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ajacomo@porto.ucp.pt***Abstract**

Inspired by local arts community engagement initiatives and community arts interventions this article aims to reflect on a model of service-learning that links the intentions, methodology and purposes of these domains to promote student learning and benefit communities. It examines the quality and content of higher education students' learning in a pilot project located in Viana do Castelo region. Data from student focus groups and academic essays were analysed in terms of the discernible levels of students' academic, personal and civic learning.

This critical reflection framework enabled students to articulate and deepen their learning, demonstrating not only their societal leadership development but also their sense of social responsiveness and responsibility. The findings prompt for further questions about both the purpose and the impact of community service learning in higher education, as a model of community engagement, on the key role of the arts and education in local social transformation.

Keywords: Culture; Education; Citizenship Practices; Local Development

Community engagement through the arts: research aims

Promoting collaborative research in a rural context in Northern Portugal responded to the need for community engagement within the IPVC higher education level's curriculum transformation. It offered the opportunity to develop community engagement through the arts as research and practice. The research reported in this article is based on three curricular experiments where students and local entities apply course content and training to a specific educational, social context and then reflect systematically on their learning. This paper examines the significance

of collaborative, applied learning and considers the potential for student participation to transform their learning so they may become more socially engaged.

Rural Service learning's right to Higher Educational level

Transform higher education level implies that university-based programmes can constitute a vital platform for the development of young leaders committed to positive community change, provided the curricula are specifically shaped to this purpose (Exter, Gray & Fernandez, 2020).

As socially engaged and service orientated, collaborative research in higher education level can develop student's skills by an approach to active formal teaching and learning situations. A major challenge that community engagement passes through the arts has two-track approaches: from the academy to local institutional entities and from local entities to academy.

Concerning the first track – academy/local entities – the big challenge is the academic curriculum that should be designed around key themes of community practice including identity, context, community and participation, informed by academic programme specific goals and methods. The approach from local entities to higher education implies integrating service learning in the community to facilitate the integration of academic. As an activity, service learning is a course-based, credit-bearing educational experience in which students participate in an organised service activity that meets identified community goals; and reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility (Moura *et al*, 2019).

Theorized in these terms, service learning is an apt pedagogy, firstly, because it is defined as an activity designed to meet community needs; and secondly, the emphasis on applied knowledge and reflection is congruent with developing practitioners' reflective capacities. Service learning therefore enables students to consolidate and contextualise principles and pedagogies in practice (Aramburuzabala, McIlrath, Opazo, 2019; Opazo, Aramburuzabala, & García-Peinado, 2014). While community benefits are often the focus in collaborative research, as community engagement, the collaborative research in a rural context in Northern Portugal, using service-learning approach aimed to:

- be culturally, educationally, and contextually receptive;
- work with community entities to develop appropriate responses to challenges and community needs that respect the integrity and capacities of all participants;
- search ways in which university students and lecturers can contribute to social and educational development;

- investigate and trial methodologies of arts engagement that harnesses community cultural resources; and,
- collaborate with and learn from cultural peer reviewers.

At same time collaborative approach, as service learning:

- improves abilities of student learning' by exposing them to educational and social issues;
- increases opportunities for students to grow through school workshop facilitation;
- considers skills, knowledge and dispositions to develop in order to engage ethically in community contexts.

Development and Culture: multiple understandings and responsibilities

For several decades now, international actors (OECD, UN, EU, and others) have taken development as a multi-dimensional process. In fact, there are several perspectives on development, from those that they consider to be more of a technical and economic issue to more global ones that involve, in addition to techno-economic aspects, other dimensions of social reality. It has been from the different actors and their respective perceptions that the problems surrounding development have sparked lively debate, namely from the governments of different countries and international organizations (EU, FAO, BM, WTO), organisations and political parties, passing through the interest from academics, to civil society, namely associations in the areas of production, environment, consumption and culture. Seen from the side of the social actors, development is not an axiologically neutral concept either, as it is differently evaluated, according to the social class or group belonging or the position in the markets or other attributes (ecological resident, farmer, urban consumer, creditor, technician, bureaucrat or member of an NGO or critical political activist).

Taking into account, as mentioned by Silva and Cardoso (2005: 55), the failure of the neoliberal model, the inoperability of the neo-institutional model in the sense of considerably narrowing the gap between developed and underdeveloped countries and regions and the alleged utopia of the model Marxists, at least in the short to medium term, several authors argue that, in the context of current globalization, the most appropriate and defensible is to seek to enhance local and, at most, regional development. The local development model, also called territorial, assumes that the development and satisfaction of the needs of the population implies the mobilisation of the endogenous potentialities of the respective regions and, in particular, the involvement of associations and the participation of people from the basis, within the framework of local, community development. In addition, it is important to highlight the

importance of building local and regional networks, the existence of transport facilities, telecommunications and other technologies, with which, as shown by some experiences, namely in Italy and France, it was possible to enhance and even increase employment in a logical way to diversify such economic and cultural activities.

Around local development, some principles such as territorial and social equity and responsibility and environmental justice are defensible, in which local agents must be the protagonists of development. In this assumption and considering objectives of concrete improvement for the well-being of the population, this perspective has potential. However, as Silva and Cardoso (2005: 57) refer, it also reveals limitations. The limitations largely derive from the exogenous constraints and impacts of the current capitalist economic globalization, so it is both unthinkable and illusory to disconnect the local context from the global one, without the latter having to be assumed as the sole determinant of regional and local processes. Notwithstanding these constraints, local strategic development can mobilise synergies in the defense of the local natural, cultural and landscape heritage and in the application of resources, seeking to attract external resources and counter global strategies that harm endogenous development.

Contrary to the current idea that centralised management would be more efficient, in certain types of activities, decentralisation - not simple deconcentration - becomes more effective, whenever the leaders themselves are careful to safeguard that all responsible members and / or beneficiaries are treated equally as participating members of the community. Moreover, a State capable of delegating functions, transferring competences, making intermediary institutions and organizations co-responsible and providing the participation of the populations, can obtain a greater social base of support and, thus, allow a space for debate and decision, reinforcing citizens' confidence in their own (para) state institutions. Since decentralisation is not practiced in these terms, it can favour the neoliberal strategies of the transnational corporations themselves and of the national elites themselves.

Development is a multidimensional and polysemic concept, as it gives rise to different and even disparate understandings. Now it appears as a synonym for economic growth, measured according to certain quantitative indices (increase in per capita income or GDP), now it is referred to as economic development but evaluated not only in terms of economic growth index but mainly translated by parameters qualitative aspects such as life expectancy, quality of life and prosperity, as well as social, cultural and political development and transformation, based on social and human criteria (reduction of poverty and social exclusion, well-being and social justice, degree participation and democratic society).

According to Cardoso (2012), state (para) institutions (chambers, parish councils) and, although to a lesser extent, civil society organisations (unions, associations, cooperatives, IPSS, NGOs) constitute pillars of limited local development which, in addition to corresponding to national and trans / supra-national economic and political strategies in the dominant logic of capitalism, largely converge with the strategies of social reproduction / mobility of collective and individual social actors who, on the basis whether municipal or community, family or individual, they manage to guarantee their survival, improvement and, exceptionally, their upward social mobility. In the context of the regional dynamics of Minho, the statistical indicators allow us to highlight notable socio-spatial and socio-economic disparities not only between social groups but also between sectors (agricultural, industrial and services) and socio-spatial areas with different indices of (under) development (Cardoso and Silva, 2017; Cardoso 2020).

Concerning culture, we can say, it is also a polysemic and even equivocal concept, being necessary to highlight, in the first place, the meaning that has been given by Weber (1978), followed by Geertz (1963) and, in Portugal, by A Silva (1994) and MC Silva (1998), according to which culture is defined by the attribution of meaning or meaning and, for this reason, culture is a scheme or complex of meanings incorporated in signs and symbols that are manifested in the works given as cultural. A large proportion of theorists tend to speak of culture as the effect of a top-down movement - which would denote the influence of the ruling classes and the penetration of their "high culture" in the popular strata - or an inverse movement from below upwards - which testifies to the vitality, creativity and strength of the 'low culture' of the popular strata. Popular culture's expressions, often repressed, are, however, in most cases, channeled, integrated and incorporated under other agencies of (re) socialization, social control and external political-institutional domination.

Culture patterns take some time to generalize, given that they need to take root from generation to generation, solidify, undergo construction or deconstruction processes (Encina and Rosa 2000: 159) and be fed or revived in spaces and socialization processes of collective associations, whenever they are threatened with being diluted or incorporated in a commercial logic. It is here where processes of mutual influence join the so-called local cultures of the so-called 'small tradition' and the 'great tradition', to use Redfield's terminology (1961), with the particularity that the current 'mass culture' has greater imposing force on citizens less informed through the communication industries (entertainment, advertising, leisure practices).

Local powers and some questions

With this small incursion into culture and development, it is important to ask The following questions concerning the proactive role of regional / local entities, namely: i) the extent to which development, namely territorial development, has been assumed by public decision makers as the intended centrality and the deserved relevance, namely in the processes and practices of artistic creation, enjoyment and management? ii) In what way and to what extent has there been sufficient articulation and transversality between intervention or action and territoriality about culture and the promotion of development? More: iii) what has been the articulation not only at the inter-municipal level but also at the municipal level in relation to the respective parishes in what concerns the promotion of culture and development, namely in the sub-region of Alto-Minho, in the sense of a equitable and sustainable development of territories? In other words, what is the articulation that the municipal administrations have made in the (co) creation and cultural and artistic enjoyment at the level of the different territories? More specifically: iv) which projects, for example, at inter-municipal level are jointly developed within the scope of culture and the arts, and territorial development for the benefit of communities and territories? v) have the motivations of cultural and artistic agents been surveyed in the Alto Minho subregion? vi) to what extent has sufficient attention been paid to territories, actors and associations, especially the most peripheral ones, and has promoted their network operation, contrary to a localist view? vii) if there are barriers to initiate this dialogue and process, between municipalities, how to overcome them to articulate and create networks? viii) what projects have been developed at the regional and / or local level in the sense of integration and social and cultural participation of different generations?

Although these are questions that are difficult to answer immediately, they are worth reflecting on, while pointing out opportunities and obstacles in their implementation, and above all, it is important to make an adequate diagnosis in the first place

Territorial mobility: some evidence

It is the duty of public entities to promote dialogue in favor of the region's culture and development in the articulation of territories and actors, with regard to the various areas including cultural practices and their management. For this, it is necessary to face serious problems such as mobility. For example, public transport in Minho-Lima and Cávado-Ave, with some exceptions (Braga and Guimarães), are deficient and, as such, should improve a lot for a good public service to be provided. It is possible that one of the reasons for the existence of

these mobility deficits is partly due to the lack of coordination between local / regional / intermunicipal powers?

In addition to the difficulties of geographical mobility due to the lack of public transport links between Alto Minho and Baixo Minho, we can also mention the urgent need to develop a cultural policy in the Alto Minho region, such as 'hug' actors, creators, artists and authors in artistic creation; create space for work; stimulate joint activities (at intercity and inter-parish level) in the various sectors to make the most of scarce financial resources; giving greater importance to culture in social life, promoting links to the local development of the territories, not only as an adornment, and not only in the city (it is very little when the rural is represented and represented mimetically from the formalist ethnographic and folkloric aspect); placing culture at the center of local/ regional public policies. In other words, making cultural policy a 'strong' policy, as stated by João Ferrão. For this, it is necessary to see, for example, the opportunities that the Structural Programs offer (Europe 2020, Portugal 2020 and the next Community Support Framework); implement interactive and agile communication strategies between municipalities and, throughout the county, between parishes; create conditions for the development of cultural programming and mediation at the local / municipal / regional level; make the equipment and (infrastructure) already existing among all Minho municipalities available in a network and, at a later stage, move towards enlargement to Galicia. For this, it is necessary that the municipal leaders make themselves available for preparatory meetings and then for joint action with other counterparts and even with the private ones. Connecting and uniting territories based on the motivations of cultural diversity, this must be a concern of any local government.

Service learning: four curricular interventions

Within education, the growth of programmes for teaching citizenship through all areas has seen a sharp increase across Europe. Our area of expertise in this project was Art, Humanities and Social Sciences and it has been an inspiration for aspects of what we have focused on Citizenship and Identity, using a new curricular approach which is the Rural Service-Learning (RSL).

These curriculum actions were conducted in different contexts, namely at two Faculties of the Viana do Castelo Polytechnic Institute (IPVC): Escola Superior de Educação in Viana do Castelo and Escola Superior de Gestão Empresarial in Valença (Higher Education level); LAG AjDeão (Deão Youth Association); Town Hall, Valadares Municipal Theatre, streets, and Municipal Museum.



Fig.1 Shadow Theatre at ACEP © 2019 between action and reflection

Methodology

The action research model was selected because it emphasises the interrelationship between action and reflection and seeks to provide researchers with an opportunity to contextualise their thinking within the broader social and political context (Moura, 2003). The team chose to use research procedures and instruments that offered the possibility of improving all the participants' own understanding of the construction and implementation of innovative practices within a social reconstructionist model that drew on critical theory. The aim of this method is always to change attitudes and behaviour through social intervention, using systematic evaluation of work undertaken, in order to modify and reformulate working hypotheses developed at the start of each curricular intervention in the community. This action had three cycles involving different kinds of educational activities and took place between September 2019 and February 2020. Cycle one consisted of a workshop for the members of the staff. It took place in September 2019, and set out to identify, develop and refine the community problems. The content of this workshop was centred around the concepts of service-learning, cultural understanding, effective communication skills, and sustainable growth. The team analysed them through reflection and evaluation of practice in groups over a period of three weeks. Data collection methods included written notes of group activities and individual statements. Cycle two took the form of professional development sessions for selected participants. Together the team developed specific objectives and education content aimed at curriculum reform and decided how they would be implemented and monitored. The main aim purpose of this cycle was to construct specific plans for curriculum change. Reflection and evaluation were on-going for all throughout this cycle. Cycle three took the form of curriculum interventions at different contexts of the community around the Faculties involved. In this article, four experimental

interventions are described. They were tested out and evaluated in terms of effectiveness of the service and educational learning developed.

Service learning: curricular intervention 1

Project Title: *Steps for a better Society*

Course: CTeSP AT (Light, Sound & Image)

Number of Students: 17

Number of Hours: 68 Hours

Lesson plans (September, January 2020)

Sessions from 1 to 3 = 12 Hours Setting the scene Introduction to Multicultural concepts Conceptions of Cultural and Social Education	Session from 4 to 6 = 12 Hours Planning the projects Service Learning Approach Talks with artists and Study visits	Session from 7 to 11 = 20 Hours Planning the projects Preparation and Discussion of Resources Analysis of Selected Texts Setting up the Action
Session from 12 to 15 = 20 Hours Intervention at the community and celebration level: "Cities for Life"; MALUGA Final Reflection of all Participants	Session 16 = 4 Hours Oral presentation at the Faculty of all groups	

The students received the visit of different guests, in order to talk about different experiences in terms of production of artistic events. They also visit theatres, and observed rehearsals of shows (Figs.1,2,3, 4 & 5), conversed with the artists and collaborated with different people in the organisation of cultural and artistic events).



Fig. 2 Plastikus Artistikus KRISÁLIDA © cardoso 2019

On November 30th, 2019, the event "Cities for Life" (Figs. 3, 4 & 5), or cities against the penalty of death, by International Amnesty, was developed by a group of students and teachers from the Escola Superior de Educação who joined in the struggle for life. Throughout the event we were able to apply our academic learning like, for example, image handling, sound and light. With this, and concluding, I think that Service-Learning is fundamental for the development of both personal and professional skills. We learned best when "cast to the wolves", putting into practice what is learned, and it is even better if what we learn is

interconnected with a social need. In addition, SL promotes creative and entrepreneurial spirit, and also the ability to organize, communicate and team work. (MS, 2020)



Fig. 3 Poster designed by the students © cabral 2019



Fig.4 HES, teachers, International Amnesty and AJDeão © gigante 2019



Fig.5 HES & teachers, Krisálida at MALUGA Puppet Festival © santiago, Caminha 2019



Fig.6 Fifth MALUGA- Puppet Festival © Krisálida, Caminha 2019

The students supported the organization of MALUGA (Fig.6), Puppet Theatre Luso-Galaic festival, which is the only in Alto Minho region that promotes this Art between two cross-border regions (Alto Minho and Galicia). The students supported the organisation in the collection of

images and other tasks, thus were able to work directly in the production of these performances, in the control of image, sound and light.

Service learning: curricular intervention 2

Course: Undergraduate Sports and Leisure Students, 2nd year, 2019/2020; Higher School/ IPVC, in Melgaço

Number of students involved: 72

Number of Hours: 32+32 (two classes)

Within the curricular units Sociology of Sport and Leisure, and Society & Information, it was proposed to develop activities, applying Service-learning methodologies, in which it was important to involve students with the community and learn specific realities in these same rural contexts, through experiences, bringing together four basic requirements in that methodology, namely reflection, participation, learning and service. Three classes were part of this experience: two classes from the Sports and Leisure undergraduate course, at the School of Sports and Leisure, in Melgaço, and the undergraduate group in Agronomy, from the Higher School of Agriculture/ IPVC, in Refoios/ Ponte from Lima. The activities were organized in groups of four to six students, in which each group designed their project/activities, based on the adapted structure of Pilar Aramburuzabala and Rosario Cerrillo, from the Autonomous University of Madrid. That is, each group project was designed with a title, and in addition to the technical information, there should also be a synthesis of the socio-demographic framework of the rural area and the partner institutions where the activities would take place, a target audience, the objectives of the project/service/ activities and a schedule of activities, taking into account the local identified needs. The classes, in a total of 72 students involved, had three sessions on conceptual and methodological aspects of Service learning. The small groups gathered, worked and reflected on how to implement activities in the community, taking into account organizational aspects; autonomously they took on all the logistical aspects, establishing contact with partners/ institutions (homes, schools, parish council, Sports Center, APPACDM, among others), always communicating with the teacher who guided and supervised them in the steps to take. From October 2019 to January 2020, for 15 weeks the groups met weekly for about an hour to organize and reflect on how to implement the planned activities and how to carry them out.

Service learning: curricular intervention 3

Project: *Sport and leisure (various activities as football, dance, physical exercise – children; Physical exercise – elderly; collective Olympic Games; walk).*

Course: Sports and Leisure Degree, 2nd year

Subject: *Sociology of Sport and Leisure*

Number of Hours: 64

Number of students involved: 47

Community partners: 1 Faculty of the Polytechnic Institute of Viana do Castelo: Higher School of Sport and Leisure (Melgaço); Basic / Secondary school of Melgaço; Union of Parishes of Prado e Remoães; City Hall of Melgaço (Municipal Pavilion of Melgaço); Melgaço Internship Center; Chaviães/Melgaço Day Center of the Chaviães, and Parochial and Social Center; Health Club of the Melgaço Internship Center; private Social Solidarity Institution (IPSS) - Santa Casa da Misericórdia de Melgaço; Professional School of Inland Alto Minho (EPRAMI); cluster schools of Melgaço (Figs. 7,8 & 9).

Title/Objective	Modalities/Action	Partner Institutions	Participants	School/IPVC
Provide an afternoon of physical exercise	physical exercise	IPSS Santa Casa da Misericórdia de Melgaço	15 kindergarten children; ages 5 and 6 years	Group 2: 5 students
Physical exercise with the elderly, to promote mobility and quality of life;	Physical exercise; warm-up, "3 in line with steps", "Passing testimony", "Target shooting", Stretching/ Relaxation;	Chaviães / Melgaço day center, Chaviães Parish and Social Center; Health Club of the Melgaço Internship Center; teacher João Faria / ESDL / IPVC; Teacher Carla Gonçalves.	Seniors	Group 7: 6 students
"Dance is the hidden language of the soul: intergenerational dance"	Children and the elderly get together and do a little dance; interaction of children and elderly people, through a dance and some work done by them; "To be a child"; "The dream commands life";	Santa Casa da Misericórdia, Melgaço	Elderly and children;	Group 9: 6 students
Promote Physical Activities in Melgaço Schools	Football	Group of Melgaço schools and EPRAMI, Melgaço.	Students from the Professional School and from the school group of Melgaço.	Group 3: 5 students
Promote the practice of physical activity in the younger population;	<i>Peddy Papper</i>	Melgaço High School;	Melgaço High School Students	Group 10: 6 students.

(cont.)

Title/Objective	Modalities/Action	Partner Institutions	Participants	School/IPVC
Promote physical exercise in the rural community; improve communication and be able to adapt the technical language in the classroom context;	Aerobics Class	Parish Council of UF Prado and Remoães; Community, including the elderly.	Community of UF of Prado and Remoães / Melgaço	Group 4: 5 students
Encourage young people to practice sports.	Collective Olympic Games (football and athletics, basketball and volleyball);	Melgaço's Council (Municipal Pavilion of Melgaço); Middle / High school in Melgaço; Melgaço internship center;	Students from the Melgaço Sport Professional Course, Sports class of the 12th grade;	Groups 10 e 11: 9 students
Sensitization of the population of Melgaço to the Practice of Physical and Sports Activity; contribute to the creation of healthy lifestyles, combining exercise with physical and mental health.	Walk (5130 meter route)	Parish union of Prado (S. Lourenço) and Remoães (S. João Baptista); Melgaço Internship Center;	General population (participants: 18, aged between 33 and 86 years old);	Group 1: 5 students



Fig.7 G2: "The Ghost doesn't drop the ball"



Fig.8 G2: Zumba class



Fig.9 G2: Balon Dance

Service learning: intervention 4

Project: *Reforestation of common lands in the parish Refoios do Lima*- 150 meters of common land: plantation of native trees (15 oaks) to create a “picnic area” that is very popular with tourists in the summer.

Course: Agronomy Degree Students, 1st year, 2019/2020; Agrarian Higher School/ IPVC, in Refoios / Ponte de Lima

Subject: *Society and Information*

Number of Students: 10

Number of Hours: 64

Community partners: Parish Refoios do Lima; Institute for Nature Conservation and Forests (ICNF), President of the Parish Council, and the Agrarian Higher School of Agronomy/ IPVC; Intervention at the community: population of Refoios do Lima (Figs. 10 & 11).

Title/Goal	Modalities/Actions	Partner institutions	Participants	School/IPVC
Video “Refoios in motion”; promote the parish of Refoios through video;	Develop a promotional video of the village of Refoios do Lima and its historical monuments and landscapes.	Agrarian Higher School of Education; Social Networks	Group of students in favor of promoting the parish of Refoios and ESA;	Group 1: 5 students
Reforestation of common lands in Refoios do Lima; increase the space of a “picnic park” that is very popular with tourists in the summer;	Plantation of native trees; 150 meters of wasteland of 15 oaks to create a “picnic area”;	Refoios do Lima Parish Council; Institute for Nature and Forests Conservation (ICNF); Agrarian Higher School of Education / IPVC;	General population.	Group 2: 5 students



Fig.10: Reforestation of common lands in the parish Refoios do Lima



Fig. 11 Reforestation of common lands in the parish Refoios do Lima

Final Discussion

Discussion relating to the meaning and definition of Service-Learning are gaining strength as a basis and of huge impact for research. Research in the area of citizenship through the Arts in an interdisciplinary way, has been developed for the past 19 years at Escola Superior de Educação (ESE), particularly in relation to Basic Education. The challenge the national Portuguese team faced was how to engage higher education and local community in meaningful projects that could address local needs and how to involve the higher education students in a short time in different projects.

Culture was understood by the team as a key concept that should be addressed before any planning. The discussion with the local organisations was seen as the first step for any action. Previous meetings were developed between the local organisations and members of the national team. The concepts including culture, citizenship, human values, migration, inequality, segregation, intolerance, exclusion and violence, were the concepts selected for meaningful discussions with all the students, as a framework for the future planning of the curriculum interventions.

The management of common training sessions for all higher education students who were involved in the Rural 3.0 project forced the use of Wednesday afternoons for the seminars, a day without classes, as it is intended for teachers' meetings. Three training sessions were promoted. The first one was developed in the auditorium of Escola Superior de Educação (ESE) in collaboration with the *Town Hall*. Two anthropologists (Fig. 12) started to reflect on the concepts of culture and cultural diversity. The second training session used the ACEP auditorium in a rural space, as a way of involving local population.



Fig. 12 Intolerance of the Intolerance © moura 2019

The concepts of Culture, Identity and Human Rights were addressed, and two more organisations were introduced- *International Amnesty* and *AjDeão*. The third training session was moved to Monday afternoon as many students began to complain that the Wednesday afternoon was not convenient for them.

The topic discussed was migrations and rural development, by a member of the *Town Hall* and a *staff member of the Rural 3.0 project*, both were sociologists (Figs. 13 &14).



Fig. 13 & 14 From Migration to Rural Development © moura 2019

Ao Norte Association and *Krisálida* worked directly with three group of higher education students, involving them in art activities and giving them the opportunity to understand how the values of citizenship education can be promoted through the arts. They located the process of art making in a social context and emphasised the centrality of relationships to that process.

A number of students who attended some of the cultural events promoted by the Town Hall, such as the *Entre Culturas Show* and the *Cozinhas do Mundo*, or World Kitchen (Fig.15)



Fig.15 Municipal Market © milena 2019

The projects included students from the higher educational Professional Degree of Arts and Technology (Light, Sound and Image); Sports and Leisure & Agriculture Degrees (1). In so doing, they reflected on commonalities in the way art teachers conceptualise and operationalise educational service-learning, and on methodological issues.

Here we reflected on the problems the way the teachers threw up in educational Service-Learning methodology and the implications of this new curricular approach in critical qualitative inquiry for the authors' teaching and research. Regarding the project carried out in collaboration with International Amnesty and Krisálida President, a student stated the following:

On November 30th, the group went to Praça da Erva to participate in the event "Cities for life". First we saw a short film about the Legend of the cock of Barcelos (performance developed by the 2nd year Kindergarten Educational Intervention students, with the support of the Drama teacher who is the President of Krisálida Association). Then we lit candles on behalf of the people who unfortunately died due to the death penalty. And finally, we interviewed to the members of AMNISTY and talked about the topic of death penalty... The importance of this activity is due to the fact that as we are working with an organization, our class got a better idea of what it is like to work together with other entities.

This study demonstrated that the curriculum enabled all the participants to challenge existing practices and explore innovative ways to build specific strategies using art, technology, education, and service-learning curricular interventions. It is clear, that the problem of course, is always the same; however, to interculturally collaborate with the community, we, as educators, need training as well and need to think in accordance with patterns of culture. But often we are less informed and imitate what already exists in the society. The school is a privileged medium for critical reflection in these issues and an ideal place to educate attitudes

and behaviour. However, such practice, as said, would require training, not only for the students, but also for the teachers. In addition, reform or reformulation of school programmes, from pre-school to university, is a prerequisite.

Note from the promoter and producer of the video about Refoios: “The group developed a promotional video related to the village of Refoios do Lima, where it sought to frame the historical monuments of the village (Torre de Refoios), the landscapes that are characteristic of it (Monte da Vacariça and Cais da Garrida), the board parish and parish church, as well as the higher school of education institution located in the village (Escola Superior Agrária de Ponte de Lima of the Polytechnic Institute of Viana do Castelo). With the elaboration of the video, it is intended to reach a general public, through social networks, with a view to the development of the village, that is, getting people from other locations to visit the village and help promote local trade, as well as existing rural tourism” (EP, Grupo 1).

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