

What service-learning for which mission?



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I Simposio Global



**UNIVERSIDAD
CATÓLICA
DE CÓRDOBA**
JESUITAS



UNISERVITATE

University

In society

Double secular and identity/religious orientation

**Qualified, ethical and socially-sensitive
training of next generations**

Progress of knowledge

**Promotion of human and sustainable
development**

PROFESIONAL T.

CITIZEN T.

In Church

**Integral promotion and
transcendence of human
beings**

**TRANSCENDENCE
T.**





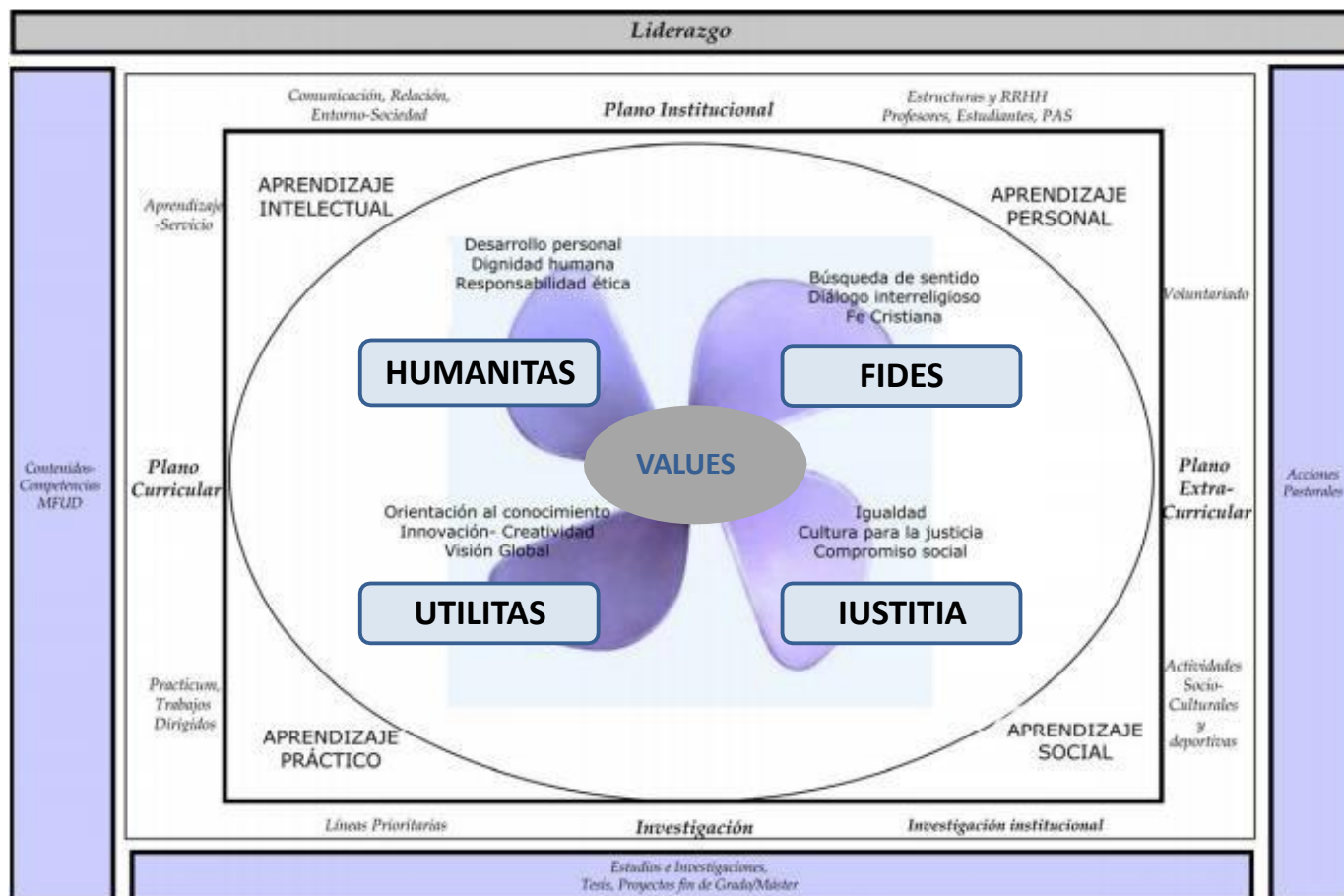
"In Jesuit education, the depth of learning and imagination encompasses and integrate, intellectual rigor with reflection on the experience of reality together with the creative imagination, to work toward constructing a more humane, just, sustainable and faith-filled world."

Adolfo Nicolás s.j.,
2010

Four dimensions of the Ledesma-Kolvenbach educational paradigm

Reasons why/what-for we insist on academic training (purposes)

Figura 1. Modelo de las cuatro dimensiones



Source:
Villa & Duke, 2016

context



"Transformative" action



**SOCIO-HOUSING
SERVICE
PROGRAMME**



experience-participation



Characteristics derived from our style and identity (spirituality)

- **The priority of the experience of the real**
The encounter with the mystery of transcendence, of God, is in the real. In turn, the others are seen as places where such transcendent communication also happens.
- **A centrality in the poor, their sufferings, struggles and hopes**
The frontiers of poverty, marginalization, injustice, inhumanity, are privileged spaces for this encounter, it is a better way of accessing the truth.
- **The importance of critical and prophetic perspectives**
Critical attitude in seeing the distance between the horizon of justice and dignity for all to which God invites us and the concrete historical reality away from him.

"The first mission of the university is to unsettle the world and the student's first virtue is to feel that restlessness, that non-conformity facing the prisoner world."

(St. Alberto Hurtado, o.s.a.)

Characteristics derived from our style and identity (spirituality)

→ Search for internal knowledge

Internal knowledge that is honest with reality and tries to unravel it, rigorous. But it does not settle for analytics, but aims at synthesis. It's an integrative, non-compartmentalized knowledge. It is not cold, but affective, mobilizing, aspiring to wisdom.

→ Search to help society and people

Wants to have an impact on society and people. Therefore, it seeks to open paths of action, to influence reality and to propose recommendations, to develop transformations.

→ Aspiration for greater goods

Seeks the greatest good, the most universal, or that good that others cannot offer. Excellence, such as the search for the best service and the offer of the best of oneself.

→ Ability to live in the center of the tensions of life without breaking them

It does not avoid, nor reproduce, but discerns integrating extremes to give place to new more fruitful synthesis.

Characteristics derived from our style and identity

→ Transformative training, not only personal but also of economic, political and social structures

Modify socio-cultural structures –the culture– as the basis of political and economic structures (GC 34, D. 3, no. 10)

→ **Based on the concept of reconciliation (GC 35, D. 3, no. 2) (with God, our brothers and sisters and creation)**

→ **Within a framework of alliance relationships**

→ **With a presence at social, cultural and religious borders**

→ **Aiming at building bridges of understanding and dialogue**

Intellectual

Apostolate

Understanding the mechanisms and interconnections of current problems

Institutional/professional advocacy

Placing all the institutional/professional weight and credibility in search of this transformation



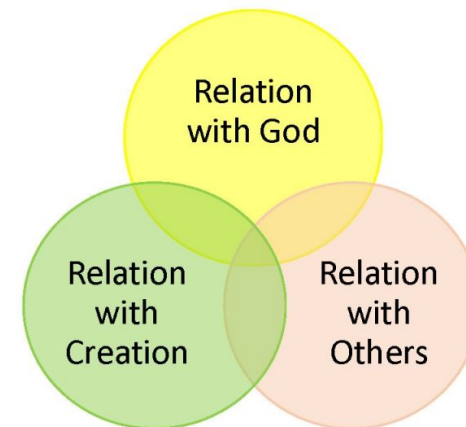
Understanding ecology as a complexity consisting of every dimension of human life, society organization and relationship with the environment. Dimensions:

- environmental dimension;
- economic and social dimension;
- cultural dimension;
- daily-life dimension.

INTEGRAL ECOLOGY

Transdisciplinary scientific paradigm

We live in a broken world



RECONCILIATION

Theological Paradigm

Promoting social and environmental justice

We need to look into how we should live and witness to it

Rethink the important ethical implications of science and technology.

Rethink what kind of development we are contributing to.

What university/professionals for what development?

How do we reinvent economics, politics and society?









It is necessary to foster "an ethic that trains the way of looking, compassion and engagement; that includes the outcasts into the formative agenda. This ethic must form "Neighbours". And neighbours are not nature, but nurture."

(Velasco, 2013)

context



Experience-participation



SOCIO-HOUSING SERVICE PROGRAMME



action



impact

vocational transformation

La solidaridad tiene forma

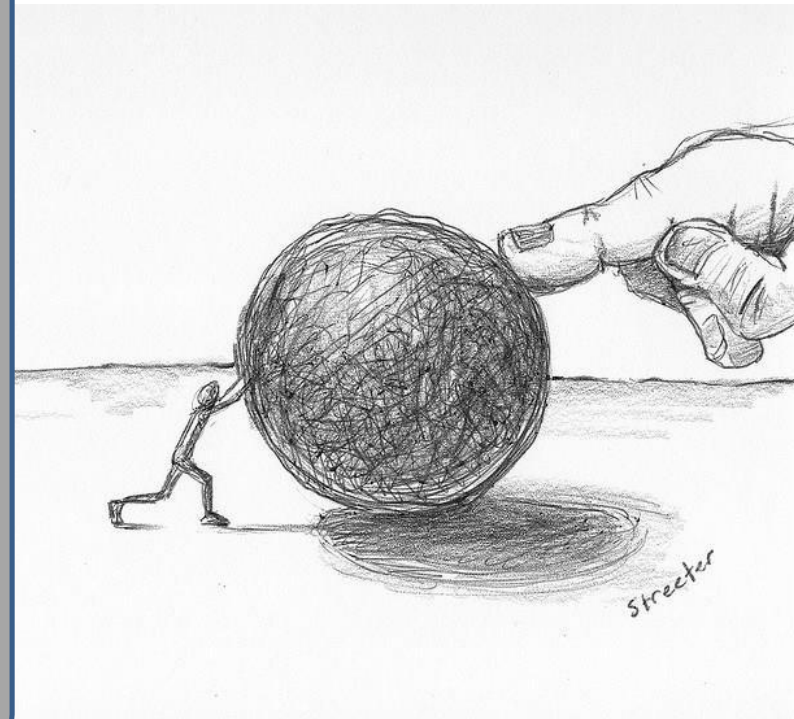


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Genuinely managing, training, researching, projecting socially from this style is a big effort, is painful and brings problems. It's not easy...

"... responding to (these requests and demands for the future) genuinely entails the university permanent creative act, which means a great collective intellectual capacity, but above all, a great love for the popular sector, an indeclinable fervor for social justice and a certain courage to overcome the attacks, misunderstandings and persecutions that universities will undoubtedly come under, which in our historical context set their work according to the demands of the popular sector."

(Ellacuría, 1982: 800)





**"It is no use continuing with successful training of professionals
in failed societies."**

P. Ugalde, sj

Thank you

Sources:

(*) Sanar un mundo herido [Healing a wounded world]

[http://www.sjweb.info/documents/sjs/pjnew/PJ106ESP.p](http://www.sjweb.info/documents/sjs/pjnew/PJ106ESP.pdf)

[df](#)

La Promoción de la Justicia en las Universidades de la Compañía

[Promotion of Justice in the Company Universities]

[http://www.sjweb.info/documents/sjs/pj/docs_pdf/pj_116_esp.pd](http://www.sjweb.info/documents/sjs/pj/docs_pdf/pj_116_esp.pdf)

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