Service-Learning as a Pedagogical Challenge
服务学习：一项教学法上的挑战

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Abstract

This article examines service-learning as a pedagogical response to the ethical and educational challenges posed by the *Anthropocene*. Whilst recent scholarship in the Francophone context emphasises virtue ethics as a necessary framework for ecological transition, the concrete means of cultivating moral dispositions in students remain insufficiently specified. Drawing on the Aristotelian distinction between intellectual and moral virtues, the paper argues that ethical formation requires not only conceptual instruction but also experiential engagement capable of shaping habits and affective dispositions. The first part revisits Aristotle's account of self-cultivation, highlighting the central role of courage, habituation, and community in the development of moral character. The second part analyses contemporary service-learning practices in higher education, with particular attention to student testimonies. These empirical observations support the claim that structured encounters with vulnerability, when accompanied by critical reflection, foster the integration of action, emotion, and judgement required for virtue formation. The article concludes by situating service-learning within a broader reconsideration of the university's relationship to knowledge, arguing that such pedagogy contributes to the formation of responsible agents able to navigate the moral complexity of the *Anthropocene*.

Keywords: service-learning, virtue ethics, Anthropocene, higher education

摘要

本文探讨服务学习(service-learning)作为一种教学应对路径，如何回应“人类世”(Anthropocene)所带来的伦理与教育双重挑战。当前法语语境下的相关研究普遍强调，德性伦理是生态转型必不可少的理论框架，但针对学生道德品性培育的具体落地路径，现有研究仍缺乏充分的明确阐释。

本文依托亚里士多德对理智德性与道德德性的核心区分，提出伦理培育不能仅依靠概念层面的知识讲授，更需要能塑造行为习惯与情感倾向的体验式实践参与。

文章第一部分重新梳理亚里士多德的自我培育理论，重点阐释勇气、习惯养成与共同体在道德品格发展过程中的核心作用。第二部分聚焦高等教育领域的当代服务学习实践展开分析，尤其以学生的真实体验自述为核心研究依据。

这些经验层面的观察结果印证了一个核心主张：在批判性反思的伴随下，引导学生结构化地直面脆弱性体验，能够促成行动、情感与判断的深度融合，而这正是德性养成所必需的基础条件。本文最终将服务学习置于对大学知识关系的更广泛反思框架中展开定位，指出这类教学实践能够培育出有担当的行动者，使其具备应对人类世复杂道德议题的能力。

关键词：服务学习，德性伦理，人类世，高等教育

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François Prouteau emphasises the importance of developing the disposition of courage in education.

弗朗索瓦·普鲁托强调在教育中培养勇气品质的重要性。

In the French-speaking world, several pedagogical approaches are emerging to address the *Anthropocene* era. Some are devoted to analysing the intellectual foundations of this new era, exploring its theoretical implications, often with a nihilistic tone: nothing would be possible in the face of the challenges posed. Others adopt a militant stance, producing committed discourse, sometimes at the expense of the daily compromises that "normal" life imposes. A third option is to examine the ethical dispositions necessary to navigate this period and explore how to cultivate them.

For example, Jean-Philippe Pierron draws inspiration from Pierre Hadot's perspective on philosophy as a practice of "spiritual exercises" (Hadot, 2002). He emphasises the importance of temperance, humility, and hospitality as key skills to develop in the *Anthropocene* era (Pierron, 2023). Another author, Corinne Pelluchon, also considers Virtue Ethics as a prerequisite for ecological transition (Pelluchon, 2020). She argues that dispositions such as sobriety and justice, should become habits that facilitate an environmentally friendly lifestyle. Criticising guilt-inducing approaches, Pelluchon emphasises the importance of proposing practices that can be applied in ordinary life, aligned with the daily experience of small decisions orientated towards the common good, a good that must be built. Finally, François Prouteau emphasises the importance of developing the disposition of courage in education (Prouteau, 2024).

在法语世界，为应对人类世，出现了若干教学路径。一些路径致力于剖析这一新时代的智识基础，探讨其理论意涵，却往往带有虚无主义色彩：仿佛面对重重挑战，一切努力皆属徒劳。另一些则采取激进立场，发表立场鲜明的宣言，有时却以牺牲"正常"生活所要求的日常妥协为代价。第三种选择，则是审视应对这一时代所需的伦理品质，并探索如何加以培养。

例如，让-菲利普·皮埃龙（Jean-Philippe Pierron）借鉴了皮埃尔·阿多（Pierre Hadot）将哲学视为"精神修炼"实践的观点（Hadot, 2002）。他强调，节制、谦逊与好客是人类世需要培养的关键品质（Pierron, 2023）。另一位学者科琳娜·佩吕雄（Corinne Pelluchon）同样将德性伦理视为生态转型的前提条件（Pelluchon, 2020）。她认为，节制与正义等品质应当成为习惯，从而有助于形成环保的生活方式。佩吕雄批评了那些诉诸负罪感的教育方式，强调应当提出能够在日常生活中践行的实践，使之与日常生活中那些指向共善——一种有待我们去建构的善——的微小抉择相契合。最后，弗朗索瓦·普鲁托（François Prouteau）则强调在教育中培养勇气这一品质的重要性（Prouteau, 2024）。

In all these approaches, reflecting on the necessary virtues for the *Anthropocene* moment means considering ways to integrate ecological concerns with other requirements, such as the mobility inherent in certain professions or the use of Artificial Intelligence, which consumes significant energy. The purpose here is to foster processes that equip students with such dispositions, to build their moral character (la personnalité) and enable them to be a unique person (*la personne*) as well as an actor in a community (*le personnage*).

Whilst there is a consensus on the Virtue Ethics approach, the methods for implementing it often remain unclear. For example, some schools teach concepts such as interculturality, vulnerability, and the impacts of the energy crisis, but do not provide students with concrete experiences that help them embody these concepts. However, as Aristotle points out at the end of the first book of *Nicomachean Ethics*, whilst intellectual virtues, which are theoretical in nature and can be transmitted through teaching, moral virtues, which are linked to concrete behaviours, require not only rational reflection, but also the engagement of the individual's emotional, sensitive, and even physical dimensions.

In this paper, I will first examine, according to the Aristotelian tradition, how the experience of situations is necessary for the acquisition of inner dispositions. I will then show how service-learning pedagogy, implemented across various training programmes, places students in situations that involve taking risks. It will then become clear that service-learning, when it incorporates critical reflection, is effective for preparing students for *the Anthropocene*. This will allow me to conclude with a few remarks on the relationship to knowledge.

在上述所有路径中，反思人类世所需的德性，意味着要思考如何将生态关切与其他现实需求加以整合——例如某些职业所固有的流动性需求，或人工智能的大量能耗问题。这里的目的在于推动一些教育过程，使学生具备上述品质，从而塑造其道德品格，使其既能成为一个独特的个体，也能成为共同体中的一员。

尽管学界对德性伦理这一路径已有共识，但其具体实施方法往往仍不明确。例如，一些学校教授跨文化性、脆弱性以及能源危机的影响等概念，却未能为学生提供能够将这些概念付诸切身体验的具体实践。然而，正如亚里士多德在《尼各马可伦理学》第一卷末尾所指出的，理智德性本质上是理论性的，可以通过教学来传授；而道德德性与具体行为密切相关，不仅需要理性的反思，还需要个体在情感、感性乃至身体层面的参与。

在本文中，我将首先依据亚里士多德传统，考察情境体验对于内在品质养成的必要性，继而阐明服务学习教学法如何在各类培养方案中，将学生置于需要承担风险的情境之中。由此便可清楚地看到，当服务学习融入批判性反思时，它对于帮助学生为应对人类世做好准备是行之有效的。最后，我将据此就知识与人的关系略作总结。

Self-cultivation and Aristotelian education

In ancient Greece, ethical reflections were not isolated from a context shaped by the laws (*nomoi*) of a city and the decrees of nature (*physis*). With the Sophists, the question of the relativity of city norms arose, and Greek philosophers subsequently became concerned with how to live a good life in relation to a cultural and natural context. Against the Sophists, Plato developed his theory of Ideas in *the Republic* to establish a just city. One of Plato's limitations, however, was that he developed a system orientated towards an ideal good rather than a good that concerns "me" in everyday life. Plato's student, Aristotle, not only changed the method of investigating the good (*Nicomachean Ethics*, hereafter NE 1095b) but also questioned Plato's vision of virtue, based mainly on intellectual activity and, therefore, on theoretical knowledge. According to Aristotle, the ideal of human life is a life that unfolds in all directions, which requires the use of concrete external goods, and there is a hierarchy between activities and dispositions (*NE* 1098a25).

In other words, several activities are necessary conditions for seeking the more complete good referred to by Aristotle. To speak of activity is to emphasise the necessity of a process ("*For one swallow does not make a spring, nor a day,*" NE 1098a). For Aristotle, the pursuit of happiness is not just a matter of logic or theory; there is also a practical dimension. The pursuit of happiness takes place in a city where leaders continue to be transformed by the exercise of their responsibilities. Consequently, at the end of Book I of *Nicomachean Ethics*, the term "virtue(s)" (arête) is used in the plural and refers to praiseworthy inner states; these are dispositions that qualify the wise person. Whilst intellectual virtues can be taught, moral virtues cannot. This second type of virtue is the result of habit; it does not arise from nature. Nature only provides a possibility, but virtue is a seed that must be cultivated (*NE* 1103a30).

自我修养与亚里士多德式教育

在古希腊，伦理反思并非脱离城邦法律与自然法则所构成的语境而孤立存在。随着智者学派的出现，城邦规范是否具有相对性的问题浮出水面，此后的希腊哲学家们开始关注：如何在特定的文化与自然语境中过一种善的生活。针对智者学派，柏拉图在《理想国》中提出了理念论，以建构一座正义的城邦。然而，柏拉图的一个局限在于，他所建构的体系指向的是一种理想的善，而非与“我”的日常生活息息相关的善。柏拉图的学生亚里士多德不仅改变了探究善的方式（《尼各马可伦理学》，以下简称NE 1095b），也对柏拉图以德性主要基于理智活动、因而基于理论知识的观点提出了质疑。在亚里士多德看来，人类生活的理想是一种全方位展开的生活，它需要借助具体的外在善，并且在活动与品质之间存在着层级关系（NE 1098a25）。

换言之，多种活动是追求亚里士多德所说的更为完满之善的必要条件。谈到“活动”，便是在强调过程的必要性（“一只燕子不成春，一天也不成”，NE 1098a）。对亚里士多德而言，追求幸福不仅是逻辑或理论的问题，还具有实践的维度。幸福的追求发生在城邦之中，而城邦的领导者也在履行职责的过程中不断被塑造。因此，在《尼各马可伦理学》第一卷末尾，“德性”（arête）一词以复数形式出现，指称那些值得赞许的内在状态；它们是使有智慧之人成为有智慧之人的品质。理智德性可以通过教学来传授，道德德性则不然。后一种德性是习惯的产物，并非出于天性。天性只提供可能性，而德性是一颗有待培育的种子（NE 1103a30）。

The challenge of service-learning is certainly to provide a space where courage and empathy can be cultivated and where students can become accustomed to taking emotional risks.

服务学习的挑战，无疑在于提供一个能够涵养勇气与同理心的空间，让学生逐渐习惯于承担情感上的风险。

Aristotle then uses several metaphors to show how virtue prompts us to seek a happy medium between extremes (*NE*, 1106b15). When an agent is able to moderate these extremes, they open up the field of fruitful actions in the name of virtue. The general definition of virtue thus makes it an intermediate state that guides decision-making. This quest aims to achieve a noble end by mobilising appropriate dispositions; it is an art similar to that of steering a ship, where the captain knows how to interpret the signs, adjust the speed, and steer the course of the ship, all according to the weather conditions and the skills of his crew. In this sense, virtue stems from the ability to live within certain limits (*NE*, 1106b30). This definition must be confirmed by its application to the particular virtues that Aristotle then examines.

For Aristotle, responsibility for vice and virtue lies with us: virtue is within our reach (*NE*, 1113b5); we can desire it, and the will is involved in decisions (when there is deliberation, see *NE*, 1139a21-b5), provided that bad habits have not deeply rooted themselves and stifled the foundations of virtue. In this sense, Aristotle's reflections suggest that responding to the challenges of *the Anthropocene* requires a certain degree of freedom and, above all, the courage to initiate transformation. Whilst other virtues are important, courage is essential for undertaking the process of inner and political transformations (this expectation is essential).

亚里士多德随后运用多个比喻来说明德性如何引导我们在两个极端之间寻求适度的中道（NE, 1106b15）。当行动者能够节制这些极端时，便能以德性之名开拓出富有成效的行动空间。由此，德性的一般定义便将其确立为一种引导决策的中间状态。这一追求旨在调动恰当的品质以达成高尚的目的；它犹如掌舵之术——船长懂得审时度势、调节航速、把握航向，一切皆因应天气状况与船员的能力而定。从这个意义上说，德性源于在一定限度内生活的能力（NE, 1106b30）。这一定义有待通过亚里士多德随后对各项具体德性的考察来加以印证。

在亚里士多德看来，善恶之责在于我们自身：德性是我们力所能及的（NE, 1113b5）；我们可以向往它，意志也参与其中（当存在审慎思虑时，参见NE, 1139a21-b5），前提是不良习性尚未根深蒂固、扼杀德性的根基。从这个意义上说，亚里士多德的思考启示我们：应对人类世的挑战需要一定程度的自由，更需要开启变革的勇气。其他德性固然重要，但勇气对于启动内在与政治层面的双重转变而言不可或缺（这一期待至关重要）。

From this perspective, Greek heroes, such as Socrates and Achilles, the former behaved courageously, whilst the latter did not. According to an Aristotelian perspective, Socrates acted courageously when he drank the poison because he hoped that it would bring about change in Athens. He hoped that his fellow citizens' attitude towards injustice would change, which prompted him to face death with courage (Rogers, 1994). On the other hand, during the siege of Troy, Achilles, driven by anger and vengeance for the death of Patroclus, was not concerned with the welfare of the Greek forces. He was not guided by temperate reason, nor did he have a higher goal in mind; his actions cannot, therefore, be described as courageous.

Passionate courage leads to action driven by strong emotion rather than rational thinking. Finding the appropriate disposition implies that one has already cultivated the habit of relying on the rational part of the soul. Only habit, or the repetition of virtuous actions, allows one to find the balance between recklessness and cowardice. For Aristotle, this courageous disposition requires a certain stability acquired through repetition.

Therefore, the scope of courage should not be limited to the battlefield, but should extend to other situations: "*Asking young people to put their lives on the line frequently and systematically seems dangerously foolish. Instead, it seems more plausible to begin by asking them to take social and emotional risks, as well as lesser physical risks, frequently and systematically.*" (Vigani, 2017, p.320). These considerations on courage and self-cultivation show that, according to Aristotle, education begins with the courage to limit intemperate behaviour. By helping someone free themselves from the grip of the apparent pleasures associated with the nutritive and sensitive parts of the soul, courage, in the educational process, provides access to a second level of pleasures—intellectual ones—that offer greater

从这个角度来看，希腊英雄中，苏格拉底与阿喀琉斯，前者行事勇敢，后者则不然。从亚里士多德的立场来看，苏格拉底饮下毒酒时的行为是勇敢的，因为他期望此举能促成雅典的改变。他希望同胞们对待不义的态度能够转变，正是这一期望促使他勇敢地直面死亡（Rogers， 1994）。而在特洛伊围城期间，阿喀琉斯因帕特罗克洛斯之死而满腔愤怒与复仇之念，他并不关心希腊联军的安危。他既不受节制的理性所引导，心中也没有更高的目标；因此，他的行为不能被称为勇敢。

激情的勇气会导致行动受强烈情绪而非理性思考所驱动。找到恰当的品质，意味着一个人已经养成了依赖灵魂中理性部分的习惯。唯有习惯，或者说反复践行德性行为，才能让人在鲁莽与怯懦之间找到平衡。在亚里士多德看来，这种勇敢的品质需要经由反复实践而获得某种稳定性。

因此，勇气的适用范围不应局限于战场，而应拓展到其他情境之中："要求年轻人频繁且系统地以生命相搏，似乎是危险的愚蠢之举。相比之下，更合理的做法是，首先要求他们频繁且系统地承担社会性和情感性的风险，以及较低程度的身体风险。"（Vigani， 2017， p.320）。上述关于勇气与自我修养的思考表明，在亚里士多德看来，教育始于节制无度行为的勇气。通过帮助一个人摆脱灵魂中营养部分（即维持生长、营养与繁殖等生命机能的层级——译者）与感性部分所关联的表象快乐的束缚，勇气在教育过程中使人得以进入第二层次的快乐——理智的快乐——这种快乐在手段与目的之间具有更高的一致性。因此，勇气在修养的起始阶段乃至整个过程中都是不可或缺的，但它必须受到中道的约束，避免勇气过度而走向鲁莽。

consistency between means and ends. Courage is therefore necessary from the outset and throughout the process of cultivation, but it must be framed by limits in order to avoid excesses.

Today, in the *Anthropocene* era, Aristotle's invitation to limit superficial pleasures and practise simplicity echoes the recommendations of Pierron and Pelluchon, who promote temperance, simplicity, and humility.

A second lesson is the recognition that we cannot become fully human on our own. For Aristotle, being human implies belonging to a community (*Politics*, 1243a30). The political dimension is omnipresent in the analysis of "individual virtues" in *Nicomachean Ethics* because Aristotle is preparing future legislators (*NE*, 1095a5) to assume public responsibilities. The latter must understand the virtues if they are to prepare themselves to train good citizens who respect the law (*NE*, 1102a10) and, in turn, propose laws that promote good habits (*NE*, 1103b5).

Today, this means responses to the challenges of *the Anthropocene* must be both individual and collective. This ties in with one of the concerns of educators who implement service-learning pedagogy: the challenge of service-learning is certainly to provide a space where courage and empathy can be cultivated and where students can become accustomed to taking emotional risks, but above all it is about preparing students to be leaders who are capable of empathising with the situations they encounter and capable of changing structures: the latter are not immutable, on the contrary.

如今，在人类世时代，亚里士多德关于节制表象快乐、践行简朴生活的呼吁，与皮耶隆（Pierron）和佩吕雄（Pelluchon）的主张遥相呼应——他们同样倡导节制、简朴与谦逊。

第二个启示在于认识到我们无法独自成为完整意义上的人。对亚里士多德而言，作为人意味着归属于一个共同体（《政治学》，1243a30）。在《尼各马可伦理学》对"个体德性"的分析中，政治维度无处不在，因为亚里士多德正在培养未来的立法者（NE, 1095a5），使他们能够承担公共职责。这些未来的立法者必须理解德性，才能为培养尊重法律的好公民做好准备（NE, 1102a10），进而提出能够促进良好习惯的法律（NE, 1103b5）。

在今天，这意味着应对人类世的挑战必须兼顾个体与集体两个层面。这与推行服务学习教学法的教育工作者的关切不谋而合：服务学习面临的挑战，固然在于提供一个能够培养勇气与同理心的空间，让学生习惯于承担情感上的风险；但更根本的是，它旨在培养学生成为这样的领导者——他们既能对所见所遇的处境感同身受，又有能力变革社会结构——因为社会结构从来不是固定不变的，恰恰相反，它们可以被重塑。

Service learning

From 2021 to 2024, I have been in charge, together with other professors at my University, of promoting service-learning in connection with Uniservitate (https://www.uniservitate.org/). This network promotes service-learning, a teaching method that integrates service-learning into bachelor's and master's degree programmes. This approach aims at "self-transformation" by combining the acquisition of "professional skills" with "hands-on service experience."

Depending on the institution, different types of fieldwork are offered, tailored to the skills targeted by the courses that use this teaching method. For example, some students taking the "immigration law" course volunteer with NGOs in Calais every week to meet migrants and provide them with assistance and information about their rights. In these contexts, students develop legal skills by addressing complex situations under the guidance of immigration law specialists. At the same time, they have meaningful human experiences and practise interculturalism in the field.

The various elements of the programme—field exposure, acquisition of professional skills, academic knowledge, and personal and critical reflection—distinguish service-learning from student volunteer work or internships. Service-learning promotes genuine personal transformation in the context of learning a profession (a social role). This is reflected in the students' accounts.

服务学习

2021年至2024年间，我与本校其他教授一道，负责通过 Uniservitate（https://www.uniservitate.org/）推动服务学习的开展。该网络致力于推广服务学习，这是一种将服务学习纳入本科和硕士课程体系的教学方法。该方法通过将“专业技能的获取”与“实际服务经验”相结合，旨在实现“自我转变”。

各机构提供的实地实践形式各有不同，会根据采用该教学方法的课程所培养的技能目标进行针对性设计。例如，选修“移民法”课程的学生每周都会前往加来（Calais）的非政府组织做志愿者，接触移民群体，为他们提供帮助，并告知其享有的权利。在这些实践场景中，学生在移民法专家的指导下处理复杂案例，从而锻炼法律实务技能。与此同时，他们也在实践中获得了有意义的人际体验，并亲身践行跨文化交流。

该项目的各个要素——实地实践、专业技能习得、学术知识以及自我审视与批判性反思——使服务学习有别于学生志愿服务或实习。服务学习在职业（即社会角色）学习的过程中促进真正的个人转变。这一点在学生的自述中得到了充分体现。

During the final evaluation of a project management course incorporating service-learning, a young woman in charge of academic support at an NGO stated:

> "I'm going to talk about how I felt before my first meeting with the team and the children. I had a lot of fears at first. I wondered, will the team and the children like me? Will I be able to help them? […] When I left my first volunteer assignment, I was surprised by the kindness of the group, my ability to supervise a child whilst treating them as a responsible person, and the time I was able to spend there, because, after all my fears, I realised I enjoyed it. […] The following Mondays, the atmosphere was the same: always pleasant to help the children and see them having fun. […] I noticed that a bond had formed between the children and me. […] Since the beginning of this new experience, I have been able to discover a new side of myself. […] It is important to help others by giving them the best of your abilities, but it is even more important to be able to receive as much in return."

在一门融入服务学习的项目管理课程的期末评估中，一位负责非政府组织学业辅导的女生这样说道：

> "我想谈谈第一次与团队和孩子们见面之前的感受。起初我充满了恐惧。我一直在想，团队和孩子们会喜欢我吗？我能帮到他们吗？[…] 当我结束第一次志愿服务离开时，团队的善意、我在照顾孩子的同时又能把他们当作有责任感的人来对待的能力，以及我在那里度过的时光，都让我感到惊讶——因为经历了所有的恐惧之后，我发现自己其实很享受这段经历。[…] 之后的每个周一，氛围都是一样的：帮助孩子们、看着他们开心地玩耍，总是令人愉悦的。[…] 我注意到，我和孩子们之间已经建立起了情感纽带。[…] 自从这次全新的体验开始以来，我发现了一个全新的自己。[…] 用自己的能力去帮助他人固然重要，但能够从中收获同样多的东西，则更为重要。"

Another student from a school focussed on innovation and digital technology, after accompanying a person with a disability for a year, describes his activity as follows:

> "Even though I was quite uncomfortable at first, and didn't really know how I was going to communicate with him. But I soon realised that it was actually very easy. So, after seeing how enthusiastic he was, his mother and his personal assistant also agreed to welcome me into the association with [X]. So, I was going to become his friend and do different activities with [X] every week. I came back the following week, and we started by playing board games. This activity allowed me to get to know [X] better and get used to him (and vice versa) through play. [...] But I really want to emphasise that what has truly changed in me is my ability to better understand others and to gain confidence that we can communicate even with those who are very different from us in terms of language or abilities. To conclude, I would say that [X] is not just a disabled person; he is a cultured 27-year-old boy with a supportive network, who has a temperamental body, but he is a person in his own right and is now a friend."

另一位来自专注于创新与数字技术专业的学生，在陪伴一位残障人士一年之后，这样描述自己的经历：

> "虽然一开始我很不自在，也不太知道该怎么和他交流。但我很快就意识到，其实并没有那么难。看到他那么热情，他的母亲和他的个人助理也同意让我加入协会，和[X]一起参与活动。于是，我开始成为他的朋友，每周和[X]一起做各种活动。第二周我又去了，我们从玩桌游开始。这个活动让我通过游戏更好地了解了[X]，也让我们彼此逐渐熟悉起来。[…]但我真的很想强调，真正在我身上发生的改变，是我更加懂得理解他人的能力，以及我获得了一种信心——即使对方在语言或能力上与我们有很大不同，我们依然可以沟通。最后我想说，[X]不仅仅是一个残障人士；他是一个有文化素养的27岁青年，身边有支持他的网络，虽然身体有些不便，但他是一个独立的个体，现在更是我的朋友。"

Several elements emerge from these accounts of service-learning activities:

- A feeling of discomfort before the first exposure to a situation of vulnerability, whether perceived in the people encountered or felt internally.
- An unexpected joy arises in the unstable context, without erasing the deeply unsettling nature of the experience.
- A lasting bond was forged between the "helper" and the "helped," or strengthened amongst the various actors in the field, including the target audience and third-party partners such as NGOs.
- A reversal of the dynamics of aid, where the helper and the helped become friends and learn from each other, leading to a subversion of assumed hierarchies.
- A reconfiguration of the image of oneself and others, with a renewed perception of the "disadvantaged person," now recognised as a person in their own right.
- In addition, participants develop the ability to stop letting fear govern them, whilst remaining aware of the risks—the assessment of the "learning zone," located between the comfort zone and the risk zone, remains the responsibility of the trainers.

These transformations—in the way participants view themselves, their own uncertainties, and vulnerable people—reflect a process that integrates action, feeling, and reflection. This process engages the whole person. Many educators could share these observations worldwide.

从这些关于服务学习活动的自述中，可以归纳出以下几个要点：

- 在首次接触弱势处境之前，会产生一种不安感，无论这种不安来自对所接触之人的感知，还是源于内心的感受。
- 在不稳定的环境中，会涌现出一种意想不到的喜悦，尽管这种体验中深层的不安并未因此消散。
- "帮助者"与"受助者"之间建立起了持久的情感纽带，或者在实地参与的各方之间——包括服务对象以及非政府组织等第三方合作伙伴——这种纽带得到了进一步巩固。
- 援助关系发生了逆转：帮助者与被帮助者成为朋友，彼此学习，从而颠覆了预设的等级关系。
- 自我与他人的形象被重新建构，对"弱势群体"的认知焕然一新——他们如今被承认为独立的个体。
- 此外，参与者逐渐学会不再让恐惧支配自己，同时仍然保持对风险的清醒认知——而对"学习区"（介于舒适区与风险区之间）的评估，则仍由培训者负责。

这些转变——参与者看待自身、自身的不确定性以及弱势群体的方式——反映了一个将行动、情感与反思融为一体的过程。这一过程调动的是完整的人。世界各地的许多教育工作者都能印证这些观察。

These observations actually raise a more fundamental question about our relationship to knowledge: how can we educate people to be open-minded, to transform themselves, to become (more) human, whilst maintaining the scientific standards that are essential to academic and professional training?

Questioning our relationship to knowledge

We live in an age where immediate access to information is enabled by the speed at which information circulates on the Internet. Over the last thirty years, we have witnessed a new phenomenon: access to knowledge from anywhere in the world, without the mediation of the communities that are its custodians. In other words, the work that classical humanism undertook, namely the formation of a common sensibility through education in taste, is being called into question by the reduction of education to the acquisition of technical skills (particularly those that enable access to and dissemination of content), forgetting that when it comes to education, it is not all about technique and logical knowledge (Stanchina, 2025).

In 1918, students at the University of Córdoba (Argentina) revolted against their university's administration. They protested against the content of the education they were receiving and the way in which professors related to knowledge:

> Our university system—even the most recent one—is anachronistic. It is based on a kind of divine right: the divine right of university professors. This right creates itself; it is born and dies within itself. It maintains an Olympian distance. The University Federation of Córdoba is rising up to fight against this system and intends to put an end to it. It calls for a strictly democratic government and maintains that the university's sovereignty and the right to govern itself belong primarily to

这些观察实际上引出了一个关于我们与知识之间关系的更根本的问题：我们如何在保持学术与职业培训所必需的学术严谨性的同时，教育人们保持开放的心态、实现自我转变、成为更完整的人？

反思我们与知识的关系

我们生活在一个即时获取信息的时代，这得益于互联网上信息传播的速度。在过去三十年里，我们见证了一种新现象：人们可以从世界任何地方获取知识，而无需经过那些作为知识守护者的社群的中介。换言之，古典人文主义所承担的使命——即通过审美教育培养共同的感知力——正受到质疑，因为教育正在被简化为技术技能的习得（尤其是那些使人们能够获取和传播内容的技能），却忘记了在教育中，并非一切都关乎技术和逻辑知识（Stanchina, 2025）。

1918年，阿根廷科尔多瓦大学的学生发起了一场反抗学校管理层的运动。他们抗议所学课程的内容，也抗议教授们对待知识的方式：

> 我们的大学体制——即便最新建立的——也是不合时宜的。它建立在一种神授权利之上：大学教授的神授权利。这种权利自我生成、自我循环。它保持着一种奥林匹亚式的距离（译者注：指众神居住在山顶，俯瞰人间，高高在上、冷漠超然。这里指教授对待知识与学生的态度）。科尔多瓦大学联合会正在奋起反抗这一体制，并决心将其终结。它呼吁实行严格的民主治理，并主张大学的主权和自治权首先应归属于学生。在大学学生宿舍中，与导师或教授相称并伴随其左右的权威概念，不能建立在那些与学习本身本质上格格不入的学科规训之上。学生宿舍中的权威，不是通过命令来行使的，而是通

> the students. The concept of authority that corresponds to and accompanies a director or teacher in a university student residence cannot be based on the force of disciplines that are foreign to the very substance of studies. Authority in a student residence is not exercised by commanding, but by suggesting and loving: by teaching. If there is no spiritual bond between the teacher and the learner, all teaching is hostile and therefore fruitless. All education is a long labour of love towards those who learn. [...] The souls of young people must be moved by spiritual forces. The worn-out springs of authority that emanate from force are not in tune with what modern sentiment and conception of universities require (Del Mazo, Gabriel, 1941).

This text denounces teaching that distances itself from the "reality" of students and the process of self-transformation—a "labour of love," a term later used by Paulo Freire—in which students are immersed. It emphasises a necessary fraternal bond between the learner and the teacher, reminding us that neither side in a dialogue or debate can avoid questioning its own relationship to knowledge. A teacher who believes they have mastered their subject matter is merely demonstrating a rigid relationship with it, an attitude that leads to a form of authoritarianism.

过建议和关爱：通过教导。如果教师与学习者之间没有精神上的纽带，那么一切教学都是对立的，因而也是徒劳的。一切教育，都是对学习者漫长的爱的劳作。[…] 年轻人的心灵必须被精神力量所触动。那些源于强制的、已经枯竭的权威之源，与现代人对大学的情感与理念格格不入。

这段文字批判了一种脱离学生"现实"的教学方式，也脱离了学生正沉浸其中的自我转变过程——一种"爱的劳作"，这一说法后来被保罗·弗莱雷(Paulo Freire；译者注：巴西教育家，"批判教育学之父")所沿用——它强调了学习者与教师之间一种必要的手足般的情谊，提醒我们，在对话或辩论中，任何一方都无法回避对自身与知识关系的追问。一个认为自己已经彻底掌握了所教学科的教师，恰恰暴露了他与知识之间僵化的关系，而这种态度终将导向一种权威主义。

科尔多瓦的学生运动是阿根廷更广泛的社会变革背景的一部分。它鼓励教师和学生去关注大学周围的现实。从那时起，一系列基于团结互助的学习实践在整个南美洲发展起来。这场运动逐渐赢得了制度层面领导者的认可（尽管其中一些人也曾反对它）。因此，1945年墨西哥通过法律，要求在教育标准中纳入一定比例的社会服务。提及服务学习的这一历史渊源，恰恰表明它是一种反思我们与知识及"培训"之间关系及其目的的方式。

The student movement in Córdoba was part of a broader context of social change in Argentina. It encouraged teachers and students to engage with the realities surrounding the university. From that moment on, a series of solidarity-based learning experiences developed throughout South America. This movement gradually gained credibility amongst institutional leaders (some of whom also opposed it). Thus, in Mexico in 1945, laws were passed requiring that a portion of social services be included in educational standards. Mentioning this historical origin of service-learning shows that it is a means of questioning our relationship to knowledge and "training" and their purposes.

This institutionalisation of service-learning is reflected in its adoption by the Catholic Church and its promotion in Catholic universities. In his encyclical *Veritatis Gaudium* (2017), Pope Francis invites Catholic universities to "broaden reason" (§2), which can be achieved in two ways. The first is to connect knowledge in order to unify it through values and goals for each individual and each culture. The second echoes the Second Vatican Council's call for "integral development," which is itself explained in the recent *Global Compact on Education* (Congregation for Catholic Education, October 2021).

Providing the means to forge bonds and develop the human person is precisely the goal of service-learning, which aims to foster an attitude of vigilance in action and a space for relationships where empathy becomes solidarity. Service-learning is, therefore, not just an educational tool but a form of mediation that aims to encourage greater openness. It is through thoughtful and critical experience, made possible by encountering the vulnerable and confronting the demands necessary for acquiring scientific skills and knowledge, that good men and women develop and prepare themselves to fulfil their roles as responsible members of society.

服务学习的制度化，体现在天主教会对它的采纳以及在天主教大学中的推广。教宗方济各在其宗座宪令《真理的喜乐》（2017年）中，邀请各天主教大学“拓宽理性”（§2）。这可以通过两种途径实现：第一种是连接各门知识，使之通过面向每个人和每种文化的价值与目标而统一起来。第二种则呼应了梵蒂冈第二届大公会议所呼吁的“整体发展”，这一理念在近期发布的《全球教育契约》（圣座教育部，2021年10月）中得到了进一步阐释。

提供建立联结和培养完整人格的条件，正是服务学习的目标所在——它旨在培育一种在行动中保持警醒的态度，以及一个使共情转化为团结互助的关系空间。因此，服务学习不仅仅是一种教育工具，更是一种旨在促进更大开放性的中介形式。正是通过深思熟虑且带有批判性的体验——这种体验因与弱势群体的相遇而成为可能，也因直面获取科学知识与技能所必需的要求而得以实现——优秀的男女才得以成长，并为承担作为社会负责任成员的角色做好准备。

Ultimately, the challenge of developing concrete means for deploying a virtue ethic is to revive the desire for a good life, regulated by just institutions, whilst taking the environment into account. According to Jean-Philippe Pierron, this challenge marks a phase in which a new civilisation is emerging. In this context, our behaviours and the way we reflect on them interact with our natural environment. When it comes to ecology, scientific knowledge is not neutral; it has psychological and spiritual repercussions on human beings. We are both active agents in the face of the transformations of *the Anthropocene* and passively affected by them. In *the Anthropocene* era, the challenge is to convert ecological information into ecobiographical events: how do we govern our attention and where do we direct it? It is about paying attention to the environment, rather than allowing our attention to be altered by taking it into account. This implies a reorganisation of our hierarchy of values: how do we prioritise the objects, relationships, and activities to which we give our attention? In the West, this challenge arises in pluralistic and postmodern societies that are both mentally and physically exhausting. Mentally, because many individuals oscillate between different communities and traditions, leaving it up to each individual to determine what kind of human being "I" want to be. Physically, because this culture of burnout depletes natural, linguistic, and emotional resources.

Rediscovering the desire for a good life and freeing ourselves from contemporary constraints requires a detour through exploration, adventure, and situations that challenge established knowledge. This detour allows us to rediscover inner capacities and dispositions suited to the current situation and it helps to contrast perspectives that dissociate the body from the soul and humans from nature.

归根结底，发展具体手段以践行美德伦理的挑战，在于重新唤起人们对美好生活的向往——这种生活由公正的制度所规范，同时将环境纳入考量。据让-菲利普·皮埃龙（Jean-Philippe Pierron）所言，这一挑战标志着一个新文明正在涌现的阶段。在这一语境下，我们的行为以及我们反思行为的方式，与我们的自然环境相互作用。就生态学而言，科学知识并非中立的；它对人类有着心理和精神层面的影响。面对人类世的种种变迁，我们既是主动的行动者，也是被动的承受者。在人类世时代，挑战在于将生态信息转化为生态传记事件：我们如何支配自己的注意力，又将其投向何处？关键在于主动关注环境，而非让注意力在"纳入考量"的过程中被悄然改变。这意味着重新组织我们的价值等级秩序：我们如何排列那些值得我们投入注意力的对象、关系和活动？在西方，这一挑战出现在多元化和后现代的社会中，这些社会在精神和身体层面都令人疲惫不堪。精神上，因为许多个体在不同的社群和传统之间摇摆不定，只能由每个人自己去决定"我"想成为怎样的人。身体上，因为这种倦怠文化耗竭了自然的、语言的以及情感的资源。

重新发现对美好生活的向往，并从当代的种种束缚中解放出来，需要我们绕道而行——经由探索、冒险，以及那些挑战既有知识的情境。正是这一绕道，使我们得以重新发现契合当下处境的内在能力与禀赋，也有助于对抗那些将身体与灵魂割裂、将人与自然割裂的观念。

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