



Social Engagement in the Higher Education Curriculum

Tapia, María Nieves
Social Engagement in the Higher Education Curriculum / María Nieves Tapia.
- 1a ed adaptada. - Ciudad Autónoma de Buenos Aires : CLAYSS, 2021.
Libro digital, PDF

Archivo Digital: descarga y online
ISBN 978-987-4487-23-0

1. Trabajo Solidario. 2. Educación Superior. I. Título.
CDD 378.103

© 2021

CLAYSS, Centro Latinoamericano de Aprendizaje y Servicio Solidario,
Latin-American Center for Service-Learning
www.clayss.org

María Nieves Tapia
Social Engagement in the Higher Education Curriculum.
Buenos Aires, Ediciones CLAYSS, 2021

Date of listing:

"In our organization, we strive to use gender-neutral language which does not reproduce any discriminatory patterns between men and women".

Based on UNESCO. The State of Education in Latin America and the Caribbean: Guaranteeing Quality Education for All. UNESCO. Santiago de Chile, August 2008.

Prologue to the English Edition

This work was originally written in Spanish, for a mostly Latin American audience, on the occasion of two centenaries particularly significant for university social engagement within our region.

- In **1917** the Mexican Constitution included in its Article 5 the mandatory Social Service to be done by university graduates (see pp. 8-9). Although not all Social Service practices can be strictly considered service-learning, their early introduction in UNAM¹ and the regulation of the constitutional mandate in the 1940s generated a massive mobilization of students around projects of social interest, and it was replicated in the legislation of other Latin American countries (see appendix 2).
- In **1918**—half a century before the French May 68² and the “Summer of Love”—students from Córdoba (Argentina) besiege the public university buildings demanding drastic changes in government and university policies. The “University Reform” movement rapidly spread in Latin America and left a mark for life on the history of Higher Education in the region. Along with the democratization of the university government, among its main battle cry was the conception of “Extension” and social engagement as a significant mission of the University, together with teaching and research³.

Many discussions about the “third mission” and the “social responsibility” of the Universities, which in Europe and other parts of the world began just by the end of the 20th century and in the early years of this century, took place in Latin America already a century ago, and inevitably marked the present of our Higher Education.

Despite the richness and complexity of the Latin American experience in this field, many English-speaking authors ignore it completely or refer to it with simplified and often partial views. The language barrier is probably one of the key factors for this “invisibility” of the Latin American experience of social engagement and “solidarity service-learning”, as very few specialists in the region are translated into other languages.

In spite of the linguistic and cultural barriers, the “Latin American model” has begun to be mentioned in the field of service-learning worldwide in recent years. The South-South dialogue between Spanish-speaking and English-speaking countries as well as the strengthening of regional networks in the different continents have encouraged horizontal and respectful dialogues between the different identities and cultures, where unique hegemonic models are no longer privileged, but the richness and diversity of the multiple embodiments of the service-learning pedagogy is recognized.

In that context, in 2016 CLAYSS began an experience of intercontinental and intercultural dialogue with organizations and educational institutions of Central and Eastern Europe that was embodied in the Regional Programme for service-learning promotion⁴. The Programme started with the recognition of our enormous cultural differences, but also of some great similarities to our recent history and the shared conviction about the engagement in an education for the active participation of children, adolescents and youth in the transformation of our reality.

It is within this programme framework that we have been able to translate this work, which will be issued free of charge online, to the English-speaking audience around the world.

Originally written for Latin Americans, it undoubtedly contains numerous understandings that may not be explained in detail, although we have tried to add explanatory footnotes whenever it seemed relevant. We hope that this text arouses the reader’s curiosity to inquire more about the history of our region and about the cited authors, and that it will ultimately become a useful introduction to service-learning knowledge and social engagement in Higher Education in Latin America.

1 The National Autonomous University of Mexico.

2 The vision of the French author Carmen Bernard: when analyzing the differences between student movements in France and Latin America in 1968, precisely due to the history triggered by the University Reform of 1918. Cf. Bernard, Carmen. *D’une rive à l’autre. Séminaire «Les deux rives latines de mai 68» Maison de l’Amérique latine, avec la participation de Carmen Bernard, Olivier Compagnon, Michelle Zancarini-Fournel*, Paris, 2 Juin 2008. <https://journals.openedition.org/nuevomundo/35983>

3 There are very few resources in English on the Latin American University Reform movement. A brief but reliable synthesis is found here, written by an Argentinean professor at a Canadian University: http://fcis.oise.utoronto.ca/~daniel_schugurensky/assignment1/1918cordoba.html

4 <https://programas.cee.clayss.org/>



Content

Introduction: The Social Mission of Higher Education a Century After the University Reform.....	5
1. Institutional Frameworks and Organizational Models of the Social Mission for the Higher Education Institutions (HEIs): From 19th Century Inertia to 21st Century Challenges.	
1. From 19th Century Inertia to 21st Century Challenges.....	7
1.1. Extension and Social Engagement in the Traditional University.....	7
1.2. The Second Half of the 20 th Century: Pendula, Inertias and Innovations	9
1.2.1. Pendula and inertias	9
1.2.2. Innovative Trends.....	10
1.3. New Paradigms for the Higher Education of the 21 st Century	14
2. The Service-Learning Pedagogy.....	18
2.1. What Do We Understand By “Service-Learning”?.....	18
2.2. Similarities and Differences Between Service-Learning Practices and Other Types of Volunteering or Social Intervention in HE.....	21
2.3. Transitions towards Service-Learning: The Different Ways to Develop a Project.....	25
2.4. Service-Learning Program Characteristics.....	26
2.5. Approach to Service-Learning Project Planning.....	33
3. Different Ways to Include Service-Learning (SL) Practices in the Higher Education Curriculum.....	38
3.1. Mandatory or Voluntary Activities within a Subject.....	38
3.1.1. Mandatory Activities within a Subject.....	38
3.1.2. Optional or Voluntary Activities within a Subject	40
3.1.2.1. Optional Service-Learning Activities within a Mandatory Subject.....	40
3.1.2.2. Volunteering Activities within Mandatory Courses.....	41
3.2. Courses Organized around Service-Learning Projects	41
3.2.1. Disciplinary and Interdisciplinary Courses	42
3.2.2. Courses on Service-Learning, University Social Responsibility (USR).....	44
3.3. SL in Pre-Professional Practices.....	46
3.3.1. Solidarity Pre-Professional Practices.....	46
3.3.2. SL in Teacher -Training Courses	47
3.3.2.1. Mandatory SL Practices in Teacher-Training Courses	48
3.3.2.2. Optional SL Practices in Teacher Placement	53
3.3.3. Pasantías en contextos comunitarios.....	54
3.4. SL in Multidisciplinary Institutional Programs	55
3.5. Mandatory Social Service Requirements for Graduation	56
3.5.1. In National Policies.....	56
3.5.2. In Institutional Policies.....	60
Conclusions.....	63
References	64

Annex 1: Interesting Links

1 - Online Service-Learning Libraries73
2 – Links to Service-Learning Organizations and Networks73

Annex 2: Legislation and Regulations on Student Social Service and Service-Learning in Latin America and the Caribbean75

Introduction: The Social Mission of Higher Education (HE) a Century After the University Reform

“The fundamental purpose of some universities is academic excellence. We believe that our fundamental purpose is serving people and that academic excellence is the best means.” (Teachers and students at the Faculty of Medicine, National University of Tucumán, Argentina. EDUSOL, 2006:11)

A century ago, one guiding principle of the “University Reform” was considering university extension as the “third pillar” of academic life, understood as the engagement with national realities and the transfer of knowledge to society. In the words of Joaquín V. González, extension changed from being “a voluntary, spontaneous task performed by teaching organizations [...] to become a firm permanent function” ([own translation] González, 1909).

In fact, Higher Education in Latin America and the Caribbean has been characterized throughout the 20th century by the development of a range of socially engaged institutional forms. A hundred years after the Reform, reflection on the social mission of Higher Education Institutions (HEIs) has deepened, and the paradigm of the “three pillars” is being questioned from points of view fostering greater integration of the missions (Tedesco, 2012; GUNI, 2014; Kaplun, 2015).

From this standpoint, the present debate should be on teaching and research models that overlook the social pertinence and relevance of the knowledge produced in university faculties, and that do not sufficiently integrate scientific production and professional training with the priority needs of the society supporting the HEIs. In this light, academic excellence is not only related to the rigour of scientific production and the update of teaching practice but also to the impact on the life conditions of vulnerable populations and the prospects of sustainable development in our societies (Pre-CRES, 2018).

In Latin America and the Caribbean, HEIs social engagement is developed through research and teaching forms closely connected to social intervention practices, such as participatory action research (PAR) and service-learning pedagogy (SL), among others. The new paradigms of engaged research and the connection between learning and social engagement are consistent with the demands of the 21st century for an education more focused on problem-solving than on the accumulation of encyclopaedic knowledge. This poses new challenges for teaching and research, such as developing new channels of dialogue between academic knowledge, on the one hand, and popular knowledge and the knowledge of native peoples on the other, incorporating community leaders to the processes of complex problem diagnosis and solution, and including new spaces and actors to the learning processes.

Many of these innovations are already strongly rooted in the HEIs of the region. However, the inertia of the traditional paradigm remains, and the teacher training and promotion systems usually fail to reflect the new demands. At the same time, and within the framework of the increasing globalization of higher education, HEIs of the region are subject to the pressure of qualifying within the patterns and responding to the priorities of the global North’s rankings, (Vessuri, 2008:464), which do not usually include social engagement among the factors assessed.

A century after the University Reform, the challenges for the effective institutionalization of social engagement crosscutting the missions of teaching, research and extension entail a review of pedagogical methodologies, university teachers training, and curriculum relevance. To that end, this publication is aimed at being a contribution that includes a synthesis of the experience developed in Latin America in the field of service-learning.

The first part provides an overview of Institutional frameworks and organizational models of the social mission for the HEIs in the region, as of the beginning of the 20th century, identifying the still present inertia of the 19th century models and today’s challenges.

Within this context, we briefly present the main characteristics of the service-learning pedagogy as a contribution to the interactions between the social mission and the missions of teaching and research in Higher Education in the 21st century.

The second part shows the different ways of including service-learning practices in the Higher Education curriculum, with case studies from the Latin American experience. This section also includes a review of the solidarity / community social practices established as mandatory graduation requirements by national policies and by institutional decisions from some universities of the region.

Although some cases will refer to university-specific issues, this publication is aimed at Higher Education as a whole, and that is why it makes reference to HEIs in general, and not only to universities. In fact, we elaborate further on service-learning practices in teacher-training institutions which, in many of our countries have a long and fruitful history of linkage between professional training and social engagement.

This publication is mainly based on the Latin American experience, and specifically on the Argentinean one, but we believe that it may as well be of use for experts from other regions. We, at CLAYSS, hope that this work, published on the 100th anniversary of the University Reform, contributes to maintain the dialogue on the social mission of Higher Education in the 21st century.

1. Institutional Frameworks and Organizational Models of the Social Mission for the Higher Education Institutions (HEIs): From 19th Century Inertia to 21st Century Challenges

Latin America and the Caribbean have a long and fruitful history of social engagement in their Higher Education Institutions. Solidarity in the region may be said to have cultural roots that are as old as our native peoples and the creole culture (Ighina, 2012; Bertín Ramírez, 2000). Towards the end of the 18th century, Universities such as that of Chuquisaca⁵ started spreading Suárez's theory about popular sovereignty among theorists of the French and the American Revolutions. Those universities were also the places where many young leaders of the early 19th century independence revolutions were educated. In the post-colonial period of the 19th century, the establishment of national universities was part of the organization process of many of the new States: a new state secular education system was established aimed at educating the new ruling classes. Almost inevitably, the tendency was to imitate structures and programs from European universities, without significant adjustments to local concerns (García Garrido, 1999; Vessuri, 2008:474).

The Rector of the National Autonomous University of México (UNAM, in Spanish), José Vasconcelos, said in 1920: "I have not come to govern the University but to ask the University to work for the people" (RHEL, 2005:181). These words somehow express the tension existing between the idea that universities should contribute to give rise to emerging republics and the agendas of institutions that were conceived as "temples" of an allegedly "neutral" knowledge, but which was often alien to them: students used to study with medical texts published in countries with no tropical diseases, or teachers used to teach how to use marble and bricks, overlooking the sustainable qualities of the native adobe (UCP, 2001; Tapia, 2009).

Since then, several organization models and intervention strategies have been proposed by different institutions and countries of the region aimed at developing the social mission of HEIs. Find below a brief review on the founding models and their evolution throughout the 20th century until the beginning of the new millennium, as the context setting of the dissemination of the service-learning pedagogy.

1.1. Extension and Social Engagement in the Traditional University.

The traditional university, developed in the Middle Ages in Europe as a "cloister", was characterized by the definition of very clear boundaries between the "inside" and the "outside", between "scholars" and "laypersons". The "Ivory Tower" idea remained throughout the 19th century, replenished by the Enlightenment belief in the constant progress of science as an end in itself and by the positivist illusion of "neutral science".

Over the course of the twentieth century, university knowledge was predominantly a disciplinary knowledge whose autonomy imposed a relatively de-contextualized process of production with respect to the day-to-day pressures of societies. According to the logic of this process, researchers are the ones who determine what scientific problems to solve, define their relevance, and establish the methodologies and rhythms of research. (De Sousa Santos, 2010:25)

Traditional institutional model —foundation model in our region, whose inertia continues up to the present—, the mission of teaching is that of transmitting knowledge stemming out of research: learning through listening to the teacher

⁵ The Royal and Pontifical Major University of Saint Francis Xavier of Chuquisaca (USFX, in Spanish), located in Sucre, Bolivia, was founded in 1624, and its classrooms were the training setting of many of the first young revolutionaries, such as Mariano Moreno, Bernardo de Monteagudo and Juan José Castelli. The university authorities were a main player in the Chuquisaca Revolution of 1809, which, although was bloodily suppressed, is considered as a key background record of the Latin American emancipatory movements.

and reading bibliography on the subject and, at best, through doing experiments in the laboratory or practicing with experts. The learning spaces are the classroom, the laboratory or the library. The outside world may be the setting of some pre-professional practices and, even for that, the traditional Higher Education will prefer practices to be performed within protected environments: the teaching-hospital, the experimental farm, the classroom-workshop, etc.

This traditional model, which in the North of the planet survived almost intact in several HEIs during most of the 20th century and even in the current century, was challenged in Latin America from the very beginning by our conflict-ridden social and political history. Although it pretended to be so, the university was never an island, nor was it unaffected by the severe crisis that most of our countries suffered during the 20th century.

At the dawn of the 20th century, when public universities started to be consolidated in our countries, three milestones marked the onset of social engagement processes in Higher Education, processes that continue to this day:

- A law, enacted on August 19th, 1907, nationalized the University of La Plata (Argentina), and, for the first time, it formally included the **extension** in its structure: “the legal incorporation of university extension, i. e., a new faculty aimed at creating and disseminating the classrooms-society specific teaching-learning relations”. The first rector of the University, Joaquín V. González, once stated that: “what, (...) until now, had been a voluntary, spontaneous task performed by teaching organizations such as *Oxford, Cambridge, Harvard, Pennsylvania, Columbia, and others (...)* was to become a permanent function here” ([own translation] González, 1909).
- After the Mexican Revolution, Article 5 of the 1917 Constitution established the requirement of professional “**service of a social character**” to be compulsory. This article was regulated in 1945, when it was established that university students were required to have undertaken between 100 and 300 hours of “Social Service” in order to graduate, a regulation that is still in force today (Gortari, 2005).
- In 1918, the **University Reform** resulting from a student uprising in Córdoba, Argentina, and which spread around the region, established the “extension” as one pillar and fundamental mission of the University (D’Andrea, Zubiría and Sastre Vázquez, 2014).

As the University Reform movement expanded around Latin America, several national universities included the extension as one of its “three missions”, with participation in management bodies through vice-presidencies, secretaries or institutional areas, often at the same hierarchy level as other academic and research areas. Although this equal rank was not always reflected in the budgets and its real power within the institutions, the strong presence of the extension in the structure of Latin American public universities was, and still is, a distinctive characteristic of the region when compared to Higher Education in other parts of the world.

Extension activities had been first conceived in Europe and America as basic “dissemination” of knowledge: in public conferences, university teachers used to offer updated overviews of scientific advances to the “pleb” lacking academic education. The concept of “extension” expressed the perspective of that time, where the “ivory tower” needed to “extend itself”, to go beyond its limited boundaries to become closer to those who were part of the university community.

Soon, extension activities in Latin America not only involved teachers but also students; and, in addition to scientific dissemination activities, solidarity actions started to be developed in community contexts demanding the intervention of HEIs. Among the most characteristic extension activities developed in our continent since the first decades of the 20th century are: health campaigns conducted by Medicine and Odontology students, free legal aid clinics, learning support initiatives (tutoring) and cooperation in building and refurbishing houses and community centers.

Despite the diversity and dynamism of these activities, the paradigm of the “three pillars” tended to relegate the third to the fringe of every-day life in Higher Education, mainly focused on teaching and research. With special regard to its commitment to social reality, the extension has often been considered a voluntary and minor effort performed by some teachers and students in activities that were not recognized as part of the academic course and that would go running in parallel with it.

Scholars’ disqualification was based on the undeniable fact that many social activities approached by extension had a significant proportion of voluntarism and political sense, but, as a rule, they were not accompanied by rigorous research on the problems addressed, nor were the activities developed in the field necessarily linked to the learning content of the students’ specific professional education. In the rationale of the “parallel pillars”, the quest for a connection between academic areas and extension was not only avoided but, in some institutions, also considered undesirable.

Among the longer lasting legacies of the “ivory tower” institutional model, we could mention one of the many antinomies still present in Higher Education, the one which opposes “students” and “activists”, “extension supporters” and “scholars”. Those involved in social activities usually criticize the rest of their colleagues for not being committed enough with reality, whereas “serious” scholars consider solidarity actions as a possible waste of the indispensable time to do research and to grant the “academic excellence” usually measured by the number of indexed publications, preferably in a foreign language, and by institutional rankings that do not include the impact of universities on their environment among their assessment criteria.

Like many others, this is a false antinomy that opposes social engagement to academic rigorousness, as the Latin American experience so demonstrates (especially the one developed as of the second half of the 20th century).

1.2. The Second Half of the 20th Century: Pendula, Inertias and Innovations

1.2.1. Pendula and Inertias

Throughout the 20th century, but especially during the Cold War, Latin American Higher Education changed, with an often pendular movement, from the “ivory tower” to the “militant University” and the “monitored University” as *Hilario Hernández Gurruchaga*, then Rector of the Chilean University of Bío Bío stated in 2001:

When removed into a necessary space allowing autonomy and freedom, we find ourselves in `ivory towers`, observing and reflecting on the world, but isolated from the demands of the society that sustains us and to which we owe a duty, our relationship with others, with the community at large, is poorer and so are our actions and training.

When we shifted towards the idea of the militant university, external political pressures dictated our duties and actions, spaces of freedom and pluralism were reduced, our actions bound by prevailing ideas. This condition worsened, in a different way, with the existence of `Monitored Universities`. ([own translation: Universities Build a Country], Universidad Construye País, UCP, in Spanish, 2001:8).

With variations in the chronology depending on the national contexts, universities “monitored” by military dictatorships or by the authoritarianism in power was, in essence, the normal situation in Latin America for most of the 20th century. As a result, almost any form of critical thinking and social activity was labelled as “subversive”, thousands of teachers and students who were socially engaged were subject to censorship, repression, exile, torture and enforced disappearance, and several HEIs were shut down, intervened or suffered limitations in their autonomy.

In this context, teaching and research were seriously limited by censorship and self-censorship, and social engagement was considered a risky area. This led to limiting extension activities to “safe” cultural promotion. Moreover, some extreme forms of

“militant universities” in times of great ideological polarization were not exactly open to any constructive academic debate. Those who were students in the 1970s still remember the curricula sudden changes. For example, one year Borges⁶ was banned for him being “reactionary and bourgeois”, and the following year reading him was allowed, but Cortázar, Marechal and many others were not...

It says much of the Latin American culture of solidarity that not even in the darkest times of our national histories, did university teachers and students stop devoting themselves to social engagement activities, often restricted or almost in the hiding, but no less legitimate because of that.

With widespread transition processes towards democracy in the late 1980s, and the following increase in social and civic engagement, universities recovered their autonomy, many institutions developed processes of curricular renewal and extension activities became, in general, revitalized. Many Student Centers and independent student organizations developed social volunteering activities, which, in some cases, converged with formal extension programs and, in others, were developed in parallel.

Despite the renewed vitality of social engagement activities towards the end of the 20th century and the multiplication of new pedagogical strategies, the inertia of the foundation model is still strong. Among the inertia legacy of the 19th century in contemporary Higher Education, we could mention the following:

- In general, there is still great disconnection among the areas of government devoted to teaching, research and extension.
- Many curriculums are still focused on the acquisition of disciplinary knowledge instead of on the interdisciplinary integration of knowledge and the development of skills necessary to perform the profession.
- Learning processes are still planned mainly or exclusively in accordance with the acquisition of theoretical knowledge, with didactics being centered on master lectures, the reading of texts and limited and non-contextualized forms of experimentation.
- Institutional assessment processes do not usually include or give priority to the social pertinence or relevance of teaching and research activities.
- Institutions usually underestimate extension and volunteering activities and do not consider them as a potential space for applying and developing knowledge.

1.2.2. Innovative Trends

Specially as of the 1960s, innovative trends in Latin America started questioning and renewing Higher Education traditional institutional models.

The development of the youth protagonist role, manifested in different social and political movements throughout the second half of the century, resulted in new forms of social engagement led by Student Centers or various youth groups within HEIs or linked to them through civil society organizations.

Since the 1960s, the critical pedagogy of Paulo Freire and his followers has questioned the “banking” production and reproduction of knowledge in the formal education system, and the chasm between academic knowledge and popular and native peoples’ knowledge. (Freire, 1973; 1974; 1997; 2002; De Souza Santos, 2005).

Freire’s “praxis” (reflection + action) does not separate theory from practice, rigorous knowledge from social engagement, but

“the practice to unveil reality is a dynamic and dialectical unity with the practice to transform reality”. ([own translation] Freire, 2002:98-99)

Strongly linked to the movement of Popular Education resulting from Freire’s

⁶ Jorge Luis Borges (1899 –1986) was an Argentine short-story writer, essayist, poet and translator, and a key figure in Spanish-language literature.

thinking, Orlando Fals Borda and other thinkers have promoted the “participatory action research” (PAR) (Fals Borda, O. 1987; Ander Egg, 2003; Flores-Kastanis et. al, 2009), with powerful impact especially on Higher Education and on other similar movements in the region, such as that of “engaged research” (Tandon et al., 2016).

Critical pedagogy and PAR strongly challenged the traditional paradigm of the “ivory tower” and explained the transformation of reality not as a marginal mission of HEIs, but as an axis of knowledge production and transmission.

By the end of the 1960s, converging the tradition of “learning by doing”, by John Dewey, with Freire’s thinking, the term “service-learning” emerged in the United States. Arisen in the context of civil rights movements and youth uprisings in university campus in U.S.A, the pedagogical proposal of service-learning gradually began to spread in Latin America towards the end of the 1970s. (Freire and Horton 1991; Eberly, 1988).

By the end of the 20th century, epistemological and pedagogical concepts began to spread, concepts that —based on Vigotsky’s socio-cultural approach— promote “situated cognition” and “situated experiential teaching” (Díaz Barriga Arceo, 2003). Some universities and national policies began to introduce social relevance or pertinence as a research assessment criterion (UNESCO, 1998; Naidorf, Giordana and Horn, 2007; Vessuri, 2008; Garrocho Rangel and Segura Lazcano, 2012).

Other didactic proposals challenged traditional “Chairs” and proposed to replace master lectures and discursive classes with alternative methodologies such as problem-based learning, project-based learning, case studies, among others. In general, the progressive introduction of new didactics more focused on the subjects who learn and on linking theory and practice neither modify disciplinary curricula nor necessarily imply a direct contact with the reality outside the classroom, but it does begin to challenge traditional didactics.

In many cases, internships open opportunities for students to be engaged in community and civil society organizations, where they can apply their knowledge to the solving of a range of social and environmental problems.

The common ground of all these new pedagogic alternatives is that —unlike the “ivory tower” model— they are aimed at connecting social reality with academic activity, pursuing more relevant and pertinent research and teaching strategies for the contexts in which HEIs are situated.

In fact, as far as extension is concerned, since 1960, many of our countries started to develop “experiences that linked undergraduate education with the demands of popular sectors” (Enriquez and Martín, 2015:246). In many cases, these innovative experiences were directly inspired by new trends of thought and by pedagogic innovations spread at the time. In other cases, they were the result of the initiative of teachers and students who simply found it meaningful to apply their knowledge to solve real problems in their life context.

From this period, it is worth mentioning that, in 1975, the University of Costa Rica established “university community work” (trabajo comunal universitario, TCU, in Spanish) as a requirement for graduation⁷. Since then, the university offers an annual list of interdisciplinary projects and faculty-specific projects that allow students to play their part in the community and, at the same time, develop valuable experience in their professional field (González, 1998; Pérez Yglesias, 2011). Although it was never called “service-learning”, Costa Rican TCU was the first mandatory institutional program in the region to establish interdisciplinary practices that explicitly connected learning and service, clearly linking solidarity actions to the professional profiles being trained (see below Part II, 4b).

In the following decades, experiences of chairs and faculties that more or less formally linked solidarity practices to teaching and research started to multiply around the region. New courses were developed, whose content connected the disciplines with research on specific social problems and with solidarity practices in

7 <http://accionesocial.ucr.ac.cr/web/vas>

vulnerable communities (see 3.2.1 below). This trend was also encouraged by the civil society: organizations such as “Opción Colombia”⁸ ([Colombia Option] founded in 1991) or the “Universidade Solidária”⁹ in Brazil (1995) summon universities and offer them spaces for community practices in which students can develop social activities that are both significant and relevant to their professional profile.

During the second half of the 20th century, the “extension” mission of HEIs in the region began to branch out to cover a vast and complex variety of university activities, programs and institutions: activities of scientific dissemination, social service and volunteering, healthcare centers, legal aid clinics, university press, cultural activities, consulting services, among others. Because of that, some authors believe that extension:

Has not yet acquired the essential attributes to completely distinguish it from teaching and scientific research. This has led to a major management problem, since it has been transformed into an area of complex and broad activities that strive to explain countless issues from within the higher education system but without digging deeper into any of them. ([own translation] García and Galli, 2016:105)

In the last years, even teachers engaged in extension have identified its “conceptual weakness” and the lack of consensus when it comes to defining it. There is still an open debate between “traditional extension” —limited to volunteering and dissemination, in parallel to academic areas— and those who promote an extension that actively tries to link the social mission to the missions of teaching and research (Camilloni, 2010; García, 2010; Tommasino and Cano, 2016).

Partly because of the “conceptual weakness” of the term “extension”, it so happened that, by the end of the 20th century, there were multiplicity of conceptual approximations to the social mission of the university. Together with the traditional terms of extension, social projection, social service and community bonding other concepts began to be used. Some of the new terms focused only on one aspect of the social mission, such as “volunteering” or “engaged research”. Other concepts which, in the last decades, have been aimed at embracing the whole social mission of the HEIs are “social engagement” and “social responsibility”.

In the 1990s, the concept of “University Social Responsibility” (USR) was coined, with different facets and scopes in the region, such as that of the Argentinean Bernardo Kliksberg (closer to the concept of CSR); the one of the French-Peruvian François Valleays; Universities Build a Country, founded by Mónica Jiménez in Chile; and that of the Association of Universities Entrusted to the Society of Jesus in Latin America (AUSJAL, in Spanish), among many others (Kliksberg, 2000; 2011; Vallaeys, 2006; 2009; UCP, 2001; Jiménez, 2008; AUSJAL, <http://www.ausjal.org/responsabilidad-social-universitaria.html>).

In spite of their different perspectives, these authors agree on the importance of defining institutional management as a “fourth pillar” aimed at linking the three other missions with a social sense; and they promote the importance of assessing the impact of university management in the environmental, social and political contexts.

*It is, then, necessary to establish a new social contract between university and society that reaches beyond voluntary social projection and makes use of residual resources of the organization, resulting in a **more complex and rigorous comprehensive management** (...)*

*It is not a matter of redeeming bad practices or the lack of awareness through “social investment”, but it is a matter of establishing a **smart and ethical management** in all the different areas of action of the organization in order to serve the world and not only to make use of it. ([own translation] UCU, 2016:21-22)*

8 <https://es-la.facebook.com/Corporaci%C3%B3n-Opci%C3%B3n-Colombia-213061812120784/>

9 <http://www.uniso.org.br/>

For its part, the concept of “university social engagement” (De Souza Santos, 2005; Rojas Mix, 2008; Cecchi et al., 2009) invigorated with the advent of the millennium and the crisis of the neoliberal model in many countries of the region, together with the increasing social gap existing in spite of the continuous economic growth, with emphasis not only on the social but also on the political participation of the University.

The UNESCO states that one of its core goals is to promote ‘quality education for all’. We believe that this is the foundation of social engagement in all the universities.

In order to grasp the extent of said goal in Argentinean and Latin American universities, Rojas Mix states that ‘...two vectors should, at least, be added to this goal: purpose and identity’ (Rojas Mix, 2007). The author says that ‘the purpose of university is not to serve private capital, but public good’ (Rojas Mix, 2007). It is about training social-professionals intellectually prepared to efficiently exercise their professional skills, and consciously trained in their solidary duties as citizens, Latin Americans and human beings. [own translation] Cecchi et al., 2009:37)

Over and above their differences, however, the concepts of “responsibility” and “engagement” are aimed at developing a Higher Education more ethically involved and with greater integration in the three missions.

In some Latin American countries, the terms are used as synonyms or to reinforce the same idea. In others —especially in Brazil, Argentina and Uruguay— the terms are usually objects of acrimonious debates. The debate is already at the very soul of some HEIs, where different positions about these models coexist. There are plenty of grey areas, and within one same university or faculty there could be chairs that adopt the “engagement” paradigm and others that develop USR programs. Even in one same institution, there may be an Extension Department and a “University Social Responsibility” area.

Despite any conceptual debate, the institutions that embrace one or the other concept not always develop the same institutional policies nor obtain similar results in terms of social and environmental impact.

Further research and assessment should still be performed about the institutional practices linked to the models of extension, USR and university engagement in the region. If “by their fruit you will know them”, it would be interesting to compare the impacts on local reality of institutions with one paradigm or the other. In the meantime, the lack of comparative research makes it difficult to conduct serious debates on the matter.

Although we cannot go deeper into this matter in this short publication, we would simply like to state that the debate itself is an expression of a paradigm shift in the organization of the Higher Education of Latin America and the world: conceptual consensus and institutional decisions are still to be achieved with regard to many core issues related to the identity of HEIs, including its social mission.

The proliferation of regional university networks with different social missions — such as the Unión Latinoamericana de Extensión Universitaria [Union of University Extension from Latin America]¹⁰, the Unión de Responsabilidad Social Latinoamericana [Union of University Social Responsibility for Latin America, URSULA, in Spanish]¹¹ and the Red Iberoamericana de Aprendizaje-servicio [Iberoamerican Service-Learning network]¹² — are a good sign of the vibrancy of the matter in Latin America.

¹⁰ http://www.uleu.org/uleu_wp/

¹¹ <http://unionursula.org/>

¹² <http://www.clayss.org.ar/redibero.html>

1.3. New Paradigms for the Higher Education of the 21st Century

A century after the Reform, new challenges, technologies and pedagogies are making HEIs around the world review the traditional paradigm of the “three pillars” from different points of view, in the quest of new paradigms and institutional models that overcome the fragmentation of the missions of teaching, research and extension, and that allow for approaches which are better connected and which are more rigorous in accordance to the complexity of the problems and challenges posed by our societies and global environmental issues.

“Engagement is not a ‘third strand’: rather, engagement is a critical approach to how we do our teaching and research activities”. (Younger, 2009)

“... interaction with society is key to set research agendas; and research should be done with social actors and not only based on them.

The multiple forms of interaction with society are also particularly significant learning opportunities, because they place university teachers and students before specific and complex problems, compel them to use multiple knowledge which, if this was not the case, would be unconnected in the teaching-transmission processes”. (own translation] Kaplún, 2015:5)

Many documents signed by rectors of the region are an account of this change of paradigm, in which the social mission is explicitly linked to the activities of teaching and research.

The Final Statement of the Regional Conference on Higher Education in Latin America (CRES 2008) states:

*“5. Institutions of higher education must move forward and establish a more active relationship with their different environments. Quality is linked to both pertinence and responsibility toward sustainable development. This means fostering an **academic model** marked by the examination of problems within their contexts; the production and transfer of the social value of knowledge; joint work with communities; scientific, technological, humanistic, and artistic **research** based on an explicit definition of the problems to be addressed and solved for the sake of the national or regional development, and the well-being of the population”. (own translation] CRES, 2008)*

Guadalajara Agenda of June 2010 set the following goals:

“1.3. To declare universities’ strong commitment to social cohesion and inclusion, biological diversity, intercultural dialogue, indigenous communities’ cultures, economic and social development promotion, progress and well-being, and problem resolution of inequality and inequity, poverty, discrimination on the grounds of gender, and the sustainability of today’s society in the Latin American.

*1.6. To express their intention to promote those values in their **training programs and to support research projects which are linked to the Latin American socio-economic reality**” (own translation] Guadalajara Agenda, 2010:4)*

The Forum of Rectors of Córdoba (Argentina) and other signatories, when preparing the III Regional Conference on Higher Education held within the context of the first centennial of the University Reform, agreed as follows in their final Declaration of April 2018:

“We encourage all the universities of Argentina, Latin America and the Caribbean to commit themselves to:

promote, among the members of their academic communities, a profound sense of social responsibility, which implies their engagement in the integral and ethical education of people, citizens and professionals, capable of facing the complexity of the present world, directing their actions in the pursuit of

the common good as an essential element to make democracy, justice and sustainable development more robust;

allow for the inclusion of social problems of the region in the curricula and research agendas, from a reflexive, rigorous and critical approach, and including suitable pedagogic methodologies through the development of real-life experiences that bring them closer to social reality;

build up knowledge and pertinent solutions to face the challenges posed by the context, by integrating the different subjects and developing learning communities with multiple actors;

share knowledge production results with every section of society, to be used as advocacy processes in the development and management of improvement public policies for the region;

foster the development of the most disadvantaged sectors by means of a stronger bond university-society , which enables the joint building of transformative alternatives;

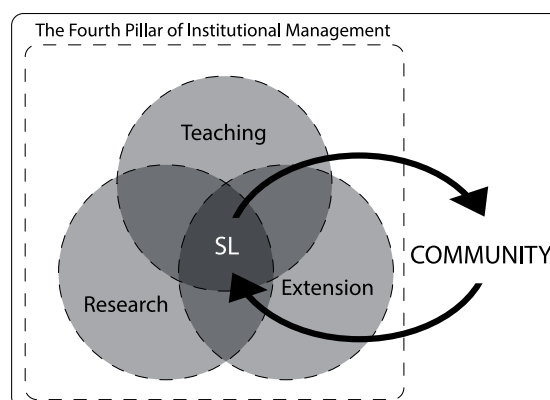
manage universities as coherent institutions, led by the principles and practices of the model of a society which is fair, inclusive, equitable and sustainable, with the encouragement of a culture of transparency and genuine participation.

foster institutional assessment and accreditation that not only include academic results, but also institutional self-reflection processes resulting from university impacts in line with their social function and engagement.

promote university networks that encourage Higher Education policies advocacy processes with respect to the principles and undertakings included in this declaration". ([own translation] Pre-CRES 2018)

Image 1 below illustrates the new paradigm and how the three traditional missions relate to the “fourth pillar” of institutional management. The identity of HEIs as educational institution is clear; however, institutional boundaries are no longer closed, but open to all those social demands coherent with their primary functions.

IMAGE 1: A groundbreaking model: missions’ integration in the service-learning (SL) approach



In this groundbreaking model, HEIs are “part of” the community as a whole¹³, neither being isolated nor dependent on the demands of the “outside”. The community is no

¹³ Taking into account the variety of approaches and theories that different authors have with regard to the concepts of “territory” and “community”, we shall follow the usual practice of Social Sciences of using the term “territory” as including local and regional spheres, and the term “community” to make reference both to the microsocial sphere from a territorial approach (neighbourhood) and to its sense of “shared identity” within a territory or community of interest (Diéguez, 2000:83), such as in the case of a “school / educational community”.

longer considered a passive recipient or a client, but a setting where one can learn, research, build up institutional alliances and where solidarity initiatives developed together with the community are also a way in which students and teachers can learn and research.

In other words, it is a groundbreaking model in which HEIs, together with others, are the protagonists of a local development process, establishing networks in which, as teaching institutions, contribute to the definition of the development profile of that territory.

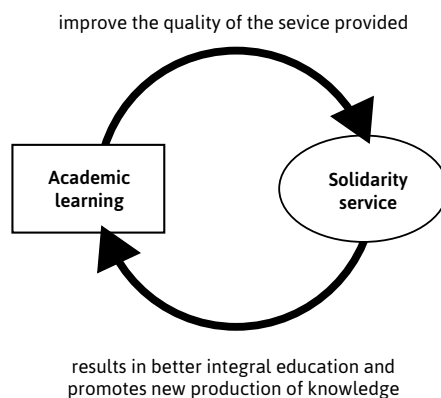
In this model, missions are interlinked: research is aimed at the needs of the territory, teaching is contextualized, and extension involves research and teaching acting together in territorial networks. In this way, future professionals are trained by actively participating in the solving of community problems and sharing the process with other actors.

In the intersection of the three missions, we find service-learning (SL). SL involves projects in which solidarity activities typical of the extension converge with teaching and research activities that are deliberately planned, as shown in the following chapter.

In this new paradigm, the relationship with the community is not only a movement of “extension to the outside” but also a circular movement by which HEIs are open to reality, and the activities developed in the territory result in new research, in the inclusion of new pertinent learning content and in necessary curriculum reforms.

In other words, between learning and solidarity initiatives in the territory, there is a “virtuous circle in which, by applying academic knowledge, we improve the quality of the service provided to the community, and community action results in better integral education and promotes the production of more knowledge”. ([own translation] EDUSOL, 2007:28).

IMAGE 2: The “virtuous circle” of service-learning (EDUSOL, 2009:46).



This dynamic and dialectic movement among learning, research and social intervention has a substantial impact not only on the way the University is managed, but also on the manner in which knowledge is produced.

When the university becomes involved in the solving of real problems of a community, it works with complex realities that cannot be approached by the narrow look of only one academic discipline. Thus, the projects that link learning and social engagement have to overcome the separate compartments of the Departments and the over-specialized disciplines, and open themselves to inter-disciplines, multi-discipline and “hybrid” disciplines. ([own translation] Herrero, 2002:32)

Research and solidarity actions dealing with real problems allow for not only breaking the isolation of separate disciplines, but also bringing about new dialogue opportunities among the experts that produce the knowledge and the users in the local reality.

(Service-Learning) tries to break the culture of work in isolation and build up a culture of collective effort, by incorporating the culture of dialogue, not only within the institution but also with the community. This type of pedagogic reflection requires teachers to think about specific links between courses' objectives and each department's objectives, between the University's mission and community expectations, and between the expected objectives of the course and students' expectations. ([own translation] Herrero, 2002:37)

This not only promotes “processes of research translation” (Bordoni, 2008), but also dialogues between popular and native knowledge and curricular content. This dialogue—which, in Africa, has existed for more than 50 years now, and is strongly associated to the decolonization of Higher Education—is also a growing trend in Latin America (Muñoz and Wangoola, 2014). Through this dialogue of knowledge, HEIs not only teach and “inform”, describe and research in the field, but also contribute to finding, validating and generating new learning through popular and native knowledge (EDUSOL, 2005).

In the words of Ramiro Muñoz:

Truth and validity criteria for native peoples are entirely different from scientific world's criteria. I would like to express this using an aphorism of the Nasa people that states: 'Words without action are empty; action without word is blind; words and action outside of the spirit of community are death'. (...) The ultimate criterion of truth and validity of the word and the action is the praxis in the community. What makes a word or action valid and relevant is the extent to which it builds up community. (...)

Diversity is the fundamental purpose of the University; not only the monocultural knowledge, but knowledge in general, the possibility of being an assembly point, of generating dialogue about knowledge.

Find below the way in which the service-learning pedagogy, within the context of these new points of view on Higher Education, can contribute to the integration of the missions and the linkage between the social mission and the missions of teaching and research.

2. Service-learning pedagogy (SL)

Food and clothing drives for a vulnerable population group is **solidarity service**.

Designing models to hand in is **learning**.

Studying social-housing problems, drawing up plans and helping to build decent housing is **service-learning**.

Thousands of SL experiences developed around the world today are expressions of the new paradigm described in the section above, which could seem to be remote and utopic, but are already being developed in many HEIs of the region and the world.

In fact, SL experiences that bring together learning and social engagement are part of this institutional model that effectively integrates the three missions of Higher Education. It is a model in which teaching, research and extension are at the service of academic excellence and university social engagement/responsibility.

Service-learning proposals (...) are proposals that should be placed within the context of a university education model aimed at combining academic learning and active citizenship education in real time. That is why these proposals should be included in the set of changes aimed at developing a new university model which, apart from seeking higher quality, introduces social responsibility within its scope. This responsibility is not limited to the correct accountability of the resources provided by the society or the return to society by providing services for what it has given before. It is the exercise of an ethical social responsibility from the part of the university. In other words, a model of university which, apart from being concerned about quality, directs its educational model, teaching, research and knowledge-transferring activity towards the promotion of greater social inclusion, the training of professionals that act from perspectives aimed at the achievement of the common good and towards a fairer and more democratic society. ([own translation] Martínez, 2008:16)

Service-learning programs can be developed—and, in fact, are developed—within the framework of very different institutional models, both within the context of traditional universities in tension with the new paradigms, and within very new HEIs that have already included community practices in their foundational design.

2.1 - What do we understand by “service-learning”?

Service-learning is an innovative pedagogic proposal that promotes student solidarity activities in which knowledge is applied to the solving of community's concrete problems and needs. Service-learning projects contribute to local development, improve the quality of academic learning, develop proper skills to increase employability, and promote values education and responsible citizenship participation all at once.

Based on general consensus in the region, we understand “service-learning” practices as those that meet, at least, the three following characteristics:

- Service-learning aimed at concisely and effectively satisfying the real and pressing needs with a community, and not just for a community.
- with the students as active protagonists, from the planning and implementation to the closure evaluation stages,
- deliberately integrated with teaching content, i.e., involving curriculum contents, reflection on the practice, development of citizenship and work skills, and research linked to solidarity practice. (Tapia, 2000:26-27; Tzhoecoen, 2010).

Among the hundreds of definitions included in bibliography on the subject, we could mention the following:

Community learning activities planned (...) with the participation of the school community and aimed at serving both the demands of the society and the learning of the students that develop them. It is an experience that allows students to apply in their everyday environment the concepts, procedures and skills they have formally learned from the different subjects. (Ministry of Education of Chile, 2006:15)

An educational proposal that combines learning processes and community service in only one well-articulated project where participants learn while responding to real needs, aimed at improving that reality of their environment. (Centro Promotor del Aprendizaje-servicio de Cataluña¹⁴ [Center for the Promotion of Service-Learning of Catalonia]).

An experience-based education in which students are engaged in activities that respond to human and community needs, accompanied by structured reflection opportunities, and designed to achieve the learning objectives desired. The hyphen in "service-learning" symbolizes reflection and depicts the symbiotic relationship between service and learning. (Jacoby, 2015:1-2)

The service-learning proposal can be understood as:

- **Service-learning institutional experiences, projects or programs** with students as active protagonists and deliberately integrated with learning contents, that can be developed in educational institutions of all levels and modalities, as well as in social organizations.
- **A service-learning methodology** that develops significant learning, promotes problem-based learning, and is aimed at offering tangible solutions and optimizing the development of knowledge, skills and attitudes by motivating students to explore and get involved in the social context with a solidarity approach.
- **A philosophy or pedagogy:**

While still being a program, service-learning is also a philosophy. In other words, it is a way of understanding human growth, of explaining the development of social connections and a path towards building up fairer human communities living in good and peaceful cohabitation. (own translation] Puig et al., 2007:18)

Service-learning is a way of thinking about education and learning (a philosophy) with an accompanying teaching tool or strategy (a pedagogy) that asks students to learn and develop through active participation in service activities to meet defined issues in community organizations. (Osman and Petersen, 2013:7).

It is worth highlighting that experiences developed in educational institutions all around the world have triggered theoretical reflection (Titlebaum et al., 2004:4); and service-learning seems to be the "only educational reform that typically develops from bottom to top" (ME, 2000:121). To mention an example: more than 30 years before some colleges from the South of the United States started using the term "service-learning"¹⁵, the Mexican universities' Social Service was already getting thousands of students of the Autonomous University of México involved in applying their knowledge to serve their communities, although the activities were not called "service-learning".

There is close feedback between the real service-learning practices (developed either

¹⁴ <http://www.aprenentatgeservei.org/index.php?cm=02>

¹⁵ Most authors agree that the term "service-learning" was first used by the Americans Robert Sigmon and William Ramsey between 1966 and 1967 (Titlebaum, 2004).

spontaneously or planned) and the pedagogical reflection upon those experiences. On the one hand, experts' reflection provides a theoretical and methodological framework to the practices. On the other hand, teachers and students' real experience give rise to subsequent reflection and research, then generating a positive mutual circuit of enrichment between theory and practice.

Especially in the last 20 years, there has been a proliferation not only of research on service-learning in a wide range of cultural contexts, but also on compilations of good practices that encourage them¹⁶.

Service-learning practices take on multiple names depending on the country and the context: "*curricular social service*" or "*social service for graduation*" in Mexico, "*Aprendizagem Solidária*" in Brazil, "*civic internships*" in The Netherlands, "*Community engagement as scholarship*" in South Africa, among others.

In Latin America, although educational practices in solidarity have existed for many centuries now, it was only recently that this pedagogic proposal has become known and systematized under the names "*aprendizaje-servicio*" or "*aprendizaje-servicio solidario*" (*service-learning*). Many works in Spanish usually translate the English term "*service-learning*" as "*aprendizaje-servicio*" (APS, in Spain or A+S, in Chile).

The concept we use at CLAYSS and more spread around Latin America and other regions is "**aprendizaje-servicio solidario**" (*service-learning*), that puts a stress on the fact that it is not only "service" (a term that can be associated to charity or individual action), but an effective solidarity practice more aimed at "doing together" than at "doing for somebody", and also aimed at encouraging collective effort for the common good and an active citizenship that promotes rights and assumes responsibilities (Tapia, 2003; Tapia et al., 2015).

It could be said that the development of a service-learning pedagogy in Latin America has been nurtured by an intensive horizontal dialogue between theory and practice, and that theoretical influences have been very varied. As already stated in 1.2.2, Freire's critical pedagogy has been a key driver in the origins of service-learning in Latin America and in the United States (Brown, 2001; Deans, 1999; Freire-Horton, 1991), as "action-research" has also been a significant influence in the origin of many other practices.

In the region, theoretical influences and contact points have also been found on Piaget's learning through action, Célestin Freinet's enquire-based learning, Ausubel's meaningful learning, Vigotsky's zone of proximal development, and the most recent theories of multiple intelligence and emotional intelligence (PASO JOVEN, 2004). In the last years, research and programs on prosocial behaviour education have provided an important framework for the development of service-learning programs at different educational levels (Roche Olivar, 1998; 2010; De Beni, 2000).

Several international research studies have documented the positive impacts of service-learning practices on integral education quality, such as the impacts on higher academic performance, critical thinking, development of skills, research motivation, pro-social behaviour and citizenship education (Brandeis University, 1999; Eyer&Giles, 1999; Furco, 2005, 2010). Also, research studies conducted in Argentina, Chile and other countries, have shown positive impacts on the inclusion of vulnerable school population, with higher rates of attendance and school retention, and an improvement in academic performance (González-EliceGUI, 2004; Eroles, 2007; EDUSOL, 2007; Ierullo, 2013).

Service-learning activities not only increase education quality and inclusion, but also empower children, adolescents and youth to be the protagonists of significant improvements in the quality of life of their communities, and to develop creative and participatory responses to most pressing social and environmental needs, then developing active and critic citizenship from an early age.

As far as Higher Education is concerned, in the last years, an increasing number of research results have shown the positive effects of including service-learning

¹⁶ Find recommended bibliography in the Annex.

practices. Among other impacts assessed in students, it is noted that service-learning practices provide them with effective opportunities to connect theory and practice, develop critical thinking, improve problem-solving skills, provide in-depth knowledge of the available resources in the community context and of different institutions (Eyler&Giles, 1999; Furco&Root, 2010; Jacoby, 2015).

In the case of teacher training, service-learning practices provide multiple spaces to apply the skills of their own area of professional expertise and multiple pedagogical strategies (Bernadowski, 2013; Cantalini-Williams, 2014). Also, within the region, a growing number of research show the impact of service-learning on the development of professional and citizenship participation skills (Tapia, 2006; Folgueiras Bertomeu and Martínez Vivot, 2009; Martínez Vivot and Folgueiras, 2012).

Several cases prove that rigorous research on social problems allow for responding simultaneously to social needs and academic demands. According to what many teachers state, the change is significant: these activities allow them to focus their effort on one specific theme and community, therefore exercising their role as teachers and researchers around one same task. On the contrary, in traditional extension activities, they used to be overwhelmed by having to perform research and teaching tasks in parallel.

Many testimonies give an account of the impact that these practices have on the teachers themselves. Most quoted are the construction of new meanings in their teaching task, the development of less stereotyped bonds with students, and their satisfaction for the academic results obtained as well as for the results achieved in the communities (EDUSOL, 2008).

Students' protagonist role in well-defined SL practices also broadens their perspectives with regard to the professional scope of action. Many graduates hold that their professional and personal lives have been inspired by their SL experiences. In their own words:

The practices in which we were involved provided us with a different perspective about reality. We gained the experience that supplements the theory we learnt in the classroom. We left the books and got the practice. We discovered that there are always channels of dialogue with others, that we can all do something and make a change together.¹⁷

The service-learning pedagogy in Higher Education integrates the quest for academic excellence with an active social engagement that stops being simply declaimed or relegated to institutional peripheries, and starts being included as teaching and research content, and as a fundamental policy for institutional management. In this way, it simultaneously takes an active part in transforming social reality, while also being responsible for the training of professionals capable of taking a protagonist role in those processes.

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 agenda where the aim is to work towards a society in which individuals and groups are accorded equality in treatment and where there is a just share of opportunities and benefits in society. (Osman and Petersen, 2013:9)

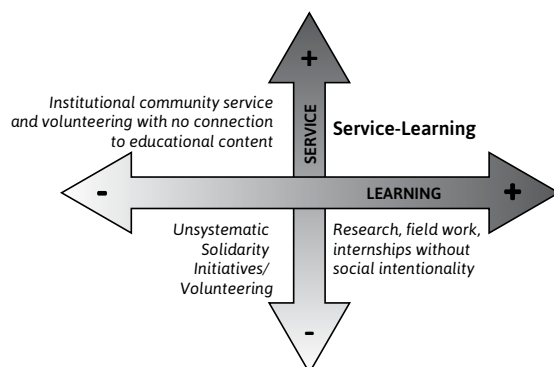
2.2. Similarities and Differences between Service-Learning Practices and Other Types of Volunteering or Social Intervention in Higher Education

Many authors have proposed multiple tools to differentiate the various types of educational and social intentionality of community intervention practices developed in educational environments (Tapia, 2000, pp. 26-30).

¹⁷ Final statement of students involved in experiences that won the Presidential Award 2010 "Prácticas Educativas Solidarias en Educación Superior" [Solidarity Education in Higher Education]. XIII International Seminar on Service-Learning, Buenos Aires, August 2010. Unpublished document of the National Program Educación Solidaria [Education in Solidarity], Ministry of Education, Argentine Republic, 2010

Among these tools, it could be useful to resort to the “service-learning quadrants” (IMAGE 4). Those who are familiar with subject-specific bibliography already know this tool, developed by Stanford University and which we have adapted to our context. The “quadrants” are a sort of map in which we can place and systematize the various and complex experiences that students in our region develop outside the university classroom.

IMAGE 4: The service-learning quadrants (Tapia, 2006:26)¹⁸



The vertical axis of the graph refers to the greater or lesser quality of the service provided to the community; and the horizontal axis indicates the greater or lesser integration of the systematic or disciplinary learning to the service performed. The “lesser” or “greater” service provided can be associated to different variables such as the time allotted to the activity or the potentiality of the project to effectively address a demand. An example may be an annual non-perishable food drive that does not provide the same quality of service than the provision of technical assistance over the years so that a community can develop its own sustainable productive endeavours. Between the two extremes, there is a whole scope ranging from assistentialism / assistance-based approach to integral social promotion.

The horizontal axis refers to the greater or poorer integration of formal academic learning with the service activity developed. The quadrants are defined by the axes, then identifying four types of educational experiences.

a) Community interventions with a mainly academic intentionality

This quadrant includes field works, pre-professional practices, internships, field research, problem-based learning (PBL), and other activities that engage students with their community’s reality, but exclusively or mainly considered as a subject matter.

These activities make it possible to apply and develop knowledge and skills in real contexts, and they are aimed at understanding reality, without necessarily proposing to transform it, nor establishing solidarity ties with the community or communities involved. The main recipient of the activity is the student, and focus is placed on the student’s acquisition of knowledge. The community is instrumental, either a subject matter of study or a learning setting.

We know that almost all our HEIs develop one or another variant of this type of experiences, which are undoubtedly essential in order to link theory and practice, and in order to offer students the possibility of doing field research.

It is necessary to acknowledge that social and community organizations often criticize these “field trips” that succumb to study and analysis, therefore generating

18 The original version of the quadrants was developed by the former “Service Learning Center 2000” at Stanford University, California, in 1996. It was presented by Wade Brynolson at the II International Seminar “Educación y Servicio Comunitario” [Education and Community Service] held in Buenos Aires in 1998, and first published in Spanish in: ME. Ministry of Education, 2000:26. Find other adaptations in Spanish in Tapia, 2000:28 and EDUSOL, 2015.

the idea that Higher Education “uses” base organizations, key informants and the most vulnerable population of our societies as subject matter of study, with no real positive contribution to the life of that community once the works have been assessed and the papers published.

The bright side of this type of actions may be its impact on the development of some skills or knowledge required in the professional life. The risk to be avoided is the possible manipulation of community ties for the sole benefit of academic objectives, and the resistance from within community organizations to the University, which can eventually make it difficult to develop other social intervention initiatives in these contexts.

Another type of practices with an entirely academic intentionality is that of internships in companies, public organizations or agencies. Although internships can be a training experience for students, and they may develop connections with future employees, enterprises often use them to obtain free labor for low complexity tasks, without providing them with any systematic training nor stimulating personal initiatives or critical thinking. This type of internships hardly ever allows for participation in specific social problems intervention, since they focus on establishing contact networks, with no aim to develop citizenship education or responsible engagement with respect to the reality of our countries. As we will explain later, when internships in social organizations are well-planned, they can be a real asset for the community, as well as a space for personal and professional growth for the students. Also, they can be a contribution to raise awareness about the social value of their profession and their citizenship education.

b) Non-systematic solidarity initiatives:

This type of initiatives is defined by their solidarity intentionality, and by their little or no connection with formal learning. The main recipient of the project is the benefited community –even when there might be no direct contact with it– and focus is placed on satisfying needs and not on deliberately generating an educational experience.

Among the typical non-systematic solidarity initiatives are: food or clothing drives; benefit concerts, festivals, etc.

We identify as non-systematic activities those that are developed as occasional activities in response to an emergency (a flood, an earthquake, a specific demand from a local association, etc.), short in duration and with low intensity, aimed at addressing a specific need for a short period of time. With little structure and formality, they are usually developed spontaneously by the initiative of one or more teachers and/or students, and they are characterized by not having any institutional planning.

Probably, there is no education institution in Latin America where initiatives of this type have not ever been developed. Our peoples’ own culture of solidarity allows for the development of thousands of these spontaneous initiatives every year, which are not recorded by institutional structures nor by academic research works.

These non-systematic initiatives can also contribute to developing authentic solidarity values and attitudes in students. Also, they can be the starting point to raise awareness and eventually engage in experiences of higher intensity, duration and structure. However, in some cases, they can run the risk of identifying solidarity with an impulse of improvised and superfluous assistentialism, more emotional than effective, and that succumbs after the initial enthusiasm (for further information about the concept of solidarity, see 2.4 below).

c) Extension, volunteering and institutional community service not linked to the curriculum:

This quadrant includes solidarity experiences that are organized or supported by the institution. They are aimed at promoting social engagement and active citizenship activities among students as an expression of the institutional mission, but they are

developed in parallel to or with little connection with academic activities. Some do not even plan any teaching content related to the activity of solidarity.

Included in this quadrant are social activities that are not linked to any academic or research program, and extension or student volunteering programs that are not specifically linked to teaching contents or the academic curriculum.

This category includes volunteering programs with no connection with the professional profile to be developed. For example, volunteerism in which Medicine students paint the walls of the community center, future teachers volunteer in hospitals, and Architecture and Economic Science students provide learning support...

These are all worthy social volunteering experiences, but they somehow waste the potential of knowledge and skills that the same students could offer if they developed solidarity activities more related to their field of study.

Since these are actions and programs with institutional support and sustainable in time, they have highly positive impact on the lives of the communities addressed.

Especially when these volunteering activities are deeply intense, they are effective in terms of values education, development of pro-social attitudes (Roche, 1998) and citizenship education. They also have a deep impact on the lives of the students, even when other academic aspects have not been specifically planned.

In the last years, an increasing number of HEIs have started to more formally appreciate solidarity practices in terms of active citizenship education and social responsibility for future professionals. They have also set out and strengthened all the teaching aspects related to personal education that are implicit in any quality volunteering initiative.

From the service-learning point of view, the only weakness that could be identified in this type of activities is that they have little or no deliberate connection with the missions of teaching and research. As they mainly focus on "recipient populations", this type of volunteering initiatives tends to lean on the traditional concept that detaches production of knowledge from social engagement, and that overlooks the great educational potential of community work, as well as the opportunities of action-research that would allow for the development of knowledge with the community and for the community.

d) Service-learning:

This last quadrant includes experiences, practices and programs that provide high quality solidarity service and a high level of integration with formal learning all at once. We identify them as SL when one same activity has assessable social engagement objectives and learning objectives, and when it offers the students the possibility to put not only values and solidarity attitudes at play, but also knowledge and skills related to their specific professional profiles.

The recipients are the population served and the students, since both benefit from the project. Focus is placed on the acquisition of learning content and on the improvement of the living conditions of a specific community.

Included within this category are all forms of extension, volunteering, USR and social engagement that allow students to apply their knowledge and specific skills to serve the community, and to enrich their personal and professional education. Also included here are mandatory social service practices linked to students' education, and community practices developed as course requirements or research programs.

Among the most frequent service-learning experiences in Higher Education are those in which:

- students of Engineering and Economic Science collaborate in training and providing technical assistance to micro-entrepreneurs;
- students of Architecture draw plans and collaborate in the building and renovation of houses and community centers;
- the members of teacher training institutions collaborate in learning support

centers and schools in vulnerable conditions so as to contribute to educational inclusion;

- Law students give free legal advice under teachers' guidance;
- Agronomic Science students train and offer technical assistance to small rural farmers.

2.3 - Transitions towards Service-Learning: The Different Ways to Develop a Project.

Some service-learning projects are planned as such from the very beginning. However, experience shows that, in many cases, service-learning practices are not always developed through intentional transition processes, having other type of activities as starting point and eventually reaching all the characteristics of service-learning program.

Some projects and programs of the Latin American experience are already highly institutionalized, but they have developed gradually from the tradition and culture of an educative institution or social organization. Returning to the topic of the service and learning quadrants, we could identify four great "transitions" that are common to both axes, that of solidarity service and that of learning integrated to service:

a) *From learning to service-learning*: Teaching activities with little connection with reality that start to reach out beyond the educative institution with a solidarity intentionality. In order to become service-learning, they should include a solidarity objective and develop activities to that end, knowledge being applied and enriched in the real context of the action to serve a social need. A good example is the Faculty of Design and Architecture of the University of Buenos Aires (UBA, in Spanish). The students of Introduction to Project Design I used to develop models and design projects for fictitious clients in the past, but for some years now they have been developing their work at the service of community organizations for which they design, build and produce, and where they become aware, as a student once said, that "design is not only for the rich" (Frid and Marconi, 2006).

b) *From research and fieldwork to service-learning*: This transition is aimed at linking research studies about reality to specific activities so as to transform said reality. An example of this type of transition is the project developed in the Faculty of Agricultural Science at the University of Córdoba. The starting point was a research study aimed at solving an environmental problem: the disappearance of peperina mint, a native aromatic wild plant, due to its excessive harvesting. They started with laboratory work to develop a sustainable growing of peperina mint, and then established a facility in Alta Gracia, where they did research, worked with students preparing their thesis, and established an area of regional development located in the hills, where they trained local people and prospective micro-entrepreneurs so that they could generate incomes with the sustainable production of peperina mint.

c) *From non-systematic or occasional solidarity initiatives to institutionalized service-learning*: projects with little solidarity service impact that go from excessive or exclusive charity activities to activities with greater impact on the quality of life of the recipients or on local development.

This transition implies not only improving the quality of the solidarity service provided and changing from occasional activities to sustainable programs, but also developing the transition from activities developed in parallel to academic life, to projects with a clear pedagogical intentionality, integrating solidarity service with learning content and/or pre-professional practices and offering institutional framework to the activities developed as non-systematic volunteering initiatives. In this process, it is important to:

- Appreciate students' initiatives and supplement them with learning content.
- Implement institutional mechanisms to provide continuity and sustainability to individual initiatives.

- Coordinate teaching teams that provide academic support to solidarity actions.
- Develop sustainable alliances with community members

Some universities started with a traditional solidarity activity, in parallel to academic content, and then started to integrate them. This was the case of the Faculty of Veterinary at UBA, where a group of teachers and students were working on an extension project in Los Piletones, Villa Lugano, with a free veterinary office for neighbors' pets. There, they developed a program to decrease the incidence of animal-transmitted diseases, reduce the overpopulation of animals and promote pets' healthy habits. Together with the SL approach in the neighbourhood, they developed learning and reflection activities planned by the teachers, as well as research programs with a strong impact on the quality of the practice (Martínez Vivot and Folgueiras Bertomeu, 2012).

d) *From institutional volunteering to service-learning*: solidarity actions already embraced by the institution become integrated with subjects; project actions are systematized; goals are established; achievements, levels of satisfaction and impacts are assessed; and recipients are included as co-protagonists of the project. An example of this is the Faculty of Architecture at the Catholic University of Córdoba (Argentina) which, with voluntary social activities organized by the Department of Pastoral Counseling in vulnerable peripheral neighbourhoods as a starting point, developed the subject "Social-Housing Problems" that includes community practices for future architects aimed at improving the houses or even helping in the building of entire neighbourhoods. Although it requires to devote Saturday mornings in neighbourhoods with housing shortage so as to help improve or build houses, when the Faculty developed a curricular reform, the students themselves were the ones who requested the subject to stop being optional and become mandatory (EDUSOL, 2006, 45-54; Gargantini, 2008).

When experiences fulfill the program features of service-learning, they may be sustained in time as experiences related to a subject or a department. In other cases, experiences maintained over time may result in more complex programs or institutionalization processes of sustainable service-learning programs, until they become a characteristic way of teaching, learning and interacting with the community of a specific educational institution or social organization.

2.4 – Service-Learning Program Characteristics

As described in 2.1, in spite of the universe of definitions and denominations of SL practices in Higher Education, there is wide consensus in our region to identify three essential "programmatic" characteristics that define a service-learning practice as such: effective solidarity action, students' protagonist role and deliberate integration with learning content (curriculum content, development of citizenship and work skills, research linked to solidarity practice).

Previous publications (Tapia, 2006; Tapia et al., 2015) include deeper insight into the importance of these three main characteristics in order to develop quality SL practices. Here, we shall only mention some key concepts.

a) Solidarity

Since solidarity is the core ethical foundation of the SL proposal, we deem it necessary to explain what we understand by "solidarity".

When we speak about "service-learning", we recognize the positive aspects of the term "service", but we also qualify it to make clear that we refer to a solidarity service, within the scope more commonly used in Latin America as "solidaridad" (solidarity), which implies working together rather than individually, being aware of the common good and rights perspective rather than naïve activism.

One of the main differences between charity or naïve activism and a transformative solidarity action is that this latter, inevitably, demands the use of intelligence and the

exercise of empathy, critical thinking and the knowledge necessary to decide how to respond to the social problems faced. In this sense, intelligent solidarity developed by Higher Education imperatively requires the integration between academic knowledge and solidarity will.

We will briefly describe some characteristics of solidarity as we understand it from a SL-project perspective.

- **Solidarity, rights and responsibilities**

A look at solidarity from a human rights perspective highlights the necessary identification of guarantees, rights and protections inherent to the State's function, that cannot –and must not– be assumed by individuals, civil society organizations or educational institutions. HEIs can —and should— collaborate in casting light and raising awareness on their need and protection; and they can also develop practices aimed at ensuring their effective performance.

This perspective should also outweigh the patronizing or naïve gaze over the communities involved in the solidarity projects. SL projects assume that all the people —including the more vulnerable— are entitled to inalienable rights: rights to be considered capable of making decisions about their lives and their community, to be personally involved in the efforts to transform reality, to raise awareness among community members and authorities aimed at improving the life conditions of all and to take the responsibility for their own organizations and communities. Therefore, HEIs and students must resolve to work “with” community actors, respecting their rights and thoughts, and not simply landing there to develop plans designed in advance without any participation of the community members to be served.

This approach also highlights students' responsibility —especially that of those who attend public universities supported by the joint effort of fellow citizens— to collaborate with their knowledge and skills aimed at ensuring the continuity of the fundamental rights of students and professionals.

- **Solidarity as an encounter**

(...) solidarity as an encounter allows the recipients of the action to be active participants in the process of fighting for justice, resolving the challenges they face, and achieving personal and collective autonomy. ([own translation] Aranguren, 2007).

This approach applied to service-learning projects involves helping teachers and students to reflect about their role, not just as “donors”, but also, and, concurrently, as “recipients” of the wisdom, experience and knowledge of their community partners, and their role as “beneficiaries” because throughout the Project they not only collaborate in the achievement of social goals, but also learn in the field what they could have learnt in the classrooms.

- **Pro-social Attitudes**

Based on studies about empathy and pro-social attitudes, solidarity is neither self-contained nor altruistic (centered on the sole satisfaction of giving). It is, indeed, based on the development of “collective and complex pro-social attitudes” such as: understanding, active and deep listening, physical or verbal assistance, acceptance, engagement, respect and empathy. These attitudes eventually lead to reciprocity and sociality, and they are aimed at producing a social change characterized by more equity and justice for everyone. (Del Campo, 2012)

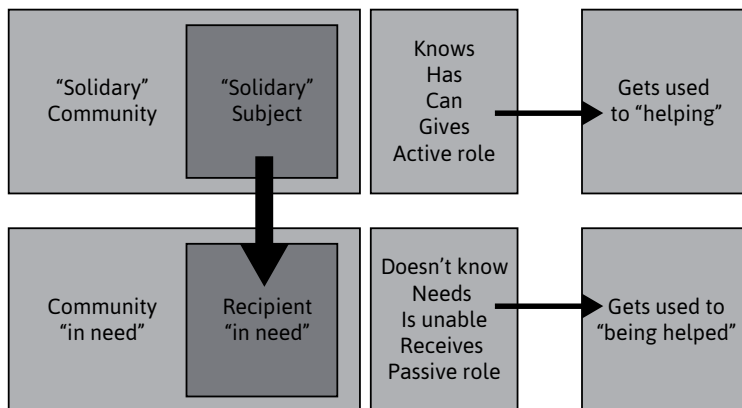
Pro-social behaviour focuses on the bond developed between the parties and seeks to objectively assess the effective satisfaction of the need addressed through the “recipient” and through the quality of the bond developed between them (Roche Olivar, R., 1999:19).

- **“Horizontal” Solidarity**

The understanding of solidarity as an encounter, with recognition of fundamental rights is defined by some authors as “horizontal solidarity” (Baggio, 2006). It is clearly differentiated from the traditional or naïve visions of “vertical” solidarity.

“Vertical” solidarity tends to be focused on charity or an assistance-based approach. It is based on a conservative vision of “those in need”, which is aimed at assisting them with a “downward” movement, and which can be identified with patronizing or condescending attitudes.

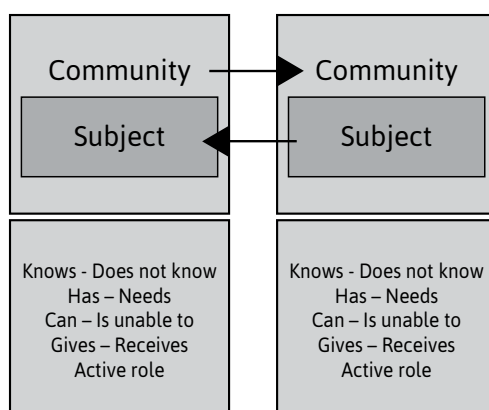
IMAGE 5: Vertical Solidarity



From this point of view, “solidarity” people or communities see themselves as active subjects, as those who have, can, know, have resources and develop an active role in the solidarity action.

This approach places the people and communities addressed in the role of passive recipients, those who are “in need”, who lack knowledge and ability, and whose only role is that of receiving and being grateful. This type of vertical solidarity restrains beneficiaries as passive recipients, therefore leading to dependence and reproducing the cycle of poverty and exclusion.

IMAGE 6: “Horizontal” Solidarity.



Service-learning is aimed at moving beyond the vertical model, since it recognizes the dignity of people and communities, and considers them as subjects of rights when it develops encounters and “horizontal” relationships.

“Horizontal” solidarity is based not only on the recognition and deep value of the identity and dignity of others, but also on the realistic acceptance that, even in scenarios of different economic or cultural resources, we all have something to receive and to learn from others, we are all capable of giving and receiving, and that –even when the difference in academic knowledge is a gulf– there is always something that we do not know about the other’s reality and culture, something new that they can teach us.

In order to perform “horizontal” solidarity, we need to develop critical thinking, learn how to approach multiple and complex causalities and problems, and, simultaneously, reflect on the individual, collective, socio-economic, environmental and political dimensions of the activities.

Adopting this model implies adopting specific organization characteristics for the service-learning project. This is because the idea is not giving the community what the educational institution assumes it needs, or what is suitable for the institution to give, but rather establishing collaborative work with the subjects and existing community organizations in the area, thus developing and assessing the projects together.

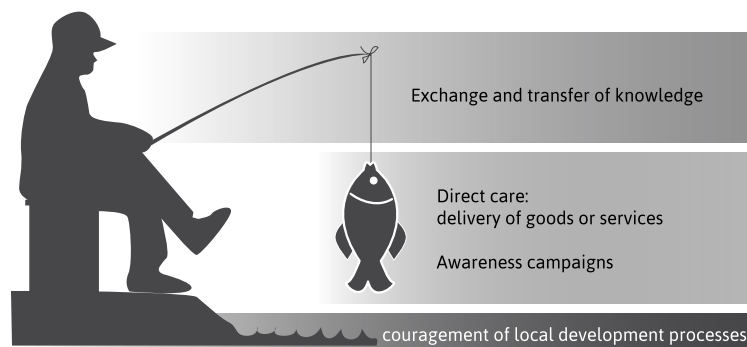
• **Multidimensional Solidarity**

As the old saying goes: “Give a man fish, and you feed him for a day; teach a man to fish, and you feed him for a lifetime”. There is great wisdom in this phrase, because it stresses the protagonist role and the development of abilities in socially excluded people, rather than the repetition of the situations that may reinforce their dependence.

As true as the saying is, one grassroots leader commented that: “sometimes you need to eat first because you are not strong enough to lift the fishing rod, and if there is no sea or lake around, there is no use in teaching somebody how to fish because they will not have anywhere to fish” ([own translation] Tapia, 2015: 127).

This realistic comment leads us to identify the three elements symbolizing the possible dimensions or categories of the solidarity service provided in service-learning projects.

IMAGE 7: The fishing rod, the fish and the lake: the three dimensions of intelligent solidarity.



In this metaphor, the fish symbolizes the goods and services offered in direct response to emergencies, and also the awareness campaigns which, instead of goods, give information that may or may not be relevant or understood by the target population. The fishing rod represents the exchange or transfer of knowledge that allows the subjects to cope with their own problems autonomously.

Finally, the sea or the lake refer to the territories or communities. It also refers to the need to encourage local development processes aimed at addressing the common good of an entire population.

Chart 1 describes an example of a possible SL project based on the solidarity service developed together with the community.

	Direct care to social needs	Information/awareness campaigns	Exchange/transfer of knowledge	Fostering of local development processes
Key element to solve the problem	The school provides goods and/or services to help approach a problematic situation. Knowledge and skills applied to address community needs. The problem is construed as lack of resources.	Aimed at raising awareness among the population and/or local governments about the importance/urgency to respond to certain problematic situations. In this sense, it could be stated that these projects are aimed at setting certain problems of general interest in the local public agenda, and at creating conditions that allow us to overturn the negative conditions in the medium-term.	It is aimed at the recipient population being able to acquire knowledge and skills that allow them to more effectively address their social problems. For that purpose, it is necessary to have an effective interchange in which scientific knowledge gets interwoven with practical knowledge and seeks to facilitate the approach to certain problems and to place beneficiaries in a better position.	Aimed at approaching community problems jointly with other social actors. The purpose is to encourage/foster processes aimed at promoting social, economic, political, cultural and/or environmental development in a specific area or region.
Time scope	Short/mid- term response to a problem.	Short/mid- term response to a problem.	Mid-term response to a problem.	Mid/long-term response to a problem.
Community role	It tends to be passive.	It tends to be passive.	It tends to be active, as long as scientific and popular knowledge get genuinely interwoven.	It tends to be active.
Impact of the action	It depends on the goods and/or service provided (durability, effectiveness, etc.) and on how recipients manage them afterwards.	It depends on the quality of the information given and on how the subjects apply it given their needs and knowledge. These actions allow for the inclusion of invisible problems in the local agenda.	It tends to improve the reality of the recipients facing problematic situations. It promotes the empowerment of subjects and social groups.	It tends to develop inclusion and sustainable development conditions with positive impact on population. It tends to strengthen groups and people through the consolidation of social networks.

	Direct care to social needs	Information/awareness campaigns	Exchange/transfer of knowledge	Fostering of local development processes
Main challenges	Diagnosis based on community needs (and not on what the school thinks that they need). Develop horizontal solidarity situations (recognition of the other's potential).	Diagnosis based on community needs (and not on what the school thinks that they need). Develop horizontal solidarity situations (recognition of the other's potential).	Develop true exchange and dialogue instances between scientific and popular knowledge.	Identify possible specific contributions of the school (and of students' knowledge) to approach problems, by opening dialogue with other social actors who have different institutional knowledge and culture.
Examples	Food and clothing drives, production of supplies (glasses, orthopedic devices, teaching material, etc.), machinery and equipment to address community needs.	Disease prevention and health promotion campaigns. Dissemination actions about users' rights, complaints mechanism, road safety education, environmental education, cultural and historical heritage management education, etc.	Work training and assistance programs for productive entrepreneurs, among others.	Projects linked to local tourism promotion, strengthening local productive circuits, actions with an impact on the environment and on urban areas, among others.

CHART 1: Project typology depending on the service provided (Based on Ierullo, 2014)

b) Students' protagonist role

Students' protagonist role is one of the constituent features of any quality service-learning project.

Most contemporary legislation includes training "active citizens" and "active protagonists" of their learning and their social and political life among the essential missions of any education system. However, the notion of youth protagonist role is sometimes challenged by those who still think of education as a process more focused on the educator than on the learner.

HEIs often consider citizenship education as an exclusive mission of basic education. However, from a lifelong education perspective, and considering "extended adolescence" (especially present in Higher Education of urban areas), it could be stated that SL practices are a privileged space for developing active citizenship education and the social sense of any professional activity.

The motivation to continue formal education is another aspect which is more taken into account by basic education than by HEIs. Today, schools—even those serving privileged sectors—are aware of the importance of making students find learning meaningful beyond grades and accreditations. This concern is also gradually being shared by Higher Education, especially by institutions with high rates of drop-outs. However, many university chairs still work on the assumption that passing mid-term and final exams is sufficient motivation for university and tertiary education

students to continue studying. For some people it is still hard to understand that the traditional idea of linking economic success to the attainment of a university degree is not enough for “millennials”, who know that Steve Jobs and Bill Gates dropped out of university to develop their businesses.

Many studies show the impact of service-learning practices on Higher Education students’ research and learning motivation. The increase in the motivation is directly linked to the enthusiasm among students when they see that what they do in the SL project is meaningful for the community, and also appreciated by it. Considerable evidence shows the impact of the projects on the value students give to their professions and on their potential to change reality.

Best SL practices show that students’ leadership is a key element. Young people’s creativity, natural dynamism, ability to integrate new technologies to any project –in spite of the prejudices spread about the Millennial Generation– and their passion to change the world often develop to the maximum possible extent when the traditional classroom opens up to reality’s problems and challenges.

Students’ protagonist role should be present all through the itinerary of any SL project (see 2.5 below). In the prospect of service learning, it is not enough for students to be in action. It is necessary to pose the question whether or not they are indeed developing an authentic experience of personal engagement and participation, and if they are really learning and reflecting on that.

Teachers often find it easier to design the whole project themselves, and to present it to the students as just another assignment. This proceeding may be efficient in terms of results, but it is hardly educative (nor related to solidarity, as it does not include the community in the planning, due to the reasons explained above).

If students do not develop an authentic sense of ownership of the project, some of the most significant learning opportunities of SL shall be missing: the opportunity to learn how to plan, manage, solve real problems and challenges on their own, develop critical thinking, etc. On the other hand, when teachers try to perform all the tasks of a good social intervention project on their own, the project may become overwhelming, disappointing and even unsuccessful.

Placing the “focus on the subject who learns” implies a high degree of innovation for many of the most common Higher Education teaching practices. Unlike the traditional teaching model, the role of the teacher in SL is that of an accompanying person rather than a lecturer. Instead of imparting previously acquired knowledge, SL teachers, jointly with their students, learn from the community and do research related to the problems of said community.

For some teachers, leaving the comfort zone of the curriculum, the learning content and the lab experiences they know, and include the questions and problems of reality may be a very difficult challenge. However, experience shows that it is indeed solving real problems what makes knowledge improve and skills develop. In the end, solving real problems not only improves academic quality, but also enhances the role of the teacher.

c) Deliberate integration with learning content

Service-learning considers knowledge as a social asset and a contribution towards a more democratic, fraternal and fairer world. Therefore, it does not take learning processes exclusively for individual growth, but also as part of broader processes towards building up the common good.

Considering knowledge as such, one can clearly and deliberately integrate academic learning with solidarity actions. Then, SL projects are aimed at identifying the most pertinent and relevant knowledge for the solving of significant problems of real life going beyond the classroom walls.

The close connection between theory and practice, and the frequent need of coordinating multidisciplinary knowledge place service-learning practices far from the traditional encyclopedic knowledge to become closer to more complex

epistemological paradigms which are more aligned with current scientific developments (Herrero, 2002: 107). Service-learning practices also make it possible to integrate already known Higher Education didactics (such as problem-based learning) and case studies with intervention practices in the community, usually associated with extension or volunteering.

SL experiences recorded in Latin America in the last decades show that service-learning makes it possible to apply learning and proceedings from all academic disciplines or fields of study in real contexts. (ME, 2011: 33-35; CLAYSS 2014; 2016; 2017).

The role of the teacher is key in SL projects. If students and community partners can be the main protagonists in the identification of the problems to be addressed and the actions to be developed in the field, the protagonist role of the teachers is key and essential to identify learning opportunities in the social problems to be addressed, to plan the teaching activities to be developed with activities in the field, to design students' reflection and self-assessment activities, and to provide pedagogical support during the whole project.

As further developed in Chapter 3, in the last years, several ways of curricular integration for SL practices have been developed, allowing them to be approached either from only one subject or from the whole compound of subjects in a HEI.

2.5. Approach to Service-Learning Project Planning.

Many service-learning projects develop naturally out of teachers and students' creativity, without necessarily having been planned step by step. However, well-intended projects often fail due to insufficient planning, or because teachers get the whole burden of the planning, follow-up and evaluation tasks. As already mentioned, this can lead to overwhelming situations of work burden that end up discouraging the continuity of the project or its multiplication. Most importantly, it deprives students of the protagonist role typical of SL projects.

We understand the development of a project as an "itinerary" to follow the unique and characteristic path of each experience, but which can simultaneously be universally recognized by its main stages.

Subject-specific bibliography offers multiple tools and suggestions to deliberately and rigorously design service-learning projects. Among the most recent itinerary syntheses, and apart from those produced by CLAYSS and made freely available online¹⁹ we could mention the "Itinerary" published by the Ministry of Education of Argentina (EDUSOL, 2015), and the guides developed by the Zerbikas Foundation²⁰.

Here is one possible service-learning project "itinerary"²¹ (Tapia, 2006; CLAYSS, 2016).

We start on the premise that the development of a service-learning project implies multiple operational and planning aspects. Basically, every social intervention project has five main stages

:

1. **Motivation:** first, we need to identify the concerns presented by the students or the community, then motivate all the possible actors and finally agree on developing the project;
2. **Diagnosis:** second, we need to focus on the reality to be addressed, and then recognize and diagnose the problems, emergencies, challenges, on which the project will be based;
3. **Design and planning:** planning the project involves both setting the solidarity

19 http://www.clayss.org.ar/publicaciones-clayss_manuales.html

20 <http://www.zerbikas.es/guias-practicas/>

21 Based on EyC, 2000, and PASO JOVEN, 2004, http://www.clayss.org.ar/04_publicaciones/PaSo_Joven_Completo.pdf

action's goals jointly with partner organizations and community members, and planning the learning content, activities and reflection that shall be integrated with the field activity;

4. **Project Implementation:** planning the project involves both setting the solidarity action's goals jointly with partner organizations and community members, and planning the learning content, activities and reflection that shall be integrated with the field activity;

5. **Closure:** the final stage to assess all that has been done, to celebrate the achievements and to set new stages or the continuity of the project, if necessary.

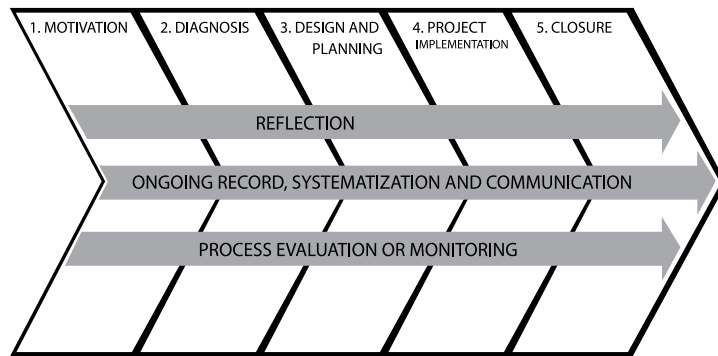
Each of the five stages may be complex to a higher or lesser degree and may require more or fewer intermediate steps to be accomplished. However, the stages always follow a sequential order.

On the other hand, there are some aspects of the project that do not follow any sequential order (one after the other) but go cross-cutting the whole project.

- *Reflection:* within SL projects, reflection refers to the processes and activities by which the protagonists of the project and other co-protagonists think critically about their experiences and get hold of the purpose of the practice. It is one of the distinctive and core elements of the service-learning approach, that sets it apart from naïve activism. Spaces for reflection allow participants to connect theory with practice, formal learning contents with experiences in the field, to take a step away from their own practices and to reconsider them in a critical manner, and to address relationship, group functioning, socio-political and economic issues that frame the problem approached (ME, 2011:15).
- *Registration, systematization and communication:*
 - Registration allows us to recover contents and actions developed during the implementation of a project. Keeping a record of the learning and the actions taken throughout the project, and not only when the project is completed, is invaluable for reflection processes and for the corresponding communication and evaluation of the project.
 - Establishing a hierarchy and systematizing the information gathered allow students to recover the richness of the project and help to achieve the collective development of learning. This activity contributes directly to reflection and evaluation. Also, the results of systematization will be the project's communication and disclosure basis within the institution and from the institution to the community.
 - Communication is key both for the multiple participants involved in the project and for its public visibility. It is a permanent process that implies creating good communication channels among project participants within the institution, and between them and the community, in order to share information, summon participation, raise awareness on problem areas upon which the project is developed, and inform on all the activities and accomplishments. It also implies developing specific learning content related to communication processes. The visibility of a project, achieved through an adequate communication, allows for its sustainability and continuity.
- *Evaluation:* Process evaluation or monitoring is a core aspect in any service-learning project. It focuses on the experience, analyses successes and errors, provides assessment on whether the activities are being developed as planned and the goals are being achieved. It is a permanent process, and specific activities should be included in the initial planning. SL characteristics imply the evaluation of both the achievement of the goals set for the service and the achievement of the educational objectives planned.

The chart below shows the five main stages cross-cut by three simultaneous processes embracing the project as a whole:

IMAGE 8: Itinerary of a Service-Learning Project (CLAYSS, 2016:23).



Here is the outline of a possible itinerary for a service-learning project. The three processes and five stages with their respective components are briefly shown in this chart.

STAGE 1: MOTIVATION
Personal and institutional motivation to develop the project. Knowledge and understanding of the service-learning concept. Awareness of the importance of youth protagonist role.
STAGE 2: DIAGNOSIS
Identification of needs/problems/challenges working jointly with recipient community. Analysis of the viability of getting a response from the educational institution.
STAGE 3: PROJECT DESIGN AND PLANNING
Objectives of the solidarity service and the learning. Recipients of the solidarity service. Activities of the solidarity service. Learning contents and activities. Tentative schedule and timing. Locations for project development. People in charge and active participants. Resources. Reflection and evaluation of project’s design and internal cohesion.
STAGE 4: IMPLEMENTATION
Definition of institutional alliances, obtention of resources, formalization of agreements and alliances. Implementation and management of the solidarity project and simultaneous development of learning contents. Registration of what has been implemented. Reflection and evaluation of the entire process and milestones. Adjustments, revisions, new implementations and alliances.

STAGE 5: CLOSURE AND MULTIPLICATION
Final evaluation and systematization. Celebration and recognition to active participants. Continuity and multiplication of service-learning projects.
CROSS-CUTTING PROCESSES Reflection Registration, systematization and communication Evaluation

CHART 2: Itinerary of a Service-Learning Project

For further information about each of the stages and processes of the itinerary, read specific bibliography.²²

²² See Paso Joven (2004); Tapia (2006); EDUSOL (2015); Rubio and Escofet (2017).

3. Different ways to include service-learning practices in the higher education curriculum

As noted earlier, a trend that is rapidly expanding in Higher Education around the world is that of including solidarity activities as part of their assignments, internships or other curricular spaces, as a way to integrate theory and practice and also a pre-professional practice that is more linked to the realities surrounding.

Service-learning practices may be included in the academic curriculum of any course and in multiple ways, for which a variety of systematization modes may also be possible (Jacoby, 2015). For the purpose of this work, we consider as “service-learning” not only those courses or programs that are explicitly linked to the SL pedagogy, but also any other practice that meets the three programmatic characteristics identified by academic consensus as “service-learning”.

Based on the information we have, we could state that the most common modes of integrating SL to the Higher Education curriculum in Latin America are:

1. *As part of the mandatory or voluntary activities of a subject*: the subject is taught in the traditional way, but with an assignment or activity that includes solidarity engagement in the community.
2. *As a mandatory or optional “Course on Service-Learning”*: a social theme related to the course of study, the service-learning pedagogy, the notion of social engagement or other issues related to the conceptual content of the course, and the service-learning practice as the axis of its development.
3. *As part of professional practices*: practices or internships include mandatory or optional activities to be developed in community contexts.
4. *As part of multidisciplinary institutional programs*: programs engaging the whole HEI, in which students and teachers belonging to all or almost all the courses interact with one another. They may be multidisciplinary or interdisciplinary.
5. *National or institutional social service requirements for graduation*: some countries of the region have established forms of social service or education practices in solidarity regulated by the State. Although they may not always be specifically designed as service-learning projects, they may link activities in the field to professional education. In some cases, this type of requirements applies to a whole institution, although no national legislation compels them to do so.

The first four are practices that simultaneously integrate teaching, extension, and, in general, research; and they are characterized by being formally included in the curriculum. Other alternatives to develop SL projects that are not strictly curricular, but which allow for the development of knowledge related to the professional profile are:

- *SL as part of research projects*: the institution offers the possibility to develop undergraduate and postgraduate thesis or final works related to the field work developed in the service-learning projects. Research is done at the request of community members; or the knowledge resulting from research projects is used for solidarity actions in the field. Examples of this are the research developed by the Faculty of Exact Sciences at the University of La Plata on the probiotic properties of kefir and its benefits to child health, and the subsequent training and development of food programs in community kitchens (Carrá et al., 2012; UNLA, 2006), or the research on the sustainable growing of peperina mint at the National University of Córdoba mentioned above (EDUSOL, 2007: 73-76).
- *As part of extension or volunteering projects*: in some cases, the extension department develops academic and reflection spaces on the practice, or deliberate linkages between volunteering actions in the field and the course subjects related to the topics approached, so as to integrate academic life and extension tasks. An example of this is the extension project of the Faculty of Veterinary in Los Piletones, where volunteer students help in the free vet’s office. They also participate in scheduled reflection spaces on the practice,

where they have the chance to review practice-related learning content from different course subjects, as well as thoughtfully reflect on the practice itself, the bonds established with the community and the work group (Martínez Vivot and Folgueiras Bertomeu, 2012).

Even in institutions where very traditional or encyclopedic teaching approaches still prevail, students tend to appreciate the impact of service-learning practices on their professional education as a way to develop soft and specific skills related to their professional performance.

Experience and research show that the same skills are at work when designing a model for a fake or a real recipient; but when the recipient of the work is a person or a community in need, students' motivation is completely different, and learning becomes more significant and pertinent (Eyler and Giles, 1999; Frid and Marconi, 2006).

Just to mention an example, we quote a student from the Faculty of Economic Science at the University of Mar del Plata, after having finished a mandatory Seminar on Community Practice, during which she had to provide accounting advice and training to a community organization.

...although at first I felt that Community Practice was just a 'burden', and I was rather pessimistic about what I could do, when I finished my work at the Association I realized that there are plenty of things to do in the community and that they are always open to receive help, for which I consider the possibility of developing an activity of this sort during my professional life. (Seltzer-Puglisi, 2009).

Find below each of the alternatives of curricular inclusion mentioned. The classification is aimed at systematizing an experience that may be much more complex, since practices already embraced can develop different formats simultaneously.

3.1. Mandatory or voluntary activities within a subject

In many Higher Education institutions, the first —or the only— alternative for the curricular inclusion of an SL initiative depends on the individual decision of one or more teachers.

In several cases, especially in those courses of study which are not connected with Educational Sciences, teachers are neither aware of the service-learning pedagogy nor have they had any contact with subject-specific bibliography. However, they “make up” service-learning practices with the aim of giving social meaning to the class's contents or of generating a contextual practice place for those contents or skills associated with their discipline.

In general, these teacher initiatives have been unusual in HEIs with highly traditional teaching practices. In other cases, SL initiatives are the result of the institutions' own policies, which offer teacher training by means of SL pedagogy or other encouragement methods that contribute to the development of solidarity practices within the framework of several courses of study and subjects.

We will discuss below some of the most frequent cases.

3.1.1. Mandatory Activities within a subject

One of the most common ways of connecting community practices with specific academic contents implies directing towards a social goal those tasks or assignments students are frequently required to complete when attending a subject.

Whether it is due to personal creativity or to pedagogic knowledge, teachers tend to assess students by means of assignments or activities related to social needs, such as creating products or services needed by certain communities. That way, it is possible to simultaneously put into practice the knowledge and skills included in the academic curriculums as well as offer an effective solidarity contribution from the professional profile itself.

This strategy is probably one of the simplest as far as its implementation is concerned, since it only requires the initiative of the teacher in charge and the substitution of previous “assignments” (models, analyses or simulations without contact with the reality outside the classroom) for the performance of tasks which pursue the same goals but focus on real recipients and contexts.

Solidarity tasks included in mandatory subjects seem to be not only accepted but appreciated by students as well, even though they generally imply more effort than traditional assignments. Considering formal and informal assessments, we have noticed students value the sense of solidarity of practices they should have done anyway. Moreover, in several cases, they appreciate the opportunity to be exposed to social contexts they were unaware of and to experience —sometimes for the first time— their capacity to contribute to the common good.

Among the many possible examples, we could mention some of those that most frequently occur in Latin American Higher Education:

- Engineering students set up heaters and solar ovens in isolated communities.
- Primary Teacher Training Course students create didactic materials for learning support centers in disadvantaged contexts.
- History students contribute with research and promotion activities so as to highlight the importance of the historic heritage and collect and classify items for the local museum.
- Industrial Design students create and produce non-traditional toys for low-income day-care centers;

Even though this type of initiatives are generally encouraged by teachers or by students themselves, in some cases they are deliberately promoted by the University’s general policies. For example, in 2007, the National University of the Littoral (Argentina) gave teachers the possibility of developing extension projects having:

[...] as a starting point the approach to a problematic situation that leads to looking for possible solutions which have to be implemented through transfer actions that go beyond the analysis and diagnosis phase. These initiatives originate at the core of each subject, out of the teachers’ interest, with the aim of introducing extension actions to the pedagogical process, thus enabling students to learn contents that are specific to the academic curriculums, in a real situation. ([own translation] National University of the Littoral, 2013).

Below we will analyse more deeply some examples taken from different courses of study and disciplines.

- *Design of children’s books and animated shorts for schools, children hospitals and community centers*²³: In the Chair of “Visual Language 3”, the final assignment of advanced students of the Design courses of study given at the Fine Arts School of the National University of La Plata (Argentina) consisted of designing a book. As usual in this field, they had to use the “Lorem ipsum” Latin text so, since the book was fictitious, once graded, they just filed it in their individual portfolios. Almost a decade ago, this Chair decided that the time, effort and economic resources invested by students in the development of a fictitious book could be used to produce lots of real books for children who need them. Nowadays, the assignment consists of developing children’s books and animated shorts for schools, children hospitals and community organizations.

The service-learning assignment has enhanced the subject’s contents, which now include the participation not only of children’s literature authors who donate their books to the project but also of specialists who guide the students in relation to format and content (for example, pediatric oncologists advise students on the most appropriate formats for kids who spend most of the time in bed). The assignment ended up being really practical and solidarity caring ,

²³ <http://lenguajevisual3.blogspot.com.ar/>; http://www.clayss.org.ar/seminario/anteriores/15_sem_materiales_12/po-nencias_24/arteydiseño/BellasArtesUNLP.pdf

causing a significant improvement in work quality, and an increase in student retention and in the number of students wishing to become teaching assistants (EDUSOL, 2011:61-64).

- *Discourse analysis in social organizations*²⁴: In the Alberto Hurtado University [UAH, in Spanish] located in Santiago de Chile, the Language and Literature curriculum includes a Discourse Analysis Seminar during the 7^o semester. Claudia Escobar, the teacher in charge of the Seminar, decided to combine the course with a service-learning project. The curriculum introduces students to Discourse Analysis, including its theoretical bases, the related concepts and the area-specific methodology. Students are expected to be capable of recognizing and researching, from a linguistic perspective, the relationships between discourse and collective and individual social practices. To that end, it was decided that the general goal would be to offer a piece of research and a report about a discourse area to three social organizations dealing with social exclusion or injustice problems. For example, the organization known as “Techo” (Un techo para Chile [A roof for Chile] Foundation) was interested in analyzing how the then Chilean presidential candidates and the government platforms were addressing the issues of housing and poverty in their discourse. For the Seminar’s final assignment, a group of students conducted some research that helped the organization act based on information ²⁵, and that was published in the Techo Foundation’s website.
- *Design and manufacture of therapeutic supplies for children with disabilities*: In the Technology Teacher Training Course given at the Río Gallegos headquarters of the Higher Education Provincial Institute (Santa Cruz, Argentina), last year students’ comprehensive assignment consisted in a service-learning project called “Construir para mejorar el futuro” [Building for a better future].

Instead of developing models or objects for merely practical purposes, the students decided to manufacture therapeutic supplies for children with disabilities, since they considered such initiative had more social relevance. At that time, the Unidad de Rehabilitación del niño con discapacidad [Rehabilitation Unit of Children with Disabilities, URENID, in Spanish] in Río Gallegos needed those supplies. The students interviewed doctors and physical therapists, and based on their recommendations, designed different devices so as to offer young patients funnier and more varied therapeutic activities. It was a highly effective initiative because students could put into practice all the curricular skills and knowledge (EDUSOL, 2006:69).

It is worth noting that, in all the above-mentioned situations, it was not necessary to make any institutional curricular change in order to include service-learning projects. Moreover, the topics, skills and knowledge included in the academic curriculums were covered through SL initiatives.

3.1.2. Optional or Voluntary Activities within a subject

3.1.2.1. Optional SL activities within a mandatory subject

In several documented cases, students are given the option of passing a subject by participating in a service-learning activity. These options generally require the same or even more time and effort than other more traditional academic activities, such as writing a paper. The participation in a SL initiative—including reflection and systematic communication—is assessed and graded. Besides, once the student decides to participate in it, fulfilling such activity turns into a requirement to pass the subject.

That is the case, for example, of the project entitled “Artistas en los barrios” [Artists in

24 Entrevista a Prof. Claudia Escobar, UAH: <https://youtu.be/VE49Cb7nAJk>

25 Students’ production for “TECHO” in Chile <https://www.techo.org/paises/chile/wp-content/uploads/2014/07/Castro-Peralta-Pino-Pulgar-La-construcci%C3%B3n-de-los-signos-vivienda-y-pobreza-en-los-programas-de-gobierno-2014-2018.pdf>

the neighbourhoods]. The three courses of study given at the Fine Arts School of the National University of La Plata (Argentina) share the chair of Theory of the Artistic and Aesthetic Practice I. In this chair, students have to choose between three options for their final group assignment: writing a paper, completing an interdisciplinary assignment, or performing an extension task with service-learning format.

This last option consists in submitting a report on the work performed during the “Artistas en los barrios” extension program. By means of alliances with several community organizations located in the suburbs ²⁶ of the city, this program offers artistic and cultural activities based on its specific demands. While taking part of the class, students are given methodological strategies and conceptual tools so that they can act as cultural managers and know how to produce an aesthetic discourse of their own and transfer it to a grassroots institution understanding their needs as a community (Butler Tau and Mazzarini, 2008; Caballero and Tabarozzi, 2008; EDUSOL, 2009b:61-62; CLAYSS, 2018).

3.1.2.2. Volunteering Activities within Mandatory Courses

Community bonds and solidarity activity possibilities existing within a discipline sometimes offer opportunities of voluntary action to students who are not taking such subject. In those situations, the development of those students who are participating in a mandatory way is formally assessed, while volunteer students may receive an additional assessment. It frequently happens that students who have already passed the subject keep on working as volunteers in the solidarity initiative, some even after graduating.

That is the case of the “Consultorio de Caballos Carretoneros” [Office for Carthorses], an experience carried out by Veterinary students from the Temuco Catholic University (Chile), who perform clinical exams to horses belonging to small producers (mostly Mapuches). Officially, the experience is part of the Physical Diagnosis module and is one of the mandatory integrating tasks that take place once per semester; it is voluntary for the rest of the participant students.

Under teacher supervision, students provide weekly veterinary care to carthorses belonging to “cartoneros” [scavengers], informal urban recyclers or small rural producers who can only access urban markets with animal-powered vehicles, in the commune of Padre Las Casas, IX region of the Araucanía. They annually serve about 150 horses.

Students attending the Physical Diagnosis module (an annual average of 60 students in the 5° semester of the course of study) put into practice all the knowledge they have gained in this module and in Therapy I; what is more, there is also the presence of last semester students who are attending the Integrated Social Practice module. Students develop not only one of the Animal Health specific skills, but also general skills related to written and oral expression together with diversity appreciation and respect (CLAYSS, 2016:36; Becar et al., 2017).

3.2. Courses organized around service-learning projects

This option includes those chairs that, from their conceptual contents, address a specific social topic connected to the course of study and have an SL project as its central part, as well as those whose curricular contents are related to service-learning pedagogy, the notion of social responsibility or other related ones, and also include SL practices as the central part of its development.

Aside from the individual commitment of the above-mentioned teachers and students, this alternative requires more institutional decision and involvement, since it implies the approval of specific curricular contents and, in several cases, curricular reforms enabling the inclusion of courses whose contents mainly focus on social problems related to the professional profile.

²⁶ Areas of higher socio-economic and infrastructural vulnerability

3.2.1. Disciplinary and interdisciplinary courses based on service-learning practices dealing with social issues directly linked to the professional profile to be developed.

Either at an entire University or at a Faculty in particular, in several cases, it has been decided to include in the curriculum disciplinary or multidisciplinary subjects that adopt service-learning as a didactic option and as a way of organising all curricular contents. In these cases, it is common to highlight the social importance of the disciplinary or multidisciplinary contents addressed. Moreover, all practical activities take place in community contexts. No matter the case, the focus is always placed on social problems directly related to the work area of the course of study.

In many cases, it is mandatory to attend these subjects for a certain course of study or for several courses of study within a Faculty. Aside from those we have already mentioned for Odontology and Architecture, we could cite the following:

- *Community Practices Seminar, Faculty of Economic Sciences, University of Mar del Plata, Argentina:* in 2008, the School established a Community Practices Seminar, which is a mandatory subject for advanced students of the four courses of study (Accountancy, and Bachelor's Degrees in Administration, Economy and Tourism). The Seminar includes a service-learning practice that requires a minimum of 30 hours of practice in community organizations together with a weekly Seminar that addresses contents related to the social context and community practice and that guides students in the planning and execution of the service activities. Teachers of these four courses of study act as tutors, guiding students in those practice aspects more strictly related to the specific professional profiles. Among the activities performed by future accountancy, economy, administration and tourism graduates, it is worth mentioning the project for the Volunteer Fire Department in Pinamar: students organized the bank reconciliation of the institution's two accounts and cooperated in controlling the daily cash and preparing the balance sheet. They also trained the organization's staff so that they could continue doing those tasks. Tourism students organized an appropriate tourist circuit for primary school kids from Mar del Plata's rural suburbs who had never been to the beach (Seltzer-Puglisi, 2009).
- *Professional Ethics. Special Education and Preschool Education Pedagogy, Temuco Catholic University, Chile:* By means of developing projects adjusted to the semester period, Professional Ethics students seek to satisfy those needs agreed with different community partners. Advanced students agree and develop ludic and educational support projects for about 400 senior adults, adolescents and kids with special education needs. They also organize workshops on educational support, work and personal development, recycling and environmental protection, artistic development, music therapy, and ludic activities for kids and adolescents within community organizations in the area. Through service-learning, students identify and reinforce responsible and professional ethical behaviors as well as the argument skills needed to solve ethical dilemmas related to their career. (CLAYSS, 2016:49)

There can also be many optional courses centered in service-learning initiatives. In such cases, those students who choose the course are, from the very beginning, well aware of the fact that they will have to do field work with community actors. These optional courses can be either disciplinary or interdisciplinary, as we will see below:

- *"Social Urgency Interdisciplinary Seminar" (SIUS, in Spanish)²⁷:* This Seminar is given at the School of Architecture, Design and Urbanism (FADU, in Spanish) of the University of Buenos Aires and it is an optional alternative for advanced students of all the courses of study given at the FADU. Thus, they can develop interdisciplinary projects that serve community organizations. Among the activities carried out in order to serve community organizations,

27 <http://www.sius.com.ar/>

we can mention designing and building community dining rooms, repairing and furnishing premises for community centers, designing leaflets and display cases, producing institutional videos, and preparing costumes for a community “murga” (a band of street musicians) of adolescents. The program has worked with around 15 organizations, reaching approximately 10,000 beneficiaries. It has been possible to complete some of the initiatives thanks to the donations obtained by the organizations or the students themselves. When it is not possible to access funds directly, students provide organizations with technical information so that they can ask for donations or public investments (Frid and Marconi, 2006).

- *Production of materials for a play center:* Students of Special Education Pedagogy at the Silva Henríquez Catholic University (Santiago de Chile) developed didactic games aimed at improving socio-emotional communication and language learning of children between 4 and 16 years old coming from socially disadvantaged areas, in the Open Center Santa Adriana, in the commune of Lo Espejo. The group is made up of voluntary students who are attending the course of study’s last subjects, under the supervision and guidance of their teachers ²⁸.
- *Development of ludic spaces in community organizations:* The Teacher Training Institution N° 30, located in Esperanza, Santa Fe (Argentina) developed a voluntary project for last year students of the Kindergarten and Primary Teacher Training courses in order to give them the chance of having a space for practice within the community. Through the project entitled “I learn, you learn”, students were asked to develop creative and ludic spaces in community institutions that work on the importance of kids and families coming from critical social contexts, with the purpose of promoting literacy from a creative and ludic pedagogy and from a pedagogy of solidarity. (EDUSOL, 2006:69)

En algunos casos, este tipo de cátedras centradas en una problemática social específica a la que se aborda desde lo teórico y desde el compromiso solidario de docentes y estudiantes, han generado verdaderas “especialidades” dentro de sus carreras, al desarrollar no sólo prácticas muy características, sino también investigaciones y contenidos muy específicos y pertinentes tanto para las problemáticas sociales abordadas como para la formación profesional.

In some cases, this type of chairs, which are centered in a specific social problem that is addressed from a theoretical perspective and from teachers and students’ solidarity engagement, have given rise to real “specializations” in their courses of study by developing not only very typical practices but also very specific and appropriate investigations and contents both for social problems addressed and for professional development.

Among many others, we could mention Community and Social Odontology; in Architecture, those chairs dealing with issues such as public housing, self-construction, and social and housing problems (nowadays comprised in the ULACAV²⁹ network); in Veterinary, the many Latin-American chairs investigating and treating horses in excluded urban contexts; etc. (Mac-Leod, 1999; Naour Toloza, Robinson Emilio, 2003; EDUSOL, 2007b:87; Becar et al., 2017;)

- In Latin America, it is usual to find in Odontology mandatory community practices, either because it is required by national law, such as in Mexico, Colombia and Venezuela, or because it is decided institutionally by the Faculty itself (Bordoni, 2014; 2016; Williams, 2009; UCU, 2016).

Aside from national differences, social practices in Odontology involve students participating in prevention and primary care projects at different stages of the course of study. They also include high complexity pre-professional practices in vulnerable rural and urban contexts. In most cases, these practices not only make a great impact

²⁸ http://ww3.ucsh.cl/sala_prensa/noticias_detalle/1335/1/aprendizaje-servicio-una-metodologia-que-fomenta-el-desarrollo-social-y-profesional-de-los-jovenes-universitarios

²⁹ Red Universitaria de Cátedras de Vivienda: <http://redulacav.org/>

on the health of the peoples served but also enable the development of research based on very specific problems, such as those related to cultural traditions and oral health habits of Colombian native populations (Ochoa Acosta et al., 2015).

For real experts, (...) this is a little job; they come to the little school; they use diminutives all the time. For us, instead, this is the important part because we are planting the seeds here. We are not healing people; we are teaching them to remain healthy... and we also heal them. Our responsibility is much more important. (...) But it is entering (...) This is neither odontology for the poor nor Third World odontology; this is first class odontology scientifically speaking, and we have achieved wonderful results as far as health is concerned. ([own translation] UCU, 2016).

In this way, there have appeared chairs and Congresses in Latin America related to “Social Odontology” and the like. In some universities, SL practices are also part of specializations and postgraduate studies, such as the Periodontology and Osseointegration specializations offered by the Cooperative University of Colombia, which allows its graduates to participate in social practice . There have also appeared specialization courses directly oriented towards studying and addressing public health and social problems related to oral health, such as the Community and Social Odontology specialization offered by the School of Odontology of the National University of La Plata (Argentina).

- In many Latin-American countries, the Architecture course of study includes construction and design practices that are aimed at populations suffering from serious housing deficit problems. In several cases, these tasks in the field make it necessary for students to conduct research on native materials, specific building methods and other practice-related aspects. In general, research together with community practices have led to curricular reforms including specific subjects regarding social housing as well as SL initiatives.

Among others ³⁰, this would be the case of:

- *Mandatory chairs, such as those of the Architecture course of study given at the Mexican University of Veracruz* ³¹ Planning and Urban Design I given at the School of Architecture and Urbanism of the Federal University of Pelotas (Brazil), and the already-mentioned mandatory chair of Social and Housing Problems³² given at the School of Architecture of the Cordoba Catholic University in Argentina (EDUSOL, 2006, 45-54; Gargantini, 2008). Optional chairs, such as: “Professional Practice in a Residential Environment” at the University of Chile; Public Housing Problems³³ given at the Faculty of Architecture, Urbanism and Design of the National University of Cordoba, which, among other things, has contributed to the detailed analysis of housing conditions for accessing a national housing plan in a rural municipality (EDUSOL, 2007;82); the already-mentioned SIUS Interdisciplinary Seminar of the University of Buenos Aires, among others.

3.2.2 - Courses on service-learning, university social responsibility (USR) and other content crosscutting many or all the courses of study of an institution.

Over the last years, some private and public Higher Education institutions have introduced courses aimed at human and social training of students, especially in connection with the social and civic duties of their career. This initiative supplements, in some cases, and replaces, in other cases, the “professional ethics” training options that used to focus on individual ethics and philosophy, but from a more discourse-based than practice-based perspective.

30 <http://redulacav.org/catedras-integrantes/>

31 http://redulacav.org/files/Entornos_sustentables.pdf/

32 <http://blog.ucc.edu.ar/ssh/>

33 <http://catedrappa.wixsite.com/habitatpopular>

These new subjects are generally created out of an institutional decision and have a multi-disciplinary approach. Their teachers are selected based on their engagement with the pedagogical and ethical proposal. The advantage of these courses is that they can reach the education of all university students. The main disadvantages appear when the service-learning proposal is restricted to only one subject of the entire course of study. Thus, the experience becomes exceptional and turns into a “politically correct” subject that bears no relation to the rest of the curriculum.

In the best cases, the specific courses on Service-Learning, Social Responsibility, Commitment or Community Engagement are part of a training period in which students also have other opportunities to share with the community everything they have learned, both in disciplinary and multi-disciplinary subjects.

In this respect, we could mention the following examples, among many others:

- *Citizenship and Ethics at Monterrey’s Technological Institute (TEC, in Spanish):* The curriculum of Monterrey’s Technological Institute includes a Humanistic and Citizenship Education component (FHC, in Spanish) that is common to all its courses of study and that is made up of related subjects so as to promote a humanistic training and develop in their students: “critical thinking, and an ethical sense of responsibility for themselves, others, cultural diversity and the natural environment so as to create a sustainable world through the development of skills and attitudes enabling the build-up of knowledge from multiple perspectives”³⁴. Other mandatory subjects of the courses of study include “Ethics, Individuals and Society”, “Citizenship: Social and Political Practice”, and “Ethics, Profession and Citizenship”.

In addition, the “Social Training” area offers specific education that accompanies the mandatory “Community Social Service” work. Within the framework of all these subjects, several community practices and volunteer initiatives have been developing since its inception. Since 2006 in particular, when TEC adopted service-learning as a didactic strategy, several programs have been developed which combine disciplinary contents and citizenship and ethics training with social engagement activities. Among hundreds of projects developed, we can mention that of the “State of Mexico” Campus, which was a joint effort of the Social Training Department and the Architecture course of study to elaborate blueprints and cooperate with the construction of an appropriate facility for Fundación CEDAC, a foundation that serves people with Down syndrome. In the Campus Querétaro, students of Foreign Trade and Food Industries supported a group of community producers in the production and trade of goat milk products (TEC, 2007).

- *University Social Responsibility Courses:* several universities have developed courses onUSR, which focus not only on theoretical concepts but also on the implementation of real projects inside and outside university. This is a widespread practice in Chile where, for example, the University of Concepción has developed a curriculum based on Social Responsibility. Throughout the courses, students identify needs so as to design and implement interdisciplinary projects that satisfy the needs of prisoners, students with special education needs, and other groups (Navarro Saldaña, 2009). In the University of Valparaíso, students taking the USR courses given at the Faculty of Engineering worked in collaboration with their teachers with the Reintegration Team of the prison of Valparaíso. They organized a Micro Business course oriented to prisoners who were about to complete their sentence so as to help them access micro business loans, for which training is a compulsory requirement (Tapia, Liliana, 2008).

34 http://www.itesm.edu/wps/portal?WCM_GLOBAL_CONTEXT=/migration/ITESMv22/Tecnol_gico+de+Monterrey/Formaci_n+_tica%2C+ciudadana+y+human_stica/Programas+estrat_gicos/Formaci_n+Human_stica+y+Ciudadana+%2BFHC%29

3.3. Service-learning in Pre-Professional Practices

En las últimas décadas se ha fortalecido la tendencia a multiplicar los espacios. Over the last decades, there has been a higher tendency to multiply professional or pre-professional practice spaces and to include them at earlier stages of the courses of study instead of limiting them to the traditional final period of training. It is increasingly common to try to offer real practices in the field, moving from traditional university workshops and teaching hospitals to social reality, either through internships in social organizations or through service-learning community practices.

Some Higher Education institutions or chairs offer the possibility of participating in service-learning projects as part of or instead of other type of traditional practices. For example, in some Teacher Training Higher Institutes, students can replace part of the hours devoted to practicing in the classroom with activities that imply learning support in community centers, tutoring for adolescents at socio-educational risk, or literacy programs.

When assessing those institutions which have been developing this type of options for a long time, community practices not only offer alternatives for acquiring generic and specific skills necessary for professional development, but also tend to increase the possible career fields for future graduates, including non-traditional fields such as those emergent in civil society or the possibility of working in areas or towns that were previously not considered.

We will first concentrate on teaching practices or residencies as service-learning project development options. Then, we will focus on other Higher Education pre-professional practices which include optional or mandatory participation in service-learning initiatives.

3.3.1. Solidarity Pre-Professional Practices

According to documented experiences, it is possible to perform pre-professional practices that serve the community in the most diverse courses of study. These practices are compulsory in some Faculties or Departments. In others, the need to perform a community activity is part of the policy of the entire higher education institution. Some examples are included below.

- *Medicine: Internships in urban suburbs or rural health centers:* The Faculty of Medicine of the University of Tucumán in Argentina introduced a curricular reform in 1998 establishing that—aside from the traditional practices in a teaching hospital—all students were required to complete a mandatory six-month practice in health centers located in rural areas or in peripheral neighbourhoods. In 2001, during Argentina's social and economic crisis, the death of several kids out of malnutrition in the province warned of the impact of emergency on the health of mothers and children. During the practices performed in excluded urban areas, it was decided to introduce together with Medicine last year students the program known as "BIN", which is used for searching, identifying, diagnosing and treating child malnutrition.

Considering that, in general, the poorest and least educated families only went to the hospital when the situation was already irreversible, future physicians made home visits in the influence area of the health center of their practice so as to identify those kids suffering from malnutrition. Under the teachers' supervision and with the resources provided by the health system and the University itself, each student became responsible for one or more cases until children were no more at risk. During the first two years, the BIN Program served 380 children who were seriously at risk because of malnutrition, and managed to save the life of 375.

According to students, the level of investigation and scientific rigour together with the creativity and empathy they had to put into practice so as to save the life of those children constituted the most enriching experience of their

entire university training. For many of the future physicians, the experience implied discovering a physically close local reality that, up to that moment, was unknown to them. It also represented a radical change in their conception of medical work (EDUSOL, 2006:11-18).

The system of rural and urban suburbs internships has been continuous and has led to several community interventions and investigations, such as the prostate cancer prevention initiative carried out during the last years in rural areas, which has reduced significantly the above-average incidence rate that existed in rural populations due to the lack of an early diagnosis (Soria et al., 2016).

- *Psychology: Pre-professional practice in a community environment:* As a result of the creation of mandatory pre-professional practices in the Faculty of Psychology of the University of Buenos Aires, such Faculty offers students several optional alternatives. Among them, since 1999 a Community Environment Investigation and Professional Practice entitled “Family and Chronic Disease” is offered. As part of their practice, Psychology students offer guidance and support to people who suffer from chronic diseases and to family caregivers in hospitals located in the City of Buenos Aires. With the help of teachers, voluntary graduates and students organize and coordinate groups that offer support to relatives and patients and that promote, by means of a psycho educational approach, disease understanding, health care, rights’ awareness, and creation and strengthening of social networks of support in order to foster the well-being and life quality of people who suffer from chronic diseases and of their family caregivers. They also guide those civil society organizations that focus on different chronic diseases. The complexity and thematic diversity of the different therapeutic groups make it necessary to combine curricular contents and skills acquired in different subjects of the course of study. In order to pass the practices, students have to submit a final assignment that is assessed by the chair together with the hospital professionals and the support group participants themselves.

An interesting aspect of this practice and of others is that many students and graduates keep cooperating in the project as volunteers, even after they have passed the course.

The chair has elaborated a research program that makes it possible to evaluate the practice positive results both for people who suffer from chronic diseases—who need, on average, fewer hospitalization days than those patients who have no support group—and for students who enrich their professional training and acquire the skills necessary to work in institutional contexts and establish positive relationships with patients (EDUSOL, 2009b:9-16).

3.3.2. Service-Learning in Teacher Training Courses

Over the last years, an increasing number of HEIs which offer teacher training have begun to include not only pedagogy’s theoretical content but also service-learning practices as part of future teachers’ training. From the National Institute of Education in Singapore to the Faculty of Education at the University of Barcelona, including countless Teacher Training Institutes and Universities in Latin America, service-learning is studied and performed in an increasing number of HEIs. According to a study carried out in 2003 in the United States, about 59% of the Teacher Training institutions introduced their students to methodology while 37% included mandatory service-learning practices (Anderson and Erickson, 2003).

Service-learning practices can include a wide range of activities, such as tutoring and learning support in schools and community centers serving populations with high levels of socio-educational risk; organization of cultural, recreational and sport activities; activities aimed at promoting reading, technology literacy, development of didactic materials for people with specific needs, and many others.

In some cases—such as tutoring or learning support—, these activities take place outside school hours in community organizations or in schools located in vulnerable contexts. In other cases, practices only take place in community environments.

As a result of the institutional evaluations and of the analysis of reported cases, it can be asserted that some of the main benefits of offering service-learning practices in teacher training courses can include the following:

- Effective training so as to contribute to educational inclusion: In most Latin American countries, newly graduated teachers generally get their first jobs in schools located in disadvantaged contexts, after having completed their training and their practices in institutions serving groups with more resources. Having poor knowledge of contexts with more socio-educational vulnerabilities and lacking effective pedagogical strategies to work in them, it is definitely not easy for newly graduated teachers to contribute to educational inclusion in an efficient way.

Community practices help future teachers get familiar with the challenges existing in these contexts, establish positive relationships with kids and adolescents who may be discriminated at school, and put into practice—in environments which are less structured than the classroom—those inclusion strategies they will be able to use later on in educational institutions.

- Expanding the horizon of the professional career: aside from considering working as a teacher in formal education institutions, community practices make it possible to enlarge the range of possible professional possibilities and start thinking of non-formal education, training in civil society environments, and socio-cultural entertainment.
- A sustainable and qualified contribution to civil society's efforts: in most of our countries, the effort of the formal education system in order to include the most vulnerable kids and adolescents is accompanied with more or less systematic initiatives promoted by grassroots organizations, such as neighbourhood and community centers, which create informal educational support spaces. Frequently, these spaces, which have the advantage of being physically close and of being aware of the cultural codes of the place, offer voluntary supports with a high level of dedication and voluntarism, but do not always have the pedagogical and human resources to address the complex educational needs existing in the environment. The participation of Teacher Training Courses' students, under the supervision of their teachers, has contributed in several cases to strengthen the educational offer in the community from a qualitative perspective, and to generate "halfway" spaces in order to include again in the formal education system those kids and adolescents who had been excluded

Below, we will introduce, first, some cases in which practices in community or non-formal education contexts are mandatory, and second, some experiences in which students can choose to replace part of the hours devoted to practicing in the classroom with practices in community contexts.

3.3.2.1 – Mandatory SL Practices in Teacher Training Courses

Traditionally, the mandatory teaching practice at the end of the course of study or "teaching residency" requires the future professional to give a certain number of classes in a particular educational institution, under the supervision of the chair and of the institution's authorities. In many Universities and Colleges, this practice, which is undoubtedly essential, is supplemented with other type of practices, also compulsory, that allow students to gain socio-cultural entertainment and teaching experience in community contexts.

We include below some examples from a Teacher Training Higher Education Institute which offers several teacher training options, and a Physical Education Teacher Training Higher Education Institute, both of them public and located in the Argentinean Littoral.

a) *Teacher training in socio-community intervention practices for learning support and inclusion or reintegration, and Practice and Residency in Non-Formal Education*

The Teacher Training Institute “José Manuel Estrada”, located in Corrientes (Argentina), is a centenarian institution holding students from all the Littoral region. In a context characterized by poverty, inequity and unemployment, in 2002 its institutional project started focusing on strengthening educational inclusion spaces. In this respect, it was assumed that the field of study and connection would be the work of social organizations which develop successful educational intervention practices and strategies in the area of influence³⁵.

Consequently, the project entitled “Teacher training in socio-community intervention practice for learning support” started in 2002 with the aim of moving from traditional practices in the classroom to service-learning practices in learning support environments within primary schools of the area.

In 2005, with a wider institutional view on non-formal education, several service-learning projects started focused on learning support, students’ recovery, and actions aiming at inclusion and reintegration at all levels, in alliance with community organizations, causing a significant and constantly growing impact on the training of future teachers and the educational community itself.

Teaching practices take place both in educational institutions and community organizations. Besides, there have appeared specific connection and reflection spaces regarding educational inclusion, such as those organized together with the CIAE Foundation. The institution’s practice spaces became more complex, generating in 2006 diverse practice methods and 14 subprojects in the different courses of study:

1. *Technology Teacher Training Course. Toys workshop for educational reintegration.* Students identify needs and design and build work tools and toys together with 90 adolescents living in the Pirayuí neighbourhood, 50% of which attend no education institution and the rest are at socio-educational risk. The activity takes place on Saturdays in the secondary school, as an educational inclusion and reinclusion space. The toys produced were given for Christmas to hundreds of kids living in the Pirayuí and Yecohá neighbourhoods. The project revalues non-formal practices within the teacher’s role, especially in connection with children’s rights. Practice also improves the graduate’s profile through the development of contextualized and significant strategies, thus strengthening the importance of teaching values.
2. *Technology and Psychology Teacher Training Courses. Aprender Enseñando [Learn Teaching].* Within the framework of the National Program “Aprender Enseñando”, advanced students of both Teacher Training Courses develop tutoring activities for 45 students at socio-educational risk attending the EGB3 and Polimodal³⁶ “Iberá” schools.
3. *Psychology Teacher Training Course: Refresher courses for teachers and workshops on institutional enrichment.* At the request of “Bartolomé Mitre” night school, teachers and students of the Teacher Training Institute (IFD, in Spanish) offer workshops on socio-educational problems that night school teachers consider are not only worth reflecting on and learning about, but also necessary to reduce the levels of violence in the institution. The Teacher Training course teachers train students so that they can give workshops at night school, and control and assess them. Some of the topics addressed were vocational orientation, values education, social groups and linking relationships, among others. The project started in 2005 and still continues.
4. *Psychology Teacher Training Course. “Aprender a Estudiar” [Learning to Study].* A workshop on study methods given by last year students and directed to students from the first years.

35 http://ifdestrada.crr.infed.edu.ar/sitio/index.cgi?wid_seccion=3 ; <http://iestrada.edu.ar/portal/>

36 Middle school

5. *Kindergarten Teacher Training Course: Recreational and non-formal education activities in “Tía Amanda” Children’s Home.* This Home serves kids from low income families. Students organize recreational activities and workshops on children’s rights. They also collect recycling materials to make toys for children in the Home. The project seeks to promote the intellectual development of the children attending the Home, as well as the development of skills that contribute to their integration into their peer group. Students completing the practice have the chance of identifying learning problems and developing productions that are appropriate for the group they serve.
6. *Kindergarten Teacher Training Course: Creation of musical instruments with recycled materials. Music workshops in kindergartens.* The project seeks to promote music passion in kindergarten kids. As part of their practices, Institute students create and play instruments, select music pieces to be played together, organize music activities in kindergartens, and contribute to the creation of children’s music bands.
7. *Kindergarten Teacher Training Course: Recreational activities in the Red Cross.* Creation of puppets and didactic toys, and development of recreational activities aimed at the integration and educational equality of kids from contexts of poverty.
8. *Kindergarten Teacher Training Course: Integration and recovery activities for kids with special education needs.* During practice and residency, students analyze learning problems of the kids they are in charge of. They worked with 42 children who had different types of problems. They organized integration activities with their families, consulted specialists, and designed and implemented specific activities that were adjusted based on children’s responses. Students submitted final reports with relevant information, which were assessed as part of the practice. The activity made students become aware of the multiple recovery and self-esteem improvement possibilities there are for kids who were considered would be a “school failure” even before entering first grade.
9. *Kindergarten Teacher Training Course: Support for rural schools.* Students identified the needs of four rural schools in the area and performed painting, repairing and decoration works in the classrooms so as to offer kids a warm and healthy environment. They also restored furniture, and donated toys, school supplies and didactic games. They organized informative talks on learning and health, including activities aimed at promoting written and oral expression in kids. For evaluation purposes, they had to submit a final assignment in a Comprehensive Seminar.
10. *Kindergarten Teacher Training Course: Itinerant library and reading promotion in San Martín de Porres Chapel.* Thanks to donations, it was possible to create an itinerant library with 44 reading, short-story and poetry books. Students took the library to San Martín de Porres Chapel so as to bring books closer to non-school environments. They also developed didactic resources in order to promote reading and literacy in socio cultural disadvantaged groups. With the library resources, children who go to the Chapel could participate in the Reading Marathon.
11. *Primary Teacher Training Course: Diagnosis of learning problems, and design and use of tools to address those problems.* At the request of two primary schools, the Institute students design classroom observation and register guides, carry out interviews and observations, and design and perform activities with those kids who have learning problems using selected strategies. The project is controlled and assessed by the teachers working in the schools and the Institute; conclusions were included in the Seminar entitled “Maestros y algo más” [Teachers and more].
12. *Primary Teacher Training Course: Recovery of kids who have learning problems and are at socio-educational risk.* Support and recovery practices take place in different formal and non-formal education environments: Library

in Molina Punta neighbourhood; dining room in Esperanza neighbourhood; schools n° 430 “Prov. de Salta”; 5 “España”; 14 “Del Sesquicentenario” and 3 “Del Centenario”. 90% of the children with problems who participated in the activities passed the school year.

13. *School inclusion of young children who are in confinement*: In 2006, thanks to an agreement with the Ministry of Government and Justice of the Province, a new school inclusion project for young children in confinement was introduced. The project is monitored by Institute’s teachers and authorities. Moreover, advanced students act as tutors of those young children reintegrated at school.

These teaching practices in formal and non-formal education environments allowed students to incorporate skills and knowledge developed throughout the course of study, strengthen the inclusion ability of future teachers, and enhance their ethics training towards active citizenship participation. These practices offered a specific training strategy for working in poor environments and in cooperation with civil society organizations. (EDUSOL, 2007:41-45)

b) “Non-School Pedagogical Residency” in Physical Education Teacher Training

The Physical Education Institute N° 11 “Abanderado Mariano Grandoli” located in Rosario (Santa Fe, Argentina)³⁷ has a long tradition of solidarity activities within the community. They are carried out voluntarily by students with the support of institutions which mainly offer sport and physical health activities in community and neighbourhood organizations. This tradition of working together with local organizations started systematizing in 1989, with the creation of the Department of Community Extension (DEC, in Spanish), which systematizes the analysis of community needs and demands. Plans and programs are defined or redefined annually considering not only the community demands (neighbourhood organizations, clubs, unions, NGOs, and municipal, provincial and national government agencies) but also the students’ academic needs and the institution’s possibilities.

The positive impact these activities had both in students’ training and in populations served led the Institute to suggest a curricular change in all the Physical Education Teacher Training Institutions of the Province of Santa Fe. Such change has been in force since 2004.

In the new curriculum design of the Physical Education Initial Teacher Training, Practices integrate the relationship of the students with the school and non-school reality from first year.

During the Pedagogical Practice, students familiarize in different ways with the community problems: they cooperate in the development of different events organized by institutions located in Rosario and near Rosario promoting recreational activities; they are active participants in the organization, control, refereeing and paperwork of tournaments or sports events organized by the province, municipalities or intermediate institutions related to sports and education; they cooperate in educational camps organized by schools which have no Physical Education teachers or not enough to carry out the scheduled activities.

A system of community teaching practices, which offer sport, physical education and health promotion to urban populations who cannot normally access these benefits. They organize, for example, recreational and physical activities for seniors, people with motor disabilities and children at risk.

In fourth year, students complete their *School and Non-School Residency*. According to the curriculum, Workshop IV is allocated 12 hours per week, which are distributed as follows:

- 2 classroom hours in the Physical Education Teacher Training School (EPEF, in Spanish).
- 6 hours of school residency (divided into two four-month periods: kindergarten and primary/secondary school).

- 4 hours on non-school residency (organized annually; 2 hours are devoted to childhood and adolescence; the other 2 to students and seniors).

In this last residency, students participate in the design, implementation, assessment and redesign of community plans. They get close to community organizations, identify their needs and demands, and agree on the activities that will be performed. Students organize and participate in a great variety of activities: Dance and physical activity workshops for seniors attending a nursing home, support on a swimming course for kids with special needs, organization of children's football championships for a neighbourhood organization, and many others.

The different community plans exist within the framework of the *Community Solidarity Practice Plans*:

1. *Grow Playing*: Sports and recreational initiative, directed to different groups from 4 to 16 years old.
2. *Grow Playing in and with Nature*: life in nature initiatives, combined with environmental protection training.
3. *All Equal, All Different*: special Physical Education initiatives for people with disabilities and different problems.
4. *Physical Education, Sports and Community*: sports and recreational initiatives in two or more neighbourhood institutions so as to promote their inclusion through Physical Education.
5. *Projecting Physical Education*: organization of small events, such as recreational activities and sports encounters, and big events in Rosario, such as Olympic games, marathons and others suggested at a local, provincial or national level.
6. *Children's Football*: initiative involving engagement in several leagues of children's football, contributing both to physical preparation and to the sports and recreational integration within the institution.
7. *Sports Schools*: initiative involving teaching different sports, based on the diverse interests of the recipients and the availability of sports facilities. This initiative is directed to children above 8 years old and is not related to federated sports.
8. *Keep Playing: Physical Education initiative for seniors which focuses on health prevention and has a strong ludic and community sense*.
9. *Gymnastic Displays*: initiative aimed at satisfying the several requests for gymnastic displays in celebrations, anniversaries, sports events, etc., in intermediate and/or official institutions.

Practice is evaluated by all the different actors involved: students and teachers in charge, aside from the institutions and people that participated in the activities.

The Teacher Training Institute authorities agreed on the students' evaluation criteria and indicators to be used throughout the Practices and in every fieldwork, whether it is a school or non-school environment. Regarding non-school residency in particular, specific criteria have been agreed and informed. Each student's performance evaluation is recorded in the non-school residency sheet for follow-up purposes.

In the middle of the year, there is a comprehensive evaluation which includes the performance of the student and the teacher, and certain aspects of the host institution. The actors who perform the evaluations are students, teachers and institutions related to the beneficiaries. At the end of the year, there is a comprehensive final evaluation using the same evaluation sheets which requires the participation of all social actors involved.

There are also set indicators for teachers' performance evaluations, which take place in the middle and at the end of the year. Institutions are assessed when initially diagnosed so as to assign them a plan, when activities begin, in the partial and final evaluation stage, and when Plan development makes it necessary. (EDUSOL, 2006:19-32)

c) Teaching Assistant Training Program of the School of Veterinary

In the “Teaching Assistant School” for the chair of Agricultural Bases (Faculty of Veterinary at the University of Buenos Aires), a part of the training program includes working in different service-learning practices. The project, which is 20 years old, has undergone three different stages (Volpe et al., 2012), incorporating progressively voluntary and mandatory instances, assignments and research work:

- In the first period (1996-2004), university students who had enrolled voluntarily at school participated in experiences related to sampling practices in the field, lab exams, workshops on dairy production for rural schools’ students, and research on milk quality and environmental problems (Herrero, 2002). All these activities had been part of traditional school training but, with this method, there was a change towards SL activities enabling students to be directly related to the problems of a community in a particular area.
- The second period (2006- 2012) began with the integration of university students into a formal project of University Volunteering in another chair. In this period, the initiative consisted of an assignment necessary to pass the Teaching Assistant School. It was an activity that implied offering technical assistance to small rural lamb producers who were already participating in the Faculty’s Ovine Volunteering Program. Students visited the facilities individually and prepared a diagnosis report including the nutrition (pastures and other resources) and health problems (related to the existence of toxic plants). Students were responsible for preparing the report, visiting the producer so as to explain the problems identified, and design and submit materials (brochures, herbarium, short reports) to detect vegetable-related production problems. The evaluation of this activity made it possible to integrate the different contents of the Teaching Assistant School.
- In the third period (2009-2015), those teaching assistants who had been trained in the first period and who went on working as graduated teachers organized activities so as to train new assistants in the Teaching Assistant School and developed and put into practice activities aimed at training rural schools’ students and teachers (Volpe et al., 2012). These teachers, together with the new assistant-students, carried out activities in different Volunteering projects of the Faculty of Veterinary of the UBA, organizing seminars and workshops on the environmental problems of the communities. Besides, they introduced a new optional comprehensive assignment method to pass Agricultural Bases for Animal Production (second year of Veterinary), which still exists (Gutiérrez et al., 2009). Students visit small producers and perform tasks which are similar to those performed at the Teaching Assistant School. Then, they present at university the diagnosis obtained during the field visits and show the materials designed for the producers. The feedback visit to the evaluated facilities occurs after passing the subject. Many of these students are formally incorporated to the Ovine Volunteering Project after this experience.

3.3.2.2 – Optional SL Practices in Teacher Placement

In some cases, the possibility of completing part of the teacher-training hours in a community context is not an obligation but an optional alternative.

That is the case of the “Optional Community Placement” offered by the Department of Spanish, Literature and Latin of the “Joaquín V. González” Teacher-Training Higher Education Institute of the City of Buenos Aires, which has included since 1997 an optional alternative for completing teaching residency. Students can choose between spending all their training hours in a classroom or completing 50% of the hours in a community environment, as organizers and cultural mediators in activities promoting reading and writing.

Students develop their practices by means of agreements with neighbourhood or community organizations, which enable them to carry out diverse activities such as coordinating workshops aimed at encouraging children, adolescents and adults to read

and write. They also contribute to training community cultural organizers and perform other agreed activities. The project called “La Andariega, una mochila itinerante para buscar lectores” [The Wanderer, an Itinerant Rucksack Looking for Readers] includes an itinerant library with books for children, adolescents and adults and has taken place in organizations located in Greater Buenos Aires and in other areas/regions away from the big.

Community practice has enlarged future teachers’ professional skills, giving them tools to work not only in formal education environments but also in non-formal education and community cultural spaces (EDUSOL, 2006:65; Viola and Rosano, 2004).

Something similar happens with a subject called Teaching Practice given at the University Teacher-Training Course of the School of Humanities and Education Sciences of the University of the Republic (Uruguay). Thanks to the interest of students or to specific demands of community organizations, they defined what is called Non-Formal Education Practice:

Non-Formal Education Practice implies interdisciplinary groups of students being in contact with a part of society in which the University is also included (neighbourhood centers, museums, community centers, unions, primary and/or secondary teachers’ groups, cultural associations, primary schools, night schools for adults, children’s homes, NGOs, prisons, etc.).

Such contact is the result either of university students’ interest in establishing a connection with that place or of the community group requesting Teaching Practice intervention. This does not occur randomly, spontaneously or by chance. It implies thinking how to achieve this dialectical opening movement: the University approaches the community, and vice-versa.

It is because of this contact that it is possible to make an analysis of the situation, identify problems, and isolate those problems becoming bigger. That leads to elaborating and putting into practice a Non-Formal Education Project which includes Educational Intervention based on the problems identified. ([own translation] Copello, 2010)

3.3.3. Internships in Community Settings

Particularly since the 1990s, most universities of the region have introduced internship systems that seek to offer work experiences within company settings. In an increasing number of cases, the same regulatory frameworks governing internships are used to promote solidarity work experiences within civil society organizations or community service programmes. According to each university’s regulations, such internships can be optional or mandatory.

Some research has begun to show that internships performed in civil society organizations—aside from contributing to the added value of strengthening active citizenship and ethical education—develop work skills as effectively or more effectively than those performed in companies (Vogelgesang and Astin, 2000; Astin, 1998; 1999; Furco, 2005). We believe this occurs because, among other things, community internships tend to demand from students a high level of initiative as well as the development of their creativity and communication skills. They also make it possible to put into practice innovative programmes and ideas, something that is not always possible when holding predefined positions in the lowest steps of the corporate stair.

In several HEIs, community internship systems are developed within the framework of institutional agreements with NGOs and grassroots community organizations. In the case of Ecuador, the Ley Orgánica de Educación Superior³⁸ [Organic Law on Higher Education] from 2010 includes, within the system of mandatory pre professional practices serving the community, the possibility of completing internships in community organizations (section 87).

³⁸ http://www.yachay.gob.ec/wp-content/uploads/downloads/2013/12/LEY-ORGANICA-DE-EDUCACION-SUPE-RIOR-ANEXO-a_1_2.pdf

An original internship alternative is that of “Toxic and Transmissible Diseases of Ruminants”, a chair belonging to the Veterinary course of study given at the National University of Río Cuarto (Córdoba, Argentina), which established internships for Veterinary and Agronomy students in regional development programmes for smallholders and small family rural producers. Practices developed in rural communities of different areas of the country assign credits and represent not only valuable pre professional practice in the field but also the possibility of putting students in contact with diverse regional settings and with problems they are generally unaware of (EDUSOL, 2011:9-18).

3.4. SL in Multidisciplinary Institutional Programmes

In some HEIs where SL practices are being developed in different disciplines and courses of study, institutional authorities sometimes decide to concentrate solidarity practices on a certain area or problem, creating interdisciplinary or multidisciplinary service-learning institutional programmes.

Through this strategy, it is possible to address from different disciplinary perspectives and in all its complexity, the environmental and socioeconomic problems of a region or community, causing in general a greater impact on the life of the community served and more visibility of teachers and students’ involvement. Aside from making a significant contribution to the community served, this type of program offers students the possibility of interacting with teachers and students from other courses of study, and of participating in real interdisciplinary experiences.

We will see below just two of the several existing cases:

- *Comprehensive Program of Community Action in Vulnerable Neighbourhoods (PIACBV, in Spanish)*: This Program, which is directed by the Extension Secretary of the University of Buenos Aires, focuses on the poorest and most excluded neighbourhoods of the City of Buenos Aires.

“it is a participative, cross-sectoral and interdisciplinary effort (...) that is developed in the University Extension Centers built and equipped by the UBA, that seeks to promote social inclusion and integration, enhance local development and make community resources available, thus contributing to improving people’s life quality. The Comprehensive Program of Community Action in Vulnerable Neighbourhoods also makes it possible to overcome the typical problems with resources, concentrating actions on specific places and coordinating the tasks of the different participants involved, either from the University (projects and volunteering initiatives) or the areas where it is involved (neighbourhood organizations, community dining-rooms and NGOs.”³⁹

In this program, different courses of study and different social engagement methods within University converge : neighbourhoods are served by students participating in extension programs or in university volunteering programs, students attending subjects with mandatory social practices (such as in Odontology), optional SL subjects (such as SIUS in Architecture, Design and Urbanism), mandatory practices (such as in Odontology) and others.

The University has funded centers and vehicles equipped to provide primary health care. In such centers different programs, such as odontology, ophthalmology, nutrition, cardiovascular risk detection, sexually transmitted illnesses detection and prevention, immunization, etc., take place. Among many other things, there is a literacy and learning support program; workshops on fashion design and micro business; an office that provides care for pets and offers zoonotic diseases control for free; and several free legal consulting options.

- *Process of Regionalization-Cauca Valley, Xavierian University of Cali (Colombia)*: Since 2009, Jesuit authorities in Latin America have decided to

³⁹ <http://www.uba.ar/extension/barrios>

establish “regional hubs” where to gather the social action initiatives of all the Society of Jesus institutions, including its universities. The Xavierian University of Cali participates in the program oriented to the rural area of Cauca Valley, together with other Jesuit institutions, such as the Peasant Institute, the Jesuit Refugee Service, and the “Fe y Alegría” schools, among others⁴⁰.

Among the interdisciplinary programs developed within that framework, it is worth mentioning “Proyecto Garittea, del campo al campus” [Garittea Project: from the field to the campus]⁴¹, a project aimed at cooperating with small coffee growers in the development of high quality agro ecological farming, the empowerment of small producers and their organizations, and the reduction of the intermediaries through the creation of fair trade and solidarity economy channels, including a coffee business in the university campus. The project involved more than 400 students from 12 academic units, together with regional and national associations of coffee growers, the Peasant Institute and other institutions. Within the project, students developed several SL practices: they cooperated in training small producers and gathered in interdisciplinary groups to design a business plan, develop the “Garittea” brand and logo, design the packaging, develop marketing pieces and establish trade strategies. One of the project keys was establishing a “Café Garittea” café inside the campus of the Cali University, enabling growers to reach consumers directly. Civil Engineering students designed the café building based on the design of “Casa Alero”, a sustainable place built with the region’s style and materials. The University received several international awards because of such building. The “Café Garittea” café, which opened in 2017, is a social company which employs young people from the suburbs of Cali and, at the same time, a “living laboratory” for the solidarity economy model promoted in the region (Rosales et al., 2016).

3.5. Mandatory Social Service Requirements for Graduation

We have already explained community practices that are somehow “mandatory” because they are necessary to pass a subject included in the curriculum. As shown, this type of requirements are established by the chair itself or out of institutional decisions.

In this section, we will refer, first, to the requirements established by national laws, which make it necessary and mandatory for all education institutions in the country to ask their students to complete a certain number of community service hours before graduating, and second, to that type of requirements established as a policy for an entire university.

3.5.1 - Mandatory Social Service Requirements for Graduation in National Policies

Globally speaking, the oldest requirement of this type is that of the Mexican social service, which —as already mentioned— was established as a constitutional requirement in 1917.

Specially since 1960, countries from other regions of the world have also established mandatory social services requirements for Higher Education students. One of the most widespread and with more continuity is the National Service Scheme (NSS) of India⁴². Founded in 1969, on the occasion of Gandhi’s centenary, the NSS, which is conducted by the Ministry of Youth Affairs and Sports, incorporates university students for two years. During such period, there are intensive work camps generally in rural areas, and students are required to complete 120 hours of service throughout the year in

40 <http://www.uba.ar/extension/barrios>

41 <http://www.jesuitas.co/21802.html> “Garittea”, en el lenguaje coloquial de la región, se refiere a la tarea habitual en la cultura cafetalera y campesina de llevar comida desde el hogar hasta las fincas donde jornalea el padre u otros miembros de la familia. La marca “Garittea” recoge el sentido de ir del campo a la casa y viceversa sin intermediaciones.

42 <http://nss.nic.in/>

their home areas. The NSS funds, in part, the allowances of the young participants and holds 14 training and coordination centers in different regions of India. Even though the program focuses on community service, many of the experiences can be considered as service-learning. When the NSS started, it was in collaboration with 37 universities. Nowadays, it works with 175 universities and 7,500 colleges, and has started moving towards middle schools (IANYS, 2002).

This combination of learning and service is also present in several of the Youth Service bodies which originated in Africa in the 1970s (Tapia, 2000; IANYS, 2002; Obadare, 2005), especially in the Tirelo Setshaba (National Service) established in Botswana from 1980 to 2000 for last year students of intermediate school, and in that of Ghana directed to university students (Eberly, 1992; IANYS, 2002).

At present, there are nine Latin American countries whose laws require mandatory social service in order to graduate from higher education, secondary school or both: Mexico (1917), Panama (1946), Costa Rica (1975), Dominican Republic (1988), El Salvador (1990), Colombia (1994), Nicaragua (1996), Venezuela (1999) and Ecuador (2010)⁴³.

The only case in which it is expressly stated that these practices have to be “service-learning practices” is in Venezuelan laws, even though it is implied in Costa Rican law too. Not all, but a great number of mandatory service practices developed in compliance with these legal requirements are actually service-learning practices. That is why it may be worth analyzing three of the most representative models of this requirement which are nowadays in effect in Latin America.

a) Mexican social service:

In 1917, the Constitution stemming out of the Mexican revolution scenario set forth in its section 5 the requirement of a “mandatory social service” to be rendered by professionals. At first, it was particularly applied to Medicine students, but in 1945 it was regulated that all Higher Education students had to complete between 100 and 300 hours of “social service” as a mandatory requirement for graduation. Such requirement is still in force (Gortari Pedroza, 2005).

Each Higher Education institution must regulate internally the observance of this requirement and, throughout the years, very different methods have been used so as to achieve this aim. In some cases, social service compliance has become extremely bureaucratic; in others, it is not possible to verify if there is an effective compliance with a relevant social task. During the first decades of implementation, a great proportion of students complied with their service hours in State offices. There, they helped public employees doing tasks that were not always relevant or related to their professional training.

Nowadays many institutions have specific management areas which offer institutional alternatives for complying with this requirement and control their performance trying, in some cases, to offer service opportunities related to the different courses of study. In general, it is the student individually who has to choose the place where to render service and, when the institution does not offer enough options, it is each student who has to find the organization or public agency where to complete the service hours. Thus, it becomes difficult for accreditation organizations to control if service hours were effectively completed and, even more difficult, to assess the real impact of practices.

In general, as stated by the Mexican Government itself, social service programs “are weakly combined with the objectives of the educational programs” ([own translation] SEP, 2006). However, and specially over the last years, there has been an increase in the number of alternatives offered to students so that they complete their service hours in projects which are significant for local development, both in alliance with municipalities and with social organizations.

⁴³ Annex 1 includes a summary of the regional regulations regarding youth service and service-learning

The “Social Service for Graduation”, a method used in the UNAM and other Mexican universities, allows students to complete social service hours by means of a thesis in which they research issues relevant to the municipalities or community organizations. After passing the thesis, results are shared with the requesting institutions.

In spite of the highs and the lows, we believe that Mexican social service has been for more than a century a reference model for many Latin American universities. University systems in Colombia, Nicaragua, and El Salvador, as well as secondary education in Dominican Republic have based their projects on this mandatory model and have implemented it with variations in intensity and outreach.

b) University Community Work (TCU) at the University of Costa Rica:

TCU⁴⁴ was established in March 1975 as a way of continuing with an institutional tradition of addressing community problems that dated from the 1950s. According to regulations, it is necessary to complete 300 hours of community work in order to obtain a bachelor’s degree and a master’s degree, and 150 hours to obtain a diploma or graduate from a teacher training course. Out of these hours, 80% have to be completed working directly with the community. The other 20% can be devoted to induction, diagnosis and preparation of materials.

Unlike Mexican social service, Costa Rican University Community Work was, from the very beginning, clearly focused on the use of course-specific knowledge and skills within the framework of interdisciplinary projects. Another difference is that it is the University itself which offers different interdisciplinary programs for students to choose from and complete their service hours (González, 1998).

In order to prepare for TCU, among other things, students have to attend two curricular instances which are common to all courses of study: the “National Reality Seminars”, which combine community practice with reading activities and training spaces.

In 2005, when reaching the first 30 years of existence, TCU balance included the development of 512 projects, more than 14 million hours of student work in urban and rural communities throughout the country, and the contribution of about 200 teachers and 3,000 students’ knowledge every year.

Among the hundreds of projects developed so far, we could mention the following:

- oral health primary care interdisciplinary program for the areas of Grecia, Palmares and San Ramón, which has enabled reducing almost to none the number of caries in school children from certain areas;
- a data bank of oral traditions and verbal arts, which has structured, in an interdisciplinary way, cultural promotion activities regarding Costa Rican traditions, together with a dozen social organizations serving vulnerable populations. The project is aimed simultaneously at the promotion of ecological and historical tourism and at student’s research and thesis regarding Costa Rican cultural heritage.
- biodiversity and environment protection programs both on the coasts and the mountains; entrepreneurs and small producers’ promotion and assistance programs; and educational support programs in rural areas, among others.⁴⁵

c) Student Community Service in Venezuela:

The “Higher Education Student Community Service Law” (SCEES, in Spanish) was passed on August 29, 2005. In the same way as Mexican social service, the law regulates a constitutional order: Section 135 of the Venezuelan Constitution of 1988 establishes the following: “those who aspire to practice any profession have the obligation of rendering service to the community during the time, in the place and

44 <http://accionesocial.ucr.ac.cr/trabajo-comunal>

45 http://accionesocial.ucr.ac.cr/galeria?body_value&field_tax_secciones_tid=4&type=1&field_tax_tematicas_tid>All

under the conditions determined by law”⁴⁶.

The original project was an initiative of a deputy of the opposition. It was based on an undergraduate thesis written by a student from the University of Carabobo. It was passed with unanimous support of the government and the opposition. The law takes into consideration a long history of university extension in Venezuelan universities, and it was the first regulation in the region to expressly establish that community mandatory projects have to be service-learning projects (section 7).

According to law provisions, all Venezuelan higher education institutions had to establish regulations for Student Community Service. By 2008, about 60% of the institutions had already complied with such requirement (Toledo Lara, 2008). In spite of some tiny differences, in general the structure of SCEES includes student participation in an introductory seminar and the completion of 120 service hours in service-learning projects suggested by the University.

Though it is relatively new, Venezuelan Community Service has already affected university life significantly and has given rise to an important number of projects. The first year Community Service was implemented (2009), only in the Venezuelan Central University (UCV, in Spanish), 16,276 students participated in more than 300 projects of all Faculties (González Rodríguez, 2009).

d) Other Service-Learning Promotion Policies

In Latin American countries where social service or service-learning are not mandatory, there are other regulations which foster and promote the development of service-learning practices in Higher Education (Ochoa, 2010; Tapia and Ochoa, 2015).

Let's consider three typical cases:

- *Argentina:* Since 1997, service-learning promotion policies have been developing uninterruptedly at a national level, first by the National Program “Escuela y Comunidad” [School and Community] (2000-2001) and then (since 2003) by the National Program “Educación Solidaria” [Education in Solidarity]⁴⁷. Several awards and national grants were established for good service-learning practices, such as the Presidential Award “Escuelas Solidarias” [Solidarity Schools] (2000-to the present), the Presidential Award “Prácticas Solidarias en Educación Superior” [Solidarity Practices in Higher Education] (2004-2010) and the University Volunteering National Program (2006-2014), which have contributed to the recording, visibility and sustainability of service-learning practices. The National Education Law (2006) ensures all educational institutions can develop service-learning projects (section 123, i), moreover, the Federal Council of Education agreements for the new compulsory secondary school include the recommendation of carrying out, at least once during secondary school, a mandatory service-learning activity: the “Solidarity social and community projects” (ME, 2011).
- *Brazil:* With a long history of solidarity activities related to Higher Education, and civil society organizations contributing to combining universities and community work, such as UNISOL (Universidade Solidaria)⁴⁸, it was until very recently that educational policies promoted traditional outreach and volunteering options more than curricular introduction of community practices.

However, in 2012, the National Council of Education established that Environmental Education was mandatory for all levels of education, “promoting dialogue and alliances with the community, and aiming at the production of knowledge regarding the local and regional socio-environmental alternatives and conditions, and at the intervention so as to improve life quality and healthy living” ([own translation] Section 22,1).

46 Official Gazette N° 38.272 dated September 14, 2005, http://www.ucv.ve/fileadmin/user_upload/comision_curricular/Docu/SC/Ley_SC.pdf

47 www.me.gov.ar/edusol/; <http://portales.educacion.gov.ar/dnps/educacion-solidaria/>

48 <http://www.unisol.org.br/>

Because of this requirement, some Higher Education institutions have started caring about service-learning pedagogy as a strategy for the development of environmental education projects affecting the community.

The first gathering of an advocacy group of the Brazilian Network of solidarity learning took place in Sao Paulo in 2014. Universities and civil society organizations from different regions of the country also participated in the meeting.

- *Chile:* Between 2002 and 2010, the Ministry of Education of Chile introduced a service-learning promotion program for Secondary Education and organized the Bicentennial Award “Escuelas Solidarias” [“School Solidarity”].

On the other hand, the Ministry of Higher Education has given over the last years several competitive grants to universities that develop service-learning projects as part of their pedagogical innovation programmes.

At present, a high percentage of the most renowned Chilean universities, both public and private, belong to the National Network of Service-Learning (REASE, in Spanish)⁴⁹.

3.5.2. Mandatory Social Service Requirements for Graduation in Institutional Policies

Along Latin America and the Caribbean, an increasing number of universities, making use of their autonomy, have established over the past years’ mandatory social practices requirements for graduating from all their courses of study, even when not required by national laws.

We will consider below the situation in Argentina, where, over the last 20 years, mandatory requirements of different types of community service have been established in seven public universities. To the present, the universities are the following: General Sarmiento National University (UNGS, in Spanish, 1995⁵⁰); National University of Río Cuarto (UNRC, in Spanish, 2009⁵¹); University of Buenos Aires (UBA, 2010); University of Mar del Plata (UNMdP, in Spanish, 2011); National University of La Pampa (UNLPam, in Spanish, 2011⁵²); University of Avellaneda (UNDAV, in Spanish, 2013⁵³); University of Río Negro (UNRN, in Spanish), and National University of Cuyo (UNCUYO, in Spanish, 2017⁵⁴).

In the case of older universities, these requirements have been introduced through curricular reforms or Higher Councils specific resolutions. On the other hand, in several newer universities, such requirements have been established since their very foundation. That is the case of many national universities located in the suburbs of Buenos Aires (UNGS, UNDAV) and also of UNRN.

Mandatory practices have different names (community practices, social educational practices, community social work, etc.), different performance methods (some require attending a particular curricular space that involves field work, others require participating in solidarity activities for a different number of hours), and different criteria regarding practice beneficiaries (Enriquez and Martín, 2015:253).

Mandatory requirements are not always applied in the same way. In some universities, practices started being clearly institutionalized a number of years ago. Some are in the process of developing so their application is different in each school. In others,

49 <https://reasechile.wordpress.com/>

50 The effective date is the same as that of the beginning of the academic activity of the UNGS, founded in 1993. From the beginning, the Intermention Labs were part of the curriculum shared by the undergraduate courses of study.

51 Res.C.S. N° 322/09 <https://www.unrc.edu.ar/unrc/uniysoc/psociocom.php>

52 Res.297/11. Fernández, Seeber yBongianino (2012). <https://revistas.unc.edu.ar/index.php/ext/article/view/1036>

53 Resol. n. 12/13.

54 OCS 75/17 <http://www.uncuyo.edu.ar/articulacionsocial/la-uncuyo-promueve-las-practicas-sociales-educativas>

they are still not clearly regulated, and their application has been postponed or is in process.

Below we will focus on the different ways of complying with this requirement:

- *Mandatory subjects with social content*, such as the “Laboratorios intermenciones” [Intermention Labs] of the General Sarmiento National University, mandatory interdisciplinary subjects in which students use research and solidarity interventions to address different problems existing in the suburbs of Buenos Aires. Within the framework of these labs, students conduct research related to problems specific to the suburbs of Buenos Aires, generally in response to civil society requests. There are also direct interventions of students in the field, which constitute service-learning practices. That is the case of the Environmental Diagnosis Lab (PWC-CLAYSS, 2009) and the “Social Networks and Conditions of Life” Intermentions Lab⁵⁵ (Abramovich y otras, 2012, 2016; EDUSOL, 2006).
- *Service-learning courses: That is the case of the National University of Mar del Plata, which in 2011⁵⁶ agreed to establish in the entire University the mandatory Community Practice Seminar, in effect for a decade in the Faculty of Economic Sciences, as stated in section 3.2.1 (Seltzer-Puglisi, 2009; Libera et al., 2011).*
- *Social practice hours required for graduation:*
 - The National University of Río Cuarto was the first university in Argentina to establish this type of requirement in 2009, asking for “the curricular inclusion of modules within the subjects, seminars, workshops or spaces of professional practice already existing”. It promotes the idea that Socio-Community Practices should generate interdisciplinary projects and that “these practices which are framed in the concepts of service-learning and university social responsibility enable students to build capacities so as to act in real community contexts integrating and using knowledge and procedures from the disciplines, as well as social engagement and solidarity values or attitudes.” ([own translation] UNRC, 2007)
 - The University of Buenos Aires established in 2010 that it was mandatory to complete a minimum of 42 hours of Educational Social Practices as a requirement for graduation. These are defined as “an appropriate means for collaborating with teachers in the integration of research and education” and as “pedagogical initiatives which contribute both to knowledge gaining and to the concrete benefit in the social field satisfying community and curricular needs, thus being service and learning activities”⁵⁷ (UBA, 2010)

Though still in the process of being implemented, the Practice Regulations approved by the Higher Council establish a wide range of possibilities for completing the Educational Social Practices (PSE, in Spanish):

It will be possible to academically integrate Educational Social Practices in the following ways:

- a) *As part of the contents addressed during field works or in similar spaces, when introducing reasons related to the performance of social practices.*
- b) *As part of a relevant UBANEX extension project.*
- c) *As part of other programmes and activities developed by institutes or centers which depend on the Academic Units and/or the Vice-chancellor’s Office.*
- d) *As part of the activities developed through agreements with public institutions and civil society organizations.*
- e) *As part of initiatives suggested and developed by different chairs, departments*

55 <http://observatorioconurbano.ungs.edu.ar/?p=4304> http://www.clayss.org.ar/seminario/anteriores/15_sem_materiales_12/ponencias_24/fournier.pdf

56 OCS 1747/11 en sesión n° 045 del 1° de Diciembre de 2011.

57 Resolución Consejo Superior 520/10

and institutes' teams.

f) *As part of public agencies' volunteering projects" ([own translation] UBA, 2011)*

Conclusions

Considering the multiplicity of alternatives explained, it can be concluded that service-learning practices can be developed in Higher Education adjusting to the very different institutional contexts, with a higher or lower level of institutional formalization.

While teachers and students' initiative and engagement is, in every case, key to starting and developing service-learning practices, their continuity and sustainability generally depend on their formal inclusion in the curriculums and on the level of support they receive on the part of national and institutional policies.

Despite the centenary tradition of social engagement of our Higher Education institutions and the many improvements there have been over the last decades, there are still several pending challenges.

A good summary would be the words of the Caribbean and Latin America Vice-chancellors in the Statement of Belo Horizonte of 2007. On that occasion, they asked to:

“Promote a qualitative leap regarding universities social engagement, encouraging the introduction of strategic changes, such as the following:

- *From volunteering and philanthropy, to ethical commitment to social justice and the exercise of rights.*
- *From episodic, disperse and circumstantial action, to far-reaching programmatic lines.*
- *From social engagement activities being performed by institutions' low-level areas, to incorporating them into institutional missions themselves.*
- *From sectorial and isolated action, to synergy based on country projects.*
- *From extension as transfer service, to social gatherings, knowledge dialogue, relevant knowledge gaining, and participation in non-exclusive social projects.”*

References

Note: Except otherwise stated, websites were accessed in June 2018.

Abramovich, Ana Luz; Da Representação, Natalia y Fournier, Marisa (Coordinadoras) (2012) *Aprender haciendo con otros*. Los Polvorines, Universidad de General Sarmiento.

Abramovich, A. L., Da Representação, N. y Fournier, M. (2016). *Una experiencia de formación universitaria en relación con organizaciones sociales. Reflexiones sobre la práctica docente*. En: Revista +E versión digital, (6), pp. 404-409. Santa Fe, Argentina, Ediciones UNL.

Agenda de Guadalajara (2010). *II Encuentro Internacional de Rectores de Universia. Documento de conclusiones*. Agenda de Guadalajara 2010. Guadalajara. http://www.universia.net/files/NET/Agenda_Guadalajara.pdf

Ander-Egg, Ezequiel (2003). *Repensando la Investigación-Acción Participativa*. Buenos Aires, Grupo editorial Lumen Humanitas.

Anderson, Jeffrey B. & Erickson Joseph A. (2003). *Service-learning in preservice teacher education*. In: Academic Exchange Quarterly. Summer 2003, 111 y ss. <https://www.questia.com/library/journal/1G1-107489392/service-learning-in-preservice-teacher-education>

Astin, A. & Sax, L. (1998). *How undergraduates are affected by service participation*. Journal of College Student Development, 39 (3), 259-63.

Astin, A. W., Sax, L. J., & Avalos, J. (1999). *The long-term effects of volunteerism during the undergraduate years*. The Review of Higher Education, 21(2), 187-202.

Aranguren, L. (1997) *Ser solidario, más que una moda*. En: Suplemento de Cáritas N° 231. Cáritas España, Madrid.

Baggio, Antonio M., comp. (2006). *El principio olvidado: la fraternidad*. En la Política y el Derecho. Buenos Aires, Ciudad Nueva.

Becar, G.; Mora, C.; Saldivia, A y Velasco, M. *Aplicación de la metodología de aprendizaje y servicio en Medicina veterinaria: Consultorio de caballos carretoneros en la comuna de Padre Las Casas* (2017). Facultad de Recursos Naturales, Escuela de Medicina Veterinaria. Ponencia presentada en el XVI° Congreso Nacional y X° Congreso Internacional de Investigadores en Educación, Osorno, Chile, 12 y 13 de enero de 2017.

Bernadowski, Carianne; Perry, Ronald; Del Greco, Robert (2013). *Improving Preservice Teachers' Self-Efficacy through Service Learning: Lessons Learned*. International Journal of Instruction, vol. 6, 2, Jul 2013:67-86. <http://files.eric.ed.gov/fulltext/ED544043.pdf>

Bertín Ramírez, Gloria Inés (2000). *El servicio social en México*. En: Maldonado Pérez, Ma. de la Cruz; Hoyo García de Alba, Luis E.; Martínez de la Torre, Edilberto. (Compiladores). *El Servicio Social: Institución para el Desarrollo Municipal*. Colección Documentos, ANUIES, México. http://www.anuies.mx/servicios/d_estrategicos/libros/lib50/43.htm

Bordoni, Noemí (2003). *La práctica social curricular. Experiencia en Odontología Preventiva y Comunitaria de la F.O.U.B.A. 1985-2002*. En: Instituto de Investigaciones Administrativas. Facultad de Ciencias Económicas. UBA. Un espacio complementario entre la universidad y la Sociedad. Aprendizajes y desafíos en experiencias llevadas a cabo en Argentina y Canadá. Buenos Aires, No. 40 CEST, Enero-Marzo.

Bordoni, Noemí (2008). *De la investigación a las políticas en Odontología Pediátrica Texto de la conferencia pronunciada en la Reunión de la Asociación Argentina de Odontología para Niños (octubre 2008)*. En: Actualizaciones Odontológicas, 47. Buenos Aires, Gador. <http://www.gador.com.ar/iyd/fao/fao47.pdf>

Bordoni, Noemí (2014). *Universidad-Sociedad. Análisis de un proceso de vinculación*. Ponencia presentada en el 17vo. Seminario Internacional de Aprendizaje y servicio solidario. Buenos Aires. http://www.clayss.org.ar/seminario/anteriores/17_sem_materles_14/29_1300-Sesion9_BORDONI.pdf

Bordoni, N. (2016). *Inclusión curricular de la extensión en el campo de la salud: la vinculación de la universidad con la sociedad desde una nueva perspectiva*. En Revista +E versión digital, (6), pp. 50-63. Santa Fe, Argentina: Ediciones UNL.

- Brown, Danika M.** (2001). *Pulling it Together: A Method for Developing Service-Learning and Community Partnerships Based in Critical Pedagogy*. National Service Fellow Research.
- Brandeis University** (1999). *Center for Human Resources. National Evaluation of Learn and Serve America*. Summary Report. Waltham, MA.
- Butler Tau, Gabriela P.; Mazzarini, Nazarena (comp.)**. (2008). *Artistas de los barrios: gestores culturales y nuestra identidad*. Universidad Nacional de la Plata. Facultad de Bellas Artes. Cátedra de Teoría de la Práctica Artística / Estética 1, La Plata.
- Caballero, Mónica y Tabarozzi, Marcos** (2008). *Práctica artística y educación solidaria*. En: *Nexo. Revista de la Secretaría de Extensión y vinculación con el medio productivo*. N° 2. La Plata, Universidad Nacional de La Plata: 28-31. http://sedici.unlp.edu.ar/bitstream/handle/10915/51849/Documento_completo.pdf?sequence=1
- Camilloni, Alicia** (2010). *Calidad académica e integración social*. Ponencia en el IV Congreso Nacional de Extensión Universitaria. Mendoza, Universidad Nacional de Cuyo, 10 de noviembre de 2010. http://www.uncu.edu.ar/extension/upload/Alicia_Camilloni.pdf
- Cantalini-Williams, Maria; Cooper, Lesley; Grierson, Arlene; Maynes, Nancy; Rich, Sharon; Tessaro, Mary Lynn; Brewer, Courtney Anne; Tedesco, Stephen; Wideman-Johnston, Taunya** (2014). *Innovative practicum models in teacher education: the benefits, challenges and implementation implications of peer mentorship, service learning and international practicum experiences*. Toronto, Ontario, Higher Education Quality Council of Ontario, http://www.heqco.ca/SiteCollectionDocuments/Formatted_Nipissing%20Summary%20Teaching%20and%20Learning.pdf
- Carrá, M.; Merino, L; Marín, V.; Benigni, L. León, A.; De Antoni, G.L.** (2012) *Proyecto "Kefir un alimento Probiótico a Costo Cero": desafíos planteados por la experiencia comunitaria*. Ponencia presentada en el 5° Congreso de Extensión Universitaria, UNC. En: *Revista EXT. Difusión y discusión de experiencias y teorías sobre Extensión Universitaria*, Vol. 3, N° 2. Córdoba, UNC. <https://revistas.unc.edu.ar/index.php/ext/article/view/1584>
- Cecchi, Néstor Horacio; Lakonich, Juan José; Pérez, Dora Alicia y Rotstein, Andrés** (2009). *El Compromiso Social de la Universidad Latinoamericana en el Siglo XXI. Entre el debate y la acción*. IEC-CONADU, Buenos Aires.
- CLAYSS (Centro Latinoamericano de Aprendizaje y Servicio Solidario). Enrique M. Ochoa (comp.)**, (2014). *Universidades solidarias. Programa de apoyo y fortalecimiento de proyectos de aprendizaje-servicio solidario para universidades de América Latina*. Buenos Aires, Ediciones CLAYSS. http://www.clayss.org.ar/04_publicaciones/UniversidadesSolidarias.pdf
- CLAYSS. Centro Latinoamericano de Aprendizaje y Servicio Solidario** (2016). *Manual para docentes y estudiantes solidarios. Edición Latinoamericana*. Buenos Aires, CLAYSS.
- CLAYSS (Centro Latinoamericano de Aprendizaje y Servicio Solidario). Enrique M. Ochoa (comp.)**, (2016). *Universidades solidarias. Programa de apoyo y fortalecimiento de proyectos de aprendizaje-servicio solidario para universidades de América Latina*. Vol. 2. Buenos Aires, Ediciones CLAYSS. http://www.clayss.org.ar/04_publicaciones/UniversidadesSolidarias_2.pdf
- CLAYSS (Centro Latinoamericano de Aprendizaje y Servicio Solidario). Enrique M. Ochoa (comp.)**, (2017). *Universidades solidarias. Programa de apoyo y fortalecimiento de proyectos de aprendizaje-servicio solidario para universidades de América Latina*. Vol. 3. Buenos Aires, Ediciones CLAYSS. http://www.clayss.org.ar/04_publicaciones/UniversidadesSolidarias_3.pdf
- Copello, María Inés** (2010). *Práctica docente extramuros universitarios: medios digitales facilitando el proceso reflexivo-dialógico*. En: *Tendencias Pedagógicas*, N° 16/2010. Madrid, UNAM, pp. 131-156 <https://revistas.uam.es/tendenciaspedagogicas/article/viewFile/1947/2058>
- CRES** (2008). *Conferencia Regional de Educación Superior América Latina. Declaración Final de la Conferencia Regional de Educación Superior en América Latina y El Caribe*. Cartagena de Indias, Colombia, 4 al 6 de junio de 2008. <https://www.oei.es/historico/salactsi/cres.htm>
- CVU. Centro del Voluntariado del Uruguay** (2007). *Proyecto aprendiendo juntos*. Juan Pablo Balbi-Nahir Chamorro-Sergio Márquez (ed.). *Aprendizaje-Servicio Solidario: una propuesta pedagógica*. Montevideo, CVU.
- D'Andrea, R. E., Zubiría, A.; Sastre Vázquez, P.** (2014) *Reseña histórica de la extensión universitaria*. En: *III Jornadas de Extensión de MERCOSUR*. UNICEN-UPF. Tandil, 11 y 12 de abril de 2014. <http://extension.unicen.edu.ar/jem/completas/188.pdf>

Deans, Thomas (1999). *Service-Learning in Two Keys: Paulo Freire's Critical Pedagogy in Relation to John Dewey's Pragmatism*. In: Michigan Journal of Community Service Learning, v. 6, Fall 1999, pp. 15-29.

De Beni, Michele (2000). *Educare all'altruismo*. Programma operativo per la scuola di base. Trento, Erickson.

De Souza Santos, Boaventura (2005), *La Universidad en el Siglo XXI*. Para una reforma democrática y emancipadora de la Universidad, México, UNAM.

Del Campo, Graciela (2012). *¿De qué solidaridad hablamos cuando decimos aprendizaje-servicio solidario?* En: Herrero, M. A. y Tapia, M. N. Actas de la II Jornada de Investigadores sobre Aprendizaje-Servicio. CLAYSS-Red Iberoamericana de Aprendizaje-servicio. Buenos Aires, 22 de agosto de 2012, pp. 11-14 http://www.clayss.org/06_investigacion/jornadas/Libro_IJIA-S_COMPLETO.pdf

Díaz Barriga Arceo, Frida (2003). *Cognición situada y estrategias para el aprendizaje significativo*. En: Revista Electrónica de Investigación Educativa, 5 (2). <http://redie.ens.uabc.mx/vol5no2/contenido-arceo.html>

Diéguez, Alberto José (Coordinador), (2000). *La intervención comunitaria. Experiencias y Reflexiones*. Buenos Aires, Espacio Editorial.

Eberly, D. J. (1988) *National Service: A Promise to Keep*. Rochester, NY: John Alden Books.

Eberly, D. J. (ed.) (1992) *National Youth Service: A Global Perspective*. I Global Conference on National Service, Racine, WI, 18-21 June 1992. National Service Secretariat, Washington, DC,

EDUSOL (2005) *Programa Nacional Educación Solidaria. Unidad de Programas Especiales. Ministerio de Educación, Ciencia y Tecnología. Aprendizaje y servicio solidario en la Educación Superior y en los sistemas educativos latinoamericanos*. Actas del 7mo. Seminario Internacional "Aprendizaje y Servicio Solidario". República Argentina.

EDUSOL (2006) *Programa Nacional Educación Solidaria. Unidad de Programas Especiales. Ministerio de Educación, Ciencia y Tecnología. Experiencias ganadoras del Premio Presidencial "Prácticas Solidarias en Educación Superior" 2004*. República Argentina.

EDUSOL (2007) *Ministerio de Educación, Ciencia y Tecnología. Unidad de Programas Especiales. Programa Nacional Educación Solidaria. 10 años de aprendizaje y servicio solidario en Argentina*. República Argentina.

EDUSOL (2007b) *Programa Nacional Educación Solidaria. Unidad de Programas Especiales. Ministerio de Educación, Ciencia y Tecnología. Experiencias ganadoras del Premio Presidencial "Prácticas Solidarias en Educación Superior" 2006*. República Argentina.

EDUSOL (2008). *Programa Nacional Educación Solidaria. Unidad de Programas Especiales. Ministerio de Educación. Aprendizaje-servicio en la Educación Superior. Una mirada analítica desde los protagonistas*. República Argentina. http://repositorio.educacion.gov.ar:8080/dspace/bitstream/handle/123456789/95046/2008_as_edu_sup.pdf?sequence=1

EDUSOL (2009). *MINISTERIO DE EDUCACION. Programa Nacional Educación Solidaria. Excelencia académica y solidaridad*. Actas del 11o. Seminario Internacional "Aprendizaje y Servicio Solidario". República Argentina, septiembre 2009.

EDUSOL (2009b). *Programa Nacional Educación Solidaria. Ministerio de Educación. Experiencias ganadoras del Premio Presidencial "Prácticas Educativas Solidarias en Educación Superior" 2008*. República Argentina, septiembre 2009.

EDUSOL (2011). *Programa Nacional Educación Solidaria. Ministerio de Educación. Experiencias ganadoras del Premio Presidencial "Prácticas Educativas Solidarias en Educación Superior 2010"*. República Argentina.

EDUSOL (2015). *Programa Nacional Educación Solidaria. Dirección Nacional de Políticas Socioeducativas. Ministerio de Educación de la República Argentina. Itinerario y herramientas para desarrollar un proyecto de aprendizaje-servicio*. Buenos Aires, Ministerio de Educación.

Enriquez, Pedro Gregorio; Martín, Marisol (2015). *Formación universitaria y práctica comunitaria: la curricularización de las prácticas comunitarias en Universidades argentinas*. En: Roteiro, Joaçaba, v. 40, n. 2, p. 245-272, jul./dez. <http://editora.unoesc.edu.br/index.php/roteiro/article/view/5928>

Eroles, Daniela (2007). *Visibilidad y reconocimiento de la solidaridad estudiantil en Chile. Premio Bicentenario Escuela Solidaria*. Ministerio de Educación, Gobierno de Chile.

- Eyler, J. & Giles, D.** (1999). *Where's the learning in service-learning?* San Francisco, Jossey-Bass Publishers.
- Fals Borda, O.** 1987. *Investigación Participativa*. Montevideo. Ediciones de la Banda Oriental.
- Fernández, M. E.; Seeber, G. A.; Bongianino, R. H.** (2012). *Programa de Prácticas Comunitarias en las carreras de grado de la Universidad Nacional de La Pampa*. En: Revista de Extensión de la UNC. Vol. 4, Núm. 2 Río Cuarto, UNC. <https://revistas.unc.edu.ar/index.php/ext/article/view/1036>
- Flores-Kastanis, Eduardo, Montoya-Vargas, Juny, & Suárez, Daniel H.** (2009). *Investigación-participativa en la educación latinoamericana: un mapa de otra parte del mundo*. En: Revista mexicana de investigación educativa, 14(40), 289-308. http://www.scielo.org.mx/scielo.php?script=sci_arttext&pid=S1405-66662009000100013&lng=es&tlng=es
- Foro de Rectores de Córdoba** (2018). *Declaración Pre-CRES 2018. Compromiso social de la Educación Superior*. Córdoba, 12 de abril. https://www.uccor.edu.ar/archivos/documentos/Institucional/2018/CRES_2018/Declaracion-final-Pre-CRES-2018-FIRMADA.pdf
- Frid, Juan y Marconi, Estela** (2006). *Universidad y urgencia social*. Buenos Aires, UBA.
- Freire, Paulo** (1973). *Pedagogía del oprimido*. Buenos Aires, Siglo XXI.
- Freire, Paulo** (1974). *La educación como práctica de la libertad*. Buenos Aires, Siglo XXI.
- Freire, Paulo** (1997). *Pedagogía de la autonomía: Saberes necesarios para la práctica educativa*. Buenos Aires, Siglo XXI.
- Freire, Paulo** (2002). *Pedagogía de la esperanza. Un reencuentro con la Pedagogía del oprimido*. Buenos Aires, Siglo XXI.
- Freire, Paulo & Horton, Myles** (1991). *We Make the Road by Walking: Conversations on Education and Social Change*. Temple University Press.
- Furco, A.** (2002). *Institutionalizing service-learning in higher education*. In: *Journal of Public Affairs. New Directions for Higher Education*. Volume 2001, Issue 114, January 2002. John Wiley & Sons Ltd. 6:39-47.
- Furco, A.** (2005) *Impacto de los proyectos de aprendizaje-servicio*. En: *Programa Nacional Educación Solidaria. Unidad de Programas Especiales. Ministerio de Educación, Ciencia y Tecnología. Aprendizaje y servicio solidario en la Educación Superior y en los sistemas educativos latinoamericanos*. Actas del 7mo. Seminario Internacional "Aprendizaje y Servicio Solidario". República Argentina, pp. 19-26.
- Furco, Andrew** (2010). *The community as a resource for learning: an analysis of academic service-learning in primary and secondary education*. In: *Hanna Dumont, David Instance & Francisco Benavides (Ed.) The Nature of Learning. Using Research to Inspire Practice*. OECD, Organisation for Economic Co-operation and Development. Centre for Educational Research and Innovation. Paris.
- Furco, Andrew & Root, Susan** (2010). *Research Demonstrates the Value of Service Learning*. In: *Phi Delta Kappan*, February 1, 2010. Phi Delta Kappa International, USA.
- Folgueiras Bertomeu, Pilar y Martínez Vivot, Marcela** (2009). *El desarrollo de competencias en la universidad a través del Aprendizaje y Servicio Solidario*. En: *Revista Interamericana de Educación para la Democracia (RIED)*.
- García, Oscar** (2010). *La Extensión Universitaria y su impacto curricular. Ponencia en el IV Congreso Nacional de Extensión Universitaria*. Mendoza, Universidad Nacional de Cuyo, 10 de noviembre de 2010. http://www.uncu.edu.ar/extension/upload/Oscar_Garc%C3%ADa.pdf
- García, O. y Galli, G.** (2016). *El aprendizaje y servicio como realización de la extensión universitaria. El caso de las Prácticas Sociales Educativas en la Universidad de Buenos Aires*. En *Revista +E versión digital*, (6), pp. 104-111. Santa Fe, Argentina: Ediciones UNL.
- García Garrido, José Luis** (1999). *La universidad en el siglo XXI*. Madrid, UNED.
- Gargantini, Daniela** (comp.) (2008). *La responsabilidad social universitaria en la Universidad Católica de Córdoba. Una opción de gestión. Acciones emprendidas 2005-2007*. Córdoba, Editorial de la UCC.
- Garrocho Rangel, Carlos; Segura Lazcano, Gustavo A.** (2012). *La pertinencia social y la investigación científica en la universidad pública mexicana*. En: *Ciencia Ergo Sum*, vol. 19, núm. 1, marzo-junio 2012, Universidad Autónoma del Estado de México, Toluca, México, pp. 24-34. <http://www.redalyc.org/articulo.oa?id=10422917003>
- González, A. y Elicegui, P.** *El impacto de los proyectos de aprendizaje-servicio en la calidad educativa*.

Reflexiones en torno a ocho experiencias. En: Programa Nacional Educación Solidaria. Unidad de Programas Especiales. Ministerio de Educación, Ciencia y Tecnología. Aprendizaje y servicio solidario. Actas del 5to. y 6to. Seminario Internacional "Aprendizaje y servicio solidario", República Argentina, pp.188-206.

González, Joaquín V. (1909). *Inauguración de las Conferencias de Extensión Universitaria, La Plata, 1907.* En: Universidad Nacional de La Plata. Extensión universitaria: conferencias de 1907 y 1908. La Plata, Talleres Gráficos Christmann y Crespo.

González, María de los Ángeles (1998). *La experiencia de Costa Rica desde la Universidad Nacional.* En: Ministerio de Cultura y Educación. Dirección de Investigación y Desarrollo Educativo. *El servicio a la comunidad como aprendizaje escolar.* Actas del 1° Seminario Internacional "Educación y servicio comunitario", República Argentina.

González Rodríguez, Lorena (2009). *"El Servicio Comunitario: La Excelencia Académica de la UCV".* Ponencia presentada en el 12vo. Seminario Internacional de Aprendizaje y servicio solidario. Buenos Aires, 20 y 21 de agosto de 2009.

Gortari Pedroza, Ana de (2005). *El Servicio Social Mexicano: diseño y construcción de modelos.* En: Programa Nacional Educación Solidaria. Unidad de Programas Especiales. Ministerio de Educación, Ciencia y Tecnología. *Aprendizaje y servicio solidario en la Educación Superior y en los sistemas educativos latinoamericanos.* Actas del 7mo. Seminario Internacional "Aprendizaje y Servicio Solidario". República Argentina.

GUNI. Global University Network for Innovation (2014). *Edited by GUNI, Budd Hall and Rajesh Tandon. Higher Education in the World Report 5: Knowledge, Engagement and Higher Education: Contributing to Social Change.* New York, Palgrave MacMillan.

Gutiérrez, G.; Sardi, G.M.I.; Volpe, S.; Coppola, M.; Herrero, M. A. (2009). *Actividad integradora de Aprendizaje-Servicio en el ámbito rural, un acercamiento temprano a la práctica profesional veterinaria.* En: Primer Congreso Internacional de Pedagogía Universitaria. Universidad de Buenos Aires. Libro de Actas, pp. 474-475

Herrero, M.A. (2002). *El "problema del agua". Un desafío para incorporar nuevas herramientas pedagógicas al aula Universitaria.* Trabajo de Tesina para acceder a la especialidad en docencia universitaria. Facultad de Ciencias Veterinarias. Universidad de Buenos Aires, agosto 2002.

IANYS, International Association for National Youth Service. *Actas de la 6° Conferencia Global de la Asociación Internacional de Servicio Juvenil.* Buenos Aires, Argentina, 2002.

Ierullo, Martín (2014). *Informe de Evaluación del Programa de apoyo a escuelas solidarias Natura-CLAYSS "Creer Para Ver" 2013.* Buenos Aires, CLAYSS. http://www.clayss.org/06_investigacion/descargas/Informe%202013.pdf

Ighina, Domingo (2012). *La brasa bajo la ceniza: la fraternidad en la historia del pensamiento latinoamericano.* Buenos Aires, Ciudad Nueva.

Jacoby, Barbara (2015). *Service-learning Essentials. Questions, Answers, and Lessons Learned.* San Francisco, Jossey Bass.

Jiménez, Mónica (2008). *¿Cómo medir la percepción de la responsabilidad social en los diversos estamentos de la universidad?: una experiencia concreta.* En ESS Educación Superior y Sociedad. Nueva Época. Año 13, Número 2, Septiembre 2008, El movimiento de responsabilidad social de la universidad: una comprensión novedosa de la misión universitaria. Caracas, IESALC-UNESCO, pp. 139-162.

Kaplún, Gabriel (2013). *La integralidad como movimiento instituyente en la universidad.* En: InterCambios, n° 1, marzo. Universidad de la República Uruguay.

Kliksberg, Bernardo (Comp). (2000). *Capital Social y Cultura. Claves estratégicas del desarrollo.* México, Fondo de Cultura Económica.

Kliksberg, Bernardo (2011). *Emprendedores Sociales. Los que hacen la diferencia.* Buenos Aires, Temas.

Latorre Uriza, Catalina; Bermúdez de Caicedo, Clemencia y Botía López, Mónica Andrea (2009). *Las prácticas sociales desde la Carrera de Odontología.* En: Investigación en Enfermería: Imagen y Desarrollo-Vol. 11 N° 2. Bogotá, julio-diciembre de 2009, pág. 93-105.

Libera, María Eugenia; Zaballa, Esteban; Cecchi, Néstor; Puglisi, Sebastián y Governatori, Virginia.

Prácticas Profesionales Comunitarias, como requisito curricular obligatorio. Ponencia presentada en el XI Congreso Iberoamericano de Extensión Universitaria “Integración extensión, docencia e investigación para la inclusión y cohesión social”. Santa Fe, Argentina, 22 al 25 de Noviembre de 2011. <https://www.unl.edu.ar/iberoextension/dvd/archivos/ponencias/mesa2/practicas-profesionales-comu.pdf>

Mac-Leod Silva, Christian Alex (1999) *Estudio de los equinos carretoneros atendidos en un policlínico de terreno en Valdivia, caracterizando aspectos de hipometría, patologías, alimentación, cascos y herrajes.* Tesis de Grado presentada como parte de los requisitos para optar al Grado de Licenciado en Medicina Veterinaria. Universidad Austral de Chile. Facultad de Ciencias Veterinarias. Instituto de Zootecnia. Valdivia.

Martínez Martín, Miquel (comp.) (2008). *Aprendizaje Servicio y Responsabilidad Social de las Universidades.* Barcelona, Octaedro.

Martínez Vivot, M. y Folgueiras Bertomeu, P. (2012) *Competencias genéricas y específicas adquiridas por estudiantes de Veterinaria en un proyecto de aprendizaje-servicio.* En: Herrero, M. A. y Tapia, M. N. Actas de la II Jornada de Investigadores sobre Aprendizaje-Servicio. Buenos Aires, CLAYSS-Red Iberoamericana de aprendizaje-servicio, 22 de agosto de 2012

ME (2000) *Programa Nacional Escuela y Comunidad. Secretaría de Educación Básica. Ministerio de Educación de la Nación.* La Solidaridad como aprendizaje. Actas del 2° Seminario Internacional “Educación y Servicio Comunitario”. República Argentina.

ME. Ministerio de Educación (2011). *Orientaciones para el desarrollo institucional de propuestas de enseñanza sociocomunitarias solidarias.* Serie de documentos de apoyo para la escuela secundaria, República Argentina.

Medina, María Mercedes; Coscarelli, Nélica; Tomas, Leandro Juan; Seara, Sergio Eduardo; Saporitti, Fernando. *Enseñanza basada en la problemática social como base de la prevención odontológica.* Ponencia presentada en las VI Jornadas de Extensión del Mercosur 2018. Tandil, UNICEN.

http://extension.unicen.edu.ar/intranet/formularios/jem/jem_ponencias_listado_mesas_2018.php?mesa=49

Ministerio de Educación, Gobierno de Chile (2007). *Manual de Aprendizaje-Servicio.* MINEDUC, Santiago de Chile.

Muñoz, Manuel Ramiro & Wangoola, Paul (2014). *Enlarging the conception of knowledge: the dialogue between ancient knowledge and sciences.* In: GUNI. Global University Network for Innovation. Edited by GUNI, Budd Hall and Rajesh Tandon. Higher Education in the World Report 5: Knowledge, Engagement and Higher Education: Contributing to Social Change. New York, Palgrave MacMillan, pp. 65-68.

Naidorf, Judith; Giordana, Patricia y Horn, Mauricio (2007). *La pertinencia social de la Universidad como categoría equívoca.* En: Nómadas. No. 27. Octubre 2007. Universidad Central, Bogotá, Colombia, pág. 22-33. <http://www.redalyc.org/html/1051/105116595003/>

Naour Toloza, Robinson Emilio (2003). *Elaboración de una guía de consejos prácticos para el manejo de los caballos carretoneros de Valdivia.* Memoria de Título presentada como parte de los requisitos para optar al título de médico veterinario. Valdivia, Universidad Austral de Chile. Facultad de Ciencias Veterinarias-Instituto de Zootecnia.

Navarro Saldaña, Gracia (2009). *Aprendizaje y servicio; una estrategia metodológica para la formación de profesionales socialmente responsables.* Ponencia presentada en el 12vo. Seminario Internacional de Aprendizaje y servicio solidario. Buenos Aires, 20 y 21 de agosto de 2009.

Obadare, Ebenezer (2005) *Statism, Youth and Civic Imagination: A Critical Study of the National Youth Service Corps (NYSC) Programme in Nigeria.* SD Report. Global Service Institute, Center for Social Development, George Brown School of Social Work, Washington University, St. Louis, Mo., USA.

Ochoa, Enrique (2010). *Aprendizaje-servicio en América Latina: apuntes sobre pasado y presente.* En: Tzhoecoén, Revista científica, N° 5. Número especial dedicado al aprendizaje-servicio, editado por Universidad Señor de Sipán USS Chiclayo-Perú, Centro Latinoamericano de Aprendizaje y Servicio Solidario CLAYSS Buenos Aires-Argentina, Organización de Estados Iberoamericanos OEI Oficina Regional Buenos Aires-Argentina. Universidad Señor de Sipán, Chiclayo, Perú, pp. 108-125. <http://www.clayss.org.ar/archivos/TZHOECOEN-5.pdf>

Ochoa Acosta, Emilia María; Patiño Gutiérrez, Karoll; Pérez Suescun, Carlos Andrés; Lambrano Escobar, Leidy Fernanda y Sierra Caro, Eliana (2015). *Tradiciones culturales y prácticas de cuidado bucal en los*

indígenas zenúes, en Sucre, Colombia. En: Revista Nacional de Odontología, Vol. 11, Núm. 20. Ediciones Universidad Cooperativa de Colombia. <https://revistas.ucc.edu.co/index.php/od/article/view/765>

Odontología Social. REVISTA DE LA F.O.R. (2007). Vol. 1; N° 1. Facultad de Odontología. Universidad Nacional de Rosario.

Osman, Ruksana-Petersen, Nadine (Editors), (2013). *Service-learning in South Africa.* Oxford University Press, Cape Town.

PASO JOVEN (2004). *Participación Solidaria para América Latina. Manual de formación de formadores en aprendizaje-servicio y servicio juvenil.* BID-SES-CLAYSS-ALIANZA ONG-CEBOFIL. http://www.clayss.org/04_publicaciones/PaSo_Joven_Completo.pdf

Pérez Yglesias, María (2011) *Universidad de Costa Rica y acción social: Una gestión comprometida y estratégica.* Ponencia presentada en la Conferencia mundial de líderes de la Red Talloires, Universidad Autónoma de Madrid, 14-16 de junio 2011.

PRE-CRES 2018. *Foro de Rectores de Córdoba. Declaración final pre CRES 2018.* Córdoba, 2018. https://www.uccor.edu.ar/archivos/documentos/Institucional/2018/CRES_2018/Declaracion-final-Pre-CRES-2018-FIRMADA.pdf

Puig, Josep Maria; Batlle, Roser; Bosch, Carme; Palos, Josep (2007). *Aprendizaje servicio. Educar para la ciudadanía.* Barcelona, Octaedro-Ministerio de Educación y Ciencia-Centro de Investigación y Documentación Educativa.

PWC-CLAYSS (2009). *Premio PriceWaterhouseCoopers a la Educación. Quinta Edición-Año 2008.* Emprendimientos universitarios de aprendizaje y servicio solidario en alianza con organizaciones comunitarias. "La Universidad al servicio del desarrollo local". Buenos Aires, PWC. http://www.clayss.org/04_publicaciones/preedu-libro5.pdf

RHEL, Revista Historia de la Educación Latinoamericana (2005). Año/vol. 7. Universidad Pedagógica y Tecnológica de Colombia. Turja, Colombia.

Roche Olivar, Roberto (1998). *Psicología y educación para la prosocialidad.* Buenos Aires, Ciudad Nueva.

Roche Olivar, Roberto (2010). *Prosocialidad: nuevos desafíos. Métodos y pautas para la optimización creativa del entorno.* Buenos Aires, Ciudad Nueva.

Rojas Mix, Miguel Antonio (2008). En *ESS Educación Superior y Sociedad. Nueva Época.* Año 13, Número 2, Septiembre 2008, El movimiento de responsabilidad social de la universidad: una comprensión novedosa de la misión universitaria. Caracas, IESALC-UNESCO, pp. 175-190.

Rosales, Elingth Simoné; Mora, Claudia Lucía; Mora, Florencia; Morales, Rocío & Bermúdez, Diego Giovanni (2016). *Caso Garittea, del campo al campus: Creación del diseño de la identidad visual de una organización a través del trabajo colaborativo entre comunidades campesinas y la academia.* En: IFDP 16 - Systems & Design: Beyond Processes and Thinking. Universitat Politècnica de València, España, pp- 347-360.

Rubio, Laura y Escofet, Anna (coord.) (2017). *Aprendizaje-servicio (ApS): claves para su desarrollo en la Universidad.* Barcelona, Octaedro-ICE.

Seltzer, Sabrina y Puglisi, Sebastián (2009). *Prácticas Comunitarias como requisito curricular. Ponencia presentada en el Simposio "El Aprendizaje y Servicio Solidario en la Educación Superior".* Congreso Internacional de Pedagogía, Buenos Aires, UBA, 7 al 9 de septiembre 2009.

SEP (2006). *Secretaría de Educación Pública. Reglas de Operación del Programa Beca de Apoyo a la Práctica Intensiva y al Servicio Social para estudiantes de séptimo y octavo semestres de escuelas normales públicas.* Diario Oficial, Martes 11 de abril de 2006, México.

Soria, G.; Guber, R. Tefaha, L. y Romero, C. (2016). *Aprendizaje-servicio: una experiencia rural de promoción de la salud con varones adultos en Tucumán (Argentina).* En: Revista +E versión digital, (6), pp. 278-285. Santa Fe, Argentina, Ediciones UNL. <https://bibliotecavirtual.unl.edu.ar/ojs/index.php/Extension/article/viewFile/.../9307>

Tandon, Rajesh; Hall, Budd; Lepore, Walter and Wafa Singh (editors). (2016). *Knowledge and Engagement. Building Capacity for the Next Generation of Community Based Researchers.* UNESCO Chair in Community Based Research and Social Responsibility in Higher Education, University of Victoria-Unitwin-PRIA. http://unescochair-cbrsr.org/pdf/resource/Knowledge%20&%20Engagement_26-09-16_pdf%20ver-mail.pdf

TAPIA, Liliana (2008). *Proyecto "Aprender a Emprender": Experiencia piloto en la aplicación de la Metodología Aprendizaje-Servicio*. Ponencia presentada en el panel "Aprendizaje-servicio en la Educación Superior". EN: MINISTERIO DE EDUCACION. Unidad de Programas Especiales. Programa Nacional Educación Solidaria. Cumpliendo una década. Actas del 10o. Seminario Internacional "Aprendizaje y Servicio Solidario". República Argentina.

Tapia, María Nieves (2000). *La Solidaridad como Pedagogía*. Buenos Aires, Ciudad Nueva.

Tapia, María Nieves. "Servicio" y "Solidaridad" en español: Una cuestión terminológica o un problema conceptual (2003). En: H. Perold, M. Sherraden, and S. Stroud (Eds), *Servicio Cívico y Voluntariado. El Servicio Cívico y el Voluntariado en el Siglo XXI (Service Enquiry en Español)*, Primera Edición, Johannesburg: Global Service Institute, USA-Volunteer and Service Enquiry Southern Africa.

Tapia, María Nieves (2006). *Aprendizaje y servicio solidario en el sistema educativo y las organizaciones juveniles*. Buenos Aires, Ciudad Nueva.

Tapia, María Nieves (2009). *Aprendizaje-servicio y calidad educativa*. En: *Programa Nacional Educación Solidaria. Ministerio de Educación. Excelencia académica y solidaridad*. Actas del 11o. Seminario Internacional "Aprendizaje y Servicio Solidario". República Argentina, septiembre 2009, pp. 37-67. http://www.clayss.org.ar/seminario/anteriores/actas/2009_actas_11.pdf

Tapia, M. N. y Ochoa, E. (2015). *Legislación y normativa latinoamericana sobre servicio comunitario estudiantil y aprendizaje-servicio*. En: CLAYSS-Red Iberoamericana de aprendizaje-servicio. Actas de la III Jornada de investigadores sobre aprendizaje-servicio. Buenos Aires, 26 de agosto de 2015, pp. 91-96. http://www.clayss.org/3jornada/Libro_IIIJIA-S.pdf

Tapia, María Nieves; Bridi, Gerardo; Maidana, María Paula y Rial, Sergio (2015). *El compromiso social como pedagogía. Aprendizaje y solidaridad en la escuela*. Bogotá, CELAM.

TEC (2007) **TECNOLÓGICO DE MONTERREY**. Dirección de Formación Social. Más allá del Servicio Social Comunitario. Año 6, Número 10. Marzo de 2007.

TEDESCO, Juan Carlos (2012). *Educación y justicia social en América Latina*. Buenos Aires, Fondo de Cultura Económica.

Titlebaum, Peter; Williamson, Gabrielle; Daprano, Corinne; Baer, Janine & Brahler, Jayne (2004). *Annotated History of Service Learning 1862– 2002*. University of Dayton, Dayton, OH, May 2004.

Toledo Lara, Gustavo (2008). *El Servicio Comunitario del Estudiante de Educación Superior: más allá de su impacto, retos y fortalezas*. Ponencia presentada en las III Jornadas de Extensión de la Universidad Central de Venezuela. Caracas, 10 de marzo de 2008.

Tommasino, Humberto; Cano, Agustín (2016). *Modelos de extensión universitaria en las universidades latinoamericanas en el siglo XXI: tendencias y controversias*. En: *Universidades*, núm. 67, enero-marzo 2016, pp. 7-24. México, Distrito Federal, Unión de Universidades de América Latina y el Caribe.

Tzhoecoen (2010), *Revista científica*, N° 5. Número especial dedicado al aprendizaje-servicio, editado por Universidad Señor de Sipán USS Chiclayo-Perú, Centro Latinoamericano de Aprendizaje y Servicio Solidario CLAYSS Buenos Aires-Argentina, Organización de Estados Iberoamericanos OEI Oficina Regional Buenos Aires-Argentina. Universidad Señor de Sipán, Chiclayo, Perú.

UCP-Universidad Construye País (2001). *Asumiendo el país: Responsabilidad Social Universitaria*. 13-14 de junio de 2001. Proyecto Universidad: Construye País. Corporación Participa-AVINA. Santiago de Chile, 2001.

UNESCO (1998). *Informe mundial sobre la educación 1998: los docentes y la enseñanza en un mundo en mutación*. Madrid, UNESCO.

UNL (2007). *Universidad Nacional del Litoral*. Resol. n. 274/07. *Incorporación de las prácticas de extensión a las carreras de grado*. Santa Fe, UNL.

UNLP (2006). *Universidad Nacional de La Plata. Facultad de Ciencias Exactas. Formulario de presentación al Premio Presidencial "Prácticas Educativas Solidarias en Educación Superior" 2006*. "Kefir, un alimento probiótico a costo cero para comedores comunitarios". En: Programa Nacional Educación Solidaria, Ministerio de Educación de la República Argentina. Carpeta para el jurado. Mimeo inédito.

UNRC (2009). *Universidad Nacional de Río Cuarto*. Resolución 322/09. *Incorporación de las prácticas sociocomunitarias al currículo*. Río Cuarto, UNRC.

UCU (2016). *Universidad Católica del Uruguay. Es urgente lo importante. Reflexiones para el trabajo de la Universidad en la comunidad. Memoria de Extensión Universitaria 2014/2015. Extensión y Servicio a la Comunidad.* Vicerrectoría del Medio Universitario Universidad Católica del Uruguay. Montevideo: Universidad Católica del Uruguay.

Vallaes, François y Carrizo, Luis (2006) *Responsabilidad Social Universitaria-Marco conceptual, Antecedentes y Herramientas.* Red Ética y Desarrollo, BID.

Vallaes, François, De La Cruz, Cristina y Sasia, Pedro M. (2009). *Responsabilidad social universitaria: manual de primeros pasos.* México, BID-McGraw Hill Interamericana.

Vessuri, Hebe (2008). *De la pertinencia social a la sociedad del conocimiento.* En: Tünnermann Bernheim, Carlos (Editor). *La educación superior en América Latina y el Caribe: diez años después de la Conferencia Mundial de 1998.* Colombia, Pontificia Universidad Javeriana Colombia-IESALC-UNESCO, Capítulo X, pp. 459-478.

Viola, María Cecilia y Rosano, Nicolás (2004). *Formación de animadores comunitarios de lectura.* En: *Lectura y Vida. Revista Latinoamericana de Lectura*, Año 25, N° 1. http://www.lecturayvida.fahce.unlp.edu.ar/numeros/a25n1/25_01_Viola.pdf

Vogelgesang, L. & Astin, A.W. (2000). *Comparing the effects of service-learning and community service.* Michigan Journal of Community Service Learning, 7, 25-34.

VolpE, S.; Sardi, G.M.; Gutiérrez, G.; Herrero, M.A. (2012). *Experiencias de aprendizaje-servicio para la formación temprana del docente universitario en: Herrero, M. A. y Tapia, M. N. (comp.) Actas de la II Jornada de investigadores en aprendizaje-servicio.* CLAYSS-Red Iberoamericana de aprendizaje-servicio. Buenos Aires, 22 de agosto de 2012. Pag. 183-186, http://www.clayss.org.ar/06_investigacion/jornadas/jornadas.htm

Williams, Eduardo (h.) (2009). *Cátedras de Odontología social IV. Ponencia presentada en el Simposio "El Aprendizaje y Servicio Solidario en la Educación Superior".* Congreso Internacional de Pedagogía, Buenos Aires, UBA, 7 al 9 de septiembre 2009.

Younger, Paul (2009). *Developing an institutional engagement strategy for a research-intensive civic university in the UK.* Presentation at Campus Engage International Conference. Dublin, 4th-5th June 2009. PPT, Slide 22.

Annex 1: Interesting Links and Bibliography.

A) ONLINE RESOURCES

1 - Online Service-Learning Libraries

- CLAYSS, Centro Latinoamericano de aprendizaje y servicio solidario
http://www.clayss.org/04_publicaciones/clayss.htm
- Programa Nacional Educación Solidaria, Ministerio de Educación, Argentina
<http://www.me.gov.ar/edusol/publicaciones.html>
- Fundación Zerbikas (Euskadi, España):
<http://www.zerbikas.es/es/biblioteca.html>
- National Service-learning Clearing House (EEUU)
<http://www.servicelearning.org>
- International Center for Service-Learning in Teacher Education (ICSLTE)
<https://sites.google.com/site/icslteelearning/resources>

2 – Links to Service-Learning Organizations and Networks

- CLAYSS
<http://www.clayss.org>
- Red Iberoamericana de Aprendizaje-Servicio
<http://www.clayss.org.ar/redibero.html>
- Programa Nacional Educación Solidaria, Ministerio de Educación (Argentina):
<https://www.argentina.gob.ar/educacion/gestioneducativa/educacion-solidaria>
- Red Nacional de aprendizaje-servicio de Chile:
<https://reasechile.wordpress.com/>
- Red Española de Aprendizaje-servicio:
<http://aprendizajeservicio.net/>
- Red Universitaria de Aprendizaje-servicio de España:
<http://redapsuniversitaria.wixsite.com/apsuniversidad>

In English:

- Asia Engage
<http://asiaengage.org/v2/>
- Campus Compact: <http://compact.org/>
- Red Talloires: <http://talloiresnetwork.tufts.edu/>
- SAHECEF (South African Higher Education Community Engagement Forum):
<http://www.sahecef.ac.za/>

B) BIBLIOGRAPHY

1 - Brief manuals:

- CLAYSS: Manual para docentes y estudiantes solidarios, Buenos Aires, 2013.
http://www.clayss.org.ar/04_publicaciones/manual_docentes_LATAM.pdf
- Service-Learning in Central and Eastern Europe Handbook for Engaged Teachers and Students http://www.clayss.org.ar/04_publicaciones/SL-EE_nov17.pdf
(version in Romanian language : http://www.clayss.org.ar/04_publicaciones/SL-EE_romanian.pdf)

- Fundación Zerbikas. Guías prácticas.
<http://www.zerbikas.es/guias-practicas/>
- Ministerio de Educación (Argentina). DNPS, Programa Nacional Educación Solidaria. Itinerario y herramientas para desarrollar un proyecto de aprendizaje-servicio. Buenos Aires, Ministerio de Educación de la Nación, 2015.
<https://www.argentina.gob.ar/sites/default/files/edusol-itinerario-y-herramientas-edicion-2014-5901e6a68e7dd.pdf>

2 – International Academic Journals with peer review:

- RIDAS, Revista Iberoamericana de Aprendizaje Servicio. Solidaridad, ciudadanía y educación. <http://revistes.ub.edu/index.php/RIDAS>
- Gateways: International Journal of Community Research and Engagement. <http://epress.lib.uts.edu.au/journals/index.php/ijcre>
- Journal of Community Engagement and Higher Education. <https://discovery.indstate.edu/jcehe/index.php/joce>
- The International Journal of Research on Service-Learning and Community Engagement. <http://journals.sfu.ca/iarslce/index.php/journal/>

3 - Proceedings of International Service-Learning Seminars (held in Buenos Aires, every year since 1997)

- Publicadas por el Ministerio de Educación de Argentina (1997-2009): <http://www.clayss.org.ar/seminario/actas.html>
- Actas, presentaciones y videos (2011 y siguientes):
<http://www.clayss.org.ar/seminario/index.html>
- Actas de las Jornadas de Investigadores (2012 y siguientes): <http://www.clayss.org.ar/JIAS/index.html>

4 - Collection of Latin-American Service-Learning experiences in Higher Education:

- CLAYSS. Universidades solidarias. Vol. 1-3. http://www.clayss.org.ar/publicaciones-clayss_experiencias.html
- CLAYSS-PWC: Experiencias ganadoras del Premio a la Educación PWC: Experiencias de aprendizaje y servicio solidario para la preservación y promoción del cuidado del medio ambiente. http://www.clayss.org/04_publicaciones/preedu-libro6.pdf
- Programa Nacional Educación Solidaria. Ministerio de Educación (Argentina). Recopilación de experiencias ganadoras del Premio Presidencial “Escuelas Solidarias”.

Annex 2: Legislation and Regulations on Student Community Service and Service-Learning: approximate chronology.⁵⁸

YEAR	COUNTRY	REGULATION
1907	Argentina	A law enacted on August 19th nationalized the University of La Plata. It formally included "extension" in its structure in such a way that what until that date had been (in Anglo-Saxon universities) a volunteering and spontaneous work would be established here as a permanent function ¹ .
1917	México	The National Constitution, in its Section 5 ² , establishes mandatory "professional social service" as basis of University Social Service.
1918	Argentina	Executive Decree Law of April 11th establishes the intervention of the University of Córdoba, as requested by the student reform movement. The University Reform Movement proposes teaching, research and extension as the three missions of the autonomous, public and tuition-free university ³ .
1945	México	Establishment of the Social Service Requirement for Graduation ⁴ .
1946	Panamá	Organic Law on Education No. 47 of 1946 establishes Student Social Service as requirement for graduation for students in the V and VI years of Higher Education attending either public or private institutions of the country ⁵ .
1975	Costa Rica	University Community Work (TCU), graduation requirement at the University of Costa Rica ⁶ (passed in 1981) ⁷
1988	República Dominicana	Ordinance No. 488, mandatory requirement of 60-hour service for secondary school students. ⁸
1990	El Salvador	Section 26 of General Education Act 917 establishes mandatory students social service (Regulated in 1994) ¹⁰
1994	Colombia	Section 97 of General Education Act establishes mandatory social service for higher education students. The topics and objectives of student social service shall be defined based on each institution's education project. Regulated in 1996, it sets forth that "service pedagogical projects" shall be integrated to academic learning. ¹¹

58 Versión revisada y actualizada de la cronología presentada en: TAPIA, M. N. y OCHOA, E. (2015). Legislación y normativa latinoamericana sobre servicio comunitario estudiantil y aprendizaje-servicio. En: CLAYSS-Red Iberoamericana de aprendizaje-servicio. Actas de la III Jornada de investigadores sobre aprendizaje-servicio. Buenos Aires, 26 de agosto de 2015, pp. 91-96. http://www.clayss.org/3jornada/Libro_IIIJIA-S.pdf

YEAR	COUNTRY	REGULATION
1995	Panamá	Law 34, amending Organic Law on Education enacted in 1941. It fosters the development of activities that serve the community.
1996	Nicaragua	Law 217: General Law on Environment and Natural Resources, section 36, "Ecological Service": it establishes the requirement of 60-hour Ecological Service for graduation from Higher Education.
1997	Argentina	Basic Contents for Polimodal Education (non-mandatory secondary) include "socio-community intervention research projects" among its curricular content (ME, 1997)
	Costa Rica	Law No. 7739 (December 2nd., 1997) sets forth the monthly 8-hour mandatory community service for secondary school students. ¹²
1998	Brasil	The Curriculum Guidelines for Basic Education state: "Ao valorizar a experiência extra-escolar dos alunos e propor a vinculação entre a educação escolar, o trabalho e as práticas sociais, a LDB é consequente com os arts. 205 e 206 da Constituição Federal, que baseiam o fim maior da educação no pleno desenvolvimento da pessoa, seu preparo para o exercício da cidadania e sua qualificação para o trabalho". ¹³
	Panamá	Resolution No. 1003 (August 31st, 1998) of the Ministry of Education establishes a minimum of 80 hours of Student Social Service for higher Education . Regulated by Resolution No. 163 of the Ministry of Education (February 18th, 1999).
1999	Venezuela	General Regulation of the Organic Law on Education (Government Gazette No. 36787, dated September 15th, 1999). Decree Law No. 313 Hugo Chávez Frías, President of the Republic). Section 27. The regulation to the Organic Law on Education sets forth that "in addition to the legal requirements to obtain a Middle School Education diploma, students must engage in an activity that is beneficial either for the school or the community" [own translation].
2000	Argentina	The presidential award "Escuelas Solidarias" [own translation: Solidarity Schools] is created by Executive Decree Law No. 377/2000. The Ministry of Education creates the national program "Escuela y Comunidad" [School and Community] to foster service-learning in educational institutions.
	Panamá	Resolution No. 1846 Ministry of Education (November 8th, 2000). Sets Student Social Service in 40 hours.

YEAR	COUNTRY	REGULATION
2001	Costa Rica	Decree 29631-MEP (July 11th, 2001). TCU is extended to include private universities ¹⁵ .
2002	Brasil	Resolution 143 of the Secretariat of Education of Sao Paulo, August 29th, 2002 creates the State Program "Jovem Voluntário-Escola Solidária" and also establishes the inclusion of voluntary work in the school record ¹⁶ .
	Costa Rica	Decree No. 30226-MEP (April 1st, 2002) establishes Student Community Service ¹⁷
	Chile	The Ministry of Education establishes a line of action based on service-learning within its program "Liceo para Todos" [Secondary Education for All], and a recognition award contest to best practices. ¹⁸
2003	Argentina	The Ministerial Resolution 42-42/03 establishes the National Program of Solidarity Education that fosters service-learning at all levels of the education system.
	Brasil	The Selo Escola Solidária award summons all the schools of the country to self-assess and certify their solidarity practices. Coordinated by Faça Parte jointly with the Federal Ministry of Education, the Consed (Conselho Nacional de Secretários de Educação), the Undime (União Nacional dos Dirigentes Municipais de Educação), UNESCO, UNICEF and OEI. Until 2011, the Selo was awarded to 23,688 schools from all the Brazilian states ¹⁹ .
2004	Panamá	Law No. 46 (August 9th, 2004) creates the National Patronage of Social Service (voluntary) for Higher Education students and other people. Executive Decree Law No. 444 (September 1st, 2008) ²⁰
	El Salvador	Decree No. 468 on Higher Education, of October 14th, 2004, establishes Social Service as a requirement for graduation (section 19) ²¹
2005	Venezuela	Ley de servicio comunitario del estudiante de Educación Superior [Law on Community Service for Higher Education Students]. It establishes mandatory 120-hour service-learning projects as requirement for graduation.
2006	Argentina	The National Law on Education fosters the development of service-learning and solidarity education projects within the Institutional Educational Project (section. 32 and 123) ²² .
	Chile	Chile's Ministry of Education and the Bicentennial Commission launch the Bicentennial Award "Escuelas Solidarias" [Solidarity Schools] ²³ .

YEAR	COUNTRY	REGULATION
2007	Argentina	Resolution No. 17/07 of the Federal Council of Education: it establishes October 8th as the "National Day of the Solidarity Student" and authorizes the different jurisdictions to hand certificates that give credit of the solidarity activities performed by students and teachers for educative purposes ²⁵ .
	Colombia	Law 1164 in its section 33 sets forth the Mandatory Social Service for graduate students of higher education in the field of Health.
	Panamá	Law 1164 in its section 33 sets forth the Mandatory Social Service for graduate students of higher education in the field of Health ²⁶ .
	Uruguay	The Ministry of Education fosters the National Award "Educación Solidaria" [Education in Solidarity] ²⁷ .
2008	Ecuador	Presidential Award "Escuelas Solidarias" [Solidarity Schools], ²⁹ .
2009	Argentina	Resolution No.93/09 of the Federal Council of Education (December 17th, 2009) includes the development of solidarity socio-community projects in the pedagogical and institutional organization of the mandatory secondary school.
	Ecuador	The Ten-Year Education Plan creates in the Ministry of Education the Program "Solidarity Schools". Presidential Award "Solidarity Schools" ³⁰ .
2010	Colombia	Resolution 1058, of 2010, establishes Mandatory Social Service for all Higher Education students in the field of Health.
	Ecuador	The Organic Law on Higher Education in its section 87 establishes as requirement for graduation to perform community service through pre-professional practices or internships, carefully monitored and within their area of expertise. Section 88 establishes that the main beneficiaries of the service shall be rural areas, marginalized sectors of the population, and free care-centers.
2011	Argentina	The Ministry of Education published the "Orientaciones para el desarrollo institucional de propuestas de enseñanza sociocomunitarias solidarias" [Recommendations for the institutional development of solidarity socio-community educational proposals] for the compulsory secondary-school education ³² .

YEAR	COUNTRY	REGULATION
2012	Brasil	Resolution No. 2 of the National Council of Education sets up mandatory Environmental Education for all levels of education, promoting “estabelecimento de diálogo e parceria com a comunidade, visando à produção de conhecimentos sobre condições e alternativas socioambientais locais e regionais e à intervenção para a qualificação da vida e da convivência saudável”. (Section 22,1) ³³
2014	Uruguay	The Ministry of Education and the National Administration of Public Education (ANEP, in Spanish) organized the contest “Escuelas Solidarias” [Solidarity Schools], jointly with CLAYSS and the civil association “El Chajá” ³⁴ .
	Colombia	Resolution No. 2358 regulating Mandatory Social Service (SSO, in Spanish) ³⁵
2016	Colombia	Resolution No. 06357 regulating Mandatory Social Service (SSO, in Spanish) ³⁶

References of the chronology

- González, Joaquín V. Opening to the Conference on University Extension, La Plata, 1907. In: National University of La Plata. University extension: conferences of 1907 and 1908. La Plata, Talleres Gráficos Christmann y Crespo, 1909.
- <http://info4.juridicas.unam.mx/ijure/fed/9/6.htm?s=>
- <http://www.lanuevoderecho.com.ar/Políticas/IdRef/Reforma-Cao2.htm>
- “Mandatory regulation for Section 5 of the Constitution, regarding the exercise of profession in the Federal District”, May 26th, 1945, Chapter VII, About Social Service of Students and Professionals, Section 52.
- Resolution No. 1846 Ministry of Education (November 8th, 2000) http://iplaspalmas.weebly.com/uploads/1/2/7/9/12795050/marco_marco_juridico.pdf, p. 392.
- González, María. La experiencia de Costa Rica desde la Universidad Nacional. In: MINISTERIO DE CULTURA Y EDUCACIÓN. Dirección de Investigación y Desarrollo Educativo. El servicio a la comunidad como aprendizaje escolar. Actas del 1° Seminario Internacional “Educación y servicio comunitario”, República Argentina, 1998. <http://www.clayss.org.ar/seminario/actas.html>. See also Arévalo Villalobos, Josué. Relación Seminarios de Realidad Nacional-Trabajo Comunal Universitario. Una propuesta de articulación. <http://setimocongreso.ucr.ac.cr/sites/default/files/ponencias/qa-7.pdf>
- Regulation of the University Community Work . Passed by University Council Session 2855-08, dated 12/13/1981. Published on the University Gazette 96, Year VI, 04/06/1982, http://www.cu.ucr.ac.cr/normativ/trabajo_comunal.pdf
- <http://www.educando.edu.do/EducanDo/Administracion/Recursos/Articulos/Ordenanza+60+horas.htm>
- http://planipolis.iiep.unesco.org/upload/El%20Salvador/El_Salvador_ley_educacion.pdf
- http://www.mined.gob.sv/mined/auditoria/descargas/pdf/reglamento_servicio_social_estudiantil.pdf
- http://www.mineducacion.gov.co/1621/articles-96032_archivo_pdf.pdf
- Child and Adolescent Code, section 2 subsection e)
- Parecer da Câmara de Educação Básica do Conselho Nacional de Educação – Brasília, 29 de janeiro de 1998. Seção 1 Introdução – paragraph 8. http://portal.mec.gov.br/cne/arquivos/pdf/1998/pceb004_98.pdf
- http://iplaspalmas.weebly.com/uploads/1/2/7/9/12795050/marco_marco_juridico.pdf, p. 388.
- La Gaceta n. 133, San José de Costa Rica, Wednesday 11 of July, 2001.
- http://siaue.edunet.sp.gov.br/ItemLise/arquivos/143_2002.htm?Time=21/04/2015%2008:46:45
- La Gaceta No. 58, San José de Costa Rica, April 1st, 2002.
- Decree 30226-MEP
- <http://www.documentacion.edex.es/docs/0403G0Bvis.pdf>
- http://www.facaparte.org.br/?page_id=36
- http://iplaspalmas.weebly.com/uploads/1/2/7/9/12795050/marco_marco_juridico.pdf, p. 398
- https://www.google.com.ar/url?sa=t&rc=j&q=&esrc=s&source=web&cd=1&ved=0ahUKEwiY2p-8xbfaAhVBEJAKHV2UDvYQFggnMAA&url=http%3A%2F%2Fwww.oei.es%2Fhistorico%2Fquipu%2Fsalvador%2FLey_de_Educacion_Superior.pdf&usq=AOvVaw0OWrYXTaG71xrF6YWiEtqP
- http://www.me.gov.ar/doc_pdf/ley_de_educ_nac.pdf
- <http://www.educarchile.cl/ech/pro/app/detalle?ID=135970> <http://www.educarchile.cl/ech/pro/app/detalle?id=139337>;
- Tribute to the students and teachers of the Colegio Ecos of the city of Buenos Aires, who were killed in a traffic crash on their way back from a solidarity trip.
- <http://www.me.gov.ar/consejo/resoluciones/res07/17-07.pdf>
- http://www.patrontosn-panama.org/patronato/docs/resuelto_no_13.pdf
- Uruguay’s Volunteering Center (CVU in Spanish). Premio Nacional Educación Solidaria. First Edition 2007. Montevideo, CVU, 2007.
- <http://www.oei.es/noticias/spip.php?article3370>: <http://www.eldiario.ec/noticias-manabi-ecuador/115672-se-lanza-programa-de-escuelas-solidarias/>
- Resolution: <http://www.me.gov.ar/consejo/resoluciones/res09/93-09-anexo.pdf>
- See: http://ecuadorinmediato.com/index.php?module=Noticias&func=news_user_view&id=84789&umt=proyecto_educativo_escuelas_solidarias_se_presentara_en_guayaquil

Social Engagement in the Higher Education Curriculum

32. Record No. T. 4454-SNJ-10-1512, Public Record Publication 298 of Oct. 12, 2010. http://www.yachay.gob.ec/wp-content/uploads/downloads/2013/12/LEY-ORGANICA-DE-EDUCACION-SUPERIOR-ANEXO-a_1_2.pdf
33. http://www.me.gov.ar/edusol/archivos/2014_orientaciones.pdf
34. Resolução CNE/CP 2/2012. Diário Oficial da União, Brasília, 18 de junho de 2012 – Seção 1 – pp. 70-71. <http://www.jusbrasil.com.br/diarios/37940108/dou-secao-1-18-06-2012-pg-70>
35. Ministry of Education, DG Resolution 1587/14.
36. <https://www.minsalud.gov.co/sites/rid/Lists/BibliotecaDigital/RIDE/VS/TH/abc-sso.pdf>
37. <https://www.minsalud.gov.co/sites/rid/Lists/BibliotecaDigital/RIDE/VS/TH/abc-sso.pdf>





Centro Latinoamericano de Aprendizaje y Servicio Solidario.
Yapeyú 283. C1202ACD. Ciudad de Buenos Aires, Argentina
Tel/Fax: (54-11) 4981-5122 | info@clayss.org | www.clayss.org

