

Third-Sector-Mediated Community Service-Learning for Inclusive Competencies in Brazilian Higher Education

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ABSTRACT

This community service case study analyzes a Brazilian higher education extension program implemented in Curitiba from February to December 2025 with three third-sector organizations serving people experiencing homelessness and social vulnerability. The program aimed to support food-solidarity and street-level care routines while forming inclusive professional competencies among students from bachelor's and teacher-education licensure programs. Using a qualitative documentary approach, the study examined institutional records, partner-action descriptions, public contextual sources, and an operational matrix of tasks, routines, and educational mechanisms. The results show that food preparation, meal assembly, kit organization, tent setup, welcoming practices, respectful interaction, and supervised listening operated as formative infrastructure for cultural humility, structural awareness, ethical communication, interdisciplinary collaboration, and practical reliability. Community-level contribution was interpreted cautiously as operational support to trusted partner routines, not as proof of net causal impact on homelessness, health, or food insecurity. The study concludes that third-sector mediation can transform episodic volunteering into situated community service-learning when partners provide territorial legitimacy, continuity, ethical boundaries, and practical knowledge. A replication framework is offered for institutions seeking socially responsible and methodologically careful community engagement.

Keywords: community service, community empowerment, service-learning, third sector, homelessness

INTRODUCTION

Higher education frequently uses the vocabulary of inclusion, social responsibility, vulnerability, community engagement, and humanized care. Yet these categories often enter the curriculum as institutional discourse before they become practical judgment. Students may learn to describe social determinants of health, poverty, homelessness, food insecurity, and civic responsibility without having experienced the ordinary chain of labor that makes care possible. This gap matters because inclusive professional

competence is not produced only by adding ethical or social content to the syllabus. It is cultivated when students learn, under supervision and with institutional responsibility, how care is materially organized: by punctuality, preparation, food logistics, respectful bodily presence, disciplined humility, and collaboration with organizations that already know the territory.

The community service program analyzed in this article was developed in Curitiba, Brazil, in 2025, by a private higher education institution in partnership with three civil-society organizations that serve people experiencing homelessness and social vulnerability: Mãos Invisíveis, Associação Partilhar, and Médicos de Rua. From February to December, students from bachelor's and teacher-education licensure programs participated in recurrent activities linked to food solidarity, street-level care, welcoming practices, logistical support, and supervised interaction. The actions included support for breakfast activities organized by Mãos Invisíveis, weekly food preparation with Associação Partilhar for distribution through the Mesa Solidária ecosystem, and preparation of snacks and kits as well as logistical support for street-level care with Médicos de Rua.

The article's argument is deliberately cautious. It does not claim that the program solved homelessness, measured long-term beneficiary outcomes, or produced a net causal impact on poverty, health, or food insecurity. Such claims would exceed the evidentiary basis of the study. The central claim is narrower and more defensible: repeated, third-sector-mediated community service generated a pedagogical ecology through which students could rehearse inclusive professional competencies in real, asymmetric, urban situations. The educational importance of the experience did not reside in exposure alone. It emerged from the interaction between repeated routines, community partner legitimacy, supervised tasks, institutional documentation, and reflective interpretation.

This focus is consistent with the scope of community service and empowerment research because the program operated at the intersection of social welfare, poverty alleviation, health promotion, education, community development, participatory engagement, and governance of university-community relations. The third sector was not merely the place where students volunteered. It functioned as a mediating institution that translated academic intention into useful participation. The partner organizations supplied territorial knowledge, trust, operational rhythm, and ethical limits. The university supplied students, curricular interpretation, documentation, and institutional continuity. The value of the program appeared in the interface between these capacities.

The operational objective of the community service program was twofold: to strengthen recurring partner routines in food solidarity and street-level care, and to create a supervised formative environment in which students could learn inclusion through concrete work rather than institutional discourse alone. The study addresses three practical questions. First, how did repeated community service routines with third-sector partners organize student learning in street-level actions with people experiencing homelessness? Second, which tasks and relational mechanisms plausibly contributed to inclusive professional competencies among students from multiple undergraduate fields? Third, what principles can be derived for higher education institutions that wish to

replicate similar models without reducing vulnerable communities to passive educational resources? By answering these questions, the manuscript offers an analytical case study and an implementation framework for institutions seeking to transform occasional volunteering into ethically mediated service-learning.

Conceptual Background for Community Service-Learning

The conceptual basis of the study begins with the proposition that experience becomes educational only when it is organized, interpreted, and connected to future action. Dewey (1938) rejected the assumption that any direct contact with the world is pedagogically valuable. Experience can educate, but it can also reinforce stereotypes, produce confusion, or leave students with moral emotion rather than reflective inquiry. Kolb (1984) later formulated experiential learning as a cycle linking concrete experience, reflective observation, abstract conceptualization, and active experimentation. In the present case, the relevant point is not simply that students left the classroom and entered community spaces. The point is that these spaces became legible through repeated tasks, partner knowledge, supervision, documentation, and reflection.

Service-learning developed this intuition by connecting academic learning and organized service activities that respond to community needs. Bringle and Hatcher (1996) defined service-learning as a course-based educational experience that integrates meaningful community service with reflection on course content, civic responsibility, and personal values. Eyler and Giles (1999) emphasized that the learning value of service-learning depends on the integration of experience and reflection, while Jacoby (2015) placed reciprocity and public purpose at the center of effective practice. Critical approaches have added a necessary warning: service-learning can become paternalistic when students are framed as benevolent helpers and communities are positioned as grateful recipients (Mitchell, 2008). This risk becomes especially relevant when actions involve people experiencing homelessness, who already face intense stigma and institutional asymmetry.

Inclusive professional competence is treated here as a composite educational construct rather than as a psychometric scale. It includes cultural humility, structural awareness, ethical communication, practical reliability, capacity to collaborate with community organizations, recognition of stigma, and the ability to work across disciplinary boundaries. Cultural humility, as formulated by Tervalon and Murray-García (1998), challenges the illusion that professionals can master the culture of another group through static knowledge. Structural competency, as proposed by Metzl and Hansen (2014), shifts attention from individual choices to the social, economic, legal, and institutional arrangements that produce vulnerability and unequal access to care. In community service with vulnerable populations, these two dimensions are inseparable. Humility without structural awareness can become politeness without analysis. Structural awareness without humility can become diagnosis without listening.

Recent literature on homelessness and inclusion health reinforces the need for situated and ethically structured encounters. Luchenski et al. (2018) situated homelessness within the broader field of inclusion health and showed that severe social exclusion is associated

with complex health inequities requiring integrated responses. King et al. (2020) examined how people experiencing homelessness perceive stigma and disparities in healthcare encounters and argued for educational opportunities that enable future professionals to listen, believe, destigmatize, and advocate. Caiola et al. (2023), in a scoping review of structural competency in health professional education, emphasized pedagogies that help students recognize structural causes of health inequities. These studies support the central assumption of the present case: students do not become inclusive professionals only by learning what homelessness is; they become more capable when they participate in well-designed routines that reveal how hunger, sleep insecurity, stigma, mental distress, bureaucratic exclusion, urban vulnerability, and distrust of institutions appear together in the same scene.

METHODS

This article is a qualitative documentary case study of a community service and extension program implemented in Curitiba, Brazil, in 2025. The case-study strategy was selected because the object is a bounded, complex, and context-dependent educational arrangement in which students, university coordination, third-sector organizations, vulnerable populations, urban services, and community routines were intertwined. The unit of analysis was the university-partner action as a pedagogical and community service event. The study did not collect, analyze, or report personal data from people experiencing homelessness, and it does not include interviews, clinical records, identifiable narratives, images, or individual beneficiary outcomes.

The target community consisted of people experiencing homelessness and social vulnerability reached through partner routines in Curitiba. A municipal report indicated that, in June 2024, 4,090 people experiencing homelessness were registered in CadÚnico in Curitiba, with 3,245 records updated at the time of the study (Instituto de Pesquisa e Planejamento Urbano de Curitiba [IPPUC], 2025). This urban context requires intersectoral interpretation involving housing, social assistance, food security, health, public policy, urban planning, and civil society organizations. The program was inserted into this field through partners that already possessed practical legitimacy and operational knowledge.

The first partner, Mãos Invisíveis, has publicly described its work in Curitiba since 2018 as a practice of bonds, continued care, and political incidence with people experiencing homelessness. Its Café Pretexto, held on Sundays at Praça Generoso Marques, treats breakfast as a context for recognition, conversation, and trust. The Câmara Municipal de Curitiba recognized the organization's activities by granting it public utility status and described Café Pretexto as one of its actions serving meals to people experiencing homelessness (Câmara Municipal de Curitiba, 2023; Mãos Invisíveis, n.d.). The second partner, Associação Partilhar, was connected to food solidarity through the preparation of one-person meals distributed in the Mesa Solidária ecosystem. The municipal Mesa Solidária service provides free meals daily, including weekends and holidays, for people experiencing homelessness, people at social risk, and people facing food and nutritional insecurity (Prefeitura Municipal de Curitiba, n.d.). The third partner, Médicos de Rua, is publicly described as a volunteer initiative that provides itinerant and humanized health

care, including medical, dental, psychological, and social support, with street-level care stations and tents (Ehlert, 2025).

The empirical material consisted of four sources. First, institutional extension records and a consolidated 2025 administrative database were used to identify partners, dates, action types, tasks, audiences, estimated reach, and project-domain classifications. Second, program coordination information clarified the temporal continuity of the operational cycle from February to December 2025 and described routines that were only partially documented in some administrative records. Third, public sources were used to contextualize partner organizations and the municipal ecology of homelessness, food security, and street-level care. Fourth, the analysis mobilized the literature on experiential learning, service-learning, community-based learning, cultural humility, structural competency, inclusion health, and interprofessional or interdisciplinary education.

The analytic procedure followed three steps. The first step classified each action according to partner, frequency, main tasks, target population, and evidentiary status. The second step coded tasks into pedagogical mechanisms: logistical reliability, relational contact, structured discomfort, interdisciplinary coordination, ethical communication, and structural reading of vulnerability. The third step distinguished outputs, intermediate educational outcomes, plausible social effects, and unsupported impact claims. This distinction was essential because community service programs frequently translate activity volume directly into social impact. The present analysis avoids that inflation. It treats actions, meals, kits, breakfasts, and partner routines as evidence of operational presence and exposure, while interpreting student formation through mechanisms supported by the structure of the experience and by the literature.

The broader institutional extension portfolio in 2025 contained 391 operational entries, 245 conservative unique activities after deduplication, 47 formal partners mapped, and a conservative estimated reach of 14,255 people, families, or participants across the extension portfolio. These figures are used only as evidence of scale, capillarity, and organizational density. Within that broader portfolio, the three partnerships analyzed here constituted a concentrated field of action around food solidarity, street-level care, welcoming, logistical support, and supervised interaction with people experiencing homelessness. The consolidated database coded 52 unique partner-action records involving Mãos Invisíveis, Associação Partilhar, and Médicos de Rua. These records do not exhaust the entire field cycle, but they provide a stable documentary corpus for analyzing patterns of task, partner mediation, and educational mechanism.

The implementation model followed five practical steps. First, partner routines already trusted in the territory were identified and preserved rather than redesigned by the university. Second, student participation was organized around tasks requested or accepted by each organization, including meal preparation, food distribution support, kit assembly, tent organization, welcoming, and listening. Third, activities were repeated over the February-December cycle so that learning depended on continuity and reliability, not on isolated exposure. Fourth, institutional coordination recorded dates, partners, tasks, estimated reach, and evidence status. Fifth, the experience was interpreted pedagogically through service-learning, cultural humility, structural competency, and community engagement. This sequence functioned as the program's practical technique for connecting community service, student formation, and partner capacity-building.

Table 1. Partner routines, student tasks, and primary learning mechanisms

Partner	2025 Field Routine	Student Participation	Primary Learning Mechanism
Mãos Invisíveis	Three Sundays per month, February-December; breakfast and welcoming actions with people experiencing homelessness.	Support in breakfast distribution, welcoming, respectful interaction, active listening, and logistical organization.	Relational humility, ethical communication, recognition of street-level vulnerability, and disciplined presence.
Associação Partilhar	Weekly Saturdays, February-December; preparation of one-person meals later distributed through Mesa Solidária. Coordination estimate: approximately 400-500 meals per Saturday, average near 500.	Food preparation, hygiene routines, cutting ingredients, assembly, organization, and support to the food-solidarity chain.	Logistical reliability, food-security awareness, responsibility for unseen beneficiaries, and collective work.
Médicos de Rua	Saturday preparation of snacks and kits and Sunday street-level actions throughout the field cycle.	Preparation of snacks and kits, loading and unloading materials, setting up tents, staff support, welcoming, food distribution, and general support to street-level care.	Interdisciplinary collaboration, structural awareness, humanized attention, and practical understanding of care infrastructure.

RESULT AND DISCUSSION

The first result is that repetition changed the moral and pedagogical structure of the experience. A single university visit to a vulnerable territory may be emotionally powerful, but it can also remain educationally unstable. Students may remember the scene, report gratitude, or feel compassion while leaving the encounter outside the architecture of professional formation. In the 2025 cycle, the repeated character of the activities created a different pattern. Mãos Invisíveis received students in a Sunday routine in which breakfast, welcoming, interaction, and listening were repeated three times per month. Associação Partilhar involved students every Saturday in food preparation for distribution through Mesa Solidária. Médicos de Rua organized a two-day chain in which Saturday preparation of snacks and kits preceded Sunday logistical and relational work. This sequence allowed students to encounter not only the visible moment of social vulnerability, but also the backstage labor that makes community care possible.

The second result is that logistical labor functioned as pedagogical work. In many academic cultures, tasks such as washing, cutting, organizing, assembling, carrying, setting up tents, serving food, and distributing kits are treated as low-complexity activities, useful but intellectually peripheral. The field records suggest the opposite. These tasks educated students in reliability, pace, coordination, hygiene, humility, and

dependence on collective routines. A student who prepares a one-person meal for an unknown person is placed in a form of responsibility that is neither symbolic nor purely technical. The meal must exist, be assembled, be delivered, and belong to a larger chain. A student who helps set up a tent before street-level attention learns that care has an architecture: shade, order, sequence, safety, movement, welcoming, and predictable conditions. This is not incidental learning. It is a material theory of care.

The third result is that third-sector mediation protected the experience from becoming a university-centered performance. *Mãos Invisíveis*, *Associação Partilhar*, and *Médicos de Rua* did not merely host students. They defined the rhythm of action, the practical norms of engagement, and the ethical field in which the university could participate. Their legitimacy before the population, knowledge of the territory, and routines of care reduced the risk that students would enter the field as observers of suffering or temporary benefactors. The university's contribution became more coherent when it was subordinated to an existing community infrastructure. The third sector operated as a translator between academic intention and social reality. It indicated where help was useful, what kind of presence mattered, and which forms of participation could become disruptive.

The fourth result concerns inclusive professional competencies. Because students came from bachelor's and teacher-education licensure programs, the experience was not restricted to health education. Students from different areas encountered homelessness through tasks that required communication, bodily presence, attention, patience, and practical cooperation. For health-related students, the experience supported humanized care, interprofessional sensibility, and recognition of social determinants. For licensure students, it offered an embodied lesson on inequality, civic education, and the limits of school-centered understandings of inclusion. For students in other bachelor's programs, it translated social responsibility into organized action rather than abstract institutional discourse. Across programs, the experience cultivated a shared grammar: inclusion is not only an attitude declared by the institution; it is a competence rehearsed under conditions of asymmetry, uncertainty, and accountability.

The fifth result is institutional learning. The program was part of a broader portfolio architecture that classified partners, actions, audiences, projects, domains, estimated reach, and evidence. This mattered for quality assurance. Without documentation, community service remains vulnerable to anecdote. Without interpretation, documentation becomes bureaucracy. The case shows the value of an intermediate form: administrative evidence transformed into pedagogical intelligence. The records did not prove final social impact, but they allowed the institution to identify recurring partners, monitor the density of action, distinguish outputs from outcomes, and design a replicable model.

From the perspective of community empowerment, the main contribution was not the creation of a new service by the university, but the reinforcement of routines already recognized by the territory. Student participation increased available labor for food preparation, logistical organization, welcoming, and street-level support, which are ordinary but essential conditions for continuity in community care. This form of contribution is modest in causal terms, yet relevant in operational terms: it reduces overload on partner organizations, exposes students to real constraints of service delivery, and keeps the university accountable to community-defined needs. The case

therefore supports a restrained interpretation of impact. It demonstrates positive social contribution through continuity, capacity support, and educational transformation, while avoiding unsupported claims about definitive changes in homelessness or food insecurity.

Table 2. Evidence levels and analytical boundaries

Level of Evidence	What Was Observed	Analytical Interpretation	Claim Avoided
Outputs	Meals prepared, breakfasts supported, kits and snacks assembled, tents organized, welcoming and listening practices documented, and partner-action records classified.	Operational presence and exposure to concrete community work.	These outputs are not treated as proof of final social impact.
Intermediate educational outcomes	Students performed practical tasks in repeated partner routines and interacted with people experiencing homelessness under supervision.	Plausible formation of inclusive competencies: humility, communication, structural reading, reliability, and community collaboration.	The study does not claim measured attitude change without pre-post instruments.
Plausible social effects	Partners received recurring student support in food-solidarity and street-level care routines.	The university may have strengthened partner capacity and continuity during the operational cycle.	The study does not claim net causal effects on homelessness, health, or food insecurity.
Future impact evaluation	Potential future data include student reflection journals, partner interviews, competency scales, beneficiary feedback, and longitudinal follow-up.	A mixed-methods evaluation could estimate learning gains and community outcomes more robustly.	Such claims require prospective ethical approval and stronger design.

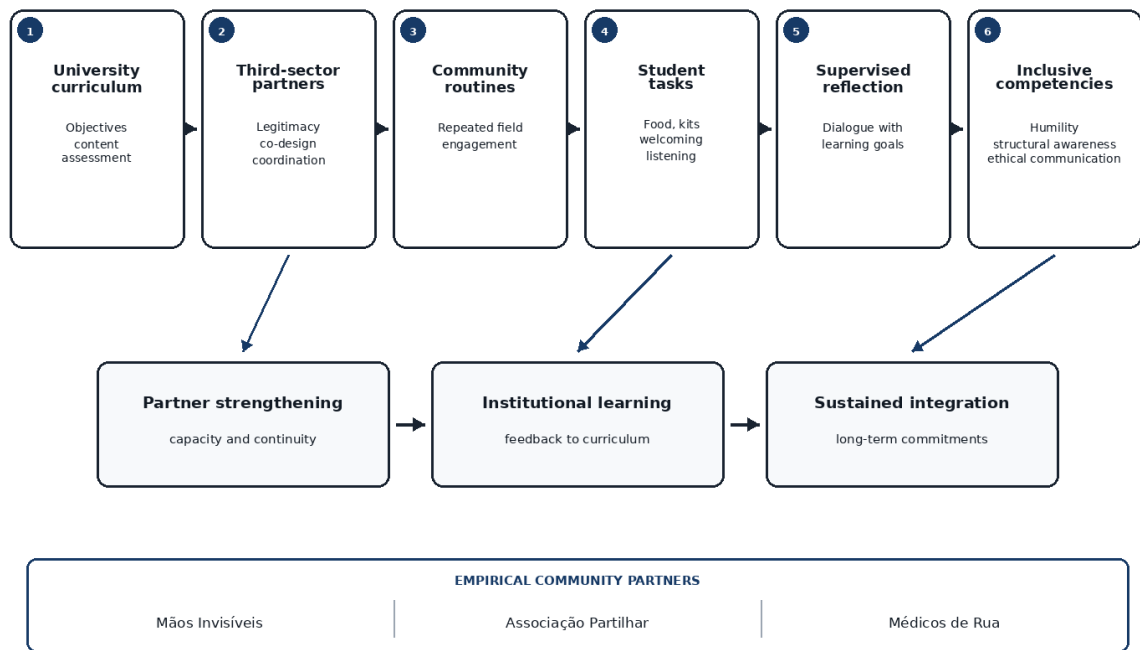


Figure 1. Third-sector-mediated service-learning model

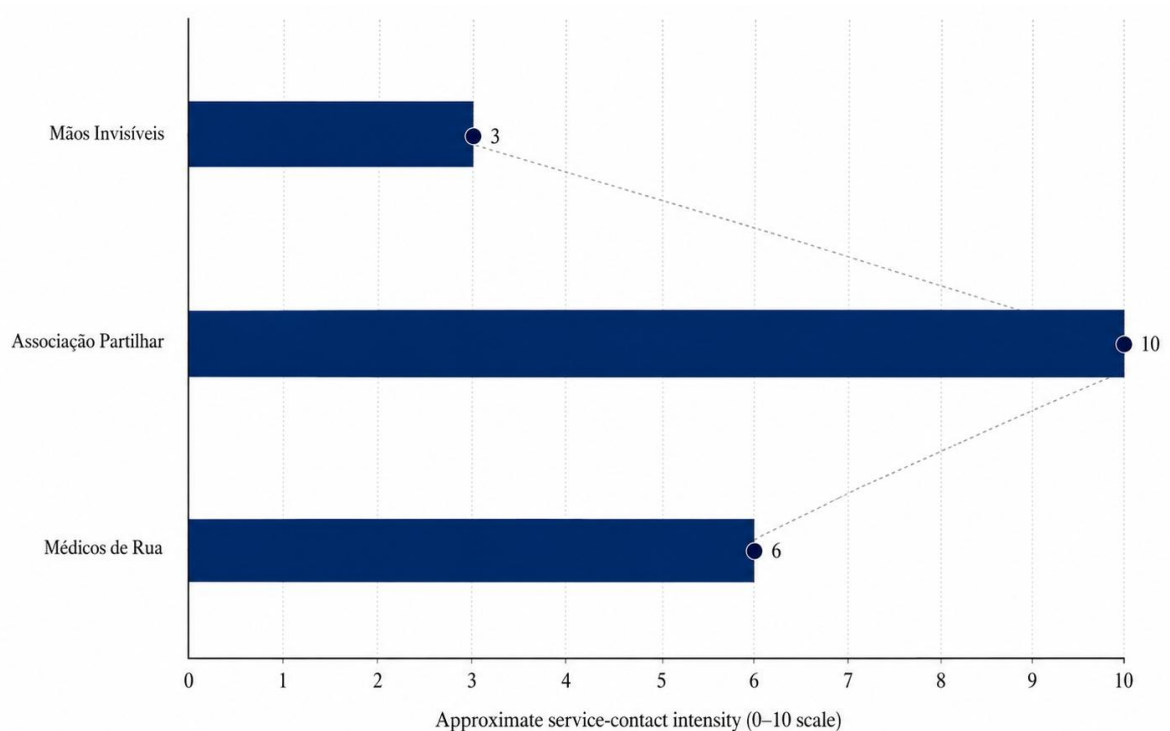


Figure 2. Operational evidence and exposure scenarios, February-December 2025

The main theoretical contribution of the study is the concept of third-sector-mediated service-learning. In many accounts of service-learning, the partner organization appears as context or logistical support. In this case, the partner is a pedagogical mechanism. It changes what students can learn, how they can enter the field, and how ethical risk is

managed. The university alone would not have had the same access, rhythm, legitimacy, or practical knowledge. The third sector alone could continue its work, but might not have the same capacity for curricular integration, reflection, documentation, and academic dissemination. The value emerged from the interface. This is why the case should not be reduced to volunteerism. Volunteerism names the contribution of time and labor. Service-learning names the integration of labor and learning. Third-sector-mediated service-learning names the institutional condition under which this integration becomes ethically and pedagogically credible in vulnerable territories.

The case also complicates a common hierarchy in higher education: the idea that technical activities are more educational than logistical ones. In inclusive community service, the logistics of care are part of the curriculum. Students learn about homelessness differently when they understand that breakfast is not merely food; it is an encounter organized by repetition, trust, and territorial presence. They learn that a one-person meal distributed through a solidarity network is a node in a system of food security, municipal policy, civil-society initiative, and human dignity. They learn that a street-level health action is not reducible to the professional act performed inside the tent. It begins with the collective construction of the conditions in which a person may approach the tent without humiliation.

This is where cultural humility and structural competency meet. Cultural humility asks the student to suspend mastery and approach the other as a subject rather than as an object of intervention. Structural competency asks the student to interpret suffering as produced by arrangements that exceed individual choice. The experience placed students at the intersection of both demands. The homeless person was not an abstract representative of a social category. The person was waiting, eating, speaking, refusing, accepting, circulating, sometimes silent, sometimes tired, sometimes grateful, sometimes distrustful. At the same time, the student could see that no individual explanation was sufficient. The square, the meal, the kit, the tent, the municipal service, the partner organization, the weather, the line, the schedule, and the unequal city entered the same scene.

The interdisciplinary character of the program is also important. Homelessness is not a learning object only for medicine, nursing, psychology, social work, or other care fields. It is also an educational problem, a legal problem, a management problem, a communication problem, an urban problem, a moral problem, and a democratic problem. An interdisciplinary extension program teaches that social vulnerability is not owned by any discipline. Each discipline becomes more honest when exposed to the limits of its own grammar. Health students see the need for logistics and public policy; future teachers see the biographies that precede school failure; students from management or law see the concrete institutions behind rights and services; psychology students see that listening in the street differs from listening in a clinic. This crossing is not ornamental. It is the educational substance of the program.

The results should be read with methodological caution. The study is not a pre-post evaluation of student attitudes, a randomized intervention, a beneficiary outcome assessment, or a cost-effectiveness analysis. Its strength lies elsewhere. It offers a thick institutional analysis of how a community service model can be structured so that field exposure becomes pedagogically consequential. The article contributes to design knowledge. It shows what must be organized before a higher education institution can

claim that community service forms inclusive professionals: reliable partners, repeated routines, concrete tasks, supervision, reflection, evidence, and a refusal to confuse activity with impact.

Practical Implications and Replication Framework

The model can be replicated, but institutions should resist copying only the visible action while ignoring the hidden conditions that made the action educational. Replication should begin with a socioterritorial diagnosis. The institution must identify not merely a vulnerable population, but the organizations that already work with that population, the public services involved, the rhythms of the territory, the risks of exposure, and the forms of contribution that would be welcomed rather than imposed. In the case analyzed here, the partners were not selected because they offered convenient volunteering slots. They were selected because they already held legitimacy in food solidarity, street-level care, and community presence.

The second step is partner pactuation. A written or formally recorded agreement should define responsibilities, frequency, student preparation, supervision, expected tasks, boundaries of interaction, image and confidentiality protocols, and procedures for dealing with incidents. The partner must have authority to say what kind of student participation is useful. This condition is decisive because service-learning with vulnerable populations can become extractive when universities design the experience around student needs alone. The partner's knowledge should shape the curriculum, not merely receive it.

The third step is curricular anchoring. Students should not be sent to the field as detached volunteers if the institution intends to claim educational value. Before the action, they need preparation on homelessness, stigma, food insecurity, ethical conduct, listening, cultural humility, structural determinants, and the specific work of the partner. During the action, they need supervision and clear roles. After the action, they need reflection that connects what happened to disciplinary concepts, professional competencies, public policy, and the limits of the experience. The reflective moment cannot be reduced to emotional testimony. It must ask what the student saw, what remained unclear, what forms of power were present, what the partner taught, what the discipline could and could not explain, and what kind of professional responsibility follows from the encounter.

The fourth step is evidence classification. Institutions should record actions in a standardized matrix with partner, date, location, student groups, courses involved, tasks, estimated reach, evidence source, and observations. Each record should be classified as output, intermediate educational outcome, plausible social effect, or unsupported impact claim. This typology improves both honesty and analytical power. It allows the institution to show scale without exaggeration, learn from repetition, and generate research without converting administrative records into inflated narratives of transformation.

The fifth step is feedback and institutional retroaction. The partner should receive organized feedback from the university, not only student labor. The curriculum should be adjusted based on what the partner observed. Students' reflections should inform future training. Reports should be useful for the community organization, not only for university accreditation. When these conditions are met, community service becomes a governance technology: it coordinates learning, care, documentation, community partnership, and public responsibility.

Table 3. Replication framework for higher education institutions

Replication Step	Operational Requirement	Risk Controlled
1. Socioterritorial diagnosis	Map vulnerable populations, public services, and trusted community organizations before designing the activity.	Avoids superficial entry into the territory.
2. Partner pactuation	Define roles, frequency, boundaries, supervision, confidentiality, and useful tasks with the partner.	Prevents extractive or university-centered service.
3. Student preparation	Prepare students on homelessness, stigma, food security, ethical conduct, listening, and structural determinants.	Reduces improvised contact and moral tourism.
4. Repeated field routine	Prefer recurring actions over isolated visits and make logistics part of the learning design.	Converts punctual volunteering into situated education.
5. Supervised reflection	Connect tasks to disciplinary concepts, civic responsibility, and inclusive competencies after the action.	Prevents experience from remaining only emotional.
6. Evidence matrix	Record partner, date, task, student group, estimated reach, evidence source, and interpretation level.	Prevents inflated impact claims and supports research.
7. Feedback to partners	Return organized information and adjust curriculum according to partner observations.	Transforms service into reciprocal institutional learning.

CONCLUSION

The 2025 community service experience analyzed in this article suggests that inclusive professional education depends on where, with whom, and under what institutional conditions students learn. The partnership with Mãos Invisíveis, Associação Partilhar, and Médicos de Rua placed students from multiple undergraduate programs inside the practical chain of street-level care. They prepared meals, assembled kits, organized spaces, welcomed people, listened, supported partner routines, and encountered homelessness as a dense urban condition involving hunger, stigma, policy, trust, logistics, and dignity. The educational value of the experience did not reside in exposure alone. It resided in repeated exposure mediated by organizations that already knew the territory and had earned the right to act within it.

The article contributes to community service and empowerment studies by proposing third-sector-mediated service-learning as a replicable model for forming inclusive competencies in higher education. The main recommendation is that institutions should not begin with the desire to “take students to the community”, but with a socioterritorial diagnosis of who already serves the community with legitimacy, continuity, and trust. Replication requires formal partner pactuation, recurring field routines, student

preparation, supervised reflection, standardized evidence classification, and feedback to the organizations involved. In this model, the third sector is the ethical and pedagogical hinge between university intention and social reality. It gives students access to real work, disciplines that access, and reminds the university that care is not invented by academic planning. Before delivering care as a professional act, students must learn the concrete conditions that allow care to become socially trustworthy.

Acknowledgements

The author acknowledges the community work of Mãos Invisíveis, Associação Partilhar, and Médicos de Rua, as well as the institutional extension coordination and student participation that made the 2025 field cycle possible. This acknowledgement does not imply that partner organizations are responsible for the interpretations advanced in this manuscript.

Data Availability Statement

The analysis used deidentified institutional administrative records and publicly available contextual sources. The underlying administrative records are not uploaded as an open dataset because they include internal program documentation and refer to actions involving people experiencing homelessness. Aggregated coding categories and a non-identifying data summary can be made available upon reasonable request, subject to institutional authorization and partner sensitivity.

Ethical Considerations

The study reports institutional and pedagogical processes and does not analyze identifiable personal data, clinical information, images, or individual narratives from people experiencing homelessness. The article avoids naming beneficiaries and does not treat participation in food or health-related actions as research participation. Any future study involving student reflections, partner interviews, or beneficiary feedback should be submitted to the appropriate ethics review procedures before data collection.

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