© Journal of Higher Education Outreach and Engagement, Volume 26, Number 1, p. 71, (2022)
 eISSN 2164-8212

Social Participation and Theoretical Content: Appropriation of Curricular Concepts in Service-Learning

David García-Romero and Virginia Martínez-Lozano

Abstract

In recent years, higher education has lost its monopoly on the transmission of specialized knowledge. In response, it has sought to expand its contribution to society in areas such as equipping students with practical skills and fostering social engagement. New pedagogical approaches such as service-learning emphasize the importance of these new directions. However, a question arises: In this context, what role should be played by specialized knowledge and its acquisition? It is generally accepted that theoretical learning should not take place in a parallel, self-contained universe, isolated from practical concerns and social commitment, and therefore we must examine how these processes interact. Accordingly, this article analyzes the content learning processes of students participating in service-learning experiences. The results obtained show a diversity in the roles that curricular concepts play, ranging from mere definitions oriented to evaluation, to tools for reflection and action in practice.

Keywords: cultural-historical approach, service-learning, reflection, higher education

One of the core objectives in higher education (HE) is to develop students' command of specialized knowledge. However, practical experiences at this level are often based on transmitting abstract, decontextualized content and on determining whether students' responses are in line with predetermined standards (Matusov et al., 2016). These reproduction-based practices do not necessarily have inherent value and can result in educational alienation (Sidorkin, 2004; Taylor, 2017), generating difficulty in acquiring knowledge beyond mere rote repetition. However, HE, like most other areas of formal education, is losing its monopoly on specialized knowledge (Manzano-Arrondo, 2012; Vila & Domenec, 2004), and the resulting (and inevitable) obsolescence of the traditional educational paradigm obliges policymakers to acknowledge and respond to novel challenges and demands if they are to survive and prosper. One such challenge is the growing trend toward professionalization in education (Boylan & Woolsey, 2015; Taylor, 2017), in which students acquire not only theoretical knowledge but also the ability to apply this knowledge to real-world situations. Furthermore, a rising tide of voices is calling for education systems to focus on the need for social justice (Manzano-Arrondo, 2012), which in practice means they should train professionals capable of constructing knowledge critically and positioning themselves with respect to social needs (Clifford, 2017).

Both currents of opinion are represented in the perspective of education for community-engaged professionals, which focuses on educationalists' ability to develop graduates whose professional skills are accompanied by a concern for social justice (Pasquesi et al., 2019; Trebil-Smith, 2019). This outlook is in line with teaching methods such as service-learning (SL) and community-engaged learning. Moreover, both aspects address an important underlying issue, questioning the value of educational theo-

ries that are disconnected from practical and social considerations. This realization leads us to view the academic world in a critical way, from a contextualized, real-world perspective. This outlook, far from relegating theoretical matters to the background in favor of practice, fully addresses the standard theories, but weighs their usefulness in terms of today's HE interests. This innovation includes the promotion of critical knowledge and thinking, and the provision of training in professional skills.

The topics of professional competence and social commitment are both related to experiential learning, according to which learning is integral to and rooted in human transformation. Dewey (1958) advocated an active form of education in which learners make their own decisions and are connected to the rest of the world. He defined this approach as "life itself" compared to other perspectives, which viewed education as preparation for life. Subsequently, Kolb (1984) advocated experiential learning, emphasizing its potential for amalgamating theory and practice via cycles of action-reflection. A similar vein of thinking was expressed by Freire (2000), who criticized "the banking model of education" based on the accumulation of knowledge for later recovery or use. Both authors advocated learning derived from reflection, whereby knowledge becomes meaningful only in relation to one's experience and personal and/or political standpoint.

The growing acceptance of these ideas has led to the emergence of new educational models that combine curricular learning with practical experience. In these models, reflection is a connecting tool that enables the generation of new theoretical knowledge through the activity itself, in association with real needs (Gutiérrez & Vossoughi, 2010; Taylor, 2017). The SL model forms part of this paradigm of experiential learning (Bringle et al., 2011), in which real interactive platforms are developed to connect both spheres of learning—theory and practice—into a single entity, in which social commitment is a key component (Lalueza et al., 2016).

SL has been described as a space of intersection, a boundary, between HE institutions and the community (McMillan et al., 2016), where the acquisition of curricular contents is related to real, practical activities, shared with others, and where learning takes place within an eminently social process involving a shared enterprise (Taylor, 2014). In this sense, many studies have examined the effects of SL and the variables relevant to optimizing the acquisition and development of competence and understanding (Pelco & Ball, 2018; Whitley, 2014). They have considered these aspects both as products of SL (Clifford, 2017) and as manifestations of the link between SL and social commitment (Latta et al., 2018)

The aim of the present study, thus, is to shed light on the process, and in particular to clarify the role of the acquisition of theoretical knowledge through SL in HE. If we view learning as a holistic process, then we cannot assume that theoretical learning is merely an accessory, or a process undertaken in parallel to practical considerations. We seek to understand how practice and disciplinary theories interact and combine in order to facilitate teaching decisions that acknowledge students' priorities regarding theory and practice, and thus help them to learn. Furthermore, we need to show exactly how pedagogical approaches such as SL can contribute to achieving these goals (Pelco & Ball, 2018). In this line, although many educational studies have focused mainly on the learning process, most have examined the results obtained according to the inputs provided, and few have considered how learning occurs and how it is articulated within the students' own subjectivity (García-Romero & Lalueza, 2019; Trebil-Smith, 2019). In our opinion, further theoretical investigation is needed into the sociopsychological processes involved, in terms of meaning-making and the relation between theory and participation (Deeley, 2016; Lalueza & Macías-Gómez-Estern, 2020).

In undertaking these tasks, it is mandatory to look beyond the products of learning, and to focus on the process (Clifford, 2017). To this end, in our study, we present the analysis of focus groups and field journals written by students on a SL experience, in which they report on how they construct their knowledge about the community of practice in which they are immersed (Wenger, 2001).

Three Research Pillars: Learning, Practice, and Reflection

Notions of Learning in Practice

Cultural-historical theory provides a solid

foundation for examining the learning process, underpinned by a questioning attitude toward the dichotomies underlying many educational studies. These traditional dichotomies are (a) the separation between knowledge and practice in the learning process and (b) the separation between social and individual facets of learning (Taylor, 2014).

The cultural-historical perspective emphasizes the importance of overcoming the "how to connect theory with practice" approach, which is underlain by one-directionality from one to the other (Taylor, 2014). Instead, it suggests reformulating the question as "how theory and practice work together," with the understanding that there is a dialectical relationship between both. Thus, knowledge should not only be connected to practice, but situated within practice (Vygotski, 1978). According to this theory, we should address learning holistically, shifting the focal point of observation from "the student's individual learning" to "learning as appropriation and participation in the joint goal-oriented practice" (Rogoff et al., 2007). It is also the domain of relevant meanings for engaging in the students' practical context (Wenger, 2001). Human activity is intrinsically social, and learning should be constructed in association with a cultural activity targeted at a collectively constructed goal.

Forms of abstract knowledge such as definitions and theories are reifications or materializations of social practices and meanings (Wenger, 2001) that demonstrate how the world is seen through our experience and practice. Knowledge is therefore meaningless if detached from a social practice. Furthermore, for learners to make a theory or conception meaningful, they must relate it to a practice that is meaningful in itself, and which contextualizes this theory or conception. This understanding is related to what Schön (1987) termed "frame," the contextual knowledge that serves as a springboard for practice. Thus, the appropriation of theoretical knowledge can serve as a frame for a meaningful practice.

However, this connection is not always possible in HE systems, where abstract knowledge represented in curricular concepts and theories is commonly detached from practical goals and acquired solely as an object to be memorized for subsequent evaluation (Matusov et al., 2016). In contrast, SL experiences allow just such an intersection of theoretical and practical activities, which is what gives this approach its special value in HE.

Service-Learning as a Practical Context

One of the keys of our study is to consider SL as a hybrid activity system in which there is a convergence of diverse activities, contexts, goals, functions, and even natures of knowledge (McMillan et al., 2016). In academia, the primary aim is to create and transmit theories and knowledge in order to help understand the world. In this context, being competent means mastering fundamental theory or demonstrating (through good grades in the subjects) the acquisition of curricular contents. Therefore, practical experience has an instrumental value and is valid to the extent that it is useful for the acquisition of knowledge. On the other hand, in community intervention settings, the activities carried out, although diverse and practical, are always aimed at achieving specific purposes. Knowledge in this context corresponds to competence in managing the psychological and physical artifacts needed to attain the specific goals addressed (Rogoff et al., 2007).

Theory and concept function as psychological instruments, and therefore have an instrumental value. Theoretical knowledge is valuable if it contributes to attaining the stated goals, that is, to performing or improving their execution in practice. The activity common to the HE setting, therefore, is distinct from others in that the purpose of the activity is to acquire theoretical knowledge, whereas in other settings its purpose is to put this theory into practice in order to manage the activity itself.

In SL both contexts, with parallel cultural-historical development, converge. This activity system can be viewed as a "boundary space" (McMillan et al., 2016), a border between the HE activity system and a community activity system. At this border, a transactional effect between contexts takes place, combining and exchanging the service and the knowledge. HE and community service programs exist as two different systems, where the border is composed of SL as a hybridization space, different from each of the original systems and creating a third space (Gutiérrez & Vossoughi, 2010), with dual referents and dual objectives. In this hybrid space, students participate simultaneously in two different contexts and in a twofold activity, oriented toward both

service and learning. Students thus have two communities of reference, HE and a community activity, and must achieve two different objectives, a theoretical curricular learning and a practical commitment to society and community service.

But in this third space in which the SL experience takes place there are sometimes contradictions among the rules, the roles, or the mediating artifacts and goals of each individual context. To overcome these contradictions, the agents involved, including students, must negotiate meanings and priorities, thus connecting the knowledge from one context with the reality of the other. This intersystem negotiation means that SL, as an activity system, is in constant evolution (Lalueza et al., 2020), whereby students must construct, through learning and participation, their own knowledge of the practice they are immersed in, and theory must be the tool that helps them to construct it.

In summary, meaning-making and, therefore, learning, takes place along with participation in socially valuable practices (Rogoff et al., 2007). SL creates a context in which different agents (teachers, technicians, community stakeholders, etc.) share goals and practices, forming a community of practice (Wenger, 2001) in which learning is contextual and active, and meaning is acquired within the target action, helping the students to make decisions and participate as full members of that community (Macías-Gómez-Estern et al., 2014).

However, to consolidate this statement we need to understand whether, why, and how this process of learning concretely really happens. Having presented the above assumptions about learning, we should now articulate the connection between theory and practice. In this sense, reflection should be considered as a key factor.

Reflection as a Learning Process

Theoretical-abstract knowledge is not necessarily learned automatically with participation in practice (Wenger, 2001). When undertaking a new activity, we usually do so using our current frameworks (Schön, 1987), that is, our assumptions about how to intervene and what the intervention means. Furthermore, implicit theories of the moral ethos of the action underlie students' understanding of the service (Rissanen et al., 2018), and, consequently, a SL action might not be supported by academic theories. On the other hand, theories in the HE curriculum often refer to very general principles, losing sight of the concrete reality in which students live. Reflection is the cognitive tool that allows us to compare our theories and previous assumptions with new experiences, and thus connect practice with general knowledge (Bruner, 1997).

In this sense, Clarà and Mauri (2010) referred to reflection as a mental activity with which the subject attempts to understand situations that are unknown or uncertain, or that present an incoherence that must be resolved. According to these authors, reflective process is the psychological mechanism where we have the representations of experienced reality, and the curricular concepts are harnessed and connected. This is precisely one of the main functions of HE, to design contexts that encourage reflection, where theories can be seen as relevant sources of questions and answers (Lalueza et al., 2016).

Analyzing how these curricular concepts are used in reflection on practice, that is, how university students learn theory through SL experiences, is thus our main objective here. For this, it is important to analyze what happens when students make use of reflection tools (Arias-Sánchez et al., 2018), and to shift the focus of attention from the product to the learning process itself (Clifford, 2017).

Empirical Research: Exploring the Value of the Concepts

Context of Activity and Research Design

The SL activities in which this research was developed were inspired by the fifth dimension model (Cole, 2006) devised by the Comparative Human Cognition Laboratory, and the proposal of *La Clase Mágica* by Vásquez (2002). Both proposals were developed at the University of California–San Diego and are action research platforms through which psychoeducational interventions are directed at populations at risk of exclusion. HE students participate through mandatory recreational/educational activities together with children and youth from cultural minorities, as part of their degree studies. The projects included in this tradition share a robust learning principle grounded in a cultural-historical approach, and all of them are oriented toward trans-

formative ends through mutual relations of exchange (Gutiérrez & Vossoughi, 2010). These projects combine teaching, social intervention, and research; Bell (2004) labeled them cultural psychology design-based research. To use Gutiérrez and Vossoughi's term, they are social design research, in that they seek to create and study social change (Gutiérrez, 2008). In our case, the adaptation of these models to our contexts has generated two different projects, the Shere Rom Project and La Clase Mágica-Sevilla.

The Shere Rom Project is a partnership between the Autonomous University of Barcelona (UAB), the municipality of Barcelona (Spain), and schools and social entities in zones where the population is composed of different cultural origins and where there is a high risk of social exclusion (Lalueza et al., 2020). Specifically, this project was carried out within Roma communities. The recreational-educational activities developed in the program are mediated by ICTs (Information and Communication Technologies, such as computer for chatting, digital storytelling or videomaking). These activities consist of creating digital stories inspired by the children themselves, in order to make the activity meaningful to them. HE students, through horizontal relations, guide children via cooperation and negotiation, for which they must learn and understand this unfamiliar context and culture.

In La Clase Mágica-Sevilla, the activity arose from a partnership between the University Pablo de Olavide (UPO) and a school located in a marginal and peripheral zone of Seville (Spain; Macías-Gómez-Estern et al., 2014). The main participants were, as in Barcelona, children from Roma families at risk of social exclusion. This school forms a learning community (Elboj Saso & Oliver Pérez, 2003), where the job of the HE students is primarily to facilitate the activities of small interactive groups, in which they serve as learning guides.

In these SL experiences, we follow in the tradition of a design-based experiment, by combining educational improvement with research (Bell, 2004). Our aim in this research is to show how abstract knowledge, concretely the curricular contents, is learned and used through reflection; we focus not on the results of learning but on the process itself, underlining at the same time the instruments that are in play to promote that reflection (Arias-Sánchez et al., 2018). Concretely, in our SL courses we have introduced field journals and discussion groups, two narrative tools whose production has been studied in order to analyze this learning process. These tools are turned into boundary objects that combine theory and practice. As they create new processes in learning and affect students' social intervention, they constitute the main instrument of our research.

Student Participants

The students participating in Shere Rom did so in conjunction with several courses for undergraduate psychology majors: for first-year students, Developmental Psychology; for fourth-year students, Cultural and Communicative Psychology, Social and Community Intervention, or Children and Families in Contexts of Difficulty. Students from La Clase Mágica were in their first year of an undergraduate degree in social education and were enrolled in the courses Psychological Bases of Human Functioning or Didactics of Education.

Of the 120 students participating in the SL activities during the academic year 2015–2016, in both contexts, 34 were chosen for this study, according to the following criteria: (a) They must have participated in the discussion group, and (b) they must have provided complete field notes. These criteria were applied in order to ensure the students included in this study had performed the complete experience of reflection.

The Shere Rom sample consisted of 20 students, 12 (all women, average age 19) in their first year, and eight (1 male and 7 female, average age 23) in their fourth year. The La Clase Mágica sample consisted of 14 students in their first year (2 male and 12 female, average age 19). All of them were middle-class and White.

For the development of this study the necessary ethical standards have been applied (Christian, 2011). In addition, we have considered communication with students and their right to information as epistemologically fundamental (Estalella, 2011). The participants of the course gave their consent for the use of their written texts and their recorded interventions. The participants' words were quoted verbatim and the researchers were very careful not to impose their own ideas on them. All personal names have been anonymized and replaced with pseudonyms. The focus groups

were the scene of a dialogue with the students about their own participation in the research. We recognize, however, that the communication could not last until the end of the research process because at the end of the academic year we lost contact with the students, although they were aware that the research was continuing. Even at this point, the students knew they had the right to contact the researchers if they wanted to delete their research data.

Narration as Instrument for Learning, Evaluation, and Research

The students' observations were part of their active participation in the SL activities, which took place once weekly throughout one semester. The students wrote their observations in a field journal, which collected the field notes taken during their service activity. Each student produced an average of nine field notes.

To write the field journal, the following instructions were given: (a) provide a detailed, rich description of the activity and of your participation in it; (b) reflect on the practice at two levels: in relation to the theoretical content of your studies, and in relation to your personal feelings, emotions, and role in the practical experience. The students drafted the notes using a word processor and submitted them to their course teachers (the researchers in this study) once weekly. The teachers answered three of the field notes (first, third, and seventh) of each student as feedback, adding comments with questions, reflections, and other prompts for learning.

These field notes were an instrument of reflection about changings and learnings and were also used for course evaluation purposes. In this sense, and in the hybrid context of SL, they can be considered what McMillan et al. (2016) termed boundary objects. They are tools that are oriented toward two different goals: on the one hand, the purpose of the intervention (to analyze and improve the practical experience) and, on the other, academic goals—that is, learning or student evaluation. Accordingly, these field journals constitute narratives of the students' experience and practice (Foste, 2019), in which dialectic relationships between students and teachers, or between theory and practice, are likely to appear. The field journals allow us to analyze both the reflection processes and the participants' subjective flux (Arias-Sánchez et al., 2018; Foste, 2019).

Another aspect of the SL course was the work developed in the focus groups, which took place at the end of each semester and optionally during this period. For these sessions, students were divided into groups of eight to 12 to facilitate discussion. The main aim of the sessions was to reflect on the experience: Students were seated around a table, offered snacks and drinks, and the teacher-researcher suggested discussion topics, loosely structured regarding (a) the effectiveness of the practical, skill-learning experience, (b) the process of theoretical learning, and (c) the emotional and social implications of the experience. The students were invited to respond spontaneously and to offer questions and suggestions for discussion. Each session lasted approximately 90 minutes and was recorded on video. The content of the videos was later transcribed verbatim. All students authorized the use and analysis of their journals and of the discussion group recordings and gave permission for the research findings to be published.

The field notes and discussion group transcriptions were analyzed using Atlas.ti 7.0 (Muñoz-Justicia & Padilla, 2011). This qualitative analysis software had three main functions in our research. First, to create categories of quotes on different labels, helping us to simplify the information; second, to mediate and coordinate a collective analysis process, where the analysis instructions were shared and the analysis files of the different researchers were merged; and finally, to establish relationships between quotes and elaborate theorization from them.

The content analysis has been performed by dividing the text into quotes and labeling them with codes. The systematization of the software allowed working in an iterative process of inductive-deductive analysis. We considered the variety rather than the frequency of codes, to show the whole breadth of psychological processes happening.

Analysis Procedures

This study is part of a broader research process, as described in Arias-Sánchez et al. (2018), where different researchers focused on different dimensions of the learning process. The text corpus considered in this research was composed of 34 field journals (each containing nine to 10 separate field notes) and the transcripts obtained from the discussions of four focus groups. The

strategy was a common content analysis of the data in an iterative inductive-deductive process that was conducted through the following phases.

Phase 0: Design and Teaching. At the beginning of the academic year, the nine researchers met to discuss the study process and define the objectives of the research. Instructions for carrying out the field notes and how to perform feedback were agreed. During the course, the researcher-teachers read the field notes weekly and gave feedback on three occasions, which implies an informal first approach to the data and a dialogue with the students.

Phase 1: Familiarization. The collected data were divided among the nine researchers for reading. Each researcher read the field notes of the assigned students chronologically as well as the assigned focus group transcript. At the end of the familiarization phase, a seminar was organized among the researchers. In accordance with theoretical and methodological criteria (Strauss & Corbin, 1997), it was decided how to orient the research and the unity of analysis that we would use. Regarding the orientation of the study, it was decided to look separately at different types of learning: theoretical, procedural/professional, and personal. Regarding the unit of analysis, it was decided that was the quote or text fragment with meaning by itself.

Phase 2: Inductive Coding. Once the main research foci and the unit of analysis had been decided, the data were analyzed separately by different researchers, using Atlas.ti software. A workshop and a seminar with Dr. Muñoz-Justicia (coauthor of the Atlas.ti manual) was organized to train researchers in the software and define instructions for use. Free coding was decided, with the meaning of each code and category explained in a "memo." This allowed each researcher to classify the quotes into categories and category families, which were later shared with the other researchers.

Phase 3. Discussion of Categories. In a third seminar, the different inductive analysis was discussed and an agreed coding system defined by all, with clearly established definitions of categories. A common Atlas.ti file (HU-1) was created with the primary documents, and a preset "codebook" was shared among the researchers to coordinate the analysis.

Phase 4: Deductive Coding. The common file data were randomly distributed in pairs, so that each field note was read by two different researchers. After coding, agreement between pairs was verified to ensure validity, with more than 90% concordance found between pairs. All Atlas.ti files were merged into a new one (HU-2) and distributed again for the next research step.

Phase 5: Integration (Inductive Coding). In this phase, the researchers divided into three groups to work separately on different learning dimensions (theoretical, procedural/professional, and personal). Data related to theoretical learning were analyzed through a new inductive or grounded analysis (Strauss & Corbin, 1997), guided by the question "What role do curricular concepts play in the activity in which students are participating?" During this coding, the researchers worked together, reaching common agreements.

Phase 6: Group Discussion and Conclusions. The work of the different subanalysis was shared to the whole group for discussion. The entire research group discussed and validated the preliminary results in a final seminar.

Sharing work among researchers and triangulating data added validity to the process, leaving the research both grounded on evidence and connected with theory (Martínez & Moreno, 2014). The interobserver dialogue and the data triangulation are instruments that help us to control the researchers' bias (Foste, 2019; Matusov et al., 2016). In fact, Phases 1 to 4 focused on this validation, whereas Phases 5 and 6 focused more on theoretical elaboration.

Next, we will expose the different uses that students made of curricular concepts and the role they play in the narrative and reflective activity. For that, we present verbatim quotes from the field journals, which illustrate how students used theory in their reflection on practice. The quotes are identified with a pseudonym, the source of the text (focus group or field journal), and the student's major (also the year in the case of psychology majors). In sum, the quote attribution is expressed as (Pseudonym, source, major).

Results and Discussion

Roles of Curricular Concepts in Reflection

Analysis of the students' field notes and focus group transcriptions highlights the different ways in which curricular concepts are used, in relation both to the practical experience and to the students' own participation. The analysis showed three different roles that students gave to theory: theory as object in the reflection by itself, theory as instrument for reflecting about practice, and theory as mediator of processes of agency taking.

These differential uses illustrate the gradual appropriation that students make of theoretical concepts (Taylor, 2014). Below we will analyze these uses in detail, including examples and describing the motives behind each of them.

Theory as the Target of Reflective Activity

Field notes show that students' reflections are often directed only at curricular concepts and theories by themselves, without saying much about their implications in practice. However, these reflections on theory are expressed in different ways, and these differences can inform us about the differences in the motives that students have when writing about the theory. For example, some students may be especially driven to obtain good grades, whereas others have an intrinsic interest in the theory. Below, some examples are presented to illustrate.

Reproduction of the Curricular Concepts for Evaluative Purposes. Some of the quotes analyzed literally reproduce concepts or definitions studied in the theoretical part of the course.

> Lalueza et al. (2001) explain, "their socializing practices are based on children's participation in the social world and on guided learning techniques." (María, field journal, 4th year psychology)

> Social reinforcement is a gesture or sign from one person to another that conveys a positive intention. A smile, a high-five, an approval or a compliment can make positive attitudes become common and extremely efficient in the classroom. (Ángela, field journal, social education)

Here students are reporting their knowledge of the curricular content, which makes it very likely that a primary goal in writing these entries is to provide the "correct" answer for the evaluation of field notes.

Reflection on Curricular Concepts. Other types of writings focus on curricular concepts. Unlike the previous case, now the students seem to be trying to explore the theory in greater depth, trying to connect it with practice and resignifying it, seeking to gain a deeper understanding of it.

> In this execution phase, we may realize that some changes need to be made to the project, and therefore make some adjustments between the scheduled program and the contingent, imponderable aspects of our immediate reality. In the theoretical sessions on Social and Community Intervention, we are examining the topic of project evaluation, which consists in making a systematic, objective assessment of the project both when it is underway and when it is finished, regarding its design, its implementation, and its results. The objective is to determine its relevancy and whether the objectives were met, in addition to its efficiency, efficacy, impact and sustainability for its development. An evaluation should provide credible, useful information, which allows the lessons learned to be incorporated into the decision-making process. (Juana, field journal, 4th year psychology)

In this example, the student may well be writing with the evaluation in mind, but she is also developing the theory in a way that is connected to the specific situation of the project, contextualizing the phases encountered in an intervention.

Many students make use of their experience and their observation to interpret the curricular concepts, filling them with their own contextualized reality and giving meaning to the concepts through their own practice.

> It is very difficult to decipher . . . the concept of "socialization." I didn't understand it, so I set out to investigate it a bit, and later I related it to the school, to how these children have a socialization that is different to ours because

> they were born where they were. (Maricarmen, focus group, social education)

> The use of a source of motivation outside the individual, or more accurately, the use of positive reinforcement (presenting an attractive/pleasant stimulus after a response), as a reward for the most original card, creates in students what we call "extrinsic motivation." That is, what pushes the student to do the task is external, like a gift, which encourages them to do it more successfully. (Helena, field journal, social education)

In both cases, students are oriented toward the curricular concept, but their practice helps them understand it. In the first quote, it helps the student understand there may be different socialization processes, and in the second, it helps the student create a real picture of motivational processes.

This orientation is related to the evaluation too, since in both cases the object of the activity is the curriculum, which meets an academic goal. The difference is that the second role implies the appropriation of the theory taught in the academic context, transforming it from abstract to concrete through real experience in the community, thus going beyond mere rote repetition (García-Romero & Lalueza, 2019).

Instruments of Reflection Between Theory and Practice

Curricular concepts also can serve as tools for understanding practical experience and making it meaningful. The theory gives meaning to the new, uncertain, or complex events that students are experiencing. Theory in this case assumes the role of psychological artifact that allows a better understanding of the practice.

Curricular Concepts as Psychological Artifacts for Understanding Practice. For these students, the curricular concepts are constituted in psychological artifacts, in cognitive resources that help them understand the practice and allow them to construct a coherent narrative. This understanding, essential in itself, also helps to contextualize the concept and give it a real meaning.

> In addition, as time goes on, I keep finding an explanation for why many children stop doing an activity, and it's because the content of the activity is too far from their zone of proximal development. There is a gap between what children can do by themselves (zone of actual development) and what they are capable of doing with my help. . . . Now I remember that one of the days in class a boy said to me, "I don't know how this is done, I'm not going to do it," and I answered, "It doesn't matter, I'll explain it to you until you understand it and can do it." I didn't attach any importance to this sentence, but now I know that Vygotsky [*sic*] classified these situations as "zones of proximal development." (Sara, field journal, social education)

This student is trying to understand her own actions and experiences using the concept of zone of proximal development, giving meaning to her action as an educator. In the examples below, the student uses concepts from cultural psychology to signify the process of cultural otherness, which she is experiencing.

> Family ties within the Roma community are understood as stronger given its system of interdependence, which is seen again thanks to the relationship established between two of the boys present in the association, where a strong family bond is appreciated. Therefore, the responsibility is collective, and the actions of each one commits the group. (Marta, field journal, 4th year psychology)

> In the field of work, we also see how this affects authority and power, since most of jobs carried out in the Roma culture is based on its own principles and its own laws, which collides with the imposition of schedules and pronouncements by the state, which imposes its power and creates a conflict between the two. (Marta, field journal, 4th year psychology)

This student has come to understand the idiosyncrasies of Roma culture in its values, which differ from those of the culture with which she is familiar, as this other student

explicitly describes:

> Through Cultural or Sociocultural Anthropology, whose studies are centered around the human being via their customs, beliefs and other habits acquired by society, I managed to understand the values and particularities of Roma culture. (Ramón, field journal, social education)

This quote describes how the student used curricular concepts to resolve situations of uncertainty (Clarà & Mauri, 2010) associated with understanding a new context, that of Roma culture in Seville. This reflection allowed him to understand these new situations by putting into practice the available psychological artifacts (curricular concepts). In this example, the student also resignifies the theoretical concepts presented, namely motivation, customs, values, beliefs, and habits. Through their practical experience, students add nuances and specificity to the curricular concepts, giving them contextual meaning and a personalized interpretation (Kiely, 2005).

The difference between these roles assigned to concepts, in contrast to our observations in the previous section, is that here the focus of the reflective activity is the intervention. It is the practical experience that is acquired, and the new reality being discovered, that capture the students' interest. In consequence, they adopt a more prominent position in the community of practice and appropriate its goals and priorities (Taylor, 2014). Their objective is no longer just to report on the theory or to elaborate on it to obtain good grades, but to understand it in order to participate in socially valuable practice (Matusov et al., 2016).

These two processes (developing the theory and explaining the practice) are often contiguous and complementary. Practical experience supports the appropriation of concepts and is a key factor in the learning process, as envisioned by the experiential learning theorists (Dewey, 1958). At the same time, theory provides a valuable framework for practice (Schön, 1987), helping transform the meaning of what Clarà and Mauri (2010) called "practical knowledge." This twofold application of the field journal, oriented toward both theory and practice, is what interests us and leads us to see it as a frontier artifact in which curricular concepts are connected to practical activities. On the one hand, the practice helps students understand and learn the theory, and on the other, the theory is a support in the development of practice, all of which enables a real learning process (Macías-Gómez-Estern et al., 2014).

In the focus group discussions, the students made various references to this twofold process, in which the practical experience is seen as an important means of providing the theory with real-world meaning:

> Where the practice helped the most was in Psychology, because one thing is theory . . . but you understood it when you could relate it to the school; it was automatic. (Carlos, focus group, social education)

> It's not about learning a definition; it's about learning what it means. (Nerea, focus group, social education)

Moreover, theory is important for making the practice meaningful:

> The theory not only stays there in the books, but we can also apply it to the practice, and more than anything you realize that there is more . . . that there are children to whom you can give. (Ángela, focus group, social education)

Thus, we see how theory and practice complemented each other in reflection, which leads students to become more involved in practice, acquiring a more central participation (Taylor, 2014) and entering into meaningful learning processes. At the same time, this learning also leads students to confront their own implicit theories (Rissanen et al., 2018), forcing them to deconstruct and resignify them in order to adjust them to the new knowledge.

Implications in Agentive Processes

In this final section is shown a third level of the use of curricular concepts. It is a deeper use, in the sense that it is related to the students' agency and to achieving personal objectives. In this study, it has been shown how theory has been instrumentalized in two directions: (a) as a tool to design future actions and (b) to take positions and assume

commitments related to their closest reality.

Curricular Concepts to Take Decisions in Practice. Theory is directly involved in taking, fostering, and guiding initiative and providing students with arguments to support their views and to reach decisions.

> For the time being, what most worries me is M. . . . I think that we still haven't established good enough rapport for me to get closer to him. Therefore, my job next week will be to get all four to participate equally. (María, field journal, 4th year psychology)

> Having made a previous diagnosis of the class helped me get to know them even better and set the goals that I want to accomplish. That is, I was able to detect capacities and needs that I was unaware of before; I became aware of each student's priorities and so I was able to set the goals I considered appropriate. (Esther, field journal, 4th year psychology)

In these quotes, we can see that the students' decision-making is mediated by the psychological concept of rapport and/or the diagnosis of capacities and needs. These resources inform the students' analysis and underlie their planning.

The students also use the theory from the curriculum to explore possible solutions to real problems, as we shall see in the next two quotes.

> As a solution for achieving positive attributions in S. and eliminating the negative ones, we could get the teachers to attribute success in other tasks to internal factors like capacity, energy, or effort, or to attribute her failures only to internal, unstable, controllable factors, such as effort. Alternatively, we could train in attributions, where tasks in which S. has been successful, and drawing or another task where she occasionally fails, would be interspersed in an activity. In this context, the teacher could interpret the successes by referring to the energy and decisiveness with which she performed the task. (Ángela, field journal, social education)

> I think that the teacher should adapt more to R. . . . One of the possible methodological techniques would be viewing songs in Spanish Sign Language or teaching him instruments that vibrate so he can feel them. Also, he could learn about different instruments through drawings, even if he can't play them. (Diana, field journal, social education)

In both quotes, students apply curricular theory in the formulation of future practice aimed at improving educational processes. They go beyond observation and the application of practice to perform a more central participation, proposing modifications, seeking to achieve objectives that are shared by the community of practice (Wenger, 2001). The curriculum thus is important in that it helps students contribute by sharing practice and participating more fully.

Personal Position-Taking. Cultural concepts are also used to clarify doubts and compare different possibilities, naming and describing the phenomena observed in everyday reality. This fact helps students position themselves in relation to the social situation in which they participate.

> To compare the field journals with the theory . . . I began to do it and saw that each teacher's educational system is their own . . . that, while one is more behaviorist, another focuses more on positive reinforcement. . . . I don't know which is better or worse. There is even a girl whom I told, "I'm not going to give you this bracelet until you behave properly" and I don't know if I'm doing the right thing because it doesn't seem to promote her interest, right? If you behave properly, I'll give you the bracelet, I don't know if that's good or bad, I don't know if. . . . (Cristina, field journal, 1st year psychology)

Although, ultimately, this student does not take a position, she is using the theory of educational models to name what she found and is trying to adopt a position based on critical reflection, and this process opens the way to agency-taking (Sidorkin, 2004). In other cases, position-taking is clearer:

> To establish positive affective relationships that help in conflict

> resolution and decision-making, as well as meaningful learning, it is essential to respect and know their beliefs and values, without being surprised by practices that are frowned upon or unthinkable in the cultures from which we come. (Esther, field journal, 4th year psychology)

In this case, the theoretical understanding of the curricular concepts helps the student distinguish a pedagogical methodology as universal from the reality associated with the hegemonic culture. Based on understanding, she takes a position about what should be the correct or ethical approach to the case at hand.

Curricular theories may offer students a cultural guide with which to examine their position and consider their commitments to the practical experiences in which they are participating, thus becoming what Pasquesi et al. (2019) call drivers.

> What makes us fearful of expressing what we feel are the consequences. As we can see in the book Summerhill, if children are aware that a teacher is "superior," simply because she is a teacher and older, they will not reveal themselves as they actually are and will be afraid of the repercussions of saying what they think, for fear of punishment, of failing and of countless other things. For this reason, we must fight to ensure that the children do not see us as their superiors; we are all people with the same rights and the same duties, free to express what we feel, and we should not be inhibited by the consequences that might come from our thoughts. A FREE EDUCATION is the foundation of our future to be shaped as true people. (Raquel, field journal, social education)

In the quote above, the libertarian ideas of education from *Summerhill* led the student to reconsider the power roles in the educational system and to commit herself to a free education that respects learners' individual rights. This is evidence of how curricular concepts mediate in identity-based and personal narration (Bruner, 1997), helping students recognize the options available and their implications. These theoretical elements allow students to analyze and formulate their own life positions, which develop within a specific context, but are gradually generalized and extrapolated to broader social and educational phenomena. Thus, the student takes a position in a reality and society broader than the immediate practice, which produces a transition in the community of practice and constitutes an important episode in forming students' identities (Naudé, 2015).

In addition, in these last quotes it can also be seen that curricular concepts are mobilized to elaborate critical ethical discussion, which is essential for genuine education (Matusov et al., 2016). Higher education must involve a process that facilitates position-taking and awareness about the reality students live in (Freire, 2000). Thus, students become part of a decision process about which objectives have priority and how they can participate in the achievement of those goals. In sum, students become fully aware agents within the communities of practice in which they take part, as well as agents capable of determining future paths of identity and participation (Wenger, 2001).

Conclusions

SL is clearly framed in the field of experiential learning (Deeley, 2016; Foste, 2019; Naudé, 2015), with numerous efforts by the academic community to use it as a basis for educational methods that facilitate not only practical competence, but also critical, meaningful, and authentic learning (Kiely, 2005; Latta et al., 2018; Taylor, 2014; Wilson et al., 2015). In the present study, we show how students' relationships with curricular concepts and theories go far beyond their mere acquisition, or a focus solely on evaluation or application. The theory also becomes a fundamental part of the activities carried out in practice, supporting the students' reflections while shaping their way of seeing the world and even guiding them in making personal commitments.

All this is possible thanks to the students' participation in boundary spaces such as SL experiences (McMillan et al., 2016), where they find a scenario grounded in two different contexts: academia and community service. In this dual participation, students experiment in a new territory in which they must confer meaning on the theory and on the lived reality and their own participation

in it. In this sense, curricular concepts are used to achieve different purposes and objectives, corresponding to both contexts of practice. For some students these concepts might be considered peripheral, of value merely to obtain good grades, but for others they are a key element within a process of real learning (Macías-Gómez-Estern et al., 2014).

The main contribution of this study is to highlight the different roles or uses those curricular concepts can assume, showing that their function is neither predetermined nor stable, and pointing out as well the relevance that reflection has in all this learning process. In the following figure, we present a concept map, based on our findings, that illustrates the complexity of the process that intertwines practice and theory. Curricular concepts can be used as objects of evaluation or reflection in themselves, as instruments between theory and practice, and as promoters of agency making.

Considering the academic context, one of the main aims is to learn and understand theory by itself. Acquisition of knowledge is fundamental in the activity context of formal education that is HE. Therefore, we found that students write to show their mastery of concepts to achieve good marks. At the same time, in the same category of concepts as targets in themselves, we have found that some students develop the theory beyond what is needed for evaluation, showing evidence of a genuine reflection about theory.

In the second place, theory relates to practice in two senses. Theory becomes a fundamental part of the activities carried out in practice as instruments aimed to develop a better understanding of the context, people, and participation. Therefore, as Kiely (2005) pointed out, lived experience promotes personalization of theories and awareness, and therefore also promotes resignifying curricular concepts in concrete lived experience. So, the existence of a circular process in learning is evident, as suggested by Kolb (1984), using concepts to explain practical reality, and at the same time practice appears as an instrument that gives genuine meanings to theory.

Finally, some students used curricular contents as mediated tools in their agency-taking processes in the community activity. First, students used the curricular contents to act and reach new levels of participation in the community of practice (Wenger, 2001). Second, curricular concepts crucially involved students in critical reflection, prompting them to make conscious efforts to raise their own awareness (Freire, 2000), and at the same time guiding them in taking positions and contributing to the development of their own identities (Naudé, 2015).

Considering the processes marked in the map by the red circle, we find that the mastery of curricular knowledge is key to the students' full participation in the community of practice (Wilson et al., 2015),

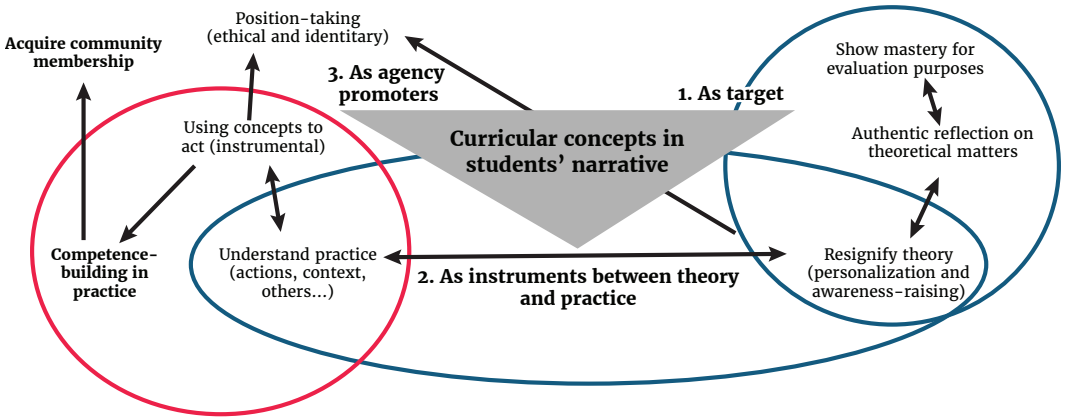

Figure 1: Functions of Curricular Concepts on S-L Narrative

contributing to the development of socially valuable participation (Matusov et al., 2016). As a result, theory becomes another inseparable part of the activity, just as theorists of experiential learning have advocated (Dewey, 1958; Kolb, 1984).

The findings of this empirical research show us the relevance of this kind of hybrid experience in the learning process, underlining the great pluralism in the usefulness of curricular concepts in SL activities, with important implications both in theory and in practice. If we are attentive to the students' motives and interests, the theoretical learning that these experiences promote can help to overcome the problem of educational alienation (Sidorkin, 2004; Taylor, 2017) as well as to promote students' commitment to social issues (Freire, 2000). Moreover, theory might constitute an area of reflection by means of which students could adopt a proactive ethical standpoint (Matusov et al., 2016).

However, this synthesis would not be possible without the fundamental role of the teacher as a guide in these learning processes (Deeley, 2016), scaffolding and helping students to understand and achieve the proposed objectives. The pedagogical work of the teacher must be focused on building bridges between the two activity scenarios in which the students participate, establishing connections between them and merging the goals pursued in both. In this sense, we highlight the relevance of the field note as a frontier tool that serves the interests of both contexts (García-Romero et al., 2019). Field notes are configured as key elements in the learning process, since they constitute a dialectical artifact between teacher and student that helps to understand this process, as well as to know the limitations and personal objectives of each student, thus allowing teachers to propose new alternatives or future challenges that motivate new learning (Foste, 2019).

Curricular concepts are not accessory or parallel to community service in SL experiences, but they are part of a complex sociopsychological process in a boundary context (McMillan et al., 2016) that must be taken into account if we want to design quality SL experiences. Together with Clifford (2017), Haddix (2015), and Latta et al. (2018), we consider SL an authentic learning opportunity that highlights the social value of theoretical and expert knowledge.

Research has yet to delve into these authentic learning processes. In this article, we have tried to demonstrate how the spaces created through SL support convincing scenarios for these processes to take place, facilitating the internalization of concepts and their use in real practices. We hope that the concept map we have presented can illuminate ideas for these future studies.

About the Authors

David García-Romero *is a postdoctoral researcher in education sciences at Universidade de Santiago de Compostela.*

Virginia Martínez-Lozano *is a professor of psychology at Universidad Pablo de Olavide.*

References

Arias-Sánchez, S., Cabillas, M., García-Romero, D., Lalueza, J. L., Macías-Gómez-Estern, B., Marco-Macarro, M. J., Martínez-Lozano, V., Padrós-Castells, M., & Sánchez-Busqués, S. (2018). Los diarios de campo como una herramienta de análisis de las experiencias ApS en la Universidad: Una propuesta de análisis. In V. Martínez-Lozano, N. Melero, & E. Ibáñez (Eds.), *El aprendizaje-servicio en la universidad: Una metodología docente y de investigación al servicio de la justicia social y el desarrollo sostenible* (pp. 41–47). Comunicación Social.

Bell, P. (2004). On the theoretical breadth of design-based research in education. *Educational Psychologist, 39*(4), 243–253. https://doi.org/10.1207/s15326985ep3904_6

Boylan, M., & Woolsey, I. (2015). Teacher education for social justice: Mapping identity spaces. *Teaching and Teacher Education, 46*, 62–71. https://doi.org/10.1016/j.tate.2014.10.007

Bringle, R. G., Hatcher, J. A., & Jones, S. G. (Eds.). (2011). *International service learning: Conceptual frameworks and research.* Stylus.

Bruner, J. (1997). *La educación, puerta de la cultura.* Madrid: Visor.

Christian, C. G. (2011). Ethics and politics in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (4th ed., pp. 61–80). Sage.

Clarà, M., & Mauri, T. (2010). El conocimiento práctico: Cuatro conceptualizaciones constructivistas de las relaciones entre conocimiento teórico y práctica educativa. *Infancia y Aprendizaje, 33*(2), 131–141. https://doi.org/10.1174/021037010791114625

Clifford, J. (2017). Talking about service-learning: Product or process? Reciprocity or solidarity? *Journal of Higher Education Outreach and Engagement, 21*(4), 1–13. https://openjournals.libs.uga.edu/jheoe/article/view/1357

Cole, M. (2006). *The fifth dimension: An after-school program built on diversity.* Russell Sage Foundation.

Deeley, S. J. (2016). *El aprendizaje-servicio en educación superior: Teoría, práctica y perspectiva crítica* (Colección Narcea Universitaria Vol. 44). Narcea Ediciones.

Dewey, J. (1958). *Philosophy of education.* Littlefield, Adams & Company.

Elboj Saso, C., & Oliver Pérez, E. (2003). Las comunidades de aprendizaje: Un modelo de educación dialógica en la sociedad del conocimiento. *Revista Interuniversitaria de Formación del Profesorado, 17*(3), 91–103.

Estalella, A. (2011). Hacia la ética de la investigación como un espacio epistémico: Una oportunidad para innovar en sus formas institucionales. *Ankulegi: Revista de Antropología Social, 15*, 91–101. https://aldizkaria.ankulegi.org/ankulegi/article/view/41

Foste, Z. (2019). Exploring the methodological possibilities of narrative inquiry in service-learning: Reflections from a recent investigation. *Journal of Higher Education Outreach and Engagement, 22*(4), 9–28. https://openjournals.libs.uga.edu/jheoe/article/view/1415

Freire, P. (2000). *Pedagogy of the oppressed* (30th anniversary ed.). Bloomsbury Academic.

García-Romero, D., & Lalueza, J. L. (2019). Procesos de aprendizaje e identidad en ApS universitario: Una revisión teórica. *Educación XX1, 22*(2), 45–68. https://doi.org/10.5944/educxx1.22716

García-Romero, D., Martínez-Lozano, V., & Lalueza, J. L. (2019). Diarios de campo y evaluación formativa en aprendizaje-servicio. In J. García-Gutiérrez & M. Ruiz-Corbella (Eds.), *Aprendizaje servicio: Los retos de la evaluación* (pp. 153–168). Narcea Ediciones.

Gutiérrez, K. (2008). Developing a sociocritical literacy in the third space. *Reading Research Quarterly, 43*(2), 148–164. https://doi.org/10.1598/RRQ.43.2.3

Gutiérrez, K. D., & Vossoughi, S. (2010). Lifting off the ground to return anew: Mediated praxis, transformative learning, and social design experiments. *Journal of Teacher Education, 61*(1–2), 100–117. https://doi.org/10.1177/0022487109347877

Haddix, M. (2015) Preparing community-engaged teachers. *Theory into practice, 54*(1), 63-70

Kiely, R. (2005). A transformative learning model for service-learning: A longitudinal case study. *Michigan Journal of Community Service Learning, 12*(1), 5–22. http://hdl.handle.net/2027/spo.3239521.0012.101

Kolb, D. (1984). *Experiential learning as the science of learning and development.* Prentice Hall.

Lalueza, J. L., & Macías-Gómez-Estern, B. (2020). Border crossing: A service-learning approach based on transformative learning and cultural-historical psychology. *Culture and Education, 32*(3), 556–582. https://doi.org/10.1080/11356405.2020.1792755

Lalueza, J. L., Sánchez-Busqués, S., & García-Romero, D. (2020). Following the trail of the *5th dimension*: Learning from contradictions in a university–community partnership. *Mind, Culture, and Activity 27*(2), 132–139. https://doi.org/10.1080/10749039.2019.1611859

Lalueza, J.L., Sánchez-Busqués. S., & Padrós, M. (2016). Creando vínculos entre universidad y comunidad: el proyecto Shere Rom, una experiencia de aprendizaje servi-cio en la Facultad de Psicología de la Universitat Autònoma de Barcelona. *RIDAS, Revista Iberoamericana de Aprendizaje-Servicio, 2*(3). https://revistes.ub.edu/index.php/RIDAS/article/view/RIDAS2016.2.3

Latta, M., Kruger, T. M., Payne, L., Weaver, L., & Van Sickle, J. L. (2018). Approaching critical service-learning: A model for reflection on positionality and possibility. *Journal of Higher Education Outreach and Engagement, 22*(2), 31–55. https://openjournals.libs.uga.edu/jheoe/article/view/1386

Macías-Gómez-Estern, B., Martínez-Lozano, V. M., & Gutiérrez, C. M. (2014). "Clase Mágica-Sevilla": Una experiencia de aprendizaje-servicio y de transformación identitaria. *Psicología, Conocimiento y Sociedad, 4*(2), 109–137.

Manzano-Arrondo, V. (2012). *La universidad comprometida.* Hegoa.

Martínez, R. J., & Moreno, R. (2014) *¿Como plantear y responder preguntas de manera científica?* Síntesis

Matusov, E., Smith, M., Soslau, E., Marjanovic-Shane, A., & von Duyke, K. (2016). Dialogic education for and from authorial agency. *Dialogic Pedagogy: An International Online Journal, 4*, 162–197. https://doi.org/10.5195/dpj.2016.172

McMillan, J., Goodman, S., & Schmid, B. (2016). Illuminating "transaction spaces" in higher education: University–community partnerships and brokering as "boundary work." *Journal of Higher Education Outreach and Engagement, 20*(3), 8–31. https://openjournals.libs.uga.edu/jheoe/article/view/1291

Muñoz-Justicia, J., & Padilla, M. A. S. (2011). Análisis cualitativo asistido por ordenador con ATLAS.ti. In C. Izquierdo & A. Perinat (Eds.), *Investigar en psicología de la educación: Nuevas perspectivas conceptuales y metodológicas* (pp. 299–363). Amentia.

Naudé, L. (2015). On (un)common ground: Transforming from dissonance to commitment in a service-learning class. *Journal of College Student Development, 56*(1), 84–102. https://doi.org/10.1353/csd.2015.0002

Pasquesi, K., Perry, L. G., III, & Kellogg, B. T. (2019). Driven by what? Long-term career objectives of community engagement professionals. *Journal of Higher Education Outreach and Engagement, 23*(1), 161–180. https://openjournals.libs.uga.edu/jheoe/article/view/1433

Pelco, L. E., & Ball, C. T. (2018). Identity status, service-learning, and future plans. *Journal of Higher Education Outreach and Engagement, 22*(2), 103–126. https://openjournals.libs.uga.edu/jheoe/article/view/1388

Rissanen, I., Kuusisto, E., Hanhimäki, E., & Tirri, K. (2018). The implications of teachers' implicit theories for moral education: A case study from Finland. *Journal of Moral Education, 47*(1), 63–77. https://doi.org/10.1080/03057240.2017.1374244

Rogoff, B., Moore, L., Najafi, B., Dexter, A., Correa-Chávez, M., & Solís, J. (2007). Children's development of cultural repertoires through participation in everyday routines and practices. In J. E. Grusec & P. D. Hastings (Eds.), *Handbook of socialization: Theory and research* (pp. 490–515). The Guilford Press.

Schön, D. A. (1987). *Educating the reflective practitioner: Toward a new design for teaching and learning in the professions.* Jossey-Bass.

Sidorkin, A. M. (2004). In the event of learning: Alienation and participative thinking in education. *Educational Theory, 54*(3), 251–262. https://doi.org/10.1111/j.0013-2004.2004.00018.x

Strauss, A., & Corbin, J. M. (1997). *Grounded theory in practice.* Sage.

Taylor, A. (2014). Community service-learning and cultural-historical activity theory. *The Canadian Journal of Higher Education, 44*(1), 95–107. https://doi.org/10.47678/cjhe.v44i1.183605

Taylor, A. (2017). Service-learning programs and the knowledge economy: Exploring the tensions. *Vocations and Learning, 10*(3), 253–273. https://doi.org/10.1007/s12186-016-9170-7

Trebil-Smith, K. (2019). Building the capacity of community engagement professionals to practice inclusion of racially minoritized students. *Journal of Higher Education Outreach and Engagement, 23*(1), 249–258. https://openjournals.libs.uga.edu/jheoe/article/view/1437

Vásquez, O. A. (2002). *La clase mágica: Imagining optimal possibilities in a bilingual community of learners.* Laurence Erlbaum Publishers.

Vygotski, L. S. (1978). *El desarrollo de los procesos psicológicos superiores.* Crítica.

Vila, I., & Domènec, P. S. (2004). *Familia, escuela y comunidad: Una nueva perspectiva en la formación de valores y actitudes democráticas.* Desclée de Brouwer.

Wenger, E. (2001). *Comunidades de práctica: Aprendizaje, significado e identidad.* Paidós.

Whitley, M. A. (2014). A draft conceptual framework of relevant theories to inform future rigorous research on student service-learning outcomes. *Michigan Journal of Community Service Learning, 20*(2), 19–40. http://hdl.handle.net/2027/spo.3239521.0020.202

Wilson, R. E., Bradbury, L. U., & McGlasson, M. A. (2015). Integrating service-learning pedagogy for preservice elementary teachers' science identity development. *Journal of Science Teacher Education, 26*(3), 319–340. https://doi.org/10.1007/s10972-015-9425-4