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DECLARATION

Submitted in fulfilment of the requirements for the degree of
Masters by dissertation, in the Graduate Programme in Psychology, School of Applied Human Sciences,
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ABSTRACT

Over the past decade, research in the field of service-learning with a special focus on the notion of social justice has been growing progressively. Distance service-learning, being a fairly new concept, has not been researched to the same extent as more traditional approaches to service-learning. Located within a social justice framework, this qualitative interpretive study explored the challenges, benefits, and experiences of a distance service-learning programme in an African context (Malawi, Zimbabwe, Kenya and Lesotho). Students and members of community organisations from these countries participated in a pilot programme of the “REPSSI/UKZN certificate programme”. This study focussed on their experiences of the service-learning module. Telephonic interviews were conducted with the participants. The experiences of the students and the community organisations that hosted them are analysed and discussed in the context of an Afrocentric perspective. With regards to doing service-learning by distance learning students reported struggling with a lack of face-to-face interactions with their instructors. Another main finding in this research was that some student participants’ personal economic instability complicated their experiences. The notion of Ubuntu was very present in the findings, students explained the many ways in which their service-learning was driven by an Afrocentric paradigm. Both student participants and members of community organisations explained how beneficial it was for them to be exposed to this programme as it provided the opportunity to receive new knowledge. Although the programme appears to have been mutually beneficial, the lack of learning reported by the students and their emphasis on the **service** aspect of service-learning is of concern. Students limited reports of engaging with reflection, and the absence of any details of what they learnt from the programme or from engaging with communities, raises concerns about any level of social justice being achieved.

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Chapter 1

Introduction

1.1 Introduction

Situated within a social justice framework, using a qualitative interpretive approach, this study explores the challenges and benefits of distance service-learning experienced by students who participated in a distance service-learning module as part of the certificate programme in Community Based Work with Children and Youth (CBWCY) offered by REPSSI in partnership with UKZN. The REPSSI/UKZN certificate programme is predominantly a distance learning course which offers the students distance learning material and structured opportunities for face-to-face mentorship (four contact sessions per module).

The challenges and benefits experienced by participating community organisations are also reported on and the experiences of distance service-learning for students as well as their hosting community organisations are discussed. Students and community organisations from eight African countries participated in this programme. This study collected data in four of these countries: Kenya, Lesotho, Malawi and Zimbabwe. As not much has been written about distance service-learning, this study may contribute to research in this field, focussing on the African context.

Moore and Kearsley (1996) explain that the fundamental notion of distance learning is simple enough: “Students and teachers are separated by distance and sometimes by time” (p. 1). They explain that distance learning has been established as being the next best alternative for higher education, especially to cater for the growing economic instability faced by many African learners. Distance learning however, also comes with its own challenges (Galusha, 1997).

Patel (2007) writes that civic service and volunteering have emerged as a developing social phenomenon. Within the African context, service and volunteering draw their essence from history and culture; “[s]haped by the service traditions in the societies where it emerged, service reflects the complex contemporary social, cultural, economic and political changes” (Patel, 2007, p.8) both within a global context and a Southern African context. Economic trends across the

globe have led to an increase in the “vulnerability of domestic economies to external shocks” (Patel, 2007, p.8) which has resulted in enhanced poverty, a rise in the HIV and AIDS pandemic, political conflicts, economic problems and civil instability (Patel, 2007). Patel and Wilson (2004, in Patel, 2007) suggest that primary research on service in the African context has revealed that service could significantly contribute to social development. Furthering investigation into service within Southern Africa would enhance knowledge of theories, studies, policies as well as intervention schemes (Patel, 2007).

Service-learning is essentially a pedagogy which offers possibilities for “re-thinking and re-imagining the whats, whys, and for whoms of higher education” (Weigert, 1998, p.9) and its agents (students and communities). Service-learning enhances students’ engagement with communities outside of the university (Gallini & Moely, 2003). Students who have been involved in service-learning displayed more knowledge and acceptance of diverse races and cultures (Astin & Sax, 1993, in Gallini & Moely, 2003). Kendall (1990, in Einfeld & Collins, 2008) argues that service-learning experiences should explicitly aim at moving students along a “continuum from a mindset of providing charity toward promoting social justice” (p. 96). A social justice framework involves preparing students to shift from acts of charity to grasp an understanding and consequently address the “root causes of systematic social inequality” (Eyer & Giles, 1999, in Einfeld & Collins, 2008, p. 96).

According to Williams, Gunter and Nicholas (2006), distance service-learning programmes intend on achieving maximum satisfaction for all partners (distance service-learners, academic institutions, and communities). Nevertheless, there are major considerations when it comes to creating and delivering such programmes, especially in a distance education course. First and foremost, partners involved in distance service-learning programmes should show commitment on a full-time basis (Williams et al. 2006). Additionally, roles and responsibilities should be clearly spelt out. Similarly, clear goals and benefits to all partners should be established, understood and acknowledged from the very beginning (Williams et al., 2006).

This study strives to thematically explore the challenges, benefits and experiences of a distance service-learning course by simultaneously drawing on social justice theories and notions of Afrocentricity.

1.2 The Certificate Programme in Community Based Work with Children and Youth

The African Centre for Childhood (ACC) came about through a partnership of three institutions: the UNICEF Eastern Southern African Regional Office (ESARO), the Regional Psycho Social Support Initiative (REPSSI), and the University of KwaZulu-Natal (UKZN). The certificate programme, “Working with Children, Families and Communities affected by HIV/AIDs, Conflict, Poverty and Displacement in Africa” was the first project that was put in place by the ACC. In 2010, it entailed presenting a pre-university certificate level course to 553 students from eight different countries namely, Malawi, Swaziland, Uganda, Tanzania, Lesotho, Zimbabwe, Namibia and Zambia. Out of these 553 students, 495 students graduated with their certificates. In 2011, the certificate was offered via two different models – with some countries choosing to accredit the certificate through their own institutions, and others choosing to stay with UKZN as the accrediting body. The focus of this study is on the latter.

Students were recruited from African communities (Kenya, Malawi, Lesotho, and Zimbabwe) through organisations that were involved in working with vulnerable children. In this particular context, vulnerable children included children who are faced with HIV/AIDS, malnutrition, poverty, and other psychosocial issues. The delivery of the course certificate was through distance learning and mentor groups. Study materials were sent to students and they were also placed in locally based groups, each of which had a mentor.

In order to obtain the certificate, six modules had to be completed over a period of eighteen months:

Module 1: Personal and Professional Development

Module 2: Human Rights and Child Protection

Module 3: Child and Youth Development

Module 4: Care and Support of Children at Risk

Module 5: Community Development

Module 6: Service-learning Project

This study concentrates on the sixth module: the service-learning project.

1.3 Aims

This study addressed the following aims:

- The challenges and the benefits experienced by students who participated in service-learning through a distance learning programme in an African context.
- The challenges and benefits of such a programme to community organisations who hosted the students.

1.4 Research questions

The following research questions were investigated:

1. What are the benefits and shortcomings of a distance service-learning programme in an African context?
2. What are the costs and benefits to participating organisations?
3. What did participants learn from the service-learning and how did they apply this learning to service?

1.5 Methodological approach

Since this study aimed at obtaining in-depth details of the subjective experiences of students and members of community organisations, the research adopted a qualitative interpretive approach to assess the nature of the distance service-learning programme (Babbie & Mouton, 2005). Individual telephone interviews (Babbie & Mouton, 2005) were used to collect data. These interviews were transcribed and were analysed using a thematic analysis approach (Braun & Clark, 2006).

1.6 Definition of terms

African Centre for Childhood (ACC): The African Centre for Childhood (ACC), was established through a partnership between the Faculty of Humanities, Development and Social Sciences, now known as the School of Applied Human Sciences, at the University of KwaZulu-Natal (UKZN), and REPSSI. The ACC was responsible for the delivery of the certificate at the time that the students participated. The ACC has subsequently been disbanded and the certificate is now offered through REPSSI/UKZN and is known as the Certificate Programme in Community Based Work with Children and Youth (CBWCY).

Afrocentric: The Afrocentric paradigm essentially deals with issues of African identity from the viewpoint of the African people (Mkabela, 2005).

Community based organization: A community based organisation is an entity (public or private) which aims at being representative of communities or segments of communities to serve the needs of these same communities. In this particular study, the community based organisations are the hosting community organisations- the organisations which hosted service-learning students.

Module 6: Module 6 of the REPSSI/UKZN's certificate programme was a service-learning project. It was mainly a distance learning module with the exception of four mentoring sessions. This module concentrated on students applying what they had learnt in the other five modules of the certificate to a community based project. To this end, this module expected students to not simply act during service-learning but to also critically reflect upon these actions.

Service-learning: Service-learning is a pedagogy that is often used in higher education institutions. Service-learning, as an effective pedagogy, strives to be mutually beneficial; that is ensuring that all parties involved benefit from it. Service-learning is a learning experience which engages students in meeting identified community needs as well as requiring them to reflect on their activity. In service learning, students are expected to use what they learn in the classroom and apply this learning to real-world settings (communities).

Social justice: Social justice in service-learning is when all agents benefit in one way or another. Social justice resonates with the concept of being mutually beneficial. Social justice can be seen in service-learning when questions which disrupt the status quo are raised; questions which are raised as a result of prevailing injustice and inequality.

The certificate programme: In this thesis the ‘certificate programme’ refers to the programme that was offered by REPSSI in partnership with UKZN and delivered by the ACC in various African countries. It consisted of six modules and was conceptualised a situated-supported-distance learning.

Ubuntu: Ubuntu is an African notion which deeply relies on the social ties a human being has and their interconnectedness and dependence on other human beings. It is underlined by the isiZulu saying: “*Umntu ngumuntu ngabantu*” – one exists because of others in a web of relationships (Sitoto, 2005).

1.7 Outline of study

Chapter One presents the nature of and incentives for this research. In addition, the questions investigated, the aims and objectives were also presented. The main terms used throughout this study have been introduced and explained. Chapter Two draws on literature and theoretical frameworks to create the platform for the findings of this study to be discussed. Chapter Three covers the methodological matters related to this study; sampling procedures and sampling types, research design and analysis. Chapter Four presents the findings of the study while chapter Five discusses these findings by drawing, as much as possible, on literature. In Chapter 6, conclusions and limitations of as well as recommendations for this study are discussed.

Chapter 2

Literature Review

2.1 Introduction

This literature review begins with an overview of service-learning and its emergence in South Africa. The focus then shifts to African views and indigenous knowledge. There is a specific focus on the African concept, Ubuntu. Distance learning in Africa and service-learning through distance learning are then discussed. This section also includes a discussion of service-learning as a learning strategy and is followed by an examination of service-learning and the proposed benefits to communities.

2.1.1 Theoretical framework

This study draws on the interpretive perspective, emphasizing participants' socially constructed realities, generalisations, reasoning, and ordinary talk in order to gain a real account of the latter's experiences with the certificate programme. Giles and Eyler's (1994) emphasize that theory is important for developing and refining a social research agenda for service-learning. Within the field of service-learning there are a variety of conceptual frameworks that are drawn on from theories of experiential learning to Le Grange's (2007) rhizomatic approach (drawing on Deleuze). Le Grange (2007) in fact argues that service-learning is often criticised for having a thin theoretical foundation. It can hence be argued that there is no one theoretical home for service-learning. This study drew on approaches to service-learning which emphasise a social justice perspective.

2.2 Service-learning

2.2.1 Service-learning defined

Bell (2007) suggests that there are various ways in which service-learning can be defined. Bringle and Hatcher (1995, in Bell, 2007) describe service-learning as being "a course based, credit bearing educational experience in which students participate in an organised service activity that meets identified community needs 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” (p. 148).

Shapiro (2003, in Anstee, Harris, Pruitt, & Sugar, 2008) describes service learning as bridging the gap between academic learning and real-world experience. In service learning, students use what they learn in the classroom and apply this new knowledge to real-world settings, which are often the communities they are serving and learning from.

Service-learning is often viewed as being a pedagogy that engages in meeting a variety of simultaneous goals (Bell, 2007). Firstly, there are student goals which address “academic learning, intellectual development, spiritual and ethical development, and civic engagement”, and secondly goals which address community impact (Bell, 2007, p. 147). Eyler and Giles (1994, in Bell, 2007) outline that one of the main aims of service-learning is to link the personal and the intellectual, to assist students in obtaining knowledge that is useful in comprehending the world, to enhance critical thinking abilities, and possibly “lead to fundamental questions about learning and society and to a commitment to improve both” (p. 148).

The fact that service-learning joins “two complex concepts – community action (service) and efforts to learn from that action and connect what are learned to existing knowledge (learning)” is what sets it apart from other concepts, such as simple community service without learning or simple classroom activities without service (De la Pena McCook, 2000, in Bell, 2007, p. 148).

Service-learning aims at challenging the traditional identities and roles of students and calls on them not only to “consume knowledge but also to produce it” (Felten & Clayton, 2011, p. 82). Due to the radical shifts that service-learning aims to induce, a well-designed programme can enable substantial transformation of student perspectives and practices (Clayton & Ash, 2004, in Felten & Clayton, 2011), giving rise to a “new set of lenses for seeing the world” (Eyler & Giles, 1999, in Felten & Clayton, 2011, p. 82) and new ways of being in the world. Cranton (2006, in Felten & Clayton, 2011) suggests that this kind of “transformative learning” takes place when students change their frames of reference by “critically reflecting on their assumptions, beliefs, and understanding of the world” (p. 82).

Bruce, Martin and Brown (2010) claim that to provide a successful conceptualisation of service-learning, one should start with the deconstruction of ‘traditional’ approaches. These traditional

approaches draw their essence from a singular notion; that there are two groups of people; those who 'have' and those who 'have' not. In this context, those who 'have', that is the 'privileged' are the service givers and those who 'have' not, that is the 'underprivileged' are the members of communities 'receiving' the service. In line with the above, service-learning is characterised as bringing service givers into communities to perform acts of charity (Bruce & Brown, 2010). This notion is usually left unattended, not intentionally, but rather as a result of curriculum constraints (e.g. time limitations) (Bruce & Brown, 2010).

Rhoads (1997, in Bruce & Brown, 2010) proposes critical service-learning (CSL) as a model which aims at engaging service-learning students in the active consideration of power imbalances as well as social inequalities so that they are able to take appropriate social actions. Mitchell (2007) defines CSL as being an approach which is located within the social justice framework. CSL draws on critical theories and pedagogical approaches, to encourage service-learners to move from reflection to critical reflection, to grasp an understanding of communities and their valuable members. This ideology strives for service-learning students to understand the concept of 'serving to learn' (Bruce & Brown, 2010). The issues surrounding social justice and CSL are discussed in more detail below.

2.2.2 The origins of service-learning

The history of service-learning "can be directly traced to William James and John Dewey's pedagogic writings" (Cashman & Seifer, 2008, p. 274). Mitchell and Humphries (2007) propose that service-learning originated from "Dewey's philosophy of education for democracy" (Hatcher, 1997, p.67) and Boyer's "scholarship of engagement" (Boyer, 1990, p. 47). According to Becker (1999, in Bell, 2007), many of the theoretical foundations of service-learning can be found in the writings of John Dewey and David Kolb. While Dewey's work emphasized experiential education and education for democratic citizenship, Kolb's work concentrated more on learning styles and processes (Bell, 2007).

In exploring the origins of service-learning, some have tried to include Jane Addams among the early pioneers of community service in American culture (Daynes & Longo, 2004). Addams formed Hull house, a centre for social reform. The mission of Hull house was to give working class people the opportunity for social and educational interactions (Daynes & Longo, 2004).

Addams (1892) described Hull house as comprising of the three R's which are residence, research and reform.

In an essay written in 1904, Jane Addams challenged readers to imagine what public schools would be like if they were to follow the practices of the Hull house (Daynes & Longo, 2004). According to Jane Addams (1904, in Daynes & Longo, 2004), we could imagine that a businessman would teach English and arithmetic to the immigrant or Italian women learning English in the kitchen while simultaneously teaching their instructors how to prepare the delicious macaroni.

Although radical at that time in history, Daynes and Longo (2004) suggest that in current times this may be considered a "creative but typical" description of service-learning (p.5). If Addams' ideas are taken into consideration, then the origins of service-learning would not be located in the University but rather in the community with institutions (including institutions of higher education) playing an important supporting role (Daynes & Longo, 2004).

A significant rise in the popularity of service-learning is believed to be a result of it being a pedagogy that engages both students and academic staff in their communities in ways that are meant to be "educationally meaningful" to all those involved (Bringle & Duffy, 1998, in Mitchell & Humphries, 2007, p. 47).

In the United States, service learning surfaced as a popular movement in the 1960s and 1970s (Iverson & Espenschied-Reilly, 2010). Stanton, Giles, and Cruz (1999, in Hatcher & Erasmus, 2008) suggest that service learning, as a relatively new pedagogy, has achieved importance in American higher education. Bringle, Games, and Malloy (1999, in Felten & Clayton, 2011) argue that higher education institutions in the United States have always given equal importance to both public and academic purposes. This is reflected in the fact that earlier colleges aimed at preparing religious and civic leaders for colonial communities (Felten & Clayton, 2011). According to Bringle et al. (1999, in Felten & Clayton, 2011), "this theme echoes in contemporary calls for institutions of higher education to focus on the education of young people as citizens" (p. 75).

After almost a decade, the practice of bringing together formal education and community service started to be increasingly recognized in many different parts of the world (Berry & Chisholm,

1999, in Iverson & Espenschied-Reilly, 2010). Today, institutions of higher education in many countries (for example: United Kingdom, Hungary, Lithuania, Sweden, Spain, the Republic of Ireland, New Zealand, Taiwan and South Africa) have adopted service learning (Iverson & Espenschied-Reilly, 2010).

2.2.3 Emergence of service-learning in South Africa

Since 2002, service learning has been growing in South Africa (Hatcher & Erasmus, 2008). This growth was initiated by the Joint Education Trust (JET) (Hatcher & Erasmus, 2008). Badat (2003, in Hatcher & Erasmus, 2008) suggests that the introduction of service learning as a well-defined pedagogy in South Africa was initiated at the time that South Africa was implementing a “comprehensive agenda for higher education transformation” (p. 50). This was done to facilitate the commitment of resources and to engage with the communities that higher education institutions served in a more meaningful way (Hatcher & Erasmus, 2008).

Bringle (2005, in Bringle & Hatcher, 2007) highlights the importance of service-learning in South Africa by suggesting that “the stakes are high and the importance of this work to South Africa and to America provides a strong reminder of the significance that engaging college students in educationally meaningful service can play not only in their education but also in their communities and their nation” (p.85).

O’Brien (2010) suggests that one of the challenges of promoting and practising service-learning lies in its intricate conceptualisation. She suggests that service-learning has a rich culture to offer since it advocates a “multitude of social and educational demands on Higher Education” (p. 29). O’Brien (2010) proposes that service-learning is a rather new concept in South Africa, imported from the United States of America during the 1990s when the relationships between American and South African institutions were restored as a result of the ‘end’ of apartheid. Service-learning has increased in popularity in many local Higher Education institutions. O’Brien (2010) believes that “dynamic tensions” in the South African society, “tensions that play out in its Higher Education institutions and its policy environment”, offer “fertile ground” for service-learning to blossom in South African educational practice (p.14).

While most American institutions of Higher Education can be considered as being fairly stable, the South African sector can be said to be “in a state of dynamic disequilibrium, a consequence

of tensions between systems as they become increasingly complex” (O’Brien, 2010, p. 14). Jansen (2002, in O’Brien, 2010) suggests that such a complexity is “felt most keenly” in South Africa as a result of its readmission to the international arena after years of seclusion which was mostly influenced by the apartheid and post-apartheid periods (p.14)

Le Grange (2002) also suggests that another difficulty faced by South African’s Higher Education institutions is finding the proper strategy to respond to the consequences of globalisation while at the same time ensuring that they become institutions “of Africa”, instead of being perceived as institutions “in Africa” (Makgoba, 1997, in O’Brien, 2010).

The policy environment into which service-learning was introduced in South Africa was embodied by an emphasis on transformation (O’Brien, 2010). In a major policy document, the Education White Paper 3, issued by the state, it was clearly emphasized that “community service programmes” are to be explicitly identified as a way “to promote and develop social responsibility and awareness amongst students of the role of higher education in social and economic development” (Department of Education, 1997, p. 10)

Institutions were directed to exhibit social responsibility and commitment to the “common good” by ensuring the availability of “expertise and infrastructure for community service programmes” (Department of Education, 1997, p.14). The introduction of “critical cross-field outcomes” ensures that specific opportunities are created to facilitate the integration of service-learning into the academic curriculum (O’Brien, 2010).

2.3 African views and indigenous knowledge

This study aimed to investigate a service-learning programme offered by REPSSI in partnership with UKZN. This particular service-learning programme was executed in an African context. Eight African countries were involved and the researcher collected data from four of these countries, namely, Kenya, Zimbabwe, Malawi and Lesotho. The service learners, members of community organisations and members of the communities participating in the service-learning were all rooted in the African context. It is therefore important to consider some perspectives on the African context and indigenous knowledge.

Since colonial invasions, African indigenous culture has seen rapid change (Mkabela, 2005). Many researchers have attempted to gain insight into African culture but have however had the tendency to see culture from the “eyes” of the colonisers and to assess educational needs in terms of the “coloniser’s agendas” (Mkabela, 2005, p. 178). Mkabela (2005) argues that when formal education was instituted, insufficient reference was made to the indigenous education that Africans already had or the profundity of the ancestral opinions that influenced African thinking. Even nowadays, researchers with an interest in indigenous culture and education have failed to a certain extent in assessing the extent to which African values have survived.

There is developing agreement that some of the solutions to problems that are presently plaguing African societies and communities must proceed from understanding the dynamics within the local context (Owuor, 2007). Such dynamics are made up of the role that indigenous knowledge plays and the practices that development processes hold (Angioni, 2003, in Owuor, 2007).

From the Afrocentric paradigm, which deals with the question of African identity from the point of view of African people, the Afrocentric method is derived (Mkabela, 2005). In 1987, Molefe Asante named the above idea as “Afrocentricity” with the aim of expressing the intense need for African people to be “re-located historically, economically, socially, politically, and philosophically” (Mkabela, 2005, p. 179). Asante (1995, in Mkabela, 2005, p. 179) explained that

To say that we are decentered means essentially that we have lost our own cultural footing and become other than our cultural and political origins, dis-located and dis-oriented. We are essentially insane, that is, living an absurdity from which we will never be able to free our minds until we return to the source. Afrocentricity as a theory of change intends to re-locate the African person as subject. . . . As a pan-African idea, Afrocentricity becomes the key to the proper education of children and the essence of an African cultural revival and, indeed, survival.

Mkabela (2005) claims that African people are generally known for their stout orientation to collective values, particularly a collective sense of responsibility. The “collective ethic” of African indigenous communities has been greatly ignored or misunderstood by research (Mkabela, 2005). The collective ethic acknowledges that survival is strongly tied to group

harmony and all actions are carried out within a collective context which aims at sustaining the harmony and balance of an “interrelated and essentially egalitarian system” (Mkabela, 2005, p. 185). Humanness is central to this system which is portrayed by generosity, love, maturity, hospitality, politeness, understanding and humility (Mkabela & Luthuli, 1997, in Mkabela, 2005).

The African philosophy, Ubuntu, relies heavily on the social ties a human being has and their interconnectedness and dependence on other human beings. Therefore, the well-being of one individual is not possible without the well-being of the rest of the community. This is suggested by the isiZulu saying: “*Umuntu ngumuntu ngabantu*” –one exists because of others in a web of relationships (Sitoto, 2005).

In various parts of the world, especially those influenced by European philosophies, “the self and identity are commonly thought of as entities that each person develops and has, and whose defining features both distinguish the individual from others, and allow her or him to identify with others” (Franchi & Swart, 2003, p. 150). In contrast, African philosophies, upon which the Afrocentric paradigm is based, propose that natural phenomena are all connected in such a way that affecting one part will affect the rest (Franchi & Swart, 2003). Schiele (1996) suggests that the individual exists because of other individuals and this idea can be linked to the concept of Ubuntu.

According to Mkabela (2005), what is important is the question of reviving and regenerating African indigenous collective ethic, not particularly for its own sake, but rather to serve as the foundation on which research methods could be adapted and used.

As this service-learning course was offered in an African context, these values may have a bearing on how the programme was experienced.

2.3.1 Service-learning and Ubuntu

Whilst there is not much published literature on service-learning and Ubuntu, there are lessons to be learned from studies of volunteerism in Africa. Some of the main findings are presented below.

According to Mkabela (2005), an African is primarily recognized by his or her on-going orientation to collective values, especially a collective sense of responsibility. On the other hand, Masolo (1992) debates the extent to which Afrocentricity is present in an African's everyday life, he asks: "Does he really do everything with Ubuntu in mind?"

Fox (2011) argues that South Africa is, to date, a place where "the postcolonial condition is hotly debated, stemming conflicts that make the country a particular challenge..." (p. 100). He further suggests that Ubuntu is essentially, simply an act of memory. Although the concept of Ubuntu holds its distinct origin from South Africa, its meanings are "linguistically present" across sub-Saharan Africa and in Tutu's words – "Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human" (Fox, 2011, p.105). He states that saying 'Yu, u-nobuntu' – 'Hey, so-and-so has Ubuntu', is a high form of African praise (Fox, 2011, p. 106). From an African perspective this means that one is full of generosity, hospitability, care, passion, so on and so forth (Swanson, 2007, in Fox, 2011).

In line with the above, Cornell and Van Merle (2008, in Fox, 2011) argue that Ubuntu has often been denounced by critics as being an "authoritarian concept" (p. 108). To elaborate on this, Villa-Vicencio (2009, in Fox 2011) suggests that critics have also claimed that, as a way of life, Ubuntu weakens both individual and national growth.

Carpara, Mati, Obadare and Perold (2013) claim that like various other developing countries, communities in Southern Africa are often confronted with many developmental issues. These issues are made up of "general poverty, underdevelopment, poor or fragile economic, political and resource governance, environmental degradation, health, peace, and security, and fragile social systems" (p. 5). In their study of volunteerism, Carpara et al (2013) found that informal volunteerism is more popular in Southern African communities, mainly because the African philosophy, 'Ubuntu' is "central to the African culture in the South" (Carpara et al., 2013, p. 5).

In Southern Africa, the majority of manifestations of informal volunteerism are characterized by the dominating fact that both parties (volunteers and recipients) share the same "socio-economic backgrounds (e.g. ethnic identity, socio-economic class, etc)", i.e. "the poor serve the poor" (Carpara et al., 2013, p. 5). There are many different definitions of social responsibility; however, the most comprehensive one is that it is:

An ethical ideology or theory that an entity, be it an organisation or individual, has an obligation to act to benefit society at large. This... can be passive, by avoiding engagement in socially harmful acts, or active, by performing activities that directly advance social goals (Kwizera and Iputo, 2011, p. 649).

Perold, Caraphina and Mohamed (2006) explain that South Africa's heritage advocates a long line of volunteerism that endorses the concept of social responsibility which includes, but is not limited to, the public good that goes beyond the immediate family to the African family (the local community). This is often driven by cultural and/or religious values. The study carried out by Swilling and Russell (2002, in Perold et al., 2006) is noteworthy. They investigated the size, characteristics and behavioral patterns of the non-profit and voluntary sector and found that over 1.5 million people were actively involved in non-profit organisations.

Perold et al. (2006) note that 'social responsibility' lies within the notions of 'Letsema' and 'Vukuzenzele'. 'Letsema' is located within the concept of community ownership and is nurtured from the African philosophy, Ubuntu. 'Vukuzenzele' is "to lend a hand in building a better life for all" and presently, this concept "finds expression in a social outreach programme launched by the Presidency of South Africa through all government departments" (Perold et al., 2006, p. 12). While 'Letsema' advocates African togetherness, 'Vukuzenzele' tends to lean towards African personhood in the sense that it promotes the need for individuals to take initiative to make things happen for themselves with the aim that others will follow the 'trend' (Perold et al., 2006).

Patel (2007) conducted a study within five countries (Botswana, Malawi, South Africa, Zambia and Zimbabwe) with the aim of constructing initial knowledge and understanding of the "nature and scope of service and the contribution that it might make to social development policy, research, and practice regionally" (p. 8). The findings suggested an inadequate acknowledgment of the concept of civic service. Patel (2007) explains that the respondents' understanding of civic service and volunteering was interchangeable. Participants in Botswana, Zimbabwe and Zambia had a better understanding of the concept of volunteerism. Patel (2007) further explains that since the idea of service was born in South Africa, the notion of service was better understood there. One of the main findings of the study was that "the idea that service should provide tangible and intangible benefits to individuals, families, neighbours, the community and the

wider society, and that such benefits should accrue to the most disadvantaged, was widely accepted by the respondents” (p.14).

2.4 Service-learning through distance learning programmes

2.4.1 An overview of distance learning

Nania (1999, in Breetzke, 2007) suggests that distance learning can be historically traced back to the 1700s and the beginnings of print-based correspondence in the USA. Clark (1999, in Breetzke, 2007) proposes that the earliest version of distance learning, known as correspondence education, expanded in the nineteenth century in Europe. Distance learning in South Africa is not a new development either (Breetzke, 2007). In 1946, the University of South Africa (UNISA) started a distance learning programme. In Botswana, Kenya, Malawi and Zambia, distance education initiatives have been used for teacher training since the 1960s (John, 1996, in Breetzke, 2007).

Daves, Malcolm and Uhl (2001, in Breetzke, 2007) explain that in South Africa, over 65 institutions offer distance learning at a higher education level – various universities have introduced complete study courses on the internet, and many mainstream universities provide access to examination schedules, class schedules, notice boards, and evaluation marks online. This is evidence for the rapid growth in distance learning initiatives in South Africa (Glennie, 2004, in Breetzke, 2007).

As distance learning programmes increase, the main question that is raised is whether distance learning is as effective when compared to ‘traditional’ “in-class instruction format” (Kleinman & Entin, 2002, p. 207). Substantial assumptions have been made about issues that may make distance learning a less effective learning environment, in comparison to the ‘traditional’ learning environment (Kleinman & Entin, 2002). One main assumption made with regards to this is that the lack of constant face-to-face interaction between instructors and students or among students is unfavourable to ‘proper’ learning (Kleinman & Entin, 2002). Distance learning is also criticized because it does not offer the level of interaction with other students that ‘traditional’ learning does (Kleinman & Entin, 2002).

Students encounter many problems and barriers in distance education and these problems fall into many different categories (Galusha, 1997). Some of these problems and barriers include

“costs and motivators, feedback and teacher contact, student support and services, alienation and isolation, lack of experience and training” (Galusha, 1997, p. 9). Knapper (1988, in Galusha, 1997) suggests that more than ‘traditional’ learning, distance learners are more likely to experience feelings of insecurity about their learning and their progress. Another common problem which distance learners may experience is the perceived lack of feedback or contact with instructors (Galusha, 1997). Since distance learners do not experience daily or weekly face-to-face interaction with their instructors, they may experience problems in self-evaluation (Galusha, 1997).

LaBay and Comm (2003) conducted a case study to investigate “comparative student satisfaction in online education” (p. 312). This study explored the use of gap analysis as a way of assessing the outcomes of distance learning coursework. With any service encounter, consumers assess the efficiency of the service delivery by making comparisons between their expectations before the delivery of the service and their beliefs about the performance outcomes (LaBay & Comm, 2003). Similarly, students evaluate course teaching and learning effectiveness – “students enter a course with expectations and compare these with the patterns of delivery that emerge during the course” (LaBay & Comm, 2003, p. 316). LaBay and Comm’s (2003) pilot study supported the claims that ‘traditional’ and ‘non-traditional’ students have very similar expectations when it comes to course outcomes, regardless of the ways in which the course is delivered.

2.4.2 Distance learning in Africa

In 2002, the Association for the Development of Education in Africa (ADEA) found that an increase in demand for access to educational opportunities and a simultaneous decrease in budgets for educational provision led to a rising interest in sub-Saharan Africa (SSA) regarding the prospects of distance education (Mays, 2005).

To understand the meaning of learning for a distance learner in Africa, it is vital to consider the larger context in terms of the socio-economic and political frameworks which are likely to influence the individual’s attitudes regarding learning and education. Makoe (2006) conducted a study which aimed to provide a framework for studying socio-cultural issues that impact on how “knowledge, ideas and values” are conveyed and developed (p. 361). Distance education has been recognised as the only possible approach to meeting the education needs of the growing

number of disadvantaged black students (Makoe, 2006). Nevertheless, this approach has been criticised for giving minimal support to learners (Makoe, 2006).

In SSA, one of the main reasons behind the introduction of distance education is the fact that both government as well as educational institutions “lack the financial capacity to replicate their traditional contact-based provision” (Mays, 2005, p. 212).

Whether distance education has managed to fulfil its potential in SSA remains in question (Mays, 2005). Butcher and Roberts (2004, in Mays, 2005) suggest that in general, distance education organisations are more cost-effective than ‘conventional’ educational organisations, especially when large numbers of students are enrolled on each course “in order to reap large economies of scale” (p. 212). Butcher and Roberts (2004, in Mays, 2005) also propose that distance education organisations can be more cost-effective when they provide students with high quality learning materials and mentor support. Mays (2005) found that one of the most common learning strategies used by distance education institutions is “face-to-face contact sessions/workshops”, usually with mentors (p. 216). By so doing, these organisations aim at securing adequate retention and graduation rates among students (Mays, 2005). It should however be noted that when these educational organisations do not succeed in securing satisfactory retention and graduation rates, they may end up being more expensive than ‘traditional’ educational organisations (Mays, 2005).

Bempechat, Jumenez and Delamater (2001, in Makoe, 2006) state that the way we think is formed and maintained by culture and its institutions such as schools and universities. Alfred (2003, in Makoe, 2006) argues that “[w]hen a person learns, they construct their own knowledge and meaning according to what they already know, within the social, historical, and linguistic contexts of their learning” (p. 361). Members of a community display various characteristics which are a direct reflection of the culture of that society (Makoe, 2006). People’s ‘habitus’, that is “the systems of modes of behaviour”, is established by the cultural references that they know (Makoe, 2006).

Makoe’s (2006) study found that most African students who were enrolled in distance education institutions are socialised and brought up in environments that are extensively different from those which are predominant in institutions of higher learning. The majority of African students

come into higher education expecting a similar setting to their past schooling, which involves having a teacher control and direct learning (Makoe, 2006). Hence, when they are directed into the distance learning environment and have to complete most of their work on their own, feelings of loneliness, insecurity and alienation tend to arise (Makoe, 2006).

Makoe (2006) argues that not only does distance education encourage student independence but it also requires and assumes it. One of the main characteristics of distance learning is that a student should have the capacity to study independently, and to create and structure his or her own academic course content according to his or her needs (Makoe, 2006). Makoe (2006) found the culture behind independent learning to be of a problematic nature to most students in the sense that they held strong beliefs that “learning is a social process whereby a student feels the need to interact with fellow students and teachers” (p. 375). Makoe’s (2006) findings that most students strongly believed in learning as a ‘social process’ resonate with the African philosophy of Ubuntu mentioned above.

2.4.3 Service-learning and distance learning

Waldner and Hunter (2008) explored the benefits and limitations of non-traditional course formats such as distance learning for service-learning and concluded that these alternative formats can be successful. Distance service-learning courses proved very useful to all involved: students, community clients, and university (Waldner & Hunter, 2008).

The benefits to students were “motivation, improved writing and analytic, communication and research skills, project management skills, service to community and experience in real world applications” (Waldner & Hunter, 2008, p. 232). Community clients reported benefitting from receiving services, being able to instruct students about agency and “social networking among project stakeholders” (Waldner & Hunter, 2008, p. 232). The main benefits to the university were the enhancement of relationships with communities and enhancement in awareness of such programmes (Waldner & Hunter, 2008).

Fry (2002) suggests that two of the main costs of education at all levels are “physical infrastructure and personnel (teaching and administrative)” (p.9). When it comes to experiential, service, and cooperative learning, students are often encouraged to learn out there in the field, in the natural setting (Fry, 2002). Teachers who are in charge of giving supervision and direction to

independent study students in the field “become catalysts to arrange and promote active and challenging learning experiences (Fry, 2002, p.9). Fry (2002) relates that he had seven students doing independent field study in Cambodia and these students learnt almost completely from their natural environment. Fry (2002) concludes that their learning was definitely much more intense than if they had been in his classroom. Fry’s (2002) efforts in teaching these students were kept to a minimum and took the forms of occasional internet communications and the assessment of their final written work. Fry (2002) highlights that “in preparing students for the real world of work, cooperative learning is extremely important” (p.9).

Conventional classroom instruction and traditional teaching methods have set up a time-honoured way of generating knowledge through transmitting information and ideas (Killian, 2004, p. 209). Even though, compared to conventional instruction and traditional teaching methods, distance learning techniques are relatively new, they are starting to prove to be very reliable and generally necessitate higher levels of student “self-direction and collaboration” (Killian, 2004, p. 209). Service-learning, being the latest pedagogical approach to obtain extensive popularity provides a challenge to participants to demonstrate teamwork, time management, and flexibility while concurrently applying course work to service (Killian, 2004). In an ideal service-learning scenario, both the service providers and the communities they are working in should benefit from the service (Killian, 2004).

There has been a considerable increase in the number of students who complete their education through non-traditional course formats such as distance learning (Waldner & Hunter, 2008). Killian (2004) suggests that service-learning and the application of course work to service can be successful in a 100 percent distance learning format but it is not without its limitations. Waldner and Hunter (2008) found that some of the main difficulties with this approach were conflicts in collaboration and schedules; and among team members, the main problem was conflicts regarding methods of communication. Howard (1998, in Clayton & Ash, 2004) proposes that shifting from ‘traditional’ learning and learning processes is both essential and challenging.

Killian (2004) argues that combining distance learning, service-learning and the application of course work to service results in an exponential increase in both the “rewards and challenges associated with the learning process” (Killian, 2004, p. 210). These advantages and challenges

may not only be realised by individuals located within the academic environment but also by individuals in more traditional settings and their communities (Killian, 2004).

2.5 Service-learning as a learning strategy and community ‘benefit’

Bringle and Hatcher (2005, in Joubert & Hargreaves, 2009) suggest that service learning allows students to incorporate community based activities with educational objectives. The students are expected to be able to apply theoretical knowledge to a practical setting (Joubert & Hargreaves, 2009). By engaging with communities, students are given the opportunity to use strategies in a practical manner to consequently achieve the expected outcome. Upon realising the meaning of their role in communities, students achieve an enhanced appreciation of their discipline (Julie, Daniels & Adonis, 2005, in Joubert & Hargreaves, 2009).

2.5.1 The philosophy of mutual benefit in service-learning

Dorasamy and Pillay (2010) claim that service-learning, as a pedagogical instrument has often been linked with “improving the application of theory to the real world; and, for service-learning to function effectively as a pedagogical tool, academic outcomes must be aligned to critical analysis of issues” (p. 291). Gwin and Mabry (1998, in Dorasamy & Pillay, 2010) suggest that, students doing service-learning need to be probed to use their learning to grasp a better understanding of the causation of problems addressed by their service.

In South Africa, higher education institutes are expected to endorse community service by engaging students in community activities that address social problems (Dorasamy & Pillay, 2010). According to Waldt, Niekerk, Doyle, Knipe and Du Toit (2002, in Dorasamy & Pillay, 2010), awareness should be created and instilled so that students can understand that; “if a programme is genuinely to focus on the full personal development of the student and the social and economic development of society” (p. 292), the following points should be emphasized:

“(1) reflection on and exploration of a variety of strategies to learn more effectively;

(2) Participation as a responsible citizen in the life of local, national and global communities; and

(3) Cultural and aesthetic sensitivity across a range of social contexts” (p. 292).

Although service-learning advocates mutual benefit, it often happens that it remains a university focused activity (Mitchell & Humphries, 2007). Service-learning is believed to meet some of the main needs of universities which include meaningful student learning, the preparation of students to be in the real world as well as the need to demonstrate how socially relevant universities are in communities (Mitchell & Humphries, 2007). However, service learning often remains at the level of an “effective pedagogy” whose by-product is mistakenly viewed as charitable (Mitchell & Humphries, 2007). Morton (1997, in Mitchell & Humphries, 2007) argues that universities should shift from relating to communities in the form of charity to rather focus on social justice to consequently allow the development of a “mutually beneficial and equal partnership” (p. 48).

Furco (1996, in Bringle & Hatcher, 2007) suggests that, unlike many other types of experiential learning which concentrate on pre-professional training, one of the defining characteristics of service-learning is that, together with academic learning, it also strives to improve students’ civic growth. Hence, in addition to “serving to learn”, service-learning purposefully emphasises on “learning to serve” (Bringle & Hatcher, 2007, p. 83). Even though the development of good citizens is not a new idea in higher education, the emergence of service-learning has “heightened attention to the nuances of the civic domain and social responsibility as a set of intentional educational objectives to be addressed seriously in higher education (Astin & Sax, 1998, in Bringle & Hatcher, 2007, p. 83). In the South African context, civic outcomes have been intricately linked to the service-learning pedagogy (Bringle & Hatcher, 2007).

To strike a balance between academic and the community outcomes requires relationship formation and clear definitions of role expectations (Rodgers, 2004, in Peterson, Yockey, Larsen, Twidwell, & Jorgensen, 2006). In order to ensure that service-learning projects have the potential to make a positive contribution to community partners, some key components should be present: early planning is of utmost importance, on-going communications and the opportunity for learners to reflect are also vital (Peterson et al., 2006). Learners are expected to be able to bring enthusiasm as well as energy to the community.

Edwards, Mooney and Heald (2001, in Blouin & Perry, 2009) report that community based organisations tend to value the “skills, commitment, fresh perspectives and energy of student service learners” (p. 121). Students with high levels of motivation and creativity serve as an inspiration to members of the community (Blouin & Perry, 2009). Community based

organisations state that when student service learners offer new ideas regarding ways in which organisational operations may be improved, they help community agencies to expand their services (Blouin & Perry, 2009). In addition, community based organisations report that they also find campus resources extremely beneficial such as “faculty expertise, potential board members (e.g., faculty, administrators), grant opportunities, and libraries and other similar facilities” (Leiderman, 2003, in Blouin & Perry, 2009, p. 122).

According to Dorasamy and Pillay (2010), when students are engaged in experiential learning, they are automatically taken into a facilitation process which aims at shifting their focus to the process of reflection. Mueller and Norton (2005, in Peterson, Yockey, Larsen, Twidwell, and Jorgensen, 2006) claim that “active reflection” comprises of the students’ behaviors throughout and after their service-learning experience (p. 316). Peterson et al. (2005) identified reflection as being the key element that separates service-learning from the concept of ‘volunteer’.

2.5.2 Studies assessing service-learning and ‘benefits’ to communities

One of the main characteristics of service-learning is its potential to mutually benefit communities, universities and students (Blouin & Perry, 2009). While there is a huge amount of research reporting numerous pedagogical and personal benefits for students, there is comparatively little research regarding the ways in which service-learning impacts on communities (Blouin & Perry, 2009). As the popularity of service-learning courses increases, it is of extreme importance to ensure that these courses are mutually beneficial to both universities and communities (Lewis, 2004, in Blouin & Perry, 2009). Ferrari and Norrall (2000, in Blouin & Perry, 2009) report that almost all research on community views reflects some benefits of service-learning to community based organisations and research mostly reveal that benefits outweigh costs.

Schmidt and Robby’s (in Blouin & Perry, 2009) evaluation of a youth tutoring programme showed that elementary students’ math and spelling scores increased as an outcome of tutoring provided by student service learners. In another study, community representatives of youth services organisations advanced that college service-learning students usually connected easily with the young clients, hence acting as vital role models, which consequently contributed in improving the youth’s grades and promoting a rise in self-esteem (Vernon & Foster, 2002, in Blouin & Perry, 2009).

Research also suggests that service-learning can also impact negatively on community based organisations (Blouin & Perry, 2009). Some of these organisations have reported that they have experienced certain amount of dissatisfaction with the service-learning courses offered as well as with the service givers, that is, the students (Blouin & Perry, 2009). What are most commonly reported are complaints regarding unreliable students and their lack of motivation and commitment (Vernon & Foster, 2002, in Blouin & Perry, 2009). Vernon and Foster (2002, in Blouin & Perry, 2009) indicate that in one study, representatives of communities found the lack of commitment on the part of students to be a real problem as this attitude brought forth major disappointment in the young clients who were dependent on the university students.

Some community based organisations experienced the limitations of service-learning which left them feeling frustrated as a result of “short term commitments, scheduling hassles, unprepared students, and the time needed for training” (Vernon & Ward, 1999, in Blouin & Perry, 2009, p. 122). Jones (2002, in Einfeld & Collins, 2008) indicated that even though service-learning experiences have the ability to trigger substantial development, this development does not happen automatically and suddenly. Rather, there are several occasions where service-learning experiences may be harmful to both students and communities (Jones, 2002, in Einfeld & Collins, 2008). Furco (1996) highlights that “while strong intentions to benefit the recipients of the service are evident, the focus of field education programs tends to be on maximising the student’s learning of a field of study” (p. 5).

Dorasamy and Pillay (2010) have noted that undergraduate students are valuable resources when it comes to addressing community needs. They discuss that the incorporation of service-learning within public programmes may help in emphasizing the vitality of service within the community, hence enhancing learning objectives. Instituting concrete links between service and learning leads to an improvement in academic skills which consequently leads to the application of learning in the broader community (Dorasamy & Pillay, 2010).

Kolb and Kolb (2005, in Dorasamy & Pillay, 2010) suggest that effective learning requires the blending of “factual knowledge” with the “organisation of facts and ideas in a conceptual framework” along with “the ability to retrieve knowledge for application and transfer to different context” (p. 288).

In a South African study, Humphries (2009) investigated communities' perspectives towards service-learning. Humphries (2009) questioned the effect of a service-learning programme on two school communities. He found several elements that were of importance to the learners regarding their involvement in the service-learning programme and these mostly included students' characteristics such as their personality traits, their attitude, the fact that they were young, their background and their openness, the fact that they were external to the community, and their knowledge (Humphries, 2009).

Humphries (2009) recommended that service-learning policy makers understand that service-learning needs to be altered to suit the African context and the processes and the concepts that influence service-learning in the Western world may have limited value in the South African setting. Le Grange (2007, in Humphries, 2009) called this a "reterritorialisation" of service-learning for the South African context. Service-learning needs to shift from a political slogan to a practical educational pedagogy that is valuable to the community and the university (Humphries, 2009). Thus, one of the key debates in the field of service-learning remains the issues of social justice versus whether it is merely an effective pedagogy. Whether and/or how social justice is acknowledged and understood within service-learning is discussed below.

2.5.3 Social Justice

Hurtado (2005, in Guthrie & McCracken, 2010) claims that higher education is responsible for preparing students to acquire the ability to solve social problems, both locally as well as globally. He further suggests that educating students about general social issues is a matter of urgency and that these issues should be considered in line within the context of justice and oppression. According to Guthrie and McCracken (2010), "[s]ocial justice, civic engagement, and leadership become a joint focus for collaborative discourse and action in an experientially based learning process" (p. 78) which assists students to identify injustice on a local and global level. When the above are integrated "exciting [learning and doing] dimensions" are facilitated (p. 78).

Elias and Merriam (1980, in Guthrie & McCracken, 2010) explain that when theory is not accompanied with practice, what is left is a void naïveté and in line with this, actions which are not derived from "philosophical reflection" invite a "mindless activism" (p.79). Learning which is situated within experiential practices is what awakes the social justice pedagogy (Guthrie & McCracken, 2010).

Battistoni (1997, in Megivern, 2010) explains that the “philanthropic ethic of service emphasizes character building as well as a kind of compensatory justice where the well-off feel obligated to help the less advantaged, though they do not conceive of those served as being part of their own communities” (p. 62). Megivern (2010) introduces the term justice-based service-learning (JBSL) to try to emphasise the social justice aspects of service-learning. This term was created to differentiate JBSL from service and service-learning interactions which do not entail a planned justice component. One of the main aims of JBSL is to provide students with the opportunity to be aware of and understand their privilege and to use it to enable social change (Megivern, 2010).

JBSL involves reflection at all levels of the service-learning experience, with a particular focus on activities and academics that enhance critical thinking regarding social issues, as well as “one’s own place in the world, and in the creation and maintenance of those social problems (privilege)” (Megivern, 2010, p. 63). As far as possible, this model of education strives to incorporate communities as co-educators with the aim of including their lived experiences as well.

According to Mitchell (2008), a critical service-learning approach expects students to be able to use classroom materials and resources (class discussions, activities, assignments) and apply these to their service in a larger context. Rhoads (1998, in Mitchell, 2008) suggests that this vision is compatible with “liberatory forms of pedagogy in which a goal of education is to challenge students to become knowledgeable of the social, political, and economic forces that have shaped their lives and the lives of others” (p. 55). Students must be constantly probed and encouraged to reach a level of critical reflection where they can think and discuss the structural causes and concerns that compels their service (Eby, 1998, in Mitchell, 2008). Marullo and Edwards (2000, in Mitchell, 2008) emphasise that if students report flawed and weakened justification of social problems (such as, poverty, HIV/AIDS/, illiteracy, homelessness), then they have missed the entire social justice element of the problems at hand. In order to counter this, Mitchell (2008) suggests that students need to comprehend the social justice nature of real world problems and their systematic causes, thus enhanced dialogue, critical reflection, and verbal and/or written assignments are extremely important.

Megivern (2010) suggests that one of the main challenges of social justice in JBSL that should be addressed is the fact that many service-learning students have not had the opportunities of being exposed to diversity. She further suggests that when JBSL is successfully facilitated, “structured, purposeful, and thoughtfully designed opportunities” are born (p. 64). These opportunities allow participants to genuinely meet and cooperate with real people who share many different life experiences across many different contexts. As a powerful tool, service-learning strives to engage students in “critical examinations of social problems and systems of oppression that create them” (Megivern, 2010, p. 64). In addition, service-learning aims at creating a deep connection between students and their local contexts (Megivern, 2010).

2.6 Context of childhood in Africa

The REPSSI/UKZN’s certificate programme mainly involves community-based work with children and youth in difficult circumstances in Africa. A brief overview of some of the issues affecting these children is therefore provided below.

Budlender and Lund (2011) note that, in the wake of apartheid, within the sub-Saharan region, a legacy was left behind; that of “the state-orchestrated destruction of family life, high rates of unemployment and a high prevalence of HIV/AIDS” (p. 926). These issues give rise to the alarming question of “who can be counted on to provide care, as well as who is assumed, in state policies, to fulfil the role of care giver” (Budlender & Lund, 2011, p. 926)? ‘Disrupted families’ are identified as being the main element that needs to be addressed due to the fact that it is believed to be the ‘cause’ to the ‘effect’ (poverty, HIV/AIDS, increased crime rates...) (Budlender & Lund, 2011).

One of the main consequences that a disrupted family faces is that women are often left on their own and forced to fulfil the roles of the breadwinner and the caregiver. What makes this a rather impossible situation is the fact that these roles have to be executed in the midst of extremely challenging situations (e.g. high unemployment, limited economic scope) (Budlender & Lund, 2011).

Children in Africa thus face multiple challenges to their development. These challenges include, but are not limited to, HIV/AIDS, malnutrition, poverty, and other psychosocial issues. The

different contexts in which children live highly affect their vulnerability to HIV/AIDS. Being orphaned, having an ill parent, being in poor households and being discriminated against due to having HIV-infected parents are all contributing factors (Andrews, Skinner & Zuma, 2006). Andrews et al., (2006) suggest that “HIV/AIDS has joined a host of other factors, including extreme poverty, conflict, exploitation, to impose additional burdens on the youngest and most vulnerable members of society, our children” (p. 269).

Bicego, Rutstein and Johnson (2003, in Andrews et al., 2006) explain that during the 1990s, in sub-Saharan Africa, including South Africa, there was an increase in the prevalence of HIV and AIDS-related mortality, with alarming public health, social and economic consequences. The different contexts in which children live highly affect their vulnerability to HIV/AIDS. Being orphaned, having an ill parent, being in poor households and being discriminated against due to having HIV-infected parents are all contributing factors (Andrews et al., 2006). Andrews et al., (2006) suggest that “HIV/AIDS has thus joined a host of other factors, including extreme poverty, conflict, exploitation, to impose additional burdens on the youngest and most vulnerable members of society, our children” (p. 269).

A UNICEF report in 2011 highlighted that in the Horn of Africa (Kenya, Somalia, Ethiopia and Uganda), nearly 11 million people are struggling to survive due to persisting droughts and rises in food prices. Over two million children, aged under five, suffer from severe malnutrition since there is a shortage of food and, when they do get a meal, this meal is severely unbalanced. Because they are severely malnourished, their bodies are unable to digest ‘normal’ food. Malnutrition puts children at greater risk of being affected by, and dying of diseases such as malaria, diarrhoea and pneumonia (UNICEF, 2011).

Case, Paxson and Ableidinger (2004) report that in Africa, underprivileged children, especially orphans, are less likely to get a chance at education and this is mainly due to poverty. Poverty does not only strike orphans but they are believed to be more vulnerable than non-orphaned African children. As a result of poverty, orphaned African children are less likely to be enrolled in schools (Case et al., 2004).

2.7 Conclusion

The REPSSI/UKZN's service-learning course (which is the main focus of this study) was offered in an African context; students and members of community organisations were predominantly located within the African culture. In this context, African values may be a factor influencing the ways in which students understand and experience education and the service-learning programme in particular. In addition, as the certificate was offered through a distance learning approach, some of the issues regarding distance learning in an African context have therefore been explored. While service-learning is believed to be an instrument that promotes student and civic engagement, it comes with its own challenges. One of the main challenges of service-learning is gaining the ability to move from charity to social justice; to make the service-learning experience mutually beneficial to both the students and the communities within which they are placed.

Chapter 3

Aims and Rationale

3.1 Aims

This study aimed to establish:

- The challenges and the benefits experienced by students who participated in service-learning through a distance learning programme in an African context.
- The challenges and benefits of such a programme to community organisations who hosted the students.

It was hoped that the experiences of the students and their host organisations would provide insights into the effectiveness of the distance service-learning programme and provide the opportunity for institutions in the African context to improve such programmes in the future. Ultimately, the study aimed to assess whether this distance service-learning programmes was beneficial and if so, to whom and in what ways.

The researcher aimed to answer the following questions:

1. What are the benefits and shortcomings of a distance service-learning programme in an African context?
2. What are the costs and benefits to participating organisations?
3. What did participants learn from the service-learning and how did they apply this learning to service?

3.2 Rationale

First, this study hoped to contribute to the literature on service-learning in an African context, since there is very little written about service-learning in Africa. Second, the experiences of students who participated in the programme may prove to be useful in assessing the benefits and shortcomings of such a programme and may be useful in designing future programmes. Even though students are required to report their activities, very little is known regarding the experiences of the community organisations who host the students. This study was therefore an

attempt to capture their perspective. Service-learning is considered to be a “mutually beneficial pedagogy” and this research aimed to establish whether there is an actual benefit to communities through the students’ service-learning.

Chapter 4

Methodology

4.1 Introduction

As mentioned in the previous section, the purpose of this study was mainly to establish the challenges, benefits and experiences of students and community organisations who participated in the REPSSI/UKZN's distance service-learning programme (Module 6). In this methodology section, the researcher describes the research design used and its importance to this study. This section also explains the sample selection, provides a description of data collection procedures as well as a thorough explanation of data analysis processes. Attention is also paid to ethical considerations. An explanation of reliability, validity and rigour with relation to this study is also provided, bearing in mind the limitations of the latter.

4.2 Description of the context of the study

4.2.1 ACC's situated supported distance learning

The ACC was formed through a partnership of three institutions – UNICEF Eastern Southern African Regional Office (ESARO), the Regional Psycho Social Support Initiative (REPSSI) and the University of KwaZulu-Natal. The first project of the ACC was the pilot delivery of the Certificate Programme, “Working with Children, Families, and Communities affected by HIV AIDs, Conflict, Poverty and Displacement in Africa.” This involved offering a Certificate level (pre-university) course to 553 students in eight African countries: Lesotho, Malawi, Namibia, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe. The pilot phase was completed in 2010 with 495 students graduating with their certificates. Each of the “founding partners” contributed distinctively in the project (Killian, 2012). Since REPSSI had in-country partners and networks, the implementation of the CP in “urban, deeply rural and underdeveloped areas of the sub-Saharan Africa” became possible (Killian, 2012, p. 59). REPSSI also made it possible to identify students who had already been working in the field for at least three years. Killian (2012) states that the UKZN academic team contributed by bringing knowledge and experience in “the fields of adult education and teaching methodologies; theoretical insights into psychosocial issues relating to child and youth development; and knowledge of evidence-based practices, children’s rights and protection framework” (p. 59). The ACC’s experience and expertise in the field of

distance learning was one of its main contributions to the project. The ACC also played the very important role of closely following the delivery of the CP (Killian, 2012).

The REPSSI/UKZN certificate programme is not a typical distance learning programme. Unlike in a distance learning programme where learners receive their materials and work on their own, the REPSSI/UKZN programme includes four contact sessions with a mentor and mentor groups. Hence, this particular programme was described by the ACC as ‘situated supported distance learning’, where students were offered the additional support of mentors, with whom they could discuss both academic materials and their learning experiences.

During this process, students were prompted to draw on their previous knowledge and experience from which they could scaffold curriculum content (Vygotsky, 1978, in Killian, 2012). Killian (2012) suggests that the mentors, who were believed to be an extremely important ingredient in the effective delivery of the certificate programme, were “neither tutors nor purely facilitators” (p.63). The mentors were found by in-country partners where they were usually working as “field or programme officers in the region” (Killian, 2012, p.63). Mentors were considered as being the main source of support to their respective groups of 12 to 20 students since they had much awareness and knowledge about the local communities as well as other wider issues, which means that they had at their disposal both local knowledge and indigenous knowledge (Killian, 2012). All teaching and learning activities aimed at allowing students to “recognise the value of what they knew, reflect on their current skills and practice and identify how to improve and grow through the situated and supported social learning opportunities provided” (Killian, 2012, p.64).

4.2.2 Overview of the certificates and the module

In order to obtain the certificate, six modules had to be completed over a period of eighteen months:

Module 1: Personal and Professional Development

Module 2: Human Rights and Child Protection

Module 3: Child and Youth Development

Module 4: Care and Support of Children at Risk

Module 5: Community Development

Module 6: Service-learning Project

This study concentrated on the sixth module: the service-learning project. For this module, students were required to negotiate a forty hour placement in a local organization over the course of five weeks. The students were encouraged to spread their experience over five weeks to enable reflections and insights, as well as opportunities to share and learn during their contact sessions with their mentors and groups. Students were required to submit a plan for their service-learning project and a reflective report on their experience at the end. In addition they did presentations to their local mentor group.

The participants in this study did their service-learning in 2010.

4.3 Research design

A qualitative interpretive approach was adopted to investigate the nature of this distance service-learning programme in an African context (Babbie & Mouton, 2005). The researcher used interviews to collect data and these interviews were recorded. The researcher hoped to gain detailed descriptions of students' and community organisations' experiences of being involved in a distance service-learning programme, and by using a qualitative research design, the researcher had a platform through which the participants could share their subjective experiences within their social contexts (Terre Blanche, Kelly, & Painter, 2006, in Terre Blanche, Durrheim & Painter, 2006).

Neuman (2006) suggests that interpretive researchers study "meaningful social action, not just the external or observable behaviour of people" (p. 89). The interpretive approach involves taking people's subjective experiences seriously, making sense of the experiences of people by interacting with them and listening carefully to what they report (Terre Blanche, Durrheim, & Painter, 2006). Adopting an interpretive approach aided in the investigation of the ways in which the distance service-learning programme affected the participants, both positively and negatively. The researcher was interested in what each participant experienced while being part of a distance service-learning programme; their personal experiences, personal benefits and challenges experienced (Neuman, 2006).

In the proposed study, basic individual interviews were used to give the participants the appropriate platform to talk about their experiences. Once the data had been collected and transcribed by the researcher, the data was analysed using thematic analysis as explained below.

4.4 Sample

Sampling is the process of locating people or places to study, obtaining access to study and establishing relationships in order to find reliable data (Cresswell, 1998, in Morrison, 2008). Usually, the process of sampling aims at obtaining a sample which is as representative as possible of the target population (Mukhumo, 2002, in Morrison, 2008). In qualitative research, the selection of participants is carefully carried out “for inclusion based on the possibility that each participant will expand the variability of the sample” (Mukhumo, 2002, in Morrison, 2008, p. 66), meaning that each participant may allow for the sample to be more representative of the population group. Additionally, each participant’s perspective is important as these individual thoughts and experiences produce rich data (Mukhumo, 2002, in Morrison, 2008).

The sample for this research was selected using purposive and volunteer sampling (Terre Blanche et al., 2006). A purposive sampling method serves the goal of focusing on particular characteristics of a population that are of interest which allows the researcher to best answer the research questions (Neumann, 2006). In this case, the particular characteristic of the participants was that they all participated in a distance service-learning programme.

Volunteer sampling simply involves choosing participants who are the easiest to reach and willing to participate in the study (Cross, 1990). The researcher used basic individual interviews to collect data. These were conducted via the telephone. The volunteer sample was made up of those willing to participate in 30 minute telephone interviews. Since participants were from multiple different countries and geographically dispersed, it was deemed best to use telephone interviews. The participants lacked internet and/or computer access which made online interviews not a viable option. The prevalence of cell phones enabled the use of telephone interviews to collect data.

Potential participants were the students who were registered for the REPSSI/UKZN’s certificate in 2010 as well as members of hosting community organisations. Due to budget constraints and the scope of this study, a small number of students and their host organisations from four

countries made up the sample. Neumann (1997, in Morrison, 2008) proposes that purposive sampling serves the purpose of identifying specialized subjects for in-depth investigation. The sampling process is further explained below.

4.4.1 Recruitment of participants/Participant selection

In this study, the target population was made up of the students from the African countries that enrolled for the REPSSI/UKZN's certificate programme in 2010 as well as the hosting community organisations in these countries. The researcher collected data from participants in four African countries (Lesotho, Kenya, Malawi and Zimbabwe) via telephone interviews.

These four countries were selected as the REPSSI/UKZN's certificate was delivered in English in these countries, which prevented language barriers during data collection. (Mocambique was excluded from the sample as most of the students there completed the certificate in Portuguese.) The sample of participants was taken from a list of students who were part of the programme in each of these countries. A volunteer sampling approach was used, based on accessibility of participants. The following criteria were used in selecting the sample: they were contactable by telephone; they were comfortable conversing in English; they were willing to provide the contact details of their community organisations.

The researcher sent a formal letter (Appendix 1) to the CBWCY to request permission to access the sample which was granted (see Appendix 2). The Humanities and Social Sciences Research Ethics Committee at UKZN gave ethical clearance for the research. (Protocol reference number HSS/0326/013M). The approval letter is attached in Appendix 3.

- Sampling of student participants

Students were chosen from the list and called by the researcher to ascertain whether they were willing to participate and if so, a suitable time for an interview was negotiated. During the interview with the students, details of their placement organisation were requested and permission to contact the organisation was sought. Thereafter, the contact details and a contact person at the organisation were obtained and in this way, the sample of community organisations was established.

- Sampling of members of community organisations

Consequently, contact persons at the organisation were called to ascertain whether they were willing to participate in the study and if so, a suitable time for an interview was negotiated.

It was clearly communicated at all times that there was no obligation to participate in the study. As the students had all completed their certificates, there were no negative academic outcomes for them.

In the final sample, the researcher had 11 student participants and five members of community organisations. Hence, the final sample consisted of 16 participants, three student participants from Kenya, three student participants from Lesotho, three student participants from Malawi and two student participants from Zimbabwe. The researcher managed to get in touch with two members of community organisations in Kenya, two members of community organisations in Lesotho, one in Malawi and none in Zimbabwe.

4.5 Ethical considerations

4.5.1 Vulnerability

The safety and well-being of participants were not compromised at any point in this research. Participants were not from a vulnerable group such as children or prisoners.

4.5.2 Potential risks or harms

Participants were not put at any risk, whether physical, psychological or emotional, by this study. Furthermore, participants did not incur any form of physical, psychological or emotional harm. As the students have already completed their studies, there was no risk of them suffering negative academic consequences as a result of the research.

4.5.3 Informed consent

The researcher read the information sheet/introductory letter (Appendices 4 and 5) to participants which thoroughly explained what the research was about, what their participation entailed as well as how the data obtained will be used. According to Terre Blanche et al. (2006), informed consent has historically been seen as the “only determinant of the ethicality in research” (p. 72). Terre Blanche et al. (2006) further propose four standard components of consent:

- (1) The provision of appropriate information,
- (2) Participants’ competence and understanding,

- (3) Voluntariness in participating and freedom to decline or withdraw after the study has started, and
- (4) Formalisation of consent, usually in writing.

The first component of consent was ensured through the information sheet/introduction (Appendices 4 and 5) which provided all the necessary information regarding the study. The informed consent process clearly indicated that participation was voluntary and that participants were free to decline participation or to withdraw from the study at any time. It was also explained to participants that confidentiality will be maintained throughout the study.

Since the researcher did telephone interviews, she read the information sheet/introduction (Appendices 4 and 5) and informed consent (Appendix 6) to each participant and once the respondent had heard all the details of the research, s/he was free to take the decision whether to participate in the research. If the participant agreed to participate in this research, s/he agreed to continue the interview. However, if the participant did not agree to participate in this research, s/he had the option to stop the telephone call without being subjected to any harm or discrimination of any sort. There was no instance where any participant refused to participate in the study. Difficulties arose when the researcher failed to get in touch with participants who had previously agreed to participate and were no longer answering their cell phones. In these instances, the researcher had to move on to other participants.

4.5.4 Benefits

Participants were informed that they would not directly benefit from this research.

4.5.5 Confidentiality

The confidentiality of all participants was maintained. The researcher did not reveal the names of participants in the thesis. For the purpose of interpreting the results, the researcher needed to report whether members of community organisations had hosted students before, and how long they had been working in the community. Likewise, it was relevant to note whether students had previously been involved in working at their placement organisation and their past experience in communities. Where these details were required, care was taken not to link them to any identifying information so that confidentiality was ensured. Pseudonyms were used when reporting findings.

4.5.6 Purpose of data storage

The research data was not destroyed at the end of the study. It has been kept in the form of recordings and transcripts and only the researcher and her supervisor have access to these.

4.5.7 Permissions from participants for further research

The participants were read informed consent forms whereby the researcher sought permission to use the data for the current research as well as future research or publication.

4.6 Data collection

Data collection was carried out via individual telephone interviews. Babbie and Mouton (2005) suggest that the basic individual interview is one of the most commonly used methods of gathering data within a qualitative research design. The basic individual interview is different from other types of interviews in the sense that “it is an open interview which allows the object of study to speak for him/her/itself rather than to provide our respondent with a battery of our own predetermined hypothesis-based questions” (Babbie & Mouton, 2005, p .289). The researcher used this type of interviewing because the aim of this study was to identify the nature of participants’ personal experiences and thoughts.

This type of interviewing strategy gave the researcher the opportunity to identify the challenges and benefits of the programme, as well as the whole experience of being part of such a programme, in an African context. The researcher began the interviews by introducing herself and by giving a detailed description of what the research is about. Participants were told that they had the right to withdraw from the research at any point in time. The information sheet/introduction (Appendices 4 and 5) and the informed consent (Appendix 6) were read to each participant on the telephone.

Two separate interview schedules (Appendix 7 and Appendix 8) were set for these interviews; one set of questions was directed to members of community organizations and one set of questions was directed to students. The nature of these interviews was semi-structured with open-ended questions (Terre Blanche et al., 2006). The questions asked to both student participants and members of community organisations were carefully structured so they would yield detailed responses and at the same time provide a platform for the research to probe for more information when and if necessary.

Herbert and Rubin (1995, in Babbie & Mouton, 2005) argue that a good qualitative interviewing design should be “flexible, iterative, and continuous, rather than prepared in advance and locked in stone” (p. 289). Since a qualitative interview is an interaction between an interviewer and a respondent, the interviewer had a general plan of inquiry rather than a precise set of questions (Babbie & Mouton, 2005).

All interviews were recorded and transcribed by the researcher. One of the main difficulties experienced with the use of telephone interviews was blurred connections and network problems. Lapadat and Lindsay (1999) propose that “transcription is an integral process in the qualitative analysis of language data” (p.1). The recorded conversations were transcribed verbatim. In the interview transcripts (Appendix 9), participants are identified by ‘P’ and the researcher is identified by ‘R’. According to Poland (1995), it is very importance to ensure that interview transcripts are close to “verbatim” accounts of what transpired. To ensure rigour in qualitative research, it is fundamental to establish the trustworthiness of [interview] transcripts (Polan, 2005). This type of transcription includes ‘irrelevant’ conversations, interruptions as well as non-worded utterances which include but are not restricted to words such as ‘mmm’, ‘urrrm’, ‘uhhh’, ‘ahh’ (Du Toit, 2011).

4.7 Data analysis

Thematic analysis was used to analyse the interview transcripts. Thematic analysis is a process used to encode qualitative information (Boyatzis, 1998). In this case, the qualitative information was the information obtained from the telephone interviews with the students and members of hosting community organisations. The encoding of the qualitative information requires an explicit ‘code’ which can be a list of themes. Boyatzis (1998) describes a theme as being a “pattern found in the information that at minimum describes and organizes the possible observations and at maximum interprets aspects of the phenomenon” (p. 4).

Braun and Clark (2006) suggest that thematic analysis entails searching across a data set – which in the proposed study involved interviews – in order to find “repeated patterns of meaning” (p. 15). They (2006) propose six phases in thematic analysis. They point out that these six phases are not to be followed in a step-wise manner because the researcher may experience the need to be

flexible and move back and forth during these six phases in order to provide a proper analysis of the data set.

The six phases of thematic analysis are:

1. Familiarising yourself with your data

In the proposed study, data was collected by doing interviews. During the running of interviews, the researcher had the opportunity to already develop some thoughts and ideas regarding the data; notes were taking during data collection processes (Braun & Clark, 2006). In order to familiarize herself with the data, the researcher immersed herself in the data so that nothing was missed and this was best done by reading the data repeatedly and making notes of meanings and patterns that seem to be linked to the research questions (Braun & Clark, 2006).

The transcription of data is believed to be one of the best ways of becoming familiar with one's data and bearing this in mind, the researcher transcribed all the interviews herself (Braun & Clark, 2006).

2. Generating initial codes

In this phase, the researcher aimed at identifying initial codes from the data (Braun & Clark, 2006). Codes categorise an attribute of the data that seemed interesting to the researcher and refer to the “most basic segment, or element, of the raw data or information that can be accessed in a meaningful way regarding the phenomenon” (Boyatzis, 1998, in Braun & Clark, 2006).

3. Searching for themes

Once the researcher had coded all the data, she attempted to sort the different codes into potential themes (Braun & Clark, 2006). In this phase of the thematic analysis, the researcher analysed the codes and considered how various codes came together to form an overarching theme (Braun & Clark, 2006).

4. Reviewing themes

Once the researcher had developed a set of main themes, she started to assess the nature of those themes (Braun & Clark, 2006).

5. Defining and naming themes

In this phase, the researcher was expected to ‘define and refine’ themes (Braun & Clark, 2006). This meant that at this stage, the researcher should be able to identify the ‘essence’ of what each theme really represented and determine the feature of the data that each theme captures (Braun & Clark, 2006). To support each theme, the researcher went back to the coded data, found extracts and explained how and why each chosen extract was attached to each theme (Braun & Clark, 2006). This is where the researcher thoroughly explained how each extract connected to each theme and how this connection was linked to the questions posed at the beginning of the study (Braun & Clark, 2006).

6. Producing the report

In this final phase, the researcher aimed at providing a “concise, coherent, logical, non-repetitive, and interesting account of the story the data tells – within and across themes” (Braun & Clark, 2006, p. 23).

4.8 Reliability, Validity and Rigour

Mays and Pope (1995) suggest that similar to quantitative research, there is a basic strategy in ensuring rigour in qualitative research. This basic strategy is made up of four points which are:

- (1) firstly, systematic and self-conscious research design,
- (2) secondly, systematic and self-conscious data collection,
- (3) thirdly, systematic and self-conscious interpretations, and
- (4) fourthly, systematic and self-conscious communication.

Beyond this, Mays and Pope (1995) propose that there are two goals that qualitative researchers should always strive to achieve:

- (1) First of all, qualitative researchers should seek to create an account of method and data which can stand independently to allow another trained researcher to analyse the same data in the same way in order to reach the same conclusions.
- (2) Second of all, qualitative researchers should seek to produce a plausible and consistent explanation of the phenomenon under investigation.

Mays and Pope (1995) also emphasise that qualitative researchers should provide adequate descriptions in their research reports with regard to their assumptions and methods, particularly when it comes to data analysis.

Morse, Barrett, Mayan, Olson and Spiers (2002) argue that reliability and validity remain to date fitting concepts for attaining rigour in qualitative research. They emphasise that qualitative researchers should “reclaim responsibility for reliability and validity by implementing verification strategies integral and self-correcting during the conduct of inquiry itself” (Morse et al., 2002, p. 13). According to Morse et al. (2002), research that fails to ensure and maintain rigour is worthless, fictitious and useless. Therefore, enormous and careful attention should be applied to reliability and validity in all research methods.

According to Silverman (2000), validity, reliability and generalizability assure that the way in which research is conducted leads to sound and truthful conclusions. In other words, qualitative researchers should ensure that the same results would be obtained if the study was to be repeated, and that findings should be applicable to a larger population group and a different context (Silverman, 2000). Silverman (2000, in Van der Riet & Durrheim, 2006) claim that first of all, this is vital in research to convince the researcher’s “audience and peers” that the findings of a study are truly based on “critical examination and reflection of all data rather than a few chosen ‘convenient’ instances” (Du Toit, 2011, p.33). Second of all, to make sure that findings are “meaningful and applicable to a broader population” (Du Toit, 2011, p. 33) and thirdly that the study does justice to participants and phenomena being investigated.

Since qualitative research maneuvers under numerous different assumptions and practices, the traditional, that is quantitative, customs for assessing ‘good’ research may not suit the epistemological intentions of qualitative research. Hence, instead of putting emphasis on validity, reliability and generalizability in the traditional sense, qualitative researchers prefer to concentrate on credibility, dependability and transferability when assessing their research (Van der Riet & Durrheim, 2006).

The qualitative equivalent of validity is credibility and it refers to whether research produces findings that are convincing and believable (Babbie & Mouton, 2005; Van der Riet & Durrheim,

2006). According to Silverman (2000), validation hence is about whether or not claims and findings are “defensible, well-grounded, and sound” (p.33). In this current research, the research design (qualitative interpretive approach) is based on the “application of theoretically grounded and well-established framework, as well as the findings of previous research in the field” (Du Toit, 2011, p. 34). Data collection and the data analysis methods used in this study also form part of the above, such as the use of basic individual interviews from Babbie and Mouton (2005) and Boyatzis’ (1998) thematic analysis.

According to Babbie and Mouton (2005), this present research can be considered credible since it “builds on the findings of previous studies; makes use of a sound theoretical framework; and has a coherent design that follows from and is supported by the theoretical framework and previous research” (Du Toit, 2011, p. 34).

In qualitative research, dependability requires that researchers seek to convince others (readers and peers, for example) that the findings did in fact occur as the researcher has claimed and that if the same study was to be replicated with the same or very similar participants in the same context, then findings would most likely be very similar (Babbie & Mouton, 2005). Dependability differs from reliability in the sense that it concentrates on “repeatability in the ‘same’ context with the ‘same’ participants (it is contextually bound)” (Van der Riet & Durrheim, 2006, p.35).

In this particular case, if the study was to be repeated using the same participants, then their perceptions and experiences of distance service-learning in an African context may vary when they relate them but they will not be very different from their very first accounts since their perceptions and experiences are their own and are not very likely to change drastically. However, if the same study was to be replicated using similar but not the same respondents, findings may be slightly different since perceptions and experiences are personal and individualistic.

According to Babbie and Mouton (2005), closely related to the notion of dependability is confirmability. Confirmability is also known as the “degree to which the findings are the product of the focus of inquiry and not the biases of the researcher” (Babbie & Mouton, 2005, p.35). This includes the idea of objectivity and whether or not the conclusions, interpretations, observations, analysis and findings can be sourced to the initial data (Babbie & Mouton, 2005). In this present

study, dependability and confirmability have been sustained by using clear and thorough data collection techniques and methods. Dependability and confirmability have also been maintained by providing clear descriptions of the data analysis and methods used.

4.9 Limitations of the design

The limitations of the design are discussed below.

Firstly, while this study focused on exploring the challenges, benefits and experiences of distance service-learning in an African context, the research processes focused only on the ACC's (CBWCY) service-learning module. Hence, the main limitation is the representativeness of the sample. In order to obtain a broader perspective on the above issues, two or more different samples (similar modules offered by different organisations) could have been taken into consideration. The researcher is however not aware of other service-learning programmes taking place in this context.

Further, the certificate was offered in eight African countries but, due to resource constraints and the scope of a Masters thesis, data was only collected from four of these countries (Lesotho, Malawi, Zimbabwe and Kenya).

Secondly, language may have also been a possible barrier in this study. Since the researcher is not particularly familiar with many of the African languages, non-first English language speakers may have not been given the proper platform to express their views and ideas. The researcher experienced some difficulty while doing the telephone interviews, with understanding some of the participants' answers which made it quite difficult at times to probe for further information. Similarly, respondents also had difficulty in understanding the researcher's accent in a few instances.

The sampling procedure used may have also contributed to the limitations of this study. A volunteer sampling method was used and this resulted in a self-selected sample and participants who made up this sample may have a bias towards volunteering. Those who refused to participate may have had a different experience of the service-learning module. Student participants gave mostly uniform responses with regard to their experiences. As seen in the results section below, student participants reported similar experiences to one another. This may

reveal the fact that voluntary participation and voluntariness is in their nature and that is why they agreed to participate in the first place.

Another limitation of this study may be the timing of data collection. As explained before, the module 6 investigated was offered in 2010. Data collection for this particular study was done in 2013 which leaves a three year gap between the completion of the module and the collection of data. This may have had an influence on the nature of data obtained in the sense that, had data been collected shortly upon the completion of module 6, richer data could have been obtained, as the students and their community hosts may have had the experience foremost in their minds. It is however worth noting that three years after the experience the students and their community partners were able to clearly recall the learning experience and provide feedback.

4.10 Conclusion

Located within an interpretive theoretical framework, this qualitative study, made use of interviews to collect data from two population samples; 11 interviews were administered to student participants across four African countries (Lesotho, Malawi, Kenya, and Zimbabwe); five interviews were completed across three African countries (Lesotho, Malawi, and Kenya) with members of community organizations). Questions that made up the interview schedule were predominantly open-ended in nature.

This methodology chapter described the population; the sample; data collection and data analysis methods; and strategies used to ensure that ethical principles were upheld whilst striving to ensure reliability, validity and rigour. It has also considered some of the potential limitations of the design.

Chapter 5

Results

5.1 Results

This section presents the results found from the thematic analysis of the interview transcripts. This section is organised according to the responses from the two participant groups and then further considers the themes common to both:

- Themes and sub-themes: Student participants
- Themes and sub-themes: Members of community organisations
- Overlapping/Common themes

5.2 Description of sample:

The demographic characteristics of the student sample are presented in Table 1 below.

Table 1:

Demographics of sample (Student Participants)

Country	Participant/ Pseudonym	Gender	Age
Kenya	PK 1	Male	29
	PK 2	Male	29
	PK 3	Male	40
Lesotho	PL1	Female	34
	PL2	Female	56
	PL3	Male	41
Malawi	PM1	Male	30
	PM2	Female	26
	PM3	Male	38
Zimbabwe	PZ1	Female	51
	PZ2	Female	33

The researcher managed to conduct interviews with two members of community organisations in Kenya, two members of community organisations in Lesotho, and one in Malawi. Participants are identified by codes as displayed in the table. OM1 is used for the member of the community organisation in Malawi, OK1, OK2 for Kenya and OL1, OL2 for Lesotho. The characteristics of the organisational representatives that were interviewed are presented in Table 2.

Table 2:

Demographics of sample (Members of community organisations)

Country	Participant/ Pseudonym	Gender	Age	Years working / volunteering in community organisations
Kenya	OK1	Male	57	21 years
	OK2	Male	45	15 years
Lesotho	OL1	Female	56	28 years
	OL2	Male	‘inaudible’	11 years
Malawi	OM1	Female	31	5 years

5.3 Student participants

5.3.1 Challenges of distance service-learning

Table 3 below summarises the challenges/shortcomings the participants reported experiencing of the REPSSI/UKZN distance service-learning programme.

Table 3:

Challenges of distance service-learning in an African context

<u>Themes</u>	<u>Sub-themes</u>	<u>Examples</u>
Lack of academic resources	Lack of face-to face interaction	Not enough interaction with classmates (PL1) Not enough time and interaction with

5.3.1.1 Lack of academic resources:

One of the themes found in this study is the lack of academic resources including a lack of face-to-face interaction. Many student participants stated that one of the challenges of doing distance service-learning was the limited interaction with peers and mentors. One participant suggested that:

“PL1: Umm I feel that... that a lack of interaction with other students and mentors... was... was one of the main challenges I experienced... like I think not having enough interaction with them leads to limited school information... and uhh... and knowledge sharing.”

Students also struggled with a lack of academic infrastructure. Most student participants revealed that since they were not affiliated with any physical establishments, it was often hard for them to access the internet or to make use of computers for research purposes.

“PZ2:... you know... uhh it’s not like you go to school with computers... with big libraries... so... umm so when you want to research or know something... you should... must try to find (?) yourself... you own way with it...”

Participants pointed out that given a lack of access to information and that there is “*no conducive learning environment*” (PL1) they tended to miss submission deadlines.

Further, participants described feeling isolated and unsupported:

“PK2: ... I can tell you... it is hard... no one to see when you experienced problems... like you have to wait for next session... then you feel alone... and (?)... don’t know what to do so you do what you think should do...”

5.3.1.2 Lack of financial resources:

Many of the student participants reported that they were extremely inconvenienced by a lack of finances to support their academic-related works. They reported to having experienced multiple financial challenges. Service-learning adds further costs to this already strained context. One student from Kenya explained that it was very hard for him to afford transportation costs when he needed to travel to the community organisations for his service-learning. When doing service-

learning through distance learning, one of the main financial challenges was the cost of transport. Below are extracts from students from Kenya and Lesotho:

“PK1: ... so yes... no money... sometimes no money at all to take transport... so I I walk in hot sun... very hot... to go... ”

“PL3: Even for me... sometimes I still know it... when you don’t have money and have to walk... so I know...”

“PK2: ... sometimes it get hard... saving should be done in order to travel to organisations...”

Some student participants however, reported the contrary.

“PL1: ... it is affordable... cheap... no fees were paid...”

In the context of this certificate the participants also reported limited money for food. A few participants suggested that they often had to budget to make ends meet.

“PK2: ... and think of how to eat... transportation and food... sometimes it happens that I had to make choice... uhh... hmm... ya... that’s it all...”

“PK3: ... finding money to do everything that was mostly hard sometimes... you know... uh... uh to travel, to eat, to live... to buy school things... pens pencils papers uhhh things... you know...”

This theme highlights the difficulties of the students from resource constrained contexts. Regardless of whether they were doing distance service-learning, money was an issue which was raised by many participants across interviews. This was particularly problematic for the student participants based in Kenya. Economic instability has proved to be a problem for many students in a distance learning setting. However, it should be noted that due to this same economic instability that most students were drawn to distance learning in the aim of saving on the high costs that accompany traditional learning.

5.3.1.3 Balancing time and roles

The age of the student participants ranged from 30 to 50. Many of them have had to deal with the pressures of handling work, family matters and studying simultaneously. Others reported that they have had to juggle their family lives and student lives. One of the main issues for all of the participants in this context was time and multiple roles.

“PM1: I can look on the side of time... looking like... if like you use you focus only on several issues like my (?) voice when there is time to study and at the same time looking at family matters... to handle study and family at same time...”

“PZ1: ... you know... it is not easy to study and work at a same time... you come home... uhh you feel tired... and then have to deal with school works... so ya... it is a challenge for me...”

Many student participants said that they felt overwhelmed at many points in time when they could not handle the pressures of their jobs together with the pressures of being a student. Some found it hard to concentrate on their studies while having to look after their families.

5.3.2 Benefits of distance service-learning

The benefits that student participants reported seemed to cluster around five themes: affordability, independent learning, time, research opportunities and opportunity to work in communities.

Table 4:

Benefits of distance service-learning in an African context

<u>Themes</u>	<u>Sub-themes</u>	<u>Examples</u>
Affordability	No major study fees	Doing learning via a distance helps save on fees – study, campus, food and others (PL1)
	No additional food and or/residential costs	Doing service-learning in place of work – major savings on transport (PL1, PM2)

		Living life as usual financially – only minor extra costs (PL1)
Independent learning	Learning at own pace	No pressure from teachers (PL1, PM2) Luxury to arrive at home, rest, cook, supervise children and then do school work at one's pace (PM2, PL3) No need to attend lectures which saves time and takes out pressure (PM2)
Time	Study and family time	Being a woman, it is a golden opportunity to get an education and still have the time to look after the house (PL3) Time to be involved in children's lives- socially and academically (PL3) Time to be with spouse and attend to family matters (PL3)
Research Opportunities	New knowledge Research know-hows	Doing service-learning, going into communities helps to know more things (PL1) It provides the opportunity to know research and understand how research works (PL1, PM2) Grateful to be able to learn things that are new and ever evolving methods (PL1, PM2)
Opportunity to work in communities	New knowledge and familiarisation with communities and members of communities	

5.3.2.1 Affordability

Affordability is one of the main themes that emerged when analysing interview transcripts. It contradicts the above theme of lack of financial resources. Although student participants were seen as being burdened economically, on a daily basis, regardless of whether they were studying or not, distance learning approaches may have proved to be better than ‘traditional’ learning approaches, if not ideal.

Under the theme of affordability, there are two sub-themes which are (1) firstly, no major study fees and (2) secondly, no additional food and/or residential costs. Many students indicated that they enjoyed distance service-learning mainly because they had an opportunity to get an education while not having to spend a lot of money. Most of the student participants reported that there were no major study fees involved in getting a distance education. (The programme was sponsored by foreign aid at this time).

Also, many student participants suggested that it was easier for them to carry on with their daily lives as they could get an education by still living at home and not having to extend more money for food and/or rent. Below are two Lesotho participants’ thoughts with regard to affordability:

“PL1: ... one of the positive sides is that it is affordable... it is cheap and no fees paid... also also that there is no extra food or residential costs... umm such as rent or live in school residences... because you study from home... so this was nice... ya...”

“PL2: Even if... you know it was not your proper proper school setting with teachers everywhere... having my mentor... really... helped... I (?) got helped... assistance... ya... when I needed support

5.3.2.2 Independent learning

Another theme of independent learning was identified as being one of the benefits of a distance service-learning programme. Under this theme students spoke of learning at one’s own pace; many students reported that they particularly enjoyed the part where they were not subjected to any pressure from teachers and mentors; others stated that a distance learning course gave them the opportunity to have more time since they did not have to attend lectures. Participant number two in Malawi describes her thoughts below:

”PM2: ... I got to enjoy the part... when uhh... we get to learn and do work at my own pace... you know like... I had no teacher pressurizing me in the moment to do this and to do that... I make timetables and then I tried my best to...uhhh... follow them and work at my own pace...”

5.3.2.3 Time

Contrary to the challenges section above, students also spoke of time as a benefit. The participants reported that a distance learning programme allows for better time management. Many student participants reported that one of the benefits of doing a distance service-learning course was that they still had the time to cope with their personal lives while studying.

“PL3: ... a married person like me and I am still got the chance to...to supervise my kids study... help them with their homework... and hmm... to have family time and to... assist in family matters...”

5.3.2.4 Research opportunities

Participants expressed that another benefit of doing a distance service-learning course is that it provided them with the golden opportunity of doing research. Student participants explained that through distance service-learning, they learnt new ways of understanding and doing research.

“PL1: getting the chance of doing research... that when you are doing it, you are at the community... knowing how to work... how to know research...how to do research...”

New knowledge is also a sub-theme in this section in the sense that students also discussed that by understanding and knowing research and how to do research, their knowledge has been enriched which opened a path to new knowledge.

5.3.2.5 Opportunity to work in communities

The majority of student participants reported that they benefitted from the opportunity to work in the community. They felt that distance service-learning provided them with the golden opportunity of working in communities. They expressed how lucky they felt to have had such an interesting and challenging experience. One participant from Malawi reported that:

“PM2: ... it was very nice... I feel lucky and more confident now... to go into the community... and to learn... you know to understand their feelings... their

circumstances... and to know... all their stories... I think... I really believe... that if you... uhh really want to help a community... first of all, your first... hmm urrm... first... uhh first step is to know their stories... and to and to... listen... ”

5.3.3 Afrocentricity

In response to being an African and doing service-learning, many students drew on Afrocentric notions to explain their experience. They report the African values that guided them throughout their service-learning and motivated their decisions to enrol in the programme.

Table 5:

Values that guided the students' experience of distance service-learning

<u>Themes</u>	<u>Sub-themes</u>	<u>Examples</u>
Afrocentricity	Ubuntu Poverty in Africa Family	Awareness of poverty (PL3, PK3, PZ2, PM1) Family values (PZ1, PL2) Family does not only mean immediate family but each and every member of the community make up the African family (PL2) Domination of African values (PK3, PM1, PL2) Togetherness – students and members of community (PL2) The need and the want to go into a community and ‘help’ and make a difference and be able to say “I helped” (PK2, PL1, PM2)

5.3.3.1 Ubuntu

Many student participants stated that one of the reasons that influenced their decision to enter the ACC's programme and that also kept them motivated throughout the course of their service-learning was the fact that they deeply felt and strongly believed that it was their duty, as Africans, to help the community.

"PM1: ...what normally requires is to bring people together".

"PM1: ... we fight together and we find solutions to the problems together".

The notion of Ubuntu appears to have been one of the main influential factors in student participants' service-learning. They reported that being an African requires the ability to be empathic. Some suggested that having grown up in underprivileged circumstances drove them to feeling determined. Participants in Lesotho and Kenya expressed their views and experiences:

"PL3: ... go in... go... and uhh... work and help... because we understand being grown up with... less... little... so when we can, we help... I think... that umm my personal experience in life... is what helped... umm in my work in community... the service-learning..."

"PK3: Being Musulman (Muslim) Madam... African... we can help ma'am... uhh go in community... understand and help..."

However, some participants experienced members of communities as reluctant to welcome and accept the presence of student participants within their midst. This highlights that achieving trust is still difficult in this context, despite notions of Ubuntu and the like.

"PL2: Uhh... Yes African culture makes me (?) is the thing which is good... But how is that... might say... not good for that... they cannot trust you..."

"PM1: But at the same time, when you work for the community, you know it takes time... you want to help... but people won't talk... maybe I think... that maybe they think we don't understand..."

5.3.3.2 Poverty in Africa

The module 6 mainly involved community-based work with children and youth in difficult circumstances in Africa. Some of these difficult circumstances include, but are not limited to, HIV/AIDS, malnutrition, poverty and other psychosocial issues. Student participants highlighted the above factors many times during the interview. Many student participants revealed their own experiences with poverty and how these experiences helped in preparing them for their service-learning.

One participant from Zimbabwe explained how she empathised with participants:

“R: So what else can you tell me about being an African and doing the distance learning... and uhh service-learning module?”

PZ2: ... hmm... also the sense that... we know poverty here... we know it for it... so if we go work with community, we also know what they know... being an African makes me understand... sometimes there was no food no clothes even no shoes to walk... hmm

R: Yes?

PZ2: ...so yes... we go... sometimes illnesses... maybe that because there is no finance... so I understand as an African woman... I feel... well... uhh yes...”

Another student in Lesotho explains his understanding of poverty in Africa:

“PL3: ... cause in Africa

R: yes?

PL3: ...errr... you have got this problem of uhh poverty... and... when they spoked and they they they ramp (?) for miles and we give them a push... they are really condemned, that's why we are here here here as being...”

5.3.3.3 Family

When asked to state the reasons for entering the REPSSI/UKZN's programme, many student participants stated that family was one of the main reasons. However, family as a sub-theme was found to have different meanings for different student participants.

Participants reported that they decided to enter the programme to provide a better life for their families. They explained that having an education will help them to get better employment which will enhance their financial situations which will consequently help them better attend to the needs of their families.

“PM1: Yeah, because I was the the first born... it is expected of me to win the bread... to what I was expecting.....big support to my family...”

“PZ1: ... also... uhh... to be able to make a life... take care of my family... experience I have but today it is good to get more... like you get education you get certificate you get more money... sometime... then you can take care of you... of the family...”

Many students participants indicated that because of their African heritage and culture, they were more aware and had a better understanding of poverty and injustice, and their family members (especially) spouses were very supportive of their decision to work in the community and consequently help their African family (members of the community).

“PL2: ... my family is very important...”

R: ... okay... hmm may you elaborate on this for me please?

PL2: hmm... so my family they always here for me... they understood why I wanted to learn... also... also they know... they know about all the problems... that... that the community has... we grow in this atmosphere... it's...

R: yes?

PL2: ... uhh... we know how poor and sad people are... so helping them... you know... uhh like yours own... its (?)...”

Thus student participants were aware of poverty (based on their own experiences, upbringing – family life), which makes them believe that they are most suitable to understand and help the community (their African family).

5.3.4 Students' notions of 'serving to learn' and 'learning to serve'

Although this was one of the main research questions, little was elicited from the participants about what they learnt from the service-learning experience. Even after much probing from the researcher (as seen in a few extracts below), participants did not provide much information with regard to their learning. Nonetheless, student participants reported how they provided a service while learning at the same time.

5.3.4.1 Learning

Whilst students reported the importance of learning for improving one's life, they did not report any learning that was specifically related to their service-learning experience.

"PL2: Influence for the learning... our culture... that help me in many ways of living..."

"PL2: I want to learn... because we we should learn... something"

"PM1: it's like you know you get opportunities you know like doing assignments and research...and... and get educated..."

"PK2: ... I wanted to study... getting an education... be recognized... to be able to... to be able to provide for myself... "

5.3.4.2 Reflection/self-reflection

Reflection is an important part in service-learning and it is often a step that many students fail to reach. In this study, a few student participants actually reported that they did reach some level of reflection. One participant in Lesotho demonstrated a level of reflective capacity:

"PL1: ... I have learnt a lot from this course... let me mention a few..."

R: Yes?

PL1: ... it's like I have learnt a few self-reflection... being a reflective practitioner... because after the completion of the course, my way of dealing with people changed... but I still maintain it is not enough... I mean furthering..."

One student in Malawi also revealed some reflective practices:

“PM1: ... Okay... yeah so I have come to understand many things... I have learned a lot during the course...”

R: Can you please elaborate for me?

PM1: ...Yeah... when we started, we studied about how to know and to reflect... we read... so I get to go with the community... see and understand... uhhh...

R: Yes?

PM1: ... understand the people and community data... then I go back and think of it and what it means...”

5.3.4.3 Help/Charity

Service-learning students are expected to grasp the concept that, as service-learners, it is not enough to help/serve the community (even though it is extremely important), but also to allow the community to help/serve them. Findings obtained from this present student showed very little evidence of students moving from a focus on charity to notions of social justice. Many student participants demonstrated a charity approach regarding their service to communities. Below are several excerpts to highlight this finding.

“PK2: ...yes... so especially being an African woman... I have been able to know how to help... I have the experience of their feelings and situation... so yes... I manage to handle going to the community and help... show them that I know their situation... and provide the necessary aids...”

“PL1: ... being a helper... I have learned how to be a better one... listening with all my senses when they talk and going the extra mile for people who need me...”

“PM2: ... yes I have learned... I know much more now of how to listen and understand and help the community... they are in such poor circumstances and it is an opportunity to learn to deal with such things... to... hmm... yes

R: Yeah?

PM2: ... to be able to provide assistance through the module...”

5.4 Members of community organizations

It is important to note that contacting community organisations and securing an interview with a member of the organisation proved to be arduous. Even though the researcher succeeded in conducting five interviews, these lasted about 10 to 15 minutes on average. As much as the researcher had to probe for information, she respected the fact that these participants were extremely busy and she was grateful that they accepted to donate their time to this study in the first place.

5.4.1 Costs to the organisation

Across the five interviews, carried out with members of community organisations, no major costs to community organisations were identified. Members of community organisations barely discussed any problems they might have experienced while hosting student participants, with the exception of time/timing. One participant in Malawi briefly discussed what could be seen as a cost:

“OM1: ... you know, Miss, here... in umm in... the (community organisation’s name omitted)... we closely work with young girls so we have to teach and make sure that... that umm students... service students... know respect... but this was not a problem... there was no teasing...”

5.4.1.1 Time allocation/ Timing

One theme found across all interviews is time allocation or the timing of student participation. Participants explained that because they are organisations dealing with vulnerable clients, they often cannot afford to accommodate students during scheduled placement times. One member of community organisation in Lesotho said:

“OL2: ... We are a support group... ya... anything can happen at anytime because of that... sometimes students come but we have more urgent problems... ya... sometimes it becomes hard to handle this... as... as we will tell them a time then we cannot make it to happen... ya... then we had to find other times... that would be a problem... many times...”

One participant from Kenya further described:

“OK1: one problem (?)... uhh time... we get lot of problems here at the centre... special... because we mostly musalmans (Muslims) and we... have prayer times... so there is clash of time... a lot happening everyday with the children here... so sometimes it had happen.... uhh... uhh... it usually happen that we have to take care of what go on with children... then students come... but we cannot... uhh give them the attention... not at such times... uhh it is sometime happen that everything very serious... so uhhh...”

5.4.2 Benefits to community organisations

As far as the benefits to community organisations are concerned, three main themes were identified when reviewing interview transcripts: student service-learners, training of existing staff, and happy communities. These are summarised in Table 6 below.

Table 6:

Benefits of distance service-learning to community organisations

<u>Themes</u>	<u>Sub-themes & Examples</u>
Student service-learners: Valuable resources	Academic resource Financial resource
Training of existing staff	No extra cost
Happy communities	Children looking forward to service-learning

5.4.2.1 Student service-learners: Valuable resources

Members of community organisations reported that they perceived students as being extremely valuable resources to the organisations; academic resources and financial resources. One member from an organisation in Lesotho suggested that:

“OLI... it was very nice to have students over... firstly because they help us a lot... having them, especially with our vulnerable children... we are... in our times we did not... we did not get the same education... they are fresh... they are new... so they bring in more academic purpose... as much as they come in to learn, we also always... uhh yes learn... also they don't need payment so we save a lot of money...”

The member of community organisation in Malawi report similar experiences:

“OM1: ... what is on top one of the most advantage... is hmmm... that instead of hiring new people and paying... you know we don't have lots of funding... so we get students to come and do the same work... and everyone wins here... hmmm we save money because hmmm yes,,.”

5.4.2.2 Training of existing staff

In the light of the above, the theme of training of existing staff emerges. Some student participants were already volunteering in community organisations at the time when module 6 was offered. Hence, they negotiated a placement within their own workplace. Members of community organisations viewed this as being beneficial as this resulted in them getting their staff members trained at no extra cost.

“OK2: ... here at (community organisation's name omitted) we have a few employees... uhh who did service-learning here itself... this was good... madam uhh they get to learn the new ways... I been here a long time... and things change, there are new inventions and they learn and come and tell...and hmm show us... without the orphanage spending more money for courses...”

5.4.2.3 Happy communities

Findings revealed that when service-learners go and work in communities, community members tend to get extremely happy, especially young children.

“OK1: yes one thing that was seen... was every time the children learn that the students coming in today... they jump up and down... they uhh... like to have people coming... interacting and doing plays with them... they smile... and get happy”

“OK2: Madam, here at the orphanage... children do not get parents or families... hmm it is like they were here sometimes since babies... anytime service-learner students come in... children get clean and early... hmm they feel happy and feel love...”

5.5. Common/Overlapping themes

Two common themes surfaced when comparing student participants’ experiences and community organisations’ experiences: time management and affordability.

Student participants as well as members of community organisations explained the difficulties they experienced in managing their time. While students were juggling their academic lives and personal lives, community organisations were trying to find time slots to accommodate student service-learners while at the same time avoiding disrupting their demanding schedules.

Student participants reported finding the low cost of a distance service-learning as being an appealing characteristic of the programme. Similarly, community organisations believed that service-learners were a good resource to them which at the same time bore no extra financial cost.

5.6 Conclusion

At this contextual level of data analysis, it can be concluded that, the results represent not only the challenges, benefits, and experiences of distance service-learning but also the values (Afrocentricity) which guided the participants through their experiences. Additionally, responses obtained from student participants highlight the socioeconomic context which is predominant in sub-Saharan Africa.

Chapter 6

Discussion

6.1 Discussion

The main aims of this study were to investigate the benefits and shortcomings of a distance service-learning programme in an African context as well as the costs and benefits to participating community organisations. The focus of the study was the student participants' experiences of such a programme specifically with regard to what they learned from the service-learning and how they applied this learning to service. This research also tried to ascertain how the organisations that hosted the service-learning students had experienced the programme.

6.2 The challenges and benefits of distance service-learning to student participants

Whilst many students reported similar experiences of the distance service-learning programme, there were also differences in their reports, as in more subjective descriptions of experiences. The student population, and indeed this sample, is likely to be diverse and their experiences were sometimes contradictory. The results do however highlight some of the common themes emerging from the interviews. The main challenges that students reported encountering related mostly to distance-learning, with some specific to the demands of the service-learning experience. Even though probed many times by the researcher, students seemed to concentrate more on the distance learning aspect of the module 6 rather than its distance service-learning nature.

As is common with other distance learning programmes, students in this programme reported finding a lack of access to academic resources challenging. Kleinman and Entin (2002) highlight that distance learning approaches are often questioned when it comes to their effectiveness, especially in comparison to traditional learning approaches. The student participants in this study reported that studying through distance learning did not offer the level of interaction with other students that traditional learning does (Kleinman & Entin, 2002). This aspect of distance learning often tends to make it less effective than traditional learning. Whilst this model of delivery was different to 'pure' distance learning, by providing mentors and mentor groups, participants reported that they were not given enough time with their mentors to discuss all of their thoughts

and issues with regard to their academic work (cf: Galusha, 1997). The lack of student support and services expressed by the student participants is consistent with the findings of other authors (Galusha, 1997; Makoe, 2006; Waldner & Hunter, 2008).

As was the case with Makoe's (2006) study, findings in the current study also reveal that many African students who registered for the distance education programme were raised and socialised in environments which involved a fair amount of teacher control and direct learning. Hence, when introduced to distance learning, they reported feeling isolated and lost. This may be because they have had no previous experiences with this type of learning. Adjusting to such environments usually takes time.

Lack of financial resources was also reported by the respondents as a challenge of distance learning. Results show that many of the current participants were drawn to distance learning because of its cost-effective nature (see Butcher & Roberts, 2004, in May, 2005). However, while this was reported by a number of students, many other students discussed their financial struggles. Although research shows that distance learning is more cost-effective, there are still some students who find it costly and still cannot afford the expenses that come with being a distance learner. Student participants who enrolled in the programme described the economic burdens they faced on a daily basis, revealing that this was regardless of whether they were studying or not. In some cases, the demands of the service-learning programme (travelling to another site, costs associated with service) increased the financial strain on those who were already struggling.

As Mays (2005) pointed out, it often happens that distance education organisations end up being more costly than traditional education organisations, especially if students do not progress adequately. Students in this study also reported similar experiences, especially with regard to failure to meet deadlines. Distance learning approaches, whilst not ideal, may therefore prove to be better than traditional approaches. The student participants reported that distance service-learning remained their best option as they had the opportunity of getting an education without having to exhaust their already limited financial resources (cf: Makoe, 2006). Most of the student participants reported that there was no major study fees involved in getting a distance education. In this instance it was likely because their participation in the certificate had been sponsored by an external donor and the students were not required to pay student fees.

As found by other authors, independent learning was reported as being a major challenge to these students (Makoe, 2006; Waldner & Hunter, 2008). The concept of distance education requires the learner to be able to study independently and to be capable of creating and structuring his/her own academic course content according to his/her own needs and this was reported by many students. It is important to note that while some student participants shared that enjoyed the convenience of studying independently, many other student participants reported otherwise.

There is a large body of empirical literature suggesting that service-learning is often useful to all those involved (students, community clients, universities). The current study did not reveal many of these benefits, especially in terms of student learning. However, the majority of student participants did report gaining research skills. Students also reported that by doing distance service-learning, their knowledge has been enriched which opened a path to new knowledge. Waldner and Hunter (2008) report one of the main benefits to students was considerable improvement in their research skills in comparison to when they first started the courses. Fry (2002) also reported that his students learned more in the field than they would have learnt in a traditional classroom setting. Apart from research skills, the students in the current study did not however identify any particular learning from the service-learning course.

The majority of student participants reported that service-learning gave them the opportunity to work in communities. Most of them expressed how lucky they felt to have had this opportunity and experience. Similar findings were reported by Killian (2004).

6.3 Distance learning, service-learning and African values

Many student participants stated that one of the reasons which influenced their decision to enter the REPSSI/UKZN certificate programme and that also kept them motivated throughout the course and their service-learning was the fact that they deeply felt and strongly believed that it was their duty, as Africans, to go and ‘help’ the community. Makabela (2005) highlights the notion of African togetherness and humanness. One student participant from Lesotho commented:

“I: ... and how did you think being an African has influenced your service-learning?”

PL3: ...this influence us to, to put prejudice away... all of us...

I: Yes?

PL3: and... uh do and keep Ubuntu... ”

In reflecting on their service-learning experience the student participants reported that being an African requires the ability to be empathic. Some suggested that having grown up in underprivileged circumstances is what gave rise to their determination and motivation to enter communities and strive to provide assistance. The service-learning module mainly involved community-based work with children and youth in difficult circumstances in Africa. Student participants referred to these circumstances many times during the interviews. Many of these children were from orphanages, rescue centres and special schools and were from financially-challenged environments. The student participants revealed their own experiences with poverty and how these experiences helped prepare them for their service-learning (p. 5). Perold and colleagues' research regarding volunteerism (Perold et al., 2006) and Carpara et al's (2013) findings regarding the poor serving the poor have reference here.

Student participants also explained that family was another factor which drove them into enrolling for the programme and which also influenced their service-learning. The notion of family was constructed differently by different students and is further different to the western notion of the nuclear family. Family was a motivating factor in that they hoped the educational qualification would enable them to provide a better life for their families; as well as the fact that their families supported their work in communities, confirming that it is important to care for others as part of an extended 'family'.

The notion of Ubuntu advocates serving others and respecting their well-being. This attitude appeared to motivate the students to want to take care of others and appeared to contribute to their experience of service-learning. According to Mkabela (2005), and also highlighted in the findings of this study, many Africans are driven by a particular set of collective values and their sense of humanness, (characterised by love, generosity, maturity, hospitality, politeness, humility). Participants explained that extending a helping hand to others was what their service-learning was mostly about (Mkabela, 2005). They further stated that as Africans, it is their personal duty to ensure their positive contributions to better communities to which they feel a sense of responsibility and belonging (Asante, 1995). One interesting finding that should be

highlighted is the fact that even though many students reported their personal difficult circumstances (generally, economic instability), they still insisted that they should be actively involved in communities.

In a field where there is little existing research, this study has highlighted the role of African values in influencing the kind of education and service-learning that this group of students believe in. Other authors have highlighted how volunteerism is a concept that is readily accepted and executed in the African context. This obviously varies from individual to individual; different people in different contexts have different capacity to serve others. Of interest here is that the results of this study revealed that many students claimed that it is their own struggle to sustain themselves that drives them to be determined to assist in communities. These findings are different from research in other (developed) contexts where the authors refer to students who are privileged serving the underprivileged (Bruce & Brown, 2010; Megivern, 2010). This study highlights a unique permutation which emerges from asking students in difficult circumstances to work alongside and assist children in difficult circumstances.

Thus, while this study highlights the fact that collectivist values make service-learning a congruent experience for students, it is not clear how these values influence or interact with the service-learning experience. It therefore raises the question of how the student participants' experiences may be different from students who are embedded in a more individualistic culture, and whether the value of collective wellbeing strengthens or weakens social justice aims. Are students in the African context more accepting of the status quo (i.e. the poor serving the poor) or is their resistance to injustice manifested in a different manner?

6.4 Students' learning: Application of learning to serve

Bringle and Hatcher (2007) argue that service-learning should balance "serving to learn" with "learning to serve"; however there was little evidence of this in the findings of the current study. In the current sample of student participants, service-learning appeared to remain at the level of a charitable activity (Mitchell & Humphries, 2007).

Contrary to the desired outcomes of service-learning (Felten & Clayton, 2011), the findings obtained from this present student show very little evidence of students moving from the aspect of charity to social justice. Many student participants, if not all, in one way or another

demonstrated an attitude of charity regarding their services to the communities. This was evident in the way in which students spoke about ‘helping’ communities and none referred to the need to challenge the existing status quo which allowed these unacceptable circumstances to come into being. Students therefore did not appear to see a role for themselves beyond providing immediate relief and services. They did not mention broader social and political factors and the potential for intervening in these systems.

Mitchell (2007) warns that many service-learning students fail to shift from charity to social justice. Students appeared to relate easily to the philosophy of service-learning in that it resonated with Afrocentric beliefs about the connectivity of people and mutual responsibility for well-being. This however did not translate into a social justice approach, and most students spoke of their service in charitable terms. Students reported little or no learning at all from the service-learning experience or from the communities they were placed in. It is possible that the researcher may not have probed sufficiently to extract this information from the students, or that students may have overlooked or underplayed their learning from communities. If students are unaware of what they have learned from the service-learning project, and the communities in which they were placed, this needs to be addressed in the future planning of reflection activities, as these are what help students to foreground and extract their learning.

6.5 Costs and benefits of distance service-learning to community organisations

Consistent with Blouin and Perry’s (2009) findings, members of community organisations perceived student participants as being extremely valuable resources. They reported that service-learners made considerable contributions within community organisations, especially by displaying high levels of motivation. As a result, they facilitated the creation of new knowledge and ideas within communities and organisations.

The small sample of community organisations interviewed did not reveal any major challenges regarding hosting the service-learning students. The only difficulty that was mentioned was timing and schedule clashes. Vernon and Ward (1999, in Blouin & Perry, 2009) reported similar findings. Members of community organisations felt that they benefitted from the service-learning as both service receivers (communities) as well as staff members gained a lot from the experience. Communities were happy with the presence of the students while staff members

gained the knowledge (at no further expense) of how to improve some of the ways in which they deal with communities.

Unfortunately the small sample size and the limited information elicited from the telephone interviews means that this study cannot contribute to the body of research regarding communities' experiences of service-learning students. Some ideas for improving this aspect of the research are presented in the next chapter.

6.6 Conclusion

In this chapter, the researcher discussed the findings of this research by giving due considerations to literature and theoretical frameworks. Issues discussed are thoroughly concluded in the following chapter by bearing in mind that this study comes with its own set of limitations. In the next chapter, the researcher also makes a few recommendations of what future studies in the field could focus on.

Chapter 7

Conclusions, Limitations and Recommendations

7.1 Conclusion

This study explored the challenges, benefits and experiences of a distance service-learning programme in an African context. Two samples were studied; 11 student participants from four countries (Lesotho, Kenya, Malawi and Zimbabwe) and five members of community organisations (Lesotho, Kenya and Malawi). Located within a social justice framework, this study used a qualitative interpretive approach to explore student and community organisations' experiences of a distance service-learning programme. The main aim of this study was to learn more about the nature of such programmes, and how they are experienced on the ground. Data was collected via telephone interviews, these interviews were transcribed and consequently analysed using thematic analysis.

Student participants reported that a lack of face to face interaction was one of the difficulties they experienced when doing service-learning through distance learning. Although this was one of the main challenges reported, other students explained that limited teacher contact meant less pressure which they considered as a benefit of the programme. Student participants' personal economic instability complicated their experiences. On the other hand, others claimed that the affordability of the course was what drew them to enrol in the programme in the first place.

Some participants reported that they had difficulties in managing and balancing their time, whilst others revealed the contrary by saying that they were left with enough time to attend to their academic and personal lives and this was only possible, in their opinion, because the course was predominantly distance learning. The issue of time/timing also related to the challenges experienced by community organisation and they explained that allocating time slots to service-learners posed as a cost to them.

In conclusion, students' experiences are diverse; some had time issues whilst others did not; some struggled with finance whilst others found it cost-effective; some enjoyed the independent learning whilst others found it lonely and isolated. The results and discussion have tried to highlight the commonalities and contradictions in their experiences. These experiences seemed

to be dependent on individual students and contexts. The one thing that all students did however mention was the ways in which the service-learning experience was consistent with their value system.

7.2 Limitations of the study

The limitations of the design are discussed below.

1. Timing of data collection: the data collection only took place in 2013 whilst the service-learning experience occurred in 2010. Thus a lot of time had passed between the participants having the experience and them reporting on it. This may account for the lack of detail in some of the responses, for example: the responses from the community organisations were very brief, and students' comments about what they learnt were very limited. Thus the passing of time may have been a factor in participants' accounts. Given the time that has passed, it was interesting to note that both the students and the organisations they were placed at were able to recall the service-learning, indicating that it had some significance.
2. Issues relating to the sample:

Sample size: In order to obtain a broader perspective on the above issues samples from other programmes could have been taken into consideration. The researcher is however not aware of other service-learning programmes taking place in this context. Further, the certificate was offered in eight African countries but, due to resource constraints and the scope of a Masters thesis, data was only collected from four of these countries (Lesotho, Malawi, Zimbabwe and Kenya).

Recruitment of participants: Difficulty in the recruitment of student participants and members of community organisations is also a limitation. One of the issues here is that many students were unreachable as a result of their telephone numbers no longer existing. Some student participants took a long time to let the researcher know whether they would be participating or not; some student participants did not reply at all; other student participants were not available at the prior scheduled interview time.

Sample self-selectivity: A volunteer sampling method was used and this resulted in a self-selected sample and participants who made up this sample may have a bias towards volunteering. Those who refused to participate may have had a different experience of the service-learning module. Those who did participate may be more inclined to volunteering and that is why they agreed to participate in the first place.

3. Language difficulties: Since the researcher is not particularly familiar with many of the African languages, non-first English language speakers may have not been given the proper platform to express their views and ideas. In addition, English is also the researcher's second language which may have resulted in some difficulties in communication.
4. Difficulties of conducting telephone interviews: The researcher experienced some difficulty, while doing the telephone interviews, with understanding some of the participants' answers which made it quite difficult at times to probe for further information. Similarly, respondents also had difficulty in understanding the researcher's accent in a few instances.
Doing telephone interviews proved to be very challenging in the sense that there were times where the in-telephone recorder failed to work during interviews. Other times, network problems resulted in the premature ending of the interviews and by the time the researcher reached the participants again, the train of thought was already lost.
5. Nature of qualitative research: The small sample size obviously limits the possibilities of generalizing the findings. The design did not include a pre-service-learning measure, which leads to the fact that limited conclusions can be drawn. Since findings were based on self-reports, there are no means of verifying the claims made by participants.
6. Community participants' perspectives: The study failed to elicit rich data from the community organisations who hosted the service-learning students. This may have been a function of the timing issues explained above (i.e. the interview only took place two to three years after the student had been placed) or due to the data collection method (i.e. telephone interview versus site visit and face-to-face interview). The aim of the study to contribute to the literature on community perspectives of service-learning was therefore not achieved to any great extent and could be the focus of future research possibilities.

7. Claims about Africa: Whilst the study claims to investigate service-learning in Africa the continent of Africa is vast and diverse. The claims in the research should therefore not be interpreted as if Africa is considered homogenous. Instead, the study attempted to draw on Afrocentric and African perspectives and located the research in a context where exploration of these was possible.

7.3 Recommendations for future research

Research in the field of distance service-learning is very limited, especially in the African context. Although this study may have contributed to existing research by outlining and thoroughly discussing the challenges and benefits of a distance service-learning module, there is still need for further research, mainly because this present research only studied one model of distance service-learning.

It is thus recommended that further research be carried out in this field, specifically in a broader African context. It may be further recommended that sample size be increased should there be similar studies. In line with the limitations section above, it may be recommended that future researchers explore various similar models. In the light of the above, comparative studies may be conducted to obtain broader understandings of the connotations of distance service-learning in Africa.

To broaden findings and claims, quantitative measures, which draw on larger sample sizes, could be used. Additionally, if designs with pre service-learning and post service-learning measures were included, claims could be made about the impact of service-learning and may lead to considerable alterations in the modules to better suit the needs of all partners (students, communities, universities).

Future studies in this field might also want to include major focus on the notion of Ubuntu and how it is expressed and executed across different African contexts. Studies could also investigate the connections between service-learning and Ubuntu and assess whether these have any particular impacts on the social justice agenda. This may provide a platform to evaluate whether students are being properly probed to shift from the notion of charity to that of civic service.

To enable richer data to emerge on communities' perspectives of service-learning, future similar studies may try enlarging the sample size while also consider using comparative studies. For future research, where possible, it would be desirable to collaborate directly with these community organisations from the beginning. Researchers may want to find out where students are doing their placements and with ethical clearance, appropriate permissions and proper channels; monitor the whole service-learning experience. In other words, in order to obtain in-depth data, researchers might want to establish pre service-learning expectations and post service-learning experiences, as well as possible observations during the service-learning project itself.

Given the paucity of data elicited about student learning, other strategies may need to be utilised to access this in future research. Students' written submissions (reflective reports and journal entries) may be one source of data on student learning. Recordings and analyses of student presentations where they highlight what they have learnt may be another avenue to extract this information. Questionnaire studies where students are asked to describe in writing what they have learnt from their service-learning projects may also yield better outcomes.

Future research may also focus on the differences between the experiences of the students who stem from a collectivist culture (Afrocentricity) and those students who stem from a more individualistic culture, i.e. comparative studies involving students in a Westernised (individualised) setting and African students who espouse collectivist values.

In addition, future research may consider a more in-depth study of the issues of social justice, and how these issues are understood and actioned in an African context.

7.4 Conclusion

In light of the above, it is deduced that students are more than ready to accept the need for service as part of their learning experience; they see it as fundamental to give back to and care for others. However, it is not clear what dynamic this creates. In answering the research questions, more questions were raised. This chapter has identified the limitations of the current study and has suggested a ways in which these limitations may be dealt with in future studies. Suggestions for future research designs have been made, but these need to be considered in the light of available resources. The most salient finding to emerge concerned African values and the

ways in which these influence the experiences of distance service-learning students. This finding has generated many ideas for future research: how different or similar are African students' values from other students' values? Is such collectivism only experienced and displayed by African students? What are the driving factors that differentiate African distance service-learning from other distance service-learning programmes and what are the attributes that make them similar?

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APPENDICES:

Appendix 1: Letter to REPSSI requesting permission to access sample



30 October 2012

The Head of Research

REPSSI

Dear Dr Langhaug,

My name is Urvashi Dabysing and I am presently undertaking a Masters of Arts in Psychology at the University of KwaZulu-Natal, Pietermaritzburg campus. The title of my dissertation is 'Challenges, benefits and experiences of distance service-learning in an African context: A thematic analysis'. I am hoping to investigate students' and community organisations' experiences of the ACC Module 6: Service-learning in 2011.

In order to do this, I need to be able to contact a small sample of students who completed the module. I am contemplating collecting data in four of the countries who participated in the 2011's service-learning module, namely Lesotho, Kenya, Malawi and Zimbabwe. I am hoping to interview three students and two community organisations per country.

I hope to conduct a telephone interview with them about their experiences of participating in the service-learning programme. I also need to contact their host organisations to interview them about what it was like to host a service-learning student. I will hence need to get the contact

details of a relevant person at the community organisation from the student. This letter is therefore a request for permission to have access to the students' contact details.

Please note that this would not require calling all the students, but a random sample until three (plus possibly one reserve) in each country have agreed to participate

Thanking you in anticipation,

Urvashi Dabysing (208 504 305).

Appendix 2: Letter from the ACC granting permission to access sample



REPSSI Secretariat
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29 October 2012

Urvashi Dabysing
School of Applied Human Sciences
Department of Psychology,
University of KwaZulu Natal
Pietermaritzburg
South Africa

RE: PERMISSION TO CONTACT ALUMNI OF THE CERTIFICATE COURSE IN COMMUNITY BASED WORK WITH CHILDREN AND YOUTH (CBYCW)

Dear Ms Dabysing

We are pleased to learn that you are interested in exploring the impact of the Certificate Course in Community Based Work with Children and Youth (CBYCW) in a study entitled *Challenges, benefits and experiences of distance service-learning in an African context: A thematic analysis*. We understand that you are particularly interested in following a small sample of alumni from the most recent cycle that completed in the middle of 2012, and that you are interested in asking them questions about their service learning experience. In addition, as part of this process you would be interested in contacting the service organizations which supported their service learning.

REPSSI would be pleased to support you in this process as this information is also of interest to us. We will provide you with the contact list that we have of these alumni and any other support (such a letter) you might need to assist you in contacting the alumni. As part of this collaboration, REPSSI would request that you share your research process with us. We would be interested in commenting on the consent forms and questionnaire that you develop.

We look forward to supporting you in this research endeavour.

Yours sincerely,

Lisa F Langhaug
Head of Research

CC:
Carol Mitchell, UKZN Supervisor
Maria Bafedile Makgathe, CBYCW Programme Officer
Willys Simfukunye, Head of Programmes, REPSSI

DIRECTORS: Dr. Lucie Cluver (RSA), Dr. Stefan E. Germann (CH), Noreen M. Huni (ZW)*, Dr. Constance Kganaka (RSA), Justice Euna Makamure (ZW) (Vice-Chairperson), Cynthia Mapaura (ZW) (Treasurer), Kaumbu Mwondela (ZA) (Chairperson), Dr. Lewis Ndhlovu (ZW), Jeanne Ndyetambura (TZ), Pelucy Ntambinweki (UG), Nyambura Rugoiyo (KE), Prof. Lorraine Sherr (UK)
*Executive

Registration No: 2005/004648/08 NPO: 041-787-NPO

CH: Switzerland KE: Kenya RSA: South Africa SW: Sweden TZ: Tanzania UG: Uganda UK: United Kingdom ZA: Zambia ZW: Zimbabwe

Appendix 3: Letter from UKZN granting ethical clearance



22 May 2013

Miss Urvashi Dabysing 208504305
School of Applied Human Sciences
Pietermaritzburg Campus

Dear Miss Dabysing

Protocol reference number: HSS/0326/013M

Project title: Challenges, benefits and experiences of distance service-learning in an African context: A thematic analysis

NO- RISK APPROVAL

In response to your application dated 31 October 2012, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully


.....
Dr Shenuka Singh (Deputy Chair)
Humanities & Social Science Research Ethics Committee

/pm

cc Supervisor: Carol Mitchell
cc Academic Leader: Professor DP McCracken
cc School Admin.: Mr Sbonelo Duma

Humanities & Social Sciences Research Ethics Committee
Professor Urmilla Bob (Chair) and Dr Shenuka Singh (Deputy Chair)
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Website: www.ukzn.ac.za
Founding Campuses:  Edgewood  Howard College  Medical School  Pietermaritzburg  Westville

INSPIRING GREATNESS



Appendix 4:

Introduction/Information Sheet to members of community organisations (To be read via the telephone)

Good morning/afternoon/evening, I am Urvashi Dabysing and I am presently undertaking a Masters of Arts in Psychology at the University of KwaZulu-Natal, Pietermaritzburg campus. As a requirement for my Masters degree, I am expected to carry out a study in the field of psychology.

I have chosen to do a project in the field of service-learning and I will be investigating the challenges and benefits of distance service-learning programmes to participating students and members of hosting community organizations for the African Centre for Childhood (now known as the Community Based Work with Children and Youth) certificate programme.

In order to do this, I will need to do an interview with you. Your participation in this study will be completely voluntary. The interview will last about 30 minutes. With your permission, I will record the interview. If you wish to withdraw from the study at any point in time, you may do so, with no costs to yourself. You may also refuse to answer any questions that you are not comfortable answering.

Your confidentiality will be maintained at all time and your personal information will not be disclosed at any stage of the project or at the dissemination of the latter.

If you have any queries, please do not hesitate to ask questions or to contact me on +27 73 704 4124. You may also contact my supervisor, Carol Mitchell, on Tel: +27 33 260 6054. If you are unhappy with any aspect of this study you may contact Ms. Phume Ximba from the Higher Degrees Ethics Committee on Tel: +27 31 260 3587.

I thank you very much for your help,

Appendix 5:

Introduction/Information Sheet to students (To be read via the telephone)

Good morning/afternoon/evening, I am Urvashi Dabysing and I am presently undertaking a Masters of Arts in Psychology at the University of KwaZulu-Natal, Pietermaritzburg campus. As a requirement for my Masters degree, I am expected to carry out a study in the field of psychology.

I have chosen to do a project in the field of service-learning and I will be investigating the challenges and benefits of distance service-learning programmes to participating students and members of hosting community organizations for the African Centre for Childhood (now known as the Community Based Work with Children and Youth) certificate programme.

In order to do this, I will need to do an interview with you. Your participation in this study will be completely voluntary. The interview will last about 30 minutes. With your permission, I will record the interview. If you wish to withdraw from the study at any point in time, you may do so, with no costs to yourself. You may also refuse to answer any questions that you are not comfortable answering.

Your confidentiality will be maintained at all time and your personal information will not be disclosed at any stage of the project or at the dissemination of the latter.

If you have any queries, please do not hesitate to ask questions or to contact me on +27 73 704 4124. You may also contact my supervisor, Carol Mitchell, on Tel: +27 33 260 6054. If you are unhappy with any aspect of this study you may contact Ms. Phume Ximba from the Higher Degrees Ethics Committee on Tel: +27 31 260 3587.

I thank you very much for your help

Appendix 6:

Informed Consent (To be read via telephone)

“Dear Participant,

Please note that you indicate your voluntary agreement to participate in this study by continuing this telephone interview once you have been read the information sheet/introduction containing all the details regarding the aforementioned study.

Thank you.”

Appendix 7: Interview schedule for members of community organisations

Introduction to interviews:

Greetings. My name is Urvashi Dabysing and I am conducting a study for the purpose of obtaining a Masters by dissertation degree in the field of Psychology at the University of KwaZulu-Natal. The focus of this study is the service-learning module that was part of the ACC (now known as the CBWCY) certificate programme. I am investigating the challenges and benefits of undertaking this module as well as personal experiences and thoughts regarding this module. I would like to remind you that your participation in this study is voluntary and that you may withdraw from the study at any point in time, without any costs to you. You may also refuse to answer any questions that you are not comfortable with. The questions that I will ask you will be recorded. The information recorded will later be transcribed. I will not use any identifying information when reporting the findings. However, I may use direct quotations from the tapes. Thank you very much for your participation. Let's begin.

Questions to members of hosting community organizations

(1) Some background information

- How long have you worked in this organization?
- Have you had student placements before?

(2) Questions regarding the service-learning module being investigated

- What led to the organization's decision to host the student for his/her service-learning project?
- What were the organization's expectations of the student?
- What were the challenges that the organization faced whilst hosting the student?
- What do you think the benefits were of hosting the service-learning student?
- What was your overall experience of hosting this service-learning student?
- Do you think that the organization's expectations were met upon the completion of the programme? Why/why not?
- Would you be willing to host future students on this programme? Why/why not?

Appendix 8: Interview schedule for students

Introduction to interviews:

Greetings [everybody]. My name is Urvashi Dabysing and I am conducting a study for the purpose of obtaining a Masters by dissertation degree in the field of Psychology at the University of KwaZulu-Natal. The focus of this study is the service-learning module that was part of the ACC (now known as the CBWCY) certificate programme. I am investigating the challenges and benefits of undertaking this module as well as personal experiences and thoughts regarding this module. I would like to remind you that your participation in this study is voluntary and that you may withdraw from the study at any point in time, without any costs to you. You may also refuse to answer any questions that you are not comfortable with. The questions that I will ask you will be recorded with the use of a tape recorder. The information recorded will later be transcribed. I will not use any identifying information when reporting the findings. However, I may use direct quotations from the tapes. Thank you very much for your participation. Let's begin.

Questions to students

(1) Basic demographic information

- Age
- Gender
- Do live where you did your placement? If no, where are you from?

(2) Some background information

- How did you get into the placement with your community organization?
- Have you ever done this kind of community work before?
- What can you tell me about being an African and doing service-learning?
- How do you think being an African has influenced your service-learning?
- May I please ask you to rate your English language skills on a scale of 1-5? With 1 being extremely poor, 2 being poor, 3 being average, 4 being good and 5 being extremely good?

(3) Questions regarding the service-learning module being investigated

- What led to your decision to enrol in the certificate programme?

- What were your expectations of the service-learning (Module 6) part of the programme?
- Where did you do your service-learning placement?
- Why did you choose the kind of place that you chose?
- What were the challenges that you faced while carrying out your service-learning through distance learning?
- What were the benefits of this service-learning to you?
- What was your experience regarding the service-learning overall?
- What did you learn during this service-learning course?
- Were your expectations of the service-learning met at the end of the programme? Why/why not?

Appendix 9: INTERVIEW TRANSCRIPTS

Student participants:

PK1

P: Hello

R: Hello

P: Yes hello

R: Hello... hi... yes how are you?

P: Fine madam fine... how are you?

R: I'm fine too... So as we spoke on message, I am doing research...

P: yes

R: I am doing research in the field of service-learning and I would like to do an interview with you about the service-learning module you did with ACC... you remember the service-learning module?

P: Yes madam I remember

R: So may we begin please?

P: Hmm mmm yes

R: I would first of all like you to know that your participation is absolutely voluntary and that I will be recording it... you have all the rights to refuse to answer any questions and... and... or tell me that you want to stop the interview... uhh at any time

P: Hmm mmm

R: So I would like to start with some basic demographic information... like your... your age

P: Yes

R: May I ask you how old are you?

P: Yes yes [...]

R: Sorry excuse me?

P: [...]

R: So sorry I can't understand you

P: Twenty Nine

R: Oh okay sorry...thank you... so you know where you did your placement for your service-learning? Umm yes can you tell me do you live there?

P: Madam

R: Sorry can you tell me do you live close by to the place where you did your service-learning placement? The organisation?

P: Yes yes [omitted] I live in [omitted] and also did placement here

R: Oh okay thank you... ummm so moving on, may we continue?

P: Yes

R: So I would like to ask you

P: Yes

R: Umm how did you get into the placement with umm your community organisation? Like how did you umm negotiate...like make sure you get into the placement?

P: Yes... okay I live here all my life... I know the place where there is poor people... people who struggle all day so I... I go there talk to them and they say yes... madam...

R: Thank you so my other question is how you ever done this kind of community work before?

P: Sorry?

R: Yes I want to ask did you do this kind of community work before the placement?

P: Oh... hmmm yes not to work but I go and do work with children before... then after... hmmm I get interested more...

R: May you please elaborate for me?

P: Hmm mmm

R: Umm so can you tell me more?

P: Hmm Madam

R: Umm okay so my other question... is umm yes what can you tell me about being an African and doing service-learning?

P: Sorry about?

R: Okay so what can you tell me, yes? About the fact that... that you are an African man and doing service-learning? Like anything you... anything you can think of about being an African and doing service-learning?

P: Oh okay! Yes so...

R: Yes?

P: Hmm... being African man... hmm

R: Yes about being an African and doing service-learning can you tell me your thoughts about this... okay let me explain

P: Okay

R: I want to know the ways in which... umm you being an African person... yeah?

P: Yes

R: how did it influence your service-learning? Did being African help in any way in your... uhh in your service-learning experience at your placement?

P: Hmm yes so doing service-learning when you are African is... I think... like you know Madam here we are very poor...

R: yes?

P: and we have to do our work to make us live madam... and Africa is poor country madam... so we do service-learning and we do work but we help because... as we do good as African...

R: Ummm okay thank you for this... may we move to the next question please?

P: Hmm mmm yes

R: Okay... ummm so... what made you decide to enroll in the certificate programme? Like... umm why did you take the decision to do the certificate?

P: I... want to get better work here... it is important now as...as without work it is hard so the education makes me get chance to work and to...to help people same time

R: Ummm okay thank you...and may I... uhhh ask you please where did you do your service-learning placement? You know which organisation?

P: [...]

R: Excuse me?

P: It's the [...]

R: I'm sorry I cannot understanding

P: The [...]

R: Sorry please I really cannot hear...sorry please can you send me a message with the name and contact details of the organisation?

P: Hmmm yes

R: With the name and telephone number please so I can contact them for this research as well

P: Yes yes Madam

R: Okay thank you... so can you tell me please... my other question is... what were the challenges that you faced while carrying out your service-learning through distance learning?

P: Hmmm yes Madam

R: Ummm no sorry... I am asking... okay let me say it again... sorry about this...

P: Yes

R: I mean what are the difficulties you have experienced when doing service-learning- you know the module 6?

P: Oh yes okay madam you know here we live difficult moment... with not enough money... so for me...

R: ummm yes?

P: so yes... no money... sometimes no money at all to take transport... so I I walk in hot sun... very hot... to go...

R: Ummm okay so may you elaborate more for me?

P: Madam

R: Ummm... uhhh okay so can you tell me about the benefits of the programme to you? Like ummm the benefits of doing service-learning? The service-learning that you did?

P: Yes Madam I get work... you know education can help me get good space... and to to work with children... make me happy...

R: Ummm okay... can you tell me more?

P: Yes?

R: Ummm?

P: Hmmm mmm

R: Okay so... Ummm... can you tell me? Can you tell me what was your experience regarding the service-learning overall? Yeah?

P: [...]

R: Excuse me? Sorry?

P: [...]

R: Hello? Sorry excuse me I cannot hear you?

P: [...]

PK2

P: Good morning hello

R: Hello how are you?

P: I'm fine how are you

R: I'm well thank you... so hmm as discussed earlier, may we begin the interview?

P: Yes yes

R: So first of all I would like to tell you that your participation is completely ummm voluntary... you may refuse to answer any questions and you may also ask me to stop the interview at any time... ummm yes?

P: Yes okay okay yes

R: So may we start please?

P: Yes

R: I would like to begin by asking you some basic demographic information, you know... like how old are you and where do you live?

P: Hmmm?

R: So, how old are you please?

P: 29 years

R: Ummm okay thank you...and... ummm you know where you did your placement right?

P: Yes

R: Do you live close to that place?

P: Yes

R: Umm okay so may we begin with the other questions please?

P: Yes okay yes

R: So I would like to begin by asking you... how did you get into... ummm the placement with your organisation?

P: Yes?

R: I would like to know how you got into your placement with your organisation?

P: Oh okay yes... I start the module and know of doing placement... where we live... yes... here... there is lots of organisations non-profit and... (?) so I already did such work here... I work here so I explained...

R: ummm yes?

P: Yes

R: Okay okay... so can you tell me how being an African has influenced... your umm service-learning?

P: Yes uhh

R: Yes?

P: [?]

R: Okay please sorry... sorry we are having blurred connection... can I call you back?

P: Yes yes

P: Hello yes

R: Hello...hi. Again... sorry about that

P: Okay yes

R: So let me ask you again please, can you tell how being an African has influenced you as a person in your service-learning?

P: Okay yes

R: Ummm

P: Yes so being African... is I think doing service-learning...

R: Ummm?

P: In the city here...we get a few problems like Africa being hot and doing field work... yes

R: Excuse me sorry... I mean did being an African influence your service-learning?

P: Uhh yes

R: Can you elaborate please?

P: Yes

R: Ummm?

P: (?)

R: Okay let's move on can you tell what led to your decision to do the certificate?

P: Yes

R: Yes?

P: Because I want good job and to uhh work

R: Okay so where did you do your placement?

P: Sorry?

R: Can you tell me the name of the organisation where you did your service-learning placement?

P: Oh okay... it's (?)

R: Excuse sorry I cannot hear you

P: It's [name of community organisation omitted]

R: Okay may you spell it for me please

P: It is [omitted]

R: Okay I noted that down thank you

P: Okay may we continue with the other questions?

R: Can you tell me...

P: Yes yes

R: Why did you enroll for the programme?

P: Yes

R: What made you decide to do the certificate programme?

P: Oh okay yes... I wanted to study... getting an education... be recognized... to be able to... to be able to provide for myself...

R: Yes okay thank you

R: Ummm okay so can you tell me yes... ummm what were the challenges you experienced when doing service-learning and distance learning together?

P: You mean?

R: I mean ummm...you know the course you did right...the module 6 the distance learning and service-learning

P: Yes yes

R: So did you have difficulties with it in general?

P: Yes

R: Can you tell me more about these difficulties please?

P: I can tell you... it is hard... no one to see when you experienced problems... like you have to wait for next session... then you feel alone... and (?)... don't know what to do so you do what you think should do...

R: ummm okay yes

P: Yes

R: Is there...ummm like anything else you can tell me about this?

P: Yes

R: Ummm?

P: sometimes it get hard... saving should be done in order to travel to organisations... and think of how to eat... transportation and food... sometimes it happens that I had to make choice... uhh... hmm... ya... that's it all...

R: Umm okay thank you for this... thank you...

P: Okay yes

R: What about the benefits?

P: Yes

R: What about the good part? Were there any benefits of the distance service-learning?

P: Yes a lot

R: May you give me some examples?

P: Yes... uhh it's like fun... (?) you go you enjoy your work you know... sometimes you go and don't feel like it is studying... which is uhh... is hard... you go you play and show things to youngers... yes

R: Anything else?

P: Yes like many things

R: Can you tell me more?

P: Yes many things like... you can take time also sometimes...

R: Okay ummm okay thank you

R: So can you tell me?

P: Uhh

R: Yes, may I ask you to describe your overall... your whole experience of the service-learning?

P: Uhh?

R: Yes how was your experience of the service-learning?

P: very nice... it was grateful... I enjoy many parts but always experience money problems...

R: Okay okay thank you... we are almost done...

P: Yes

R: So...what can you tell me of what your learned during the service-learning?

P: Yes uhh

R: Yes?

P: I learned to talk better... uhh

R: Sorry I don't understand...can you tell me more

P: I learned more of writing and talking... yes... like do assignment...

R: Okay what about in the communities? Did you feel like you were learning?

P: Yes while helping... while doing service-learning, I learn more of school work...

R: Umm anything else?

P: Yes

R: yes?

P: Okay

R: Umm okay thank you very much for these...

P: Okay yes...

R: Okay so we are done... Thank you very very very much for your participation... I really appreciate it...

P: Okay okay

R: Byeeee

P: Okay bye...good day

R: Thank you so much... same to you... bye...

P: Bye...

PK3

P: Hello

R: Hello, How are you?

P: Fine, and you?

R: Am fine, thank you very much

P: Hello

R: Are you free for the interview right now?

P: Yeah that's ok

R: Can we do it?

P: Yes go ahead

R: Or you can't do it now?

P: Carry on, am okay

R: Okay so can we start?

P: Hello

R: Can we start?

P: Yes

R: Yes, Ummm okay... I would like to start by asking you some questions about your age. How old are you please?

P: [...]

R: Excuse me

P: Am forty am forty

R: Okay, and do you remember the service learning module that you did?

P: Yeah yeah yeah yeah

R: Okay, so where did you do your placement for this?

P: Uhh, again?

R: Where did you do your placement?

P: Uhh [...]

R: Excuse me

P: [...]

R: Your placement. Your service learning placement

P: [...]

R: Where did you do your service learning placement?

P: Huhh.. [...]

R: Okay, what is the place called?

P: Uhh..[name of community organisation omitted]

R: Okay, will you be able to send me a message with the name and the details of the organisation so I can get it right. I don't want to pronounce it wrong, you know.

P: Well

R: Ok, will you do that for me?

P: I will write my name and the name yeah yeah yeah yeah

R: Okay, so can we start with the interview?

P: Okay

R: How did you get into placement with your organisation?

P: [...]

R: Yes, How did you get into the programme?

P: Huh [...]

R: Okay and have you done this kind of community work before?

P: Yeah Yeah Yeah Yeah... with the University of KwaZulu-Natal

R: Okay, can you elaborate for me?

P: [...]

R: Okay, and can you tell me ummm, what can you tell me about being an African person and about doing service learning?

P: African person?

R: And doing service learning?

P: Huh doing service learning?

R: You know...How has being an African influenced you in your service learning?

P: You know huh... you know [...]

R: Ok, so can you tell me what... Umm okay continue please...

R: Can you tell me what led to your decision to enrol in the programme?

P: The programme [...] huh huh South Africa

R: Okay

P: [Uganda?] [Social Agenda?]

R: Umm Okay

P: That is a good thing to learn...then we call for interview and got for admission...

R: Okay, and ummm...okay can you tell me how do you feel because you are an African. How do you think it has made you do your service learning?

P: finding money to do everything that was mostly hard sometimes... you know... uh... uh to travel, to eat, to live... to buy school things... pens pencils papers uhhh things... you know

P: You know... I am an African man ma'am

R: Yes

P: At the same time I am Musalman

R: Yes

P: Being Musulman madam... African... we help ma'am... uhh go in community... hmm understand and help..

R: Ok, so how did it help you in your service learning?

P: [...] Because it helped me...

R: Okay, and what were your expectations for the service learning module six?

P: My expectations...to gain my...

R: Where did you do your service learning placement and why did you choose that place?

P: [name of community organisation omitted]

R: Why did you choose that place?

P: Because its near to my home...

I: So, can you tell me, what are the challenges that you faced during service learning through distance learning?

P: Huh...challenges?

I: What were the challenges when you do service learning with distance learning

P: [...]

R: And what were the benefit?

P: the benefits?

R: Yes

P: The benefit is that [...] without going south Africa...

R: Can you tell me your overall experience of the service learning?

P: Huh...Experience?

R: Ummm experience, can you tell me what have you learned and were your expectations met.
Do you understand me?

P: [...]

R: Ok and were your expectations met at the end of the programme?

P: No, some yeah

R: Can you tell me how and how not

P: Huh...

R: Ok thank you very much..that were all the questions I had to ask you. You asked me that you wanted to follow up with your studies.

P: [...]

R: Okay thank you... And can you send me a message now with the community organisation's name and telephone number?

P: Okay I will do that, I will do that

R: Please and thank you so much for the interview... You have helped me out a lot

P: Thank you very much madam...

R: Okay babye

P: Bye

PL1

P: Hello

R: Hello (participant's name)... How are you?

P: I am fine... thank you... you?

R: I am very well, thank you... thank you so so much for agreeing to participate... Like I told you in the smses umm...

P: Yes?

R: Your participation is voluntary and your information you give are confidential... thanks again...

P: Yes yes... you welcome miss...

R: Ummm yes so may we please begin?

P: Yes

R: So I would like to start with some... some you know basic demographic information... yeah? Like how old are you?

P: Uh excuse me?

R: Hello?

P: Yes?

R: Hello...can you hear me?

P: Yes yes I think...yes

R: So yes sorry about that I think some... ummm network issues...

P: Okay... it's okay...

R: Yes so may we start over?

P: Yes...

R: Okay umm so...

P: Yes...

R: Can you tell me how old are you?

P: Okay I'm thirty four

R: Excuse me? Three...four?

P: Yes

R: Okay and can you tell me if you live near your placement site?

P: Excuse me Miss? Can you repeat?

R: Do you live near the organisation where you did your placement?

P: Hello? Sorry I am not able to understand this...

R: Umm okay it's okay... let's move on... we will... umm come back to this later...

P: Okay yes...

R: So can you tell me if you have done this kind of community work before? Like the service-learning module 6 one?

P: Yes...

R: Okay... my next question is... umm what can you tell me about being an African and doing service-learning?

P: Being African?

R: Yes... what I mean is... you are African right? ... so...

P: Right...

R: Umm what I mean is... what can you tell me about the fact that you are African and about doing service-learning?

P: Oh okay yes...

R: Umm so yes?

P: Well you know things... uhh from your African thoughts... like (?)

R: Excuse me?

P: (?)

R: Sorry I really can't understand this...there is some sort of umm noise in the background...

P: Yes well sorry... I (?) outside so I can't (?)

R: It's okay I understand... let's move on then...

P: Yes...

R: Hello?

P: Yes

R: Hello sorry excuse me I really umm can't hear you... I have one more section of questions umm left...

P: Okay yes... call me later

R: Hello hello? Umm sorry can you tell me when?

P: Later

R: Hello? Excuse me... umm I am sooo sorry to bother you I only have a few more questions... like only a few umm more main ones...

P: Yes?

R: Can I call you later I am having too much trouble understanding I am so sorry...

P: (?)

R: Hello?

P: (?)

R: Hello?

P: Yes hello!

R: So sorry... umm tell me when I can call you?

P: In 30 minutes okay!

R: Okay thank you thank you so much I will call you...umm I will ask you only a few more questions, okay?

P: Yes!

R: Hello...hi sorry to about before...

P: Hello... it's okay Miss... I don't have lots time (?)

R: I understand completely... Just a few questions really...

P: Okay!

R: What are the challenges that you experienced when doing the module... module 6?

P: What?

R: So can you tell me... what... are... the challenges that you experienced when doing the module 6?

P: Challenges?

R: Yes like difficulties and such things...

P: Okay...

R: Umm... so... umm can you tell me about the difficulties... problems you experienced?

P: Yes... some difficulties with distance...

R: Yes... umm please give me some details... umm I am so sorry for taking your time...

P: Yes...

R: Can you tell me about the difficulties with distance learning and module 6?

P: Umm I feel that... that a lack of interaction with other students and mentors... was... was one of the main challenges I experienced... like I think not having enough interaction with them leads to limited school information... and uhh... and knowledge sharing.”

R: Okay thank you so much...and the benefits?

P: Good sides?

R: Yes yes...

P: ... it is affordable... cheap... no fees were paid...

R: Can you elaborate a little bit... umm just a little bit more?

P: Okay

R: Umm yes?

P: ... one of the positive sides is that it is affordable... it is cheap and no fees paid... also also that there is no extra food or residential costs... umm such as rent or live in school residences... because you study from home... so this was nice... ya...

R: Okay that's nice... thank you

P: Also...

R: Sorry sorry please continue...

P: getting the chance of doing research... that when you are doing it, you are at the community... knowing how to work... how to know research...how to do research...

R: Thank you so much for taking the time...to umm... give me details... thanks... and so sorry again to take your time...

P: No Miss that's okay...hope I (?) helpful (?)

R: Yes yes thanks... One last question

P: Yes?

R: Can you tell me what your have learnt from this course...the module 6?

P: I have learnt a lot from this course... let me mention a few...

R: Yes?

P: It's like I have learnt a few self-reflection... being a reflective practitioner... because after the completion of the course, my way of dealing with people changed... but I still maintain it is not enough... I mean furthering...

R: Hmm mmm?

P: Being a helper... I have learned how to be a better one... listing with all my senses when they talk and going the extra mile for people who need me...

R: Hmm mmm?

P: Umm ya that's that...

R: Can you think of anything else?

P: No Miss...

R: Well great that's great... thanks so so so much... I know I have inconvenienced you...ummm maybe...

P: No no Miss okay (?)

R: Well... thanks again for your participation... umm...

P: Okay

R: Please remember that your details will remain confidential, like your name and stuff... only your answers I will use...

P: Yes Miss...

R: Have a good day thank you so much...

P: Goodluck it's okay... Bye

R: Bye!

PL2

P: Hello

R: Hello Marie Anna

P: Who's that?

R: It's Urvashi. Are you free right now?

P: Yes I am free... (?) ...call you back

R: Oh okay, because I read your message to confirm but I thought you are going to be busy, so I said "Let me try."

P: (?)

R: Okay...so can we start?

P: Yes you can...

R: Yes before starting, I have to read something for you that says: "its umm please note that you indicate your voluntary agreement to participate in this study by continuing this telephone interview once you have been read the information sheet containing all the details". You remember the one that I sent you by message?

P: Yes

R: So... do you agree to participate?

P: Hmmm

R: Do you agree to participate in the study? For... to answer the questions?

P: Yes Ma'am

R: Okay... so may we start with the questions?

P: Yes

R: I would just like to ask you some background information...ummm like how old are you please?

P: I am fifty (?) years old

R: Fifty?... excuse me?

P: Fifty six years old...

R: Okay..I heard fifty five... Okay....And do you remember where you did your placement? For the module?

P: Yes

R: And do you live near that place?

P: Yes

R: May you tell me what's the place called?

P: The place?

R: Yes, the community organisation

P: [name of community organisation omitted]

R: Okay...ummm so may we continue with section 2 now?

P: You may...

R: I would like to ask you...how did you get into the placement with your community organisation. How did you get into it...

P: Hmmm (?)...for me to get the details to that place... because I know the organisation for disability... am working there...

R: Okay...and have you ever done this kind of community work before?

P: What?

R: Did you ever do this kind of community work before you did the module?

P: Yes

R: Yes and what kind of work?

P: I worked for the ... shelter for disability and then the risk of (?)...

R: Okay thank you and what can you tell me about being an African and doing service learning?

P: we can be...surprisely... (?)

R: Excuse me?

P: I can...how can we can work to grow our service...

R: Yes

P: yes, we are doing it by...the way that they are doing it...right...thats how

R: Okay

P: Yes

R: so what can you tell me about being an African and doing service learning?

P: (?)

R: Yes, you know...ummm...my research is basically in the African context and service learning. So, I would like to know what are your feelings about being an African woman and working in a service learning context...like anything that comes to mind...you can tell me...like how did it affect you...how do you feel about it...like how did it influence you about being an African woman...

P: Hmm...because I reached the (?) they calling...I can afford because...often where am living...where some feel like...and your community to allow to...

R: Okay

P: ...in our module...that's supposed to called the RIVA...I read that ...to sell the...(?)

R: Yes oh okay...

P: So, thats why I like this...the outcome result is that we come from a...then we stop... It's a big challenge to stop, to ensuring the menu (?)...

R: ummm yes

P: Yes it's in the...you should respect yourself...

R: Yes

P: Then when you see that I can do this, then that thing is popped...you come out...you don't know whats going on because..in the certificate that you are being given...it's not...(?) they

don't know about the certificate...it's good refresher that...that is a good thing to be applied in our country

R: Okay...ummm...yes thank you...and how do you think like personally what do you think...how do you think that being an African woman has influenced you in your work? In your service learning?

P: (?)...influence for the learning...our culture...that will help in many ways of living...

R: And can you elaborate more about like when you say "culture". What forms part of it?

P: ...I don't understand.

R: yes, when you say umm...the culture and the African culture. Can you elaborate a bit more on the African culture for me? Like in your perspective?

P: Ummm...Yes African culture makes me...is the thing which is good. But how is that might say not good for that...they can not... you..when you awake, then you should go and...again, so that you can go again and approach those people who needs your help...You should read this module..you should read this module..before you can do anything...

R: Okay...thank you very much.

P: ... module

R: Ummm... and so... can you just tell me a little bit more about you being an African woman... What have influenced you?

P: Yes, being an African woman?

R: How did it influence that way you did your service learning?

P: How did it influence me?

R: Ummm...like what did you take from your own culture an upbringing into the module... Like how did it help you?

P: so especially being an African... I have been able to know how to help... I have the experience of their feelings and situation... so yes... I manage to handle going to the community and help... show them that I know their situation... and provide the necessary aids

R: Do you think it helped you?

P: Yes, it did...So much...

P: ... my family is very important...

R: ... okay... hmm may you elaborate on this for me please?

P: hmm... so my family they always here for me... they understood why I wanted to learn... also... also they know... they know about all the problems... that... that the community has... we grow in this atmosphere... it's...

R: yes?

P: uhh... we know how poor and sad people are... so helping them... you know... uhh like yours own... it... (?)

R: Okay

P: ... The thing that it is scoring... white house...for the people of ...children...good vis a vis me...we are making more positive...like wearing...the good...is that I should reach and help...or else help the community where I live...not being alone

R: Yes, so you saying that doing it with other people, you mean like working together as a community?

P: Yes

R: And not working on your own... You know like...personally...

P: (?)

R: So, this is definitely the African culture...like in action...like working together...that's what you mean?

P: ... Before we are participating...alone...so....we should work together to help other people... We should do the module...

R: Okay thank you very much for this... And may we move to the next section... This is the final section., its ummm... is that fine...

P: Yes mam.

R: Okay, can you tell me what led to your decision to enrol in the certificate programme?

P: Can you repeat that please?

R: Why did you enroll in the programme in the first place?

P: Why?

R: Hmmmm mmm why?

P: (?) well clearly... (?)

R: Excuse me?

P: ... I want to learn about the module, because we...we should learn...something...anything that you...what is your work...anything...(?)because that school who I need to work there... I find that it is good to work there (?)...

R: And can you tell me...what were your expectations? When you started to do the service learning part of the programme... I am talking about module six... You remember module six right?

P: For the last one?

R: Yes module six, the service learning one...

P: Yes the last one you are saying...

R: So what were your expectations when you started to do it? What did you expect to gain from it?

P: For you?

R: No No...For you for you... What did you want from the module like...your personal expectations...what did you want to achieve from doing the module...what did you hope to learn maybe?

P: I want to learn...(?)

R: Hello?

P: Ma'am, I can't hear anything...

R: Yes and where did you do your service learning placement?

P: (?)

R: Where did you do your placement?

P: (?)

R: In the place that you told me before...right?

P: Yes...

R: Ok, so we have only a few more questions left? Hmm...can you tell me what were the challenges that you faced while doing the service learning with a distance learning programme... You know what am asking?

P: The challenges that they (?)

R: So, what were the problems that you faced while you were doing the service learning? Like problems that you faced in the field or on a personal level? I mean...did you experience any problems with the module...like you know...

P: (Long pause)

R: You know I am doing this study, so that we can improve the module...So that's why am asking you...so did you find any problems, challenges while doing it through distance learning? You know how people go to school and they do it so they get access to everything, but when you do distance learning, there are some steps that you don't get to actually basic of...so did you feel this?

P: Hmmm

R: Hello? Do you understand what am asking you?

P: I can't understand now...so maybe I don't ...

R: Okay...Let me repeat the question...okay...okay... what are...what were the challenges, that you faced?

P: Would you please slow...

R: I can't hear you?

P: (?)

R: So can you tell me... about... ummm the benefits that your experienced?

P: Even if... you know it was not your proper proper school setting with teachers everywhere... having my mentor... really... helped... I (?) got helped... assistance... ya... when I needed support...

P: Yes...I (?)

R: Excuse me?

P: I have to... to... I need to go... I can't (?)

R: Excuse me? Sorry?

P: I can't hear...

R: Will you be able to do it for me now for the rest of the four questions? Only for questions left...

P: Send to my address...

R: E-mail address? Okay...

P: (?)

R: Okay just send me your email address... I will email you right now...

P: (?)

R: Okay so thank you so much....so so very much for your help Madame...it's been a very very big help to me and my research...

P: Okay...

R: Just send me your email address... I will send you now...thank you so much...

P: Thanks...

R: Byee

P: Okay...

PL3

P: Hello Madam

R: Hello... how are you?

P: Fine you?

R: Fine thank you...

P: Okay

R: Umm you remember me?

P: Yes Madam...

R: From the University of KwaZulu-Natal? I called you and smsed you details of my research...

P: Yes I remember Madam...

R: May we do the interview now? Or should I call you back later?

P: No we can...

R: Are you free now?

P: Yes...

R: Okay thank you... so let's start with your age... how old are you please?

P: I am forty one years old Madam

R: Okay thank you

P: Yes

R: Okay can you tell me where you did your placement? Do you live close by?

P: In (?)

R: I will ask you later about this okay...

P: Yes...

R: So let's begin...may we?

P: Okay...

R: First question I want to ask... is...

P: mmm mmm

R: What can you tell me about being an African and doing service-learning?

P: Uhh

R: Umm... being an African, right? And doing service-learning activities? Yeah? So what are your thoughts?

P: Uhh yeah okay...

R: Can you tell me?

P: Well... uhh we can...

R: Yes?

P: We can uhh...

R: Anything you can tell me...like did it help you?

P: go in... go... and uhh... work and help... because we understand being grown up with...less...little... so when we can, we help... I think...that umm my personal experience in life... is what helped... umm in my work in community... the service-learning...

R: okay thank you and may you elaborate? Like, hmm, what kind of experience are we talking about?

P: Grow up in poor situations...

R: Oh okay yes thanks...

R: and how did you think being an African has influenced your service-learning?

P: This influence us to, to put prejudice away... all of us...

R: Yes?

P: and... uh do and keep Ubuntu

R: Can you please elaborate and Ubuntu for me?

P: ... cause in Africa

R: yes?

P: ...errr... you have got this problem of uhh Poverty... and... when they spoked and they they ramp (?) for miles and we give them a push... they are really condemned, that's why we are here here here as being...

R: Okay...

P: Even for me... sometimes I still know it... when you don't have money and have to walk... so I know

R: Okay thank you... anything else you can tell me?

P: Uhh... well being family head decisions are (?)... so I choose where to spend you know...

R: Mmm mmm

P: Yes... uhh... so sometimes I don't have for unplanning... (?)

R: Okay thank you... Can you tell me where you did your service-learning placement?

P: What?

R: Which organisation you did your service-learning?

P: Oh Okay... it is called (?)

R: Excuse me?

P: It is the (?)

R: Can you spell it for me please?

P: What?

R: Spell it for me please...

P: (?)

R: Sorry can you do something for me? Send me an SMS with the name and contact details or the organisation? Is that fine?

P: Yes okay...

R: Thank you...

P: Okay...

R: So... what can you tell me about the challenges of doing service-learning the module 6?

P: Problems of poverty...I tell you this before...

R: Okay yes... sorry... anything else?

P: No!

R: and the positive things?

P: Nice things about it?

R: Yes

P: A person like me...

R: Yes?

P: A married person like me and I am still got the chance to...to supervise my kids study... help them with their homework... and hmm... to have family time and to... assist in family matters...

R: Okay yes thank you for this... anything else?

P: Uhh no...

R: Can you tell me about what you have learnt from your service-learning?

P: A lot

R: May you tell me more?

P: Mmm

R: Yes?

P: Mmm mmm like how people are in poor place...still nowadays...

R: Okay yes...anything else? Like what did you learn on a personal level?

P: I am not understanding Madam?

R: I mean did you learn anything from the Module 6 experience of the programme?

P: Yes

R: Can you tell me?

P: Yes mmm

R: Ummm some details about what you learned?

P: Okay yes... I learned to work and to talk with these people... ummm with professionalism...

R: Okay and anything else?

P: Hmm mmm

R: Ummm... well... okay...

P: Ya

R: Okay well that would be all then...

P: Okay yes...

R: Thank you so much for your participation and as I told you on sms before, your confidentiality will be maintained throughout this research... only the answers you give will be used... not your name... nothing...

P: Yes okay

R: You understand right?

P: Yes yes Madam

R: Well thanks so very much... you have been of great help to me... thank you thank you...

P: Not a problem Madam... thank you...

R: Okay babye...

P: Bye Madam...

PM1

P: Hello

R: Hello. Yes, sorry about that. Network problem I think. How are you?

P: I am fine how are you?

R: I'm good thanks.

P: Ya

R: So

P: Ya

R: So... are you free or should I call you some other time?

P: Mmm

R: Can you do it now?

P: Yes

R: Ok... So can we start?

P: Yes we can start

R: Ok... Uh first of all I would like to start with some basic demographic information... that is... I would like to ask you, if you don't mind, how old are you!

P: No problem

R: Yes

P: I'm (?)

R: Sorry?

P: (?)

R: How old are you...?

P: Three Zero

R: Thirty!

P: Thirty!

R: Okay and do you remember where you did your placement for the module?

P: Hello??

R: Where did you do your placement for the module?

P: Where I did what?

R: Your placement.

P: Ah okay... Yeah Umm (?)

R: and do you live near the place?

P: I am living in the (?) right now

R: Excuse me?

P: I'm living in the in the Lilongwe right now

R: Okay! And when you were doing your placement, where did you live?

P: Yes I was doing it right here from Lilongwe.

R: Okay and where are you from originally?

P: Can you come again?

R: Where are you... where are you from originally?

P: Umm my home is in is in (?)

R: So we are moving on to the next section... is... I would like to know

P: Hmm mmm

R: How did you get into the placement with your community organisation?

P: Hmm mmm

P: Errr actually because the uh my organisation that I am working

P: Yeah?

P: is in (?)

R: Yeah

P: Okay so I so I sometimes back entered the programme cause I was one of their participants for

R: Umm hmm

[Lost network connection on mobile phone]

P: Hello

R: Hello I'm so sorry about that I think it's the connection on my phone

P: No problem

R: So can you continue from where you were telling me about your placement

P: Yeah errr before I was in (?), I was the one of the participants assessing the problems yeah so when I finished I got the opportunity to apply for the programme also

R: Okay

P: Yes

R: and

R: Okay so have you done this kind of work before?

P: Oh I cannot get you hear you where you are

R: Okay ummm... and can you hear me now?

P: Can you come again?

R: Can you hear me now?

P: Yes

R: So what can you tell me about being an African and doing service-learning?

P: Heh Heh

P: Uhhh I can say on the other side it was very challenging

R: Yes

P: But on the other side it was there was some positive sides

R: and challenging how? In what ways?

P: Uh so challenging in the way that I got some two issues or three

R: Yeah

P: I can look on the side of time... looking like... if like you use you focus only on several issues like my (?) voice when there is time to study and at the same time looking at family matters... to handle study and family at same time

R: Okay okay and the positive sides of it?

P: Hello?

R: The positive sides of it?

P: On the positive side, it's like you know you get opportunities you know like doing assignments and research...and... and get educated...

R: Okay how

P: Because the because most of the time when doing assignment you get the opportunity of going to the community because you are already there in the community

R: Mmm mmm

P: getting of the chance of doing the research that when you are doing it you are at the community knowing research

R: So can you tell me how being an African... how has it influenced your service-learning?

P: Uh actually

P: Uhh...I'll say... Am looking on the much that you're giving..the much that you are giving, like the module. The module were very helpful...

R: Hmm hmm

P: Looking, that is lots of information, where basing on the experiences of life...

R: Okay

P: In the module, they are well explained and they are (?)

R: Okay, and I have some questions regarding the service learning module in itself. So, can you tell me, what led you decide to enrol in the programme?

P: Uhhh, I think...it was the (?)

R: Yes?

P: So, you know, when you got (?)

R: Okay?

P: You, it's like you look like (?)

R: Okay? And?

P: Now, it has been a chance that you are waiting and having an opportunity also... It's a privilege for me...

R: Okay

P: Yeah, because I was the the first born... it is expected of me to win the bread... to what I was expecting.....big support to my family

R: Okay

P: And when I would have a free time, I can go and meet my group of (?) and reckon (?) my assignment...

R: Okay, and what were your expectations when you started it?

P: Uhh...of course, when I was design in my projects...

R: Hmm mmm

P: I was thinking that the (?) (inaudible)

R: Yes

P: Looking, that is not so difficult when you design and do your project...

R: Yes

P: You can not initiate a project without having a research first hand...

R: Okay thank you so much for this...

P: So, the thing that I did...

R: Ya...okay?

P: So, I think that I wanted to achieve (?)

R: Hmm Okay...

P: But of course...

R: Yes?

P: No

R: Okay, and can you just tell me again where you did your placement

P: Uh, I did it (?) I used the same organisation am working with...

R: And what is the name of the organisation?

P: Its (?)

R: And may I please ask you, when you finish the questions, can you please send me an sms with the exact name, so I don't get it wrong...

P: No problem, I will do that...

R: Okay thank you and what were the challenges that you faced when doing service-learning through distance learning?

P: Umm mm, I think the, this work by the just doing it and the explanation...

R: Ya?

P: Saying that the challenges that happended...especially it requires you to go to the community

R: Yes?

P: and initiate something

R: Okay

P: And most of the time when you have gone to the community, the community, you have to go there with excuse of convincing the community, so that when you got them you what you are doing...

R: Yeah?

P: That you need to be there (?) their contribution

R: Yes

P: Yes, so its like Uhh...it was like a, on the side, giving you a tough time to consider all these areas...

R: Okay

P: Yes

R: And can you tell me the benefit of this service learning to you? What were the benefits when you finished the service learning? What were your experience of service learning overall? You know what am asking?

P: Yes, what I notice during my project, uhh... I got a reason which like, it has now given me a confidence whenever I am going for a work to the community...

R: Yes okay that's nice...

P: Saying that the community is a (?)

R: Okay!

P: Much as the, in the community you find different kind of people...

R: Hmm mmm

P: Its (?)

P: But these, as far as for problems of (?) are occurring in that community...are there... What normally requires it to get try bring people together...

R: Yeah?

P: We fight together and we find solutions for the problems together

R: Okay

P: What I was doing when designing my project... I had opportunity for understanding all these areas...

R: Okay thank you...

P: The service learning project gives me the opportunity to knowing the community data...

R: Okay, Good. And what did you learn during the service learning? And were your expectations met at the end of the programme?

P: When designing my project, I was looking (?) ask to do a research to organisation that we wanted to do the service-learning project...

R: Yeah?

P: We should know the organisations in their specific areas...

R: Hmm mmm

P: Yeah, so it was like, when I was designing my project, all the objectives were in line with what the organisation is doing...

R: Yeah?

P: So what I wanted was like the (?) which not (?) but at the same time, when you work for the community, you know it takes time... you want to help... but people won't talk... maybe I think... that maybe they think we don't understand...

R: Okay.....yeah carry on

P: (?)

R: Okay?

P: (?) hero

R: Okay, that is nice...

P: Yeah, so I focused that area because... (?)

R: May I please ask you to... uhh... tell me a little bit about what you have gained from the module... like what did you learn?

P: ... Okay... yeah so I have come to understand many things... I have learned a lot during the course...

R: Can you please elaborate for me?

P: ...Yeah... when we started, we studied about how to know and to reflect... we read... so I get to go with the community... see and understand... uhhh...

R: Yes?

P: ... understand the people and community data... then I go back and think of it and what it means...

R: Okay, so that was all the questions I had to ask you. I would like to thank you very much for participating. It is really helping me in my research

P: Okay, thank you very much

R: Can you please send me the name of the organisation with the contact details if possible? I just want to get it right

P: Alright...

R: And I hope that you know confidentiality will be maintained and your name will not be taken at any moment in the research, as mentioned in the text message and e-mail I sent you when I first tried to get into contact with you...

P: No problem

R: Thank you very much

P: You can use the information and I will forward you the details of the organisation...

R: Thank you very much

P: Thank you

R: Thank you... Thanks... bye

P: Bye... Have a good day

R: You too thank you

P: Yeah...bye thanks

PM2

P: Hello

R: Hello...how are you?

P: Fine thanks and how do you do?

R: I'm good...thank you...

R: Thank you so much for agreeing to participate...sorry about sending so many smses...

P: No it's okay

R: Thanks...

P: Yes uhh mmm...

R: I hope I am calling you at the right time...

P: Yes... (?) was waiting for you...

R: Thank you... so may we start?

P: Yes

R: Just before starting, I would like to remind you that your participation is voluntary so if you are not willing to do the interview, that's absolutely fine...

P: No no...it's fine...

R: Thank you... I also want to tell you that if ever you want to stop the interview, you can just tell me and it will be fine...

P: Yes okay...

R: Please also note that by continuing this interview now... you are...ummm...giving your consent to participate... Do you agree to continue...

P: Yes I agree...(?) not problem at all this...

R: Thank you so very much I appreciate it...can we start?

P: Yes

R: So, first of all, just some basic demographics...

P: Hmm?

R: Like, can you tell me how old are you please?

P: Hmmm

R: How old? Your age... I'm asking for your age... it's just for the record...

P: Oh okay I am twenty six...

R: Okay thanks... and do you live close by where you did your placement?

P: Sorry?

R: Your service-learning placement? The organisation? Umm do you live there?

P: The organisation? No no... I don't stay there...

R: No sorry I mean do you live in the area?

P: Not so close by now but before...

R: Oh okay and can... no no... I will ask you this later... let's move on...

P: Okay...

R: Can you tell me how did you get into the placement?

P: (?)... you

R: How did you get into the placement with the organisation?

P: I had (?) organisation...

R: Let's start over... May I ask you again?

P: Uhhh

R: So, you remember the module yes?

P: Yes yes I told you

R: Yes... so you did service-learning with the organisation...

P: Hmm

R: What I want to know is how did you know the organisation and how did you get to do your placement there?

P: Oh okay... (?) yes... friend (?)

R: Sorry I don't understand...umm can you tell me again please?

P: Okay!

R: Umm?

P: There is (?) ... then I (?)... so we both (?)

R: Okay okay let's move on...

R: Have you ever done this kind of community work before?

P: Yes (?) no service-learning

R: Okay... and what can you tell me about being an African person and doing service-learning?

P: Come again?

R: Being an African person, right?

P: Ya!

R: You are an African... and I want to know what do you think it is like for an African to do service-learning?

P: Oh ya!

R: Umm ya?

P: ... umm ... to help other Africans?...

R: ... hmm... so you are saying that it is what you should do as an African?

P: ... uhh yes... go help... uhh the poor... you must work together if you... uhh want to be African...

R: Oh okay...and anything else?

P: No!

R: Hmm... okay... so how do you think being an African has influenced your service-learning?

P: Sorry?

R: How do you think being an African has influenced your service-learning?

P: ... (?)

R: Being an African, has it influenced your service-learning?

P: Oh okay! Well... I don't know...

R: Umm okay alright... May I continue?

P: Ya!

R: So what led to your decision to do the programme?

P: I wanted to study and... ya!...

R: Okay alright...

R: What were your expectations of the service-learning module?

P: I want (?) ... pass... (?)

R: Excuse me?

P: Ya!

R: Can you tell me this again?

P: (?)

R: Umm okay...

P: (?)

R: Did you face any challenges when doing service-learning through distance learning?

P: (?) ya! I don't really (?)...

R: Excuse me?

P: (?)

R: When you did your service-learning, did you have problems?

P: Problems?

R: Like any difficulties?

P: No Miss... not that I can remember to tell you... sorry ya!

R: No that's absolutely fine...

R: and the advantages of the module 6? What did you like about it?

P: Oh a lot!

R: That's nice... can you give me some details? We are almost done with the questions...

P: Ya!

R: Can you please tell me what you liked so much about the service-learning module 6?

P: I got to enjoy the part... when uhh... we get to learn and do work at my own pace... you know like... I had no teacher pressurizing me in the moment to do this and to do thath... I make timetables and then I tried my best to...uhhh... follow them and work at my own pace...

R: that's nice... can you tell me more? Like anything else about your service-learning experience?

P: it was very nice... I feel lucky and more confident now... to go into the community... and to learn.. you know to understand their feelings... their circumstances... and to know... all their stories... I think... I really believe... that if you... uhh really want to help a community... first

of all, your first... hmm urrm... first... uhh first step is to know their stories... and to and to... listen...”

R: Can you tell me what you learnt from doing the service-learning module... the... the module 6?

P: Beg your pardon?

R: Did you learn anything from doing the service-learning course?

P: ... yes I have learned... I know much more now of how to listen and understand and help the community... they are in such poor circumstances and it is an opportunity to learn to deal with such things... to... hmm... yes

R: Yeah?

P: ... to be able to provide assistance through the module...

R: Wow that's great... thank you so much for all this information? Yeah sorry sorry one more thing...

P: Yes?

R: Can you please tell me the name of the organisation where you did your placement?

P: The name?

R: Yes, you know, actually I have to do research with them as well...

P: Hmmm

R: You know I will not disclose your identity, in this research or to the organisation... it's just that... urmmm it's only you who can provide me... with the...with their name and details so I can contact them you know...

P: Yes okay...

R: Can you send me a text with the name and phone details now?

P: Yes it's okay I can...

R: Oh thank you so much...this is a huge huge help to me... and the study...

P: Not a problem...

R: Thank you...so that's it...

P: Okay... thank you...

R: Thank you so much... babye...

P: Bye...

PM3

P: Hello

R: Hello, How are you?

P: Fine, How are you?

R: Am fine, thank you

P: Yes

R: Okay, yes, So, can we start now?

P: Sorry?

R: May we start?

P: Yes Ma'am

R: I have to read something for you first...

P: Please go on

R: Its umm...please note that you indicate your participation in this study by continuing the telephone interview...

P: Okay

R: Hmm, and you have read the information sheet? The one that I have sent you by sms?

P: so you get...(?)...

R: Excuse me?

P: You got my contacts from the University of KwaZulu Ntal?

R: Yes, I did from the University of KwaZulu Natal and the African Centre for childhood...

P: Okay...

R: So, did you have a look at the questions?

P: Yes...

R: So, should I ask you again so you can give me answers or is that fine?

P: Yes, am fine...

R: Okay, so let's start with your age...

P: That is with my basic demographic information? Question 2 or is it Question 1?

R: No its question 1, am asking like just your age...

P: Okay, you want to know my age?

R: Yes...

P: Thirty one, thirty one years old...

R: Thirty one?

P: Yes ma'am

R: Okay and do you live near where you did your placement?

P: (?)

R: Excuse me?

P: Yes...

R: Yes, and where is that? Where did you do your placement?

P: (?)

R: Okay, can we move to section two now? I will ask you to spell for me later...

P: Yes

R: As you know, the question is: 'How did you get into the placement with your community organisation?'

R: Helloo...hello..did you hear me?

P: Yes ma'am

R: So, how did you get into your placement?

P: (?)

R: I can't hear you properly, the line is cutting...

P: am saying...(?)...

R: And have you ever done this kind of community work before?

P: Yes, my old work place, ...(?)...where were helping students...

R: Oh okay, that's nice. So what can you tell me about being an African and doing service learning?

R: Anything in general, anything that comes to mind...just being an African and doing service learning...what is it to you?

P: I am open up...to criticism...(?)...listening...being this young man, for instance,,,(?)...because we are one...(?)...

R: Okay, is that all you can tell me about this one?

P: Yes ma'am

R: Okay, that's fine...and how do you think being an African have influenced your service learning?

P: This prevents us to put prejudice on others..the Ubuntu...

R: Ok yes..can you elaborate on Ubuntu? Like what do you feel and how do you feel its affects you...

P:...(?)...

R: Can you say that again, am sorry... I couldn't hear you...

P: In Africa, there is this problem of poverty... (?) ...they are condemned being African...

R: May I ask you to rate your English skill on a scale of 1 to 5?

P: Yes

R: with one being extremely poor, 2 being poor, 3 being average, 4 being good and 5 being extremely good.

P: ...(?)...

R: and how would you rate your language skills? Your English skill especially?

P:...(?)...

R: Excuse me? I mean when you are doing your work and you have to use English, do you think you are good, average or very good?

P:(?)...

R: So, may we move to section 3?

P: Yes

R: So, what led to your decision to enrol in the certificate programme in the first place?

P: To help...to understand...

R: yes, and what were your expectations of the service learning module parts?

P: In this module?

R: So tell me what were your expectations of the service learning module?

P: ...(?)...feeling...you are going to the people face to face...you can spend more time with...

R: Okay that's nice and where did you do your placement?

P: ...(?)...

R: okay, will it be possible for you to send me the exact name by sms with the contact details?

P: Where I did my placement?

R: Yes, where you did your placement because I need to get in contact with them to get to know their experiences as well...You know of having hosting students. Part of my research is also to know their side of the...their feelings...how it works for them...is that fine? Hello...hello...

P: Hello...

R: And just so you know, I will not be using your name in the research; this interview is between you and me...you will not be identified by your name...

P: Okay...

R: So, why did you choose the place that you chose for your placement?

P: ...(?)...

R: Excuse me?

P: Hello?

R: Yes, Sorry about that

P: Hello?

R: Yes, can you hear me? I was asking why did you choose that place?

R: You know, we are having some kind of network issues. Would you like me to call you back tomorrow with the rest of the questions? Or would you like to sms me the answers?

P:...(?)...hello

R: Yes, would you like me to call some other time? Because we are having some network issues.. I can hear you breaking...Or do you want me to continue?

P:...(?)...

R: Ok, so tell me why you chose the place?

P:...(?)...

R: Okay, Can you tell me about the challenges that you faced while carrying your service learning through distance learning?

P: My challenges?

R: Yes

P: ...(?)...sometimes we....(?)...when we have to come to...(?)

R: And?

P:...(?)...

R: And can you tell me what the service learning benefits to you were?

P: ... (?) to know their culture

R: and can you tell me your overall experience of the service learning?

P: (?)

R: Sorry, can you say that again?

P: Hello?

R: Yes, am really sorry...we only have three more questions to go...So, can you tell me about your overall experience?

P: My experience...

R: Anything that comes to mind...like the experience of just doing the service learning module...

P: Experience of just doing the service learning module?

R: Experience that I am going to compromise and able to learn from a distance...

P: And what did you learn about the service learning...How was it beneficial? How did it change you or not?

R: It has changed...(?)... and one who... (?)

R: And were your expectations of the module met? Were you satisfied?

P:...expected... (?)

R: Yes, and what did you expect? How did it happen? Like did something that you expected...did you gain what you wanted?

P: I gained what I wanted because I helped so many people...

R: And how is that, can you elaborate? How do you think you are helping people?

P: My approach to them...

R: And how did they help you? How did the community help you? What did you gain from working in the community?

P: I was able to build a class and listen to them...

R: Ok, so that's it...Thank you so much for your help...

P: Ok, Thank you

R: Ok, Will you be able to sms me your community organisation with their contact detail?

P: Ok, I will do that

R: Ok, thank you so much...thank you very much for help

P: Bye

PZ1

P: Hallo

R: Hello... hi... how are you?

P: I'm fine..who's speaking?

R: It's Urvashi..from the University of KwaZulu-Natal... remember I called you last week and you said...

P: Ya

R: ...and you said I must sms you then we decided to do the interview today...

P: Yes yes I remember...how are you?

R: I'm good...I'm good thanks...

P: Uhh...

R: Before beginning, I would just like to remind you...as I said on sms...that your participation is completely voluntary...

P: Yes yes...

R: and that your information is confidential and that...umm and that your name will not be mentioned in the study...

P: Yes I remember...that okay (?)... miss

R: Thank you for agreeing to participate...

P: It's okay...

R: Also, please note that you may wish to stop the interview anytime, okay? You can just tell me and we will stop...

P: Okay yes okay...

R: One last thing, by agreeing to continue with this interview...you give your consent for to participate and do the interview...

P: Okay yes...

R: Do you agree to continue and participate?

P: Yes Miss...

R: umm...thank you... let's begin then...

P: uhh uh

R: I would like to start by asking you your age please?

P: Uhh?

R: How old are you please?

P: I am (?)

R: Excuse me? I didn't hear you

P: Five One

R: Oh fifty one

P: Yes Fifty one years old

R: Okay so fifty one...thank you... can you tell me if you have ever done this kind of community work before? Like the service-learning?

P: Well... ya... yes Miss I have done community work... it's (?) job... (?) social worker (?)

R: Okay thank you...

P: Uhhh

R: You seem busy Madame...should I call you some other time?

P: No no I am on break so later (?) then... (?) very busy (?)

R: Okay thank you I will be quick then...

R: Can you tell me the implications of being African and doing service-learning? Like how has the fact that you are African influenced your service-learning?

P: Being African...uhh... ya Miss we are poor... and years... (?) no change (?)... I try... (?)

R: Excuse me? I cannot really understand...with umm... the phone breaking...and ummm background noise...

P: (?)

R: Hello?

P: yes... (?) prestige (?) we need to make things happens then we can tell that yes (?) educated woman... don't try to (?) be dishonest amongst many (?)...

R: Umm okay

P: Ya!

R: Can you tell me what problems you experienced with distance service-learning?

P: Problems?

R: I mean were there any challenges to do service-learning by distance?

P: Oh...Uhh... Ya...Ya... you know... it is not easy to study and work at a same time... you come home... uhh you feel tired...

R: Can you tell me a bit more?

P: Hello?

R: Hello?

P: Ya!

R: Can you elaborate?

P: also... (?) and then have to deal with school works... so ya... it is a challenge for me...

R: Okay thank you anything else?

P: Uhh...

R: Okay let's move on...

R: Any benefits? Like positive sides of distance service-learning?

P: (?)... education for me... better status (?) (inaudible)

R: Excuse me? Can you repeat for me please?

P: (?)

R: Okay...ummm I'm trying to be very fast...

P: Okay

R: Can you tell me why you did this programme?

P: The certificate?

R: Yes

P: Uhh yes for better education...and (?)... family (?)... this and ... (?)

R: Hmm?

P: Also uhh to be able to make a life... take care of my family... experience I have but today it is good to get more...

R: Anything else? Why do you mean by more?

P: More... uhh...

P: ...like you get education you get certificate you get more money... sometime... then you can take care of you... of the family...

R: Okay okay thank you for this... anything else?

P: No! sorry I need to stop for now...

R: Okay okay when can I call you?

P: Later! Bye (hangs up)

PZ2

P: Hello

R: Hello... How are you?

P: Hello?

R: Hello... yes my name is Urvashi Dabysing and I am calling you from the University of KwaZulu-Natal... I am a Masters student and I am doing research...

P: Hmm yes?

R: Let me introduce myself properly...okay?

P: Yes okay...

R: It's just I have so much trouble contacting participants that I finally resorted to smsing first and explaining beforehand and my messages to your cellphone wasn't going through...

P: Okay yes?

R: So... yes my name is Urvashi Dabysing... let me grab my papers and read my introduction to you so you can understand where I am coming from...

P: Yes alright...

R: Thank you for being so cooperative and for giving me your time...it hasn't been that easy...

P: Okay not a problem at all... yes?

R: So... Yes as I told you my name is Urvashi Dabysing... I am conducting a study for the purpose of obtaining a Masters degree in Psychology at the University of KwaZulu-Natal...

P: Hmm mmm

R: The focus of my study is the service-learning module that was part of the African Centre for Childhood...

P: Oh!

R: ...certificate programme... I am investigating the challenges and benefits of undertaking this module as well as personal experiences and thoughts regarding the particular module 6...the service-learning one... do you remember the service-learning module you did?

P: Hmm... yes of course...

R: Oh that's great...that's a relief...

P: Hmmm

R: So yes... I would like to add that your participation in this study is voluntary and that you may withdraw from the study at any point in time, without any costs to you... okay?

P: Hmmm okay...

R: ...and also that you may refuse to answer any questions you are not comfortable with answering and that the questions will be recorded with the use of a tape recorder... the information recorded will then be transcribed and I will not use any identifying information when reporting the findings...

P: Yes yes...hmmm...

R: So by agreeing to continue, you are giving your consent to participate...

P: Hmmm...

R: So do you agree to participate and continue?

P: Hmmm yes...it's okay...

R: Great thanks...

R: I want to firstly start by asking you some basic demographic information...

P: Yeah...

R: Can you tell me...if you don't mind please...how old are you?

P: I am (?)

R: Sorry I didn't catch that...

P: Thirty Three...

R: Oh thirty three

P: Yes

R: Great thanks...

R: Do you remember that you had to do your service-learning placement at an organisation, right?

P: Yes

R: Do you live near that place?

P: Yes in (?) at the time

R: Excuse me?

P: In Hwange... in hwange...

R: Oh okay thank you...

R: I will need to ask you the contact details of the community organisation? Is it possible?

P: No! Sorry I don't have it...

R: Umm okay if you tell me the name...maybe I can find it...

P: Sorry I don't hmmm...thought... (?) private (?)...

R: Well umm okay I understand...that's absolutely fine... anyway...

P: Yes

R: Can you tell me how you got into your placement with the organisation?

P: I used do volunteer (?) there...

R: Oh okay...so you have done community work before service-learning?

P: Yes...hmmm...

R: Okay that's nice...

R: My next question is...what can you tell me about being an African and doing service-learning?

P: Beg your pardon?

R: Is there anything you can tell me about you being African and doing service-learning?

P: Oh...hmmm... yes... I believe yes... that when you are African you have some... kinds of responsible actions (?)... hmmm... you know more...(?) you have experiences of the (?) Africa Zimbabwean (?)... lifestyle... (?)...

R: So what else can you tell me about being an African and doing the distance learning... and uhh service-learning module?

P: hmm... also the sense that... we know poverty here... we know it for it... so if we go work with community, we also know what they know... being an African makes me understand... sometimes there was no food no clothes even no shoes to walk... hmm

R: Yes?

P: ...so yes... we go... sometimes illnesses... maybe that because there is no finance... so I understand as an African woman... I feel... well... uhh yes...

R: Okay...thank you so much for this (participant's name omitted)

P: Not a problem...

R: Thanks...so my next question would be...ummm...what made you decide to enroll in the certificate programme?

P: Oh...hmmm okay... so yes I wanted to learn and be educated... in Zimbabwe there are problems and lots and lots... (?)... undereducated womans (?)... day... (?)...children only not given respect...(?) work is for man... (?) push far and fights the believes of superior strong man (?) our society....

R: Okay...ummm so basically you wanted to be an educated woman, yeah?

P: Definitely...yes...

R: Okay...so my next question is...umm not this...yeah...so

P: Hmmm?

R: What are the problems you had when you were doing the service-learning module 6?

P: Problems?

R: Yes, did you face any challenges?

P: you know... uhh it's not like you go to school with computers... with big libraries... so... umm so when you want to research or know something... you should... must try to find (?) yourself... you own way with it...

R: Anything else you can tell me?

P: I told you all...hmmm yes

R: Okay so can you tell me about your overall experience?

P: Of?

R: Your overall service-learning experience...

P: ... (?) woman... (?)...rewarding... (?)... personally very happy with how it came... the connection with our community...the way you help... (?) you can see you have made change happen...hmmm...(?)

R: May you tell me more about what your service-learning experiences? ... and what have you learned?

P: ...yes... so especially being an African woman... I have been able to know how to help... I have the experience of their feelings and situation... so yes...

P: Hmmm

R: Yes?

P:... I manage to handle going to the community and help... show them that I know their situation... and provide the necessary aids...

R: Alright...ummm can you think of anything else to add?

P: No!

R: Okay then... we are done with the questions...

P: Okay...

R: I would like to thank you very much...

P: It's not a problem...

R: Yes thank you so much for you participation...this has been really helpful... you have explained a lot to me that I am certain...is...umm going to be very useful to the study...

P: Okay...

R: Thank you very much...

P: It's okay... All the best... (?) study...

R: Thank you bye!

P: Bye!

Members of community organisations:

OL1

P: Hello

R: Hi Good Morning

P: Good Morning Ma'am how are you?

R: I'm fine thank you how are you?

P: This is the (community organisation's name omitted) ... how may I help you?

R: Sorry. Is this... is this the (community organisation's name omitted)?

P: It is it is the (community organisation's name omitted)

R: Excuse me

P: It is the (community organisation's name omitted)

R: Yes yes sorry. Do you remember I called you from the University of KwaZulu-Natal for my research?

P: Oh from the University of KwaZulu-Natal... Umm I'm not sure if you were talking to me... uhhh... she's not here... you can leave a message I'll give to her.

R: It is actually for a research... that I am doing here for my dissertation... about the ACC service-learning module... you know in 2010, students did their service-learning at your school... in your centre...

P: Your students?

R: No your students

P: Ahh okay they did what?

R: Service-learning... in your centre... as part as the study that they did with the University and the ACC- African Centre for Childhood...

P: Okay

R: Do you remember this module?

P: Yeah I wasn't here at that time... I can't remember anything...

R: Okay... hmm but may I speak to somebody who worked there at the time?

P: You say it was in 2011?

R: 2010

P: Oh 2010

R: Yes

P: Okay so... can you call after two minutes I will call someone for you

R: In two minutes?

P: Ya in two minutes

R: No problem thank you very much

P: Thank you Ma'am

P: Hello Ma'am

R: Hello Good Morning

P: Yeah how are you

R: I'm fine thank you... umm so are you the one I'm supposed to speak to?

P: Yes I am (?)

R: Excuse me?

P: Yes I am (participant's name omitted) that you made the call

R: Okay I am calling for the community organisation... umm to collect data... for my interviews... for my research

P: Yes

R: I would like you to know that your confidentiality as well as the organisation's confidentiality will be maintained at all times during this study and after...

P: Yes

R: By agreeing to continue... umm with this call... this interview... you hereby grant me permission to record your interview...

P: Yes yes

R: So I would like to know... like some basic demographic information... I would like to know how old are you and how long have you worked at the organisation?

P: Umm I... I am fifty six years old... I worked for (?) years here in organisation

R: For how long?

P: I worked for... twenty... twenty eight years in the organisations...

R: Okay okay and have you done student placements before?

P: Yes sometime...

R: Hmm okay...

R: So... I have some questions... May I carry on?

P: Yes of course...

R: Thank you

R: So I would like to ask you...what were your expectations of hosting students?

P: Come again?

R: Okay yes sorry... Let me be more clear...

P: Yes okay...

R: What I would like to know here... is... hmm did the organisation have any expectations when they decided to welcome students for service-learning?

P: Yes of course...

R: Hmm okay... so may you please elaborate?

P: Okay umm...

R: Yes?

P: Yes we had many expectations you know...after having worked here... hmm for long we the staff know the place like we know it... you know?.

R: Yes may you tell me more?

P: It is that we expect when students come in it we are expecting that they bring new ideas and ways... you know hmmm things we don't know and then we can learn and be better... so...

R: yes?

P: We like it when students of many ages come it and bring the new things we don't know about... hmm yes...

R: that's nice... thank you... so my ummm... yes sorry about that... yes so my next question is...

P: Yes?

R: What were the challenges the organisation faced whilst hosting the student?

P: Excuse me? Come again?

R: Yes... the connection is a bit blurry I think...

P: Yes...

R: So, I was asking... may you tell me what problems did the organisation face while hosting students?

P: Oh okay yes...

R: Hmm so yes?

P: We didn't have many problems with the students yes... like...

R: Yes?

P: :Like it was mostly minor things... not things that were very big or things you know... ummm I can think...

R: Yes?

P: Like we had some problems finding time for students to come in... and where to place them... and things like that... hmm yes...

R: Can you think of anything else?

P: Hmm

R: Yes?

P: Hmmm really I can't say we had much issues you know... like I can't recall anything in particular... sorry...

R: No no it's absolutely fine...

R: Let's move on then?

P: Yes...

R: So...

P: Yes?

R: My next question is...

P: Hmm?

R: What do you think the benefits were of hosting the service-learning student?

P: Benefits?

R: Yes... like what were the positive aspects of having...

P: Oh yes okay...

R: Yes so may you tell me please?

P:... hmmm... it... hmmm... was very nice to have students over... firstly because they help us a lot... having them, especially with our vulnerable children... we are... in our times we did not... we did not get the same education...

R: Hmmm mmm

P: they are fresh... they are new... so they bring in more academic purpose... as much as they come in to learn, we also always... uhh yes learn... also they don't need payment so we save a lot of money...

R: Hmm okay that's nice thank you... anything else you can think of?

P: Umm no not really... like I said... new things... innovation yes?

R: Okay thank you... may we move on then?

P: Yes...

R: So can you tell me then...

P: Yes?

R: Was the organisation's expectations met then?

P: Meaning?

R: Hmm like what you expected from students, did it happen?

P: Yes... I said (?)...

R: Okay yes so...

P: Umm

R: Yes so finally... I would...

P: Yes?

R: I would like to ask you... would you host students again... and

P: Yes of course

R: Hmm okay well then... that were all the questions...

P: Okay thank you..

R: No thank you so much for your cooperation... hmm for your participation thank you...

P: No problem

R: Thank you babye...

P: Okay bye thanks...

OL2

P: Hello

R: Hello Good Afternoon

P: Good Afternoon

R: How are you?

P: Fine thank you and you Miss?

R: I'm fine thanks... thank you for agreeing to do the interview... I'm sorry I'm calling a bit earlier than we decided when I spoke to you last week...

P: Not a problem...

R: Thanks so much... I know you are busy so...

P: Ya

R: I won't take much of your time

P: Ya fine...

R: I would just like to remind you that...

P: Ya

R: umm that your participation in this study is voluntary and that you may withdraw at anytime...

P: Ya

R: and umm by agreeing to continue you give your consent to participate... okay?

P: Okay ya

R: So do you agree to participate and continue?

P: Ya

R: That's great thanks... so let's begin then...

P: Okay

R: So what I would first like to know...ummm if you don't mind... how old are you?

P: I am (?) years old

R: Excuse me?

P: (?) years old

R: Umm sorry?

P: (?)

R: Okay ummm... ummm let's continue...

P: Ya okay

R: Can you tell me?

P: Ya?

R: For how long have you worked in this organisation?

P: Excuse me miss?

R: For... how long... have you... worked here?

P: Oh for (?) years

R: Excuse me?

P: Eleven years eleven years...

R: Eleven?

P: Ya

R: Okay great thank you...

R: So my question now is... what were the expectations that the organisation had of the students?

P: Ya well the organisation... ya before making the decision to bring in people from outside ya... explains and make it known that discipline is important... we don't want ya... like students people to come into the organisation and not respect our rules...

R: Yes?

P: So we expect... expected students to learn about our rules and if they agree to follow then they can do placement... ya... we wanted students to understand that our group members are... you know... vulnerable and respect is very important... ya?

R: Yes thank you... anything else?

P: Ya that's all...

R: Okay... so may I ask you my next question?

P: Ya okay...

R: So my next question is what were the challenges that the organization faced whilst hosting the student?

P: The challenges we face?

R: Yes the challenges... like what kind of problems you experienced?

P: ... We are a support group... ya...

R: Yeah...

P: ...anything can happen at anytime because of that... sometimes students come but we have more urgent problems... ya... sometimes it becomes hard to handle this... as...

R: Hmm mmm yes?

P: as we will tell them a time then we cannot make it to happen... ya... then we had to find other times... that would be a problem... many times..."

R: Okay thank you anything else you may tell me about this?

P: Hmm ya that's it... we also want it to happen that when we tell a time, the student must come punctual... you know...

R: Yes and anything else?

P: No

R: Okay thank you... so let's move on...

P: Ya

R: So what do you think were the benefits of hosting the service-learning student?

P: Yeah okay so the benefits?

R: Yes the benefits

P: There were normal benefits...

R: Like?

P: Ya?

R: Can you elaborate?

P: Usually, we bring others inside for assistance... ya?... since we are a support group, sometimes we need more people to come in... and it is nice to have students with many different perspectives to help out...

R: Okay that's nice... can you tell me anything else about this?

P: Hmm ya...no that's all miss...

R: Hmm okay...thanks for this... so can you tell me about your overall experience of hosting service-learning students?

P: Well... it was fine...

R: Can you tell me more?

P: It was good... I mean, miss... we didn't spend lots of time... ya like it was for a few weeks so it was satisfactory...

R: Hmm okay so I will not take much of your time... I have what I need... thanks so much...

P: It's okay...no problem...

R: I just want to thank you again... umm I know how busy you guys are so I really really appreciate it... thanks...

P: Okay... Okay miss not a problem...

R: Thank you babye...

P: Okay bye...

OK1

R: Hello

P: Hello, Good morning...

R: Good Morning...

R: Is that the (name of community organisation omitted) orphanage?

P: Yes the (name of community organisation omitted) community centre

R: Yes, am calling from the University of KwaZulu-Natal for my research on a master's thesis. I am doing research with regards to the service learning module that was offered by the ACC African centre for childhood and the University of KwaZulu-Natal... And some students did their placement at your organisation.

P: Hmm mmm

R: And I would like to ask you some questions with regards to this...

P: Okay...

R: In order to do this, I will need to do an interview and your participation is voluntary... Is that okay?

P: Okay...

R: Hmm I am recording the interview and I would like to know that your name and the organisation's name will never be taken in the research...

P: Hmm mmm

R: Okay, May I start?

P: Okay...

R: Okay, I would like to know just some basic demographic information like how old are you and how long have you worked at the organisation?

P: Myself?

R: Yes, yourself... How long have you been in the organisation?

P: Since 1986...

R: And can you tell me your age please?

P: My age?

R: Yes please

P: I am fifty seven years...

R: And have you has student's placements before?

P: (?)

R: Did you ever have student's placements before the service learning that they did... Like the students come for service learning in the organisation?

P: (?)

R: Okay, so how did the organisation decide to host the student for the service learning like the one that they did in 2010?

P: (?)

R: Excuse me? I'm not really understanding...

P: Yes for... yes many years students come in and go...

R: and what does the organisation expect from the students? Can you tell me that?

P: Okay...

R: Umm excuse me? Can you tell me?

P: They come for the participation, collections, and markings...

R: Okay and?

P: To help us... you know ma'am we are very busy...

R: You mean right now? Should I call you back?

P: No ma'am just a bit less questions...

R: Hmm sorry... yes so umm... and did the organisation experienced any problems or challenges while the students were doing their service learning there?

P: Excuse me, can you speak a bit higher... I can't hear... I'm sorry

R: Hello?

R: Can you tell me about the challenges?

R: Problems?

P: Hmmm

R: May I repeat the question?

P: Yes

R: What were the challenges that the organisation faced while hosting the student?

P: Am not working on...

R: You know when the students were doing service learning in the organisation...Right?

R: Hello? Yes, when the students were working in the organisation, did you face any challenges?

P: Not many... no challenges...

R: There was nothing? Like you can't tell me anything like just please may I repeat the question slowly?

P: Yes

R: I want to know... about any problems that you faced with students coming to do service-learning at the orphanage? You know like anything... anything that you found to be a problem?

P: Oh okay yes

R: Hmm so? You can tell me anything you think of

P: one problem (?)... uhh time... we get lot of problems here at the centre... special... because we mostly musalmans (Muslims) and we... have prayer times... so there is clash of time...

R: Yes that's it... and?

P: ...a lot happening everyday with the children here... so sometimes it had happen.... uhh... uhh... it usually happen that we have to take care of what go on with children... then students come... but we cannot... uhh give them the attention... not at such times... uhh it is sometime happen that everything very serious... so uhhh...

R: Okay thank you so much... What were the benefits of having a student there? Like can you give me some examples and some more details?

P: Yes uhhh... mostly corrections and spending time with our children... yes they love it... very uhh very much...

R: Hmm yes that's nice... okay can you maybe tell me more?

P: yes one thing that was seen was that...

R: Yes?

P: ...was every time the children learn that the students coming in today... they jump up and down... they uhh... like to have people coming... interacting and doing plays with them... they smile... and get happy

R: Okay thank you... and what did the organisation expect when they were having a student coming and do a placement? What were the organisation expectations?

P: The organisations expectations?

R: Hmmm mmm yes

P: They got a lot of questions you know... uhh about the outside world... uhh you know we do not have too much money yes... so uhh you know we want... when students always come... we also expect... uhhh that...

R: Yes?

P: uhh... yes we like when our children learn about the outside world... positive things... ma'am... to give them some hope...

R: Hmm yes... And can you tell me was the programme was successful if you had to host students again at your organisation?

P: (?)

R: Ok, that all the questions I had to ask you...hmmm thank you very much

P: Okay

R: You have been of a great help.Umm, I just want to remind you that your confidentiality will be maintained and the community organisation's name will not be taken inn my research

P: Okay

R: Okay, thank you very much... Babye...

OK2

P: Hello Madam?

R: Hello Goodmorning...

P: Goodmorning...

R: Is that the (name of community organisation omitted)?

P: Yes the (name of community organisation omitted)

R: I am calling from the University of KwaZulu-Natal...

P: Umm okay

R: For my research

R: I am a masters student

P: Uh-huh

R: I am doing research about the service-learning module that was offered by the ACC- African Centre for Childhood-and the University of KwaZulu-Natal...and uhh some students did their placement at your organisation

P: Uh-huh

R: and I would like to ask you some questions with regards to this

P: Okay

R: In order to do this, I will need to do an interview and your participation is voluntary

P: I understand

R: Is that okay?

P: Yes

R: I am recording the interview and I would like you to know that your name...the... your name... the name of the organisation's will never be taken in the research

P: Uh huh okay

R: Okay may I start?

P: Okay

R: Okay

R: I would like to... to know just some basic demographic information like uh how are old are you and how long how you worked at the organisation

P: Yes

R: Hmm so how old are you please?

P: uhh (?) 45 year

R: Yes okay

P: (inaudible)

R: excuse me? How long have you been in the organisation?

P: for (?)

R: from 1995... 1995

P: okay

R: and have you had student placements before?

P: uhh I beg your pardon

R: like did you have service-learning placements before... like before the service-learning placement that they did... the ACC...

P: no (?) not never...

R: So did you have any student placements like this before? For how many years hmm how students done service-learning here?

P: (?)

R: Okay so anyway...

P: Yes

R: I know when I spoke to you previously... hmm

P: Yes

R: umm you mentioned that umm... you do not have much time yes?

P: Yes

R: May I just ask you the basic questions then please?

P: Yes okay no problem

R: May you please...

P: Yes?

R: Hmm please my question here is... what are the problems that you...

P: Yes?

R: I want to know if you experienced any problems when you were hosting the students at your organisation?

P: Okay...

R: So... hmm any problems?

P: None

R: Can you elaborate on these thoughts for me please when you say none?

P: Yes of course

R: Thank you... so?

P: I don't think we had any major problems with... hmmm the students... otherwise we had great moments

R: May you please elaborate?

P: Yes

R: Hmmm?

P: Yes okay

R: You know? Excuse me?

P: Yes

R: Actually... my next question was going to be whether there were benefits? Is this what you mean by happy moments?

P: Yes

R: Sorry I know you are very busy this will be my last question...

P: Yes okay no problem...we are during peak time now...

R: Please may you tell me about these happy moments... like the positive aspects of hosting students at your organisation?

P: Okay yes

R: Hmm

P: here at (community organisation's name omitted) we have a few employees... uhh who did service-learning here itself... this was good...

R: Hmm yes and?

P: madam uhh they get to learn the new ways... I been here a long time... and things change, there are new inventions and they learn and come and tell...and hmm show us... without the orphanage spending more money for courses...

R: Okay thank you this is exactly...

P: and also

R: Yes yes?

P: Madam, here at the orphanage... children do not get parents or families... hmm it is like they were here sometimes since babies...

R: Hmm okay yes and?

P: and and...

R: yes?

P: anytime service-learner students come in... children get clean and early... hmm they feel happy and feel love...

R: Hmm okay that's nice

P: Yes Madam

R: Anything else you think you can tell me?

P: Hmm

R: Hmm is that all?

P: Yes Madam that is all I can tell...

R: Hmm okay then thank you so much... you have been of great help... that's all then...

P: Thank you Madam... Good Day... Babye...

R: Thank you...

P: Okay

R: Same to you... Bye...

OM1

P: Good day... (community organisations's name omitted)... how may I help you?

R: Good morning... It's Miss Urvashi Dabysing from the University of KwaZulu-Natal...

P: Yes Good morning...

R: Yes may I speak to you now or may I call you later? I am calling for research...

P: No it's fine... you can talk...

R: Okay... ummm... let me read you something...

P: Yes...

R: May I read something? To explain my research...

P: Yes you can...

R:... so my name is Urvashi Dabysing and I am conducting a study for the purpose of obtaining a Masters by dissertation...ummm degree... in the field of Psychology at the University of KwaZulu-Natal... in South African... ummm...

P: Okay yes?

R: Ummm... there was a service-learning module...module 6 which was offered by the African Centre for Childhood...the ACC..and some students did their service-learning placements at your organisation... do you know?

P: Yes...which year?

R: Yes...yes in 2010... I was here also...

P: Okay...

R: and I am conducting research...hmm in this field... like...

P: Yes?

R: I am... I am conducting research in the field of service-learning and distance learning and I am umm looking...I am looking at the challenges and benefits of the module 6 of the ACC... you know the one where students came to do placements? Yeah?

P: Yes I understand...

R: So, I have already contacted students and finished data collection with them and I got your contact details from one of the participants who did placement with you...

P: Okay...

R: Now what I need to do is ask you a few questions about the organisation's experiences...

P: Okay...

R: Please note that your participation is voluntary and that ummm...

P: Yes

R: Please not that you can withdraw from the study or refuse to participate...

P: Yes not problem

R: So by agreeing to continue with this interview, you give your consent to participate in my study...

P: Yes okay...

R: Ummm so do you agree to continue?

P: Yes...

R: Okay great... thanks so much... may we begin then?

P: Yes Miss...

R: Okay thank you... I need to start with some basic demographics...

P: Yes?

R: I just want to make sure...ummm that... ummm

P: Yes?

R: Yes sorry that you are remembering the module...

P: Yes Miss... students came to work with us as part of a certificate?

R: Yes exactly...

P: Okay Miss... I... umm worked closely with this...

R: So I would like to start with demographic information... can you tell me how long have you worked in this organisation?

P: Me?

R: Yes how long have you worked here?

P: Hmm for... hmm let's see... (pause) for five years now...

R: Oh that's nice okay... and can you tell me how old are you?

P: My age?

R: Yes I would like to know...just for the record you know... how old you are?

P: Okay I'm 31

R: Three One?

P: Yes 31

R: Okay thank you... so may we move on?

P: Yes

R: Can you tell me what led to the organisation's decision to host the student for the service-learning?

P: Can you repeat please?

R: Yes what made the organization decide to have students come do service-learning?

P: Ahh okay... yes well we have done many things like this in the past as far as I know...and since umm since I have been here we do many things... so it is a habit to do such things... also plus we had many people working here doing the certificate so they did their service-learning here...

R: Oh nice... okay thanks...

P: Hmm

R: So my next question would be what were the organisation's expectations of these students?

P: Ya umm change

R: Change?

P: Yes

R: What do you mean by this please? Hmm can you elaborate for me?

P: Well ya... it's that we look for new things... a new way... new ways of doing things from students who learn these other things... ya...

R: Well okay so can you tell me, did the organisation have any problems with the student?

P: Problems?

R: I mean did the organisation experience any challenges during the service-learning?

P: Well... ummm

R: Yes? Tell me anything you can think of... hmm like any you remember...

P: ... you know, Miss, here... in umm in... the (community organisation's name omitted)... we closely work with young girls so we have to teach and make sure that... that umm students... service students... know respect... but this was not a problem... there was no teasing..

R: Thank you... that's nice... so next question is...

P: Ya?

R: What do you think the benefits were... umm of hosting the service-learning student?

P: Like advantages?

R: Yes yes exactly...

P: ... what is on top one of the most advantage... is hmmm... that instead of hiring new people and paying... you know we don't have lots of funding... so we get students to come and do the same work... and everyone wins here... hmmm we save money because hmmm yes,,."

R: Hmm that's nice... okay... Can you think of anything else?

P: I think that's it

R: Alright okay... so can you tell me if the organisation's expectations were met?

P: Expectations?

R: Yes... I mean after hosting the student, was the organisation's expectations met?

P: Yes definitely... mostly yes...

R: Ummm can you elaborate?

P: Yes

R: Ummm?

P: Yes we were happy...

R: Uhh... ummm okay then...

P: Yes okay I think I uhhh need to go...

R: I have a few more questions but that's okay...

P: Okay

R: I would like to thank you so much for everything though... this was really helpful...

P: No problem... anytime...

R: Thanks so so much...

P: Yes... Goodluck with your studies...

R: Thank you... Babye...

P: Bye...