focus on redressing Canada's history of residential schools and the nation's process of reconciliation with First Nations, Aboriginal, and Indigenous communities, and other Peoples harmed by colonization (Truth and Reconciliation Commission, 2015).

Recently, a national barometer was developed to assess progress toward reconciliation, based on 13 indicators of reconciliation. The most recent report of the nation's progress reveals that the nation has fallen short on seven of the 13 barometer's indicators (Canadian Reconciliation Barometer, 2022). In response, universities across the country are creating resources and guides for scholars who conduct research in and with Indigenous communities as a means to educate scholars on the principles of high quality partnerships built on participatory, critical, and reciprocal perspectives. Leaders of CSL are playing an important role in developing these resources and facilitating workshops, drawing on their expertise with CSL in providing training topics such as ethics, mutual benefits, community partners as co-investigators trust in partnerships, among others — key principles found in, if not borrowed from, community service-learning practice. To this end, the advancement of CSL is moving beyond a focus on cultivating community-based learning opportunities for students. It increasingly must focus on fixing "a longstanding deeply entrenched set of knowledge systems that has perpetuated racial oppression and deep structural inequality" (Robinson, Young, & Orr, 2020, p. 1187).

In recent years, an important approach to service-learning — Indigenous service-learning— has emerged as a highly participatory approach to service-learning that emphasizes Indigenous People's ways of knowing and engages members of Indigenous communities and Elders as valued knowledge holders. Kennedy et al. (2020) define indigenous service-learning as ". . . relational experiential education through reflective process, reciprocal partnerships, and respectful engagement with Indigenous knowledge systems to advance Indigenous community-drive goals." (pp. 3-4). It is expanding opportunities and spaces to interrogate the colonial roots of community service-learning that "implicitly or explicitly maintain Eurocentric domination", sparking the emergence of "indigenous service-learning", a CSL approach that puts a decolonizing lens on the pedagogy's value proposition of reciprocity and mutual benefits (Kennedy et al., 2020, p. 2).

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The practice of Indigenous service-learning has already become part of some teacher education programs in Canada, which are incorporating decolonizing strategies in the training and development of future primary and secondary school teachers programs (Black & Greenfield, 2019; Pratt & Danyluk, 2017). However, as Kennedy et al. (2020) warn, "prefixing 'Indigenous' to existing theory may perpetuate ignorance of privilege that lacks respect for the nuances and unique historical and social context of Indigenous Peoples and communities" (p. 4). They suggest that the term Indigenous service-learning be re-rooted, reimagined, and re-oriented with local traditional Knowledges and that efforts be made "to move beyond attempts to merely graft Indigenous ways to westernized education" (Kennedy et al., 2020, p. 11). Perhaps this recommendation should be applied to all of the terms that have emerged to qualify the different types of service-learning (e.g. critical service-learning, international service-learning, etc.). As Canadians work toward reconciliation, Indigenous service-learning practices will surely feature prominently in the next phase of Canada's CSL movement.

Community Service-Learning within Quebec

Most of the literature, archived documents, and other resources on the history and development of Canada's CSL efforts have been produced in English. Unfortunately, few French-language resources exist that describe CSL developments within Canada. While the data and information regarding the history of CSL within Canada's Francophone province, Quebec, is somewhat spotty, the available information provides a glimpse into the distinctive character of CSL within the province.

During the early part of the 20th century, 85% of the population of Quebec was Roman Catholic, and in turn Catholic church managed most of the francophone and anglophone schools and hospitals; most Protestants, Jews, and other non-Catholics attended schools managed the Protest School Board. The heavy Catholic influence tended to promote a lifestyle based on values of modesty and simplicity. Public education in primary and secondary schools had a strong religious basis, and higher education was limited to a small number of students who attended specialized, elite secondary schools. The school curriculum was

viewed as “archaic” and “obsolete” producing one of the highest dropout rates in the country, with half of all Quebec students leaving school by age 15 (CBC Learning, 2021). While other parts of Canada had incorporated diverse populations, religions, and belief systems, Quebec’s population remained composed primarily of Catholic French Canadians. In turn, the Catholic Church was maintained a strong foothold within the province, gaining much influence within the province’s various institutions and sectors. For Canadians living in the other provinces, Quebec became known as the “priest-ridden province” (Zubrzycki, 2016).

By 1960, the Catholic Church’s influence in Quebec began to wane as the calls for a separation church and state grew louder. The confluence of a rapidly expanding women’s empowerment movement, the decline in religious observances, the election of the Liberal government of Jean Lesage in 1960, and the Second Vatican’s Council’s move away from religion-centered states brought about what is known as The Quiet Revolution. The Quiet Revolution was a decade-long effort in Quebec to remove religion from public institutions. The secularization effort resulted in the provincial government taking control over the church-controlled education and healthcare systems. Among the many reforms during this period, large investments were made in the public education system, and the role of public service was expanded (Zubrzycki, 2016). Several new secular universities were established, expanding opportunities for more students—many of who are first in the family to attend post-secondary education—to receive a university degree. These universities were also established with the specific goal of advancing economic and social development through community engagement.

These reforms opened the door for the incorporation of various community engagement practices, including community service-learning and community-engaged research, into Quebec’s higher education system. While institutions were open to adopting community service-learning, there was some concern over the ways in which traditional CSL practice being promoted. Initial efforts focused on maximizing the number of students enrolled in short-term CSL placements, often at the expense of not forging trusting and strong relationships with community partners and not meeting community members’ needs. For example, the Université de Québec a Trois Rivières initially implemented a tradition CSL initiative, but replaced it with a revised CSL program when community partners complained that the initial effort was too transactional and not attentive enough to the needs of the community (Crawley, 2022). The revised CSL program incorporated a community-driven, participatory process by which community members took the lead in the identifying the societal issues to be addressed (e.g., youth alienation, climate change, economic revitalization, etc.). The university then conducted in-reach, identifying faculty, students, and departments at the institution willing to respond the community members’ call for action and ready to engage in reciprocal partnership with them. The former Vice

President at the McConnell Foundation, John Crawley (2022) recalls, When I visited, the students were always working in multidisciplinary teams (e.g. health, business, communications) under a hybrid supervision by professors and community organizations. They were getting academic credit in their home department but there was usually a year-long process of brokering supervisory relationships, link to curricula and accountability mechanisms." Cawley goes ono to note that the high success of this CSL model was not because there was a high number of students or courses involved, but rather, the service-learning work moving the needle on a community challenge as defined by the community.

As with the CSL effort across Canada, the McConnell Foundation's support proved critical in giving space and time for faculty to be released from their research and other academic obligations to take the time to build the partnership relationships necessary to implement high quality CSL programming. It also opened the door for the universities in Quebec—institutions with the mandate to engage with communities—an opportunity to explore various ways beyond CSL to embed community engagement into the universities' work. In many cases, the CSL efforts at these universities were part of a larger overarching institution-wide community engagement agenda that included investments in community-engaged scholarship, social enterprises, and student co-curricular volunteer programs. CSL continues to thrive across many of Quebec's institutions of higher education.

The Future of Community Service-Learning

Since 2018, when the Canadian Alliance for Community Service-Learning (CACSL) became inactive following an unsuccessful attempt to secure a volunteer director to manage the Alliance, there has not been a national network focused on gathering those involved in community service-learning (Peacock, 2018 as cited in Van Styvendale, McDonald, & Buhler, 2018). According to Van Styvendale, McDonald, & Buhler (2018) many of those who were active in advancing CSL and the Alliance network have either retired or have turned their attention to some of the new, emerging efforts withing the broader community engagement field, such as the aforementioned CFICE project and the seven-year SSHRC-funded community-engaged research initiative that were implemented.

A perusal of Canadian college and university websites reveals that CSL is quite prevalent within higher education institutions

Even though the CACSL no longer holds meetings, its pioneering work has established a solid foundation on which individual institutions, programs, and

provincial education ministries have built and continue to build their CSL initiatives. A perusal of Canadian college and university websites reveals that CSL is quite prevalent within higher education institutions; data regarding the status of CSL in Canada's primary and secondary schools remain scant, although there are mentions of service-learning in some school-based newsletters. There is some indication, however, that CSL in primary and secondary education is on the rise, as is evidenced by sustained interest in CSL among those involved in teacher preparation programs. Canadian researchers Kahn and VanWynberghe (2020) recently completed a comprehensive synthesis of the research on community service-learning in preservice science teacher education. While they relied heavily on teacher education service-learning research from the United States, they state, "This synthesis on CSL is significant because of the increased attention being paid [in Canada] to promoting more CSL in teacher education" (Kahn & VanWynberghe, 2020, p. 46).

It is also important to note that similar to what is occurring in other parts of the globe, CSL in Canada is evolving as new social, cultural, and political events are placing increased demands on educational institutions to strengthen and improve their role and influence in addressing current societal challenges (Hall, 2022). These changing conditions have spawned new kinds of community engagement agendas that incorporate many of the principles and practices that were cultivated by the CSL movement but are expanding and moving the community engagement agenda into new directions.

Like in the United States, more of Canada's higher education institutions are valuing community-engaged scholarship and are encouraging faculty and other scholars to build stronger connections between their research and societal issues. The growing attention to community-engaged scholarship is bringing new faculty members to CSL as service-learning is often used as a first step for faculty to build their community engagement portfolios. Originally seen as a pedagogy to enhance students' engagement with the community and the academic curriculum, CSL is increasingly a practice of choice among faculty as a means to learn community-based strategies in their discipline and enhance their own scholarship (Berkey et al., 2018; O'Meara & Niehaus, 2009). Recent publications on CSL reveal that faculty are conducting research alongside of students' service-learning experiences, using the CSL activity as means to produce scholarship (e.g., Levkoe, Erlich, & Archibald, 2019; Sedgwick & Atthill, 2019).

However, unlike the United States where national governmental legislation, investments from educational institutions, and multi-pronged field-building efforts converged to advance the service-learning movement, the growth and development of community service-learning in Canada has relied mainly on non-governmental players, a volunteer network of dedicated champions, and a diverse set of operational policies and expecta-

tions set by individual provinces' ministries of education (Aujla & Hamm, 2018; Kahlke & Taylor, 2018). Yet, Canada's community service-learning movement has established a distinct CSL brand. Canada's CSL stands out for its authentic commitment to service and social justice, its centrality of community, and its foundational principle of "deliberate democratization" (Aujla & Hamm, 2018, p. 27). In much the same way that Latin American approach—service-learning solidarity (*aprendizaje-servicio solidaria*)—has its own distinct character rooted in the region's culture and history, Canada's grassroots approach to service-learning offers us a glimpse into the soul and character of Canada and its peoples.

As we look to the future and the field of service-learning writ large, it is important now, more than ever, to consider service-learning's potential impact as a global phenomenon. Along with its impressive growth and expansion within and across many countries and regions, service-learning is increasingly used as a means to engage students beyond their own communities and national borders to build solidarity across cultures and address society's most intractable issues. For Canada, international service-learning immersion experiences have been a part of its community service-learning experience since St. FX established its program in 1995. With today's increased emphasis across regions on developing "glocal" service-learning in which service-learners act locally and think globally, and/or act globally and think locally, Canada is poised to be a leader in this space (Brassler, 2018; Hawkes et al., 2021). For Canada, community service-learning will no doubt continue to serve as an important vehicle for advancing educational institutions' role in achieving global solidarity and social justice.

Conclusion

In this chapter, we traced the growth and development of service-learning in the United States and Canada. While the two countries share many linguistic, cultural, and social commonalities, their particular histories, policies, and political structures have shaped how service-learning is practiced, supported, and advanced. In both countries, it was the work of service-learning champions who raised the visibility of the promise of the pedagogy. Despite facing resistance from skeptics who challenged the academic legitimacy and educational value of service-learning, these champions continued to push forward to establish a critical mass of supporters, establish professional networks, develop standards of quality practice, investigate the benefits and limitations of the practice, incorporate new service-learning models, and establish an international professional field of research and practice. By challenging and disrupting the status quo of the educational enterprise, these champions helped transform our schools, colleges, and universities into more community-engaged institutions.

Also critical to the advancement of service-learning were the funders who saw the potential of service-learning as a means to actively engage young people of all ages in building a better, more just and society. Their financial support elevated the visibility and importance of service-learning, and their moral support gave inspiration to service-learning professionals who strove to secure high quality service-learning practice. The long-term sustainability and endurance in the United States and Canada remain to be seen. However, it is reassuring that despite financial setbacks, a global pandemic, social unrest, and the arrival of new educational priorities, service-learning continues to thrive in both countries as a valued educational practice. As the service-learning field continues to mature, we are likely to encounter new forms and types of service-learning as the field continues to adapt and refine the pedagogy to more fully meet and serve the needs of a changing society.

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Alba González

Has a doctoral degree in Social Sciences from the National University of General Sarmiento—Spatial Data Infrastructure (SDI). She also has an education-oriented Master's degree in Social Sciences from The Latin American College of Social Sciences (FLACSO, for its Spanish acronym) and holds a diploma in Constructivism and Education from FLACSO. She is a history teacher graduated from "Dr. Joaquín V. González" Teacher-Training College.

She is also a higher education lecturer, has published various textbooks and teacher-training material and has worked on the School Assessment and Improvement Project of the Education Undersecretary's Office of the Government of the City of Buenos Aires.

She has participated in programs known as "Schools and Communities" "Solidarity-Based Education" at the Ministry of Education (Argentina).

She took part in the first research on service-learning in Argentina (CLAYSS), which was carried out thanks to the grant from the Global Service Institute, Washington University, St. Louis (USA). She is the author of the book entitled Patrimonio, escuela y comunidad (Heritage, Schools and Communities) and has given several presentations at the International Seminar "Aprendizaje y Servicio Solidario" (Learning and Solidarity-Based Service) (Argentina).

She has co-edited a compilation of papers on civic and voluntary service in Latin America and the Caribbean (CDS-CLAYSS).

She has conducted training programs on service-learning in schools, universities and government agencies in Argentina, Colombia, Venezuela and Ecuador.

4. HISTORY OF SERVICE-LEARNING IN LATIN AMERICA

Alba González

Ministerio de Educación, Argentina

Abstract

This article offers an overview of the historic development of service-learning in Latin America. In Latin American countries, the integration of education and solidarity was first shown through isolated pioneering proposals at the beginning of the 20th century and it manifests itself today in the global movement through organized and institutionalized programs and through local, national and international networks. The diversity and heterogeneity of practices leads us to focus on founding experiences rather than on individual regions or countries and, without failing to recognize national characteristics, the aim is to spot elements in common.

The historic analysis of the educational initiatives and practices in Latin America first involves addressing the peculiarities of the region in connection to the beginning and development of these experiences in specific political, economic and social scenarios. Secondly, it is necessary to analyze the peculiarities of these practices in cultures with a long and deeply rooted tradition in which the term "solidarity" has a strong connection to reciprocal help, joint efforts for a common cause and the struggle to acquire and secure rights. Lastly, it is important to direct attention to the changes in Latin American educational perspectives and pedagogical models used to implement service-learning in this region.

The implementation of service-learning at regional level was secured through various forms, including the promotion of the approach through public policies or by social organizations or educational institutions which encouraged the incorporation of service-learning practices in the education agenda. In some countries service-learning was first implemented in basic education, while in others in higher education. Its implementation being either voluntary or obligatory, as part of an institutional or course proposal and within a curriculum or arising from a teacher's initiative, shows not only its flexibility and versatility but also the challenges it poses. Some of these challenges will be addressed at the end of this chapter to complete the picture.

Introduction

This chapter is written in Buenos Aires during the second wave of a pandemic which affected the whole world. In this context, one which is impossible to ignore, a new debate arose in Argentine society concerning two issues: solidarity and education. These issues constitute the backbone of this piece and provide a framework for the writing of this chapter.

What do these issues mean for us, Argentines, for Latin Americans and for people residing in other parts of the world? What role do they play in the new times we have to live? Have they always meant the same and have they born the same relation to each other throughout time? The answers to these questions go beyond the objectives of this piece, but they set the scene for it, since this chapter focuses on the historic context of the initiatives designed and the implementation of service-learning practices in Latin America.

To that end, we will begin by analyzing the meaning solidarity has in the countries of this region. Secondly, there will be a description of the main landmarks related to the origin and dissemination of the pedagogical proposal of service-learning and of educational experiences of service in higher education institutions, schools and social organizations. Thirdly, the models and pedagogical approaches on which service-learning practices were based as well as various options for their implementation will be identified. Lastly, the current situation and some future challenges will be analyzed.

A- Our Origin

Is there a common tradition of solidarity in Latin America? If we trace back the origin of society as a whole, it was solidarity—based on the structure of kinship—that allowed human growth and development, according to anthropological studies.

Nowadays, the findings of this discipline regarding the construction of "the other" provide us with essential information to analyze solidarity-based education in Latin America. As Todorov (1992) has already analyzed, indigenous populations in Latin America came into existence and were for centuries, from the Eurocentric perspective which shaped the scientific viewpoint in progress, the paradigm of "the others". According to this author, "the other" may be another person in relation to "I" or a social group to which *we* do not belong and who may be part of our society, as has usually been the case in history (women for men, "lunatics" for "normal people", the poor for the rich). But "the other" may also be a person belonging to another society or a completely unknown culture, which is so remote that it does not seem to belong to the same species.

Recognizing the internal and the external "other", the marginalized, the immigrant, the refugee, the poor, the undocumented, the displaced, the hidden, who are—in most cases—deprived of their rights, is part of the construction of the Latin American *we*, and we intend to educate new generations following this conviction. To this end, Joaquín García Roca (2005) suggests placing ourselves "in the suffering" of the last and excluded people as well as "in the situation of power" which silenced the stories of the defeated and the losers and, from this social view, "our perspective", identifying the potential (solidarity causes) which can allow us to have a future for all. Service-learning gives us the chance to work in schools, social organizations and universities with this objective in mind.

The solidarity tradition in Latin America has manifested itself, since pre-Hispanic times, through cultural expressions of mutual help

The solidarity tradition in Latin America has manifested itself, since pre-Hispanic times, through cultural expressions of mutual help, such as *la minka*, *la mano vuelta*, *el convite* and other forms of ownership and collaborative work in a community, and it was boosted by the Zapatista uprising in Chiapas, Mexico, in the 1980s. While being persecuted by the army, the Mayans explained this, stating "We are killed because we work together, eat together, live together, dream together" (as cited by García Roca 1994, pp. 260-261).

The ideal of fraternity pursued by the French Revolution inspired the independence movements in our America, and the immigration of the 19th century introduced other forms of solidarity-based associationism, such as benefit societies, common savings funds, cooperatives, fraternities, and so on.

These deeply rooted community traditions, in which profit is viewed as opposed to shared lives, reciprocity and mutual help, shaped the meaning of "solidarity" in the countries of this region:

> *Working together for a common cause, helping others in an effective and organized way, resisting as a group or nation to protect our own rights, facing natural disasters or economic crises, and doing all this with others. Solidarity is one of the most highly appreciated values in our cultures and it is a common objective among old and new organizations in our emerging civil societies. (Tapia and González, 2005, p. 127)*

Nieves Tapia has written a long chapter analyzing the difficulty of having a globally-shared understanding of the concept of "solidarity" (Tapia, 2003 p. 153). In that chapter, she points out that it is virtually impossible to translate the term *solidaridad* into English

with all its community implications and the sense of collective commitment it has in our languages.

In South America, solidarity—as a contra-culture—reveals what is hidden, recovers reciprocity and draws sustenance from the alternatives which defy the logic of a system that leads to a unique global world, on the one hand, and a conflicting and unfair world, on the other.

In South America, solidarity —as a contra-culture— reveals what is hidden, recovers reciprocity and draws sustenance from the alternatives which defy the logic of a system that leads to a unique global world, on the one hand, and a conflicting and unfair world, on the other. The objective of solidarity understood this way is to "perceive the asymmetry of human relationships and transform them into an ethical and political imperative in favor of those who suffer their negative consequences" (García Roca, 2005, p. 27).

In the 20th century, the theology of liberation in Latin America had already proposed thinking this way and voicing thoughts from "the other side of the world". Since the 1960s, influenced by the Basic Ecclesial Communities arising in Brazil and spreading to Latin America, Vatican Council II (1962-1965) and the Episcopal Conference in Medellin (1968), the theology of liberation has been in line with the "preferential option for the poor".

Around the same time and arising from the Economic Commission for Latin America and the Caribbean (ECLAC), which had a critical view of the development theory, the dependency theory stated that the underdevelopment was to be interpreted as a structural situation caused by an unfair and unequal organization of the global economic system for the benefit of core countries and to the detriment of dependent periphery countries.

In addition, the pedagogical-political matrix of these views was based on Paulo Freire's book entitled *Pedagogy of the Oppressed*, which was published in 1970. This Brazilian educator believed that it was necessary to implement a pedagogical model which directed the attention to the subject to be educated, establishing a contrast between this model and the model of "banking education", conceived as a simple transmission of knowledge without any intervention or contribution on the part of the learner. Freire's approach had major repercussions on the region. Before the military coup of 1964, the "movement of popular education" started in Brazil, which aimed to question the relation of dominance

through literacy programs. Paulo Freire was also in charge of the literacy process in Chile,[3] which gave rise to a group of militants who later on became popular educators and, at the same time, swelled the ranks of new political parties and revolutionary movements.

These emancipatory pedagogical proposals involved the implementation of methodological strategies and pedagogical practices which have always characterized popular education. Simón Rodríguez's work[4] constitutes a landmark in its long history since Rodríguez undertook popular education (and later on, from 1830 to 1851, he wrote about it), and the pioneering project of the Warisata Schoolteacher Training College (Escuela Superior de Formación de Maestros Warisata), which was founded in 1931 and is well-known for its innovative pedagogy as an *Ayllu* school. This schoolteacher training institution was founded in La Paz, Bolivia, a region mainly inhabited by Aymara people. This school was inspired in indigenous traditions and its objective was to build collective knowledge. Its pedagogical project prioritized the population's opinions and decisions, reciprocal cooperation, community engagement in service and social commitment. Its originality lay in the fact that the proposal comprised learning strategies which respected Andean forms of socialization through ancestral institutions, such as the *Ayni*, the *Minka* and the *Marka*, as part of educational experiences which had never taken place in schools.[5] Basilico and Luna (2015) analyze the characteristics of this experience—pedagogical fundamentals, the implementation of the project-based learning methodology and the relationship between educational institutions and communities—which constitute the antecedents of service-learning in Latin America.

In his books entitled *Education: the Practice of Freedom* and *Pedagogy of the Oppressed*, written during his exile in Chile, Paulo Freire conceptualizes his practices in Brazil during the late 1950s and the early 1960s and relates them to the Chilean literacy experiences, emphasizing the incorporation of everyday life and a special focus on reality.

The role of everyday experiences, connection to reality, the importance of practice, the distinctive nature of learning and the centrality of the learning subject in popular educa-

3 Many of the literacy campaigns in Latin America, some staged by volunteers while others by people who took part in obligatory programs, were inspired by the Cuban model of literacy brigades established by Fidel Castro in 1960, which mobilized thousands of students and resulted in a rapid decline in illiteracy.

4 Simón Rodríguez worked as a teacher at early age at the Caracas Reading and Writing School for Children (Escuela de Lectura y Escritura para el niño de Caracas) and was the tutor of the future liberator Simón Bolívar. As a teacher, at the end of the 18th century, Rodriguez promoted the education of neglected people, such as indigenous populations and Afro-American slaves, in pursuit of equality, and he proposed teaching through references to real situations. In 1825 he was appointed General Director of Public Education by Bolívar and, from then on, he advocated his project of a popular and political school for all Latin America. See Puiggrós (2005) to read about the impact of his ideas on the Ibero-American educational trends.

5 See Mamani Cussy, O. (2011). La Educación Comunitaria: su incidencia en la escuela y comunidad. Revista Integra Educativa, 4(2), 197-203. Recovered from http://www.scielo.org.bo/scielo.php?script=sci_arttext&pid=S1997-40432011000200009&lng=es&tlng=es 2011

tion constitute aspects which have inspired many of the Latin American experiences of service-learning.

In the regional community traditions, Latin American experiences highlight the concept of solidarity, distinguishing it from the concepts of charity and altruism and replacing giving with sharing, "doing something for someone" with "doing something with someone", paternalism with fraternity, and the proliferation of injustice with "the recognition of rights and the search for fairness and justice".

In the regional community traditions, Latin American experiences highlight the concept of solidarity, distinguishing it from the concepts of charity and altruism and replacing giving with sharing, "doing something for someone" with "doing something with someone", paternalism with fraternity, and the proliferation of injustice with "the recognition of rights and the search for fairness and justice" (Giorgetti, 2021:7). This is the meaning of solidarity which fosters service-learning.

Even though the theoretical and methodological framework of this proposal has its roots in the USA[6] (especially influenced by John Dewey[7]), in South America it was incorporated into a practice already established, a background of solidarity and community-based traditions which takes the richness of the model and reinforces the originality of a viewpoint from this part of the world.

B- Solidarity-Based Educational Experiences in Latin America

Latin American history, which is marked by interruptions in democratic systems (coups d' état, dictatorships and terrorism[8]), economic crises and disruptions of social bonds, also encompasses resistance shown, in the case of education, through emancipating peda-

6 Also see Tapia & Peregalli (2022) on this topic (in the press).

7 At the beginning of the 20th century, John Dewey started a big movement for pedagogical renewal, stressing the close connection between education and democracy and promoting education based on experience. From his viewpoint, experience does not exhaust itself in the mere present or through mere actions. Dewey is concerned with thoughtful actions related to the load of information which is transported at different times of experience, and he considers action to materialize when there is intention and an aim in mind, a purpose (See Puiggrós, 2005, p. 82).

8 From the mid-1960s to the mid-1970s, Latin America staged a number of coups d' état: Brazil in 1964, Dominican Republic in 1965, Argentina in 1966 and 1976, Panama and Peru in 1968, Bolivia in 1971, Ecuador in 1972, Uruguay and Chile in 1973. Other countries established alternative regimes based on Russian authoritarian models: Cuba in 1959, Nicaragua in 1979 and Venezuela in 1999.

gogical proposals like Freire's and opportunities to have an inclusive education system, such as popular education.

Adriana Puiggrós (2005) points out that the political and economic fragmentation of the continent which took place after the independence movements hindered the reconstruction of historic articulation and the creation of a shared sense of collective identity regarding education: the development of Latin American popular pedagogy has not been part of a sustained tradition, unlike the globalized liberal tradition and neoliberal influence.[9]

Despite this fragmented development, the long and deep-rooted Latin American community tradition has manifested itself in its educational system. Solidarity-based initiatives—including literacy efforts or school tutoring, campaigns organized to collect food for needy communities or people facing natural disasters, and voluntary or obligatory social programs led by university students—are often undertaken throughout our subcontinent.

In Latin American countries, a more formal integration of education and solidarity was first shown through isolated pioneering proposals at the beginning of the 20th century and it is present today in the global movement which manifests itself in organized and institutionalized programs as well as in local and national service-learning networks.

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The implementation of service-learning at regional level was secured in various forms: through public policy or by CSOs or educational institutions which encouraged its incorporation into the education agenda. In some countries service-learning was first implemented in basic education, while in others in higher education. Its implementation being either voluntary or obligatory, as part of an institutional or course proposal and within the curriculum or arising from a teacher's initiative, shows its flexibility: there are no "prefabricated" and "ready to install" models; projects mainly depend on each institutional context and culture.

The diversity and heterogeneity of practices leads us to focus on founding experiences rather than on individual regions or countries and, without failing to recognize national characteristics, the aim is to spot elements in common.

9 In Latin American countries, this influence manifested itself in the strong coincidence of educational models adopted in the 1990s.

B.1 – University Social Commitment in Latin America

One of the pioneering experiences related to the connection between education and solidarity is that of the Mexican welfare system, the background of which may be traced back to the context of the Latin American university extension movement at the beginning of the 20th century. This process was influenced by the University Reform, which originated in the City of Cordoba (Argentina) and its ideas spread to the whole continent for more than a decade.

One of the pioneering experiences related to the connection between education and solidarity is that of the Mexican welfare system, the background of which may be traced back to the context of the Latin American university extension movement at the beginning of the 20th century. This process was influenced by the University Reform, which originated in the City of Cordoba (Argentina) and its ideas spread to the whole continent for more than a decade.[10]

In 1918, against the backdrop of the European war, the Russian Revolution and the Mexican Revolution, a student movement began in Cordoba to demand the democratization of universities and social solidarism.[11] The reform essential demands included Latin American student unity, the renewal of pedagogical methods, the creation of Popular Universities, student co-governance, academic freedom and university extension programs. The last of these demands is of particular interest to us. At the inauguration ceremony of university extension courses at the Law School in the month of August of 1920, students stated:

> *Until now the University, a state institution financed by the people, has not been in contact with it other than through tax-payment (...). Therefore, we consider it peremptory to return to the community at least some of the benefits which a situation of privilege allows us to obtain from the spiritual heritage of the species (...). To this end, Law students, gathered in students' unions, as befits the concept of specific solidarity, take upon themselves to correct this anachronistic divorce between the university and the people, undertaking—as a first step—to spread the knowledge obtained through their long courses of study, aware that this knowledge will be useful to the republic since it will strengthen citizens' legal conscience.*[12]

10 To read about the influence which the University Reform of Cordoba had on Mexico, see Gortari, 2005; Casanova Cardiel and Cano Menoni, 2018.

11 For more information on the University Reform process, see Portantiero, 2018 a.

12 As cited in Portantiero, 2018 b. p. 60.

Since Cordoba, the Reform—and with it the extension movement—has spread to other universities in Argentina. The topic of continental solidarity in Latin America, present in students' rhetoric and actions, allowed the movement to expand into Peru, Chile, Venezuela, Cuba, Brazil and Mexico.

Even though extension was incorporated into the law which created the National University in **Mexico** in 1910, extension activities in this institution started under the rectorship of José Vasconcelos in 1920.[13] The extension policy of this university constituted an important part of the impetus given to popular education and to Mexican cultural institutions by Vasconcelos as a Secretary of Public Education (1921-1924). This happened at a time when an educational project was underway to address the needs of a country emerging from a military conflict, when almost 80% of the population was illiterate, scattered in a vast territory and fragmented, suffering inequality situations (Cano Menoni, 2019 p. 533). In this way, the signifier "university extension" became a synonym of "social commitment".

In the mid-1930s medical interns of the university, which was already autonomous, submitted a social service project to be implemented in the rural communities which lacked health services. This project was authorized by President Cárdenas (1934-1940), who gave instructions for the Department of Health to fund it. Through an agreement signed in 1936 the Social Medical Service was established as a requirement to become a surgeon at that university. This way the practice of meeting the needs of vulnerable communities was formally introduced and this practice also contributed to students' academic education and training.

The institutionalization process at university also involved the professionalization of extension efforts, which were progressively less based on voluntarism. High extension participation was gradually organized through the social service system, which had its own parallel development (Cano Menoni, 2019, p. 542). Little by little other Mexican higher education institutions, inspired by the experiences at the National Autonomous University of Mexico (UNAM, for its Spanish acronym), started to work on the regulation and promotion of social service.[14]

A law regulating section 5 of the Constitution, related to professional practice, was enacted in 1945 and Social Work was defined under title VII as a temporal activity which was, and still is, a graduation requirement for all courses of study and a benefit for society and the State.[15] Mendoza Cornejo states that this regulation took place in a demobilization context, when social service had lost its "mysticism of revolutionary transformer" and "had

13 See Mendoza Cornejo, A. (1992, pp. 12-14)

14 To read about this process, see Mendoza Cornejo, A. (1992).

15 Law regulating section 5 of the Constitution, related to professional practice in Mexico City. Published in the Federation Official Gazette on May 26, 1945; last reform introduced in 2018. Recovered from http://www.diputados.gob.mx/LeyesBiblio/pdf/208_190118.pdf

become symbolic in most public universities". Two decades had to pass before it was fully incorporated into public policies (Mendoza Cornejo, A. 1992, pp. 15-17). Even though the implementation of social service has had its flaws, has encountered bureaucracy-related obstacles and does not always result in service-learning projects in the strict sense of the term, it is one of most important precedents of service-learning.

At the end of the 1960s and the beginning of the 1970s, the rise of youth participation—within the framework of a European and Latin American revolutionary movement, from the Cuban revolution to the French revolution of May 1968—manifested itself through various social and political movements. Undoubtedly, the student movement of the 1960s voiced the most radical agitation in connection with university social intervention (De Souza Santos, 2019, p. 81). This movement manifested itself in new social service efforts led by student unions, youth university associations, social movements related to these groups, or university chairs. A clear example of this was the experiences at the University of Buenos Aires between 1973 and 1974, when many curriculums and syllabuses were changed in order to relate the university to an economic, political and cultural development project. There were also community initiatives designed to help the lower-income sector (Sozzani, 2007).

In addition, the call to action had another social and political angle related to innovation in "university social responsibility", which had its own characteristics and perspectives.

Within the conservative trend which emerged more strongly in the 1980s, "social responsibility" at many universities boiled down to industry ties. However, in Latin America, the tradition of university reformism and the specificity of university relations with their spheres of influence resulted in the preservation of social programs, especially those focused on communities (De Souza Santos, 2019, p.80).

University social engagement and the reformist intervention in social problems continued to exist in the symbolic world view of many universities and it tended to become stronger in democratic transitions in history.

University social engagement and the reformist intervention in social problems continued to exist in the symbolic world view of many universities and it tended to become stronger in democratic transitions in history. A good example is that of the University of Brazilia, whose president—upon inaugurating a really advanced extension policy in 1986—stated:

> *A university policy must combine the maximum academic standards with the maximum social engagement (...). Therefore, what will characterize the product will be its elite con-*

dition, but what will characterize its use will be its widespread engagement, its anti-elitist condition. (As cited in De Souza Santos, 2019, p.86)

Against a background of a generalized democratic transition, at the end of the 1980s, and of a growing increase in social and civic participation, universities recovered their autonomy, which had been badly affected by dictatorships in the previous decade.[16] Many institutions updated their curriculums, and their extension activities received renewed enthusiasm. Student unions and independent student organizations started to undertake volunteer activities which were part of the formal extension programs in some cases and, in others, supplementary efforts.

In the 1990s, as a consequence of the implementation of neoliberal policies in the region, a large part of the population in Latin America faced exclusion and had their rights systematically infringed. This situation sparked off the debate and reflection on the social mission of higher education institutions (Perez, D. & others, 2009).

Against that background, several Latin American universities multiplied and/or changed social engagement initiatives, many of which were related to pressing social problems, through extension or transference projects or volunteer efforts sustained over time and involving different levels of curricular integration. In other higher education institutions the participation in these projects was considered obligatory for chair or course accreditation, or they were incorporated into the curriculum as a graduation requirement.

After the pioneering experiences in Mexico, other countries in the region incorporated a social service requirement as public policy, adopting various types of efforts: compulsory projects for all university graduates or just for those in some courses of study.

In **Colombia** the Compulsory Social Service, created under Decree No. 3842 in 1949, established the "rural year" as a graduation requirement at Medical School, replacing internships. Its goal was for populations in remote rural areas to have access to primary healthcare services. In 1981 Law No. 50 enacted on May 27 changed the concept of "rural year" to that of Compulsory Social Service and this service was to be provided for the whole national territory and had to be implemented in all technology-related courses of study and in all universities.[17]

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16 In countries which endured dictatorships, institutional crises manifested themselves through the suppression of university autonomy and the limitation of free and critical thinking development and of diffusion of ideas, placing institutions at the service of authoritarian modernizing projects while in the democratic countries of the region – at a time when neoliberalism was imposed as a global model of capitalism – institutional crises were related to the role of public universities in the emerging market of university services, forcing them to seek new environments (Boaventura, 2019, p.124).

17 Law No. 50 enacted on May 27, 1981, pursuant to which the Compulsory Social Service was created in the Colombian national territory. Official Gazette, year CXVIII. No. 35794. July 7, 1981. p.16. Recovered from http://www.suin-juriscol.gov.co/viewDocument.asp?ruta=Leyes/1604717

In **El Salvador** university graduates are also required to render services to the community. Under section 2 of the Higher Education Act promulgated by Decree No. 522 in 1995, "social engagement is the means by which academic work interacts with social reality".[18] Pursuant to section 19 of said law, it is established that rendering social service constitutes one of the graduation requirements in all the institutions of this country.

In **Venezuela**, the Higher Education Student Community Service Act, enacted in 2005, establishes that Community Service comprises "activities which must be undertaken by higher education students who will become professionals, applying the scientific, technical, cultural, sports-related and humanistic knowledge acquired during their academic education, for the benefit of their community."

This law establishes that one of its aims is to "promote solidarity and social engagement among students as an ethical and civic standard," "enhance higher education quality through service-learning" and "shape the country's social assets through service-learning".[19]

This is the only national law which establishes that social work activities must be implemented as service-learning efforts, although many of the experiences in Latin American universities are, in fact, examples of this pedagogical practice.

In other countries, such as **Nicaragua**, the social service requirement only applies to some courses of study. Even though this practice was established pursuant to the "Compulsory Social Service Act"[20] enacted in April, 1968 for all students graduating from both secondary schools and higher education institutions, in the latter it was regulated that year only for healthcare professionals. Pursuant to Decree No. 17 social service is established as a degree issuance requirement for those graduating from the School of Medicine, Odontology, Pharmacy, Medical Technology and any other healthcare-related courses of study in this country, legally established after having complied with all academic requirements.[21]

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18 Higher Education Act. Decree Law No. 522, November 30, 1995, published in Official Gazette No. 236, Book No. 329, December 20, 1995. Recovered from: http://www.unesco.org/education/edurights/media/docs/f32fffa1afba9cdd5dc4e9b3f55604382adff1af.pdf

19 "Higher Education Student Community Service Act," Official Gazette No.38 272, September 14, 2005. Recovered from http://www.ucv.ve/en/organizacion/rectorado/direcciones/dicori/leyes-y-reglamentos/ley-de-servicio-comunitario-del-estudiante-universitario.html

20 Compulsory Social Service Act, Enacted on April 3, 1968 and published in Official Gazette No. 81 on April 4, 1968. Recovered from http://legislacion.asamblea.gob.ni/Normaweb.nsf/($All)/2E0E9F278CCE7415062571F800649620?OpenDocument

21 Requirements arising from the Compulsory Social Service Act for healthcare professionals. Decree No. 17, passed on November 5, 1968 and published in Official Gazette No. 256 on November 8, 1968. Recovered from http://legislacion.asamblea.gob.ni/normaweb.nsf/($All)/23DB8CE7E46629C7062571FD00676FB3?OpenDocument

Bolivia, **Ecuador** and **Peru** also incorporated compulsory social service for students in medical schools, as a requirement to obtain their professional license.[22]

In other countries where social service is not compulsory pursuant to national legislation, institutions established it as a requirement, as is the case in **Costa Rica**. The University of Costa Rica established University Community Work in 1975, whose close connection to service efforts turned it into one of the models of service-learning in the region:

> *Laid down by the university community in 1971-1972, this requirement stated that in order for all students to graduate they had to spend a certain number of hours participating in interdisciplinary community projects, in which they had a critical and creative engagement with the community in order to make their contributions to the solution of problems and the satisfaction of needs. (González, 1998)*

In **Argentina**, in the last 20 years, there have also been compulsory requirements related to various community service efforts: at the National University of General Sarmiento in 1995, at the National University of Río Cuarto in 2009, at the University of Buenos Aires in 2010, at the University of Mar del Plata and the National University of La Pampa in 2011, at the University of Avellaneda in 2013, at the University of Río Negro and the National University of Cuyo in 2017 (Tapia, 2018).

In many cases, these practices were previous to their conceptualization as service-learning experiences. As stated by a faculty member, "in lab practices[23] our objective was professional training and we realized that we were implementing service-learning when we later on came across this concept" (as cited in Giacomini, 2012, p.79).

Other higher education institutions encourage students to do service work, although this is not a mandatory requirement. A clear example is that at the University of Caxias do Sul in **Brazil**, which has had a strong community engagement since its establishment in 1967. In 2000, more than a hundred research projects at that university aimed at solving various legal, healthcare, psychological, social, cultural and sports-related issues which were put forward and discussed by community members.[24]

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22 See the corresponding legislation in "Characteristics of Social Service for Medical Professionals in the Andean States" by Bendezu-Quispe, G., León, F., Moreno J., Inga-Berrospi F. (2020). In online magazine Medwave 2020; 20(2): e7848 doi: 10.5867/medwave.2020.02.7848. Recovered from https://www.medwave.cl/link.cgi/medwave/revisiones/revisiontemas/7848.act?ver=sindiseno

23 Compulsory subject at the beginning of all courses of study at the National University of General Sarmiento (Argentina).

24 Cf. Pauletti, R. (2001) El aprendizaje-servicio: una experiencia universitaria en Brasil. In the National Ministry of Education, National Program "Schools and Communities". Pedagogical Proposal for Service-learning. Records of the 3rd and 4th International Conferences "Schools and Communities" (pp. 81-85), Republic of Argentina.

In the case of the Catholic University of Peru, the service-learning proposal has been incorporated as a way to work on community issues, while still at university, and to gain hands-on knowledge.[25]

In **Mexico**, the Monterrey Institute of Technology and Higher Education has incorporated service-learning into its educational model as an opportunity to professionalize social service through a curricular component.[26]

The Pontifical Catholic University of **Chile**, one of the pioneering institutions in the region in the incorporation of service-learning, has an interdisciplinary team of professionals and students who advises faculty members from different academic units on how to implement the service-learning methodology in projects which have a positive impact on communities and students' education.[27]

There are also social volunteer initiatives which promote solidarity efforts among young people. In 1973 **Jamaica** established the National Youth Service (NYS), which has a number of programs—jointly led by the government and private institutions—aimed at people between the ages of 17 and 24. This program was suspended from 1983 to 1994, but since 2001 the NYS has worked with the sponsorship of the Ministry of Education, Youth and Culture (Ochoa, 2010).

The experiences at UNISOL—Civil Association Solidarity University—**Brazil**, established in San Pablo in 1995, and those at Option **Venezuela**, created in 2002 and composed of students and university professionals, are examples of youth service engagements promoted by civil associations and social organizations (Perez, D. & otros, 2009, p. 118).

All these experiences, together with others in which young university students participate, constitute various ways of interacting creatively with communities, helping students reflect on issues of the public agenda, social development initiatives and/or public policies, and acquiring a problem-solving attitude towards local reality, which is the starting point for them to become more effective, fairer and more obliging professionals. In high-quality service-learning projects:

> *Development proposals are discussed with various stakeholders in society, i.e. society is considered a stakeholder; therefore, proposals are analyzed to determine which are explicitly promoted and which pose difficulties and, due to that, cannot be implemented*

25 See Experiences at the Catholic University of Peru. García Serra. O. and Villaseca Chávez, M. (2008). In Ministry of Education, Science and Technology. "Anthology 1997-2007" (pp. 274-277). Buenos Aires, Republic of Argentina.

26 Cf. Recovered from http://www.cca.org.mx/apoyos/formacion_c/02_profesores/info_esp/03_Aprendizaje_Servicio/manual_operativo_AS.pdf

27 See an analysis of these practices in "Anuario A+S " (Service-Learning Yearbook) (2020) of the Catholic University of Chile. Recovered from https://user-eku1m4o.cld.bz/Anuario-A-S

in response to demands or proposals. This is completely different from just "informing" society of the research carried out by universities. (Giacomini 2012, p. 40)

As previously analyzed, throughout the 20th century social engagement was institutionalized in various ways and this is a common feature of Latin American higher education.

One hundred years after the Reform Movement in Cordoba, and within the framework of the 21st century problems and demands, a debate about the relationship between higher education institutions and society has rearisen for debate. The following issues are included on the agenda related to the "social mission" of universities: discussions on concepts such as "social engagement", "social responsibility of universities"; different forms of integration of research and teaching practices and strategies of social intervention; the relation between "academic knowledge" and "popular knowledge" and the importance of scientific and technical work and of professional education for society, among others.[28]

Within this framework, service-learning practices constitute innovative pedagogical efforts which integrate teaching, research and extension and that, in their implementation, provide society with solutions based on knowledge, science and technology.

Within this framework, service-learning practices constitute innovative pedagogical efforts which integrate teaching, research and extension and that, in their implementation, provide society with solutions based on knowledge, science and technology. This special interaction between the processes of knowledge production and dissemination and social needs constitutes an input for universities and a chance for students to go through real-life experiences.

In Latin American higher education institutions there has arisen a wide variety of alternatives to incorporate service-learning practices into curriculums and research programs, many of which have been shaped into course assignments, courses designed considering the implementation of service-learning efforts, internships in community organizations, pre-professional practices in communities, interdisciplinary social or environmental problem-solving programs or research programs related to service-learning practices.[29]

28 For a detailed analysis of these issues, see Boaventura, 2019, p. 80 and ff. pp., Tapia, 2018, p. 123 and ff. pp.; Perez, D. & others, 2009, p. 34 and ff. pp.

29 See Tapia for specific examples of these programs, 2018, pp. 39-57

B.2 – Service-Based Educational Experiences in Basic Education

As Tapia (2006) points out, in Latin America experiences which integrate education and service emerged, in general, as a result of local efforts rather than due to external influences, and service-learning practices took place prior to any theoretical debates on them.

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Unlike other educational reform and innovation movements which occurred in almost all Latin American countries during the 1990s, mainly as a result of the influence from international organizations, service-learning arose from a "bottom-up" approach.

In Latin America many educational institutions have tried to come closer to social reality, mainly to mitigate poverty or to face some of the challenges posed by inequality in this region. The strong solidarity-based tradition manifested itself through habitual activities in schools, such as solidarity campaigns, trips to isolated areas to help disadvantaged people, to regions affected by environmental disasters or to rural schools where children were in need of learning coaching, and so on. Tapia (2018) states that service-learning efforts started long before they were characterized as such and they comprise the cultural traditions of each country.

Various Latin American countries experienced transitions from authoritarian governments to democratic ones at the end of the 1970s and in the 1980s.[30] As a result, instruction on civic participation, human rights and democratic values became vital to go along with those political processes in the education of new generations. Lots of research refer to the need for schools to actively participate in the construction of citizenship among young people, mainly in connection with political practices and their meaning.[31]

Today, "citizenship" is a broad signifier related to other key words such as participation, democracy, coexistence, discipline, authority, politicity; the meanings of which are discussed and defined in each investigation.

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30 In Latin America, the so-called "third wave of democratization" got to the Dominican Republic and Ecuador in 1978; Peru in 1980; Honduras in 1981; Bolivia in 1982; Argentina in 1983; El Salvador in 1984; Guatemala, Brazil and Uruguay in 1985; Paraguay and Panama in 1989; and Chile in 1990.

31 See Núñez, P. and Fuentes, S. (2015). "Estudios sobre construcción de ciudadanía en la escuela secundaria argentina: tendencias y categorías en las investigaciones en la última década (2002-2012)". Espacios en Blanco, vol. 25, N° 2, pp. 351-372. Recovered from http://www.scielo.org.ar/scielo.php?script=sci_arttext&pid=S1515-94852015000200006&ln g=es&tlng=es

The concept of citizenship in Latin America, affected by the theoretical debate and the realities experienced and endured in the region due to economic crises and political violence, was enriched by the participation of stakeholders themselves. As Giorgetti (2007, p. 41) points out:

> *Citizenship and education combine in a new way, in which recipients are, in turn, the protagonists of each stage and the ones who build knowledge. Within this framework, service-learning projects constitute an innovative experience regarding citizenship and education, since they strengthen curricular content learning, deepen the engagement with society and have great participation on the part of young people in every stage.*

Solidarity-based educational experiences stimulated, in this context, the development of active youth leadership and citizenship as a result of community engagement from early ages.[32] Service-learning does not take children and youngsters as "citizens of the future", but it emphasizes the need to promote their participation, commitment and leadership in the present. Citizenship education requires more than just learning legal rules and ethical principles. The development of this type of project allows students to relate activities and tangible results to the needs for change, analyze the connection between emerging problems and structural issues, between social concerns and socially and economically unfair situations and between social work and citizen engagement (Tapia, 2006, p.150).

In addition, in the countries of our region, which have growing social and educational marginalization, there is evidence that service-learning institutional projects positively impact on social inclusion and student retention. A decade's experience of public policy related to the promotion of service-learning in Argentina evidences that these practices can be considered a tool for inclusive education since:

> *Service-learning practices promote the participation of all students, even those with diverse skills or those who face extreme social and educational vulnerability (...) so as to convert students from "recipients" to "protagonists" with an active role in solidarity-based projects aimed at local development. (Ministry of Education, Science and Technology, 2007, p. 3)*

In basic education, solidarity-based educational projects started in institutions: at high school (e.g. in Argentina, Chile and Bolivia) or in primary school (e.g. in Uruguay). These

In basic education, solidarity-based educational projects started in institutions: at high school (e.g. in Argentina, Chile and Bolivia) or in primary school (e.g. in Uruguay).

32 See some experiences in Giorgetti, D. (2007) (Comp.) Educar en la ciudadanía. El aporte del aprendizaje-servicio. Buenos Aires: CLAYSS.

projects sometimes arose from institutional decisions or as part of the mission or pedagogical project of each institution, from a community or some civil society organization, or they were promoted through a public policy.

After the implementation of some service-based efforts which were integrated with course content and led by students, these practices—with different formalities—began to spread in some Latin American countries.

In some cases these practices constituted a graduation requirement. Several countries promoted—through public policies—the spread of solidarity-based educational experiences and there are also examples of civil society organizations which, on many occasions together with government institutions, helped promote these practices.

In Panama, Dominican Republic, Colombia, Nicaragua, El Salvador and Costa Rica social service was incorporated into high schools as a graduation requirement. In almost all cases this requirement is met by doing community service for a number of hours, and the activities involved are not always service-learning practices in the strict sense of the term.

In **Panama** Law No. 47 enacted in **1946**, Organic Law on Education, lays down that Student Social Service is a requirement in fifth and sixth year of high school, both in public and private institutions of this country. Pursuant to Resolution No. 1003 of the Ministry of Education (August 31, **1998**), Student Social Service is regulated and students must complete at least 80% of a total number of 80 hours during the academic year while they are in fifth and sixth year. In 2000, in accordance with Resolution No. 1846, the number of hours required was reduced to 40 hours for students attending night schools and special education centers.[33]

In **Dominican Republic** Student Social Service was established as a graduation requirement in all high schools in **1988**, under Ministry of Education Ordinance 4-88.

In 2003 Law No. 179-03[34] establishes the requirement for students to work on reforestation activities for thirty (30) hours in areas set out by the Secretary of State for the Environment and Natural Resources, within the framework of the 60-hour community work each high school student must do in the second year of the second stage.

33 For more information on this legislation see: Sue González, A. (2012) "Marco jurídico de la educación en Panamá", p. 388 and p. 392. Recovered from: https://iptlaspalmas.weebly.com/uploads/1/2/7/9/12795050/marco_marco_juridico.pdf

34 Law No.179-03. Recovered from: https://www.inaipi.gob.do/transparencia/phocadownload/base-legal/Ley%20establece%20Treinta%20Horas%20Actividades%20Reforestacion%20para%20Obtener%20Titulo%20Bachiller.pdf

In **1994**, pursuant to the General Law on Education of the National Ministry of Education in **Colombia**, it is provided that students must do social service in the two high school years: tenth year and eleventh year. Under section 30 of this law (115/94), one of the objectives of high school is its "relation to social and community development and organization programs aimed at solving local social problems", and it establishes that student social service is a "curricular component required for the integral education of students".[35]

Two years later, under Resolution No. 4210 of the National Ministry of Education, it is established that students must complete 80 hours of social work in the last years of high school and that pedagogical service projects are part of the curriculum and the institutional education plan.[36]

In **Nicaragua** in **1996**, under section 36 of Law No. 217, General Law on the Environment and National Resources, it was established that students must complete a minimum number of hours doing ecology-based services or practices as a high school graduation requirement.[37]

In **El Salvador**, section 26 of Decree-Law No. 917, General Law on Education (1996), provides that high school students shall graduate once they have finished their studies and passed all courses in the curriculum, which includes student social service.[38]

In 2019, Executive Order No. 4 established student social service at high school as:

> *An activity whose aim is to contribute to students' integral education and service attitude towards others, and allow them to discover and raise critical and solidarity awareness as well as develop their citizenship, productive and academic skills through projects which are mainly educational and promote personal and social development at institutional, community and national levels.*[39]

It establishes priority topics such as the environment, literacy, art, culture, recreation, prevention, sports, social events, education and science.

In **Costa Rica**, in **1997**, Law No. 7739, Code on Childhood and Adolescence,[40] provides that it is a duty for people under age who are part of the educational system to do com-

35 General Education Law of the National Ministry of Education. Law No. 115, enacted on February 8, 1994. Recovered from: http://www.bnm.me.gov.ar/giga1/documentos/EL000259.pdf

36 Resolution No. 4210 of the National Ministry of Education, September 12, 1996. https://www.mineducacion.gov.co/1621/articles-96032_archivo_pdf.pdf

37 General Law on the Environment and Natural Resources. Law No. 217, enacted on March 27, 1996. Recovered from: http://legislacion.asamblea.gob.ni/Normaweb.nsf/($All)/1B5EFB1E58D7618A0625711600561572?OpenDocument

38 https://siteal.iiep.unesco.org/sites/default/files/sit_accion_files/siteal_el_salvador_0197.pdf

39 Decree No. 4. Special Regulation on Student Social Service at High Schools. Published in Diario Oficial de El Salvador, 31 de Enero de 2019. Recovered from https://sv.vlex.com/vid/decreto-no-4-reglamento-775355949

40 Ley N° 7.739 Código de la Niñez y la Adolescencia. Recovered from: https://siteal.iiep.unesco.org/sites/default/files/sit_accion_files/siteal_costa_rica_0673.pdf

munity service through the programs which each educational center develops to that end, pursuant to the guidelines issued by the Ministry of Public Education. This law also establishes that said service shall constitute a graduation requirement at high school.

In 2000, the National Council for Education established "Student Community Service" as the thirty-clock-hour service rendered by students during the school year, related to programs, projects and activities which favor their personal and social development and contribute to the solution of community problems.[41]

Two years later, pursuant to Decree No. 30226, issued by the President and the Minister of Public Education, it is reaffirmed that Student Community Service constitutes a requirement for students in tenth year at academic schools and for students in eleventh year at technical schools.[42]

In Venezuela, the General Regulation of the Organic Law on Education of 1999 establishes that "apart from complying with the legal requirements for graduation from high schools, including technical high schools, each student shall participate in an activity aimed at benefiting the educational institution or the community."[43]

As explained, many of the laws on compulsory service were enacted within the framework of the "1990s reforms", a term which refers to the historic process of educational reforms in Latin America starting in 1990 after the Jomtien Declaration (Thailand).

In the various fora where educational policies were discussed, [44] the main needs or difficulties pointed out in connection with Latin America were the exclusion of young people from the education system, illiteracy, lack of educational equality, centralization of education management, lack of economic resources, lack of teacher training programs, the limited time devoted to learning in school and the need for technological resources.

With its pros and cons, its strengths and its weaknesses, this process put "the debate on educational quality and policies" on the table.[45] Reforms mainly pointed to the need for commu-

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41 Regulations for Student Community Service. Resolution 50-200 of the National Council for Education, October 24, 2000. Recovered from https://mep.janium.net/janium/Documentos/8714.pdf

42 https://siteal.iiep.unesco.org/sites/default/files/sit_accion_files/costa_rica_-_decreto-30226-mep.pdf

43 General Regulations of the Organic Law on Education. Official Gazette No. 36.787, September 15, 1999. Decree No. 313. Section 27. Recovered from https://docs.venezuela.justia.com/federales/reglamentos/reglamento-general-de-la-ley-organica-de-educacion.pdf

44 There were four Latin American summits on Education: in Guadalajara (Mexico) in 1991; in Guadalupe (Spain) in 1992; in Salvador de Bahia (Brazil) in 1993; and in Buenos Aires (Argentina) in 1995. After these summits, the 9th Latin American Conference on Education took place in La Habana (Cuba) in 1999. This process came to an end in Dakar in 2000 with the Latin American Declaration on Education for All.

45 For an analysis of the reforms see Javier Herrera Cardozo (2017) "Reformas educativas en Latinoamérica: huellas y camino a seguir". Recovered from http://eduneuro.com/revista/index.php/revistaneuronum/article/view/70

nity engagement. Although the proposal might have been interpreted as a strategy of states and international organizations to delegate their responsibility in connection with education to others (families, communities, teachers, businesspeople and civil society organizations), it also opened the debate on the relationship between schools and communities and the inclusion of other actors to improve education quality, with different results in each country.

Against this background, the legislation on compulsory service impacted on educational systems and on students' citizenship and service education in different ways. In some countries, apart from the enactment of laws, there were specific training programs and guidelines which helped consolidate the integration of solidarity-based efforts and curricular content, and encouraged many initiatives. In others, the service requirement could not be properly implemented at national level or became too bureaucratic. The fact that the number of service hours had to be recorded was sometimes an impediment for the development of sustainable projects or true socially-oriented initiatives (Ochoa, 2009). However, several projects related to social, community or student service constituted service-learning experiences in a strict sense, where students had a leading role, performed effective service actions in response to the needs of their communities, and the projects were well-integrated with curricular content.

Even though other Latin American countries have not set out requirements in connection with service-learning practices, countries such as Argentina, Chile and Uruguay have implemented public policies for their promotion. In the implementation of these policies, there have been periods of strong support for service-learning and others in which this support was withdrawn due to political and economic fluctuations.

In **Argentina** there has been a public policy—on and off—since the 1990s, and thanks to this fact, service-learning experiences have had greater visibility and have been promoted, and due to this specific material and training courses have also been designed.

This policy was implemented in 1999 through the creation of the National Program "Schools and Communities" by the National Ministry of Education, which became—in 2003—the National Program "Solidarity-Based Education", which was also introduced in higher education institutions, thus maintaining the continuity of the work on service-learning. This new program gave continuity to the organization of the annual International Conferences on Service-Learning, which began in 1997 and soon increased its turnout. These events encouraged the participation of faculty, technical teams and specialists from other Latin American countries, apart from the national audience, and they are still organized in Argentina.

From its creation, the program aimed at encouraging the participation of Latin American champions; and this was seen through the organization of the MERCOSUR Fora on Education, in joint work with the corresponding Ministry department.[46]

María Nieves Tapia's guidance and that of most part of her team also proved essential for the continuity of the promotion of service-learning at local and international levels.

One of the main innovations resulting from the Program "Schools and Communities" was the creation of the Presidential Award for "Solidarity-Based Schools" in the year 2000, which had the objective of increasing the visibility, recognition and appreciation of solidarity-based educational experiences being carried out at national level and of encouraging other educational institutions to implement them.

This course of action for the promotion of service-learning, which also constituted an essential tool for the collection, compilation and systematization of information from multiple experiences at educational institutions, was also followed by other Latin American countries.

In 2002, the Ministry of Education of Chile organized a contest to recognize the best service-learning practices. This event was also held in the following years and, in 2006, the Bicentennial Prize "Solidarity-Based Schools" started to be awarded, with the aim of increasing the visibility and recognition of solidarity-based practices led by students, promoting solidarity as part of the school curriculum, relating solidarity to democracy and systematizing experiences to help spread and multiply these efforts.[47]

In 2007 the Ministry of Education of Uruguay awarded the "National Prize for Solidarity-Based Education" and in 2014 said ministry and the National Administration of Public Education organized the contest "Solidarity-Based Education" together with the Latin American Service-Learning Center (CLAYSS, for its Spanish acronym) and the "El Chajá" Organization. In 2021, that event was held again.[48]

In 2008 Ecuador organized the Presidential Award for "Solidarity-Based Schools", which was awarded the following year. This contest was organized through the Solidarity-Based School Program of the Ministry of Education of Ecuador, whose pedagogical objective was to integrate class content with solidarity-based services rendered to the community.[49]

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46 See Ministry of Education, Science and Technology, 2007, pp. 96-97.

47 Eroles D. (2007) Visibilidad y reconocimiento de la solidaridad estudiantil en Chile. Bicentennial Prize "Solidarity-Based Schools". Ministry of Education, Government of Chile. Recovered from https://docplayer.es/15685765-Visibilidad-y-reconocimiento-de-la-solidaridad-estudiantil-en-chile-premio-bicentenario-escuela-solidaria.html

48 Cf. https://uruguay.clayss.org/es/uruguay/concurso

49 Cf. https://clayss.org.ar/boletines_anteriores/24/noticia05_24-2009.htm

The experience in Argentina revealed the great number of informal efforts being done in educational institutions, before these initiatives were promoted by the State. Many of those efforts were service-learning experiences in the strict sense of the term, but others constituted research school projects carried out in communities, food collection campaigns, awareness-raising campaigns or institutional community-based service experiences, which could potentially become service-learning projects.

As Giorgetti (2021) points out, in Argentina there existed a "dialectical" relationship in the construction of the service-learning movement: "the experiences undergone in schools enriched the proposed theoretical concepts with examples and practical application, while those concepts (...) were put to practice and accordingly changed" (Giorgetti, 2021, p. 26).

Even the technical teams of the Ministry, one of the members of which was the above-mentioned author and chapter writer, admitted that they learned from the work done by the schools.

All that experience, gained from the heart of the education system, led to the formal incorporation of service-learning through the enactment of the 2006 National Education Act.[50]

In Chile, at the end of the 1990s and after the 1973-1990 dictatorship, the State promoted educational community-based experiences, with the objective of fighting inequality and teaching citizenship at school. With that aim in mind, the programs known as "Montegrande Project" and "High School Education for All" were created at the Ministry of Education.

The former was implemented in 1997 and had the objective of improving education quality through innovation and equity at high school. This program promoted the creation of networks between high schools attended by a vulnerable population and various civil society organizations so that they could set up solidarity-based projects with and for the community.[51]

The Program "High School Education for All", established halfway through the year 2000, focused on the most disadvantaged high schools which had a high dropout rate, with the aim of guaranteeing twelve years of education for all those students. To that end, each high school was encouraged to implement its own tailored efforts aimed at student retention and community development with the support of social organizations. During the year

50 In section 32, the National Education Act promotes "solidarity-based actions" and "youth volunteer activities and solidarity-based educational projects to help community development" and, in section 123, "service-learning" is specifically proposed. Cf. Ministry of Education, Science and Technology of the Republic of Argentina, Solidarity-based Education Program (2007), "10 Years of Service-Learning in Argentina".

51 Cf. Ministry of Education, Montegrande Project (2000) Proyecto Montegrande, de cada liceo un sueño. Santiago de Chile.

2001 there were training sessions for high school teachers who were willing to work on service-learning projects in collaboration with the National Program "Schools and Communities" of the National Ministry of Education of the Republic of Argentina.[52] The next year, the Ministry of Education of Chile organized a contest to recognize the best service-learning practices.

In 2006, as already mentioned, the Ministry and the Bicentennial Committee of Chile organized the Bicentennial Prize "Solidarity-Based Schools".[53]

Unlike previous cases, the promotion of service-learning in Uruguay started with a civil society organization initiative: the Volunteer Center of **Uruguay** (CVU, for its Spanish acronym).54 Since its creation in 2002, against a background of social organizations emerging and growing in number in the last years of dictatorship in that country (1973-1985), the CVU have been in contact with Argentine leaders in the field.

As already pointed out, service-learning experiences usually take place before they are conceptualized and they are enriched with a nation's cultural traditions. As part of the Uruguayan experience, it is possible to mention the so-called "socio-pedagogic missions", carried out between 1945 and 1971 by students and professionals in rural "ranchеríos" (settlements), which were inhabited by the poorest population in the country, and the various community-based service activities organized by catholic schools (Giorgetti, 2021: 8).

This background facilitated the introduction of the proposal into the education system and a fruitful alliance with state authorities. In the development of service-learning in Uruguay combined efforts were made by civil society organizations at both local and regional levels (CLAYSS participated in the training of Uruguayan teachers and educators through its Argentine platform from the very beginning of this process), government education officials and intergovernmental organizations.

Another difference between this experience and those in Argentina and Chile was that in Uruguay service-learning was first formally implemented in primary schools and its greatest potential is still there. In addition, unlike those experiences, Lasidas and Migues (2021, p. 43) point out that in Uruguay the implementation strategy of service-learning "evidences a strong interrelationship between NGOs and the State following a top-down approach",

52 Cf. Marshall, T. "Aprendizaje-servicio y calidad educativa", in Ministry of Education, Science and Technology. "Antología 1997-2007" Buenos Aires, Republic of Argentina pp. 235-240.

53 Cf. Eroles, D. "El Premio Bicentenario "Escuelas Solidarias". In Ministry of Education, Science and Technology. "Antología 1997-2007" Buenos Aires, Republic of Argentina pp. 241-244.

54 See the analysis by Lasida and Miguez, 2021, for the development of service-learning in Uruguay.

and this is clear through the fact that service-learning is implemented in schools after the proposal is approved by multiple education authorities.

After a period of time in which institutional support for the promotion of solidarity-based experiences was weaker (2008-2014), although a network of teachers continued adhering to the proposal, CLAYSS's head office was established in Uruguay with the support of the local organization called "El Chajá". Through this initiative, which has been supported by the Organization of Ibero-American States (OEI, for its Spanish acronym) since 2015, schools are further assisted with the implementation of service-learning and the promotion of the proposal within the education system, in collaboration with the education authorities and CSOs.

Just like the experiences in Argentina and Chile, the contests of solidarity-based educational experiences raised the visibility of concrete practices and received support with the validation of leading figures in the political system.

In Latin America, there are other examples of CSOs promoting student volunteer programs which have had an important role in the promotion of service-learning in the countries where they work, such as the Bolivian Philanthropy Center (CEBOFIL, for its Spanish acronym) in Bolivia,[55] the NGO Alliance in Dominican Republic[56] and Faça Parte in Brazil.[57] The last organization cited coordinated the program "Sello Escuela Solidaria" in 2003, which encouraged all the schools in that country to self-assess and certify their solidarity-based practices in alliance with the Federal Ministry of Education, the Consed (Conselho Nacional de Secretários de Educação), Undime (União Nacional dos Dirigentes Municipais de Educação), UNESCO, UNICEF and the OEI (Tapia and Ochoa, 2015).

The Latin American Service-Learning Center (CLAYSS, for its Spanish acronym) deserves a separate note. This center was created in Argentina in 2002 for the promotion of service-learning, at a time when the Program "Schools and Communities" had been discontinued by the National Ministry of Education. CLAYSS, whose name reaffirmed its Latin American service mission, was established to accompany and serve students, educators and community organizations implementing or willing to implement solidarity-based educational projects or service-learning efforts.[58]

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55 Cf Landers, S. "El aprendizaje-servicio en Bolivia" (n.d). In: Ministry of Education, Science and Technology. "Antología 1997-2007" (pp. 254-258). Buenos Aires, Republic of Argentina.

56 Cf. Then Marte, A. "Construcción de una iniciativa de fomento del voluntariado juvenil en aprendizaje-servicio en la República Dominicana" (n.d). In Ministry of Education, Science and Technology. "Antología 1997-2007" (pp. 259-263). Buenos Aires, Republic of Argentina.

57 Cf. Villela, M. (Coord.) (2001) Sonhando juntos. Sao Paulo: Faça Parte. Instituto Brasil Voluntario.

58 Cf. https://clayss.org/es/node/1

CLAYSS's efforts, led by María Nieves Tapia, have always supported these experiences in Argentina and this center even organized international conferences when the Ministry stopped financing them. At the same time, it helped train technical teams, teachers and school authorities in both basic and higher education, and it promoted these practices in other Latin American countries, not only in Uruguay, but also in Peru, Ecuador, Venezuela, Colombia, and Mexico, among other countries.

C. Pedagogical Influences and Connections: Between Tradition and Innovation

At the end of the 1960s, with the agreement between John Dewey's tradition of "learning by doing" (against a background of civil rights mobilization and youth protests on American campuses) and Freire's ideas, the term "service-learning" was formalized in the USA and, in the mid-1970s this pedagogical proposal began to spread in Latin America as well (Tapia, 2018, p. 11).

Latin American popular traditions on education accompanied the change towards service-learning in many countries, but they were also influenced by other pedagogical theories, models or schools of thought which, with time, became important influences for the construction of the critical mass of solidarity-based projects

As already stated, Latin American popular traditions on education accompanied the change towards service-learning in many countries, but they were also influenced by other pedagogical theories, models or schools of thought which, with time, became important influences for the construction of the critical mass of solidarity-based projects, with different backgrounds and key identifying features: student leadership, specific service efforts aimed at dealing with problems diagnosed together with communities and designed with pedagogical purposes.

In the 1970s and 1980s the advance of cognitive science had a huge impact on pedagogical theories and studies; and papers on thinking strategies, metacognition and the differences between expert and novice thinking were published.[59] Against that background Vygotskian approaches were recovered and papers on cognitive structures and their relation to concept significant learning spread.[60]

59 Cf. Fly Jones, B. (1987) Estrategias para enseñar a aprender. Buenos Aires: Aique.

60 For the theory on significant learning, see classic studies: Ausubel, D. P. (2002). Adquisición y retención del conocimiento. Una perspectiva cognitiva. Barcelona: Paidós; and Novak, J. & Gowin, B. (1988) Aprendiendo a aprender. Barcelona: Martínez Roca.

As a psychological theory dealing with the processes which an individual goes through to learn in a classroom environment, significant learning is defined as the process by which new knowledge or information relates to current relevant aspects in a novice's cognitive structure (previous knowledge or anchoring ideas) substantively and non-arbitrarily. In this interaction new content acquires meaning for a subject and a transformation of the previous knowledge in his/her cognitive structure is produced, which becomes progressively enriched and modified giving rise to new more powerful and explanatory anchoring ideas, on which future learning will be based.[61]

Significant learning, valid for over forty years, is still present among teachers, curricular design experts and education researchers, sometimes receiving their criticism. In Latin America it spread mainly in the 1980s and 1990s within the framework of educational reforms.

Significant learning as a process by which meanings are shared, interchanged and negotiated, although the theory limits it to teachers and students as protagonists of the educational event, can be reintroduced and taken to the various actors in the solidarity-based educational experiences. In significant learning, the importance attributed to metacognition, active participation and the critical analysis of a learner about his/her own cognitive process also underpins the reflection process, one of the key aspects of a quality service-learning project.

Another significant influence was Lev Vigotsky's work. Many of the fundamental concepts of Vigotsky's psychology, such as mediation, practice and activity, started to have a huge impact on the educational concepts at the end of the 1980s. In Latin America these concepts spread in the following decade, when the first book by this Russian thinker, published in 1934, was translated into Spanish.[62]

As to service-learning, his theories contribute to explaining the importance of communication and cooperation between participants going through teaching and learning processes, as strategies for effective learning, with motivation as the element which makes learning meaningful and cooperative work as a way to learn better than individually.

Vigotsky's concept of "zone of proximal development",[63] which states that the context in which learning takes place is decisive, also contributes to providing theoretical support to the pedagogical proposal of service-learning. In addition, research carried out by specialists inspired

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61 See Rodríguez Palmero, M. L. (2004) "La teoría del aprendizaje significativo", First International Conference on Concept Mapping. Pamplona, Spain. Recovered from https://cmc.ihmc.us/Papers/cmc2004-290.pdf

62 Vigotsky, L. (1995) Pensamiento y Lenguaje. Buenos Aires: Fausto.

63 Vigotsky defines this category as the distance between the level of actual development (determined by the capacity to solve problems independently) and the level of potential development (determined by the capacity to solve problems with adult guidance or the collaboration of more skilled peers).

by Piaget's work has shown that the interaction between peers who have different perspectives on a problem is an efficient way to induce cognitive development (Tudge, 1993).

As Moll, L. and Greenberg, J. (1993) point out, one of Vigotsky's most important contributions is his proposal that human thought must be understood in specific social and historical circumstances. When studying the relationship between productive (work-related) activities and learning (school-related) activities, these authors have emphasized the interdependence of students' learning with the resources which are provided by society to support that learning. They have also shown the positive effects which the contributions of various community stakeholders have on classroom work, whose knowledge is integrated into students' work and becomes issues for analysis. In this type of experience, which is similar to that of service-learning, teachers "learn" that there is valuable knowledge outside the classroom and that teaching through the community, represented by its actors and knowledge, can become habitual school work. The researchers cited above state that "developing social networks which link classrooms to outside sources (and) mobilizing knowledge backgrounds we can transform classrooms into more advanced contexts for teaching and learning" (Moll, L. and Greenberg, J. 1993, p. 398).

They also state that the creation of meaningful networks between academic life and social life through specific learning activities in the classroom may improve the situation "within its walls". In addition, the service-learning proposal states that through solidarity-based efforts reality "outside the classroom" can also be transformed.

Other pedagogical models and didactic strategies (influenced by a constructivist approach to learning) which propose learning centered on the discovery or solution of real problems, role-playing, case analysis, cooperative team work, learning communities, project learning, situated or problem-based learning (PBL)[64] have something in common with service-learning: systematic work aimed at integrating learning with "doing", the connection of theory with practice, students' leading role and the redefinition of an educator's role.

However, solidarity-based educational experiences add an essential element: community engagement. Let us analyze some examples.

In case analysis or methods analysis students learn from the analysis and discussion of real-life experiences and situations. In a service-learning project work is also based on real cases but, apart from pedagogical intention, there is a solidarity-based intention of dealing with and improving a given situation with others.

64 For these teaching models and strategies, see Morine, H.& Morine, G. (1992) El descubrimiento: un desafío a los profesores. México D.F: Santillana-Aula XXI; Deva, J. I (1983) Crecer y pensar. Barcelona: Paidós; Pozo Municio. J. I. & otros (1998) La solución de problemas; Litwin E. (2008) El oficio de enseñar. Condiciones y Contextos. Buenos Aires: Paidós.

Problem-based learning is a teaching strategy in which real-life problems are presented and solved and it is the teacher who chooses the problematic situations to be resolved. In service-learning, however, the proposal is that a situation be considered problematic as a result of a participative diagnosis involving both students and community stakeholders.

Like in situated learning, students learn both in the classroom and in the field, but in a solidarity-based experience they work and learn "with" and "from" the community and from all the stakeholders involved in a given project.

A service-learning project involves solidarity-based efforts through which curricular content is developed; discovering, deepening and applying that content to real situations in order to meet specific community needs.

A service-learning project involves solidarity-based efforts through which curricular content is developed; discovering, deepening and applying that content to real situations in order to meet specific community needs. Knowing communities and their real and felt needs, working together "with" (and not "for") others and doing solidarity-based actions with special attention to problem-solving is essential in a quality service-learning project, and all this contributes to the commitment of the different methodological proposals to a fairer society, solidarity-based citizenship training and the development of professionals who are responsible in society.

To the proposal that schools should provide students with "opportunities for them to knowingly select a context to work on and an experience to go through, conceiving them as actors with the capacity of contradicting the feeling of a casual observer casting a furtive look" (Litwin E. 2008, p. 20), service-learning adds the opportunity to help transform that context.

This author maintains that project or problem-based instruction, with an interdisciplinary approach, may be an answer to the demands of making knowledge more challenging and thought-provoking (Litwin 2008, p. 47). The potential of teaching "beyond content" has been debated for a while now, both in connection with basic education and higher education.

In higher education, social engagement in our region has been related to forms of research and education integrated with social intervention practices, such as action research.65 These practices include the participative selection and completion of research

65 The action research proposal made by Kurt Lewin around 1940 is deep-rooted in Latin America and was adopted by Fals Borda as participative action research, which was mainly developed in the 1960s and 1970s.

projects which involve communities and social organizations, as the solutions to the problems may benefit the results of the investigation (De Souza Santos, 2019, p. 166).

Addressing social issues involves, as part of the complexity of this task, the need to integrate different content fields, which is connected to the transdisciplinary logic governing scientific production nowadays. Unlike multidisciplinary approaches, which focus on the study of a discipline by other disciplines at the same time, and interdisciplinary approaches, which promote the transference of methods from one discipline to another:

> *(A transdisciplinary action) manifests itself and produces interactively and complementarily between, through and beyond fields, simultaneously, at different levels of reality, integrating and completing the knowledge of all fields in favor of understanding the world, in the way which is currently problematized... (Almarza Riquez, 2003, p. 10)*

This way, in projects integrating learning, research and social engagement—basic elements of quality service-learning experiences in higher education—social problems are related to academic interests, and scientific knowledge production remains linked to the satisfaction of community needs.

Participatory research and the integration of learning and social engagement respond to the demands of the 21st century: the need for education to be focused on the production of socially significant knowledge, the solution of social problems and the search for a new solidarity-based redirection of the relationship between universities and society

Participatory research and the integration of learning and social engagement respond to the demands of the 21st century: the need for education to be focused on the production of socially significant knowledge, the solution of social problems and the search for a new solidarity-based redirection of the relationship between universities and society.[66]

In addition, service-learning practices themselves may be considered innovative education strategies. As stated in Edith Litwin's analysis (2008, p. 66), innovative proposals are based on different sources: theoretical developments on learning—as in the case of constructivist schools of thought—or experiences which question traditional developments, address content in a new and efficient way and explore issues differently, or propose activities "bordering" the curriculum. Other innovations are influenced by the change which some strategies may bring about by breaking with traditional curricular times and proposals. That author also states:

66 For examples on this see Giacomini (2012).

> *Educational innovation is understood as the curriculum design and implementation aimed at promoting institutional improvement of teaching practices and/or their results. Innovations respond to education aims (citizenship and participation) and take on meaning in the social, political and historical contexts of institutional life. Concepts such as creation, change promotion and improvement are all related to innovation. Innovations sometimes draw back on the best proposals in the history of pedagogy, and truly creative past experiences are implemented in new contexts and realities. (Litwin, 2008, p. 65)*

If we agree with that definition, service-learning constitutes an innovative practice. A clear example of how this pedagogical proposal may be adapted to suit different situations and contexts is related to the fact that it was implemented during the COVID-19 pandemic, which broke out in 2019, when classes were suspended and bimodal learning (in-person and online learning) was adopted. In this sense, many experiences already underway and others which started to address problems arising from the pandemic became online practices, thus continuing with relevant situated learning related to student participation, civic responsibility and community engagement, apart from channeling new generations' interests related to technological developments and interpersonal communication on social media.[67]

The service-learning pedagogy has also proved its versatility and adjustment to various institutional contexts, with different aims, cultures and working styles.

The service-learning pedagogy has also proved its versatility and adjustment to various institutional contexts, with different aims, cultures and working styles.

In Latin America forms of implementation of this proposal in formal education have varied widely in connection to each nation's traditions, and they have changed throughout the decades depending on the different social, economic and political contexts.

As already discussed, some models are based on the fulfillment of a certain number of service hours as a graduation requirement at high school or university. In these cases, on the one hand, there has not always been consistency between legislation and public policies or between institutional rules and practices, and, on the other hand, these requirements may turn these practices into a mere obligation to comply with. Even though legislation has led some institutions to create institutional quality service-learning programs, this does not seem to be the general rule.

67 See Strait, J. & Nordyke, K. (2015) eService-Learning. Creating Experiential Learning and Civic Engagement Through Online and Hybrid Courses. Sterling, Virginia: Stylus Publishing y Tapia, M. R. (2021) Ventanas abiertas al aprendizaje y servicio solidario virtual: cómo desarrollar proyectos de aprendizaje-servicio solidario mediados por tecnologías. Ciudad Autónoma de Buenos Aires: CLAYSS; Bogotá: Educapaz, Libro digital, PDF. Recovered from https://clayss.org/sites/default/files/material/Colombia_A-S_Pandemia.pdf

However, the concern for the incorporation of active civic participation and service into education has been present in the region for a long time and, recently, the concept "service-learning" has been introduced in several countries like Argentina, Chile, Ecuador, Venezuela and Uruguay (Tapia and Ochoa, 2015, p. 94).

In other cases there are legal or institutional frameworks within which service projects are developed (such as CAS—the International Baccalaureate Creativity, Action and Service projects) or, specifically, service-learning efforts, such as the community service projects in Argentina.

There are also educational service experiences which are compulsory as a result of institutional decisions: some schools have established service-learning programs in which all students or students in certain courses must participate. Examples of institutions which have implemented these programs are the Concepción School in the city of Concepción, Chile,[68] and the Carlos Pellegrini Commerce-Oriented School, dependent on the University of Buenos Aires, which established the Solidarity-Based Action Program in 1996.[69]

There are also a great number of educational institutions in the region where solidarity-based educational experiences are carried out in certain subjects, on the teachers' own initiatives, and these activities are either compulsory or voluntary.

C- Assessment and Challenges

The origins, developments and forms of implementation of various proposals and their integration in our region, education systems and solidarity-based initiatives have been discussed in this chapter. To conclude, future challenges will be briefly analyzed. Three of them will be focused on: firstly, the importance of communication and the relationships among all stakeholders who, in our large region and in other parts of the world, work on and promote service-learning proposals; secondly, solidarity will be discussed as an imperative of our time; and finally, we will address the elements which need to be present in service experiences when they are part of education improvement proposals.

C.1 - Network Connections

In our present world, dominated by neoliberal globalization, not all connections are global: there are regional, national and international networks based on reciprocity and mutual

68 https://educacionparalasolidaridad.com/2016/11/08/experiencia-del-colegio-concepcion-en-chile-aprender-sirviendo-aprendizaje-servicio/
69 http://www.cpel.uba.ar/index.php/informacion-institucional-info

benefit. As De Souza Santos (2019) states:

> *The new alternative and solidarity-based transnationalization now hinges on new information and communication technologies and on the creation of national and global networks where new pedagogy, new processes of construction and diffusion of scientific knowledge and other new forms of local, national and global social engagement circulate. (De Souza Santos 2019, p. 153)*

In the last few years networks of educators, educational institutions and public and private organizations which promote service-learning have been created in our countries.

In the last few years networks of educators, educational institutions and public and private organizations which promote service-learning have been created in our countries. These networks have a horizontal collaboration structure among their members; their skills become complemented and the synergy of their relationships is aimed at common goals, such as service-learning promotion, mutual learning and research.

At regional level the Ibero-American Service-Learning Network was established, which was founded in Buenos Aires in 2005. At present, it is made up of seventy-four governmental organizations, social organizations, universities and regional organizations from Latin America, the USA and Spain. This open model, respectful of each member's identity, is aimed at promoting relationships, synergy and joint development, drawing on the existing associations and practices. Another objective is to become an environment for coordination, implementation, awareness-raising, learning and opportunity research aimed at the development of service-learning. It also promotes civil society participation and the dissemination of good practices to attend to educational needs.[70]

In the last ten years the number of national networks has enormously increased. The most long-standing one is the National Service-Learning Network in Chile (REASE, for its Spanish acronym),[71] established in 2011 by a group of academics and authorities from educational institutions of different stages in the education system, in order to promote and systematize the methodological approach of service-learning in Chile (known as "A+S", in Spanish). This network has systematically increased its members, from its original seventeen participants up to the two hundred members registered by 2016, 85.5 % of whom belong to higher education institutions (Pizarro Torres & Hasbún Held, 2019, p. 23).

70 See https://www.clayss.org.ar/redibero.html.
71 See https://www.facebook.com/reasechile.

In 2017, promoted by CLAYSS, the network Rede Brasileira de Aprendizagem Solidário[72] was created with the participation of various social organizations, universities, governmental organizations, researchers and schools, which work for the promotion and development of service-learning in Brazil. Some of its members are the OEI's Brazilian Office and organizations such as "Instituto Singularidades", "Instituto Unibanco", "CENPEC", "Instituto Quer", "SESC Nacional" and the Secretary of Education of São Paulo.

In 2019, the Mexican Network of Service-Learning[73] and the Uruguayan Network of Service-Learning[74] were created. The former is made up of eleven educational institutions and civil society organizations. The National Autonomous University of Mexico, the Ibero-American University, the Monterrey Institute of Technology, the Marist Schools of Central Mexico, the Autonomous University of Nayarit, the Autonomous University of Querétaro and the University of Monterrey have representatives in that network.

The Uruguayan network is made up of representatives of civil society organizations, educational institutions, and governmental organizations, which are regional and international entities with headquarters in Uruguay.

In the first two meetings there were representatives from CLAYSS, the National Administration of Public Education (ANEP, for its Spanish acronym), ANEP's Central Governing Council (CODICEN, for its Spanish acronym), the Youth and Adult Education Office (DSEJA, for its Spanish acronym), the CEIBAL Plan, the Center for Education Training (CFE, for its Spanish acronym), the Global Learning Network, the Catholic University of Uruguay (UCU, for its Spanish acronym), the Business University (UDE, for its Spanish acronym), the Institute for the Social Inclusion of Adolescents (INISA, for its Spanish acronym), the National Institute of Rehabilitation (INR, for its Spanish acronym), the Institute for the Economic-Social Promotion of Uruguay (IPRU, for its Spanish acronym), the Civil Association named "El Chajá", and the organizations known as "América Solidaria" and "Gurises Unidos".

1Since December, 2020 CLAYSS and a group of local organizations have been promoting the creation of the Argentine Service-Learning Network. Its objectives include promoting service-learning as a public policy in Argentina, helping with the implementation of these practices in all kinds of educational institutions at all levels and in civil society organizations working with children, adolescents and young people, and becoming an environment for sharing knowledge and experiences related to the development of network member organizations in their efforts to improve education quality and inclusion.

72 See facebook.com/RedeBrasileiraAprendizagemSolidaria.

73 See https://sites.google.com/udem.edu.mx/1er-encuentro-de-ayss-mxico/inicio.

74 See https://uruguay.clayss.org/es/uruguay/red.

Meanwhile, favored by these networks, new knowledge and research has been locally produced in connection to the service-learning experience in the region.[75] Other examples of the dissemination and growth of the proposal are the publication of the first academic journal in Spanish in 2014, aimed at spreading service-learning research, thoughts and practices,[76] and the growing Latin American participation in international fora.

The connections between networks and local governments and civil society organizations are also vital for the implementation of the proposal. In Argentina, for example, the National Ministry has created a network made up of officials appointed by Provincial Ministries as "jurisdictional leading figures". The training and assistance received by them has made it possible to implement efforts at local, provincial and regional levels and has facilitated the diffusion of the proposal in the whole system.

In addition, the formation of alliances with organizations involved in the promotion of service-learning at local and national levels has helped spread proposals horizontally and strengthen the link between local organizations and schools in connection with service-learning projects. This type of connections gives educational institutions the opportunity to transmit problems which they should not or cannot resolve to governmental or non-governmental organizations specialized in service-learning, easing social-demand-related pressures, especially for schools; facilitates the identification of priority needs in the community and provides continuity and sustainability to the project (Tapia, 1998, p. 130).

C.2 – Solidarity as an Imperative

At present, urgent global issues related to human rights, the environment, sustainable development, food, water (and right now, the pandemic) prove that there are no immune social groups or safe territories: risks and threats affect us all. And, against this background, solidarity-based education takes on vital importance.

Besides, contemporary debate in its various forms of presentation (subordination studies, postcolonial studies and decolonial studies) addresses otherness in its theoretical, philosophical and ethical expressions as "concrete others", cultural minorities, groups subdued to some form of domination, discrimination and/or subordination. These discussions also take place in education and provide information on theories and practices related to those issues.

75 See https://clayss.org.ar/investigacion.html.

76 RIDAS, Revista Iberoamericana de Aprendizaje Servicio. Solidaridad, Ciudadanía y Educación. Recovered from https://www.clayss.org.ar/ridas.html

"Openness to the other", as De Souza Santos (2019) states, is the real aim of university democratization, which goes beyond democratization in connection to access and permanence at university. In a society where life quality is based on knowledge configurations which are more and more complex, "university legitimacy will only be achieved when activities known today as part of extension programs develop so much that they disappear as such and become part of investigation and teaching activities" De Souza Santos (2019, p.108).

Service-learning projects in higher education may be part of the answer to the problem.[77] 21st century demands in the search for an education which is more focused on the solution of social problems pose new challenges to teaching and investigation, such as the search for a closer connection between the scientific knowledge produced at university and lay, popular, traditional, urban, rural and non-western cultural knowledge such as, in Latin America, knowledge from indigenous communities. However, as Nieves Tapia (2018) states, the inertia of the traditional paradigm persists, teacher-training programs do not always reflect new demands and, within the framework of the growing globalization in higher education courses of study, the universities of the region find themselves under the pressure of responding to patterns defined in northern hemisphere countries, which do not usually take into account or assess social engagement.

Challenges regarding the institutionalization of social engagement integrating teaching, research and extension missions comprise not only the difficulty of overcoming bureaucratic obstacles, but also the revision of pedagogical and research methodologies, formation for university education and curriculum appropriateness.

The solidarity-based model proposed by service-learning also has enormous potential for students' early civic and solidarity-based education in countries with a long history of authoritarian governments, since it promotes the active participation of children, adolescents and young people in the construction of social cohesion, the consolidation of democracy, the fight against social and educational exclusion, environmental degradation and the defense of cultural diversity.

Adequate curriculum and project planning to do effective community work, the quality and appropriateness of the knowledge applied by students when doing community service, the participa-

77 In connection to this topic, see Giacomini (2012) and Abramovich & others (2012).

tion of community stakeholders in both the evaluation process and the solution of complex problems, the inclusion of new environments and subjects in teaching processes, and the creation of a permanent and flexible monitoring and assessment system are also challenges present in the implementation of service-learning in university life.

The solidarity-based model proposed by service-learning also has enormous potential for students' early civic and solidarity-based education in countries with a long history of authoritarian governments, since it promotes the active participation of children, adolescents and young people in the construction of social cohesion, the consolidation of democracy, the fight against social and educational exclusion, environmental degradation and the defense of cultural diversity.

C.3 – Quality Education for All as a Goal

As previously discussed, in all Latin American countries there is a long history of solidarity-based educational practices, many of which constitute excellent service-learning models in higher education and basic education institutions or are promoted by civil society organizations.[78] However, it is important to highlight that not all community service projects are service-learning initiatives in the strict sense of the term. For a project to be a service-learning effort it must lay the same emphasis on responding to community demands as on responding to students' learning needs.

Quality service-learning practices are designed considering not only community needs but also institutional education plans, with the participation of the educational community and at the service of a community demand which is really felt and to which students can attend. Learning through this type of projects means becoming involved with community problems in order to get to know and conceptualize them, collectively think about ways of dealing with problems and proposing solutions or forms to mitigate their effects, as a strategy to take action on communities from education stages. This way, the objective is to treat real situations as learning environments, for both students and teachers.

In order to guarantee effective service, it is vital to implement a participative evaluation and count on adequate assistance, which may be achieved through connections with social orga-

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78 In connection to the Argentine experience, for instance, see the compilation of service-learning experiences which received the Presidential Prize "Solidarity-Based Schools" and the Prize "Solidarity-Based Practices in Higher Education" in https://clayss.org.ar/publicaciones-me_argentina.html. To read on the experiences in other Latin American countries (Chile, Colombia, Mexico, Uruguay, Ecuador, Guatemala, Peru, Venezuela), see: https://clayss.org.ar/publicaciones-clayss_experiencias.html
For experiences in Uruguay, see: https://clayss.org.ar/uruguay/bibliografia.html
For experiences in Brazil, see: Gomez da Costa A. C. (2004) Casos e Contos. Viagem por um Brasil solidario. Sao Paulo: Faça Parte. Instituto Brasil Voluntário.

nizations and activities which are well-planned and well-managed. The whole process and the exchanges with the various stakeholders involved may become learning opportunities.

Making learning possible in the development of this type of practices also involves devising strategies aimed specifically at learning. These strategies are related to the creation of thinking environments to reflect on the activities performed and the contents applied to the experience or acquired in the practice, and also to the establishment of effective connections between the diagnosed problems and the categories of the different areas or fields.

The criteria which have been mentioned and which define quality service-learning practices are essential to assess whether community intervention experiences developed in institutions constitute service-learning projects and to design institutional strategies to improve those projects (Tapia, 1998: 130).

It is equally vital to take steps towards the monitoring and assessment of institutional programs and service-learning practices and their institutionalization. While there are some proposals and experiences in this regard,[79] the design of effective and shared assessment requirements and adequate and strict evaluation processes for this region are still challenges facing service-learning in Latin America.

Latin American Chronology

DECADE	COUNTRY / REGION	
1900	Argentina	Legal incorporation of "extension" into the structure of a university in the region. The first formal extension body was created at the University of La Plata (1905).
1910	Argentina	Beginning of the University Reform Movement. National University of Cordoba (1918).
1920	Mexico	José Vasconcelos promoted extension policy in the National University of Mexico.
1930	Mexico	UNAM became the first Mexican institution to formalize Social Service as a requirement for medical graduates (1936).
1940	Mexico	Mandatory Social Service was regulated for all university students for no less than six months (1945).
	Panama	Student Social Service was established as a requirement for the awarding of a high school diploma (1946).
	Colombia	Mandatory Social Service was established as a requirement to obtain a degree in Medicine (1949).

79 As an example of this, see Abramovich and others (2012: 37-39), Puig (2017), Herrero, M. A. & Ochoa, E. (2020 pp. 35-176), Pizarro Torres V. & Hasbún Held B. (2019).

DECADE	COUNTRY / REGION	
1950		
1960	Nicaragua	The "Law for the Creation of the Mandatory Social Service" was passed in 1968 for high school and higher education graduates and regulated, that same year, for health professionals.
1970	Jamaica	The University of Costa Rica established participation in a "university community work" (TCU, for its acronym in Spanish) project as a requirement for graduation (1975).
	Costa Rica	The University of Costa Rica established participation in a "university community work" (TCU, for its acronym in Spanish) project as a requirement for graduation (1975).
1980	Costa Rica	Mandatory Social Service was regulated for all technological and university programs (1981).
	Dominican Republic	Student service was established as a mandatory requirement for high school graduation (1988).
1990	Colombia	Student social service was established as a requirement for high school graduation in educational legislation (1994).
	El Salvador	The Higher Education Law stipulated that the completion of social service is one of the requirements that students must have in order to begin their graduation process in the country (1995).
	El Salvador	The General Education Law stipulated that high school students obtained high school diploma once they had completed and passed the study program, which included Student Social Service (1996).
	Colombia	Social Service was regulated with an obligation of eighty hours of social action in the last years of high school, and it was established that service projects were part of the curriculum and the institutional educational project (1996)
	Nicaragua	It was established that all high school students must perform ecological service as a requirement for graduation (1996).
	Costa Rica	The Code of Children and Adolescents established, among the duties of minors in the educational system, the obligation to provide a service to their community as a requirement to qualify for the high school diploma. (1997).
	Venezuela	The General Regulations of the Organic Law of Education established the obligation of students to participate in an activity that benefited the community in order to obtain a high school diploma or technical degree (1999).
	Argentina	I International Seminar on Solidarity-based Service-learning was held in Buenos Aires, Argentina (1997).
	Panama	Student Social Service was regulated and the requirement of an eighty-hour workload was established (1998).
2000	Argentina	The "School and Community" Program (1999) and the Presidential Award "Solidarity Schools" were created (2000).
	Chile	In 2000, service-learning began to be promoted through educational policies. In 2002, the Ministry of Education announced a contest for the best service-learning practices and in 2006 launched the Bicentennial Award "Solidarity School".

DECADE	COUNTRY / REGION	
2000	Costa Rica	The Student Community Service was regulated, defined as the participation of students for thirty clock hours during the school year (2000).
	Argentina	The Latin American Center for Service-Learning (CLAYSS) was created (2002).
	Brazil	Since 2002, the Faça Parte CSO has been promoting the expansion of service-learning in partnership with the Federal Ministry of Education and local educational authorities. In 2003, it coordinated the launching of the "Solidarity School Seal", which called on all schools in Brazil to self-assess and certify their solidarity practices, in partnership with the Federal Ministry of Education and other local and international organizations.
	Dominican Republic	A period of thirty hours of reforestation activities was regulated, within the framework of the sixty hours of community work to be carried out by high school students (2003).
	Argentina	For the first time, the "Presidential Award for Solidarity Practices in Higher Education" was granted (2004).
	Venezuela	The Higher Education Student Community Service Act stated that service actions must take the form of service-learning (2005).
	Uruguay	In 2002, the Volunteering Center of Uruguay took the initiative to introduce service-learning in primary schools. In 2007, the Ministry of Education awarded the "National Solidarity Education Award."
	Ecuador	The Presidential "Solidarity Schools Award" was launched (2008).
2010	Chile	The National Service-Learning Network (REASE) was created (2011).
	Regional	Ridas, the Ibero-American Journal of Service-Learning, was created. First academic journal on service-learning in Spanish (2014).
	Uruguay	The Ministry of Education and ANEP (National Administration of Public Education), together with CLAYSS and the "El Chajá" Association, announced the "Solidarity Schools" Contest (2014).
	Brazil	The Rede Brasileira de Aprendizagem Solidário was launched (2017).
	Mexico	The Mexican Service-Learning Network was launched (2019).
	Uruguay	The Uruguayan Service-Learning Network was launched (2019).
	El Salvador	Student social service in high school education was regulated (2019).
	Argentina	CLAYSS, together with a group of local organizations, promoted the creation of the Argentine Network of Service-Learning (2020).

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Esther Luna González

Esther Luna González holds a European doctoral degree in Pedagogy and a university degree in Pedagogy from the University of Barcelona. She is an associate professor in the Department of Methods of Research and Diagnosis in Education. Esther is a researcher for the Intercultural Education Research Group (GREDI, for its Spanish acronym) and the Educational Research Institute (IRE, for its Spanish acronym) of the University of Barcelona.

She has taught and conducted research as a visiting professor at different European, American and Australian universities on numerous occasions.

She has coordinated several research projects in the field of service-learning and mediation and conflict management, undertaking evaluative research for the most part. Esther has also published on these areas of expertise in high impact journals and publishing houses.

She is secretary of the Council for Pedagogical Studies and coordinator of the Official Master's Degree in Social and Educational Action at the University of Barcelona.

She is personally involved with the community through her participation in local associations.

5. HISTORY OF SERVICE-LEARNING IN EUROPE[80]

Esther Luna González

Universitat de Barcelona

For you, Laura Rubio, for your drive to promote service-learning; for your values and the lessons taught from your heart, they are a burning flame that will never die out.

Abstract

The inception of service-learning (SL) can be traced back to different countries at the same time. In the late 19th century, some initiatives began to be developed in parallel—both in the formal and non-formal sectors—, which linked the educational institution to the community, with the purpose of ensuring a more meaningful learning process while bringing the community reality closer to the educational center. It was as a result of these experiences that, in educational institutions, absenteeism and conflict started to reduce, academic achievement and learning motivation improved and there was more involvement in the educational center and the community, which increased engagement in the educational center and the neighborhood with a view to enhancing both.

These experiences were systematized in the 1980s, when they gathered momentum in countries like Germany, the United Kingdom, Argentina and the United States. The emergence of SL in Europe is rooted in the Anglo-Saxon sphere, with the first Cambridge University Extension in 1872, which is considered educational practice and is governed by the same principles and pedagogical bases as SL.

The emergence of SL in Europe is rooted in the Anglo-Saxon sphere, with the first Cambridge University Extension in 1872, which is considered educational practice and is governed by the same principles and pedagogical bases as SL.

80 This chapter has been made possible thanks to the invaluable collaboration of experts on service-learning. I would like to thank M. Nieves Tapia, Daniel Giorgetti, Luz Avruj, Andy Furco, Lavinia Bracci, Italo Fiorin, Wolfgang Stark, Karsten Altenschmidt and Lorraine Mc Ilrath. Also, geographer Jaume Casañas and translator Macarena Cossio.

The aim of this chapter is to explore the European roots of SL, focusing on those countries where its practice and evolution has been significant.

Writing about SL in Europe can be challenging since we assume history is collective, shaped by all of us. Gathering all the voices and experiences in such a way that, by reading this chapter, we can feel that we are part of the history of SL is also a challenge. It is equally demanding to try to reflect all the voices, given that language diversity in Europe is particularly rich and varied and not everything has been documented. That is why this chapter is defined, on the one hand, as "under construction", considering that it is intended to collect life stories and testimonials that share their knowledge and experiences regarding the origin of service-learning in Europe and thus continue shaping it with the participation of everyone involved. On the other hand, it is seen as an "approximation" to the history of SL in Europe, with caution and respect for the collective construction, since it would be bold to claim that "this" is the actual history.

While we assume that service-learning is not an invention with a starting date but rather the discovery of a methodology, a practice, a pedagogy, a philosophy, etc., to which we have given a name as it shares similar characteristics, goals and objectives, we can say that SL emerged and was constructed in America, mainly based on the contributions by William James and John Dewey, related to experiential learning in the United States, and Paulo Freire with the social experience. It is in 1967 that the term service-learning achieved recognition for the first time when it was used as such in the description of a project, and in 1969 when the first Service-Learning Conference took place in Atlanta.

From here it spread, unevenly, all over the world.

That SL has various names in Europe and that there have been different epistemological advances among the countries studied.

This uneven growth was evidenced in Europe by the research carried out by Sotelino et al.(2021), who conducted a study with the aim of revising European academic literature on service-learning in the past twenty years (2000-2020)—demonstrating that SL has various names in Europe and that there have been different epistemological advances among the countries studied.

Europe is a continent characterized by its diversity in multiple respects, which represents an asset in itself but also hints at the difficulty and complexity of dividing the continent into "parts or sectors"; nevertheless, in order to avoid making the history of ser-

vice-learning tedious or biased, it is deemed appropriate to group together the countries following a geographic criterion:[81]

- The British Isles (Great Britain and Ireland)
- Central Europe (Germany, Austria, Belgium, Belorussia, Slovakia, the Netherlands, Hungary, Liechtenstein, Luxembourg, Moldavia, Poland, the Czech Republic, Switzerland and Ukraine)
- Mediterranean Europe (Andorra, Vatican City, Cyprus, Spain, France, Italy, Malta, Monaco, Portugal and San Marino)
- Balkan Europe (Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Slovenia, Greece, Kosovo, Macedonia, Montenegro, Romania and Serbia)
- Nordic Region (Denmark, Estonia, Lithuania, Norway and Sweden)
- Eurasian Region[82] (Armenia, Azerbaijan, Georgia, Kazakhstan, Turkey and Russia)

The first region to be introduced will be the **British Isles**, given that in Europe service-learning first emerged in the Anglo-Saxon sphere, from different, parallel efforts and initiatives. In the **United Kingdom**, the Cambridge University Extension of 1872 (Tapia and Peregalli, in production) is highlighted as a starting point. Although we understand university extension as the set of actions performed by an educational institution that enables the interaction of the educational community with the social environment, Posada (1911) agrees with Leclère, Buisson and Munn (Palacios, 1908: p. 217) in that they regard it as any popular movement of higher social education, whether private or public, led by the university and aimed at the working population that cannot attend university, moving beyond scientific education.

Even though the University Extension movement dates back to 1872 and 1873 when the University of Cambridge launched its Extension, organizing courses in three central cities, Professor Richard Febb points out that the actual fundamental idea of Extension is three centuries old (cited in Palacios, 1908: p. 222), when Sir Thomas Gresbam, founder of Gresham College in London, conceived the idea of organizing conferences for the tradespeople in London. In addition, in 1650, William Dell, head of the Caius College, conceived a similar project. However, these initiatives were not widely embraced and failed to be carried out. It was between 1850 and 1873 that studies at Oxford and Cambridge were considerably

81 While this grouping of European countries has made it possible to explain the history of service-learning in Europe in a more organized way, we will only tackle those countries that have a significant history which contributed to the origins of SL in Europe.

82 This term reflects the diversity found in geographic criteria, since some geographers deem them as countries on the Asian continent while others consider them European.

expanded as a result of reforms and opened their doors to a society that had been rejected until then. As of 1873, the term "university extension" began to be used, as mentioned above, when Cambridge introduced extension through the organization of courses in three cities in Central England. These conferences and courses offered by the University to society, by way of university extension, represent a historical reference for service-learning in terms of the university social responsibility evidenced, since they—voluntarily—contributed to building a fairer society.

Some years later, Alec Dickson (1914-1994) stood out as one of the leading figures of SL in the United Kingdom, with an active involvement in volunteering in the 1950s, thereby becoming a reference in the field. Dickson (Ellis, 2001) engaged in helping refugees soon after the Nazis occupied former Czechoslovakia and served with the British troops during World War II. After the war, he spent fifteen years in Africa, the Middle East and Southeast Asia, training young indigenous people to serve as community leaders. He founded, together with Mora, his wife, the British organization Voluntary Service Overseas (VSO),[83] which had a direct influence on the development of the Peace Corps in the United States and sent newly university and high school graduates off to work in developing countries. On May 15, 1958, the first VSO volunteers (eight eighteen-year-old men) left the United Kingdom for a year of voluntary service in developing countries: Ghana, Nigeria, North Rhodesia (Zambia) and Sarawak. It is interesting to observe that in 2021 this organization had an impact on 1.95 million people. Later, in 1962, Alec and Mora Dickson founded Community Service Volunteers (CSV),[84] a national program that, in 2021, involved 8,711 volunteers, reaching a total of 20,769 people.

CSV provided an opportunity to implement many of Alec's innovative ideas about community service. Alec Dickson passionately believed that anybody—whatever their background—could make a positive contribution to the world around them. He was a pioneer in the engagement of young volunteers with experience in crime, drug abuse and neglect; he created a community service work program at schools and conducted an active campaign through nationwide community service. In this regard, as Tapia and Peregalli (in production) point out, CSV is considered one of the first organizations to promote SL in the United Kingdom, which—since 2015—has been called Volunteering Matters.

In 1984, Dickson was appointed honorary chairman of the National Youth Leadership Council (NYLC)[85] and participated in the National Service-Learning Conference on several occasions. It should be noted that an NYLC award bears his name: the Alec Dickson Ser-

83 For further information, visit https://www.vsointernational.org/
84 For further information, visit https://volunteeringmatters.org.uk/
85 For further information, visit https://www.nylc.org/

vant Leader Award, granted to exemplary leaders who have inspired the service-learning field, positively impacting the lives of young people and motivating others to take up the banner of service.[86]

While Alec Dickson is considered one of the champions of SL in the United Kingdom, particular attention should be drawn to Elizabeth Hoodless as another influential person who, in 1963, was appointed deputy director of the CSV foundation established by Alec and Mora Dickson on a voluntary basis. Hoodless chaired the Network of National Volunteer Involving Agencies (NNVIA), which included forty-six UK agencies, including the National Trust, Age UK and the Refugee Council until 2001. She was president of Volonteurope;[87] vice president of the Presidents' Citizenship Commission 1987–1990; and a member of a UK Department of Health work group on strengthening volunteering in the National Health Service between 1993 and 1996.

In her address at the International Seminar on Education and Community Service, held in Buenos Aires from September 8 to 10, 1998, Hoodless (1998) stated that during that same year the United Kingdom was planning to implement the Millennium Volunteers program, in which young people became committed to serving their communities for a year—everybody was welcome and nobody was rejected. It was based on the Citizen Service of the Community Service Volunteers pilot program of 1996.

In the same speech, Hoodless (1998) advocated an education towards a critical and active citizenship in the education system and put forward some proposals for action. In fact, in 1997, David Blunkett, MP, then Secretary of State for Education, appointed Bernard Crick president of the Advisory Group on Citizenship Education and the Teaching of Democracy in Schools (CRICK GROUP) to provide advice on teaching citizenship and democracy in schools. The reason behind Blunkett's project was his concern about a public problem he identified in schools: "the political apathy of students, their lack of interest in public affairs and their reluctance to participate in debates and political issues in general" (Marco, 2003, p. 341). This work led to the publication of the *Crick Report* in England in September 1998, which underpinned the introduction of citizenship education as a subject in the National Curriculum (Heater, 2001):

> *We aim at a change in the political culture of this country at both national and local level: for people to think of themselves as active citizens, willing, able and equipped to have an influence in public life (Crick Report, 1998, cited in Huddleston, Kerr & Citizenship Foundation, 2006, p. 2).*

86 (In the Spanish version, this text was translated from NYLC's website), https://www.nylc.org/page/awards
87 https://volonteurope.eu/

The publication of this report marked a historic turning point: the education field advocated for citizenship education, including it, in September 2002, as an explicit part of the prescriptive curriculum in England, particularly in high school teaching (levels 3 and 4, students aged 11-16) with a view to promoting citizen responsibility in democracy (Kerr, 2003; Marco, 2003). Alongside other organizations, the Association for Citizenship Teaching (ACT)[88] was founded in 2001 to support faculty and educational agents committed to the promotion of quality citizenship education.

The approach to the contents of Citizenship Education is directly related to the aspects fostered by service-learning, as it engages young people in active, participatory learning in their community.

The approach to the contents of Citizenship Education is directly related to the aspects fostered by service-learning, as it engages young people in active, participatory learning in their community. More specifically, it focuses on matters such as the performance of an effective and active role in society regarding its local, national and international communities; the education of informed citizens, aware of their rights and duties; and the awareness of their ability to influence their own communities.

Although the *Crick Report* represents a watershed in the history of SL in the United Kingdom with the introduction of Citizenship Education into the National Curriculum, two key forerunners are also worth noting as they show the evolution of the way in which this historic change was achieved. In the first place, a crucial benchmark is the work of Marshall (1949), who considers the citizen a person with rights from three points of view (civil, political and social rights), regardless of their social class and indicating that full citizenship is achieved alongside the three kinds of rights; that is, Marshall outlines a social equality rooted in the citizen's rights. And in the second place, in 1990 and based on that same model, the *Encouraging Citizenship Report* was published, which incorporated the relationship between duties and rights, and considered voluntary service a civic activity inherent to citizenship, and the need to view political action as a peaceful activity (Marco, 2003).

The progress made by the *Crick Report* regarding Marshall (1949) and the *Encouraging Report* (Murdoch, 1991) lies in the change in the concept of citizenship, since active citizenship was now the goal. According to Marco (2003, p. 342):

> *The active citizenship referred to in the Crick Report is based on the interrelationship of the three elements considered by Marshall. It is composed of social and moral responsibi-*

88 https://www.teachingcitizenship.org.uk/about-citizenship

> *lity, community involvement and political literacy. Each of these aspects of citizenship has a different weight and place within the school curriculum.*

As a matter of fact, the *Crick Report* insists on the importance of developing values and skills, conceptualizing citizenship education as follows:

> *Citizenship provides students with the knowledge, skills and understanding necessary to play an effective role in society, locally, nationally and internationally. It helps them become citizens who are well-informed, respectful and responsible as well as aware of their rights and duties. It promotes their spiritual, moral, social and cultural development, their self-confidence and responsible behavior both in and beyond the classroom. It encourages them to play an active role in their education centers, their environment, their communities and, indeed, the world at large. It helps them learn about economics, democratic institutions and values; it encourages their respect for national, religious and ethnic differences; it teaches them to reflect upon various topics and to participate in debates. (National Curriculum of England 1999, cited in Marco, 2003, p. 344)*

Even though the National Curriculum incorporated Citizenship Education as a subject in the high school curriculum in 2002, it is not an established subject in primary education; nevertheless, there is a curricular framework for planning the subject during key stages 1 and 2 (ages 5-11).[89]

It is worth adding that the National Curriculum was last reviewed by the Department of Education in 2013. In that review, the Democratic Life organization[90] was created to advocate for keeping citizenship education in the National Curriculum, thus achieving the continuance of the subject.

In other parts of the United Kingdom, Citizenship Education is carried out in a different way.

In **Northern Ireland's** curriculum there is an area called Personal Development and Mutual Understanding (PD&MU) in stages 1 and 2 (ages 12-14) that seeks to train students to be personally, emotionally and socially effective, to lead a healthy, safe and meaningful life and to become confident, independent and responsible citizens, taking informed and wise decisions throughout their lives. There are, however, certain legal requirements that must be fulfilled.[91]

89 For further information, visit https://n9.cl/8o8dxu

90 For further information, visit http://www.democraticlife.org.uk/

91 For further information, visit https://www.gov.uk/national-curriculum/key-stage-1-and-2

In stages 3 and 4 (ages 14-16) there is a Learning for Life and Work (LLW) area that aims to develop skills and knowledge in young people to prepare them for life and work. As in the previous stages, here, too, there are requirements[92] to be met.[93]

In **Scotland**, Citizenship Education is not viewed as a subject in the curriculum but as a cross-cutting topic that should permeate the particular processes and practices of school life beyond the curriculum;[94] for example, through students' participation in decision making about school life.

In **Wales**, Citizenship Education[95] is part of the three areas of the curriculum, without being—therefore—an independent subject:

- Personal and Social Education (PSE), for students between 7 and 19 years of age, focuses on active citizenship (diversity, understanding of political processes and participation in social and community life), and sustainable development and global citizenship (natural resources, poverty, inequality and global interdependence).
- Education for Sustainable Development and Global Citizenship (ESDGC) is a policy of the Welsh government to embed citizenship and sustainable development at all levels of education in Wales.
- The Welsh Baccalaureate Qualification (WBQ) is delivered at the basic, intermediate and advanced levels and is based, primarily, on the achievements obtained in PSE and Citizenship, and includes implementing a basic program of personal development (which addresses issues like the time spent in a work situation, work experience), experiencing what is involved in running a company (company as a team), devoting time to helping the community (community work), carrying out a research project, putting Wales in context (Wales, Europe and the World), developing personal skills (planning and time management), among other matters.

Service-learning maintains a close relationship with citizenship education in that it is a work strategy that strengthens and develops attitudes of active, responsible, critical and intercultural citizenship (Luna, 2010 and Puig et al., 2011). It is the student who assumes protagonism of the project, from its elaboration (identifying needs, objectives to be met, etc.), the management of its implementation and development, and the final assessment of its outcomes.

92 For further information about KS3 and KS4, visit https://www.gov.uk/national-curriculum/key-stage-3-and-4
93 For further information, visit https://www.fivenations.net/northern-ireland.html
94 For further information, visit https://www.fivenations.net/scotland.html
95 For further information, visit https://www.fivenations.net/wales.html

Service-learning maintains a close relationship with citizenship education in that it is a work strategy that strengthens and develops attitudes of active, responsible, critical and intercultural citizenship

With the set of activities involved in the project, the students develop knowledge, behaviors and attitudes fully implicit in the strengthening of the four dimensions of citizenship (active, responsible, critical and intercultural). Moreover, in line with an approach of citizenship education both active and applied, it also acquires significance as a forerunner of SL insomuch as SL constitutes a way of assigning sense and meaning to contents in a contextualized and significant manner.

Even though we have stated that the origin of SL in the United Kingdom is rooted in the Cambridge University Extension, followed by Alec and Mora Dickson's initiatives, together with Elizabeth Hoodless[96] and the introduction of Citizenship Education as a subject in the national curriculum, alongside these historical events it is pertinent to add Community Education which, like service-learning, is considered an educational practice governed by the same principles and pedagogical foundations (Bendit, 2007), promoting learning and social development work with individuals and groups in their communities, using a variety of formal and informal methods. A common distinctive characteristic is the fact that all the programs and activities are conducted through a dialogue between the communities and their participants, with the purpose of educating individuals and groups of all ages through their actions, emphasizing the capacity communities have to improve their quality of life. To this end, their involvement in the democratic processes is essential (Luna, 2010).

Community education emerged in the context of informal education, implementing education and development programs within local communities. For a long time, it was critical of aspects of the formal educational system for failing to provide answers to the needs of large sectors of the population. That is why its main concern has been to take learning to the poorest areas as an opportunity for development.

In England, Community Education has a long history that dates back to the middle of the last century with the *Plowden Report* (1967). The *Plowden Report* is the unofficial name of the 1967 report of the Central Advisory Council for Education on primary education in England. It is called "Children and their Primary Schools" and provides a broad outline of primary education. Among its most significant conclusions is the institutionalization of Community Schools.

96 In addition to the collaboration between the Dicksons and Elizabeth Hoodless, we should also mention Donald Eberly, from the United States, who contributed, among other personalities, to the dissemination of the ideas of national service and service-learning in the English-speaking world (IANYS 1998, cited in Tapia and Peregalli, in production).

Initially, these schools were established as Primary Schools in marginal or semi-marginal social areas, with a special degree of conflict. They were to remain open beyond regular school hours and cater to the needs of students, their families and other stakeholders. The implementation of this recommendation, which also included privileged financial management of the schools, started in 1968 in five special geographical areas, known as Educational Priority Areas (EPAS), four of which were the original English ones, located in the center of Liverpool, part of Deptford in London, Balsall Heath in Birmingham, and a mining community in South Yorkshire, part of what was then West Riding, LEA, and the fifth one was Scottish.

This pilot project, in turn, was accompanied by a program oriented towards the assessment of the outcomes of this innovative program (Halsey, 1972; Jones, 1978 and Midwinter, 1972 and 1973). There were considerable differences among schools in terms of the degree of participation in local development, which is shown by Smith et al. (2007) as they refer to the impact it has had on the economic evolution of the most deprived areas in the United Kingdom.

In other regions, schools began to work as Community Schools/Colleges due to the civic initiatives that emerged from families, teachers and social workers who relied on the strong decentralization of the educational system in the United Kingdom and the autonomy and robust stance of school authorities. This movement was sustained in the United Kingdom by different initiatives and institutions such as Community Schools, Community Colleges and Open Universities, with the purpose of connecting the reality of the educational centers to the reality of the neighborhood or region.

In the history of community education and community learning and development, the United Kingdom played a key role by hosting the two main international bodies that represented these areas. They are the International Community Education Association (ICEA), which for many years was based at the Community Education Development Centre (CEDC) in Coventry, UK, founded in 1980 by John Rennie with the support of the Coventry City Hall, the Mott Foundation and the Bernard Van Leer Foundation. The aim of this association was to promote, underpin and develop education and community schools in the Midlands and, later on, in England and Wales. The organization developed a structure of regional advisors (usually from local governmental authorities and/or schools), and networks of professionals that worked in community schools and community-based educational settings across the country. Gradually, the CEDC, its staff and the members of its network became a unique resource with concrete planning tools. Although ICEA and CEDC have already closed down, the International Association for Community Development (IACD)[97] still remains, based in Scotland. It is an international, nongovernmental, nonprofit organization, managed by volunteers and committed to the construction of a global network of people and organizations that pursue social justice focusing on community development.

97 For further information, visit https://www.iacdglobal.org/

When it comes to the theoretical leaders of Community Education, Paulo Freire deserves special mention for his critical pedagogy related to the politicization of the poor. In fact, in 1999, an organization was established in the UK, responsible for setting training standards for the education and development professionals who worked with local communities (the standards included adult education, work with young people, community development and development education). This organization was called PAULO—National Organization for Community Training and Development (to commemorate Paulo Freire). It was formally recognized by David Blunkett, the Secretary of State for Education and Employment in the New Labour Government in January 1999. It brought together a variety of occupational interests under a single national body of training standards.

The organization represented all major UK workers, trade unions, professional associations and national development agencies that worked in this area. It was the first time that informal education workers across the United Kingdom had come together for the common purpose of creating a publicly recognized occupational sector, in the same way that schoolteachers and university faculty had long been publicly and officially acknowledged.

In this regard, it is important to highlight the relationship built up—for the first time—among adult educators, young workers and community education workers (who had focused, until then, on providing communities with informal educational support) and community workers as well as development community workers (concentrating on the socioeconomic and environmental development of those communities). The two groups recognized that they shared similar values, knowledge and skills and that they were united by the joint commitment to support learning and social action.

According to Bendit (1998), in 1998 there were, in the United Kingdom, 450 schools with the pedagogical conception of community schools, particularly in certain areas in which a policy of support and development was pursued, such as Leicestershire, Nottinghamshire, Devon, Coventry, Walsall, Rochdale, as well as in Scotland and some regions in Wales. In 2002, the government took up the challenge of turning the 23,000 primary and secondary schools in England into Community Schools by 2010. In order to achieve this goal, the Children's Aid Society98 helped in various ways and still maintains active working relationships with the community school leaders who work in the UK. According to the DCSF Report (2008), in 2008 around 61% of state schools in England were community schools.[99]

98 For further information, visit https://www.childrensaidnyc.org/

99 After thorough research, it was not possible to verify the number of community schools in 2010, so it cannot be determined whether the goal proposed in 2002 was achieved.

As Bendit (2007) observes, several studies have been carried out in England in connection with the concepts and pedagogical contents of "community education" (Lovett, 1980 and Lovett, Clarke & Kilmurray, 1983), and concerning the work of schools pursuing those objectives in Scotland (Nisbet et al., 1980), where it has been shown that there are six basic aspects or elements that give meaning to the definition of these schools as community education or service-learning centers (Bendit, 2007, pp. 205-206):

1. Relations of mutual support between school and community.
2. Facilities shared by school and community.
3. A community-oriented curriculum.
4. Lifelong education/learning.
5. Involvement of the community in decision-making processes and school management.
6. Community development.

This is why community education is viewed as a forerunner of SL, a key element underlying the practices and experiences of such learning. Indeed, it can even be regarded as the theoretical basis of service-learning.

As stated by Bendit (2007), in these six aspects community education and service-learning are considered similar practices, given that both respond to the challenge of enhancing education, building relationships among all members of the community, improving the community through students' involvement by providing opportunities to learn and collaborate and to acquire and develop life skills. This is why community education is viewed as a forerunner of SL, a key element underlying the practices and experiences of such learning. Indeed, it can even be regarded as the theoretical basis of service-learning, among other essential conceptualizations. Or, as Bendit (2007) puts it, concepts, approaches, parallel and similar practices with a different name.

Hence, in the United Kingdom, the first service-learning initiatives were clear and date back to 1872 and 1873 with the Cambridge University Extension movement. From this point on, and along with the influence of volunteers and activists (Dickson and Hoodless) and politicians (David Blunkett) who were involved in the commitment towards a more just and egalitarian society, citizenship education and community schools have had in common the same theoretical bases as service-learning. Jerome (2012), in fact, defines it very well by arguing that, whereas in the United States it is called service-learning, in the United Kingdom it is known as citizenship learning.

While these are the historical facts that outline the inception of service-learning in the United Kingdom, with the university setting the stage for its first experiences (Cambridge University Extension), it is important to underscore the contribution to social change that the different authors, and the outcome of their research projects and experiences, have made on Higher Education in Europe as key matters of service-learning. These contributions were compiled by Benneworth & Osborne (2013) in GUNI (2013) and, outstanding among the activities and projects is the initiative of Liverpool Hope University, which opened a campus with an arts cultural center in Everton, the poorest neighborhood in England, with the aim of promoting the university's commitment to society. The project was intended to contribute to the economic development of the area. Nevertheless, for a number of excluded communities, the difficulty lay in access to credit and loans as it was a very heavy financial burden. It was due to this reality that, according to Powell & Dayson (2013), Salford University worked with local groups to create Moneyline, a set of community finance initiatives, and restored access to credit to ten communities in Northwestern England.

Krüger et al. (2014) emphasize that various universities in Glasgow run programs with poor communities on arts, culture and lifelong learning in order to foster social inclusion. Along the same lines, the universities in Glasgow and Strathclyde have carried out projects with elderly people with the purpose of providing job opportunities and enhancing well-being.

With the aim of promoting social inclusion, Newcastle University undertook an initiative on age change in the United Kingdom, from the standpoint of health and well-being.[100] In addition, there are examples from other universities that contributed to cultural and sports events, such as the University of East London in the Olympic Games of 2012, or the University of West Scotland, which collaborated in the 2014 Commonwealth Games on community development through service-learning projects carried out by students.

A number of universities in the United Kingdom have agreed to promote sustainable development as an index of Environmental and Social Responsibility (ESR) in the university credit system. This was supported by the Higher Education Funding Council for England, and several universities monitor ESR in order to contribute to sustainability through the development of a strategic approach. This effort on the part of universities to promote environmental justice favors the prioritization of the demands of minority and excluded communities.

Internal change is considered essential and certain practices show that it can be achieved, such as the University of Plymouth (UK), which developed the 4C model: Campus, Curriculum, Community and Culture.

100 For further information, visit http://www.ncl.ac.uk/changingage/

In **Ireland**, SL emerged two decades ago, with Lorraine McIlrath as a national reference; in fact, this section is based on the interview conducted with her in order to record her knowledge and experience of the rise and historical evolution of SL, and was also cross-checked with other documentary sources. Throughout this section, literal quotes from the interview are shared as "personal communication".

The starting point for SL in Ireland was the Celtic Tiger (1995-2001), a term referring to the Irish economic growth. The Irish economy grew at a very fast pace, raising the standard of living dramatically, surpassing other European countries with a history of very high standards of living. Its peak was in 1999 and the economy kept flourishing until around 2003. As a result of this economic growth, the Irish population perceived that the levels of social capital were falling. As McIlrath puts it:

> *Historically, Irish people have enjoyed a very strong community relationship and helped one another, for example, in agriculture, and the farming community came together to support one another in agricultural projects.*
>
> *But, together with this boom, there was also a growing fear that these relationships would begin to fade, that people would become more materialistic and that the students who attended university no longer had a sense of social justice. (L. McIlrath, personal communication, November 9, 2021)*

In the 1960s and 1970s, Irish students showed great enthusiasm and concern about the social situation of discrimination in Northern Ireland between Catholics and Protestants. As a matter of fact, this concern and engagement was actively displayed by demonstrations in the Irish streets. However, since the economic boom, it was perceived that students were not interested in social justice matters, but that their concern increasingly focused on a good education in order to improve their material life (namely, a large house and a good car).

During that time of materialism and economic boom, the Irish government also expressed their concern; as the former Taoiseach (Prime Minister) of Ireland, Mr. Bertie Ahern, stated:

> *I have a sense that many people are concerned about changes in social and cultural attitudes and behaviors; this is not just about the practical, day-to-day pressures that shape the way we live. There is a concern that we have become more materialistic, maybe even more selfish. And if we have, I believe many people would conclude that, despite all our new wealth, we are much the poorer. (Ahern 2006, cited in McIlrath & Lyons, 2009:20)*

That is why the Irish government invited Robert Putnam on various occasions to discuss ways to increase the levels of social capital. The invitation represented a prominent

landmark in Irish history, as the Irish government was concerned about promoting social capital and undertook initiatives to achieve their goal. The invitation to Putnam (2000) proved significant as he shared the publication of his book *Bowling Alone: The Collapse and Revival of American Community,*[101] in which he analyzes the decline of social capital in the United States since 1950. Putnam explains that there was a reduction in social relationships that affected the fabric of social life and the active commitment a democracy requires. As Maya Jariego (2002, p. 3) asserts:

> *During that period, voter turnout, attendance at public meetings and work with political parties decreased. Contact with neighbors, parents' involvement in school activities or the formation of fraternal organizations was also diminishing. Along the same lines, union membership, participation in voluntary associations and the number of traditional women's organizations also saw a reduction. In short, the average American had become more socially disconnected and more detached from community life. All these changes had their negative expression in terms of democratic vitality. But Robert Putnam also analyzes the impact they had on both the personal and community levels.*

Putman (2000) claims that social ties are the strongest predictor of life satisfaction. Similarly, the loss of social capital is related to poorer educational outcomes, early pregnancy, increased crime rates, perinatal mortality and suicide, among other causes (Maya Jariego, 2002). While Putnam's (2000) publication is noteworthy in Ireland's history, and the Irish Prime Minister was particularly concerned about the levels of social capital, the National University of Ireland in Galway also showed an interest in the levels of civic engagement among students. They were concerned that students would also change and become more materialistic.

> *Besides, the university was becoming overcrowded: the number of students grew from five thousand to twenty thousand, so there was concern that there would not be equal contact between staff and students due to such growth. We were concerned that the level of social capital was declining among students and also about the creation of a social network called "Bebo". (L. McIlrath, personal communication, November 9, 2021)*

As Daly (2007) points out, the Government of Ireland was interested in fostering active civic engagement in communities, with special emphasis on advancing volunteering. In fact, among the government's efforts to ensure an increase in active civic engagement, the Active Citizenship group was established to advise the Irish government on how to guarantee this increase (Boland, 2006).

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101 The title of the book is an American metaphor for the game of bowling, given that you go bowling with your friends. Yet, this group game was breaking up and more and more people went bowling alone. Based on this reality, Putnam (2000) discusses the decline of social capital.

Resuming the emergence of Bebo (acronym for blog early, blog often) social network, which McIlrath mentioned and was launched in July 2005, it is worth noting that, with the total population of Ireland standing at four million, a million Irish people participated in it. This demographic number was substantial and implied a fear of online socialization among students.

It was at this time that Charles Francis Feenay's donation meant another historical event which proved to be very significant in the history of service-learning in Ireland. This Irish-American businessman and philanthropist donated 1.4 million to create the center that McIlrath manages today, the Community Knowledge Initiative (CKI)[102] at the National University of Ireland in Galway.

Feenay was co-founder of Duty-Free Shoppers Group based in Hong Kong and, inspired by Andrew Carnegie, he decided to sell his shares and donate all his money while alive to support community projects and, in this way, build social capital in different parts of the world, even though the tendency has always been to leave in wills the money to donate. In 1982, he founded Atlantic Philanthropy,[103] through which he secretly gave away his fortune for many years until 1997, when his identity was revealed in a commercial transaction.

CKI was founded by Atlantic Philanthropy for the purpose of promoting civic engagement in students and the community, through teaching, research and volunteering. Its creation assumed an immense historical significance, since activities like service-learning began to be undertaken. That was the first time SL had been articulated as a core objective in the university, thus rendering the NUI Galway a leader in service-learning at the university in Ireland.

> *"I was appointed to be the person who would work on the campus with the academic team and the faculty, to help them build service-learning in their own curriculum" (L. McIlrath, personal communication, November 9, 2021).*

McIlrath's experience, gained at the UNESCO Center at the Ulster University (1998-2003), enabled her to implement service-learning at the CKI and manage the overall project. McIlrath had already incorporated SL as a tool into her own teaching practice in Northern Ireland, transforming conflict and working towards democratic peace; she promoted students' involvement in political parties and community organizations.

McIlrath formed an advisory board made up of experts in the field from Ireland, South Africa and the United States, and invited leading academics in SL such as Andrew Furco,

102 For further information, visit https://stories.nuigalway.ie/service-learning/index.html

103 For further information, visit https://www.atlanticphilanthropies.org/

Elizabeth Holland and Robert Bringle, among others. Following the visit and conversations with these SL champions—from whom they learnt a great deal—they became aware that SL exerted a profound cultural influence and that there was a need to adapt, shape and relate SL to the Irish culture.

In Ireland, the term used to make reference to service-learning is community-based learning or community engaged learning

In Ireland, the term used to make reference to service-learning is *community-based learning* or *community engaged learning*. Due to the use of the word *service*, there is considerable discussion over finding a common term (Boland & McIlrath, 2007). This is because, in the field of justice, *community-service* is the punishment that a judge imposes for a person's wrongdoing. In addition to this punitive burden, the term carries a Catholic connotation, which does not contribute to a sense of comfort on account of the conflict with Catholicism in Ireland.

In a study conducted by Iverson & Espenschied-Reilly (2010), one of the participants, Nora (coordinator of service-learning at university), explains it like this: "In Ireland, the term service-learning does not mean much and the term civic engagement is preferred. In Ireland, 'service' has a relationship with punishment" (Iverson & Espenschied-Reilly, 2010, p. 6).

Another participant interviewed during the study, Aidan (a university service-learning practitioner) argues the same:

> *"The whole concept of serving others is hierarchical or related to penal servitude". Aidan further indicated that "anything dealing with ethical and moral development would almost be scoffed at because of the recent decline of the church due to the scandals in the last 10-15 years. Anything connected to moral duty or pastoral responsibility is just not language that resonates with current Irish students". (Iverson & Espenschied-Reilly, 2010, p. 6)*

Along the lines noted above of relating SL with the Irish culture, in this same study Aidan proposes to use Irish words and concepts just as Hawaiian educators draw upon their native language rather than try to translate new words (Iverson & Espenschied-Reilly, 2010). In this regard, he proposes the word *meitheal*, which means neighbors coming together to work on the land, as a concept of reciprocity. So a *learning meitheal* is a term Irish people would understand. He also suggests an alternative to the word reflection: *machnamh*, which means contemplate or contemplative learning (Iverson & Espenschied-Reilly, 2010, p. 7).

The NUI Galway soon started to organize its own conferences, the first of which was the International Conference on Civic Engagement and Service Learning,[104] in 2005. The conference was centered on the university's civic mission and sought to introduce SL in higher education curricula. It was timely as the Irish Government's Department of Community Rural and Gaeltacht Affairs actively encouraged the expansion of service learning to all universities in Ireland.

McIlrath contributed significantly to the birth and growth of SL, working with more than fifty scholars to develop over twenty-five SL modules that connect student learning to the Irish communities. She also supports student volunteering through the ALIVE program[105] and finds innovative ways to connect the institution with communities nationally and internationally. The ALIVE program began with twenty-five students in 2003 and, in later years, the number of students rose to one thousand in one year. In the same way, the number of civil society organizations also grew, starting with ten and reaching over a hundred (McIlrath & Lyons, 2009).

On March 30 and 31, 2006, the first Service Learning Academy took place in Athlone, based in NUI Galway and in collaboration with NUI Maynooth, Dublin City University and Dublin Institute of Technology. This event intended to bring together scholars from across Ireland to explore the link between universities and the broader community.

> *About two hundred people attended the event, including students, scholars, community and staff and we had many conversations related to service-learning, which allowed us to observe there were practices in the universities that were not recognized or identified as such. (L. McIlrath, personal communication, November 9, 2021)*

After the conference, a report was prepared with the results obtained and submitted to the Irish government, which provided funds to create, in 2007, Campus Engage,[106] Ireland's Civic Engagement network. The aim of Campus Engage is to support Irish institutions of higher education with a view to fostering civic and community engagement within the university community as well as in teaching, learning and research (Benneworth & Osborne, 2013). Initially, Campus Engage was based at NUI Galway, but after five years it was agreed that it was not perceived as a national network, but as a network of the university. Consequently, the Irish Universities Association (IUA) was asked if they were interested in incorporating Campus Engage. So, since 2012, it has been part of the IUA and is overseen by a steering committee facilitated by the Association. Currently, the seven Irish univer-

104 For further information, visit https://www.universityofgalway.ie/about-us/news-and-events/news-archive/2005/june2005/international-conference-on-civic-engagement-and-service-learning-1.html

105 For further information, visit https://www.nuigalway.ie/community-engagement/studentvolunteeringsymposium/symposiumsupporters/alive/

106 For further information, visit https://www.campusengage.ie/

sities and the Dublin Institute of Technology are represented on the steering committee and participate in the following areas of activity: community-based teaching and learning, engaged research and innovation for social impact, student volunteering and planning for impact. Since 2012, other universities have also invested in community and civic engagement centers, including service-learning as one of their actions.

In Ireland there is a binary system of higher education, with universities and technological institutes. Ireland is currently experiencing a time of change in higher education, as the technological institutes are becoming universities. So far, these institutes have been interested in SL and—in fact—they have incorporated practices; however, since they are not members of the IUA, they are not part of Campus Engage.

According to EOSLHE (2019), Campus Engage seeks to foster community-based learning and teaching (CBLT), among other actions, and to that end they ran the Participate Programme workshop, involving over five hundred employers from the university community between 2017 and 2018. The program entailed introducing CBLT basic concepts and advocating for their integration into the teaching and learning process. The workshop assessments carried out by civil society organizations indicated that the content of the workshop should be redesigned for online, distance and blended learning modalities, and that the number of trainers from civil society organizations should be increased.

Therefore, in 2019, Campus Engage began to develop an adaptation to the workshop with the Irish National Forum for the Enhancement of Teaching and Learning in Higher Education (NFETL). The National Forum works in partnership with students, staff and leaders in Irish higher education to develop an inclusive, collaborative and innovative culture that maximizes learning impact for the success of all students. Those who complete the 25-hour CBLT course are awarded a digital badge from the National Forum and Campus Engage CBLT (EOSLHE, 2019).

For an in-depth study of the evolution of service-learning in Ireland's universities, we recommend reading the collective publication by McIlrath, Farrell, Hughes, Lillia & Lyons (2009).

Service-learning does not exist as such in Irish schools. Conversely, Citizenship Education takes on considerable importance in secondary schools and is included in the post-primary curriculum (ages 12-18) with the compulsory subject called Civic, Social and Political Education (CSPE), which is based on human rights and social responsibilities and educates students for a participative, active citizenship at all levels—personal, local, national and global. It is based on the idea that community engagement is related to the

students' feeling of belonging to their community; the greater the feeling of belonging, the greater the engagement.[107]

As regards the non-formal sector, we should mention the creation of associations like the national Irish The Wheel,[108] established in 1999 by community and voluntary organizations, charities and social enterprises. It is the only association related to the charity, nonprofit sphere that aims to represent, support and connect nonprofit organizations, from the smallest community groups to the largest charities and social enterprises.

It was founded with the purpose of creating an inclusive, participative, just and fair Ireland, based on community development and volunteering, with a model of collaboration and participation in decision making. Following different reports (*Citizens Rising, Money Matters, A Two-Way Street* and *Powering Civil Society*) different efforts were undertaken, among which we find Participating People,[109] in collaboration with the Carnegie UK Trust. At present, the association has over two thousand members.

As regards the countries in **Central Europe**, we will focus on the inception of service-learning in Germany, Belgium, Slovakia, the Netherlands, Hungary and Switzerland. The selection criteria for these countries were based on the existence of documented information available to provide historical events that trace the emergence of SL in each one of them. Although other countries in Central Europe such as Poland, Luxembourg and Austria have interesting experiences in higher education, we will not delve into their description as they do not constitute experiences rooted in the origins of SL in Europe.

Germany is a pioneer in service-learning, with a long tradition of volunteering, where community commitment has been considered crucial for the improvement and transformation of society. As a matter of fact, it is the country that organized the First European Conference on Service-Learning, in Cologne, from June 15-17, 2004.

To learn about the history of service-learning in Germany from the voice and experience of German experts in SL, we have relied on the collaboration of Karsten Altenschmidt[110] and Wolfgang Stark,[111] who—through an interview—have contributed to the construction

107 For further information, visit https://www.fivenations.net/ireland.html
108 For further information, visit https://www.wheel.ie/
109 For further information, visit https://www.wheel.ie/sites/default/files/media/file-uploads/2019-11/15129_TheWheel_participating_people_WEB.pdf
110 Director of Uniaktiv (Center for Learning and Social Responsibility) at the University of Duisburg-Essen. Kartsen Altenschmidt's career and professional experience can be consulted at https://www.uniaktiv.uni-due.de/en/team/karsten-altenschmidt/
111 Founder and former director of the Organizational Development Laboratory (www.orglab.org) and the Center for Social Learning and Civic Responsibility (www.uniaktiv.org), both based in the University of Duisburg-Essen in Germany. He was founder and president of the German Service Learning Network in HEI from 2011 to 2017

of the origins of SL in Germany. In addition, we have also drawn on the collaboration of another key figure in the history of SL in Germany, René Bendit,[112] who participated in the International Seminar on Community Education and Service in Argentina in 1998, by invitation of the General Office of Educational Research and Development of the Ministry of Culture and Education of Argentina.

Bendit (1998) asserts that, based on a study carried out through a survey conducted by EMNID, in Germany in the mid-1980s, 40% of the youth felt that they had to be more socially committed and needed to do something for society; yet, they believed that they were unable to do so because of issues such as lack of time or personal insecurity. By the end of the 1980s, 15% of the young people surveyed claimed they had some connection with social commitment or solidarity-based efforts.

Along the same lines, the study conducted by *Jugendkompass* in 1989 also showed that 70% of those surveyed considered engagement in activities that help build a better society to be very relevant, in addition to helping others through charity. However, while there was social awareness and the value of self-fulfillment gained prominence, the value of the usefulness of institutions and social relations took on great importance (Münchmeier, 1990). Young people, as well as institutions and practitioners in the social sector, perceived social contact and situations from a functional perspective (not a utilitarian one); that is, from a viewpoint of usefulness and functionality for overcoming their own objective and subjective everyday problems (Bendit, 1998).

Another contemporary study undertaken by Schell confirms that Münchmeier's (1990) vision of the value of the usefulness of youth social engagement and participation is conditioned by institutions, organizations or associations in which they obtain recognition for their own interests, problems and needs. Bendit (1998) considers that this value of usefulness is understood as an adequate strategy to overcome the challenges young people face daily as part of their process of incorporation into adult society.

Based on this reality, Bendit (1998) reviews the social and educational actions carried out in Germany that constitute key antecedents for service-learning practice: socio-ed-

and, since 2010, has been managing research director at the Steinbeis Center for Innovation and Sustainable Leadership.

112 René Bendit (1944-2018), doctor from the University of Kassel. He studied psychology and sociology at the University of Chile and the FLACSO of Chile. He had postgraduate degrees in psychology, sociology and pedagogy from the Ludwig-Maximilian University of Munich and the University of Kassel. Senior researcher at the German Youth Institute (DJI), professor at the Ludwig-Maximilian University of Munich. From 1994 he was academic coordinator of the Youth Research Program of FLACSO - Argentina. With an extensive background in research, during his last years he had an outstanding performance in comparative and transnational studies in the European Community.

Bendit (1998) reviews the social and educational actions carried out in Germany that constitute key antecedents for service-learning practice: socio-educational work, youth work and voluntary service.

ucational work, youth work and voluntary service (among them, youth work and cooperation with schools, and voluntary social and ecological service).

Socio-educational work emerged around forty years ago, after the implementation of the *Gesamtschule/ Comprehensive School* in North Rhine-Westphalia, Hesse, Hamburg and Berlin as an alternative to the German education system, which separated high school students according to their academic level into three types of schools (*Gymnasium, Realschule* and *Hauptschule).* Some specialists considered that it was too early an age to know the students' capacity, thus the emergence of comprehensive schools aimed at grouping the three types of schools mentioned above, joining the socializing-training role and the function of teaching and selection, and of offering equal opportunities to all students.

In addition to the establishment of these schools we should add the situation facing families whose professional activity triggered the need for full-time education. That is why comprehensive schools included in their design an answer to this need, and began to introduce the terms *socio-educational activity* or *social pedagogy* (Bendit, 1998). Since then, there have been innovative initiatives and intense reflection on socio-educational action in schools in Germany. This is an important milestone in the educational system, since it goes beyond the purpose of the school as a space for training-education, and incorporates, as one of its major roles, socio-educational action.

Socio-educational action entails a community approach, involving the entire educational community (students, families and other community stakeholders) from inside and outside the school. The goal pursued is in line with the Community Education previously approached in the United Kingdom; to neutralize the negative consequences of difficult, inequality-generating living, growth and socialization conditions on a person's education and life opportunities. This is why the school seeks to promote prosocial attitudes, among others (Bendit, 1998).

The incorporation of the socio-educational action as a role of the educational system, together with education and training, means that the schools should also make a methodological change with respect to the traditional one. Over the years, the school has incorporated other methodologies of intervention, information, participation and prevention, while it coexisted with a more classical method. Among the different methodologies, and according to Bendit (1998), we find community work, with networks of support for the school or student participation in the community, to name a few.

Youth Work and *Voluntary Service* refer to the space of informal education that is carried out during young people's free time in a self-determined manner, in the so-called Youth Associations that emerged in the early 20th century with the educational purpose of using leisure time creatively. The different tasks included political education, international youth work (student exchange programs) and cultural, musical and sports education, all of which were performed in their own spaces, with pedagogical practices similar to those of the formal education system. These venues could be (municipal) youth centers, youth clubs, political, confessional or union trade youth groups, as well as spaces within cultural or social institutions.

Youth associations sought to be autonomous rather than bound to formal education; nonetheless, among their purposes, they aimed to address the shortcomings and social pressures the school faced. This is why they pursued the development of a civic awareness (from a logic of prosocial attitudes) that generated spaces for coexistence, vital experiences and self-determined learning processes as the starting point for a social praxis oriented towards the knowledge and skills that were not recognized or accepted at school. In this sense, Böhnisch (1994) and Schefold (2004) point out that youth associations met young people's expectations of participation in that they were not conditioned by the principle of political "neutrality" required by the State in public schools.

According to Bendit (1998), the origin of SL in Germany lies in the informal sphere of free time. Youth associations reflect a need in society to which they respond by encouraging involvement and carrying out information, prevention and intervention activities among the young. Although the school was far removed from this purpose, given that its main and only goal was education-training, over time it became aware of the cultural and social capital accumulated in the associative activity that enabled students to handle, in a more confident and autonomous manner, the challenges posed by formal education. From this point on, this knowledge started to be part of the school curriculum and activities, and "cooperative projects" were implemented between the associative youth work and the school.

Particularly in the 1970s, 1980s and 1990s, the school perceived itself as a space of daily life and began to experience new teaching and learning methodologies that transcended its walls. Some examples of this are the "Commonwealth of Interests", "Action Projects", "After-school Activity Weeks", "Group Courses and Activities", "Teaching Centered on Social Issues or Service-Learning", among others (Bendit, 1998). The school gradually took on the topics and pedagogical forms typical of youth work.

Somehow, it can be stated that this change in school purpose which went beyond its primary function of training-educating was due to the influence of youth work in the com-

munity. In this way, the school began to open up to the obstacles posed by situations of social vulnerability (inequality of educational opportunities, poverty, marginalization, old age, immigration, environmental pollution, and so on). However, it still did not include engagement learning in the curriculum, in terms of social or community service education.

As Schefold (2004) puts it, collaboration between schools and youth associations was quite well structured, although not highly institutionalized, and came “from the bottom”, from the associations. That is, youth associations accompanied schools towards awareness of and involvement in the challenges posed to students by the changing living conditions of postmodernism (Bendit, 1998).

Contemporary to this cooperation among school, youth work and voluntary service, we can highlight the civil service and the voluntary ecological service. Both were institutionalized and aimed at young adults, particularly young people who had finished their mandatory formal education and were about to start a higher education program. During this period, they sought to undertake an activity of social or community good, with the aim of exploring their vocational interests, growing in personal maturity and gaining practical experience in the different areas of work interest. This practice took different forms in different spaces, depending on the young people’s gender. In the girls’ case, they took part in the “Voluntary Social Year”, and the boys participated in the “Voluntary Ecological Service” or the “Civilian Service”, which replaced the military service in the event they had not performed it.

The Voluntary Social Year (VSY) (*Freiwilligen Sozialen Jahr, FSJ),*[113] aimed at young people who had finished compulsory schooling up to the age of 27, began in the 1950s (postwar) in the social and charitable activities of the Church. At first, they were based on the Christian values of “willingness to serve”, but after the 1960s and the ensuing postwar labor crisis, the VSY took on a new meaning: a more vocational dimension; and the young women began to experience it as a social practice in response to the difficulty of vocational orientation and training, resulting from the labor crisis of the period. The interest in these activities led, in 1964, to the Law for the Promotion of the Voluntary Social Year, which regulated the legal, organic, assistance and pedagogical conditions of these voluntary social activities. The law was complemented by the provision of July 12, 1968, which established the minimum age for participation (ages 17 to 27), and by the provision of December 18, 1975, on performing the service in other countries. The law emphasizes the fact that the VSY does not establish an employment relationship, but an assistance activity in the field of care, social assistance and education. Besides, as mentioned above, it is carried out upon completion of high school and lasts from 6 to 12 months. The operational

113 For further information, visit https://www.bundes-freiwilligendienst.de/fsj-freiwilliges-soziales-jahr/

areas of the VSY are officially recognized public welfare institutions, of a hospital, social or educational nature.

Regarding the institutions where young people can engage in volunteering, the law lays down a series of requirements, among which two aspects stand out: on the one hand, the connection between volunteering and the direct assistance to those for whom the service is intended and, on the other hand, the obligation, on the part of the institution, to guide and advise volunteers, and to provide them with technical and pedagogical support.

The training role played by the VSY is of the utmost importance, as the institutions commit themselves to training volunteers through courses, practical workshops, seminars and tutorships. This training equips them with the knowledge, skills and attitudes necessary to handle and accompany social issues and to reflect on their response to those situations, thereby constituting the basis for broadening their informative, experiential and intellectual horizon.

Based on the positive experience of the VSY, and together with the growing environmental problems posed by the industrial society, the German Federal Parliament published the Law for the Promotion of the Voluntary Ecological Year in 1993. This law offers young people aged 16-27 the possibility of volunteering in environmental protection activities, efforts and projects, developing ecological awareness and commitment.[114] This voluntary service can only be performed once in a lifetime, for a minimum of 6 and a maximum of 12 consecutive months, in environmental institutions and—as indicated in section 2 of the law—there is the possibility of carrying out this voluntary service in another European country.

The *Aktiv Bürgerschaft* Foundation[115] (Active Citizenship) was created in 1997 in order to professionally support civic engagement. In 1998, the Promotion of Active Citizenship Award was presented to encourage innovation and involve the culture of recognition. This nonprofit foundation is the center of competence for civic engagement of the *Finanz-Gruppe Volksbanken Raiffeisenbanken* cooperative. It supports the 420 community foundations nationwide, with management, projects, and acquisition tasks performed by donors and active members; together with *Volksbanks i Raiffeisenbanks alemanys* (BVR) Federal Association, a foundation that supports the commitment of the cooperative financial network to the community foundations. Four out of five community foundations benefit from the commitment of their local *Volksbank* o *Raiffeisenbank*. With the “socially ingenious service-learning” program, the Foundation—alongside DZ BANK and other co-

114 For further information, visit https://www.deutschland.de/es/topic/saber/ano-ecologico-voluntario-en-alemania
115 For further information, visit https://www.aktive-buergerschaft.de/

operative banks— offers its expertise to the more than eight hundred schools in order to introduce young people into volunteering at an early stage.

Zentner (2010) states that in 2001 the Freundenberg Foundation[116] launched its first pilot project for learning through engagement in German schools with the *Demokratie lernen & leben* (Learning and Living in Democracy) service-learning program, directed by Dr. Anne Sliwka. The program was jointly developed with the Federal and State Governments within the framework of the BLK (*Bund-Länder-Kommission für Bildungsplanung und Fotschungsförderung*/Federal State Commission for Educational Planning and Research Promotion). It was launched in the spring of 2002 and involved more than two hundred schools in thirteen German states; it sought to advance youth engagement in civil society with the purpose of making schools a more democratic space for learning (Edelstein and Fauser, 2001). Twenty years later, around 500 teachers from 240 schools, in 15 federal states, actively implement SL.

> *Stark provides further details of this first pilot project, considering Anne Sliwka is an outstanding reference in SL as she imported the idea of democratic education from the United States and introduced it in schools and higher education. She helped spread it in schools in the form of Lernen durch Demokratie (Learning through Democracy). (Wolfgang Stark, personal communication, November 2, 2021)*

Due to the positive experiences of its projects (Sliwka, 2001), the German government conducted a research study on this SL program. It was completed in 2007, with the incorporation of SL in many schools as part of the curriculum, but problems arose since most projects did not meet high quality standards; schools struggled to distinguish between community service and service-learning itself. The difficulty lay in going beyond involving students in the community. Zentner (2010) points out that SL projects did not conform to quality standards in terms of adequate integration into the curriculum; inclusion of activities that trigger reflection; incorporation of the students' voices in decision making; promotion of inclusion; accompaniment throughout the process; significant duration of the project; commitment with community organizations and relevant student engagement in the service.

Research demonstrated the need for schools to count on external support to enable them to overcome the obstacles and challenges posed by the implementation of SL. That is why, the Lernen durch Engagement[117] (service-learning), LdE (SL), was created in 2007

116 The Freudenberg Foundation was established in 1984 for partners of the Freudenberg & Co KG Company as an independent, civil-society organization devoted to the promotion of education and peaceful coexistence, and since 2001, it has been committed to SL in Germany. For further information visit https://www.freudenbergstiftung.de/en/news/change-stories/?id=2567

117 For further information, visit https://www.servicelearning.de/

to introduce high-quality and diverse practice[118] in schools across Germany, by creating networks, qualifying, advising, developing materials and accompanying the implementation of SL in schools. Initially, this network was coordinated and managed by the Freudenberg Foundation and, in 2007, it became a foundation called Lernen durch Engagement, with the Freudenberg Foundation as a shareholder. Three years after the creation of the network, in 2010, there were over a hundred schools connected on a regular basis to exchange experiences and ideas (Zentner, 2010). At present, fifteen German federal states[119] participate in the network, which features the School Award[120] of learning through commitment, founded by Dr. Jürgen Rembold, with the aim of recognizing the schools in the network for their innovative and positive pedagogical efforts, in accordance with SL quality standards.

As Baltés and Seifert (2010) observe, the schools that are part of the network implement SL in a number of different ways. Some of them carry out SL projects integrating one or several subjects during the school year. Others use service-learning as a methodology in elective classes. While others run SL projects only in certain subjects, such as Ethics. The authors also assert that, traditionally, there were no afternoon schools in Germany; however, by 2010, they had already become all-day schools, which opened up an opportunity to include SL, using the afternoon for preparation, reflection and learning:

> *German schools have suffered various curricular changes lately. A great opportunity for service-learning now lies in the fact that schools are focusing more on the results that the students achieve in terms of their knowledge, skills and competencies, and less on the input required from the teacher. (Baltés and Seifert, 2010: p. 34)*

In order for this practice to truly lead to a process of sustainable change, the foundation also advocates for the legitimization and recognition of the educational policy and the school population.

The Lernen durch Engagement Foundation understands SL as learning through engagement in that the way of teaching and learning combines students' social engagement with professional learning (Seifert, Zentner and Nagy, 2012). In order for this practice to truly lead to a process of sustainable change, the foundation also advocates for the legitimization and recognition of the educational policy and the school

118 To learn about quality standards, visit https://www-servicelearning-de.translate.goog/lernen-durch-engagement/lde-qualitaetsstandards?_x_tr_sl=de&_x_tr_tl=ca&_x_tr_hl=ca&_x_tr_pto=op,sch

119 For further information, visit https://www.servicelearning.de/fileadmin/Redaktion/Dokumente/Netzwerk/LdE-Netzwerkkarte_9-2021.pdf?_x_tr_sl=de&_x_tr_tl=ca&_x_tr_hl=ca&_x_tr_pto=op,sc

120 For further information, visit https://www-servicelearning-de.translate.goog/praxis/schulpreis-lernen-durch-engagement?_x_tr_sl=de&_x_tr_tl=ca&_x_tr_hl=ca&_x_tr_pto=op,sc

population. That is why it is also centered in three areas of activity: strengthening practice, convincing policymakers and raising awareness among the school population and experts.

As regards the political field, the importance of SL in promoting democratic competence is specifically outlined in the European Council at a European level, and, nationally, in the Standing Conference of the Ministers of Education and Cultural Affairs:

> *Both inside and outside all subjects, the aim is to motivate students in their willingness to assume responsibilities and participate actively in shaping school life. This is accomplished by using (...) service-learning/learning through commitment, for example (Conference of Ministers of Education 2018, cited in Stiftun Lernen durch Engagement 2021).*

This commitment to service-learning from the political sphere was also evidenced by the testimony of the following two ministers:

> *Learning through commitment is an innovative and promising educational concept. I will be delighted to do my part to further disseminate this approach in the schools of Saxonia-Anhalt (Marco Tullner, Minister of Education of Saxonia-Anhalt on signing the cooperation agreement on SL, cited in Stiftun Lernen durch Engagement 2021).*
>
> *Learning through commitment embraces commitment to the common good, learning through experience and reflection in the classroom, i.e., contemporary and holistic education at its best (Gabriele Warminski-Leitheuber, Former Minister of Education of Baden-Württemberg, cited in Stiftun Lernen durch Engagement 2021).*

As can be seen, in Germany SL is linked to learning through commitment in a democratic context. It is aimed at a learning culture, characterized by reflection, a sense of responsibility and appreciation where SL offers young people a democratic environment that they can help create and take part in.

The first national service-learning conference in Germany was held in 2008. From then on, one has been held every year, the 14th one in 2021. The conference is organized by the Lernen durch Engagement Foundation with the support of subsidies and donations by organizations and individuals committed to education in Germany. It is aimed at all those involved in educational practice and service-learning in particular: people in the fields of education, civil society, research, management and politics, focusing on exchange, ongoing education and inspiration, centered on their work with SL in today's educational settings.

With regard to the higher education system, SL is also implemented at this level. The university system in Germany differs from other European countries in that universities of applied sciences are called *Hochschule*, while all the other institutions outside the field of applied sciences are called *Unistät* (University). Along these lines, Bartsch and Grottker

(2018) state that service-learning in Germany originated in 2002, with the SL projects run by the Mehrwert agency, with Hochschule Reutlingen as the first higher education institution to carry out the program *Do it!* Between 2004-2006, it was also implemented in another eleven higher education institutions in Baden-Wüttenberg.

Bartsch and Grottker (2018) also highlight the relevance of the invitation extended by the Freudenberg Foundation in 2003 to Will Holton, professor of Sociology at Northeastern University Boston, to introduce service-learning and share his experiences. Manfred Hofer, professor of Education Science at the University of Mannheim, seized the idea and offered the students a seminar on SL for the first time. He considered that his students should learn about the scientific theories of educational psychology not only from textbooks but also from real life. This is how students put their knowledge into practice and applied the concepts worked on in the seminar by undertaking projects in schools. The projects were very diverse; they trained primary and high school students as conflict mediators; they put into practice social skills and reading and writing abilities; they prepared high school students for their school leaving certificate (*Endspurt* project).

Professor Hofer's seminars were welcomed and highly valued. The students were most satisfied and motivated by SL as they could use their knowledge to help other people. It was then that service-learning gained widespread acceptance among the faculty and SL events began to be held in several chairs at the University of Mannheim. For example, at the chair of Business Administration, Public & Nonprofit Management (Professor Dr. Bernd Helmig), the chair of Business Education (Prof. Dr. Hermann Ebner), the chairs of Psychology III (Prof. Dr. Edgar Erdfelder), Educational Psychology (Prof. Dr. Oliver Dickhäuser) and Business Psychology (Prof. Jr. Dr. Karsten Müller), as well as the chair of Political Science and International Comparative Social Research (Prof. Dr. Jan W. van Deth).

Further evidence of the positive response to the seminars offered by Professor Hofer was the student initiative to create *CampusAktiv*[121] as a vehicle for disseminating SL. In 2007, Professor Hoger and *CampusAktiv* were granted first prize from the Jimmy and Rosalynn Carter Foundation for the school project known as "Students Assume Responsibility". The foundation praised the excellent and long-lasting cooperation between the university and partner schools, as well as the students' strong commitment. The prize, a monetary award, endowed them with €15,000, of which they decided to allocate €7,500 to an annual SL Teaching Award (aimed at the faculty that contributed to the creation of networks between the university and the society with SL projects) while the other €7,500 would go to the costs arising from SL events.

121 For further information, visit https://web.archive.org/web/20220522003359/http://www.einfachgutelehre.uni-kiel.de/allgemein/campusaktiv-bar/

Additionally, the service-learning unit of the University of Mannheim was created —initially based in the Office of Studies and Teaching —to advise faculty, students and institutions in the organization and implementation of SL events.

In the same vein, Professor Hofer is considered a pioneer in introducing SL at the university, as is also evidenced by Professor Stark: "Service-learning as a university seminar was first conceived in Germany at the University of Mannheim" (Wolfgang Stark, personal communication, November 2, 2021).

Altenschmidt points out:

> *At the University of Mannheim there was an organization that was founded jointly with students. The person behind it was Professor Manfred Hofer, inspired by Anne Sliwka. She became familiar with the concept of service-learning in the framework of her reflection on democratic pedagogy. (Karsten Altenschmidt, personal communication, November 2, 2021)*

Altenschmidt stresses the influence of the work done by Anne Sliwka, who, as noted above, imported democratic education from the United States to Germany in the field of education (schools and higher education); later, at the University of Mannheim, democratic education was adopted as service-learning. Stark states:

> *Anne Sliwka was invited to the Duisburg-Essen University as a guest lecturer in SL and, by chance, the president of the University was sitting next to me; he joined in and said, "We also have to do this". It was then that we received funding to develop and draw up a service-learning program in the form of a small notebook. This aroused the interest of the Stiftung Mercator Foundation, whose intention was to promote SL by financing the program for three years. Jurg Müller and I participated in the meeting where the funding was agreed upon. This meant an opportunity to do a lot in Germany and we became a small beacon of enlightenment at the University of Duisburg-Essen. (Wolfgang Stark, personal communication, November 2, 2021)*

The emergence of SL in German universities can be described as simultaneous and parallel at different universities in 2002 (University of Mannheim and University of Duisburg-Essen, for example) and with common influences from prominent actors in the field (Anne Sliwka).

In 2005, at the University of Duisburg-Essen, UNIAKTIV-Center[122] was established as a center for societal learning and social responsibility. It was founded by Wolfgang Stark to run SL projects and offer advice and information to students and faculty from all disciplines at university. Since 2017, UNIAKTIV has been institutionalized as a permanent work

122 For further information, visit https://www.uniaktiv.org/

unit at the Institute for Optional Studies at the University of Duisburg-Essen. UNIAKTIV is a forerunner and a major player in the implementation and educational development of SL in German higher education. Since 2008, about three hundred SL courses have been developed and run in eight departments, and workshops have been offered nationwide for educators and teaching staff on the Duisburg-Essen service-learning model. At present, UNIAKTIV is directed by Karsten Altenschmidt and Jörg Miller.

On the basis of these experiences and achievements, the first national SL Conference was held in the University of Mannheim in 2008. And, in 2009, the Do it! Learn it! Spread it! Service-learning for Students Conference in Stuttgart. Although American universities differ from German universities, the first SL conference in 2008 was attended by the American service-learning expert Andrew Furco, who provided them with advice; and, for a year, they also received support from expert Jeffrey Anderson. This conference marked a historic event because it was the cornerstone of the creation of higher education institutions in 2009. The network emerged in Würzburg in 2009, with five or six higher education institutions and was registered in 2015. Stark explains that:

> *The special thing was that, right from the beginning, we did not have personal members but only higher education institutions; that has enabled us to have, today, a network of forty-eight higher education institutions. And this is particularly significant as, with this network, we represent higher education institutions rather than individuals (...) The "Higher Education Network for Social Responsibility" quickly thought of the importance of linking higher education schools with the civil society. This is why at present there are around forty-eight higher education schools*[123] *and ten or twelve civil social institutions and very few individual members. For example, I am an individual member—I am not a higher education institution and I do not work in one any longer. (Wolfgang Stark, personal communication, November 2, 2021)*

Stark adds that it is a German-speaking network, hence there are universities in Austria and Switzerland; however, each country is on the way to creating its own as each one has different legislation.

This university network is called *Hochschulnetzwerk Bildung durch verantwortung* [124] (Educating through Responsibility) and its members believe in the drive and ability to assume personal and social responsibility as an essential educational requirement. They organize conferences, engage in lobbying, collaborate actively in work groups and provide information through a regular newsletter.

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123 The Higher Education Network includes both Hochschule and Universität. Although there are forty-eight higher education institutions involved in the network, 100/120 of the approximately 430 in Germany implement service-learning.

124 For further information, visit https://www.bildung-durch-verantwortung.de/wer-wir-sind/

Higher education institutions have kept the English term *service-learning*, since they are international universities, unlike schools in which this term was translated into German as *Lernen durch Engagement* (learning through engagement) to refer to service-learning, as explained above.

In the interview, Stark highlights two key factors that contributed to the implementation of SL at university. On the one hand, the fact that a competition is organized with the support of the university, in which a prize is awarded to the best teaching, the best project and the best student. This prompts SL to come to light, as it awakens the curiosity of the university community. And, on the other hand, the president of the university decides that each new professor who joins the university will be informed about the projects and methodology of SL. The new faculty members are deemed to be more receptive than those who have been working for over thirty years, given that the latter tend to be less inclined to change.

Of particular note in the history of SL in Germany is the competition launched in 2010, *Mehr als Forschung und Lehre! Hochschulen in der Gesellschaft* (More than Research and Teaching. Higher Education Institutions in Society), whose results were exhibited in the Mission Gesellschaft Conference—*Hochschulbildung durch gesellschaftliches Engagement* (Society Mission—Higher Education through Social Engagement), on April 25-26, 2013, in Berlin. Just like the *Qualitätspakt Lehre* (The Quality Pact for Teaching), through which the Federal Ministry of Education and Research (BMBF) has provided higher education institutions with opportunities to include SL as an innovative method since 2011.

Regarding research, the first study on the dissemination and characteristics of SL in higher education was conducted in 2013 by Holger Backhaus-Maul and Christiane Roth as part of the Do it! project. Stark adds that during this research:

> *Focus groups and interviews were held with participants involved in SL projects in order to gather information about what was working and, based on the resulting feedback, a tool was created—a card game (a deck of cards). The game facilitated the identification of the small elements that made the difference in ensuring that SL worked. It has been translated into English, Catalan, and Spanish. (Wolfgang Stark, personal communication, November 2, 2021)*

In 2014, the *Qualitätsoffensive Lehrbildung* program was carried out in higher education institutions with the purpose of training teachers in SL and, since 2019, the second phase has been underway.

In summary, and focusing on the key ideas, SL in Germany emerged in the free-time, informal sphere, from youth associations, fostering youth engagement in the community

and performing information, prevention and intervention actions among young people. Service-learning in Germany is linked to learning through commitment in a democratic context. In schools, it is called *Lernen durch Engagement (LdE)* and in higher education institutions the English term service-learning (SL) remains, as it is consistent with the international character of universities.

While Germany stands out as the country in Central Europe with the longest historical tradition in service-learning, it is important to mention one of its neighbors, **the Netherlands**, where the center for social development MOVISIE[125] is a reference of SL, given that it contributed to transforming volunteering practices into SL. The mission of the center is the promotion of citizen participation and independence through support and advice to professional organizations, volunteering organizations and government institutions in the field of welfare, care and social development.

In 2007, the Dutch government enacted a law to implement SL in the Secondary School Curriculum with the aim of helping young people develop the necessary abilities to participate in society, as Adriaan Vonk (García-Ajofrín, 2010, p. 32) puts it. Nevertheless, before that law, ten pilot projects had already been undertaken in 2003 and, between 2004 and 2006, 60% of schools drew on public funding to get started in SL. Service-learning became compulsory in high school education in 2011. Bekkers (2009) states that the mandatory SL program was legally introduced in 2012 all across the country, after a period of pilot tests and assessment.

In the interview with Vonk (García-Ajofrín, 2010), he explains that, after several negotiations and debates, it was agreed that high school students would engage in seventy-two hours distributed in three months, devoting one day a week. As Bekkers (2009) points out, the purpose of these programs was to promote a civic mindset: civic commitment, value awareness, rules and active citizenship. The same author asserts that, in 2013, the obligatory nature of the programs was eliminated as a result of a change in the coalition in office.

At university level, it originated in 2003-2004, when the first SL projects were carried out by business students at the Rotterdam School of Management (Erasmus University). These projects emerged from the American research conducted by Professor Judith van der Voort and Professors Lucas Meijs and Gail Whiteman, which involved the implementation of SL projects. Since then, different universities have incorporated SL in their curricula.

Additionally, an especially significant event in the Netherlands was the 2nd European Conference on Service-Learning, held on October 26, 2004, in the World Trade Center of

125 For more information, visit https://www.movisie.nl/

Amsterdam. The 1st European Conference on Service-Learning took place on July 15-17, 2004, in Cologne, Germany.[126]

In **Belgium**, SL efforts are identified at university level and with a European character, probably considering it is the capital of the European Union. In 2007, this European accent went—globally—one step further and the 1st International Conference on Service-Learning for Teacher Education was held in Brussels. The conference was sponsored by the International Center for SL in Teacher Education from Clemson University (the United States) with participants from six continents. Along this internationalization line, the 2nd European Conference on Service-Learning in Higher Education[127] was held in Antwerp from September 19-21, 2019.

Regarding SL experiences and initiatives in higher education, as reported by EOSLHE (2019), the first one in the university sphere took place at Ghent University in 2012. This publication detailed the evolution of SL in the university, while a second experience was documented two years later at Leuven University.[128]

Even though there are no service-learning experiences in schools, Belgium certainly has a history that identifies it with the commitment for social transformation in terms of volunteering, also marked by a European aspect. Evidence of this is the Centre for European Volunteering (CEV),[129] established in 1992 (until July 1, 2020, known as the European Volunteer Centre). It is a European network of over sixty organizations dedicated to the promotion and support of volunteering in Europe at European, national or regional level.

In **Switzerland**, SL has relied, since 2006, on the Swiss Centre for Service-Learning[130], established by the Federation of Migros Food Cooperatives as an expression of social responsibility. The center aims to promote SL nationwide and began with the creation of the *x-hoch-herz* competition for a period of ten years until 2016. The purpose of the competition was to raise awareness among children about social, ecological and charitable engagement. Around fifty thousand children participated by submitting projects on the subject of "getting involved with others", with prizes awarded to the best projects.

126 However, the news published on https://jimkielsmeier.wordpress.com/2011/11/10/1st-european-s-lconference-launches-dutch-centre-european-network/ announced that the 1st European Conference on SL was held in Amsterdam. Apparently, they were unaware of the one organized in Germany. Even so, it is especially important to acknowledge the work done in Germany and to build, collectively, the history of SL in Europe as accurately as possible, sharing our knowledge and experience on the subject.

127 For further information, visit https://www.servicelearningvlaanderen.be/

128 For further information, visit https://www.eoslhe.eu/wp-content/uploads/2019/10/Newsletter1_def_web.pd

129 For further information, visit https://www.europeanvolunteercentre.org/

130 For further information, visit https://servicelearning.ch/

At present, the center provides subsidies and funding for publications so that schools with promising SL projects can be financially supported.

Slovakia, another Central European country, stands at an early stage of SL, which is still unknown in the academic environment and educational practice, as Luz Avruj,[131] an expert in the history of SL in this country, tells us in the interview she granted us.

SL is implemented in some primary and secondary schools in Slovakia as pilot projects (the great majority jointly with the Volunteer Centre in Banská Bystrica and the Matej Bel University). However, at university level, SL practices have definitely been identified. Among them, as stated by Brozmanová et al. (2019), Matej Bel University (MBU) has been a leader in SL since the 2005-2006 academic year, conducting research, awarding grants and publishing nationally and internationally in the field of SL. The university boasts a tradition in volunteering, as it has been working on the development of volunteer students' activities since 1998, particularly in cooperation with the regional Volunteer Centre in Banská Bystrica.

EOSLHE (2019) mentions that, based on the MBU assessment of student needs, SL has been implemented as a two-semester elective course at the university: Service-learning 1 and Service-learning 2, led by an interdisciplinary team of ten lecturers from different departments since the 2013-2014 academic year. Over four hundred students have participated in SL projects since then, together with different community partners. In 2016, MBU entered the international program directed by the Latin American Center for Solidarity Service-Learning (CLAYSS), which advises on SL at universities, with the participation of more than thirty lecturers, creating a platform for the exchange of information and experience. In 2017, the president of the university acknowledged the practice of SL as a way of fulfilling the university's third mission (social and community engagement). In 2018-2019, more than fifteen subjects from different MBU departments included SL, and seventeen professors participated in its implementation.

In 2018, the Fund for Supporting Students' Service-Learning Projects was established. For the first time, students had the opportunity to obtain support for the implementation of their projects.

Another university where SL is applied is the University of Prešov, specifically in training social workers. The University of Ružomberok is also noteworthy and stands at the early stages of the introduction of SL.

131 Training Coordinator at the Latin American Center for Service-Learning (CLAYSS). For further information, visit https://clayss.org/es/luz-avruj

In Slovakia is connected to education for volunteering and civic engagement

It should be emphasized that SL in Slovakia is connected to education for volunteering and civic engagement. In this regard, on April 19, 2018, the Minister of Education, Science, Research and Sport of the Slovak Republic, JUDr. Mgr. Martina Lubyová, PhD., approved the Concept of Children and Youth Education in Volunteering[132] (*Koncepcia výchovy a vzdelávania detí a mládeže k dobrovoľníctvu*, from now on, "the concept"), based on strategic and conceptual documents at European and national level, research findings in the field of youth volunteering and current practice. The process of elaborating the concept stemmed from item B.10 of the Resolution of the Government of the Slovak Republic N° 105/2017 in the Action Plan to the Concept for the development of civil society in Slovakia for 2017-2018. The objective of the concept was to create preconditions for the implementation of education and training of volunteers at all educational levels, define goals and principles of education for volunteering and establish measures for its implementation. The material contained a proposal of measures and recommendations for the implementation of the concept under the responsibility of the Ministry of Education, Science, Research and Sport in the Slovak Republic.

The Platform of Volunteer Centres and Organizations coordinated the preparation of texts and the organizational support of the project. The material was developed in a participative manner in accordance with the rules for public involvement in the formulation of public policies (approved by Government Resolution N° 645/2014), in a work group whose mission was to elaborate a proposal for education and training for volunteering, through which children and young people were steered to active participation, an inclusive and proactive approach to solve the problems of society and promote prosocial attitudes, behaviors and values. The members of the work group were representatives of the Ministry of Education, Science, Research and Sport of the Slovak Republic, direct organizations and representatives of nongovernmental organizations that operate within the voluntary sector.

This strategy was intended to develop volunteering policies with the aim of creating the prerequisites to implement SL at different educational levels (including university) and teacher training. In fact, in 2019, a work group designed a program aimed at enabling the faculty to implement it.

In **Hungary,** as stated by Brozmanová et al. (2019), pursuant to the Education Law (2011) adopted on January 1, 2016, it was established that high school students should perform fifty hours of community service prior to the national baccalaureate exam.

132 For further information, visit https://www.minedu.sk/data/files/7972_koncepcia_vav_dam_k_dobrovolnictvu.pdf?_x_tr_sl=sk&_x_tr_tl=ca&_x_tr_hl=ca&_x_tr_pto=sc

Community service is understood as:

> *The social or environmental activity pursued for the benefit of the student's local community as well as its educational processing. The activity is carried out within an organized framework, individually or in groups, and is unaffected by economic interests. (EOSLHE, 2019: p. 9)*

In June 2012, the Foundation for Democratic Youth published a Teacher's Manual for Youth Service Activities, to provide support and advice to faculty members. This handbook offered pedagogical background, methodological suggestions, project descriptions and personal accounts of various projects. The Foundation also provided teacher training.

The Ministry of Human Resources founded the Hungarian Institute for Educational Research and Development with the objective of developing a community service program and facilitating its implementation. To assist the introduction of community service, the Institute developed—in 2012—a multifunctional website to share contents and encourage communication between schools and host organizations. The Institute organized information sessions and prepared a study manual for schools, students and institutions on the subject of school community service.[133] Matolcsi (2013), expert in SL in Hungary, identifies difficulties in the implementation of community service, due to its mandatory character, as—among other more specific issues—it is not consistent with the work of the educational community as a whole.

In other countries in Central Europe, such as **Luxembourg**,[134] **Austria**[135] and **Poland**,[136] there are also service-learning initiatives that, from a historical point of view, are only very recent. Nevertheless, it is evolving at a very fast pace, spreading significantly all over the territory.

In **Liechtenstein, the Czech Republic, Ukraine, Moldavia** and **Belorussia** no service-learning practices have been identified. No claim is made, however, that SL does not exist, since it is possible that, for various unknown reasons, such as language, this information may not have been available.

In **Mediterranean Europe**, Italy and Spain stand out as the birthplace of SL. In order to learn more about the emergence of SL in **Italy**,[137] Italo Fiorin was contacted and furnished

133 The manual can be consulted at https://ofi.oh.gov.hu/kiadvany/kezikonyv-az-iskolai-kozossegi-szolgalat-sikeres-megvalositasahoz

134 For further information, visit https://zpb.lu/teilnehmen/service-learning/?lang=de

135 An example of service-learning in Austria is https://www.wu.ac.at/en/mitarbeitende/infos-fuer-lehrende/data-reports/lernen-durch-engagement-service-learning/

136 An example of service-learning in Poland is https://globalvolunteers.org/day-teaching-learning-poland/

137 President of EIS Higher Education School of LUMSA University; coordinator of the Scientific Commission of the "National guidelines for the curriculum of kindergarten and first education cycle", established by the Ministry of Education, University and Research; and director of the Scholas Chairs International Program of the Scholas Occurrentes Pontifical Foundation, among others.

documentation on the matter. Lavinia Bracci,[138] one of the country's references, was also interviewed and explains that SL:

> *It is fairly new; hence not much can be found in books. But there is a key concept worth keeping in mind, which is that service-learning began in Italy as "international service-learning" and then as "community service-learning" (Lavinia Bracci, personal communication, November 3, 2021).*

Therefore, before SL was formally introduced in the Italian educational system (whether in schools or universities), it already existed in Italy as international service-learning, imported by Lavinia Bracci in 2001. It started with the setting up of international SL projects in cooperation with the American Swartmore College in the Siena Italian Studies (SIS):[139]

> *They sent a student from a master's degree course to Siena to teach us how to carry out a service-learning project in all its components: the integration of the curriculum with service, reflection, everything. Later on, in the United States, our school became part of an organization that, for several years, served as the SL headquarters. (Lavinia Bracci, personal communication, November 3, 2021)*

Siena Italian Studies welcomes students of Social Sciences, Business, Language, among others, from Swartmore College for an academic semester, during which students work on SL projects. Bracci stresses that, even though the practice is international and in collaboration with an American university, "it is a structured practice, the first one in Italy on service-learning" (Lavinia Bracci, personal communication, November 3, 2021).

Bracci explains that LUMSA University is the institution that introduced SL in Italy's educational sector very rapidly in 2011, under the direction of Italo Fiorin:

> *The SL that developed most effectively in Italy belongs to the educational field, thanks to the relationship between LUMSA and schools. In other sectors, such as sciences and social sciences, there is no efficient development. In Italy there are a huge number of social projects, but the connection between universities and projects is not that strong. The development of SL has been significant only in the educational sector. (Lavinia Bracci, personal communication, November 3, 2021)*
>
> *Thus it can be said that SL in Italy appeared in Siena within the international scope of the university and, over time, it spread throughout Italy. In terms of schools, LUMSA University is pioneer; it began at the local level and then spread. Bracci adds: "It is important to know there are many other experiences in the international SL sector, such as private institutes, among others" (Lavinia Bracci, personal communication, November 3, 2021).*

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138 Founder and director of Siena Italian Studies (SIS). For further information, visit https://it.linkedin.com/in/lavinia-bracci-3b1490a

139 For further information, visit https://www.sienaitalianstudies.com/

As for the term service-learning, Bracci explains that “in Italy we don’t translate, so we keep it in English. At times with a hyphen, at times without. I write it with“(Lavinia Bracci, personal communication, November 3, 2021). In this sense, as SL was born in an international context, that might be the reason it has not been translated into Italian and the concept has been kept in English (service-learning).

As regards non-formal and informal education, Bracci points out that the organizations are unaware of the pedagogy of SL, therefore, perhaps they practice SL but without being aware that they do.

Bracci’s observation is consistent with Tapia (2016: p. 3) when she manifests that in Italy SL emerged bottom-up; in fact, in schools we can identify practices of citizenship education, inclusive schooling, environmental education, adoption of monuments, among others, which, while not recognized as SL, could very well be so.

Between 2004-2006, the Italian Ministry of Education compiled a hundred good solidarity practices undertaken in Italy based on the *Scuole Solidale* (2004-2006) program.

In 2006, international SL expert M. Nieves Tapia, at the invitation of Prof. Michele de Beni from the University of Verona, published the book *Educazione e solidarietà* (Tapia, 2006), in which she collected some experiences of Italian schools that were developing SL practices, even though they did not refer to them as such. Based on the publication of this book, which was probably the first publication in Italian, Tapia (2016) highlights that she identified different pioneers of Italian SL, such as the Milanese scholastic leader Enrico Danili; the principal of a high school in the suburbs of Florence, Rosaria Bortolone; Rosa De Pasquale and Professor Italo Fiorin.

The documentation furnished by Fiorin also points out that SL in Italy is a recent practice and that it rapidly spread all over the country. He coincides with Tapia in that the publication of the book *Educazione e solidarietà* (Tapia, 2006) was indeed a key antecedent. A few years later, an international conference on SL was organized with the contribution of some leading foundations and/or agencies in SL like CLAYSS (Latin America), Zerbikas (Spain) and Migros (Switzerland). After this conference, the Centro Provinciale per la Formazione degli Insegnanti of the autonomous province of Trento (now absorbed into IPRASE), developed a research report named *Oltre la classe* (Beyond the Classroom) (2012-2013) with the participation of numerous lecturers and administrators of the province of the Trentino.

Fiorin explains that the research report was produced by a work group created in the Ministry of Education and University; the group was made up of ministerial representa-

tives from the interested regions and was under Italo Fiorin's scientific direction. Three Italian regions in the north, center and south of Italy (Lombardy, Tuscany and Calabria) participated in the report, involving over seventy educational institutions of all types and levels, state schools and private schools recognized by the state. The outcomes of the paper were published by the ministry as a document entitled *Una via italiana per il Service Learning* (The Italian Way towards Service-Learning) (MIUR, 2018).

In 2014, SL was institutionalized following the creation of the *Scuola di Alta Formazione Educare all'incontro e allà solidarietà*[140] (Higher Education Institution "Educating for Encounter and Solidarity", EIS) at the LUMSA University of Rome. This institution has contributed to explicitly developing LUMSA's commitment with the educational field. The guidelines referred to training and research with a community approach that fostered active citizenship.

The institution promoted training for teachers and educators, in the form of meetings, conferences, seminars and the like. In addition, it advanced SL by conducting research into it, with the purpose of discovering the potential of the methodology for the growth of the educational community and society; it encouraged SL institutionalization at universities; it engaged in extensive research and dissemination activities nationwide, through seminars, conferences, training initiatives and publications. The first Italian volume devoted to SL was produced, which was widely distributed and contributed to the growing visibility of the proposal. The publication, coordinated by Fiorin (2016), brought to light the already existing SL practices, resulting in a space for reflection and research on SL in Italy.

This coincided with the first mapping of experiences explicitly linked to SL, carried out in 2015 by Zani, at the University of Bologna. The first research evidenced that only two institutions offered SL programs: Siena Italian Studies (SIS) and the LUMSA University of Rome (Zani et al., 2019).

In 2016-2017, the Ministry of Education created a national event, *Le Olimpiadi del Service-Learning* (The Service-Learning Olympics), with the participation of ninety-eight educational institutions from the three Italian regions, Lombardy, Tuscany and Calabria. Since then, the involvement of these three regions has evolved into three major networks of SL that participate in the call issued by MIUR in accordance with section 5, paragraph 2, of MIUR Decree 663/2016, to obtain the expected funding for the educational SL initiatives. The MIUR report (2018) mentioned above outlined in detail the organizational model used in the three regions for the development of SL.

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140 For further information, visit https://www.lumsa.it/eis

In 2018, the Istituto Nazionale di Documentazione, Innovazione e Ricerca Educativa[141] (INDIRE) showed an interest in SL and included it among the educational innovations deemed of special importance within the project named *Avanguardie Educative* (Educational Avant-garde). *Avanguardie Educative* is an action-research project aimed at identifying, supporting and disseminating highly innovative educational aspects and models. The SL project is called *Dentro/fuori la scuola - Service Learning* (Inside/Outside school - Service-learning); version 2.0 was published in 2020.[142]

This project advocates the idea of the civic school as a meeting place where formal and informal knowledge converge with innovative ways of integration for the school, the territory, the local authorities and the world of work. The idea is materialized with practices like SL, which include the generation of experiences seeking to develop significant learning processes and promote the active participation of students.

Finally, we should draw attention to the ministerial guidelines concerning *Percorsi per le Competenze Trasversali e l'Orientamento* (PCTO) [143] (Pathways for Cross-cutting Skills and Orientation), where SL is proposed as one of the most interesting methods for the accomplishment of experiences that alternate between school and work.

As per MIUR (2018), there are four references that help to understand the success of SL in Italy. In the first place, the advocacy of an "inclusive culture" that began in Italy in the 1970s with the passing of Law N° 517/77, which promoted a school open to all. It expanded significantly, reaching out to students from other cultures (immigration) and to students with functional diversity. Secondly, "the national guidelines for the curriculum for kindergarten and the first cycle of education" in 2012. There were various points of convergence between the guidelines and service-learning; among them, their general purpose, which is education in the exercise of active citizenship. In the third place, the "proposal of alternating school and work"[144] extended to all educational institutions in the three years of the second cycle of education. While not related to the SL proposal per se, it was a great opportunity, both from a training and organizational perspective. And, fourthly, as evidenced in the Italian educational system, the didactic orientation is focused on the development of "skills" and this happens almost naturally within an SL project that offers, among other things, the possibility of interdisciplinary work, connecting with the dispositions of Legislative Decree 62/2017, in the exams of the second cycle of education and, in particular, the context of the interview.

141 For further information, visit https://www.indire.it/

142 For further information, visit https://www.indire.it/2020/11/17/dentro-fuori-la-scuola-service-learning-pubblicata-la-versione-2-0-delle-linee-guida-dellidea-del-movimento-avanguardie-educative/

143 For further information, visit https://usr.istruzione.lombardia.gov.it/aree-tematiche/pcto-percorsi-per-le-competenze-trasversali-e-lorientamento/

144 The legislation of alternation between school and work is governed by section 33, paragraph 43 of Law N° 107/2015.

In Italy, there is an Italian University Service-Learning Network. It is a non-formal network composed of twelve universities on the peninsula.

In Italy, there is an Italian University Service-Learning Network.[145] It is a non-formal network composed of twelve universities on the peninsula. The network meets annually to reflect upon SL implemented practices, in the light of didactic, institutional and social challenges. The purpose of the encounters is both to exchange good practices by the university institutions belonging to the network and to encourage the adhesion of other universities already active in SL initiatives, or simply interested in learning about this pedagogical approach through their faculty.

Lastly, as regards the history of SL in Italy, it is important to underscore the National Civilian Service, rooted in the history of conscientious objection. In 1972, there were protest demonstrations staged by non-violent organizations as well as a growing interest of the citizenry in the conscientious objection and a large number of young people ready to face prison rather than perform armed service. That is why the government passed Law N° 772 "Regulations on Conscientious Objection", which recognized the right to object on moral, religious and philosophical grounds and established civilian service as a substitute for military service and—therefore—mandatory. The law devoted only one section (section No. 17) to the purposes and organization of the public function, clearly established to find employment for objectors.

Since then, there have been numerous changes, Constitutional Court rulings, laws that—among other things—after almost fifty years, have meant a magnificent resource for social policies, especially in the field of care for the elderly, people with functional diversity, minors; an innovative tool for environmental policies and international cooperation; experience of a new citizenship agreement between young people and institutions, where the duties of sociability with novel ways of expression, and individual rights, strike a balance. On March 6, 2001, the Italian Parliament passed Law N° 64, which established the National Civilian Service; this volunteering program, also open to women, is a unique opportunity available to young people between 18-26 years of age, who wish to undertake a path of social, civic, cultural and professional training through the human experience of social solidarity, national and international cooperation activities, safeguarding and protecting the national heritage. This law was designed to operate within two stages:

- an initial phase where two public functions coexist, a "compulsory" one for conscientious objectors and another one for "volunteers";
- a subsequent phase intended only for volunteers.

145 For further information, visit https://eis.lumsa.it/internazionalizzazione/reti-di-service-learning

The year 2006 ended with the “National Civilian Service Day”, established to celebrate the promulgation of the first law on conscientious objection and the birth of the substitute civilian service, Law N° 772 of December 15, 1972. The event was celebrated in Rome with the presence of the president of the Republic, Giorgio Napolitano.

Citizen participation, through volunteering and social promotion associations, is one of the most significant aspects of the history of Italy. This engagement is reflected in what emerges from national history, it has deep roots and is steeped in religious values, solidarity, equality, social justice and direct participation. In this setting, the National Civilian Service represents a form of participation that promotes the constitutional principles of solidarity, defense of the homeland and personal growth.

Citizen participation, through volunteering and social promotion associations, is one of the most significant aspects of the history of Italy. This engagement is reflected in what emerges from national history, it has deep roots and is steeped in religious values, solidarity, equality, social justice and direct participation.

The institutions of the Italian Republic did not create a spirit of citizen engagement, but have been responsible for supporting and encouraging those who embrace it. Law N° 64 of March 6, 2001, “Institution of the National Public Function”, is a sign of this.

Although the National Civilian Service is not SL, it shares with it essential principles and values such as solidarity, responsibility and cooperation, among others. This Service and the historic struggle to attain it reveal an Italian society whose values are similar to those fostered by service-learning.

In short, SL in Italy started in 2001, following the experience of Lavinia Bracci in the SIS, with an international character and in the university setting. From here, in 2006, it spread rapidly throughout the country and across all educational levels. So much so that it became a renowned proposal at the institutional level, both at schools and universities. The involvement in SL continues to grow, also in foundations, associations and organizations. In addition, in Italy service-learning has kept its English name, and has evolved in tandem in universities and schools.

Vatican City nestles in the city of Rome, Italy; and although it is a European state in its own right, due to its geographical situation its involvement in SL is described below.

In Vatican City the international organization *Scholas Occurrentes,*[146] supported by Pope Francis, works with schools and educational communities (public and private, of all religious and secular denominations) to foster a commitment of all stakeholders to a culture of encounter and peace. While this entity is not limited to SL, the *Scholas Citizenship* program[147] aims to involve secondary students in the issues that concern them most within their community, inviting them to address problems with a view to solving them. By doing so, they deal with what concerns them, strengthening citizenship engagement among peers.

According to the latest available report (Scholas, 2019), *Scholas Occurrentes* is based in fifteen countries around the world, working with 190 countries (present on all five continents), connecting 446,000 schools worldwide and with a strong impact that reached a million young people in 2019.

In Spain, service-learning is viewed as a discovery rather than an invention.

In **Spain**, service-learning is viewed as a discovery rather than an invention (Batlle, 2010), since —for years— there have been practices in schools, institutes and universities that link the educational institution to the community, with the objective of learning and offering service. However, as we will see below, it was not until 2002 that the term *service-learning* began to be introduced.

Going back in time to 1978, upon the approval of the Spanish Constitution, we can see that the Spanish educational system is shaped in accordance with the principles and values of the Constitution. Literally, the Constitution stresses the importance of a values education that shapes, in terms of responsibility and involvement, all the community stakeholders (Garrido and Doncel, 2011: p. 2):

> *The Spanish educational system aims to provide students with an education that favors every aspect of their development. Such education cannot be considered complete and of high quality if it does not include the formation of a set of values that are not always acquired spontaneously.*
>
> *Education that promotes respect for the fundamental rights and freedoms and the exercise of tolerance and liberty is, undoubtedly, a goal of great value and importance for the construction and development of a pacific, just and solidarity-based coexistence that takes into account the differences among individuals and peoples.*

146 For further information, visit https://www.scholasoccurrentes.org/
147 For further information, visit https://www.scholasoccurrentes.org/campaigns/scholas-ciudadania/

> *Educating for a harmonious coexistence is a form of values education, a request that our society makes of today's school with increasing insistence. Indeed, education should enable the practice of values that make life in society possible and the development of attitudes of tolerance and respect for others. Ultimately, education for amicable coexistence should be a cross-curricular teaching approach, addressed by all teachers and affecting all areas of the curriculum.*
>
> *The current times call for autonomous and dialogue-oriented citizens, committed to social participation with tolerance and respect for the rights of others.*
>
> *The Spanish Constitution establishes that schools should educate students by offering them criteria to solve situations of conflict, to make them understand, respect and formulate fair rules of coexistence that regulate collective life; and, finally, they should provide guidelines to recognize and assimilate the universal values that are explicitly set forth in the Universal Declaration of Human Rights (1948).*
>
> *Schools are to operate as a small democratic community. The organization of the classroom and the functioning of the center must be underpinned by the participation of all those involved, so that the adoption of rules, decision making and conflict resolution are achieved in a rational and consensual manner. It is vital to create a democratic atmosphere that allows students to develop a sense of responsibility and learn to live within a society.*

In 1985, the Organic Law 8/1985, of July 3, regulating the Right to Education (LODE, for its Spanish acronym) was passed, which developed section 27 of the Constitution, except for the tenth sub-section related to university autonomy. It stated that education must promote the full development of the students' personality; democratic principles such as respect, tolerance and freedom; knowledge, habits and techniques that educate for professional activity; active participation in society and education for peace and cooperation (Ministry of Education, Culture and Sport, 2004).

In 1990, the Organic Law 1/1990, of October 3, on the General Organic Law of the Educational System (LOGSE, for its Spanish acronym) was enacted. It encouraged values through the general and attitudinal objectives that education should pursue. It also stressed prevention of social and cultural inequalities as well as the education of students in the moral and ethical dimensions as a fundamental part of the integral development of individuals.

In 1995, the Organic Law 9/1995 of November 20, on Participation, Assessment and Governance of Educational Centers (LOPEG, for its Spanish acronym), adapted the new educational reality approved by the LOGSE to the participative approach and the aspects referred to the organization and operation of the centers that received public funding established in the LODE (Ministry of Education, Culture and Sport, 2004). The first title emphasized the importance of the participation of the educational community in the

elaboration of the educational project, as well as in the organization and administration of educational centers. In this law, the promotion of participation in the educational center understood as the involvement of the educational community in the organization and functioning of the educational center is of utmost importance.

In 2006, the Organic Law 2/2006, of May 3, on Education came into force, which highlighted values education—in different sub-sections—in terms of fostering democratic co-existence, respect for individual differences, solidarity and the avoidance of discrimination in order to attain greater social cohesion. As for primary education, section 17 made reference to values education and tackled issues like peaceful coexistence, responsibility, critical sense, personal initiative, curiosity, interest, equal rights and opportunities and non-discrimination. In relation to high school and the Baccalaureate, sections 23, 24, 25 and 33 referred to values education, with matters like parity, the exercise of personal rights and duties, tolerance, cooperation, solidarity, dialogue, the exercise of democratic citizenship and the acquisition of a responsible civic conscience. This law established the compulsory subject Education for Citizenship and Human Rights in the last cycle of primary education and for all high schools in the Spanish educational system. However, this subject was dropped for political differences in 2016.

In the university sphere, the Royal Decree 1791/2010 on the Statute of the University Student was issued on December 30, 2010. It advocated for students' social engagement and cooperation for development, in section 64 of Chapter XIV.

Even though to date there are more laws in the field of education, these are the ones considered part of the forerunners of service-learning since they introduced and promoted key aspects that defined and characterized SL practice to generate a culture of citizen participation and values education as a whole.

As far as SL itself is concerned, there are two significant laws at state level. Firstly, Law 45/2015 on Volunteering,[148] of October 14, 2015, whose section 6 (areas of action of volunteering) proposed SL in the educational system as a way to bring students closer to volunteering practices and solidarity causes of social entities. And secondly, the Organic Law 3/2020, of December 29, amending the Organic Law 2/2006, of May 3, on Education[149] (LOMLOE, for its Spanish acronym), which incorporated SL as a recommended specific subject in high schools. Specifically, reference is made on page 9 of the preamble, in section 24.3 (from 1st to 3rd of Compulsory Secondary Education, ESO, for its Spanish acronym) and in section 25.3 (4th of ESO). Both laws determined an advancement of SL in

148 For further information, visit https://www.boe.es/buscar/pdf/2015/BOE-A-2015-11072-consolidado.pdf
149 For further information, visit https://www.boe.es/eli/es/lo/2020/12/29/3

Spain. Besides, it is important to highlight that—at the autonomous level—different rules were established that favored the promotion of SL.[150]

Service-learning in Spain emerged "bottom-up", from the core of educational and social institutions (educational centers, social organizations, among others) seeking the institutionalization of said practices in order to be recognized as service-learning.

Service-learning in Spain emerged "bottom-up", from the core of educational and social institutions (educational centers, social organizations, among others) seeking the institutionalization of said practices in order to be recognized as service-learning. As a matter of fact, the creation and evolution of these laws and regulations are parallel and respond to the succession of historical events in SL that are detailed below.

In 2002 the term service-learning was first introduced in Spain, and the Educational Civic Forum Foundation was in charge of promoting the methodology. According to Martínez-Odría (2007), in 2001 the foundation signed a collaboration agreement within the MEC's Permanent Teacher Training Program. As a result, teacher training seminars have been held in different autonomous communities by Spanish and American experts in SL. These courses receive a very positive appraisal, and the teachers who attend value the possibility of incorporating the implementation of SL projects in their centers.

The foundation also intends to make institutional contact with the central and local administration, to guarantee official recognition of SL, incorporate it into the educational system and obtain funding (Martínez-Odría, 2007).

According to Santos, Sotelino and Lorenzo (2015), in 2002, almost in parallel with the Educational Civic Forum, the Spanish Association for Volunteering (AEVOL, for its Spanish acronym), based in Madrid, organized the first SL conference.

On November 18, 2003, as Fernández and Lozano (2021) point out, two key events converged for the advancement and institutionalization of SL. On the one hand, the Service-Learning Seminar was held in Barcelona,[151] aimed at monitors of free time entities of the l'Esplai Catalan Foundation. This seminar was directed by Alberto Croce from SES Foundation (Argentina) and organized by both foundations (l'Esplai Catalan Foundation and SES Foundation), spon-

150 For further information, visit https://www.aprendizajeservicio.net/otrasccaa/
151 For further information, visit https://diari.fundesplai.org/arxiu/032/006.pdf

sored by the International Youth Foundation (IYF), with a view to disseminating SL. And, on the other hand, the seminar provided an opportunity to link SL advocates in Catalonia with M. Nieves Tapia, founder of the Latin American Center for Service-Learning, and her team. This relationship is still alive and has been key to the promotion and development of SL in Spain, intertwining networks and engaging in joint projects and collaborations.

From this point onwards, synergies have been established among civil society organizations, educational centers and universities; and service-learning has advanced very rapidly, spreading all over the country.

In 2004, the Center for the Promotion of SL in Catalonia[152] was created under the protection of the Bofill Foundation with the purpose of promoting service-learning through training (workshops, seminars, courses, etc.), giving advice to local councils, administrations, entities and centers aimed at advancing SL; supporting quality assessment of SL projects; designing customized material; conducting applied research; collaborating with administrations and contributing to the creation of an SL community.

Also in 2004, the Research Group on Moral Education (GREM)[153] and the Research Group on Intercultural Education (GREDI)[154] of the School of Education of the University of Barcelona were pioneers in research on SL at state level. Initially, the former developed service-learning as a methodology that fostered values education, and the latter, towards the development of citizenship education.

In 2005, Arántzazu Martínez Odría defended the first doctoral thesis on service-learning in Spain, at San Jorge University, entitled "Service-learning: a proposal for incorporating volunteering". This theoretical research conceptualized SL and analyzed its origins from an international perspective and linked it to volunteering.

In 2006, the first publications on SL appeared, namely, the book coordinated by Puig (2006) *Aprenentatge servei: educar per a la ciutadania* (Service-learning: Educating for citizenship) and issue 357 of *Cuadernos de Pedagogía*[155] (Notebooks on Pedagogy), a journal on SL.

In 2008, the Zerbikas Foundation[156] was created, which was similar to the Center for the Promotion of SL in Catalonia, but in the Basque Country, where the difference lies in the fact that following the Latin American origin of the methodology, they named it

152 For further information, visit https://fundaciobofill.cat/aprenentatge-servei-aps
153 For further information, visit http://www.ub.edu/GREM/presentacion/
154 For further information, visit https://www.ub.edu/gredi/
155 For further information, visit https://dialnet.unirioja.es/ejemplar/132365
156 For further information, visit https://www.zerbikas.es/

solidarity-based service-learning. That same year, the Zerbikas Foundation organized the First Encounter for the Promotion of Service-Learning in Spain,[157] in Portugalete. And, also in 2008, the Ashoka Foundation selected Roser Batlle,[158] a member of the Center for the Promotion of SL in Catalonia, as a social entrepreneur to link the educational curriculum to community service through the promotion and development of SL in Spain.

In 2010, five years after the first thesis on SL in Spain, Esther Luna González defended, at the University of Barcelona, the second doctoral thesis on SL in Spain, entitled "From the Educational Center to the Community: a Service-Learning Program for the Development of Active Citizenship". In contrast to the first doctoral thesis, Luna developed applied research since she carried out participative, evaluative research in which she validated the program "From the Educational Center to the Community" for the development of citizen participation among students in the 3rd year of compulsory high school education through the service-learning methodology.

That same year, the Spanish SL Network, REDAPS (for its Spanish acronym),[159] was informally launched and was formally constituted in 2014. It is a nonprofit association aimed at promoting SL, favoring collaboration among territorial groups and representing them in supralocal institutions. The association is comprised of people from formal (all educational levels), non-formal and informal sectors; with a total of seventeen territorial groups in seventeen autonomous communities.

According to Fernández and Lozano (2021), in 2010 the Spanish University Service-Learning Network[160] was also informally constituted, but it was only in 2017 that it was formally created as an association intended to strengthen cooperation and exchange of SL experiences, disseminate educational and social projects based on this methodology, promote research, and underpin SL institutionalization processes in Spanish universities. This network is made up of the university teaching, research and technical staff.

In accordance with the previous authors, in 2011 the Thematic Network on SL was created within the State Network of Educating Cities.[161] In 2015, Edebé Publishing House and the Spanish SL Network promoted the Service-Learning Award[162] in collaboration with the Minister of Education and Vocational Training, alongside other entities from the private

157 For further information, visit https://aprendizajeservicio.net/wp-content/uploads/2014/12/memoria-i-encuentro-aps-2008.pdf
158 For further information, visit https://spain.ashoka.org/portfolio-items/roser-batlle-charo-red-espanola-de-aprendizaje-servicio/
159 For further information, visit https://www.aprendizajeservicio.net/
160 For further information, visit https://www.apsuniversitario.org/
161 For further information, visit https://www.edcities.org/rece/
162 For further information, visit https://aprendizajeservicio.com/

and public sectors. The purpose of this award is to recognize SL practice, and it is open to all public, subsidized or private educational centers of the Spanish State, of Preschool-Primary, Compulsory Secondary Education-Baccalaureate and Vocational Training levels. The latest SL Award[163] report in 2020 revealed a high impact of SL in Spain as 330 projects were submitted, with the participation and involvement of 36,629 children and young people and a total number of 732,580 hours of service.

In 2016, the Ibero-American Journal on Service-Learning (RIDAS, for its Spanish acronym)[164] was produced and has been co-published by CLAYSS and the University of Barcelona with the aim of disseminating research, reflections and experiences on an annual basis. This journal is a joint project of the Ibero-American Network for Service-Learning (REDIBAS, for its Spanish acronym)[165] and the University SL Network.

An important fact in the history of SL in Europe is the organization of the First European Conference on Service-Learning in Higher Education and Ninth National Conference[166], held in Madrid from September 20-22, 2018. This conference was organized by the University SL Network (U) Association and the European SL Network in Higher Education and hosted by the Pontifical University of Comillas, the Autonomous University of Madrid and the National University of Distance Learning.

It is clear that, as mentioned earlier, service-learning in Spain is constructed "bottom-up", with a discovery approach and recognizing the good practices that are already being used, although they are not called by that name. Twenty years later, there have been remarkable advances in the development, promotion and institutionalization of SL in Spain. Nonetheless, the challenge continues as regards institutionalization. The evolution of SL has run parallel in all spheres (formal, non-formal and informal), precisely because of the idiosyncrasy of service-learning; the relation between the educational institution and the community favors the interweaving of all areas (social entities, school, institutes and university).

Even though, as mentioned above, the origin of SL in Mediterranean Europe is to be found in Italy and Spain, this does not imply that there are no service-learning initiatives in other countries of the region. For example, in Portugal there are SL experiences at the University of Algarve and the Portuguese Catholic University of Port, among others. Moreover, as detailed below, it participated in the European research project *Europe Engage*.

163 For further information, visit https://www.aprendizajeservicio.net/memoria-premios-aps-2020/

164 For further information, visit https://revistes.ub.edu/index.php/RIDAS/index

165 Network founded in Buenos Aires on October 29, 2005, composed of seventy-four government agencies, civil society organizations, universities and regional entities from Latin America and the Caribbean, the United States and Spain. For further information, visit https://www.clayss.org.ar/redibero.html

166 For further information, visit https://eventos.uam.es/20800/detail/ix-congreso-nacional-y-i-europeo-de-aprendizaje-servicio-en-educacion-superior.html

In **Balkan Europe**, countries like Romania, Bosnia and Herzegovina, and Croatia stand out as pioneers in SL. The main sources of information on the inception of SL in these countries have been the interview to Luz Avruj, the report prepared by Brozmanová et al. (2019) and the European Observatory of SL in Europe EOSLHE.

In **Romania**, the SL pioneer organization is the *Noi Orizonturi* (New Horizons) Foundation,[167] which, since 2002, has offered educators tools to advance change in their communities. This foundation is committed to education for transformation, as it believes in the transformative power of education and, therefore, works with faculty, school principals and volunteers with the purpose of transforming the educational system. Among its different programs, IMPACT (Anticipation, Motivation, Participation, Community, Teens) stands out, a model addressed at teenagers between 12-18 years of age, although at an international level it adjusts to the 19-26 age group, thus creating SKYE (Skills and Knowledge for Youth Economic Empowerment). SKYE, as its acronym indicates, emphasizes youth employability and social entrepreneurship.

The IMPACT program is responsible, within the *Noi Orizonturi*, for developing SL projects. It began in 2002, together with the creation of the foundation, in order to address the needs of the young people living in the Jiu Valley who lack opportunities for advancement. They started with two clubs and, nowadays, have more than five hundred IMPACT and SKYE clubs, working in twenty-one countries. The clubs are spaces where children and youth can innovate, learn and participate in the life of their communities; it is here that they achieve personal empowerment and transform the community and the world that surround them. They become the main decision makers regarding their own economic and personal development as they move into adulthood. IMPACT offers training, accompaniment and coordination to the clubs with respect to their management as well as service-learning, among other activities.

More recently, since 2018, in Romania SL has been carried out also in higher education institutions—namely, at the Babes-Bolyai University and the Polytechnic University of Bucharest.

In **Bosnia and Herzegovina**, as stated in the report presented by Brozmanová et al. (2019), in 2004, the International Association of “Interactive Open Schools” (MIOS)[168] introduced the first projects on interactive learning and school democratization. The approach of these projects featured service-learning as a methodology and pedagogical philosophy. It started with twelve schools located in the region of Tuzla, Osijek and Novi Sad, and the

167 For further information, visit https://www.noi-orizonturi.ro/

168 For further information, visit https://www.ioskole.net/about-us/

project is called "Development of Interactive Open Schools". These schools are open to the community and focus on the key role played by children, placing them at the center of their learning process. Nowadays, the association is working with forty-five schools in Bosnia and Herzegovina, in areas of community school development and innovations in teaching and learning processes, with SL as an integral part, since it connects school learning and the community as places where learning can occur. Since 2009, primary and secondary schools have been running SL projects in all their cycles.

MIOS also conducts training in SL aimed at teachers and other socio-educational agents; designs materials and resources and builds up a network of schools that implement SL. The association also has connections and alliances with different organizations within the country and abroad to share and expand the service-learning community.

In Bosnia and Herzegovina attention is also drawn to the Genesis Project,[169] founded in February 1997, prompted by the end of the war in that country and the ensuing devastation. This nongovernmental organization is located in Banja Lukaa—although it operates nationwide—and its mission is to help children and teenagers fulfill their rights to a free and proper psychophysical development, regardless of their religious, ethnic or racial background, respecting their individual differences and potential. In recent years, the Genesis Project has also incorporated SL as one of the core strategies of its work for the prevention and peaceful resolution of conflict in schools in Bosnia and Herzegovina.

In **Croatia**, according to the information supplied by the EOSLHE, SL started in 2006 in the form of workshops in different universities, schools and nongovernmental organizations. Also in 2006, SL was integrated as an elective course into the curriculum of the School of Humanities and Social Sciences at the University of Zagreb, and in the academic year 2008-2009, it was introduced in the School of Economics at the University of Rijeka. In 2009, SL was incorporated as a policy of Croatia's National Youth Program (2009-2013), and the translation of service-learning into Croatian was accepted as a common term nationwide: *društveno korisno učenje*. During the academic year 2015-2016, sixteen SL courses were offered throughout the country, involving twenty-seven faculty members and around five hundred students.

The "Ordinance on the award of ECTS credits for student extracurricular activities" (*Pravilnik o dodjeli ECTS bodova za izvannastavne aktivnosti*) was adopted by the University of Zagreb in 2013, by the University of Rijeka in 2015 and by the University of Dubrovnik in 2017. It recognizes student extracurricular activities in student organizations and associations, student volunteering and participation in humanitarian activities. This means new

169 For further information, visit https://genesisbl.org/?lang=en

opportunities for the formal recognition of SL initiatives that are linked to the curriculum but cannot earn ECTS credits. It is to be underscored that the missions and strategic plans of the universities emphasize the responsibility of the academic community towards the population it serves.

In 2017, the Office for the Cooperation of NGOs with the Government of the Republic of Croatia launched a call for proposals entitled "Supporting the development of partnerships between civil society organizations and higher education institutions for the implementation of service-learning programs", within the framework of the Operational Program for Effective Human Resources 2014-2020, financed by the European Social Fund (ESF). The call sought to promote the development of sustainable partnerships between higher education institutions and civil society organizations by implementing service-learning programs. As a result, 40 out of 189 have received funding; this figure reveals the high number of partnerships that practice SL. In response to the great interest in SL, the University of Zagreb opened the Center for Lifelong Learning and SL.[170] This office provides training (both to academics and civil society organizations working at the university) and connects SL and lifelong learning.

Although great and significant progress has been made in Croatia with regard to SL, there are still a number of aspects to be consolidated, such as SL institutionalization, civic engagement of Croatian universities and closer collaboration with the community.

While Romania, Croatia, Bosnia and Herzegovina are the main countries where the historical evolution of SL has led to the recognition of the practice of SL spreading in each of them, it does not imply that in other countries of the region (Serbia, Montenegro, Albania, Kosovo, Slovenia, Macedonia, Bulgaria and Greece) SL practice is not present. In fact, the report presented by Brozmanová et al. (2019) shows SL as a reality that has been ongoing in the past few years , but is still very incipient.

As regards the countries of the **Nordic Region**, the forerunners of SL are Lithuania, Denmark and Finland.

In **Lithuania**, the EOSLHE was again the key actor that brought together the birth and evolution of SL, which is particularly interesting in this country as it emerged to promote democratic changes and to strengthen the civic society in post-Soviet Lithuania. SL originated in the education field, in particular in Vytautas Magnus University (VMU) and Šiauliai University.

170 For further information, visit https://inf.ffzg.unizg.hr/index.php/en/service-learning-projects

In the early 2000s, Lithuania received considerable American influence in order to publicize SL; it was in 2002 and 2003 that the concept of SL was studied mainly from American authors, and it was noted that the word *service* had negative connotations in the Lithuanian setting. That is why Cooperative Studies (*Kooperuotos studijos*) was suggested instead of SL (Mažeikis, 2004, 2007). Between 2004 and 2006, seminars and debates on SL were held and materials were developed at Šiauliai University. And between 2005 and 2006, SL was institutionalized at Šiauliai University (Liukinevičienė, 2007). Thereafter, between 2006 and 2007, SL implementation was conducted with the participation—according to the EOSLHE—of eight hundred students and sixty academics; forty-four courses were updated and two hundred communities were involved. Between 2006 and 2008, quantitative and qualitative assessment and academic debates were carried out to reflect on the experiences.

The entire implementation of SL was financed, to a significant extent, by the EU Structural Funds programs of 2014, when Lithuania joined it. The aim of this funding was to institutionalize SL in various Lithuanian institutions (mainly, at Šiauliai University). As is discussed below, the Civicus Project (2004-2006), led by Vytautas Magnus University, contributed to the establishment of a European network of SL institutions, among other tasks.

Nevertheless, in spite of the progress and achievements of SL in Lithuania, its sustainability is questioned in the absence of local initiatives to promote civic engagement and citizenship education.

In **Denmark** SL emerged in the *Center for Frivilligt Social Abejde*[171] to support and advance volunteering in the country. More specifically, the government-funded *Frivillig* project was created in 2009, to connect high schools to local partnerships. In 2010 the project was redesigned following the SL methodology.

In **Finland**, in accordance with information obtained by the EOSLHE, SL is still budding and there is no recognition of its practice. As a matter of fact, several of the experiences carried out as training courses are recognized as problem-based learning or project-based learning and do not include civic responsibility. It should be noted that SL as a distinct concept and pedagogical approach was introduced at the University of Helsinki during the *Europe Engage* Erasmus+ project (2014-2017), which will be discussed below. The School of Theology headed by Henrietta Grönlund and Aura Nortomaa participated in this project.

Interestingly, there is an informal network on Facebook composed of people involved in SL (*Service Learning Suomessa*, which means SL in Finland), managed by Henrietta

171 For further information, visit https://frivillighed.dk/

Grönlund (University of Helsinki) and Mai Salmenkangas (Metropolia University of Applied Sciences). SL in Finland is not supported by the public administration, but was born “bottom-up” thanks to members of faculty who showed an interest in the initiative.

As can be noted, the birth of SL in the Nordic Region is found mainly in Lithuania and Denmark, followed by Finland in the third place. Although Sweden is among the participants of the European project *Civicus*, no experiences have been identified in this country, nor has any SL activity been traced in Estonia, Iceland, Latvia and Norway that might contribute to the history of service-learning in Europe.

Last but not least, there is the **Eurasian Region**. Among the countries that make up this region, **Turkey** stands out, namely in higher education. According to Küçükoğlu (2012), since 2006 students at the School of Education have been required to take Community Service Learning (CSL) as a compulsory course. This course is part of the curriculum and consists of two credits (three hours) a week: one hour dedicated to theory and two hours to practice. This course requires involvement in the community, offering what students can best contribute to society, taking their interests as a starting point and based on what they have explored in class.

So far, the inception of SL in Europe has been unfolded by regions, underscoring those countries in which its historical origins lie. However, there are other significant milestones in the European history of SL that, due to their characteristics, cannot be located in a specific country or region since they refer to a more global and international dimension. On the one hand, we can mention all the events in the SL field that concern the European level; on the other hand, the emergence of SL in the International Baccalaureate.

As for the **European historic landmarks in the sphere of SL**, we can highlight the first time the concept of European citizenship was addressed, which was defined in 1993 in the Maastricht Treaty (section 8); in 1997, in the Amsterdam Treaty (section A) and in 1998 by the European Commission in the document called *Education and Active Citizenship in the European Union*. This concept of citizenship is considered an antecedent of SL, given that it promotes the culture of commitment and responsibility as it points to principles of European citizenship based on shared values of interdependence, democracy, equal opportunities and mutual respect (European Commission, 1998).

In 1997, the European Union Commission launched a pilot action with the aim of setting up voluntary service at European level. This international volunteering program financed by the European Commission was part of the European Voluntary Service (EVS),[172] aimed

172 For further information, visit https://serviciovoluntarioeuropeo.org/

at young European people aged 18-30. These young people had the opportunity to carry out international voluntary service in a public entity or organization in Europe, Africa, Asia or South America over a period of two to twelve months.

In 2002, according to Martínez-Odría (2007), the European Service Learning Association (ESLA) was created, opening a door to Europe in terms of SL. However, there is currently no information related to this partnership and their website no longer exists.

The year 2005 was proclaimed as the *European Year of Citizenship through Education*. This entailed the discussion of new ways of materializing citizenship education in several countries, including the potential of SL as an innovative methodology.

The European Union promoted values such as active citizenship or civic engagement. Similarly, volunteering nurtured the civil society and strengthened solidarity for the benefit of community development.

In this sense, as was explained earlier, the European Union promoted values such as active citizenship or civic engagement. Similarly, volunteering nurtured the civil society and strengthened solidarity for the benefit of community development. According to Regina and Ferrara (2017), the European Parliament (2008) fostered the recognition of volunteering for the advancement of social and economic cohesion; moreover, it encouraged the generation of volunteering opportunities in the educational system with the purpose of contributing to community development at all academic levels. It also advocated the recognition of learning through volunteering as part of lifelong learning. Along these lines, the authors state that terms such as active citizenship are a starting point to address SL.

In 2004 and 2006, the Civicus European Research Project called Service-Learning: Dialogue between Universities and Communities was undertaken. This project was financed by the European Union, within the Leonardo da Vinci Program and constituted an important milestone in the dissemination of SL in Europe, since it explored ways and strategies of cooperation among universities, companies, public administration and community organizations. Six European countries participated in this project, led by Vytautas Magnus University of Lithuania, with Greece, Hungary, the Netherlands, Spain and Sweden as partners.

In 2008, the Council of Europe and Norway established the European Wergeland Centre (EWC)[173] in Oslo (Norway). It is a resource center of education for intercultural understand-

173 For further information, visit https://theewc.org/

ing, human rights and democratic citizenship. The EWC serves the forty-seven member states and is governed by the Council of Europe and Norway.

In 2004 and 2006, the Schools as Generators of Democratic Society Project was implemented in Bosnia and Herzegovina, Poland, Slovakia, the Czech Republic and Kosovo to develop international cooperation and the creation of networking among schools in the Western Balkan countries and the Visegrad Group (V4, consisting of the Czech Republic, Slovakia, Poland and Hungary), as well as to pursue democratic processes within the society, incorporating SL as an innovative methodology.

Between 2015-2017, the international project Europe Engage[174] was run, funded by the European Union as part of the Erasmus+ Program to promote SL as a pedagogical approach that integrated and developed civic engagement within higher education, students, staff and the broader community. The project involved twelve countries and was coordinated by the Autonomous University of Madrid. The following universities participated as partners: National University of Ireland (Ireland), Erasmus University of Rotterdam, (the Netherlands), Ghent University, (Belgium), ISPA - Instituto Universitário de Ciências Psicológicas, Sociais e da Vida (Portugal), IMC University of Applied Science-Krems GmbH, (Austria), University of Bologna, (Italy), University of Brighton, (United Kingdom), University of Duisburg-Essen, (Germany), University of Helsinki, (Finland), University of Zagreb, (Croatia), and Vytautas Magnus University, (Lithuania).

In 2016, stemming from the support provided by CLAYSS to different countries in Eastern and Central Europe in terms of SL and training, among other areas, the Central and Eastern European Service-Learning Network (CEE)[175] was created. This network is a meeting place where partners involved in SL can come together to facilitate exchange, understanding and mutual learning, with the conviction that cooperation between key actors provides support and leads to a stronger SL in the region.

In 2017-2020, the European project SLIHE[176] was undertaken, financed by the European Union within the Erasmus+ Program, with the aim of fostering the third mission of universities and the student civic engagement through service-learning in Central and Eastern Europe. The project forged partnerships between sectors and built cooperation between universities and both public and nongovernmental organizations in the region. It was based on the needs of an international dimension: to motivate students to become civically engaged and to enable faculty to support the social role of higher education institutions. Eight countries

174 For further information, visit https://ec.europa.eu/programmes/erasmus-plus/projects/eplus-project-details/#project/2014-1-ES01-KA203-004798

175 For further information, visit https://programas.cee.clayss.org/es/programa-cee/bienvenidos

176 For further information, visit http://www.slihe.eu/project-overview/description

participated in this project coordinated by Matej Bel University in Banská Bystrica (Slovakia). The project partners are: Universitat Babes Bolyai (Romania); Univerzita Palackeho, Olomouc (Czech Republic); Sveuciliste u Rijeci, Filozofsky Fakultet u Rijeci (Croatia); Universitaet fuer Weiterbildung Krems (Austria); Katholische Universitat Eichstatt – Ingolstadt (Germany). And as associated partners: CLAYSS (Argentina) and the International Association "Open Interactive School", nonprofit organization (Bosnia and Herzegovina).

In December 2018, the European Observatory of Service-Learning in Higher Education (EOSLHE) was approved as a permanent space for cooperation and exchange among the members of the European network, created with the European project Europe Engage.

In December 2018, the European Observatory of Service-Learning in Higher Education (EOSLHE)[177] was approved as a permanent space for cooperation and exchange among the members of the European network, created with the European project Europe Engage. The Observatory is supported by Porticus[178] and seeks to map the use of SL in Europe, collecting data and evidences and promoting the use of this learning methodology as well as its institutionalizing processes. Thus, the aim is to enhance and disseminate the knowledge of SL in Higher Education in Europe as a pedagogical approach that improves students' civic engagement and brings them closer to different social realities while allowing them to work in a real environment.

On September 21, 2019, the official establishment of the European Association of Service-Learning in Higher Education (EASLHE)[179] took place in Antwerp on the occasion of the 2nd European Conference on Service-Learning in Higher Education. The objective of the Association was to advance SL in higher education in Europe and promote academic activities related to it.

Finally, the **International Baccalaureate** (IB)[180] is highlighted as transversal to all countries, since there are IB schools in practically all countries in Europe, and the IB has its own roots and tradition regardless of the country in which the program is implemented. This is why it has not been tackled in each of the countries in a particular way, since it is an inter-

177 For further information, visit https://www.eoslhe.eu/

178 For further information, visit https://www.porticus.com/en/home/

179 For further information, visit https://www.eoslhe.eu/easlhe/

180 The International Baccalaureate, known worldwide as IB or BI, is a nonprofit organization founded by John Goormaghtigh in 1968, with headquarters in Grand Saconnex, which offers four educational programs of international education whose objective is to develop the intellectual, personal, emotional and social skills of students aged 3 to 19. There are over five thousand schools in a hundred and fifty countries across the world that offer IB, and all of them are private. For further information, visit https://www.ibo.org/es/

national program with its own identity and independence and is not conditioned by the educational and historical evolution of each country.

The IB comprises four educational programs, and three of them include service-learning projects; the Diploma Programme (DP) was the first to begin with SL projects in 1968, when IB schools were initially created. While the Professional Orientation Programme (POP) is a more recent program, it happens to be the first to use the term service-learning as such. And, in the Middle Years Programme (MYP), service-learning is considered a methodology.

The following are the three educational programs where service-learning is prevalent.

Middle Years Programme (MYP)[181]

MYP is a program aimed at young people aged 11 to 16, whose objective is for students to play an active part in their learning process from an international perspective, developing a sense of empathy and giving purpose and meaning to their lives, becoming creative, critical and sensible thinkers. The program originated in 1994 (International Baccalaureate Organization, 2014).

Some of the concepts of its teaching and learning approach include "service as action through community service":

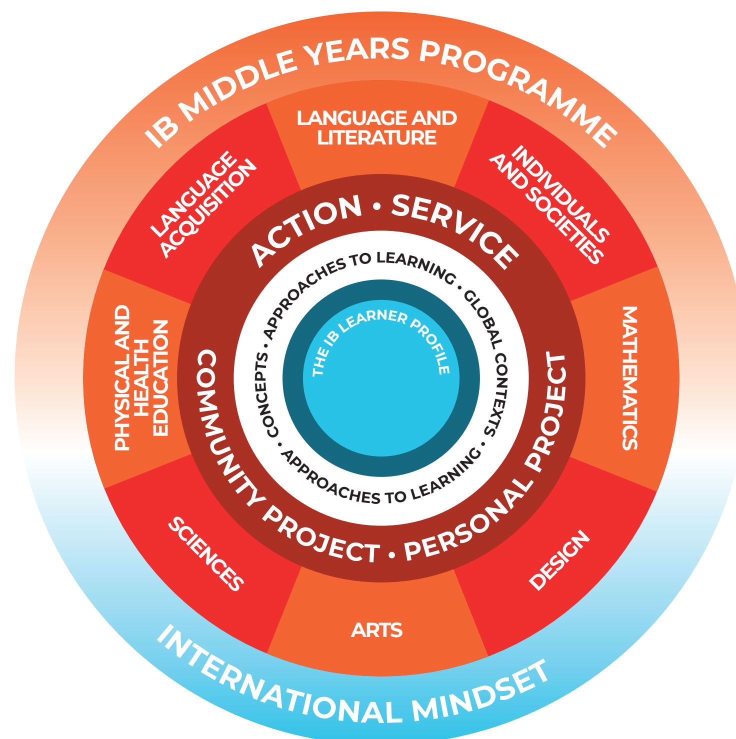

FIGURE 1 IB Middle Years Programme. (International Baccalaureate Organization, 2015[a], p. 3)

181 For further information, visit https://www.ibo.org/es/programmes/middle-years-programme/

Service, as an action in community service, is understood as the initiatives that students carry out outside the classroom based on what they have learned in class, with the idea of helping others, positively influencing people's lives and the environment. This service as action is part of the MYP Community Project, which provides an opportunity for students between 13-14 years of age to conduct SL projects. At the same time, the students in these courses also carry out the Personal Project in order to find complementarity in education from a global standpoint.

MYP projects pursue goals related to the cycle of inquiry, action and reflection, showing—mainly—communicative skills and an autonomous and responsible attitude. The project stems from their own interests and needs, thereby making it more motivating and appealing for them to undertake it and get to know themselves in the face of the challenge to be achieved.

Diploma Programme (DP)[182]

This program is aimed at young people aged 16 to 19 and seeks to train them in their physical, intellectual, emotional and ethical growth. The DP curriculum is made up of six groups of subjects and the DP core, comprising: Theory of Knowledge (TOK); Creativity, Activity and Service (CAS) and the Extended Essay.

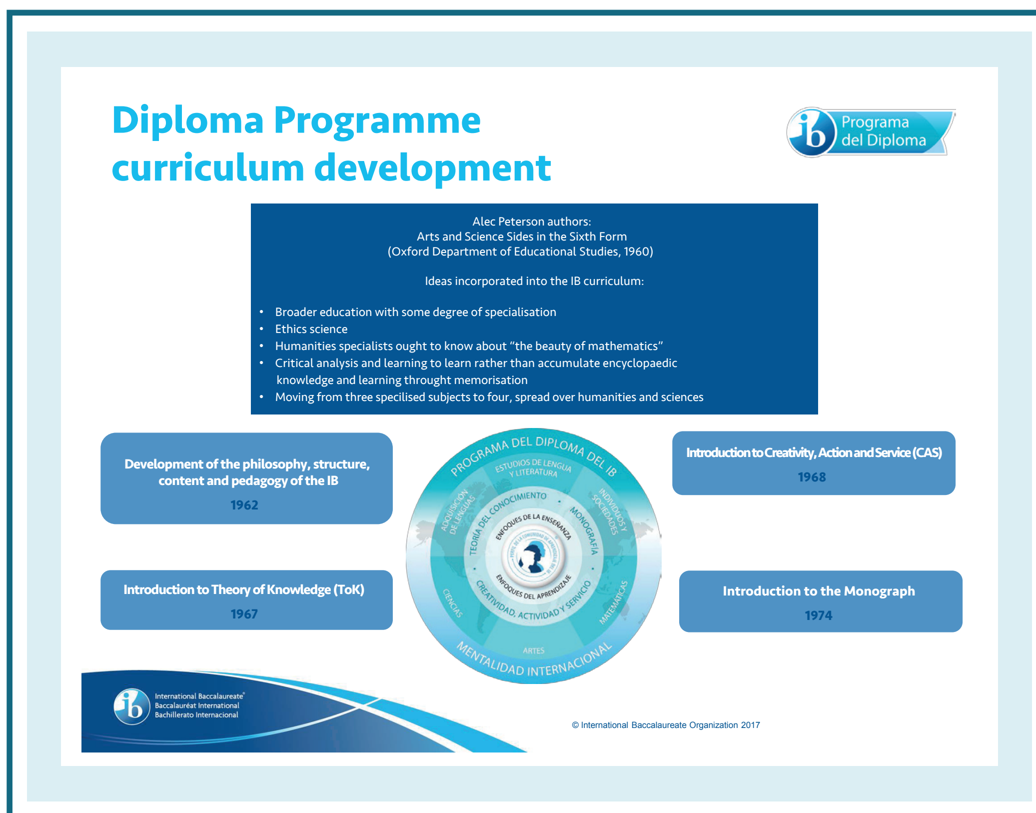

FIGURE 2 IB Diploma Programme (International Baccalaureate Organization, 2015b, p. 8)

182 For further information, visit https://www.ibo.org/es/programmes/diploma-programme/

As can be observed in Figure 2, the core component "Creativity, Action and Service" dates back to 1968, when IB schools were established, and consists of students undertaking a project involving these three concepts which, due to its mandatory nature, must be taken in order to complete the DP. CAS lasts eighteen months.

Its three areas are related to each other and refer to:

- *Creativity*: art-related activities and experiences that address creative thinking.
- *Activity*: activities connected with physical exercise that contribute to a healthy lifestyle.
- *Service*: voluntary, unpaid exchange that entails learning for students in which the rights, dignity and autonomy of all persons are respected.

To prove the achievement of these concepts, students carry out a project that enables them to demonstrate their capacity for initiative, perseverance and development of skills such as collaboration, problem management and decision making. This project implies reflecting on the nature of knowledge, completing independent research and undertaking a project that involves community service. CAS is assessed on the basis of the students' reflection on their experiences, providing evidence on the seven established learning outcomes.[183]

The importance of the CAS project lies in fostering the students' personal and interpersonal growth and development through experiential learning. The principles underlying the project consist of ensuring that it is enjoyable and a challenge to the students' personal discovery. As a general rule, student participation in CAS is a life-changing and transcendental experience.

According to the International Baccalaureate Organization (2017), SL is the methodological model underpinning the project that students are expected to undertake. In fact, the stages of CAS are established in accordance with those defined by SL. Hence, we can conclude that service-learning in the IB dates back to 1968 with the Diploma Programme.

Career-related Programme (CP)[184]

This is the most recent IB program, launched in 2006 as the IB Career-related Certificate (IBCC). In November 2014, the name was changed to Career-related Programme (CP).

183 For further information, visit https://www.ibo.org/contentassets/5895a05412144fe890312bad52b17044/cas-spanish-final-web.pdf

184 For further information, visit https://www.ibo.org/es/programmes/career-related-programme/

This is aimed at students aged 16 to 19, is vocational in nature and incorporates SL as a core component. It is the only program in which SL appears as core component without being the methodology of a subject, as is the case in the other programs.

FIGURE 3 IB Career-related Programme (International Baccalaureate Organization, 2016, p.1)

Service-learning in the CP is based on the identification of a real need in the community, seeking to satisfy it through the development and application of knowledge and skills. In this sense, it is an approach based on research, in which students put into practice what they have learned in other subjects, developing skills, knowledge, attitudes and values.

In short, the IB Programme, as a transversal school program in different European countries, has been undertaking service-learning projects all around the world since 1968 with the CAS subject of the Diploma Programme. In 1994, the Middle Years Programme was created, in which service-learning is considered a methodology to carry out the Community Project of the subject Service as Action. It was in 2006 when service-learning was viewed as a subject in its own right in the Career-oriented Programme. Therefore, IB has a service-learning tradition in its educational programs that goes back more than half a century.

Conclusion

Summing up, we can say that SL in Europe emerged unevenly in each of the countries that make up the region, since—in part—it depended on the political and educational history of each country. In some countries SL was promoted because of the need to anchor democratic values due to the change they had undergone in political terms. In others, SL practices were emphasized with the aim of rooting citizens' social engagement, given that they saw a change in values that were becoming ever more individualistic and materialistic, reducing the types of social relations and social responsibility, as well as an impoverishment of the social fabric that hinders the active social engagement that a democratic society requires.

In that respect, as pointed out by Sotelino et al. (2021), service-learning in Europe is gaining more and more strength; however, the challenge lies in generalizing its expansion on a regular basis in all the European countries.

It is also owing to this political and educational history that SL has different meanings in different countries. For instance, in the United Kingdom SL is not recognized as such, but practices are understood in terms of the concept of citizenship education and/or active citizenship. In others, like Spain, it is translated literally into its language, *aprendizaje-servicio* (service-learning). In Italy the English term is maintained, service-learning, and in Ireland they refer to SL as "Community-based learning" or "Community engaged learning".

Yet, what is common to all countries is the "bottom-up" origin of SL; regardless of whether it is in the informal, non-formal or formal sector, the first initiatives came from the civil society (social entities, faculty, teachers and other socio-educational agents). This is why, once again, all countries converge in the challenge of pursuing the institutionalization of the methodology.

Finally, it should be noted that, at the European level, the European Commission—in promoting citizenship education—is also aligned with service-learning as an opportunity for development. In fact, evidence of this can be found in the three European research studies on SL that were funded by the European Commission.

Annex

European Chronology

1872	Cambridge University Extension (United Kingdom)
1950s	Voluntary Social Year (VSY) (Germany)
1958	Voluntary Service Overseas (United Kingdom)
1962	Community Service Volunteers (since 2015, denominated Volunteering Matters) (United Kingdom)
1964	Act on the Promotion of Voluntary Service Year (Germany)
1967	Plowden Report (United Kingdom)
1968	Diploma Programme (DP) (International Baccalaureate)
1972	National Civil Service (Italy)
1980	International Association of Community Education (IACE) (United Kingdom)
1984	Freudenberg Foundation (Germany)
1992	Center for European Volunteering (Belgium)
1993	Act on the Promotion of Voluntary Ecological Year (Germany)
1994	Middle Years Programme (MIP) (International Baccalaureate)
1997	Aktiv Bürgerschaft Foundation (Germany)
1997	Genesis Project (Bosnia and Herzegovina)
1997	European Voluntary Service (European Commission)
1998	Crick Report (United Kingdom)
1998	Education and Active Citizenship in the European Union (European Commission)
1999	National Training Organization for Community Learning and Development (PAULO) (United Kingdom)
1999	The Wheel (Ireland)
2001	Association Teacher Education (United Kingdom)
2002	"Learning and Living in Democracy" Program in Schools (Germany)
2002	Citizenship Education in the National Curriculum as a subject of the national curriculum at high school level (United Kingdom)
2002	"Do it!" Program in Higher Education (Germany)
2002	European Service-Learning Association
2002	Civic and Educational Forum Foundation (Spain)
2002	I National Conference on Service-Learning. Spanish Association for Volunteering (AEVOL) (Spain)
2002	Noi Orizonturi Foundation (Romania)
2003	Service-Learning Seminar (Spain)

2003	ALIVE Program (Ireland)
2004	SL Promotion Center of Catalonia (Spain)
2004	I Service-Learning European Conference (Germany)
2004	II Service-Learning European Conference (Holland)
2004	SL Program in Siena International Studies (in 2001, by Lavinia Bracci) (Italy)
2004	Open Interactive Schools" International Association (Bosnia and Herzegovina)
2004	Scuole Solidale Program (Italy)
2004	Community Knowledge Initative23 (CKI) (Ireland)
2004	Civicus European Research Project Service-Learning: Dialogue between Universities and Communities (led by Vytautas Magnus University of Lithuania)
2005	International Conference on Civic Engagement and Service Learning (Ireland)
2005	UNIAKTIV-Center (University of Duisburg-Essen)
2005	European Year of Citizenship through Education
2006	Service Learning Academy (Ireland)
2006	Swiss Center for Service-learning (Switzerland)
2006	Community Service Learning (CSL) (Turkey)
2006	Civil Service National Day (Italy)
2006	Professional Orientation Programme (POP) (International Baccalaureate)
2007	AKTIV Campus (Germany)
2007	Service-Learning Unit. University of Mannheim (Germany)
2007	Campus Engage (Ireland)
2007	MOVISIE (Holland)
2007	I International Conference on Service-Learning in Teacher Training (Belgium)
2007	Lernen durch Engagement Network (a Foundation since 2017) (Germany)
2007	Law to Implement SL in the High School Curriculum (Holland)
2008	Wergeland European Center (Council of Europe and Norway)
2008	I National Conference on Service-Learning (Germany)
2008	Zerbikas Foundation (Spain)
2008	I Meeting for the Promotion of Service-Learning in Spain (Spain)
2009	Hochschulnetzwerk Bildung durch verantwortung Network on Higher Education Institutions (Germany)
2009	SL as a National Youth Program Policy (Croatia)
2009	Frivillig Project. Center for Frivilligt Social Abejde (Denmark)
2010	SL Competition for Hochschulnetzwerk Bildung durch verantwortung Higher Education Institutions (Germany)
2010	SL Spanish Network (formally constituted in 2014) (Spain)
2010	University SL Spanish Network (formally constituted as an Association in 2017) (Spain)
2011	Teaching Quality Pact (Germany)

2012	Hungarian Institute for Research and Educational Development (Hungary)
2012	Oltre la classe Report (Italy)
2013	Scholas Ocurrentes (Vatican City)
2013	Ordinance on the Granting of ECTS Credits for Extracurricular Student Activities (Croatia)
2014	Qualitätsoffensive Lehrbildung in Higher Education Institutions (Germany)
2014 “	Educating for Encounter and Solidarity” Higher Education School (Universitá di Lumsa)
2014	Schools as Generators of Democratic Society Project (Bosnia and Herzegovina, Poland, Slovakia, Czech Republic and Kosovo)
2015	Volunteering Law (Spain)
2015	Service-Learning Award (Spain)
2015	Europe Engage International Project. Erasmus+, European Union (led by the Autonomous University of Madrid, Spain)
2016	Mandatory Requirement of SL in High School in the Education Law (Hungary)
2016	Le Olimpiadi del Service-Learning (Italy)
2016	Ibero-American Journal of Service-Learning (Spain)
2016	Central and Eastern European Service-Learning Network
2017	Call “Supporting the development of partnerships between civil society organizations and higher education institutions for the implementation of service-learning programs”. Office for Cooperation with NGOs of the Government of the Republic of Croatia (Croatia)
2017	SLIHE European Project. Erasmus+, European Union (led by Matej Bel University, Slovakia)
2018	European Observatory of Service-learning in Higher Education (EOSLHE)
2018	Concept of Children and Youth Education in Volunteering (Slovakia)
2018	Una via Italiana per il Service-Learning (Italy)
2018	I European Conference on Service-Learning in Higher Education and IX National Conference (Spain)
2019	II European Conference on Service-Learning in Higher Education (Belgium)
2019	European Association for Service-Learning in Higher Education (EASLHE)
2020	Organic Law on Education incorporated SL in High School Education (Spain)

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Carol Ma Hok-Ka

Associate Professor & Head, Gerontology Programmes, S R Nathan School of Human Development & Senior Fellow (Service-Learning and Community Engagement), Centre for Experiential Learning, Singapore University of Social Sciences

Carol Ma is known among academics and community work practitioners as an active and passionate promoter of Service-Learning and ageing in Asia. Carol is the founding member of the Service-Learning at Lingnan University and has revitalized the Service-Learning Asia Network. As a pioneer of Service-Learning, she has been involving various community-based researches, community outreach, training and even fund raising. She believes Service-Learning can contribute a win-win situation to all stakeholders including teachers, students, community and the regions of Asia. She moved to Singapore in 2016 as she wanted to understand more about multi-perspectives of Service-Learning and experience how Service-Learning means to the region. She is currently Head of the Master and PhD Programmes in Gerontology and the Senior Fellow of the Centre for Experiential Learning at the Singapore University of Social Sciences (SUSS). In addition, she also serves as senior consultant conducting various community-based researches and trainings for students, teachers and community partners from Taiwan, Hong Kong, Bhutan, Philippines, Vietnam, Canada, Indonesia, India etc. As an energetic and a committed scholar, Carol is also on the board of the Advisors for the International Center for Service-Learning in Teachers Education and serves as the section co-editor of the International Journal of Research on Service-Learning and Community Engagement. She has published books and articles on Service-Learning and ageing in referee journals and policy papers for global agencies including UN ESCAP and US higher education institutes. If you want to know more about her work, you can also refer to the link below:

https://www.researchgate.net/profile/Carol_Hok_Ka_Ma

6. HISTORY OF SERVICE-LEARNING IN ASIA

Carol Ma Hok-Ka
Lingnan University, Hong Kong, China

Abstract

Service-Learning (S-L) is an innovative pedagogy that is being used in many engaged institutions in Asia. It has been rapidly developed in the past two decades, especially after the setting up of the Service-Learning Asia Network (SLAN) and the launching of the 1st Asia Pacific Regional conference on Service-Learning in 2004 and 2007 respectively. The concept of 'Service-Learning' can be found in Asian philosophy and cultural aspects, such as Confucius or even indigenous knowledge. In addition, cultural values of collectivity, mutual support and serving attitude are embedded in Asia through various forms of religious activities, community engagement, social services and voluntary activities. With the support from the regional network, charitable foundations and university leaders, a more robust evidence base for service-learning has evolved. Educators are increasingly searching for ways to incorporate service-learning into their academic, social innovation, social entrepreneurship and study abroad programmes. Service-learning has thus become a means to address societal needs and provide solutions to transform society through joint efforts from students, teachers, and community partners. The current article explains the history of service-learning in Asia, marking out its development and evolution with key milestones.

Introduction

Service-learning (S-L) is a unique pedagogy that integrates meaningful community service with academic knowledge. It is an instructional practice, intended to enrich students, teachers and community partners' learning experience through critical reflection, and to nurture civic responsibility, connect academic and community learning, and strengthen community bonding. Although the term, 'service-learning' originated from the West, similar practices have been adopted in Asian contexts, but with different labels such as 'internship', 'practicum', 'social development', 'social concerns', 'social practices', 'community development', 'voluntary services', 'community services' or even 'social services. All these terms were widely used before the formal introduction of service-learning to Asia. In becoming a world-wide practice, service-learning has been increasingly adopted by educational institutions, governmental and social services organizations in Asia. During

the process of introducing service-learning, Asian countries have explored various ways to interpret its meanings and applications. They also modified and adapted the concept of service-learning to the context of their own cultures, and to the social, educational and political characteristics of their own institutions.

Service-Learning

Ma (Ma et al., 2019, p 3) defined *'Service-Learning is a teaching method that combines academic knowledge and community service'* which can develop empathy and nurture caring disposition (Snell et al, 2015). These values are extremely important in Asian cultures. How can we nurture these values in our educational context? According to Stanton (Stanton et al., 1999), Community action (service) and existing knowledge (learning) are the two complex components of Service-Learning. They serve as driving forces for many institutions in Asia to combine learning and community service through reflection (Xing & Ma, 2010). Research has shown that various positive values and attitudes can be nurtured in students through regular reflection and well-designed experiential learning activities (Ma et. al, 2016; Dwight & Janet, 1994b; Kiely, 2005). Reflected in its widespread adoption in local and international contexts, service-learning has come to be recognized as a powerful form of 'learning by doing' and as a positive force for social good, life transformation and solidarity (Ma et al 2020). Although, even now, there are still a variety of definitions of Service-Learning, the most popularly used terms refer either to community service-learning or academic service-learning.

Reflected in its widespread adoption in local and international contexts, service-learning has come to be recognized as a powerful form of 'learning by doing' and as a positive force for social good, life transformation and solidarity.

Service-learning, indeed, has helped to renovate education by enabling students to make positive use of learning inside of the classroom in applying it to local, regional and international contexts. Students receive a plethora of opportunities for experiential learning instead of being confined to the classroom setting. This type of learning has become widespread in Asia, and the growth of its adoption was accelerated by the successes of its pioneers there. From the outset, it was adopted as a way for students, faculty members and community partners from different cultures to engage in meaningful service and address social issues. According to Xing & Ma (2010), there are three themes that characterize Service-Learning in Asia. The first relates to indigenous cultural traditions. Particular countries have their own practices, forms or even definitions of service-learning to reflect their

distinctive indigenous knowledge, and their social, historical and cultural identity. When doing service-learning, these contextual aspects need to be considered (Chithra & Jacqueline, 2010). The second theme concerns social justice education. Some service-learning practitioners hope to do more than simply engage in charity work and they address the issues of poverty, inequality, and power imbalance through various service-learning activities in order to invoke social change and policy transformation (Powers, 2010). What is feasible depends on the individual country's political situation. Some practitioners might not use the term social justice, but instead refer to 'social harmony' to emphasize the importance of making everyone feel good and live happily in the society. The third theme involves multicultural education. Some service-learning activities seek to promote cross-cultural understanding and mutual learning and support (Oracion, 2010; Lee, 2010). Some international/local service-learning programmes, emphasize multicultural symbiosis through respectful human interaction and living together amidst cultural diversity and understanding, with service-learning likened to immersing ourselves into the local context. Although participants have diverse backgrounds, previous experiences, and learning needs, we have to learn how to work with the local stakeholders, develop our empathy and make changes that are based on the real needs. Embracing multicultural learning is especially important in Asia, where there are significant differences between countries in terms of culture, cuisine, education, history, languages, social beliefs and political systems. A decade of research, practitioner case studies, and theoretical discussion has been shared at meetings and conferences and through exchanges to enhance our understanding of these three themes (Ma et al, 2018; Ma et al, 2019), and has built the foundation of service-learning in Asia.

Particular countries have their own practices, forms or even definitions of service-learning to reflect their distinctive indigenous knowledge, and their social, historical and cultural identity.

Service-Learning in Asia

In the past two decades, service-Learning in Asia has rapidly and successfully evolved with support from Universities, governments, charitable foundations, community partners, and regional and international networks. It has become a popular pedagogy among the community sector and at all levels of education from primary to university. A major milestone was the creation of the Service-Learning Asia Network (SLAN) by the International Christian University (ICU) in Japan in 2004 with support from the Japanese Govern-

ment and the United Board for Christian Higher Education in Asia (United Board) (Ma et al, 2008, Ma et al, 2019). Before the establishment of SLAN, many universities with religious backgrounds had been advocating service and doing good deeds for the community. For example, Fu Jen Catholic University in Taiwan has been organizing community-based service-learning since 1998, reflecting its commitment to the integration of Chinese culture and Christian faith. The International Christian University in Japan launched an academic community service-learning course with two academic units in 1999 and this also reflects ICU's mission to establish an academic tradition of freedom and reverence based on Christian ideals as well as the cultivation of internationally minded citizens, who perform service to God and humankind and make contributions to lasting peace. Silliman University in the Philippines has embedded service-learning into its educational vision as a leading Christian institution, committed to total human development for the well-being of society and environment. Lingnan University in Hong Kong, with its mission of 'Education for Service' has sought to promote engagement in community service since its establishment. The University received funding support from Kwan Fong Charitable Organization to launch a pilot service-learning and research scheme in 2004, and developed a set of manuals for students, community partners and faculty members to begin doing service-learning in Hong Kong. With positive feedback from the community, Lingnan University received another 10 million dollars of donation to set up the first Office of Service-Learning in Hong Kong in 2006. It also organized the first Asia-Pacific Regional conference on Service-Learning in 2007, with funding support from the Lingnan Foundation and the United Board. This constituted another important milestone for service-learning development in Asia. Dozens of universities from across Asia participate in the regional conferences, SLAN meetings and service-learning students/faculty exchanges nowadays.

Emergence of the Service-Learning Asia Network and its features

In 2002, ICU from Japan organized an academic conference focused on 'Service-Learning in Asia: Creating networks and curriculum in higher education". Subsequently, ICU organized the international service-learning evaluation workshop and named the group of participating members as the SLAN, which became the first research and collaborative programme for service-learning in Asia. Between 2005-2008, the SLAN members met for a few times in order to share the evaluation results of their service-learning programmes. In 2008, the first research report on service-learning evaluation in Asia was presented at the 2nd Regional Asia-Pacific conference on Service-Learning organized by Lingnan University. However, due to lack of funding support, for a few years after 2008 SLAN became less active.

In 2010, Prof. Keno Yomomato from ICU, who is the trustee member and also the pioneer of service-learning in Asia met with Dr. Carol Ma, who had chaired the 1st Asia-Pacific Regional Conference on Service-Learning (APRCSL) organized by Lingnan University in 2007, with the aim of revitalizing the SLAN at the 3rd APRCSL in 2011. So, 'the 1st revitalized SLAN meeting was conducted at Lingnan University in 2011 with 24 participants from 15 institutions from eight countries' (Ma et al, 2020). Subsequently, the SLAN meeting has been held in conjunction with the APRCSL. Until 2015, SLAN meeting was held every year with the host location rotated among institutions in the region as more participating universities and organizations become the members of SLAN. The organization of the SLAN is based on voluntary contributions and there are no fees for membership of the network, reflecting that the members seek to serve and support those who want to develop service-learning in the region. The SLAN has sought to be a mutually beneficial platform that can foster more collaborative partnerships. As mentioned by Ma (2018, pg. 46), 'The purposes of the SLAN are 1) to promote the common interests and networks of student exchanges, faculty research, curriculum development and programme evaluation among community partners, colleges and universities interested in service-learning in Asia, 2) to share ideas about the development of service-learning in the region, and 3) to encourage cross-national collaborations and enhance professional development'. At the time of writing, institutions in Indonesia, South Korea, Malaysia, Singapore, Hong Kong, The PRC, Taiwan, Japan, Thailand, Vietnam, Sri Lanka, India, Philippines, Cambodia, Bhutan, Laos, Myanmar, Nepal and Pakistan, have various forms of service-learning and community engagement. There are over 60 member institutions participating in the SLAN. Below are listed out six features of service-learning in the region:

1. Nature of Service-Learning. While community-based service-learning is fundamental, it has been evolved into a more academic based form, with universities advocating how service-learning impacts the growth of students and expresses universities' own social responsibility. Many universities began by organizing community services, going on to develop academic service-learning undertaken during a regular semester, in summer or through overseas exchange. In such cases, community research-based service-learning is undertaken as part of a course, as an applied research project, or as a social innovation/entrepreneurship project. Some universities even promote lifelong service-learning experiences. For example, Lady Doak College in India made service–learning as a graduation requirement in 2003, and all academic disciplines there offer this as Life-Frontier Engagement. A series of academic service-learning training programmes was conducted for eight higher education institutions in the PRC in 2012.

2. Setting up a dedicated Office to support Service-Learning. Many universities have set up an office of service-learning to facilitate faculty, students and departments to conduct service learning and engage in related community-based research. These offices may bear names such as centre for community engagement, office of social innovation, or centre for university social responsibilities. Some universities, like Silliman University in Philippines has set up an institute of service-learning to provide various service-learning training models to support scholarly work in service-learning. The Hong Kong Baptist University set up a Centre for Innovative Service-Learning in 2017 to coordinate academic service-learning courses, university-wide. Singapore University of Social Sciences (SUSS) set up an office of service-learning in 2014 and then changed the name of the office to Office of Service-Learning and Community Engagement in 2018. SUSS has also developed the first graduate certificate in service-learning in 2020.

3. Role of community organization in Service-Learning. The voices of community organizations are very important in the region. For example, in Singapore, a group of community organizations, such as the Touch community, has set up a dedicated team to outreach to the schools and promote service-learning and provide related training. In Taiwan, there are two important organizations set up by groups of engaged scholars . One is the 'Seeing Needs Association', which aims to address the needs of society through service-learning and support the universities in Taiwan to conduct service-learning and University social responsibility activities. The other is the Taiwan service-learning association, located in Taipei, which organizes regular exchange sessions and has developed an academic journal focusing on service-learning and social engagement. In Vietnam, The ECO Vietnam Group (EVG) has pioneered the implementation of service-learning activities with the aim of building a sustainable society.

4. National Support. As mentioned above, the Japanese government finally supported the creation of SLAN in 2004. There are several other cases of support by national-level bodies. The Singapore National Youth Council worked with Singapore University of Social Sciences to develop the 1st Service-Learning Clearing House in Singapore in 2019. Since 2001, service-learning has been one of the components of the National Service Training Programme in the Philippines. The Taiwanese government started service-learning in 2003 as a youth development programme, then it supported service-learning at the university level from 2007, before reaching out to all primary and secondary schools to implement service-learning as a kind of character-building activity from 2010. Currently, the

Taiwanese government emphasizes University Social Responsibility (USR) and encourages schools to integrate into a local USR programme.

5. Local Networks and Collaboration. Examples in the region include the Taiwan Service-Learning Association, the Japanese National Service-Learning network and the National service-learning conferences in India and Singapore, respectively. Also, the Hong Kong Service-Learning Higher Education Network was set up in 2010. The development of service-learning in Hong Kong was initially led by Lingnan University, and subsequently more universities and schools embraced service-learning for whole person development, service leadership and social innovation (Appendix 1). The setting-up of the local networks alongside SLAN have linked into various other regional and international networks. These have all been push factors for the rapid development of service-learning in Asia.

6. Regional and International networks. The promotional activities of the SLAN has encouraged many universities, community partners and government to pay more attention to service-learning development. For example, after the super Typhoon Haiyan (Yolanda) devastated the Philippines in 2013, the United Board contacted SLAN members to organize an International Service-Learning programme on the theme of 'Learning from Yolanda: Disaster Response, Community Resilience and the Role of Asian Universities.' Five Philippines Universities as co-hosts joined with the United Board to organize a three-day conference, together with an eight-day programme of service-learning and reflective activities. Sixteen universities/colleges from overseas locations, namely India, China, Hong Kong, Macau, Taiwan, Indonesia, Korea and Myanmar plus eight institutions from the Philippines participated in this meaningful regional service-learning programme. This collaboration strengthened the bonding of SLAN in the region and has also helped in connecting with other regional networks (e.g., Asia Engage, Association of Christian Universities and Colleges in Asia) and international networks, such as Tallories Network, International Research Association on Service-Learning and Community Engagement (IRASLCE), and Clyass from Argentina. One of our SLAN members, De Lasalle University (DLSU), worked with Clyass on a project on service-learning in Catholic higher education, called Uniservitate. This project has set up a global network with DLSU as the coordinator of the regional hub for Asia and Oceania. The DLSU, with support from the Latin America Center for Service-Learning based in Argentina has organized a series of capacity building activities to help stakeholders to institutionalize service-learning in Asia and Oceania.

A highly significant event to inspire the engagement of Asian institutions in Service-Learning was the 1st Asia Pacific Regional Conference on Service-Learning in 2007 organized by the Office of Service-Learning (OSL) at Lingnan University in Hong Kong.

In addition to these six features, a highly significant event to inspire the engagement of Asian institutions in Service-Learning was the 1st Asia Pacific Regional Conference on Service-Learning in 2007 organized by the Office of Service-Learning (OSL) at Lingnan University in Hong Kong. The OSL of Lingnan University has played a crucial role in introducing the concept of service-learning to the institutions in Hong Kong and across the whole region. With the aim of constructing a model for academy-student-community partnership, the service-learning team led by Prof. Alfred Chan and Dr. Carol Ma made a remarkable attempt to put the inspirational slogan "Serving to Learn and Learning to Serve" into practice. The conference theme was: 'Cross-Cultural Service-Learning Experiences in the Asia-Pacific Region: An Evolving Integration of Theory and Practice'. This highlighted service-learning as an important educational agenda for Asia-Pacific. Lingnan University spared no effort in engaging key stakeholders in theoretical development, and in sharing experiences and challenges faced in service-learning. That memorable conference demonstrated that synergy can be achieved by bringing together multi-locale perspectives that pay due attention to unique social and cultural environments in nurturing service-learning development. It drew on inspiration, knowledge, and experience in community service-learning from NGOs at local, national, regional, and international levels, and brought this together with expertise from public and educational institutions from around the globe.

Positive feedback about the 2007 conference and knowledge demands from regional participants led to a subsequent series of biannual conferences and SLAN meetings (Table 1). The regular SLAN meeting became a platform for members to report on their institution's latest service-learning developments and to set up partnership projects. For more details of SLAN, please refer to: Service-Learning Asia Network (SLAN) | Silliman University (su.edu.ph)

Table 1: Summary of Asia-Pacific Regional conferences on Service-Learning and SLAN meetings

YEAR	LOCATION	ORGANIZERS	THEME
2007	Hong Kong	Lingnan University	Cross-Cultural Service-Learning Experiences in the Asia-Pacific Region: An Evolving Integration of Theory and Practice.
2009	Hong Kong and Guangzhou, China	Lingnan University	Crossing Borders, Making Connections: Service-Learning in Diverse Communities.
2011	Hong Kong	Lingnan University cum SLAN meeting	Make a Difference: Impacts of Service-Learning “Tender Moment, Touched Heart and Inspired Action”
2013	Hong Kong and Guangzhou, China	Lingnan University cum SLAN Meeting	“Service-Learning as a Bridge from Local to Global: Connected World, Connected Future”.
2015	Taiwan	Fu Jen Catholic University cum SLAN Meeting	Regional Conference on Service-Learning: Love Journey: Community Engagement through Service-Learning.
2016	Hong Kong	SLAN meeting hosted by Lingnan Universit	
2017	Indonesia	Petra Christian University cum SLAN meeting & Presidential meeting	Educating the Heart: Nurturing a fruitful life through service-learning.
2018	Japan	SLAN meeting hosted by International Christian University	
2019	Singapore	Singapore University of Social Sciences	Service-Learning: A lifelong Journey of Social Responsibility.
2020	Philippines	SLAN meeting was hosted by De LaSalle University	
2021	Philippines	Silliman University	Community Engagement at the Intersection of Research and Extension.
2022	Japan	SLAN meeting hosted by International Christian University	
2023	India	Christ University	To be confirmed

Besides the conferences and SLAN meetings, there are some key milestones in supporting the development of service-learning in Asia (Appendix 2):

1. Revitalization of the SLAN by Lingnan University. ICU set up the SLAN in 2004 and the SLAN was revitalized by Lingnan University in 2011. Lingnan University served as the secretariat and hub for connecting members from the region, publishing newsletters, sharing service-learning resources and organizing conferences and seminars regularly with the support from Lingnan's OSL team.

2. Leadership role rotated from Lingnan University to other member institutions in the region. Lingnan University has been promoting service-learning both in Hong Kong and across the region. Since its creation at Lingnan University in 2006, the OSL team there has been outreaching and supporting service-learning development by organizing four events of the biannual Asia Pacific Region Conference on Service-Learning. With the growth of the service-learning movement and the support from the SLAN, other universities (e.g., Fu Jen Catholic University in Taiwan, Petra Christian University in Indonesia, Singapore University of Social Sciences in Singapore, Silliman University in the Philippines, International Christian University in Japan, and Christ University in India) have volunteered to take up the leadership and secretariat role on a two year rotational basis. This willingness of members to provide manpower and financial support for the service-learning conference and SLAN meeting has become a defining characteristic of the SLAN.

3. Funding support from the United Board and Lingnan Foundation. Both United Board and Lingnan Foundation were pioneers in funding the development of service-learning in Asia, not least by supporting various service-learning exchange meetings, programmes and conferences. The United Board has been giving grants to support the institutionalization of service-learning in China, India, Taiwan, Hong Kong, Japan, etc. One of the signature projects supported by the United Board was the service-learning training in Mainland China, which motivated and prepared a group of teachers to start implementing service-learning. Subsequently, a book, featuring case studies, applications of Confucian philosophy, historical accounts, and analyses of features of service-learning in China, was published in both Chinese and English versions (Ma et al., 2018). Also, the Lingnan Foundation has supported not only conferences, but also faculty training and student exchange programmes within the region. One of the key projects was the cross border service-learning summer institute starting in 2009,

which involved students and faculty members from Singapore, Mainland China, Taiwan, Philippines, Japan, Hong Kong, and Indonesia.

4. Survey of SLAN members in 2015. Lingnan University conducted a survey of the SLAN members to understand more about their S-L practices and to set the direction of the SLAN meeting. Altogether, 38 universities from 12 countries participated in the survey. Around 15 percent of the Universities had been engaging in service-learning for more than 30 years, 50 percent for over 10 years, 30 percent less than ten years and five percent less than five years. Also, some institutions referred to service-learning by using different terms, such as field work, community outreach, voluntary service or social practice. Altogether, 44 percent of the institutions offered only credit bearing service-learning opportunities, and 22 percent offered only non-credit bearing opportunities while 33 percent offered both types. There were many common arrangements among the responding universities, such as requiring students to receive training before any service-learning activities, engaging in free service activities, and participating in reflection sessions after the activities. Publishing articles about service-learning experiences was not common among the institutions; 74 percent of institutions were not publishing while only 26 percent were doing do.

   Besides, many institutions were interested in finding out how other institutions were implementing service-learning, and about their experiences of what works (success stories) and what doesn't work. They also wanted to know about how service-learning related research was being carried out, and about any platform/publication that can share best practices of the institutionalization of service-learning. One of the key issues raised by the network members was the majority of them have not published any research about Service-Learning. It is essential that SLAN members work together to establish research opportunities and partnerships.

5. Research agenda in Asia. In 2016, Lingnan University not only hosted the SLAN meeting, but also arranged two days of discussion about directions for service-learning research to follow up the survey conducted in 2015. Six priority areas were summarized after the research directions meeting. The first is policy research to appeal for governments to provide service-learning funding support for the Universities. The second is collaborative research by Universities, including comparative studies in the Asia Pacific Region. The third is about analyzing existing service-learning related data about of students, teachers and the community. The fourth is research on the needs of students, teachers and communities, and the impacts of service-learning on these stakeholders. The fifth involves

definitions of service-learning and developing a theoretical framework to understand and improve service-learning. The sixth concerns the institutionalization of service-learning. The research agenda discussion has speeded up the growth of the research culture for service-learning and community engagement in the region. Since then, more joint publications and journal articles have focused on service-learning (Abenir & Ma, 2020; Chan et al, 2018; Choo et. Al, 2019; Shumer et al, 2021).

The research agenda discussion has speeded up the growth of the research culture for service-learning and community engagement in the region.

In 2019-2020, Hong Kong was invited to join the global research agenda for service-learning and community engagement organized by International Association for Research on Service-Learning and Community Engagement (IARSLCE). Another four focus areas were identified. The first of these concerns is studies of impacts on students, teachers, institutions, communities and service targets. The second is implementation and process studies. The third involves development of conceptual frameworks and theories. The fourth entails methodological considerations, including the development of measurement instruments that are suitable for comparative studies.

After two decades of strong service-learning involvement among institutions in Asia, a research culture has evolved. (Fukudome, 2019; Lau & Snell, 2021; Ma & Law, 2019; Ma & Rajesh, 2014; Shek et al, 2020, Ti et al, 2020; Lau, 2021; Lau et al, 2021).

6. Presidential meeting at the SLAN meeting in 2017. Another key milestone was the Presidential meeting organized at the Petra Christian University in 2017. All the Presidents and senior management members of the SLAN made a commitment to support the promotion of service-learning and community engagement in the region. Since then, more concreate discussions and programmes on service-learning related to curriculum design, and student and faculty exchange within the region have been organized.

7. Disruption by Covid-19. Since advent of the pandemic in 2020, many institutions in the region have struggled with the delivery modes of the service-learning. The disruption has necessitated more virtual exchanges and discussion on the best practices for adoption during the Covid-19. The pandemic indeed has connected all the stakeholders through various virtual platforms. One of the examples is

that the United Board organized some virtual training events featuring SLAN members sharing ideas on research into service-learning, curriculum design, e-service-learning, etc.

What's next?

The analyses here assume that service-learning within each jurisdiction in Asia is driven by unique cultural values and institutional needs, such that service-learning cannot be value-neutral or culture-free.

In summary, the historical development of service-learning in Asia has been exciting. This paper might not cover each country's service-learning development in detail, but provides an overview of service-learning development, and brings out how the creation of SLAN has strengthened the movement and helped build partnerships for service-learning and community engagement across the region. The analyses here assume that service-learning within each jurisdiction in Asia is driven by unique cultural values and institutional needs, such that service-learning cannot be value-neutral or culture-free (Xing and Ma, 2010). Although many Asian Universities have adopted service-learning, there may still be many in each sub-region (South Asia, Southeast Asia and Northeast Asia), especially in remote areas, who do not know about service-learning in general or about SLAN in particular. SLAN will continue to advocate service-learning practices and partnerships in each sub-region. In 2021, the President of Silliman University and some other key members in the SLAN jointly organized a panel discussion involving representatives from the three sub-regions to discuss the unique features of Asian service-learning at the 8th Asia Pacific Regional Conference on Service-Learning in the Philippines. Given the vast differences across the region, more work still needs to be done to understand and appreciate the origins, needs, and practices of service-learning within and between the different regions of Asia. Undoubtedly, service-learning in the region has evolved over the past two decades. It is high time for each member in the region to reflect on the historical developments and to reach out to more stakeholders, who may become keen to implement service-learning. It is hoped that the SLAN could further consolidate the lessons of 20 years of service-learning

Given the vast differences across the region, more work still needs to be done to understand and appreciate the origins, needs, and practices of service-learning within and between the different regions of Asia.

experience in the region (along with more recent research), pinpoint the best practices, develop a service-learning impact assessment framework, share knowledge about high impact programmes, and set the course for future directions for service-learning in Asia.

One suggestion is to conduct a rigorous documentary based on the oral histories of pioneering practitioners and of outstanding second-generation practitioners. That would seek not only to capture and recognize the past work done by the pioneers but also to develop systematic understanding of the rationales and values of service-learning to guide its future adoption and implementation. With everyone's effort, we can build a better world. Once engaged in the service-learning, it becomes a lifelong journey of learning in service and love in action.

Let's embrace 'serving to learn; learning to serve' together!

Appendix

History and development of Service-Learning in Hong Kong

1995	Chung Chi College at Chinese University of Hong Kong already used the term 'service-learning' for their international service-learning program. The program at that time was non-credit bearing.
1995-2003	Service-Learning was not a mainstream discipline as yet. Many schools used the terms 'voluntary work', 'community service', 'community engagement', 'experiential learning education', 'social service', 'service practicum'.
2003	With sponsorship from Lingnan Foundation, over 20 faculty members and students attended a conference organized by International Partnership for Service-Learning and Leadership in Thailand.
2004-2005	Lingnan University launched the 1st pilot credit-bearing Service-Learning and Research Scheme with help from a financial donation made by Kwan Fong Charitable Foundation.
2006	Lingnan University set up the first office of Service-Learning to promote S-L in Hong Kong.

2007 Lingnan University organized the 1st Asia Pacific Regional Conference on Service-Learning and attracted over 350 people from around the world.

2009 The Hong Kong Higher Education Service-Learning Network (HKHESLN) was established.

2nd Asia Pacific Regional Conference on Service-learning was held at Lingnan University.

2011 3rd Asia Pacific Regional Conference on Service-learning was held at Lingnan University.

2012 Education Reform: University education changed from 3 years to 4 years

- Lingnan University made Civic Engagement (CE) as Graduation Requirement and S-L became a component of CE
- The Hong Kong Polytechnic University established the Office of Service Learning and made S-L as Graduation Requirement
- The University of Hong Kong established the Gallant Ho Experiential Learning Centre
- The 1st International Service-Learning Conference organized by The Hong Kong Polytechnic University
- Li & Fung Foundation donated to every university in Hong Kong to do service leadership education projects. Some Universities used the donation focus on advancing service-learning as a means for developing students' service leadership qualities.

2013 The 4th Asia Pacific Regional Conference on Service-Learning was held at Lingnan University. Chung Chi College, The Chinese University of Hong Kong set up the Service-Learning Center.

2014 The Education University of Hong Kong made Co-curricular and Service Learning (CSL) as Graduation Requirement. Its Student Affairs Office and faculties initiated 30-40 credit bearing courses a year for students.

2016 Lingnan University made S-L a Graduation Requirement.

2017 The 1st Joint-University Service-Learning project, namely, Cross-institutional Capacity Building for Service-Learning in Hong Kong Higher Education Institutions, was supported by the Research Grant Committee of Hong Kong (Universities include Polytechnic University of Hong Kong, Education University of Hong Kong, Lingnan University & Baptist University).

2018 Since then, more meaningful service-learning projects were created.

Appendix 2

Key Milestones of Service-Learning Development in Asia

1998 Fu Jen Catholic University in Taiwan has been doing community-based service-learning since 1998.

1999 International Christian University in Japan launched an academic community service-learning course with two academic units in 1999.

2001 Service-Learning became one of the components of the National Service Training Programme in the Philippines starting from 2001.

2002 International Christian University (ICU) from Japan and the United board co-organized an academic conference focused on 'Service-Learning in Asia: Creating networks and curriculum in higher education" with 70 participants from 30 universities in Asia participated in the conference in July, 2002. In Oct, 2002, The Service-Learning Center (SLC) was established in ICU and Prof. Kan Yamamoto was appointed as the 1st Director.

2003 The Taiwanese government launched service-learning in 2003 as youth development programme Lady Doak College in India made service –learning a graduation requirement in 2003.

2004 The Service-learning Asia Network (SLAN) was created through the close communication among the faculty and administrators who met during the conference held at ICU in 2002.

	Lingnan University from Hong Kong launched the "Service-Learning and Research Scheme" as a pilot from 2004-2005 and then published the first manual on how to do service-learning in an University setting in both Chinese and English version.
2006	Lingnan University set up the first office of Service-Learning to promote S-L in Hong Kong.
2007	Lingnan University organized the 1st Asia Pacific Regional Conference on Service-Learning and attracted over 350 people from around the world.
2008	In 2008, the first research report regarding the service-learning evaluation in Asia was published and presented at the 2nd Regional Asia-Pacific conference on Service-Learning organized by Lingnan University.
2009	The Hong Kong Higher Education Service-Learning Network (HKHESLN) was established.
2010	The first book on Service-Learning in Asia: Curricular models and practices was edited by Jun Xing and Carol Ma Hok Ka .
2011	Revitalization of the SLAN at the 3rd APRCSL in 2011 with 24 participants from 15 institutions from eight countries in Asia.
2012	A series of academic service-learning training programmes was conducted for eight higher education institutions in China in 2012 The Hong Kong Polytechnic University was the first university in Hong Kong to make service-learning a graduation requirement in 2012 and it also established an Office of Service Learning in the same year to support service-learning development in the university.
2013	The first joint service-learning programme took place to address the needs and develop local support for the Filipino community after the super Typhoon Haiyan (Yolanda) in 2013. The United Board and five Philippines Universities co-organized an International Service-Learning programme on the theme of 'Learning from Yolanda: Disaster Response, Community Resilience and the Role of Asian Universities.'

	It was a three-day conference, with an eight-day programme of service-learning and reflective activities in the Philippines. Sixteen universities/colleges from India, China, Hong Kong, Macau, Taiwan, and Indonesia, Korea, Hong Kong?? and Myanmar and eight institutions in the Philippines participated in this meaningful regional service-learning programme.
2014	Singapore University of Social Sciences (SUSS) set up an office of service-learning in 2014. The first book in Chinese on Service-Learning, namely' A new paradigm in Higher Education: Service-learning in China was published in 2014 and was translated into English in 2018.
2015	The first service-learning survey among SLAN members.
2016	Lingnan University hosted the SLAN meeting and service-learning research agenda discussion in 2016.
2017	Presidential meeting took place at the SLAN meeting organized by Petra Christian University in 2017 The 1st Joint-University Service-Learning project, namely, Cross-institutional Capacity Building for Service-Learning in Hong Kong Higher Education Institutions, was supported by the Research Grant Committee of Hong Kong (Universities include Polytechnic University of Hong Kong, Education University of Hong Kong, Lingnan University & Baptist University).
2019	Singapore National Youth Council worked with Singapore University of Social Sciences to develop the 1st Service-Learning Clearing House in Singapore in 2019 Hong Kong was invited to join the global research agenda for service-learning and community engagement organized by International Association for Research on Service-Learning and Community Engagement (IARSLCE) in 2019.
2020 to 2022	Various virtual exchanges and trainings were conducted due to the Pandemic.

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Beatrix (Bibi) Bouwman

For 14 years Beatrix has worked as the Director Sustainability and Community Impact (SCI) at the North–West University (NWU) in South Africa. She is a member of the Universitate academic sounding board contributing on a personal basis, expertise and access to a variety of networks and diverse regional and cultural contexts. Besides serving as a founding member and past Chairperson of the South African Higher Education Community Engagement Forum, and co-traveller on the journey of institutionalising community engagement at Higher Education Institutions in South Africa, she has collaborated with academics and managers to promote and grow the notion of service and learning for human development and sustainable impact. As a board member of Mosaic SA NPC specialising in the implementation of holistic orphan care, the Dr Kenneth Kaunda Resource Centre, the NWU Social Development Trust, and advisor to several other civil society organisations, she has an inherent understanding of the role and expectations of external university partners.

Her qualifications include an MSc in Mycology from the Rand Afrikaans University (now University of Johannesburg), and an MBA from NWU. She has a background in Corporate Social Responsibility and Strategic Management from the University of Geneva and have trained with local service-learning specialists. Her career experience spans from appointments at various universities, to working in research institutions, to implementing development agriculture, and working in her own companies. Beatrix relates and connects to a wide variety of contexts that influence the way service-learning and community engagement is implemented.

7. HISTORY OF SERVICE-LEARNING IN AFRICA

Bibi Bouwman

North–West University (NWU), South Africa

Abstract

This chapter reflects on the history of service-learning (SL) from a community engagement perspective in Africa. Placed within the global reality, the role and cultures of Higher Education Institutions have evolved in terms of social movements, educational reforms and institutional changes to address local economic imperatives, and educational and social purposes. Concepts such as community engagement, SL and scholarship of engagement are discussed at the institutional, academic and community level. Historically, the infusion and integration of service and learning into the various emerging models of engagement are provided. Universities have different missions, histories, cultures, and cultural and community contexts which are strongly influenced by the socio-political challenges in Africa.

This study will present timelines of importance in the African context—much which has been captured in the more than 150 journal articles emanating from knowledge products that have Africa-relevance. The chronology of the development of SL and the foundational theoretical underpinning and pedagogical approaches are explored through a desktop study that has been verified with experts in two roundtable discussions.

Questions of not only when and why an approach is implemented, but also its conceptualization and adaptation to local contexts, are briefly interrogated. The theoretical foundations for SL draws on perspectives of a variety of norms and values linking it to experiential learning, democracy education, social transformation, economic development, multicultural education, critical reflection, human development, grounded theory, and education for civic responsibility. The theoretical or foundational pedagogical frameworks, cultural, social and philosophical roots of community engagement are distinct drivers of how SL is implemented.

Introduction-setting the scene

Higher Education tensions in Africa

It is difficult to even try to assign a universal analysis of Africa's higher educational institutions (HEI's) due to the remarkable diversity in quality, capacity/ resourcing, positioning

and governance structure of each Government and University, (Mbah, 2016) and personally, I would add unique cultures and relationships.

Although Africa has a long academic history and boasts the oldest (Islamic) University, Egypt's Al-Azhar, Le Grange (2005, p. 1211), postulates that HEI's in Africa are often artefacts of colonial policies and models. To quote Le Grange

> *"The African University in the 21st century cannot (re)define itself outside of the challenges presented it by contemporary change forces of both a global and local nature".*

He goes on to acknowledge that all other African Universities have adopted a Western model of academic organisation. He states that African Universities have been shaped by colonialism and organised according to European models as relics of colonial strategies. Referring to changes occurring internationally post the 1970's such as deregulation of the world money markets, globalization, liberalised exchange controls and exponential developments in for example biotechnology, information technology, electronics etc., that contributed positively in developed countries; he indicates that these changes resulted in a decline in the exports of primary commodities of developing nations (many African countries) with negative economic consequences. The collapse of the Soviet Union and the rise of neoliberalism and capitalism affected and limited how African governments could provide for the basic needs of their populations and the cost of policies that influenced the availability of funding for higher education (HE). He denotes that this example is just a brief and simplified illustration of how prevailing powers have chartered the ways of not only countries, but HEI's.

As Thomson et al., (2011, p. 214) puts it as,

> *"one of the presumptions of a well-functioning, viable democracy is that citizens participate in the life of their communities and nation".*

It is presumed that in a well-functioning, democracy the citizens are well informed about community issues, they partake in various ways to address those community issues, and their quality of life is enhanced as a result of their participation. (This is an example of the relationships I have referred to above). They indicate that this presumption is partly responsible for scholarly debates about the third core function of Universities in both American and African Universities and its potential to inspire students to involve themselves in community matters and develop the capacity to act successfully. Vital to these discussions is the concept of service and the introduction of service-learning (SL) as a means to realize this potential. The third function of Universities is now universally accepted as being socially/civically engaged or socially responsive (Albertyn & Daniels, 2009, Appe et al., 2017, Bender, 2008a, Bringle & Hatcher, 1996, Fourie, 2003,). Bender (2008a) states that percep-

tions of community service have changed from a view of community service as one of the three silos of HE – along with learning/teaching and research – to a view of community service as an integral and necessary part of learning/teaching and research, infusing and enriching the latter two HE functions with a sense of context, relevance and application. While Pitsoe & Letsaba (2020, p.155) state that,

> *"HE should be a place of caring, support and the meaningful pursuit of academic and professional goals."*

The role of Universities in Africa to contribute to development and solutions related to social justice imperatives has been underpinned by numerous often top-down socio-political processes and policies (Maistry & Thackrar, 2012, Mbah, 2016, Mtawa, 2017, Cloete et al., 2011; Pillay, 2010; Salmi, 2001). This is most clearly found in South Africa (SA) where the democratization of academic work and transformative policies have driven HE to re-think and implement SL and community engagement (CE) to address the developmental challenges in this third-world to semi-developed milieu.

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In the rest of the developed world terms like 'civic engagement' and third stream activities like 'science shops' (like in United States of America /USA and in the United Kingdom/ UK) are utilised to make science more accessible to all types of communities and address sustainable development, problems of marginalisation and social justice. Civic engagement or CE is being viewed as a positive contributor to communities and Universities and their task of providing the educational experiences of students that will be beneficial to all, (Smith-Tolken & Bitzer, 2017). In responding to society's most tenacious needs University–community partnerships have the potential to contribute broadly to society through engaged scholarship (ES) or scholarship of engagement (SoE). In spite of this promise, partnerships face contradictory tensions and inherent paradoxes that are often not fully confronted in these partnership models or frameworks, or even in practice where the roles of the third sector or non-profit organisations are often not acknowledged such as the case studies from SA indicate (Albertyn & Erasmus, 2014).

In responding to society's most tenacious needs University–community partnerships have the potential to contribute broadly to society through engaged scholarship (ES) or scholarship of engagement (SoE)

It is however prudent to note that in the 'developing context' we often draw on published research from the 'developed contexts' such as the USA or UK. Internationally, Universities increasingly include service as a third core University function together with teaching and research and as such, a contribution to useable knowledge for the benefit of society.

According to Le Grange, (2005), indigenous ways of knowing exist in the majority of African people, yet most African Universities have incorporated Western models of academic organisation and by so doing have reproduced Eurocentric ways of doing research.

> *"African students therefore experience epistemological conflict when they enter the academe," Le Grange (2005, p. 1214).*

Rethinking the pedagogy, implementation and outcomes to align with the developing nation situations has led to a strong leaning towards the Latin, or the global South's more Freirean foundations which supports the African philosophy of Ubuntu.

Conversely, the Universities in the 'developed' countries reflect a particular demographic that is not similar to the student demographics in Africa, (Petersen, et al., 2020). Rethinking the pedagogy, implementation and outcomes to align with the developing nation situations has led to a strong leaning towards the Latin, or the global South's more Freirean foundations which supports the African philosophy of *Ubuntu*. *"Ubuntu/Botho (togetherness) is an ethic or humanist philosophy focusing on people's allegiances and relations with each other. The word Ubuntu/Botho is summed up in the words kindness and humanity. It actually comes from languages spoken in Southern Africa - umuntu ngumuntu ngabantu/motho ke motho ka batho - which means that a person is only a person through their relationship to others",* National Department of Social Development, South Africa (2021, p.11).

Mbah, (2016) claims that *Ubuntu* as collective well-being is reflected in Africans' ideology which represents an alternative to Western individualism by emphasizing the need for care, hospitality, respect and responsibility towards one another. Although according to Enslin & Horsthemke, (2004) while *Ubuntu* may not claim the complete sourcing of some of its attributes like humility and compassion in Western thoughts, it nevertheless can inspire African Universities to reach out for the 'common good' of society, Mbah, (2016). Nussbaum (2003,) maintains that the hallmark of *Ubuntu* is about listening to and affirming others with the help of processes that create trust, fairness, shared understanding and dignity and harmony in relationships. Universities can draw on the *Ubuntu* ideology to create a framework that will empower its members and civil society with a sense of con-

nection (Lutz, 2009, Nussbaum, 2003;) and joint ownership of developmental endeavours it is involved in. Larkin (2015) states that *Ubuntu* is both a social ethic and a unifying vision. According to her defined most simply, *Ubuntu* means, *"I am because you are"*. She further points out that African societies do place a high value on human worth that is mostly expressed in a 'communal context' rather than 'individualism' as characterised in the West. Although there is no universal code that defines *Ubuntu*, it is a theory that is gaining interest as African scholars seek to theorise their community experiences accordingly (Eslin & Horsthemke, 2004, Venter, 2004.).

The pedagogy of SL is applauded for multiple benefits, but in African Universities we experience a variety of tensions between globalisation, the type of University, the context of the University, the history and culture of the University and institutional, academic practices and underpinnings and the trust relationships with associated communities of these HEI's and the expectations of communities, they have played a significant role in how CE (and SL, *personal emphasis*) have been adopted (Albertyn & Daniels, 2009).

Approach

The question to HE, as intimated by Thomson et al., (2011), is to comprehend its history, express, and agree with its role while accounting for diverse constituencies in society and create a 'suitable future' within its societal context. They indicate that despite an increase in research on SL that a significant gap is noted in the literature about what SL seeks to achieve (in nature and in outcomes) and how SL is interpreted in non-western contexts.

In this chapter I shall approach the history of SL within the context of CE and how contradictory stimuli have contributed to the development and roll-out of SL in Africa. The figures below provide a framework to the approach in telling this story. As I explore these interrelated, overlapping and interactive relationships between engagement and research and teaching and learning it is important to note the circular or cyclical nature of this 'space' or '*agora*' as based on well-known depiction of the types of CE (figure 1) in SA. The conceptual and epistemological approaches may vary at the various Universities, but lately all Universities have started to move towards the infused or integrated model of engagement, as the silo model is just simply not working and it is becoming a core function of the University (Bender, 2008a; Bidandi et al., 2021). As SL and CE is mostly an unfunded mandate in SA public Universities the infusion or integration approach allows for a model to afford the engaged activities of the University to be funded via their core business which is teaching and learning and research. At my own University the decision was made to integrate CE into teaching and learning and into research and innovation in

2015 and we report on '*engaged*'-research and innovation and '*engaged*'-teaching and learning activities which include SL.

FIGURE 1. Types of CE in SA. Source: CHE (2006a)

Distance Education	Community	Community Based
Teaching	Engagement SERVICE	Research
Service	CProfessional Community	Participatory Actio Research

I have added the adapted framework proposed by Albertyn & Daniels (2009) in figure 2 below, to discuss the socio-political tensions experienced by the various Universities in Africa in a developing environment.

CE can take on many different shapes and forms within the context of HE, as illustrated in the figure below. These include distance education, community based research, participatory action research, professional community service and SL. In its fullest sense, CE is the combination, infusion and integration of teaching and learning (e.g. SL), professional community service by academic staff and participatory action research applied simultaneously to identified community development priorities which then culminates in the SoE or being an engaged University that most SA Universities aspire to, (Bidandi et al., 2021).

The Council of Higher Education (CHE) (2006a) publication serves as guide for Service-Learning in the Curriculum, and Resource for Higher Education Institutions in SA, provides a comprehensive discussion on the types of engagement and step by step guide how to implement SL. In addition, it also provides insights on the theoretical and conceptual framework of SL and practical guidelines on anything from the integrated curriculum model for SL its design and implementation to assessment, risk management and quality assurance.

It is important to note that the framework of CE as discussed by Albertyn & Daniels (2009, p. 411) in figure 2, for research; is just as much associated with the institutionalisation and implementation of SL. The figure has been adapted to include additional (observed) stimuli and or 'tensions' that are presented in italics.

GLOBAL INFLUENCES / REALITIES

TYPES OF HIGHER EDUCATION INSTITUTIONS

SOUTH AFRICAN / AFRICAN CONTEXTS

- Relevance vs, public good
- Accountability and economic dimensions
- Redress & development
- History of country and the HEI and its context-location and socio-economic environment.

INSTITUTIONAL	ACADEMIC	COMMUNITY LEVEL
• CE policies • Definitions/ Conceptualisation of community and CE • Marketing & Branding • Rewards / Incentives • Forms of management • Resourcing-People, time & money	• Epistemology • Ontology • Application • Teaching & learning / • Pedagogy • Curriculum design • Integration of scholarship • Knowledge production • Academic freedom	• Partnerships • Collaborations • Mutual benefits • Sustainability • Justice relevance • Cultural diversity • Complex challenges in communities

IMPLICATION AND RESEARCH LINKS-IMPACT MOVEMENT

FIGURE 2: The South African CE framework Source: Albertyn & Daniels (2009, p. 411)

The principle findings of Albertyn & Daniels (2009) are that the terminologies used and the framework in which CE, engaged research and scholarship in HE occur, remain complex as well as exceptionally and intensely linked to the various contexts of all HEI's. This author spotlights the collective pressures as described by Albertyn & Daniels (2009), as the key influences that also challenge all implementers of SL in Africa and beyond. The same arguments that are found world-wide are experienced to a varying degree by different African Universities.

In addition to the global influences that dictate the types of graduates that are required for employment versus the skills sets they graduate with and how this may or may not contribute to their sense of civic responsibility, we see that the hegemonic western cultures in Universities in developing countries remaining at best challenging to overcome; because the HEI's in those countries are torn between the global agendas and addressing the realities in their own countries.

The lofty ideals incorporated into the HE policy directives in order to stimulate 'community service programmes' or 'knowledge-based community service for the 'public good' are often viewed as symbolic acts that are contradictory when viewed in the context of the provision of enabling mechanisms in the form of subsidies for human, physical and financial resources that would allow HEI's, to implement these policy directives (Erasmus, 2014). She points out in no uncertain terms the fact that there are inherent contradictions

between how CE is viewed as a transformative mechanism by the state versus the realities that implementers at Universities experience. In offering a more positive solution, she suggests the utilisation of the state of society and the ideological and Utopian ideals that is manifested in the South African society (or read…'*developing world*', personal emphasis), towards finding creative solutions working trans disciplinary, contribute to the possibility of change and implementing the drivers of change rather than just acting out symbolic acts of change. This will also require making social justice issues more explicit and contributing to sustainable changes in the material conditions of people's lives.

In drawing attention to the strong relationship between the approaches for SL between the USA and SA as informed by the philosophies of Dewey and Nyerere, Erasmus (2014) asserts that the main goal in SL praxis is to produce students that are 'socially and civically responsible' and that when applying a more democratically based approach, the goal should be a balance between the dispositions and skills of the students and broader social aims and transformation.

When analysing the visions and missions of most Universities published on their websites, there is often reference made to social responsiveness.

When analysing the visions and missions of most Universities published on their websites, there is often reference made to social responsiveness, ethic of care or social justice, as is the case of the North-West University (NWU), the author's own University, (NWU website 2022, March 28). Some others refer to utilising ground theory, or social justice critical theory as part of their aims. Unfortunately, these approaches are seldom interrogated to link its implications and implementation to the way it is epistemologically conceptualised and funded as part of the core business activities within these institutions.

To use a popular saying in business and government: *"follow the money"* … coined by Felt, 1974 during the Deep Throat investigations, you can see what the strategic intention truly is, Lidburg & Muller, (2018, p. 107). This argument is maintained since the authors in the Kagisano No 6 (2010) and others after that like Eramus (2014) pointed out that this mandate should not be a third mandate, but the Department of Higher Education and Training (DHET) have created a 'Utopian' narrative, while the ideological and policy directives are often placed against the broader transformation thrust in HE. Ironically even though there has been a recommendation by the Ministerial Committee of the funding of universities RSA DHET 2014(Republic of South Africa Department of Higher Education 2014, p.265) that all kinds of CE programmes or activities that carry a credit value should receive funding, SL still happens in contexts where

universities are actually creating opportunities beyond the curricular. During an informal survey among a variety of counterparts of this author, communicated with mostly managers that support, coordinate and report the CE activities, information was collected that indicated a correlation between outputs and outcomes and funding and staff provided by university management for this activity. As some of the information was confidential, I have to generalise but can indicate that the universities that are starting to report impact in their communities and that are being recognised by various international and national institutions for their contributions to delivering socially responsive graduates and making a difference; are the ones that have fully integrated the function of CE into core business with proper resourcing and management support.

Types of Education institutions

In the SA and African Universities, we see that issues of relevance of the organisation and its contribution to the 'public good' create what Albertyn & Daniels (2009) call the push vs pull factors. There are various types of Universities especially in Africa and SA that qualify as HEI's. Within the context of the type of University such as Tertiary Education, traditional Universities, teaching or teaching and learning-focussed, research-focussed, vocational/ technical colleges, however, the most pertinent distinguishing hallmark would be that of privately owned or funded institutions and those that rely on public or government funding. Beyond the public vs private status of HEI's, we see differentiation between rural vs city based Universities, but there generally remains an endeavouring to get international recognition and Universities. This leads to agendas that are dictated by how seriously they (Universities and their leadership) are chasing international rankings, and may clash with funding policies and leadership support. In countless cases the agendas of Universities are often strongly influenced by the sources of their funding and who they are trying to propitiate. The distinction between Universities of technology or vocational or technical colleges and those that are traditional teaching or research focussed organisations or a' merged' University as is the case in SA, can also influence the degree of CE scholarship that is supported through the original founding documents that are captured within their mandates.

Other tensions

Conceptualisation and Institutionalisation

Figure 2 above, concisely summarises the other tensions experienced during the roll-out of CE and especially engaged research and as part of this, also SL at most SA universities (personal confirmation in SAHECEF workshop, August 2021).

Much has been said about the conceptualisation of CE and if we look into the majority of responses in the earlier years, it was opinionated that SA could potentially come up with a shared definition for CE, while others were more convinced that a typology of engagement best practices that might suit the diversity of institutional and developmental contexts had to be found in contemporary South Africa and that each university had to determine their own definitions and conceptualisations; Bender (2008a, 2008b), Hall (2010), Muller (2010), Slamat (2010). However, the more clarity towards definitions and conceptualisation has since been observed – conclusions by Favish and Simpson in the CHE (2016) review, indicate that despite the marginalisation of CE in some contexts they have identified three cycles, the first being the period of 2004-2012 when many universities were grappling with the conceptual frameworks. Slowly, this the moved towards a different phase in the overlapping period of 2009-2014 where institutionalization, building the field of practice and the facilitation of debate and international participation, publications and finding contextualised pathways for the various contexts emerged. The formation of the South African Higher Education Community Engagement Forum (SAHECEF) and its conference held in 2011, as well as the participation of several SA universities in the Global Universities Network for Innovation (GUNi) 's Report in 2014 provide examples of how universities have engaged with communities and how the engagement:

- affords universities with potential different and relevant research opportunities;
- enables academics participating in CE to develop interdisciplinary competencies and draw on different types of knowledge sources; and
- helps to guide and educate students to adapt to working in a variety of social contexts.

Despite of the above-mentioned efforts, the differentiation between and purposes of professional/practical experience, work-integrated-learning and SL still creates tension among scholars and leadership. Sadly, the availability of money to execute the spectrum of these actions/functions remains a determining factor. If there is a direct link to the curriculum in terms of experiential learning as required by a professional body or the qualification, most universities deduct the costs for the activity from the government subsidy or class fees, which is viewed as 'income' and therefor can be afforded. Generally, any voluntary action and/or outreach requires the organiser to fundraise for this in some innovative way.

While the above arguments for CE/SL are convincing and in many cases have persuaded management to provide the necessary support for CE, another prospect or rather tension, developed wherein many universities have utilised the CE space and their activities, to improve their marketing and branding. Obviously, HEI's need to attract students to be able to maintain an income. At one of the SA's universities CE was allocated to the management

portfolio of the Executive Director for Marketing, Stakeholder Relations and Alumni. Carefully put- it was initially utilised as a 'marketing commodity', rather than a commitment to change in other cases as well. The main argument that influenced this movement was the 'corporate/private sector' approach that is adopted in many of the business environments, relating to 'corporate social responsibility' as part of the triple-bottom-line. Unfortunately, early influences were focussed on charity events where staff could contribute to once-off outreach events, often without the sense of mutuality and co-responsiveness (as well as student involvement), as the focus remained superficial.

Various academic societies are also concerned with the societal impact of universities and they focus on developing effective instruments to advance societal impact and sharing of best practice.

Recently, social responsibility has been inclusively used by universities due to the fact that students decide on a place of study as it relates to their placement in international rating and ranking systems in terms of the 'impact' the university is making on the environment and socially. Various academic societies are also concerned with the societal impact of universities and they focus on developing effective instruments to advance societal impact and sharing of best practice, (Corporate social responsibility, 2022, Impact rankings, 2022, The AESIS network 2022). The latter being a big challenge to quantify and agree upon. In a recent review by Ali et al., (2021), it is opinionated that being socially responsive, universities can contribute to development and also educate graduates to be socially aware and contributing members of society. From the view of some academics, this should include the provisions to enable students to make the best social and ecological choices, that create entrepreneurial opportunities and inspire sustainability. While this would impress external stakeholders and create trust relationships that build society, it requires *extensive investment* in relationship building that is focussed beyond just the *spinning* of what the university can do or is doing *for* its stakeholders, rather than *with* them. However, this requires responsible administration, consultation, partnerships (extensive community partnerships), the generation of new knowledge (research), the use of new models of inquiry and different epistemological models and dedicated funding.

While corporate social investment is a key indicator of the private sector's social responsiveness, this metric cannot be used for public universities (such is the majority in SA) as they are already utilising public funds and are not covering the costs of CE (Council on Higher Education /CHE, 2016). The integration of CE as part of engaged teaching and learning and engaged research but still as an 'unfunded' mandate, (in order to support the

argument for CE however progressive it sounds), is still a major impediment to the rolling out of SL and CE at most universities.

On top of the need for designated funds, resourcing extends beyond money and requires the re-imagination of roles, and designation of time to ensure that core-business remains on track. This balancing act causes more tensions when the publish or perish culture, throughput rates of students and recognition of academic excellence is not necessarily allowing for a career path inclusive of the SoE/ ES (see definition below), Albertyn & Daniels (2009) and Mtawa (2017).

Faculty based tensions

In addition to the above, which is more comprehensively discussed by Albertyn & Daniels (2009), with an emphasis on globalisation and the contexts of African universities- often in developing countries we see many tensions emerging in Faculties.

They recognise that CE offers an opportunity for academics to accomplish their citizenship through academic involvement. This process can aid and link the community to the curriculum in significant ways and contribute to development. Opportunities for integrating transdisciplinary knowledge are required so that graduates will be able to develop their skills to apply knowledge innovatively. This goal can only be attained by an interdisciplinary approach to teaching, learning and research. Not all academics are comfortable to adapt to this challenge, nor do universities have the means to become 'development agencies' on their own (Westoby & Botes,2020). Westoby & Botes (2020) denote that community development can work, if it remains directly linked to the decolonization thinking dialogues, reflexivity and critical thinking that requires reconstruction and processes that do not occur in isolation. This requires an analytical framework that is contextually acceptable for all the stakeholders and partners and that challenges dominant culture.

The significant article by Smith-Tolken & Bitzer, (2017) points out several key observations that faculty members experience when becoming involved in SL. They accordingly highlight that literature and practices regarding SL in developing contexts are challenged by three main issues. Firstly, that SL and CE may persist as an ideal or whim, if not well comprehended, managed and coordinated –especially in the teaching and learning context and its support units. Secondly, there appears to be some confusion about conceptualisation and what constitutes service, engagement and partnerships. Thirdly, in view of a lack of theoretical frameworks of how SL link to scholarly-based activities, with a need for clarifying theoretical assumptions and a better understanding of how reciprocity can

In view of a lack of theoretical frameworks of how SL link to scholarly-based activities, with a need for clarifying theoretical assumptions and a better understanding of how reciprocity can operate in engaged teaching and learning.

operate in engaged teaching and learning. Following a grounded theory research project, they propose a theoretical framework for scholarly service processes as depicted below in figure 3.

Valuable observations emerged from this study for lecturers, educational developers and students:

- That a sound theoretical grounding for SL is important for module coordinators, lecturers and students as part of risk management and accountability for all involved, the university and its stakeholders– particularly its local and other non-university communities.
- Service has numerous meanings and facets which always require contextual clarification and reflexivity. This is true especially with regards to reciprocity in which the notion that community service or CE is not simply knowledge services provided to the community, but also the community's knowledge service is viewed to be valuable to the university. The 'service' of HE to communities is taking on several forms, but the purpose is to involve students in learning activities, so that this action provides for emancipating opportunities to them and the communities involved.
- "P*artnership as a concept seems loaded and prescriptive"*. Partnership is a term to be applied with care in a collaborative university–community association, acknowledging its relation to agreements, terms of cooperation and collaboration.
- *"University curricula conducive to community work and SL are more complicated than what meets the eye"* – particularly in politically charged and developmental contexts. Communities thus need to be acknowledged contributors in the planning of such curricula, before it is submitted for approval in any academic programme as co-creation is crucial, (Smith-Tolken & Bitzer, (2017, p. 30).

Without expanding any more on these, in the light of the above, aspects such as integration of scholarship, curriculum design, academic freedom and pedagogy, monitoring and evaluation, career development as mentioned by Albertyn & Daniels (2009) and the AESIS Network (2022), becomes harsh sources of tension in the academe. Change management and pertinent management structures at faculty level that feeds into the formalised structures of the academe is therefore essential for Faculty support. I still get se-

nior management members of Faculty asking regularly: “who is the community” despite extensive supporting documentation in our policy guidelines. While Faculties should be allowed to respond to institutional plans according to their primary contexts and purposes, aligning the CE or SL goals to the broader community partnership goals and that of teaching and learning and research and innovation is important. The reviewing of these strategies and goals in a systems context with the continuous cyclical reviews remains fundamental.

Although not yet published the University of the Free State has launched a process of enabling staff to grow their ES through some special career path strategies by creating communities of practice, which they presented earlier in 2022, the plans proposed looks interesting and worth following, (personal communication Karen Venter University of Free State, 2022). While generalising, traditionally academic career advancement often recognises the specialisation and expertise of individuals, while ES/CE/SL requires them to be able to collaborate and work transdisciplinary. This tension is often a deterrent for becoming an engaged scholar.

FIGURE 3: Theoretical framework for scholarly service processes. (Smith-Tolken & Bitzer, (2017, p.29).

Community tensions

In discussing the broader SA context Westoby & Botes (2020) refer to the ‘double story’ approach in community development. This means the observation of the SA’s context reflects two stories. They refer to the aspects of both needs and assets or poverties and capabilities and explain that a complex story of poverty, suffering and distress can be juxtaposed to people’s resilience agency and self-action, with notable international leadership

in some of the contexts. The successful changes since Apartheid in SA are referred to, the possibilities of individual and collective agency and some of the successes such as' the inclusion of SL and CE into the HE agenda via legislation' (my example) and how in contrast the challenges of enduring poverty, suffering and structural inequality persist. Although a policy context exists to create an enabling environment, the area of community development is yet contested. Many government-lead programmes have been implemented for example the '*Batho Pele*' (People First) public services transformation effort, each with its challenges and problems, however, moving from the state-lead processes, there continues to be a tradition of community-based, faith-based and non-profit organisations (NPOs) that play a major role in community and social development.

The above-mentioned organisations are also referred to as the Third sector, De Beer (2014). Considering the complex challenges of poverty and inequality in SA these civil society organisations contribute substantially to social infrastructure and well-being of society at large. In addition to growing the knowledge and development of the sector, especially in terms of sustainability and good governance, the idea of enabling reciprocal knowledge and inviting local knowledge to come on board in the 'formal' knowledge generation sector (HEI'S), is key to making partnerships with HEI's work. Key actions to increase partnerships were becoming especially trendy during 2009-2014 in SAHECEF, where there was even a partnership working group to ensure local neighbourhood interactions took place; fostering a new imagination with the Third sector on scarcity, abundance and sustainability and trans-disciplinary spaces.

Often small groups or individuals who are community activists become self- organised and see the formation and registration of a NPO, as a means for survival. Many are registering an entity that can tap into the SA corporate social investment space for funding as a way of life. The lack of formal education and capacity building, can be addressed by Universities being significant partners that can assist with staff (students doing planned SL), to providing training through various short courses for example in administration and financial management. It is here where equal, trust based partnerships can play a significant role – especially utilising SL.

In the findings by Smith-Tolken & Bitzer, (2017), they refer to linking two social worlds and preparing a common ground for successful cyclical interchanges. This involves deciding on the type of service (direct or indirect) by the module coordinators and the community organisation, as well as a clear set of capacity parameters, the scheduling of tasks and mediating all of these continuously.

They refer to the setting up of strategies that contribute to joint information exchanges, ensuring that there is common ground for interchanges with regard to academic support,

compatibility to the community setting and institutional and organisational support. They insist that actions and interactions are steered, as well as the management of the consequences of SL in terms of outputs, outcomes and impacts in order to align future actions.

Kaars & Kaars (2014), comment from the NGO perspective and emphasize the role of transformational leadership in both types of organisations to transact a give-and-take process, that is fair and reciprocal. The key being the ability to create boundary spanning between HEI's and NGO's. They refer to being inclusive, managing the gatekeeping and valuing trust with fairness and integrity. They speak about the 'tango' of partnerships, and that can be observed in the closeness of connection not impeding on individual freedom of movement and ultimately serving and rejuvenating each other, which is very much like dancing together. Communication is vital thereby ensuring that each party understand the expectations of the other, as well as the mandates they have and their innate abilities. The need for the application of systems thinking and recognition of the value of partnerships are often sources of tension,

"but community-led development can occur by transforming the mind-sets of citizens and government with partnerships that are trans –and multi- disciplinary", Westoby & Botes (2020, p. 79).

Defining Key concepts of CE and SL

A shared understanding of concepts is key to ensuring alignment within not only partnerships, but also the way HEI's roll-out their CE and SL strategies.

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In SA, viewed as a developing context, SL is often seen as

> *"a form of community-based experiential learning which is curriculum-based, credit-bearing and structured in terms of students' educational experiences in organised community interaction activities that meet community goals as identified and agreed upon" (Smith-Tolken & Bitzer, 2017, p. 21).*

Mtawa (2017) argues that SL is a multidimensional concept which is inter alia regarded as a pedagogy, philosophy or programme with more than 140 terms used in the literature to describe and define activities of SL.

The term civic 'engagement' is more common in the USA, referring to a particular way of conducting teaching, research and service with and in communities. Smith-Tolken & Bitzer, 2017 states that civic engagement is therefore similar to CE, but it puts *engagement* at the centre of all activities emanating from University core functions. SL is apparent as an avenue through which civic engagement may be achieved through students engaging in communities. Literature and practices regarding SL in developing contexts highlight three issues:

1. That SL and community collaboration may merely remain an ideal if not well understood, managed and coordinated – in particular by academics and dedicated learning and teaching support units,
2. there appears to be some misunderstanding about what constitutes service, engagement and partnerships,
3. given a lack of theorisation of how SL opportunities link to scholarly-based activities, there is a need for clarifying our theoretical assumptions and encourage a better understanding of how reciprocity works in community-engaged teaching and learning.

Ernest Boyer in his renowned book, *Scholarship Reconsidered*, proposes four necessary and interrelated forms of scholarship that, amount to what is increasingly referred to as the "scholarship of engagement" (SoE) or ES, (Boyer, 1996):

- The first element in this model is the *scholarship of discovery*. It closely resembles or appears similar to the notion of research and contributes to the entire collection of human knowledge.
- The second element is the *scholarship of integration*, which emphasizes the need for scholars to give importance to their discovery by putting it in perspective and interpreting it in relation to other discoveries and forms of knowledge. This means making inter-, trans- and multi-disciplinary connections and interpreting data in a broader intellectual and social context.
- The third element is the *scholarship of application*. It is realised that knowledge is not produced in a linear fashion and can be generated through both cause and effect continually. Theory leads to practice and practice leads to theory and vice versa. CE, when viewed and performed as a scholarly activity, provides the framework for a dialogue between theory and practice through reflection.

The final element in Boyer's model is the scholarship of teaching, here the traditional roles of teacher and learner become slightly blurred. What emerges is a learning community that can include community members, students, academic staff and service providers.

Global influences: the critical role of HEIs in development and its realities

Tumuti, et al., (2013) argues that even though Universities in Kenya are increasingly endeavouring to prepare individuals (students) who are employable, they are also interested in preparing individuals who are able to contribute to the socio-economic development if the country and contribute to its international standing. They indicate that the biggest challenge that remains, is to produce graduates that are both employable and employment generators in their country but globally relevant, which creates tensions with the 'massification" and local development agendas of government. At the policy level in Kenya, the Universities Bill 2012, has listed one of the objectives as "to contribute to community service" and increasingly, the mission statements of many Kenyan Universities are including a commitment to "service," although community service or CE is understood and institutionalized differently in the various institutions.

Regardless of national or social context and geographic location, HE is undergoing swift and vigorous change as societies attempt to align the local context to national priorities and global pressures. It is intimated by Thomson et al., (2011), that HE has to determine its role in an *"appropriate future"* determined by its social contexts. They assume that in a viable democracy the citizens are well informed about community issues, contribute to participation in various ways to address those community challenges, and that they collectively contribute to the quality of life in their communities. Scholarly debates are often centred on the third key function of both American and African Universities and its potential to influence students to involve themselves in public matters and develop the capability to act positively, effectively and consequently. Central to these discussions is the concept of service and the introduction of SL as a vehicle to realise this outcome. The third mission, CE, embraces the support HEIs give to bringing groups with diverse interests together to work toward a common goal for development. This happens through cooperation between the University and community in generating mutual benefits and includes various stakeholders, such as the public and private sectors, civil society and/or community organizations. In particular, CE involves a broad range of stakeholders generating action and creating change on multiple and complex community issues through collaboration, mutually respect and reciprocity also known as SoE/ES (Boyer, 1996, Driscoll, 2008).

However, the role of HE goes beyond educating students for the world of work. The three distinct but interrelated missions: (i) teaching and learning; (ii) research; and (iii) CE are widely accepted. Mtawa (2017) acknowledges that Universities acting as the nodes of growth, jobs, and providing competiveness to countries, HE has the likelihood to be a catalytic agent for economic *and social transformation and human development, (emphasis added)*. Traditionally this system can be viewed as the zenith of the education sys-

tem that supports the other levels of education, and produces professionals and skilled labour, while serving as an incubator for research and innovation. As developing countries expand basic education systems and increasingly transition into the knowledge economy, HE continues to play an important role, as acknowledged in the Sustainable Development Goals (SDG's), serving as a generator for the knowledge base and human capital required to promote and sustainable development across several sectors (SDGS, 2015). The seventeen goals recognize that developed countries, as active participants as well as donors contribute to the process, working to *"transform their own societies and economies in a more sustainable direction as well as contributing strongly to the global effort to speed the achievement of sustainable development in developing countries,"* Ulrich (2016).

According to Patrinos, (2015) and the World Bank, (2018) HE can serve as a *"development peg or support"* that engages with all types of communities to improve productivity, form partnerships with local industries, and utilise local resources efficiently to address employment and human development challenges. This ranges from simply sharing expertise like providing extension services to communities, radio talks to more complex multi-and-transdisciplinary projects. CE is generally aligned with the institution's mission and context, but is also strongly based on the Mode 2 knowledge production process (Albertyn & Daniels, 2009, Gibbons, 2006, Waghid, 2002). Several authors support the idea that CE should go beyond traditional efforts to improve equity and the pro-poor focus of teaching and research and transcend all forms of knowledge production (Hall, 2010). In this context Albertyn & Daniels, (2009) mention that developing nations experience the added pressure to dealing with global challenges in addition to local socio-political challenges.

Dr Birgit Schreiber, an associate member of the Higher Education Leadership and Management (HELM) programme at the membership organisation Universities South Africa, in an interview with University World News Africa Edition, indicated that African Universities have not contributed sufficiently towards achieving SDGs. Another interviewee, Dr Violet Makuku, a quality-assurance specialist and the project officer for the Harmonisation of African Higher Education Quality Assurance and Accreditation Initiative at the AAU, told *University World News*: *"African Universities could be contributing, but they should do more and there is a lot of room for improvement". In addition to changing the curriculum, the engagement with communities on the ground to address "practical realities and real problems on the ground"* requires a pragmatic approach that enables students *"to assist in resolving some of the issues well before they graduate".* The placement of students in real-life contexts utilising CE can improve this situation, but structural impediments such as promotion criteria for academics and the harsh realities of underfunding of HE in general are still compounding low participation rates in CE, (Hayward, 2020, Sawahel, 2021).

Africa in this globalisation context

Enrolment rates for HE in Sub-Saharan Africa are by far the lowest in the world at approximately 6%, while the unemployment figures for tertiary graduates in SA was 17% in 2018, (Mtawa, et al., (2021), World Bank (2019)). Yet because of conventional beliefs that tertiary education is less important for poverty reduction, the international development community has encouraged African governments' to relatively neglect HE. This belief that tertiary education has little role in promoting economic growth *and* alleviating poverty is challenged. The tensions between producing locally relevant and contributing graduates that have the right skills for employment, but also well-rounded citizens is of part of a push-pull relationship that compounds the dilemma. While graduate employment outcomes remain a critical factor, Pheko & Molefhe (2017) argue that Universities should produce graduates that meet the demands of employers and the contemporary world, but recommends a demand driven approach with a focus on employability. They do however indicate that unemployed graduates in Botswana, have a willingness to do service and work shadow type of experiential training, even though SL and CE is not mentioned at all. By punting SL informed by a capability approach, Mtawa, et al., (2021) conclude that community SL has the potential to enhance graduate employability skills while also nurturing human capabilities.

That the social interaction between lecturers, students and community members did utilise SL to form a space/ agora for capabilities formation.

As amplification Mtawa (2017) proposes that there are two schools of thought that, SL is positioned as a mechanism through which Universities could achieve both educational and social purposes. These purposes include, among other things, enhancing pedagogical practices, fostering citizenship capacities, advancing social justice and developing civic-minded graduates. Generally, these purposes frame SL as a potential contributor to human development within and beyond Universities' boundaries. He applied the human development and capability approach to analyse and theorise on the usefulness of SL to contribute to human development. From an institutional perspective, he found that SL is potentially practised in terms of enhancing capabilities. Lecturers may not however, deliberately frame activities that create conditions for capabilities to be cultivated and expanded. In his findings he established that the social interaction between lecturers, students and community members did utilise SL to form a space/ agora for capabilities formation. Significant from his findings regarding the students' perspectives of SL, is the development of moral, ethical and responsible sentiments toward their fellow citizens (communities) which are fun-

Community members valued SL because students were enabled to contribute to their broader well-being in society, while providing a platform for community members to express and share their concerns, aspire and raise expectations.

damental in advancing social justice inside and outside the University. Community members valued SL because students were enabled to contribute to their broader well-being in society, while providing a platform for community members to express and share their concerns, aspire and raise expectations. Their perspective of/ and interpretation of students' SL participation and potential outcomes are shaped as well as influenced by their socio-economic conditions and positionality. This situation exacerbates SL tensions and/or conundrums, which can obscure the transformative values of SL.

His study confirmed that SL can provide an important place where in which individuals are trained to be relevant and dedicated to improving society. These parties potentially can develop as ethical and democratic citizens both in and outside the University. He concludes that SL enables the cultivation of public good professional capabilities and citizenship qualities. Mtawa (2017, p. 262) maintains that if the University lean towards to implementing the 'public good idea', it should favour the values, practices and policies of social justice and inclusion, within the institution and in its external dealings. In his conclusion he indicates,

> *"that there is compelling evidence that SL has the capacity to enable Universities to contribute to human development. However, if Universities are genuinely committed to doing so, they must consider changes in how they perceive themselves, the concept and the practice of SL".*

Universities can through SL move from being in the 'domain of the solution' and the community as 'the domain of the problem' to building partnerships that creates an empowering setting for all partners to achieve 'their beings and doings and be architects of their own development and/or lives'. Genuine human development requires more than good intentions. It is pre-empted with respecting, protecting, supporting and restoring the personal autonomy of the individuals concerned. These are values and principles that can that must be infused into SL design and implementation given the complexities and dynamics of power, privilege and poverty, SL partnerships built around HD values and CA constructs might enable SL to move towards transformative change.

According to Bloom et al., 2014, there is evidence that HE can produce public and private benefits and contribute to economic growth. They have found evidence that HE improves technological catch-up and via this afford assistance in maximizing Africa's potential to

achieve more rapid economic growth even under existing limitations. They propose that investing in tertiary education can accelerate technological dissemination, which would in turn reduce knowledge gaps and poverty in the region. This thinking is also displayed in the recent World Bank's (2021) feasibility study to connect all African HEI's to high-speed internet.

Kofi Annan is quoted in this report to say the following:

> *"The University must become a primary tool for Africa's development in the new century. Universities can help develop African expertise; they can enhance the analysis of African problems; strengthen domestic institutions; serve as a model environment for the practice of good governance, conflict resolution, and respect for human rights, and enable African academics to play an active part in the global community of scholars," Bloom et al., 2014, p. 26.*

One cannot analyse and record aspects of HE in any continent without acknowledging the historical socio-economic and political environment that the various countries are faced with. It is widely acknowledged that to improve lives high-quality HE remains a critical contributor to transformation, Hayward (2020). Nations and their leadership are all faced a variety of difficult challenges: war, underdevelopment, economic crises, environmental and health challenges, corruption, malpractice, racism, tyranny, external interference, gender discrimination, personal greed, or a blend of the above. On top of these challenges the impact of the COVID 19 pandemic has complicated the challenging juggling act that governments and HEI's will have to face. The level of poverty in Sub-Saharan African in particular is predicted to probably worsen. Due to the effects of the pandemic, the World Bank estimates that between 26 million and 40 million additional people will have been pushed into extreme poverty in Sub-Saharan Africa during 2020 (World Bank, 2020). Looking to the future, extreme poverty in the African continent will be driven largely by the effects of COVID-19, armed conflict and terrorism, and climate change. These threaten even the modest gains made against poverty alleviation in the recent past.

In a study by Thomson et al., 2011, it is stated that SL is increasingly recognized as a prized strategy for strengthening both civil society and HE in the USA and in other parts of the world including Australia, Asia, Ireland as well as Latin America, Mexico, Middle East, and Europe. Although research on SL has increased, they noted significant gaps remains in the literature about the nature and outcomes and the conceptualisation of SL in non-western contexts.

History of CE and SL in South Africa (SA)

In most African countries with a colonial history, such as SA, indigenous knowledge was basically subjugated through legislation and practices designed to favour the dom-

In most African countries with a colonial history, such as SA, indigenous knowledge was basically subjugated through legislation and practices designed to favour the dominant minority contributing to a western hegemony.

inant minority contributing to a western hegemony. De Sousa Santos (2018) devised the term epistemicide to describe the process of gradual devaluation and disappearance of native knowledges. This legacy of colonialism still impacts on all types of education and development on the African continent.

In SA the situation was compounded further by over 50 years of Apartheid rule following independence from the United Kingdom. The Christian National Education (CNE) agenda and the curriculum adopted by the Afrikaner regime post-independence, was aimed at

> *"indoctrinating all children into a Nationalist ideology from the nursery school right through beyond the University or technical college" (Van Heyningen, 1980, p. 50).*

This Nationalist ideology was viewing the world through the lens of the doctrine of the Dutch Reformed Church and any deviation from this way of thinking and being was condemned as sinful and wrong. In addition, racial separation was vindicated by scriptural injunction, reducing non-whites / 'Blacks' or African descendants to the level of children who should in accordance be cared for by their wiser and more morally upright adult white or European or Caucasian counterparts (Dubow, 1992). This ideology suggested that Africans needed to be educated to think and behave and that indigenous culture in comparison to European culture was regarded as barbaric in some circles. According to Gannon (2016), modern science regards race as a social construct, an identity which is assigned based on rules made by society, and this type of rule-making was the case during the Apartheid era in SA. The system of racial segregation in South Africa known as apartheid was implemented and enforced by many acts and other laws. These laws aided the institutionalisation of racial discrimination and the dominance by white people over people of other races, (Wikipedia, 2022). As an alternative in accordance with CNE and nationalist doctrine, Africans wanting to continue with cultural practices, could move to designated homelands, which were un-developed and under-served rural areas, where they would continue in 'separate' development. Consequently, CNE as a form of epistemological brainwashing thus determined what should be learnt and by whom, and is taking years to eliminate. As a product of the systemic exclusion of blacks as well as women under colonialism and apartheid, Badat (2010) attested that in SA, social inequalities were ingrained and reflected in all spheres of life. Apartheid used education to promote the *"strategic dehumanization"* (Memmi, 2013, p. 23). of the majority of the South African population. This was also true in HE before 1997. Maistry & Thackrar (2012, p. 60) indicate that

" The apartheid system of education aimed to keep the black population as unskilled labour, and excluded from economic power. As a legacy of the apartheid era, and alongside the mainstream economy, was a marginalised economy of survivalist entrepreneurial attempts by the historically excluded, and as a result high levels of unemployment, highly unequal distribution of income, and low levels of growth and investment became and have remained deeply entrenched. Social, political and economic discrimination and inequalities of a class, race, gender, institutional and spatial nature profoundly shaped, and still persist to characterise, SA HE"

in these later years. Harper (2012) explained how this knowledge dominated and manipulated the minds of all, contributing to Whites believing they were superior and Blacks (particularly those of African origin) to feeling inferior. It is known that the oppressed learn to assimilate the knowledge and behaviours of the oppressor in a bid to raise their social standing and feel better about themselves (Fiske & Ladd, 2004), and thus indigenous knowledge and practices (for example '*Ubuntu*' *see below*) are further devalued by the indigenous groups themselves. Mandela (2003) stated that

"Education is the most powerful weapon which you can use to change the world",

but of course it depends on what epistemological foundations that education is based.

SA's new democratic government committed itself in 1994 to transforming HE as well as the inherited apartheid social and economic structure and institutionalising a new social order of equality and equity.

Pre-1994- Volunteerism

Jonker, (2016), reports that prior to the late 1990s CE was a fairly unknown concept in SA HE. CE was often regarded as the *"Cinderella mission/ stepchild"* of Universities, while the focus was on teaching, learning and research. External communities saw (and sometimes still now perceive), Universities as unapproachable ivory towers, far removed from ordinary citizens. Universities only acknowledged communities in order to do research *"on"* them (Lazarus et al., 2008; Wood & Zuber-Skerrit, 2013). Bringle & Hatcher, (2002), indicate that in some extreme circumstances HEIs treated communities as "laboratories" or passive receivers of expertise. Some CE projects were even used for financial gain or public relations exploits and for gaining positions in international rankings (Kloppers & Froneman, 2009).

Many activist academics had been engaged in community-based initiatives prior to this, and during the apartheid years. Under apartheid, charitable organizations, funded largely by international governments and funders, may often have been the only service

resources in communities, but they were rarely accountable to community members themselves and focused on charity (Stanton & Erasmus, 2013). According to Bidani et al., (2021), it is clear that in the high days of apartheid of the 1980s and early 1990s, the larger students' movements were more actively involved in civic activities parallel to those of the social and political movements. To mention a few, these would have included, student organizations, such as the South African National Student Congress (SANSCO), National Union of South African Students (NUSAS), South African Students Congress (SASCO), and the Pan Africanist Student Movement of Azania (PASMA), which have added enormously in terms of symposiums, panel discussions, and forum presentations at a range of community conferences in an endeavour to sustain the vision borne out by the Reconstruction and Development Plan (RDP)at that time to define the role of HE in decreasing the social inequalities in South Africa.

Pre-1994, the term 'community service' was historically viewed and practiced as voluntary initiatives of students for communities, while the University continued its core focus on teaching and research.

Pre-1994, the term 'community service' was historically viewed and practiced as voluntary initiatives of students for communities, while the University continued its core focus on teaching and research. For example, a previous version of my own University is on record to have contributed an ambulance service during the Anglo-Boer war as early as 1900, the implementation of Social work into the curriculum in 1951 and the formal formation of a student leadership organisation portfolio (1977) called Studente Gemeenskapsdiens (SGD) contributed to many voluntary services being rolled-out into communities that worked with the University student leadership to do fundraising for community projects via a method called Reach Out and Give (RAG). Their activities included legal support services, emergency pharmacy services, philanthropy and the building of schools and churches in the so-called homelands, which were vestiges of the 'separate development' under Apartheid. In 2002 SGD formed a NPO organisation by merging with the RAG to finance their activities, form what is called *"Studente Jool Gemeenskapsdiens"* (SJGD). Translated into English this means Student's Rag Community Services or SRCS. Today they have an external advisory board and do their own fundraising and management of more than 80 outreach activities with communities per year and donate funds to valued partners external to the University. They have also funded research on the sustainability of their activities and monitor their progress even if new student leaders take over on an annual basis. This particular organisation were the runners-up of the 2012 Mac Jannet Prize of the Talloires Network as a student lead service organisation internationally, Gouws, (2017).

Several other Universities in SA have a similar history to the above-mentioned report and it is difficult to capture all of these developments. The narrative that follows is a brief example of some information that I could locate on these early years of volunteerism. The first students that registered for medicine at Stellenbosch University (SU) identified a need to volunteer afterhours as early as 1961. They formed *"Universiteit van Stellenbosch se Klinieke Organisasie"* or USKOR at SU, formed as an outreach and clinical service organisation from the Health Sciences and medical students to coloured communities in the Western Cape. In 1994 it became an NPO called Matie Gemeenskapsdienste (MGD) employing professional service providers like social workers, providing adult literacy courses, extra tuition classes etc. In the period 2005-2007 the SU students were encouraged to become more involved in voluntary work and are currently driving social interaction and social impact projects from within the student leaderships and social impact, one of these of note is the SU HOPE project (M. Pietersen Stellenbosch University, personal communication, 2021).

The oldest student organisation called SHAWCO at the University of Cape Town) started in 1943. At the University of Witwatersrand (WITS) we have the Student Representative Council 's -SRC SA Voluntary Services, and at the University of Pretoria the organisation was called TUSHO, while at the late Rand Afrikaans University it was called RAURIG and at the University of the Free State it was called KOVSGEM (Gouws, 2017).

There remains a place for volunteering at all universities in SA to date. Volunteer activities are a feature of the involvement of student organizations, the residences and faculty houses, but not exclusively so. For noting, certain faculties that are actively involved in CE have a strong volunteer or outreach orientation, rather than one of academic SL; although this may not be for the lack of encouragement from an institutional level, but as the mindshift on utilising the *"learning"* aspects of SL has not always filtered through to all levels of the University.

Post-1997 Service-learning and community engagement

As Mitchell (2020) mentions SL in South Africa was mainly driven by the CHE – Service Partnerships (CHESP) project (from 1999), which was funded, in part, by the Ford Foundation and the Department of Education. During 1997 and 1998 the Ford Foundation made a grant available to the Joint Education Trust (JET) to conduct a survey of community service in SA HE. CHESP was implemented in 1998 and sought to increase CE at SA HEIs by selecting *"precursor"* Universities to design, pilot and train and encourage central members to drive the initiatives in their contexts (e.g. HEIs, service-organisations, communities). While the CHESP initiative funded more than 100 SL courses across eight HEIs, the linkage

between service and academic work only surfaced when the African National Congress (ANC) government instituted a HE transformation plan with the primary goal to change the racially divided institutions of HE to non-racial 'merged' entities. For more about the CHESP initiative and a detailed description of the outcomes see Lazarus, (2006, 2007) and Lazarus et al., (2008).

The transformation plan was part of a wide-ranging national reform effort as encouraged in the RDP (ANC 1994) meant to redress the inequalities of the described apartheid legacy. The 1997, Education White Paper 3, in motivating this transformation agenda of HE, stated as a national goal,

> *"To promote and develop social responsibility and awareness amongst students of the role of HE in social and economic development through community service programmes" (South Africa, 1997, p. 10).*

In seeking to transform the inherent educational landscape, a White Paper on the Transformation of HE (Department of Education 1997) identified CE as an integral and core part of HE in RSA. Historically, teaching and learning and research eminent but traditional Universities in SA as institutions, were known for knowledge production, development and dissemination; producing skilled labour and prolific academic scholarly research. The White Paper challenged HEI's to demonstrate social responsibility and their commitment to change, (Thomson et al., 2011).

To date there has been a wide range of transformation-oriented advances seeking to influence institutional change. These have included the defining the purposes and goals of HE; policy formulation, extensive policy research, adoption, and implementation in the areas of governance, funding, academic structures and programmes and quality assurance efforts; the enactment of new laws and regulations; and key restructuring and reconfiguration of the HEI landscape and of these institutions themselves. These initiatives have often tested the capacities and capabilities of the state and HEI's and have affected the pace, nature and outcomes of change.

The Framework for Institutional Audits gives effect to the mandate of the Higher Education Quality Committee (HEQC) and articulates its approach to quality in HE, which

> *"encompasses fitness for purpose, value for money, and individual and social transformation, within an overarching fitness of purpose framework" HEQC/CHESP (2006, p. 6).*

Thus, the framework reiterates the goals of the White Paper 3 with regard to the purpose of HEIs and their community accountability. During 2000 the South African Qualifications Authority (SAQA) commissioned a discussion document on the role of commu-

nity service in HE in which Lazarus contributed to the following recommendations in the document purposed to:(i) to stimulate debate about community service in South African HE; (ii) to inform the development of a conceptual framework for this debate; (iii) to put community service more firmly on the agenda of HE policy and legislative initiatives; (iv) to identify key issues in terms of the implementation of community service in South African higher education; and (v) to make recommendations for taking the issue of community service in HE further, HEQC/CHESP (2006).

Rajah (2020) observes that since 1997, Universities have been struggling with implementation of the transformation agenda especially related to CE. He refers to the fact that in 2010 the Council on Higher Education (CHE) noted that reporting on CE indicated

> *"... outreach that entail engagement with a wide range of communities but these activities are uncoordinated and are the result of individual initiative, rather than of strategically planned, systematic endeavours" (Kagisano, 2010, p. iii).*

A difficulty that may be acknowledged is that at the outset, Universities were required to implement CE before clarifying the concept of CE itself.

The other was the key role that partnerships would play and how these would be set-up and purposed to be mutually beneficial (Olewu, 2012). The creation of participative processes where the opinions and involvement of local residents are included is crucial to the success and sustainability of community-based endeavours in SA and elsewhere (Prilleltensky 2001). This pertinent emphasis on partnerships has also been not only crucial, but unique to the SL approach in SA.

Multiple studies of the implementation of SL in RSA (Bender 2008a, 2008b; Erasmus 2005; Lazarus, 2000, Lazarus 2007; Maistry & Thackrar, 2012, Perold 1998, Rajah, 2020) capture the transformation of SA HE brought about by the 1997 White Paper 3 and the intervention of CHESP. Recommendations in the Perold report and the critical analysis by Bender (2008a) reintroduced a call to all HEi's to support curricular-based community service instead of the usual individual-level volunteerism occurring at the periphery as extras and nice-to have activities of institutions. The inclusion of CE and SL in the follow-up legislation was to a great extent the result of CHESP's advocacy and collaboration with government. Recent accounts of the state of CE and SL in RSA indicate that it is fairly widely practiced among the 26 public Universities in the country (Bender 2008a, 2008b; Lazarus, 2007, Rajah, 2020, Olewu, 2012).

Bender (2008a) identifies three predominant approaches namely Silo, Integrated and Infused models of CE. 1) The Silo approach refers to the three missions operating alongside

and independently of each other.2) Integrated means CE is taken into account in teaching and learning and research, whereas the 3) Infused model suggests CE is assumed and taken for granted as a cross-cutting activity, since it is regarded as a core value of HE, as Gibbons (2006) proposes.

Currently from SAHECEF's perspective all SA Universities are in various advanced stages of implementation with their own contextual and strategic CE intentions dictating the various approaches (SAHECEF Round table, 2021 and personal observation, 2021). SAHECEF recognises that there are many competing interests in SA, and this is also confirmed by various authors. The key foci have been upon (i) Equity and Institutional Redress with specific focus on Enrolment Planning and Infrastructure Development, (ii) Teaching and Learning Development and (iii) Research Development. Despite the fact that CE is widely practiced, the Department of Education (DoE) did not provide any financial assistance to achieve the goals of these initiatives (Department of Education, 2004) and this remains an unfunded mandate that poses a threat to the implementation of SL in public Universities that have multiple resourcing challenges to address (Albertyn & Erasmus,2014, Mitchell, 2020). A notable distinction of SL in SA, then, is the pivotal role of the University in the broader transformation agenda of the state. Although it is not supported with funding, the policy mandate from the government is clear: Universities should become more reactive/responsible to the socio-economic issues of the country (Castle & Osman 2003; Fourie, 2003). Unfortunately, lack of financial support also dictates how University leadership views the implementation of CE and their and faculty ambivalence for CE as a new method of learning and creating knowledge. Mitchell, (2020) observes that despite these challenges that research and publications regarding SL in SA are vigorous, and deliberations regarding its origins, relevance and effectiveness endure. As a personal observation from a limited resourcing challenge my own University has adopted the 'infused' or integrated model to overcome the financial burden to an extend by linking CE to its core business and encouraging a mind-shift towards the idea of an engaged University.

Bender (2008a,2008b) emphasizes that educational institutions have epistemologies about what counts as legitimate knowledge and how one can claim to know what is true knowledge and in which context. Generally, with Universities being relatively isolated from their surrounding communities the notion of 'the University as an ivory tower' can easily be exacerbated if they only concentrate on specific types of knowledge generation.

It is here that Hoppers (2012) challenges us on our social contract as an African University. She refers to the cultural/ epistemic identities of Universities in Africa which have not previously dignified non-westernised forms of knowledge. Additionally, Universities are more and more producing knowledge in a greenhouse atmosphere, severely influenced

by short term and financial pressures such as the satisfaction of corporate and government sponsors and the churning out students for the job market. This creates a kind of hypocritical organization that in itself decides on the quality, usefulness and integrity of its services and not contributions which the broader community see as useful, while claiming that it is engaged. The University controls the discourse from start to finish -goals, research methods, communities of practical application, right through to assessment, according to Hoppers (2012).

In the 1997 White Paper, there was a call for transformation within the education sector, in terms of maximizing its engagement with, and contributions to, the determination of the hugely complex issues that an emergent SA faced internally after years of systematic, external isolation. HEI's were called upon to

> *"demonstrate social responsibility… and their commitment to the common good by making available expertise and infrastructure for community service programmes" (p. 11).*

Although the emphasis was on community development through the extension of University resources, the role of students and their development was implied. The White Paper further stated that a major goal of HE should be to

> *"promote and develop the social responsibility and awareness amongst students of the role of HE in social and economic development" (p. 10).*

Stanton & Erasmus (2013) concede that interestingly, the paper did not address the development of students' individual responsibilities to contribute.

According to them some of the social purposes that the White Paper identified in which HE was intended to serve included the following:

- Mobilising 'human talent and potential through lifelong learning', and 'provide the labour market, in a knowledge-driven and knowledge-dependent society, with the ever-changing high-level competencies and expertise necessary for the growth and prosperity of a modern economy'
- Undertaking the 'production, acquisition and application of new knowledge' and 'contribute to the creation, sharing and evaluation of knowledge'
- 'Addressing the development needs of society' and 'the problems and challenges of the broader African context'
- Contributing 'to the social…cultural and intellectual life of a rapidly changing society", socialise "enlightened, responsible and constructively critical citizens' and 'help lay the foundations of a critical civil society, with a culture of public debate and tolerance'.

The social purposes echo and support the core roles of HE, of disseminating knowledge and producing critical graduates, producing and applying knowledge through research and development activities and contributing to economic and social development and democracy through learning and teaching, research and CE.

They conclude that in principle, the social purposes echo and support the core roles of HE, of disseminating knowledge and producing critical graduates, producing and applying knowledge through research and development activities and contributing to economic and social development and democracy through learning and teaching, research and CE. Stanton & Erasmus (2013) cautions that the quest for creating some level of consensus on the variety of aspects of SL for the SA context continues. These aspects include policy-related matters; philosophical and theoretical underpinnings; conceptualization; partnerships, participation, and community development; curriculum development; reflection and student development; assessment of student learning; risk management and ethical issues; quality management (monitoring, evaluation, and impact studies); and last but certainly not least, research into and through SL.

Service learning, community engagement and partnerships

Mbah (2016) indicates that when effective University as well as community participation in developmental contexts occur, these can activate shared visions, democracy and motivation. As the University is part of the community which also consists of different institutions, economic activities, political actors, cultural leanings, social orientations and personal preferences; the ability of each sector to integrate and collaborate with other sectors is vital to successful community development.

Partnerships between Universities and community organisations are increasingly based on providing professional placements, which enable students to meet professional registration requirements and facilitating future employment or what is generally known as work-integrated learning or workplace based learning. When these partnerships are based on mutually beneficial and reciprocal engagement, they have the potential to be instrumental in achieving University and community goals and augmenting learning and teaching of qualified and well-rounded professionals. What remains problematic is the unevenness in the quality of these partnerships and the power relationships and how

these are managed. At their best, mutual benefit is often incidental. At their worst, there remains the one-sided benefit that is largely favouring the University (UNESCO, 2006 and Cooper & Orrell, 2016).

This application of mutually beneficial relationships builds on sound CE practices which integrates engaged research and well-planned participatory processes that can utilise not only community-based partnerships, but is inclusive of public-private partnerships that go beyond the work-place based learning.

A critical discussion by Cooper (2009) reveals that the well-known concept of triple-helix partnerships which would include relationships between Universities, government and industry that are purposed to contribute to research and innovation advancements, has long been exclusionary towards partnerships with civil society. He proposes a fourth strand to the triple helix to form the quadruple helix that comprises of a least

- high quality scholarship from University academics (which includes rigour and peer-review, and encompasses methodologies that meet the good research criteria of clear goals, appropriate methods, reflective critique, etc.);
- scholarship of one or more forms, including those of discovery, integration, application, teaching, etc. and which includes effective presentation and dissemination with of the research results including to and in association the engaged communities themselves; and students
- engagement from the sides of both University academics (and/or and) the 'community', with the latter collaboratively involved, so that there is a mutually beneficial partnership between the University and the civil society partner,
- intentional public benefits, which means that, by utilising University and community resources, the challenges (social, political, economic, cultural, etc.) faced by civil society are addressed. This involves an agreed and explicit orientation towards the public good rather than narrowly advancing the sectional interests of a single party – such as a specific firm or civic group. This implies, moreover, that the research goes beyond curiosity-orientation (public benefit relevance); it is use-inspired in various modes.

Thomson et al., (2011) opinionate that central to this partnership differentiation is the mode 1/mode 2 knowledge creation debate emanating from Gibbons that contrasts knowledge for knowledge's sake (mode 1) with practical knowledge for the benefit of society (mode 2) or as termed by Cooper (2009) as public benefit relevance. While Saleem Badat (2013) claims that top University lecturers are more driven by acquiring new knowledge and a love and passion for science and not by money and therefor the time is ripe for ES.

We have to take a serious note of the assertion by the HEQC/CHESP 2006 that the development of CE and SL in South Africa is unique in many respects as there are few countries, if any, where the development of national policies has been informed by the monitoring, evaluation and research of pilot programmatic initiatives and where the latter illustrate how these policies may be implemented.

Since late 2017, more and more of the SA Universities have also supported the idea of ES in a focused manner.

Community engagement curriculum: Philosophical and theoretical considerations

The HEQC/CHESP (2006, p. 13), document refers to the following definition:

> *" A theoretical framework is like the lens through which we view the world; it provides a particular orientation, and frames the teaching/ learning and CE. A broad theoretical framework leads to a particular conceptual framework, thus allowing for the alignment of the key concepts used in our approach to service-learning in the curriculum".*

In this milieu we have to acknowledge that each of the Universities that are in the process of implementing SL has to ask this question and how they answer this may be underpinned by their teaching and learning strategy and their stance on what they actually acknowledge as 'social justice', which happens to be one of the most pertinent outcomes they as Universities espouse to...

As Maistry & Thackrar (2012) denote that knowing, acting and being is characterised by amplified levels of complexity, it is clear that some of the terms of qualification delivery that mark out the world of the 21st century is not so straightforward to provide. They insist that knowing, acting and being as the three building blocks of curricula.

In their opinion the major concern is the role of Universities as institutions of higher learning, wherein there is the shift to mass education and where the purpose of Universities is predominantly underpinned by business requirements. Students are unfortunately perceived in many cases as commodities, economic units and consumers rather than human beings. Curricula are often focused on providing students with employment-related skills considered necessary for the economy. Pitso & Letseka (2020) in a treatise on applying Freire and *Ubuntu* to humanizing HE leadership, highlight that the hegemonic HE leadership practice continually perpetuates a *dehumanizing pedagogy*, which are devoid of the attributes of cultural crossing/hybridisation and which ignores the principles of humane approaches. They pro-

pose that there is a case for the philosophy of *Ubuntu* as a *humanizing pedagogy* and that HEIs should apply the humanizing pedagogy of *Ubuntu*. While admitting that it is obligatory to prepare students to be for the world of work, many authors contend that this economistic approach is detracting from viewing students as whole human beings. They contend that preparing students for life demands a holistic education that contributes to 'a sense of critical awareness, self-knowledge and self-understanding in students', Maistry & Thackrar (2012).

They describe knowing as a personal act; with a claim to ownership and an act of identity, because in claiming to 'know', individuals have to question themselves. This requires personal engagement that can often be enhanced through collaborative engagement, by students acting and working together. Furthermore, the dimension of acting, contribute to the central concept of CE. This refers to students' experience of 'practical activities' which are often related to their degree programmes and applied to implementation in the real life in the community. This environment requires students to develop others, but mostly themselves. As indicated by Blessinger et al, (2019) and Pitso & Letseka (2020) most scholars regard the humanising pedagogy, a process of development or 'becoming' of the lecturer as well as the student. This presents a counter point to the strong Foucauldian framework that many HEI's apply to student just being 'docile bodies' that can be formed or moulded by HE.

Maistry & Thackrar (2012) also accept that ideas of general systems theory and the ecosystems perspectives underscore a holistic approach to community development and CE. They indicate that from a holistic view and the general systems theory, that human functioning is studied in terms of the interactional patterns within and between these systems. The systems under discussion here, are that of the student's context and that of the community context within HE, where students are regarded as intellectual, physical, emotional and spiritual human beings engaging in a reciprocal relationship with the political, economic, social, cultural and transcendent lives (though to varying degrees) of communities. In holistic educational interaction within and between the community and student systems occur which might preferably be mutually beneficial.

Although admittedly challenging, a holistic approach to CE would be significant. The guiding principles of this approach would include social justice, human dignity, equality, universal actions including basic/universal human values such as love, compassion, honesty, peace, humility and respect.

Although admittedly challenging, a holistic approach to CE would be significant. The guiding principles of this approach would include social justice, human dignity, equality, universal actions including basic/universal human values such as love, com-

passion, honesty, peace, humility and respect. These are principally instilled in students, in order to sensitively engage with unpredictable and vulnerable communities that are still dealing with the scars of their own recent histories. All of the mentioned values are jointly encompassed in the notion of *Ubuntu*.

Bidandi et al., (2021) support Naidu's opinion is that harmonisation of students with societal realities and the challenges of sustainability and livelihoods, inculcates a sense of citizenship and responsibility toward the society they live in and by implication or as consequence students can gradually evolve to become good ethical citizens, instead of just a good workforce.

Hatcher & Erasmus (2008) and Stanton & Erasmus (2013) found in comparing Western-oriented and more Africanized expressions of SL, that they were largely supported by the educational theories of John Dewey and Julius Nyerere. Both of these educational theorists expected education to empower individuals to 'understand and connect' to the world in which they live in democratic ways, that would eventually contribute to its positive transformation. They are however acknowledging that it is difficult to refute Mahlomaholo & Matobako's (2006, p. 203) contention that SL in SA might be

> *"held terminally captive by legacies of the past"*

which makes this challenge an imperative for developing contextualised expressions of SL, and I suspect this is true for the rest of Africa as well...

Ubuntu

As Mbah (2016, p. 4), argues,

> *"given that the University is part of the community which also consists of different institutions, economic activities, political actors, cultural leanings, social orientations and personal preferences, the ability of each sector to integrate its individuality and work in unison with other sectors is fundamental to the realisation of community development".*

He engenders the idea of the interconnected University for sustainable community development and its potential to galvanise societies. Furthermore, he claims that these cross relationships and united efforts advance the attributes of shared-existence that underpins the philosophy of *Ubuntu*.

Maistry & Thackrar (2012) explain that the philosophy of *Ubuntu* views the individual not as an isolated being but in interdependent relationships with others. *Ubuntu* has a social and ethically unifying vision. It is this interdependent relationship what holds the community together. As a concept, *Ubuntu* may be described as the 'worth/value of being

human … to be of good moral character, showing goodwill, kindness, charity and mercy to one's fellow humans' as a central value of the humanist perspective. As a value system, it has together with the notions of human rights and nation building' prominence and they therefore view *Ubuntu* as a philosophy of co-existence, reconciliation, cooperation and integration, Maistry & Thackrar (2012). Mbah (2016) and Nussbaum (2003) maintain that the hallmark of *Ubuntu* is about listening to and affirming others with the help of methods that create trust, equality, shared understanding, dignity and harmony in mutual and reciprocal relationships.

Mbah, (2016) reiterates that a University can draw on the *Ubuntu* ideology to establish a framework that will enable its affiliates and locals with a sense of affinity and joint ownership of developmental undertakings. It is felt that in developmental drives an effective University as well as community participation have to be supported by democratic values, respect for human rights and power amendment. He affirms that the removal of contrasts such as that of the oppressed and the oppressor as identified by Freire can be implemented via CE and SL. He comments that constructive dialogues can instigate the emergence of shared visions and aspirations as described by Freire.

Pitso & Letseka, (2020) link a humanizing pedagogy and therefor *Ubuntu* as a process of 'becoming' for students and teachers aligned with Freire's concerns. They note that Freire has often been criticized for the "universalist" nature of his theory of oppression and liberation, however, the notion of humanizing pedagogy is integral to educational leadership from their viewpoint. They draw attention to the fact that Freire urges us to recognize that transforming oppressive relations of power that lead to the oppression of the ordinary people, is part of this proposed humanizing pedagogy. I have already indicated that this sensitive approach to power relations is pivotal to sound CE practices and partnerships.

Albertyn & Erasmus (2014) maintain that although there has been much criticism about the idealism of *Ubuntu* and its practical applicability, it should be noted that whereas some disciplines may find it challenging to incorporate this philosophy into their curricula, the human and social service professions are more readily including the values of *Ubuntu* into their curricula. Maistry & Thackrar (2012, p.66) contend

> *"that community engagement cuts across all disciplines and as such curricula for community engagement education, underpinned by the philosophy of Ubuntu, will provide the space to inculcate (or attempt to) these values in students involved in community engagement".*

Rest of Africa

In pursuing the political philosophies dominating African states, no directly linked references to SL could be found for Kenya's *Harambee* and Nigeria's *Omolúwàbì*. In a recent book by Tella (2021) on the rise of the African soft power in contrast to Americanisation it is noted that Tella (2021, p.1) defines soft power as

> *"a state 's non-coercive capability (ranging from its foreign policies and political values to its cultural exports) that engenders other states 'attraction, admiration and aspirations".*

What is interesting is that these critical African philosophies can play a big role similar to that of Ubuntu in SA in decolonisation and development in the global context.

What is interesting is that these critical African philosophies can play a big role similar to that of *Ubuntu* in SA in decolonisation and development in the global context. In contrast to the other philosophies, *Ubuntu* has provided additional benefits for SA in terms of its engagement with the world, the philosophy and principles of *Ubuntu* characterised in its celebrated political transition as well as its liberal constitution and charismatic political leaders like Nelson Mandela and Bishop Tutu. This is evident in Mandela's global influence and recognition as a symbol of emancipation and reconciliation. In a chapter by Machakanja & Manuel, (2020) the authors argue that with *Ubuntu* thinking originating in southern Africa and Paulo's Freire's philosophy originating in South America both philosophies find their roots and meaning in humankind and the moral values that should guide and outline the African educator's thoughts and actions.

According to Tella (2021) *Harambee* as a Kenyan national motto, also refers to combined involvement of individuals in a community to achieve specific goals through merging the community resources. *Harambee* thus accentuates "community self-help and self-reliance". Although it is not pertinently linked or explored in the literature to SL the values espoused could, in the author's opinion, collectively contribute to the SoE if implemented at HEI's. He includes the perspective of the characteristic of over-reliance on the government for the provision of public goods, and actually suggests that the *Harambee* philosophy provides an alternative method, particularly given declining government revenue across the globe and the incapacity of many states to provide essential services, by getting more support via Universities.

Tella (2021) additionally concludes that the *Omolúwàbí* (the epitome of good character) as a Nigerian philosophy presents a potential soft power resource for the nation. If

absorbed across the globe, it could transform domestic socio-economic circumstances and political behaviour, as well as international relations in such a way that individuals and states could overcome individual, narrow interests in favour of collective goods. Coupled with its strong emphasis on morality, *Omolúwàbí* contrasts the pragmatist paradigm that emphasises narrow interests and disregards for morality.

Faith-based and other social doctrines of African Universities that can contribute to SL

Le Grange (2005) states that if, the African University's central concern should be the African condition and African Identity, then it is vital to engage the wider society so as to meet the societal challenges, not only to ensure a better life for the continent's citizens but also for the survival of the African University. If Universities in Africa plan to embrace the idea of engagement then ways of knowing prevalent in the wider society must be reflected in Universities' aims, purposes and priorities; curricula; and research approaches and activities. This speaks to incorporating and acknowledging indigenous knowledges. He then clarifies that he does not view any body of knowledge as existing in pristine form, outside of the influences of other knowledges. An important statement is that we have to recognise that all cultures are dynamic and are influenced interchangeably by others. He points out that Western knowledge's dominance has been aided by imperialism, colonialism and the military and should be handled carefully in order to provide greater prominence should be given to marginalised knowledges. A socially distributed knowledge system in Africa that is different from the one Gibbons and his proponents is favoured by Le Grange, (2005), so that African Universities engage with their own communities so as to help solve typical African problems of poverty, environmental degradation, HIV/AIDS, and so forth. This type of engagement requires the planned creation of new knowledge spaces that is negotiated between University academics and all local external stakeholders, in order to produce new knowledge collectively.

Padayachee et al., (2021) contrasts HE to the Gandhian philosophy which grounded in the belief that human values, underpinned by civic mindedness and social responsibility, should govern life, not the marketplace. Gandhi believed that education should be non-dualistic and, as such, rooted in the culture and life of the people, for whole person development in personality and character formation. Similarly, African indigenous knowledge systems (like *Ubuntu*) are community-based knowledge systems that members of a culturally specific community have developed and used for centuries, for shared livelihood and sustainability. They differ from dualistic Western knowledge systems due to their holistic and communal approach to knowledge development, use and sharing. This contrasts with Western concepts wherein both these perspectives are interdependency and interconnectedness are intrinsically linked

to human development. Although, Gandhi did not develop any theory or paradigm directly linked to education, his holistic perspective on life extended to this field. They refer to the fact that Gandhi advocated a transformative approach with education integrally contributing to the head, hand and heart toward and an objective of self-development for community development, leading to complete transformation.

Padayachee et al., (2021) also write about the tussle between those calling for the university to prepare students for the corporate and global market and those calling for training to play a role creating a more egalitarian public good. Drawing on both Gandhian philosophy and the philosophy of *Ubuntu*, they argue the case the case for life-centred engagement, communal knowing and integration of indigenous ways, as foundations for a socially responsible and intercultural university.

Ilo (2014) refers to the Churches' Social Teachings (CST) from his experiences in Zambia and Africa. He reflects on how charity has contributed to justice and how being a Christian contributes to social reconstruction and social transformation. He prefers to telling his story from an African social context using the social and ethical compass of the gospel of the Catholic church. He attempts to draw out of the fundamental message of Pope Benedict XVI's social encyclical "charity of truth" This introductory quote from Ilo (2014, p. xxx)

> *"Bringing God into the whole picture becomes not an add-on but the very condition of possibility for finding the authentic direction of human history and ethical impulses and spiritual forces that will direct our steps".*

He indicates that the social encyclical speaks to many audiences beyond the Catholic community and reminds us that the challenges facing our world impacts society beyond our religious and ideological persuasions. Basically this grassroots CST reconciliation of the church and African communities and nations can build a civilisation of love and solidarity. In addition to the philosophy of '*Ubuntu*', Ilo (2014, p. 266) also relates the regenerative ethics of the Igbo of Eastern Nigeria in a communal life setting. He quotes the saying which when translated into English as the following:

> *"He who hears the cry of a neighbour should not turn the other way".*

In the discussion he then determines that it relates to a kind of cultural life in which individuals are not alone in their pain and others are there to lift each other up. This he sees as an African philosophy that can create a sense of hope for all Africans. Something to note is his concern that African sacred practices are often viewed as fetish or pagan, while the worldviews behind these practices is about the intimate bond between the world of nature and the human world and the connection to the web of life. He refers to the views of climate change and a response to the wisdom of the *Ahuruma* river as an example and

that such wisdom also creates a shared sense of responsibility and ethic of care, mutuality and solidarity. All of the above form arguments to become more engaged as universities.

However, as explored by Van Schalkwyk (2015), the inherent tensions experienced by universities in developing contexts as previously also discussed in this chapter remains a balancing act.

"*Key to the relationship between higher education and development is the establishment of a productive relationship between knowledge and university engagement activities,"* Van Schalkwyk, (2015, p. 210).

He is of the opinion that an overemphasis on teaching and research, may be too inward looking. Thus this balancing act is premised on protecting core business but bridging the needs of external stakeholders by formulating the various dimensions of interconnectedness. All while we are investigating ways in

"how the student experience and student engagement in academic, social and political activities on campus (taking into account the reality that many African universities are hothouses of student activism) can be harnessed for citizenship education and the education of democratic leaders, in a way that will effectively contribute to the development of their societies" (Luescher- Mamashela, et al., 2015, p. 236).

The theoretical and conceptual framework for service-learning in South Africa

SL leads students and academics to understand the importance of personal connection with complex, present-day social problems and their collective efforts to solve them becomes an important element of a comprehensive education.

As an outflow of the work of the HEQC in 2002, in which the quality and the practice of teaching and learning in higher education was conceptualised, several publications on the topics of work integrated learning (WIL) and service-learning (SL) have acquired more attention. The HEQC considers community engagement (CE) as a core function of HE and values the potential to advance social development, justice, and social transformation. This has forced HEIs to redefine themselves in relation to broader societal expectations and resulted in the development of inter alia service-learning (SL). The field of experiential education forms

the basis for the pedagogical foundation of SL, according to the HEQC/CHESP (HEQC/ JET, 2006, p. 16). Some others opinionate that SL is rooted in the theories of constructivism. Accordingly, to ensure that service promotes substantive learning, SL must connect students' experience to reflection and analysis in the curriculum. SL leads students and academics to understand the importance of personal connection with complex, present-day social problems and their collective efforts to solve them becomes an important element of a comprehensive education. They refer to the theories of Bandura, Coleman, Dewey, Freire, Kolb, Argyris and Schön, Resnick, and others to explain its pedagogical foundations and practice, (HEQC/ CHESP, 2006, p. 16).

Dewey's dimension of learning is popularly applied to SL. Mtawa (2017, p.48) compiled a table which summarises the various elements of pedagogy even though Dewey never used the term SL. In creating a new paradigm for pedagogy, Dewey considered the following five areas that can easily be related to SL: Linking education to experience; Democratic community; Social service; Reflective enquiry; and Education for social transformation.

Dewey suggests the theoretical underpinning for good instruction, which remains of value to this day. He indicates that reflective learning should generate interest; be intrinsically worthwhile; present problems to create curiosity (create demand for information); and cover a reasonable time span to foster development of the student over time.

Table 3: John Dewey's dimensions of education and learning in a SL context.

DIMENSIONS		DESCRIPTIONS
1	Linking education to experience	• Experiential learning • Reflections and actions • Knowledge and understanding • Konnecting theory and practices • Learners as active, explorers, makers and creators
2	Democratic community	• Social process of connecting "I" and "We" • Interaction, associated living and conjoint communicated experience
3	Social service	• Learning involves participation in democratic community • Learning contributes to social well-being • Positive opportunities for growth
4	Reflective inquiry	• Connects and breaks down thought and action, theory and practice, knowledge and authority, idea and responsibilities • Opportunities for creating meanings from experience • Actions trnasform into experience and then into learning.
5	Education for social transformation	• Education as a primary means of social transformation • The role is universities isto produce social change • Bettering the lives of people • Binding people together

Table 1: Dewey's dimensions of education and learning in a SL context. Adapted from Mtawa (2017, p. 48).

According to Dewey, this process could result in (for example) overcoming preconceived ideas like racial bias or other habits. Thus, experiential learning contributes to transforming learners, aids them to revise and expand on knowledge, and modifies their practice.

Lazarus et al., (2008), mentions that the pedagogical challenge is to devise ways to connect study and service so that the disciplines illuminate and inform experience and experience lends meaning and energy to the disciplines. He also in discussion of the HEQC/CHESP (2006) document, refers to the experiential learning style as described by Kolb (1984) and Kolb & Fry (1975) wherein the concrete experience is followed by observation and reflection, and then the testing of new concepts and situations. Then as part of a cyclical process reflection on the concrete experience must take place to determine the new learning that has occurred. According to Kolb, effective learning occurs when a person undergoes a concrete experience followed by observation of and reflection on that experience, which leads to the formation of abstract concepts (analysis) and generalizations (conclusions). These are then utilized to test future hypotheses, resulting in new experiences. This can be simplified to a model of (1) experience, (2) reflect, (3) reframe, and (4) reform, it leads to a model similar to "What? So what? What now?" however, similar triggers can be utilised for this model.

Others also apply the DEAL model of Ash & Clayton, (2009), for critical reflection via curricular engagement. In this model the students have to *describe* objectively the 'what, where, who, when and why' and *assess* their progress via reflection, followed by *examination* of the learning goals, in terms of a personal, civic engagement and academic perspective and then *articulate the learning* that has occurred.

The Gibbs' (1988) reflection model is mostly useful for helping students learn from circumstances that they often experience, particularly those that do not have an anticipated outcome. Although this model can be easy for beginners because it has six steps to work through, it has been condemned for a lack of critical thinking and analysis or an attempt for the student to view the experience from a range of perspectives or angles.

At any University, it is important to ensure that graduates from their programmes are prepared for the world of work and equipped to play a meaningful role in the society and communities in which they will function. It is through exposure to well-chosen workplace encounters in WIL that the integration of academic knowledge and professional practice serve to prepare students for their role as professionals. In a similar way graduates, through experience in formalised programme-directed SL and CE, gain personal qualities, professional and practical skills, and

In a similar way graduates, through experience in formalised programme-directed SL and CE, gain personal qualities, professional and practical skills, and knowledge as identified in the outcomes of the programmes to enhance their graduate attributes and social responsibility.

knowledge as identified in the outcomes of the programmes to enhance their graduate attributes and social responsibility. Through carefully planned and managed partnerships with service providers and communities, students are shown a bigger world than just the academic environment and guided to become not only involved in real life problems, but hopefully also in finding innovative solutions in a context of reciprocity (Lowes, du Plessis & Madavha, 2022). To further augment the understanding of SL in comparison to work-place based learning, the adapted model of Furco (1996, p. 2-6) is provided in figure 4. In this figure, the model depicted identifies the various forms of student community engagement. A key aspect should be noted namely that: SL modules or courses engage students in activities where both the community and student are primary beneficiaries and where the primary goals are to provide a service to the community and, equally, to enhance student learning through rendering this service. And the learning becomes as important as the service and vice versa. Reciprocity is therefore a central characteristic of SL.

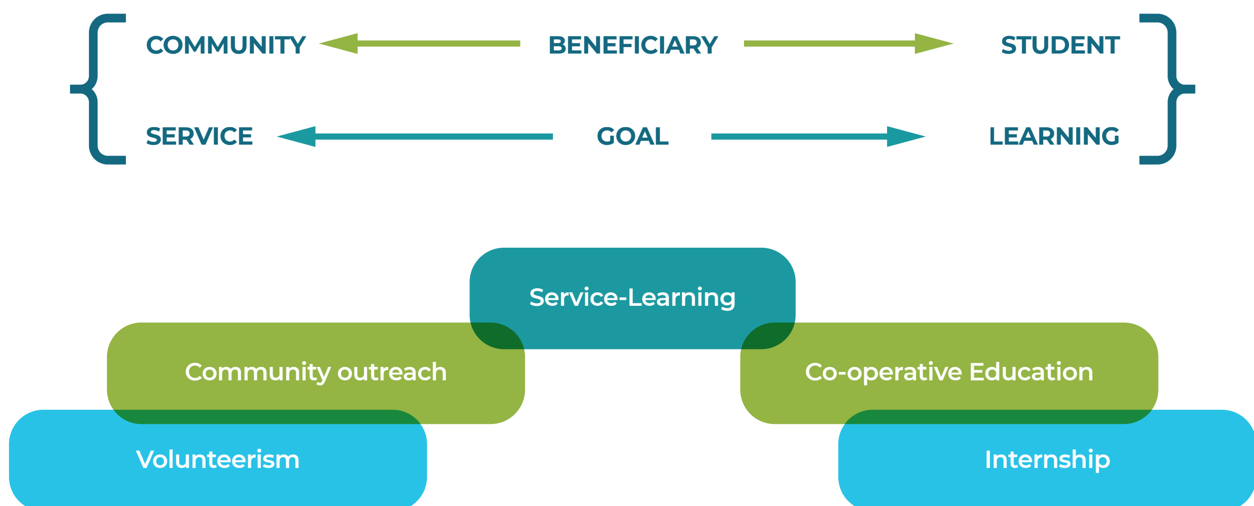


FIGURE 4: Various forms of student community engagement. Adapted from Furco, 1996, p. 2-6.

Timelines for implementing CE/SL in South Africa and Conclusion

Service-Learning in the Curriculum: A Resource for Higher Education Institutions is one of several publications that the HEQC, in collaboration with JET Education Ser-

vices (formerly Joint Education Trust), is devoting to CE in SA's HE. In the foreword of this 2006 publication Prof Tim Stanton actually congratulates the authors and the SA government for their initiatives and for providing the world with a resource to utilise in SL. He acknowledges the content as very useful and a historical. As such, a timeline of the legislative and key timelines were included in this publication, which reflects the National Community engagement and service - learning initiatives of JET/CHESP; as well as the key Higher Education Policy Initiatives in HE in SA that took place from 1994-2006, see figure 5. In addition, I have compiled another timeline for developments post 2006 to 2019, figure 6. In this figure I have included the history in the wake of the policy environment that was created. This was recorded as SAHECEF and various CHE initiatives and the trends that was observed were discussed at meetings where these stakeholders were involved in.

In conclusion, the SA government post-Apartheid and its HEQC included CE in its work not only because CE is a core function of HE, but also because of the potential of CE to advance social development and social transformation agendas in HE. HEIs vary widely in the way they locate and give effect to community engagement in their missions, and various approaches to and organisation of community engagement have emerged in SA, South America, the USA and elsewhere. We are starting to see similar trends in Africa, where faith-based and social responsibility initiatives are gaining traction in universities and where these actions are beyond governmental legislation and agendas. This publication focuses on one aspect of community engagement: service-learning, becoming more than that pedagogy so that we can see change and change-makers. To quote Paulo Freire

> *"True education incarnates the permanent search of people together with others for their becoming more fully human in the world in which they exist." Freire (2007, p. 90).*

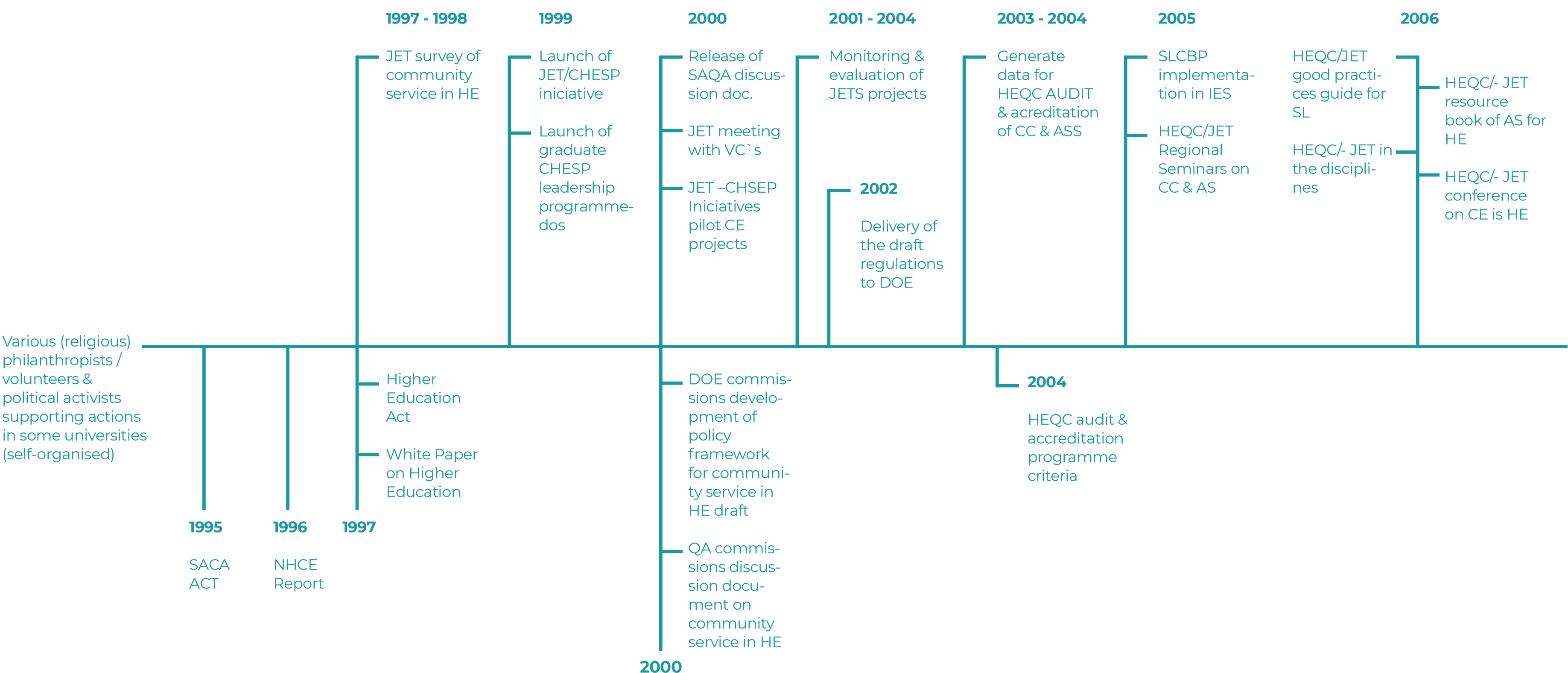
However, in the end it all boils down to the choices we make and how we relate this to our own spiritual contribution as part of humanity.

FIGURE: Timeline Indicating National Policies and Concurrent Service-learning Initiatives in South Africa post 1994-2006. Adapted from HEQC,2006, p. 2.

and **FIGURE 6:** Timeline Indicating further CE and Service-learning Initiatives and Advances in South Africa: Post 2006 to 2019.

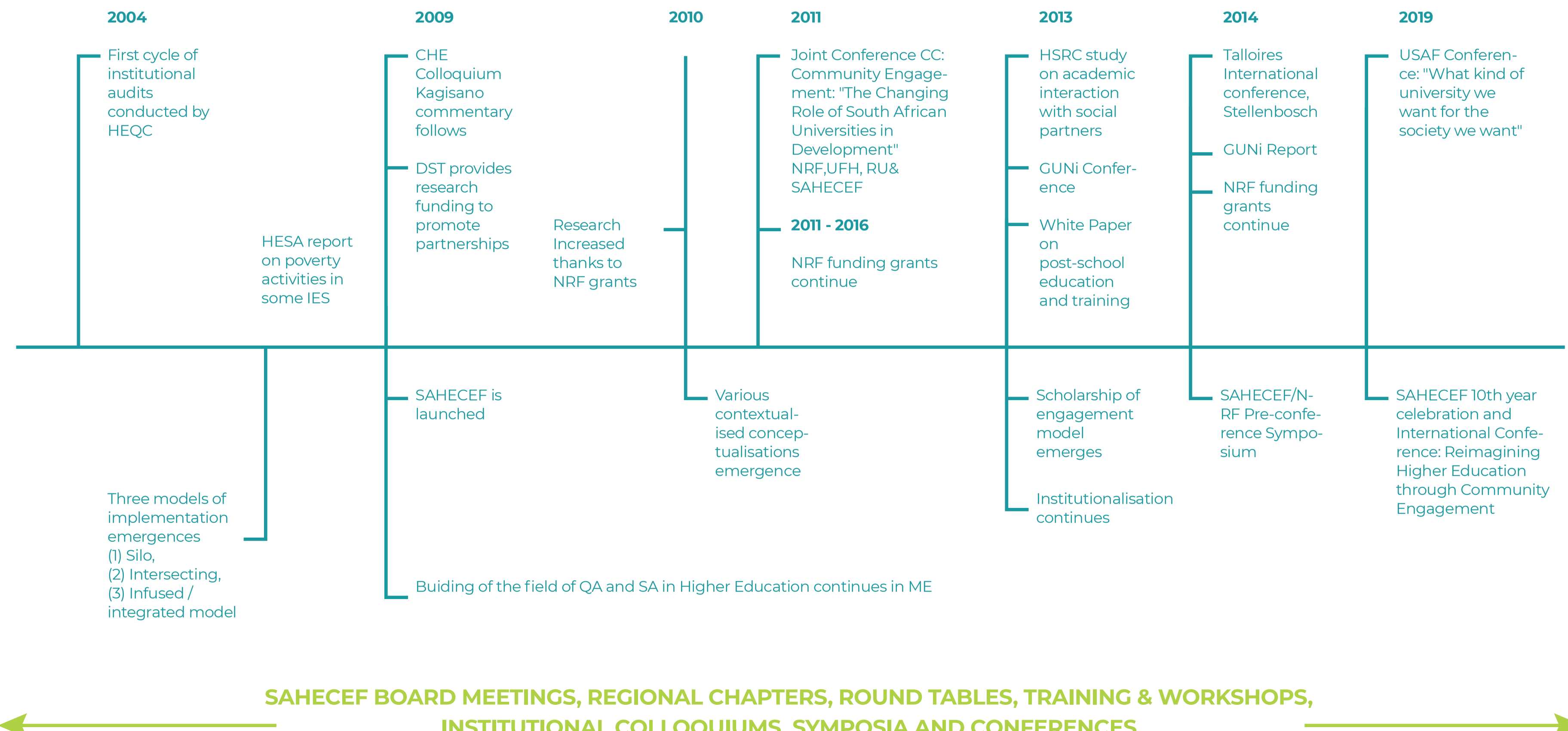
TIMELINE INDICATING NATIONAL POLICIES AND CONCURRENT SERVICE-LEARNING INITIATIVES IN SOUTH AFRICA

PRE 1994 - 1994 ← NATIONAL COMMUNITY ENGAGEMENT AND SERVICE LEARNING INITIATIVES JET/CHESP → 2006



1994 ← KEY HIGHER EDUCATION POLICY INITIATIVES IN HIGHER EDUCATION IN SOUTH AFRICA → 2006

Adaptated from: Service-learning in thecurriculum. A resource for Higher Education Institutions. CHE, 2006



Compiled and adapted from CHE, (2016). South African Higher Education Reviewed - Two decades of democracy. Retrieved from http://www.che.ac.za/

List of abbreviations

Association of African Universities (AAU)

Advancing and Evaluating the Societal Impact of Science network (AESIS)

African National Congress (ANC)

Christian National Education (CNE)

Churches' Social Teachings (CST)

Council of Higher Education – Service Partnerships (CHESP)

Community engagement (CE)

Council of Higher Education (CHE)

Department of Education (DoE)

Department of Higher Education and Training (DHET)

Engaged Scholarship (ES)

Global Universities Network for Innovation (GUNi)

Higher Education Leadership and Management (HELM)

Higher Education (HE)

Higher Educational Institutions (HEI's)

Higher Education Quality Committee (HEQC)

HIV/AIDS

Joint Education Trust (JET)

Kollege van Oranje Vrystaat Gemeenskapsdiensorganisasie (KOVSGEM)

Matie Gemeenskapsdienste (MGD)

National Union of South African Students (NUSAS)

Non-profit organisations (NPOs)

North-West University (NWU)

Pan Africanist Student Movement of Azania (PASMA),

Randse Afrikaanse Universiteit Reik-uit en Gee (RAURIG)

Reconstruction and Development Plan (RDP)

Scholarship of engagement" (SoE)

Service-learning (SL)

Students' Health and Welfare Centres Organisation (SHAWCO)

Stellenbosch University (SU)

Studente Gemeenskapsdiens (SGD)- directly translated from Afrikaans this means Student Community Service

"Studente Jool Gemeenskapsdiens" (SJGD)

South Africa (SA)

South African Higher Education Community Engagement Forum (SAHECEF)

South African Qualifications Authority (SAQA)

South African National Student Congress (SANSCO)

South African Students Congress (SASCO)

Sustainable Development Goals (SDG's)

Reach Out and Give (RAG)

Republic of South Africa (RSA)

United Kingdom (UK)

United States of America (USA)

Universiteit van Stellenbosch se Klinieke Organisasie" (USKOR)

TUKS Selfhelporganisasie (TUSHO)

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

"We will not change the world, if we do not change education"

Pope Francis

5

Towards a Global History of Service-Learning

The practice of service-learning is seen in many fields as an educational innovation. However, it has a long history that makes it solid and relevant, both in educational projects and in the construction of societies based on democracy and solidarity today.

This book brings together authors from different continents who, based on their experience in service-learning, take a historical look at the roots, particularities and growth of this practice. In its pages you will find the evolution it has undergone since the first experiences of social engagement in Latin America and the Caribbean, the rich and varied processes experienced in European countries, the strong growth of service-learning in Asia and Africa in recent years, and the well-established tradition that has developed in the United States and Canada.

Beyond the diversity and the "local color"; provided by particular nuances, readers will find that there are common characteristics which underpin the commitment of those developing service-learning projects today.

Uniservitate is an initiative led by Porticus, with the general coordination of the Latin American Center for Service-learning (CLAYSS)

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