The service learning values map

El mapa de los valores del aprendizaje-servicio

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Abstract

Despite the fact that the specialized bibliography recognizes service learning as a relevant methodology for values education, a sufficiently complete list of the plurality of values that it activates, is not yet available. The objective of this article is to build a reliable map of the values that service learning proposes. In order to achieve it, the levels of learning that overlap in a complex educational practice will be defined and then the values that works at each level of service-learning practices will be determined. To achieve this, a rational reconstruction work based on the reciprocal optimization achieved between a selection of good service-learning experiences and the theory of moral practices and service-learning has been carried out. This methodology has allowed us to establish three simultaneous levels of learning —practice, actions and tasks— as well as a list of the values that crystallize in each of them: a complete map of the variety and richness of values that are put into play in service learning. A result that, in the processes of teacher training, will help to raise awareness of the moral strength of this methodology and to activate it during their professional performance.

Keywords: Service learning, values education, moral practice, values map, teacher training.

Resumen

A pesar de que la bibliografía especializada reconoce el aprendizaje-servicio como una metodología relevante de educación en valores, no se dispone todavía de una relación suficientemente completa de la pluralidad de valores que activa. El objetivo de este artículo es construir un mapa fiable de los valores que propone esta metodología. Para conseguirlo se definirán los niveles de aprendizaje que se superponen en una práctica educativa compleja y luego se determinarán los valores que se trabajan en cada uno de los niveles de la práctica del aprendizaje-servicio. Para conseguirlo se ha realizado un trabajo de reconstrucción racional basado en la optimización recíproca conseguida entre una selección de buenas experiencias de aprendizaje-servicio y la teoría de las prácticas morales y del aprendizaje-servicio. Esta metodología ha permitido establecer tres niveles simultáneos de aprendizaje —la práctica, las acciones y las tareas— así como un elenco de los valores que cristalizan en cada uno de ellos: un mapa completo de la variedad y riqueza de valores que se ponen en juego en el aprendizaje-servicio. Un resultado que, en los procesos de formación del profesorado, ayudará a tomar conciencia de la fuerza moral de esta metodología y a activarla durante su desempeño profesional.

Descriptores: Aprendizaje-servicio, educación en valores, práctica moral, mapa de valores, formación del profesorado.

1. Introduction

One of the relevant characteristics of learning-service is to be an excellent value education methodology. When stating that it is a proposal that combines learning with community service (Furco, 2002; Puig et al., 2015; Tapia, 2001; Martín & Rubio, 2010), the acquisition of curricular knowledge and the value training provided by the preparation and realization of the service are recognized. On this second issue, it is often ensured that learning-service forms values such as altruism, cooperation, commitment, solidarity and critical spirit (Eyler & Giles, 1999; Rafols, 2004). However, this list and similar ones are far from accounting the values in this methodology. It does not show the quantity and variety of values present in each experience. A value education methodology is applied without having a complete picture of the values it involves. The purpose of this article is to present the map of learning-service values.

In relation to this objective, it is appropriate to define learning-service as a complex educational practice that transmits values. This statement is based on available knowledge of *educational practices*, the nature of *values* and its *transmission*.

An educational practice is an orderly course of steps or actions that pursue well-established and well-known educational objectives of the participants, at least by professors, and which have been prescribed by the educative community (Miller & Goodnow, 1995; Wenger, 2001). In addition, in any practice, as MacIntire (1987) states, "the goods inherent in it are realized while trying to achieve the models of excellence that are appropriate to that form of activity… (p. 233). In other words, the practices express values used by the participants during their development and when updated the participants assimilate them (Puig, 2003). Learning-service is a complex practice that expresses values and makes the participants live.

Educational practices express and convey values, but what are values and what are their nature? The debate has been long and on (Perry, 1950; Scheler, 1941; Dewey, 2008). It is now possible to claim that values are structural qualities incorporated into reality (Frondizi, 1958, 1977). Although values can be conceptualized and theories can be elaborated on them, their original nature is not in the world of intangible ideas. On the other hand, values can be chosen because they are interesting to those who detect them, but they are not subjective preferences. Values are qualities or properties that humans have been creating during biological and cultural evolution (Cela-Conde, 1989; Tomasello, 2010, 2016; De Waals, 2007; Wilson, 2012), and these qualities have emerged and are imbued in reality: in things, established forms of relationship and behavior, public institutions, social norms or individual character provisions. Learning-service activates behaviors that manifest qualities that we consider valuable.

Learning-service is a practice that transmits values, where transmission refers to the passage of values from social space and where practice is activated to the inner space of the mind of the participating students (Bourdieu, 1997, 1980; Piaget, 1999; Rogoff, 1993; Wertsch, 1988). The latter is explained by Vygotsky (1979) as the double learning of higher functions: first values are learned in an interpsychological way—values are performed among several people— and then they dominate intrapsychologically—each subject is able to drive and sustain on his/her own initiative the realization of values. The learning-service methodology socially activates the realization of values and makes it easier for each participant to turn them into their usual way of being and acting. We are interested in pointing the idea of transmission to see how in learning-service practices the shift from social to mental is made, although this topic is not addressed in the present research.

The aim of this article is to map the values of learning-service. This objective is part of the learning-service as a practice that transmits values and a conception of values as qualities that

are expressed in practices and that individuals learn. However, to map the values of learning-service, despite having literature available on this subject (Puig, 2016), there is not a broad relationship made on the different values that are involved in the learning-service, as well as in other complex practices. Nor there is sufficient knowledge about the different spaces and levels of learning values in educational practices and, of course, the same deficiency is seen in the case of learning-service. Therefore, mapping the values of learning-service involves pursuing two complementary objectives: 1) defining the levels of learning values in a complex educational practice, and in the service learning. 2) To formulate an organized inventory of the values that are involved in the learning-service practices.

In addition to the relevance of the results achieved for a better knowledge of the learning-service and the learning levels of complex educational practices, perhaps the most prominent result is to help teachers use the learning-service value map to be aware of the richness of this practice and to implement it with all the formative power it offers. A future aspect that will not be addressed in this article.

2. Methodology

At the methodological level, building the map of values of learning-service requires actions that slow down the process based on the rational *reconstruction approach,* which invites to analyze between experience and theory to build proposals linked to reality that, combined with theoretical references, allow a solid foundation of them.

The process begins with the creation of a research team that meets two conditions: Diversity among its members and the experience of each of them in the subject of learning-service. To guarantee the first aspect, eight researchers linked to educational settings are called, where learning-service has a significant presence: Elementary school, High school, free time, social education, socio-educational intervention and,

university level. It was appreciated that the main areas of education were represented among all participants and a wide range of experiences could be collected. The second quality condition required that the members of the research team should have a broad knowledge of the learning-service methodology and had previously been involved in research related to value education and learning-service.

Materials that systematize the phases and recommended actions to build quality of learning-service projects have been taken into account in the development of the value map (Puig et al., 2009; Martín, 2016, Tapia, 2006), as well as the evaluation of learning-service projects that include a complete set of all pedagogical dynamisms of this type of practice (GREM, 2015). Quality experiences detected by some member of the research team in their field of knowledge and previous systematizations have also been selected, many of them collected in spaces such as: Centre Promotor de l'Aprenentatge Servei (https://bit.ly/2JzmDfp); Zerbikas (https://bit.ly/3g5RvQF), Red Española Aprendizaje Servicio (https://bit.ly/2JKd65a) and CLAYSS, Latin American Center for Learning and Solidarity Service in Latin America (https://bit.ly/3lFs49A).

Eight research team work sessions were conducted, oriented to the individual work and to the reflection. Bibliographic contributions were discussed in these sessions, as well as other theoretical materials that emerged throughout the debate. Notes and recordings were collected from each session. The conceptual and graphical framework that would determine how the results are presented was constructed as a result of the collaborative work: the map of values. From that moment on, the joint work was directed to determine the ten phases present in the learning-service experiences, the five main tasks involved in each of them and the two priority values obtained in each of these moments. Throughout the project, the ultimate aims of any learning-service proposal were also defined.

The theoretical and practical contributions and discussions that emerged in the sessions were gradually incorporated until the proposal presented was built and completed. An idea that, inspired by pedagogical social cartography (Barragán, 2016; Novak 1998), is moving toward the construction of a cognitive map of the values present in the learning-service experiences. The organization proposal in a map model that considers Novak and Gowin's ideas (1988) about how people build learnings and how maps help structure them.

As can be seen in Table 1, the methodological proposal of rational reconstruction (Habermas, 1985) on which the research is based has required a meta-analysis of the learning-service practices in the light of different theoretical references, which have allowed to define the contents of each structure level of the map.

Table 1. Phases of the elaboration process

Phase	Definition
Preparation	• Data collection of values in learning-service experiences. • Build a diverse research team. • Specify the objective and a shared format.
Systematic monitoring	• Search, access and share elements present in good service-learning practices. • Analyze, systematize and compare existing tools on the construction of learning-service projects.
Theoretical frame	• Provide theoretical information on the methodology of service learning. Detect and systematize theoretical information about the process of building values in learning-service.
Rational Reconstruction	• Determine and define: The phases of the service-learning projects. The main tasks given in each of the previous phases. The values observed in each phase and the ultimate goals that learning-service pursues.
Writing process	• Analyze the presentation forms of the work performed. Write the different levels of the map and supplementary material for its understanding and use.
Editing	• Evaluate the work in its background and in its form and make the appropriate changes.
Intended use	• Define the different ways to use the value map and start its application and dissemination.
Publication	• Publish the map in the form of an easy guide and in a poster format.

Source: Own elaboration

3. Results

The results obtained in the research are concretized by the design of the values´ map of the learning-service. It responds to the two objectives initially set out. On the one hand, the levels of learning values in the learning-service are defined and on the other, an organized inventory of the values that are activated in that practice is proposed.

This is a result that provides a graphical image of a topic that has not been systematically addressed so far: The development and acquisi-

tion of values by learners while they are involved in a highly complex practice such as learning-service. If previous studies have shown the diversity of dynamisms that are activated during a project and the complexity of tasks required by the faculty (GREM, 2015), this research reflects the wealth and complexity of values that young people require in an activity. The map allows to observe values linked to the different phases of the project and others that have a prominent presence throughout the process. The image provided also allows to be aware of the value learning inherent in this methodology.

3.1. Structure and learning levels in the map of values

As can be seen in Figure 1, the map is structured into three levels of elements, each of which expresses values and thus makes it easier for students to acquire them. The first level, the nuclear, refers to the whole practice and it includes the purposes of learning-service values; the second level, the phases or steps of activity, is constituted by an ordered set of actions that embody values; and the third level, the multiple tasks is constituted by the development of each phase and the whole practice. Each of these tasks is performed according to value orientations.

Table 2. Learning levels on the value map

Practice	Organized set of actions that have an operational objective, embody values and transmit them to students.	Purposes of value.
Actions	Designate each of the phases or steps whose articulation makes sense to a complex socio-cultural practice.	Values embodied in the action.
Tasks	Behaviors that demonstrate competences that must be activated to perform each of the actions that constitute a practice.	Orientation to values.

Own elaboration.

The first level of the structure corresponds to the value purposes of the learning-service; this level is located on the map in the center, with the aim of highlighting its nuclear function. The three axes of values that form it —altruism and cooperation, citizen participation, and transformative learning— have a cross-sectional presence in the different phases, and give meaning to the activity as a whole. They are values inherent in the methodology and propose a horizon of learning-service value.

The second level of structure reflects the ten actions or phases in which a learning-service project is developed and the most outstanding values that emerge in each one. Phases are a sequence in the development of activities, but they are not limited to drawing a route. Despite their procedural character, they translate actions into which values are shown. Therefore, they are

"value" actions to the extent that students are required to exercise and train certain values—only two of which are highlighted in the map for each phase—linked to the ten moments in which the activity is developed.

The circular figure on the map invites applying the proposed sequence. While there are phases of initial moments and others that, in general, close a project, the entrance to a learning-service has different possibilities depending on the uniqueness of each experience. But the phases do not refer only to actions, they also point to values. The second level of the map has two elements: The formulation of the ten phases and the values that students most intensively practice while performing the action. These are not unique values, but they are the most relevant.
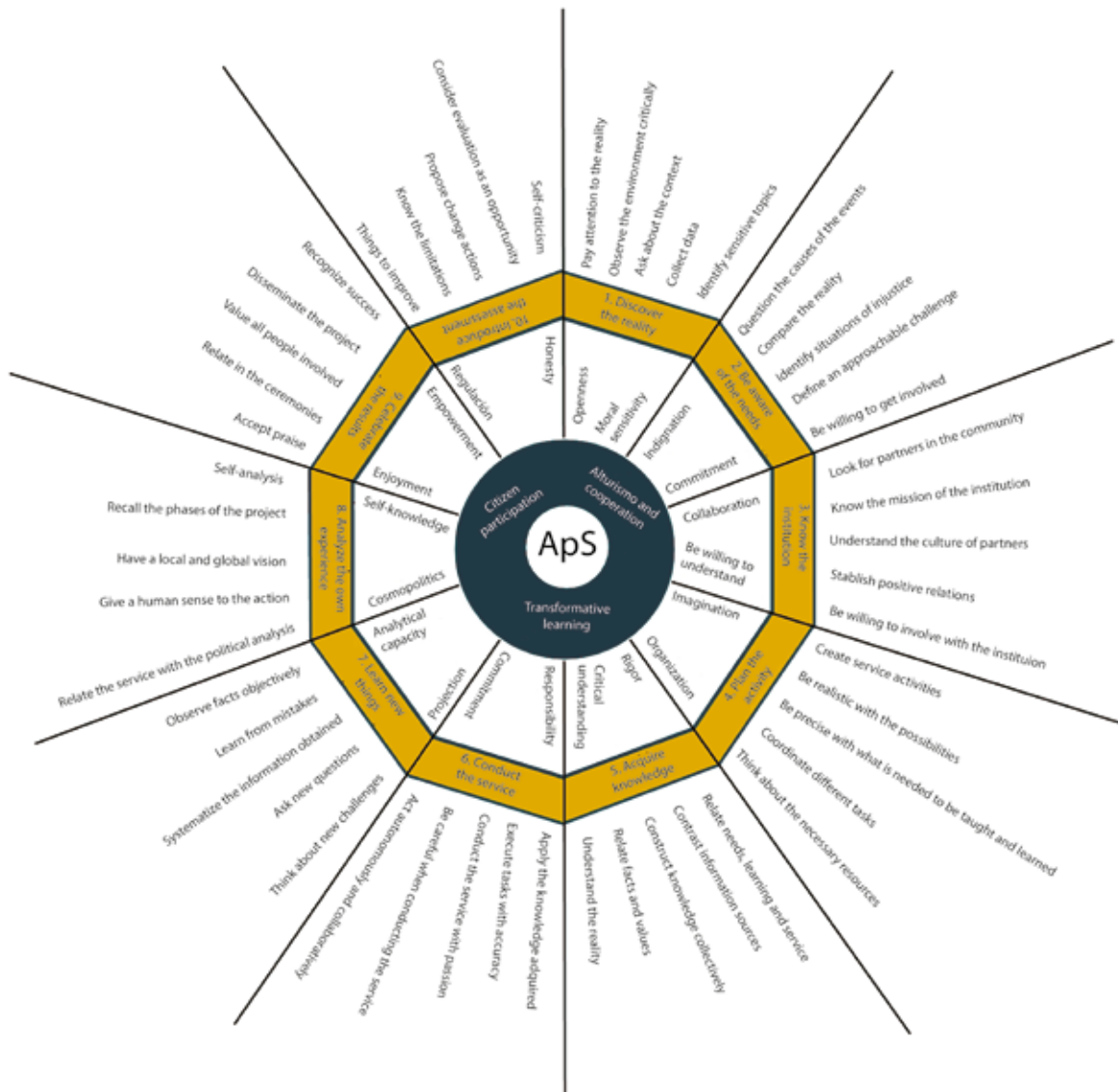
The third level of structure is formed by the tasks or competent behaviors that require

participation in a learning-service activity. These are on the outside of the graph. The fifty tasks that are collected account for the complexity of the methodology by looking at the work done by the students, who carry out different tasks of varying degrees while learning to work on real needs in the environment. Each phase has been assigned the five most common tasks to all learning-service projects, although these do not exhaust students' work. The nature of the tasks varies significantly and the map includes tasks from simple to more complex, which directly point to the development of different competences.

Figure 1. Map of learning-service values

Own elaboration.

3.2. Inventory of values in service-learning

The second of the objectives set out in the article, the inventory of values of service-learning projects, is explained by the different levels of value of the circular structure. On the one hand, the aims that guide the development of practice are stated and, on the other, those values that are shown in each of the phases.

The values in the center of the map correspond to the purposes that drive and make sense in the conduction of the learning-service. Three value horizons have been described: Altruism and cooperation; citizen participation; and transformative learning. Altruism and cooperation refer to the development of behaviors that are far from individual interest and are based on mutual support, hospitality and necessary interdependence of community members. Citizen participation is about promoting the incorporation of students as active citizens in their community, a role that allows them to contribute to the common good. Transformative learning refers to the willingness to make civic sense of knowledge useful to improve reality and enable students to transform the world.

The values that are activated in the phases are not only good ideas that should be worked in the classroom, but the result of students' experimentation of tasks. Each phase includes five tasks and two values. Three of the map phases have been chosen to explain them: being aware of the needs, performing the service and, celebrating the results.

3.2.1. Being aware of needs. Indignation and commitment

In the second phase of the projects, young people are invited to identify needs, situations of deficiency and aspects that can improve the lives of people, groups or the environment. Being aware of needs points to two values, indignation and commitment. A critical analysis process that allows students to understand that these needs are caused by a situation of injustice that requires denunciation and restrain. However, indignation is not enough, it also requires commitment to take individual and collective responsibility for improving the reality.

Both values, indignation and commitment, are activated when educators propose the following tasks.

Table 3. Values in the second phase

Being aware of the needs	
Values	Indignation. Commitment.
Tasks	Question the causes of the facts. Compare the reality. Detect situations of injustice. Define an accessible challenge. Be willing to get involved.

Own elaboration.

Educators encourage students to conduct a critical analysis of the reality when the causes of the facts are questioned, and to do so they address both systemic aspects and contextual and territorial elements. When young people compare the reality, they can make an assessment that points to a hopeful look. Detecting situations of injustice involves relating how the needs

are embodied in the lives of the people who suffer them, a phase that does not end with the analysis, but instead incorporates two tasks aimed at assuming responsibilities. The first one to define an accessible challenge that allows young people to take action of denunciation and restrain in a realistic and motivating proposal, and the second to be willing to get involved, which means realizing the previous challenge in an individual and collective commitment.

3.2.2. Perform the service. Responsibility and Involvement

The sixth phase of the practice involves the execution of solidarity and altruistic actions by young people. Tasks that have a close relationship with the critical analysis of the reality and the learning acquired in previous phases. Performing a service is aimed at two values, responsibility and involvement. The first allows to apply what has been learned in the project to improve people's reality and to carry out service tasks with commitment; an obligation that takes meaning alongside involvement, since learning-service not only seeks to efficient execution, but also requires collaboration and delivery.

Both values, responsibility and involvement, are experienced when educators propose the following tasks in the project.

Tabla 4. Values in the sixth phase

Perform the service	
Values	Responsibility. Implication.
Tasks	Apply the knowledge acquired in the reality.
	Run tasks accurately.
	Perform the service with commitment.
	Take care when performing the service.
	Act autonomously and collaboratively.

Own elaboration

Professors invite young people to apply the knowledge they have acquired in reality, as well as the knowledge and skills that have been trained in earlier phases. The performance of the service requires young people to be rigorous and thorough in order to carry out tasks with accuracy. The usefulness of knowledge and accuracy are developed in three of the proposed tasks. Performing the service with commitment allows students to experience dedication and give meaning to their action. Being careful in the performance of the service requires carrying out the tasks of solidarity with attention and sensitivity; and acting autonomously and collaboratively increases the value of service while being awareness of being working for the common good.

3.3.3. Celebrate the results. Empowerment and enjoyment

The penultimate phase of projects assesses the altruistic and collaborative process undertaken, as well as the ability of students to contribute to the community. This phase allows to integrate in a positive way the personal and collective success experienced during the project. Celebrating the results involves two values, empowerment and enjoyment. The first is the result of tasks carried out in previous phases, but especially of the dissemination and celebration that is carried

out when the project is concluded. The second involves the value of enjoyment, which is concretized in the joy and pleasure of integrating the praise and accepting the imprint they leave in identity.

Both values, empowerment and enjoyment, are activated when the following tasks are put into play in the project.

Table 5. Values in the ninth phase

Celebrate the results	
Values	Empowerment. Enjoyment.
Tasks	Recognize success. Difuse the project. Value the merits of all people involved. Be involve in the acts of celebration. Accept the praise.

Own elaboration

Educators recognize the success of young people and the benefit to the community of the service they have performed. Disseminating the project allows the visibility and dissemination of experiences, the learning of young people and collective achievements, which is something that goes beyond the class group and that involves recognizing and thanking the role of all participants in the project. On the one hand, engaging in celebration events allows students to express gratitude to the community. On the other hand, welcoming praise requires integrating recognition of others, a task that is not always easy but helps to move toward self-realization.

4. Discussion and conclusions

The map of values presented in the article contains two basic contributions. The first consists of the proposal for a structure that is organized into levels of learning that shape learning-service activities. These are three levels and are activated simultaneously: practice, actions, and tasks. The second contribution focuses on the detection and definition of the values students develop at each of the three levels. Thus, the values that make sense to the practice as a whole are explained, as well as those whose presence intensifies in each of the ten phases or actions that indicate the sequence of a project.

With the focus on the student's role, the map includes three purposes, ten phases, fifty tasks and twenty values that allow young people to discover the reality, research to build knowledge that is useful to the community and participate in the society altruistically. The result of the research reinforces the idea advocated from progressive pedagogies (Freinet, 1972; Dewey, 1964) that the acquisition of values is not achieved from oral transmission, but that values are lived, experienced and learned in action.

The results highlight the number and diversity of values that are activated during the learning-service activities. Some of these values are widely known and regularly cited in the pedagogical literature. Cooperation, common good, altruism or participation are moral values that are almost automatically associated with the practice of learning-service. However, during the systematic review of activities, a negligible num-

ber of new values emerged despite not having widespread recognition, some of which —rigor, enjoyment, or analytical ability—do not have a markedly moral character, but they are also desirable values that students train and whose activation improves their formative experience.

In relation to the quantity and diversity of values detected on the map, the hypothesis of the research team is that although the learning-service requires the use values, the awareness of the moral potential of this practice can increase student´s learning.

A map of learning-service like the one presented in this paper allows teachers to intensify values, visualize them, generate reflection or increase attention on some tasks, so that their knowledge of the values reverses the formative quality of practice, the knowledge and awareness to which the map of values seeks to contribute by providing a reliable and systematic analysis on the subject.

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