

**Grounding Service-Learning in South Africa: The
development of a theoretical framework**

by

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As the candidate's Supervisor I agree to the submission of this dissertation.


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DECLARATION

I, Frances Yvonne O'Brien, declare that

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ACKNOWLEDGEMENTS

Writing is always the production of a community of sorts ... In so many discussions of the concepts I was articulating, I had the humbling yet exhilarating experience that I was giving expression and form to what people already knew, transforming their and my understanding in the process (Wenger, 1998, p. xiv).

I take responsibility for the contents of this dissertation, and would not seek to impose my interpretations on anyone else. And yet I relate closely to Wenger's reflection and wish to acknowledge very sincerely all those with whom I learned and served over the past decade:

- ♦ The students, communities, staff from government and not-for-profit organisations and academic colleagues who participated in the Crime Reduction in School Project, the Community-Higher Education-Service Partnership programme and other Service-Learning initiatives. I acknowledge in particular my CHESP Durban Core Group partners: Clive Bruzas and Victor Mkhize, of The Valley Trust and the Embo Masakahne Community Development Organisation respectively.
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Finally, I acknowledge the important roles those who read this dissertation will play, in particular,

- ♦ My examiners, for giving my work their attention and sharing their reflections thereon, and
- ♦ All others who read, reflect on and further develop the theoretical framework constructed in the dissertation.

ABSTRACT

The focus of this research is Service-Learning. The research aims to construct a Service-Learning theory that is grounded in South African practice. The dynamic and challenging early decades of South Africa's new democracy constitute the context into which Service-Learning has been introduced into Higher Education in the country. The potential of Service-Learning to make a meaningful contribution to the development of Higher Education, particularly in relation to its multiple roles in African society, is recognised. There is concern, however, that lack of adequate theorisation means that Service-Learning is poorly understood and that its practice and impact are erratic.

I undertake the study from an underlying paradigm of constructivism, adopting a qualitative approach and employing Grounded Theory methods. Aligning with Charmaz' (2006) "constructivist stance" on Grounded Theory, and conscious of the need to be informed by as wide a variety of experiences and voices as possible, I access a range of formal and informal documentation that cover Service-Learning activities at module/ project, institutional and national levels. The activities include the promotion of Service-Learning in all sectors of society, its implementation in a variety of disciplines and communities, policy and research initiatives and scholarly publications from South African authors. Coding and memo writing yield the major concepts on which I construct the theory, namely, Context, Identity, Development, Curriculum, Power and Engagement.

Centered on the core concept of Engagement, the theoretical framework comprises four Discourses, namely Service-Learning as Scholarly Engagement, Service-Learning as Benevolent Engagement, Service-Learning as Democratic Engagement and Service-Learning as Professional Engagement. The Discourses each have a primary focus, i.e. knowledge, service, social justice and resource development respectively.

The Discourses framework has implications for the definition, practice and evaluation of Service-Learning. In addition, the framework offers conceptual tools for the understanding of engagement in contexts other than Service-Learning. By their nature, the Discourses may be split, merged or elaborated as new knowledge and practice come to light.

CONTENTS

DECLARATION	ii
ACKNOWLEDGEMENTS	iii
ABSTRACT	iv

CHAPTER 1

Introduction to the study	1
1. Service-Learning	1
2. Context of the study	14
3. Objectives of the study	28
4. Rationale for the study	29
5. Conclusion	40

CHAPTER 2

Research paradigm, approach and methods	43
1. The research paradigm: Reality, knowledge and ways of understanding	43
2. Accessing experiences	58
3. Analysing the document content	75
4. Ethical considerations	82
5. Limitations	86
6. Conclusion	89

CHAPTER 3

GROUNDING THE STUDY	91
1. Processes to promote Service-Learning	92
2. Service-Learning in Practice	123
3. Research and theory about Service-Learning	134
4. Conclusion	142

CHAPTER 4

FINDINGS 143

1. Context.....	1466
2. Identities.....	151
3. Development.....	19090
4. Curriculum.....	201
5. Power	214
6. Engagement.....	219
7. Conclusion.....	239

CHAPTER 5

DISCOURSES OF SERVICE-LEARNING 242

1. Discourses.....	242
Discourse 1: Service Learning as Scholarly Engagement.....	2499
Discourse 2: Service learning as Benevolent Engagement	258
Discourse 3: Service-Learning as Democratic Engagement.....	266
Discourse 4: Service-Learning as Professional Engagement.....	275
Summary of the Discourses	285
2. Theoretical congruence	286
3. Conclusion.....	303

REFERENCES 310

List of Appendices

- Appendix A Request for consent to use information
- Appendix B Ethical clearance
- Appendix C The leadership capacity-building programme
- Appendix D Organogram
- Appendix E CHESP Nucleus Office Tasks
- Appendix F Individual Service-Learning Initiatives
- Appendix G List of records informing this study

List of Tables

Table 1	Node “cases”.....	74
Table 2:	Contents of Strategic Plan for the Durban Campus.....	116
Table 3:	Changes required to effect Service-Learning.....	148
Table 4:	Matrix of Service-Learning Discourses.....	285
Table 5:	Service Learning Goals.....	301

List of Figures

Figure 1:	CHESP partnerships.....	37
Figure 2:	Levels of Community-Higher Education-Service partnerships	38
Figure 3:	Nvivo structures for accessing and describing documents.....	70
Figure 4:	Nvivo Node system overlaid with snapshots of the ‘children’ of a Tree node.....	73
Figure 5:	Example of determining scope of curriculum as a concept	80
Figure 6:	Relationships between Sectors.....	107
Figure 7:	Service-Learning Curriculum Stages.....	212
Figure 8:	Evidence of engagement.....	222
Figure 9:	Discourses of Service-Learning.....	248
Figure 9a:	Discourse of Service-Learning as Scholarly Engagement.....	256
Figure 9b:	Discourse of Service-Learning as Benevolent Engagement.....	264
Figure 9c:	Discourse of Service-Learning as Democratic Engagement.....	273
Figure 9d:	Discourse of Service-Learning as Professional Engagement.....	283
Figure 10:	Furco’s Distinctions among Service Programmes.....	287
Figure 11:	Models of ways in which universities interact with communities.....	289
Figure 12	Zlotkowski’s Service Learning Conceptual Mix	299

Chapter 1

INTRODUCTION TO THE STUDY

Service-Learning is challenging work –
understanding it fully perhaps even more so.

(McMillan, 2008, p. 245)

This dissertation serves to document the construction of a theory of Service-Learning. The research informing the theory is located in South Africa in line with my specific interest in local understandings and practices of Service-Learning. These practices are drawn from three local contexts, namely the Crime Reduction in Schools Project (CRISP), the Community-Higher Education-Service Provider programme (CHESP) and academic programmes that used Service-Learning but were not associated with either CRISP or CHESP. In this chapter, I address the focus of the research, Service-Learning, considering its origins, common understandings and the research undertaken in respect of it. I then elaborate on the South African Higher Education sector into which Service-Learning was introduced, paying particular attention to the demands placed on that sector, the policy environment in which Service-Learning grew and the Service-Learning initiatives that constituted the experiences grounding my study. This leads to the rationale for the study and its goals. I conclude the chapter with an overview of the research and the following chapters.

1. Service-Learning

1.1 Origins

The term Service-Learning was coined in the United States of America in the 1960s. At that time, apathetic political participation, increasingly multicultural communities and dwindling

resources were seen to be threatening democracy (Hollander, 1999). Boyte and Kari (1999) ascribed a “less effective and less confident ... citizenry” (p. 38) to the self-redefinition of institutions like media, schools, clubs, political parties and unions from civic associations to service providers. Thus while people in civic associations had involved themselves in local affairs with people different from themselves and, in so doing, learned to work together, now having become Service Providers, “citizens have come to be customers and clients” (Boyte & Kari, 1999, p. 38).

Higher Education was perceived as contributing to rather than ameliorating this condition and there was deep concern that the sector was not fulfilling its historic role in promoting the common good. Prominent educationalists such as Boyer (in Glassick, 1999) in the USA drew attention to the increasing disconnects between levels of education, between academic staff and students, and between higher education institutions and their communities. Civic engagement and responsibility thus became rallying calls for reformation in Higher Education. Service-Learning, “the integration of community service into academic study” (Hollander, 1999, p. vii), was believed to offer a vehicle with which to achieve engagement and rejuvenate democracy (Bringle & Hatcher, 2002). Bolstered by recognition of the possibilities it offered for improved pedagogy (Hatcher, 1997; Neal & Holland, 2005; Wolfson & Willinsky, 1998), Service-Learning moved from being a marginal activity in education to one that merited far greater prominence in the later years of the last century (Kerins, 2010).

The growing institutionalisation of Service-Learning in the USA in that period is evident from the attention it received in associations such as the national Campus Compact, a “coalition of over 520 college and university presidents who ... cultivate discourse and support for issues

of public service” (Campus Compact/ECS, 1996, cover page), the American Association of Higher Education (AAHE), the National Society for Experiential Education (NSEE), the Community-Campus Partnerships for Health (CCPH), the National Youth Leadership Council (NYLC), which published *The Generator: Journal of Service-Learning and Service Leadership*, and the Corporation for National and Community Service (CNS), which supported three major programmes, including Learn and Serve America which “integrates service into the daily academic life of more than 800 000 students” at all educational levels (Corporation for National Service, 1997, p. 4). Furthermore, Service-Learning spread outside of the USA, becoming known and practised in other countries (National Youth Service into the 21st Century, 1998; Perold, 1998), including Great Britain (e.g. Annette, 1999), Australia (e.g. McLeod, 2002), South America (Tapia & Mallea, 2003) and South Africa (Lazarus, Erasmus, Hendricks, Nduna & Slamet, 2008).

1.2 Conceptualisation

One of the challenges of promoting and practising Service-Learning is its complex conceptualisation. Even in the USA, where a number of theoretical frameworks have been advanced (e.g. Butin, 2003), there is “singular confusion” (Bawden, 1999) as to its purposes and impacts. It comprises “a wide array of experiential education endeavours, from volunteer and community service projects to field studies and internship programmes” (Furco, 1996, p.1). Such complexity is evident in the conceptualisations of support or coordinating offices for Service-Learning programmes. Thus, for example, at different universities and colleges in the United States, there are structures such as The Center for Social Concerns (University of Notre Dame), the Center for Academic Excellence (Portland State University), the Community Outreach Programme and Development Center,

(Willamette University), the UC Berkeley Service-Learning and Research Center, and the Center for Community Service and Learning (University of Michigan). In South Africa, Service Learning is promoted and supported from such structures as the Centre for Social Development (Rhodes University), the Chief Directorate: Community Service (University of the Free State), the Centre for Higher Education Development (Durban University of Technology; University of Cape Town), The Office of Community University Partnerships (University of the Witwatersrand), and The Centre for Academic Engagement & Collaboration (Nelson Mandela Metropolitan University).

The variety of nomenclature also alerts one to different emphases in Service-Learning, e.g. service learning (with or without the hyphen), community-based learning, community-based education, community service in higher education, community service learning, academically based community service, problem or project-based service learning, and community-based research (Erasmus, 2005). Each lends a different emphasis in Service-Learning (JET, 2000) making it a more complex notion to grasp than other pedagogies like, for example, 'lecturing'. The differences are reflected in definitions of Service-Learning. An oft-quoted definition (e.g. Zlotkowski, 1999) is that emphasising the pedagogical aspects of Service-Learning:

Service learning is a credit bearing, educational experience in which students participate in an organized 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.

(Bringle & Hatcher, 1995, p. 112).

A similar local description of Service-Learning as a pedagogy is the following:

one of a number of learning and teaching activities within an accredited university module or a community's educational, business, social or professional programme. It combines professional and disciplinary expertise with experience and practice by means of structured, cognitive reflection activities.

(University of Natal, 2002, p. 1)

Greater emphasis on non-academic outcomes is evident in Harkavay's description of "academically based community service":

the actual integration of research, teaching, and service, in which service is intrinsically tied to the research and teaching experience. What that also involves is the notion of not just serving and learning from the service, not just in fact engagement in which the student becomes a better citizen from learning from the experience, but actually involves trying to help solve, with communities, the structural problems which communities face. To differentiate that, it would be the difference between tutoring and trying to help change and reform a schooling system.

(Harkavay, personal communication: 4 July 2002)

In addition to serving as a pedagogical tool, Service-Learning is recognised, too, as a philosophical approach to education (Billig, 2000 in Castle & Osman 2003, p. 105), one which promotes the interactive generation and transmission of knowledge by university students,

staff and communities, through out-of-class learning experiences. [M]utually-defined, socially responsible and responsive teaching, research and service activities ... rely on meaningful, enduring partnerships between the various stakeholders in higher education and those in private, public and civic organisations / groups. The approach recognises the multiple agendas brought by the different partners and aims to address the priorities of each while balancing the costs and benefits of participation in the partnership.

(University of Natal, 2002, p. 1)

Definitions such as the afore-quoted, signal certain conceptual foci that are explored in the literature¹ around Service-Learning. One prominent concept that recurs in literature is that of citizenship (Guarasci & Cornwell², 1997), including citizenship and leadership education (Althaus, 1997; Mattson & Shea, 1997; Roche-Olivar [Spain], 1998), democracy (Williams, 2001), diversity (Trotter [SA], 2002) and values formation (Annette [UK], 1999; Byrne, 1995). Conceptually close to these themes are those around relationships, partnerships, collaborations and reciprocity. These themes are highlighted as characteristics of Service-Learning, primarily in the American context (Batenburg, undated; Ferguson, 1999; Holland & Gelmon, 1998; Jacoby & Associates, 2003; Porter & Monard, 2001; Skilton-Sylvester & Erwin, 2000). While there is some local literature on inter-institutional relationships involving Higher Education specifically in relation to service-learning (Subotzky, 1998; Mfenyana, 2001; Mitchell, 2002), there has been more consideration of these themes without direct reference to Service-Learning. Meehan (1993) and Favish (2003), e.g. examine collaborations between universities and public authorities. O'Brien (1996) reports

1 In line with my chosen research method, Grounded Theory, that will be discussed in detail in the next chapter – see The role of literature in Chapter 2 – I do not offer a detailed review of the existing theories and descriptions of Service-Learning.

2 The countries of authors writing from outside of the USA are identified in brackets immediately after the authors' names. No brackets following an author's name indicates American-based authors.

on a research initiative involving university students and rural communities while Lazarus (1999) advocates three-way partnerships between Higher Education, Communities and Service Providers. Forbes (1999) and Jansen (2002) adopt a highly critical stance on Higher Education / Industry collaboration, based on their experiences of such joint initiatives.

Another major theme revolves around curriculum, focusing on issues such as reflection (Axt, 1994; Eyler, Giles & Schmiede, 1996; Stanton, 1995), student preparation and characteristics (Brown, 1998; Raimon & Hitchcock, 2000), assessment, and disciplinary application (Arbee [SA], 2003; Buckingham-Hatfield [Britain], 1995; Cassimjee & Brookes [SA], 1998; Castle & Osman [SA], 2003; Dorsey [Britain], 2001; Ford [SA], 2001; Henning [SA], 1998; Jacobs & Jacobs [SA], 1998; McLeod [Australia], 2002; Mohan [Britain], 1995; O'Brien & Caws [SA], 2003; O'Brien, Sathiparsad, Simpson & Veeran [SA], 1996; Winfield, 2000). Congruent with the attention to curriculum are discussions on definitional aspects that seek to differentiate Service-Learning from other types of learning (Furco, 1996; National Society for Experiential Education, 1998; Groenewald [SA], electronic communication, 2003).

The field of Higher Education is the overarching topic for much Service-Learning literature. Common themes around which Service-Learning is legitimised include scholarship (Bawden, 2000; Boyer, 1990; Glasser, Huber & Maeroff, 1997; Maurana, Wolff, Beck & Simpson, 2000). and engagement and outreach (American Association of State Colleges and Universities, 2002; Cauley, Jaballas & Holton, 2000; Cullinan [SA], 2001; Fear, Rosaen, Foster-Fishman & Bawden, 2001; Khumalo [SA], 2001; Journal of Higher Education Outreach and Engagement; Nuttall [SA], 2000; Rockquemore & Schaffer, 2000; Lewin, 2003; Waghid [SA], 2002). Looking within Higher Education institutions themselves, the themes of institutionalisation

and organisation of Service-Learning are prominent (Bringle, Games & Malloy, 1999a; Corrigan, 2000; Driscoll & Sandmann, 2001; Fourie [SA], 2003; Gelmon & Agre-Kippenhan, 2000; Holland, 1999; Lazarus [SA], 2000; Lounsbury & Pollack, 2001; Nuttall [SA], 2001; Perold [SA], 1998; University of the Free State [SA], 2002). Zlotkowski (1998), for example, seeks to highlight the influence of the Higher Education institution on Service-Learning initiatives by compiling examples of ten such American institutions with different characteristics in which Service-Learning had been successfully integrated. Closely allied with the institutionalisation theme are models and principles for “best practice” (Honnet & Poulsen, 1989; Torres, 2000), often informed by studies of outcomes of Service-Learning for one or more of the constituencies involved, most often, students (Crafford [SA], 1999; Eyler & Giles, 1999; Herzberg, 1994; Manicom & Trotter [SA], 2002; Mettetal & Bryant, 1996).

Service is also a theme in the literature, with foreign authors offering theoretical frameworks that allow participants to reflect critically upon and describe their Service-Learning practices (Kahne & Westheimer, 1996; Morton, 1995; Walker, 2000). Local authors reflect upon social issues that are addressed via Service-Learning. Frizelle & King (2002), e.g., highlight issues around HIV/AIDS as the focus of Service-Learning, and Hurst, Young-Jahangeer & Zulu (2002) address crime as they reflect on remediation of inmates within local Correctional Service facilities.

Finally, theoretical underpinnings of Service-Learning are suggested, and refuted, making theory another theme in Service-Learning literature (e.g. Coetzee [SA], 2000; Conrad & Hedin, 1991; De Gruchy [SA], 2005; Hatcher, 1997; McMillan, [SA] 2002; Mtshali [SA],

2003; Saltmarsh, 1996; Tucker, 1999]. Some of these will be explored further in Chapter 5 of my dissertation.

In considering the prominent themes in literature on Service-Learning, the influence of much broader fields is apparent. These fields include:

- ♦ Educational ideology. Dewey is generally acknowledged to be the “father” of Service-Learning, as so much of Service-Learning portrays his principles of active, meaningful engagement for learning, democracy and a humane society (Hatcher, 1997). Dewey’s influence can be seen in the work of Freire, who developed concepts such as the reciprocity that exists between teachers and learner and the notion of praxis (Saltmarsh, 1996). Both Dewey and Freire’s philosophies on education are elaborated upon further in Chapter 5. Other influential educational perspectives include those of Eisner (2004) who is eloquent in his advocacy of the value of intuition, linking feeling with thinking, recognising the interconnectedness of form and content, means and end, and “opening oneself up to the uncertain” (Eisner, 2004, p. 6).

- ♦ Experiential learning (e.g.; Kolb, 1984; Moore, 1990; November, 1997). Experiential learning is a term that appeared far more commonly than Service-Learning in South African Higher Education literature at the turn of this century. In some instances, these terms may have been analogous to Service-Learning. More often, however, experiential learning denoted in-class practical activities (formal learning minus service) and community service referred to volunteer initiatives not formally connected with academic learning (service minus formal learning).

- ♦ Learning principles, such as surface and deep learning, two of the approaches to learning from which students chose, with consequences for the retention and meaningfulness of knowledge acquired (Gibbs, 1992).
- ♦ Problem-based (Gibbons & Gray, 2002), and action learning (McGill & Beaty, 1995)
- ♦ Higher Education (e.g. the journals, *Studies in Higher Education* and *South African Journal for Higher Education*)
- ♦ Development (e.g. Community Development Resource Agency, 1998/99; Kretzmann & McKnight, 1993)
- ♦ Service (e.g. Greenleaf, 1970; Gronemeyer, 1992; McKnight, 1988) and community service (Perold [SA], 1998)
- ♦ Learning communities (e.g. Bawden, 1998; von Kotze, 2002; Senge, 1990; Wenger, 1998), and
- ♦ Social capital (e.g. Putnam, 1995), and volunteerism (e.g. Wilkinson & Bittman, 2002).

1.3 Research into Service-Learning

Literature on research in Service-Learning has two orientations, which can be classified as "Research as Service-Learning" and "Research about Service-Learning". The former refers to the use of research endeavours as a form of Service within a Service-Learning module. Reardon (1998), for example, advocates Participatory Action Research as a way in which to undertake Service-Learning, while other accounts are of research about Service-Learning as an approach and pedagogy itself. In the following paragraphs, I focus on the research about Service-Learning, particularly the issues addressed by such studies.

Unsurprisingly, the foci of existing research are diverse, prompting academic stakeholders and community organisation representatives in the United States in 1991 to compile a “research agenda” in an attempt to bring some order into what appeared to be a chaotic assortment of (American) research. Their agenda lists ten research questions. Six are in relation to the “how” (process) and four in connection with the “what” (outcomes) about students, educators, educational institutions, communities and society. Giles and Eyler (1998) revisit this agenda in their review of Service-Learning research over the following six years. In relation to the original ten questions, they identify progress and gaps in studies about the following:

Students

There are a considerable number of findings in relation to the impact of Service-Learning on students. Attention is paid, also, to the relationship between the Service-Learning programme, for example its duration, quality of service placement and opportunities for structured reflection, and the quality of learning that occurs. Less is known about the learning processes themselves.

Educators

Some studies address the impact of Service-Learning on the teaching and research activities of academic staff, but there is less attention to the barriers academic staff face in using this pedagogy.

Educational institutions

Institutional aspects of Service-Learning, such as the number of courses offered and staff involved, stability of funding and staffing, and the characteristics of governance most closely associated with institutionalisation of the pedagogy are addressed by researchers. The impact of Service-Learning on academic curricula and scholarship, and on campus culture and transformation of institutions is less well researched.

Community

A number of authors, e.g. Driscoll, Holland, Gelmon and Kerrigan (1996) in addition to Giles and Eyler (1998), observe a paucity in information about the impact of Service-Learning on the communities involved in Service-Learning programmes. While the nature, number and duration of services rendered in communities is relatively well documented, there is little evidence of community engagement in the planning or reflection activities of Service-Learning. Following Giles and Eyler's (1998) review, however, more studies incorporating community members' views are being reported. Mettetal & Bryant (1996), for example, explore the outcomes of two "service learning research projects" for students, academic staff, community members and the university, while Toole (1997) includes focus groups with "users" of Service-Learning as part of a more comprehensive study of educational institutions and professionals. A major study (Gray, Ondaatje & Zakaras, 1999) evaluates the effects, on all participants, of a three year Service-Learning programme, *Learn and Serve America, Higher Education* through which over 500 higher education institutions and community organisations were financially supported to enhance the links between them through Service-Learning programmes.

Society

Research around societal impact concentrates on indicators that students will be caring and concerned citizens in the future. Obviously, longer term studies are needed to ascertain if the immediate positive indicators of such civic responsibility accurately predict future behaviour.

In the years following Giles and Eyler's (1998) review, relationships and partnerships in Service-Learning are attracting increasing attention from researchers on Service-Learning. Holland and Gelmon's (1998) research reveals a number of characteristics of sustainable campus / community partnerships, while Anderson and Maharasoa's (2002) case study of a partnership between two universities allows the evolution of principles for partnerships between academic institutions themselves. Other issues which come to the fore, as reported in a special issue of a pre-eminent Service-Learning journal, the Michigan Journal of Community Service Learning (2000) are:

- ◆ The role of race and gender
- ◆ The efficacy of Service Learning in relation to specific disciplines
- ◆ The role research can play in Service Learning policy formation
- ◆ National co-ordination of research
- ◆ A closer link between research and practice, and
- ◆ Methodological considerations (e.g. refined evaluation instruments).

Publication of that special issue signals the increasing importance being attached to research about Service-Learning in the USA. It appears that, as Service-Learning becomes more widespread, more detailed answers to the multiple issues around it are being demanded.

A similar trend is emerging in South Africa, with conferences and special editions of academic journals (e.g. *Acta Academia*, 2005, 3) being devoted to research about Service-Learning.

2. Context of my study

Service-Learning is a relatively new concept in South Africa, imported from the United States of America (USA) during the 1990s when ties between American and South African institutions were re-established following the fall of Apartheid. Service-Learning has gained converts and followers in many local Higher Education institutions. I believe that dynamic tensions in South African society, tensions that play out in its Higher Education institutions and in its policy environment, offer fertile ground for Service-Learning to take root in South African educational practice. I address the broad local context in this section, including the policy environment, and conclude with a description of the specific initiatives that inform my study.

2.1 Higher Education in South Africa

In contrast with the stability of most American institutions of Higher Education, the local sector may be said to be in a state of dynamic disequilibrium, a consequence of tensions between systems as they become increasingly complex. This complexity is felt most keenly in South Africa following its readmission to the international arena after years of isolation (Jansen, 2002). During those years, the Higher Education system was characterised by marked inequities along racial, geographic, gender, and economic lines with white, urban, male and higher income groups enjoying maximum access to, and good infrastructure within

Higher Education institutions. With the coming of democracy, changes in Higher Education were inevitable. Not only did the sector have to resolve the afore-mentioned inequities. It also had to become more responsive than before to the demands and realities of the democratising society (National Commission on Higher Education, 1996).

These tensions in South African society are reflected in debates on the functions of South African Higher Education itself, whose agenda this sector should be following in relation to knowledge production and our goals in respect of our students. Global priorities compete with local imperatives for curriculum attention and budget allocations. The mission and vision statements of many local higher education institutions demand that both be addressed. Higgs (2002) warns of the dangers to Higher Education and to society broadly, of following the State's agenda and placing too much emphasis on what he calls the institutions' "social role". However, in common with institutions of Higher Education worldwide, local institutions face renewed demands for increased social engagement (Perold, 2005), accountability, responsiveness, relevant knowledge and the education of ethical, competent leaders and citizens. Higher education institutions in South Africa have additional challenges in trying to legitimise themselves in the new democracy (Nuttall, 2000), respond to the effects of globalisation (le Grange, 2002), and ensure that they became institutions "of Africa", rather than just "in Africa" (Makgoba, 1997).

Ekong and Cloete (1997) reframe the debate in terms of whether Higher Education should be following the State's developmental path or that of the proponents of institutional autonomy. This choice is reflected in, among other things, the value accorded to different methods of knowledge production, that is, the basic/applied, or Mode 1/Mode 2 knowledge debate

(Makgoba, 1997; Muller & Subotzky, 2002). The high value traditionally placed on pure research and disciplinary knowledge, is being challenged by societal demands for accountability and relevance. These demands have curricular implications in that academic programmes strive to produce graduates who are, simultaneously, competitive individuals in the emerging global, market-driven environment, and critical, involved citizens, deeply conscious of local history and culture and competent to address local challenges. There are also organisational challenges, such as securing an appropriate management style. While global priorities and highly specialised graduates may be commensurate with managerialism and corporatism (Ntshoe, 2002), these managerial and leadership styles are not ideal for institutions focusing on the local community engagement.

2.2 Higher Education policy environment

The policy environment into which Service-Learning was introduced in South Africa was characterised by an emphasis on transformation. One of the early influential policies in relation to Higher Education and, indirectly, to Service-Learning, after the fall of Apartheid is known as the NCHE Report: A framework for transformation (National Commission on Higher Education, 1996). This document is informed by the Constitution of the Republic of South Africa and numerous other policy documents relating to labour relations, economic strategies, science and technology, reconstruction and development and the broader education system. Its founding principles includes redress of inequities in resources and opportunities, democratic governance of the institutions, balanced human and material resources, high quality service provision, academic freedom and institutional autonomy, and increased efficiency and productivity. On the basis of these principles, the framework sets forth a vision of a Higher Education system that has equitable and broadened access for the

population, that provides a workforce with the skills required by the national economy, that supports a culture of human rights and that pursues international standards of scholarship with due cognisance of the local African context. One of the features of this vision for a transformed Higher Education system is its attention to the need for the institutions to be responsive and open to the current realities of a changing society, and respectful of the knowledge of those outside the institution. Interdependence, pooling of resources, co-operation and partnerships between Higher Education institutions and, *inter alia*, civil society, commerce and government are highlighted (National Commission on Higher Education, 1996).

The framework in this document forms the basis for a major policy document, the Education White Paper 3: A Programme for Higher Education Transformation, issued by the State the following year. In this policy, "community service programmes" are specifically identified as a means by which "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. 8). Institutions are directed "to demonstrate social responsibility ... and ... commitment to the common good by making available expertise and infrastructure for community service programmes" (Department of Education, 1997, p. 9). Specific opportunities for the integration of Service-Learning into academic curricula are created by the introduction of "critical cross-field outcomes" which must be achieved in every qualification programme. The outcomes are to do with responsible problem-solving, critical and systemic thinking, self management and personal development, effective communication and team work, and the effective and critical use of science and technology (Department of Education, 2002).

At the time, then, of the introduction of Service-Learning into South African Higher Education, there was no explicit mention in documents from official bodies of Service-Learning or the integration of community service into academic programmes. Rather, the political and social changes in the country, its reentry into the international community and the policies mentioned above created the space and opportunity for Service-Learning to be promoted. Subsequent to the early Service-Learning initiatives that inform my study, the publication of three further documents brought Service-Learning directly into the purview of Higher Education institutions. All these documents emerged as part of the country's attention to quality assurance, one of the mechanisms intended to implement transformation in the sector. Quality assurance is the mandated responsibility of the Higher Education Quality Committee (HEQC) of the Council on Higher Education. Its work is undertaken by means of institutional audits of Higher Education institutions, accreditation of the academic programmes and quality promotion and capacity development (Higher Education Quality Committee, 2006).

In 2004, the HEQC issued its criteria for institutional audits (Higher Education Quality Committee, 2004a) and for programme accreditation (Higher Education Quality Committee, 2004b), making explicit for the first time the criteria by which Service-Learning was to be evaluated (if Service-Learning was identified in an institution's mission statement). The criteria include integration of Service-Learning into the policies of the institutions at different levels (e.g. mission statements, strategic goals, teaching, learning and research policies and procedures), the provision of resources by the institution for its implementation, arrangements within institutions to evaluate Service-Learning, and staff and student capacity development to implement Service-Learning of a good quality. Addressing itself specifically

to the latter issue, the HEQC, based on documented early experiences of local Service-Learning initiatives that also inform my study, issued a "Good practice guide and self-evaluation instruments for managing the quality of Service-Learning" (Higher Education Quality Committee, 2006) to assist Higher Education institution to evaluate their own Service-Learning practices. The guide differentiates between "input", "process", "output and impact" and "review" stages at the different levels - institutional, school, programme and module - of Higher Education practice.

2.3 Service-Learning experiences informing my study

While the expectations of Higher Education and its policy statements constitute the macro-environment of my study, the meso context comprises the following:

- 2.3.1 the Crime Reduction in Schools Project (CRISP),
- 2.3.2 the Community-Higher Education-Service Partnerships (CHESP), and
- 2.3.3 Service-Learning-related activities outside of the above two initiatives

In total, eleven higher education institutions are accessed in my study, thus providing a range of institutional contexts. At least 815 students from 35 undergraduate, Honours and Masters' levels of study in 19 disciplines participated in these modules, together with members from at least 93 communities and 81 service providers (Appendix F). In a few instances, more than one level of students worked together and students from different disciplines served alongside each other. The modules include one in a distance learning programme and two in which students lived in the communities as they learned and served. These experiences are selected as they offer considerable variation and many similarities on a wide range of issues, over a sufficiently long period of time and with adequate (and

sometimes extensive) documentation to allow a conceptually dense and utilitarian grounded theoretical framework to be developed. In addition, they allow access to individual and contextual factors and to historical, current and anticipated factors, the “inwards”, “outwards”, “backwards” and “forwards” directions suggested by Clandinin and Connelly (1994, in Fook, 2002, p. 87) to elicit holistic experiences. In this section, I provide an overview of the projects in order to contextualise my study and prepare readers for the document overview in Chapter 2.

2.3.1 *Crime Reduction in Schools Project (CRISP)*

The Crime Reduction in Schools Project (CRISP) was conceptualised in 1998 by a multi-disciplinary group of academics who formed a “consortium” to develop the original CRISP proposal. Accompanied by “Letters of Support” from schools in nearby communities that were interested in participating with the university in the project, the proposal was submitted to the State’s Department of Arts, Culture, Science and Technology (DACST). That department accepted and funded the project as part of its larger programme of innovative projects for crime prevention.

CRISP aimed to “develop a comprehensive, holistic, integrated, multi-disciplinary intervention research programme aimed at crime prevention in schools and among youth” (Gray, 1998, p. 8). In all, six local State schools and the University departments of Anthropology, Architecture, Education, Nursing, Psychology, Social Development and Social Work participated in this multi-pronged project. To achieve its aim, CRISP focused on the development of “Family Resource Centers” and life-skills curricula at these schools, the introduction of Service-Learning into the university’s curriculum, various research initiatives,

policy evaluation, and organisational networking to link government, non-profit organisations and other universities in the province. The project was inspired by a school-based programme run by the Virginia Commonwealth University in the USA. Research at that university had found a close association between crime and a poor level of education. Its programme, thus, sought to increase the numbers of children who completed school by providing comprehensive services to “embrace” children and their families at all schooling levels.

At the University of Natal, a recently constituted Faculty of Community and Development Disciplines accommodated CRISP in a new unit called the Office of Community Outreach and Service-Learning. CRISP comprised the primary project of that Office. Service-Learning was given special attention in the original CRISP proposal, being viewed as

a new form of teaching/learning which is designed to make the university responsive to its context and to promote responsible citizenship among students by producing graduates who are socially aware and feel obliged to contribute to the improvement of their communities

(Gray, 1998, Appendix 1).

As a member of the small Management team in the Office, I had the portfolio of Service-Learning coordinator. My responsibilities were two-fold. On the one hand, I coordinated the Service-Learning that was undertaken by Psychology, Nursing and Education students in the CRISP schools, and was directly responsible for Service-Learning in Social Work, one of the Faculty’s professional education programmes. My other primary focus was the promotion of

Service-Learning in disciplines throughout the University, a goal that I pursued under the auspices of CHESP, as is discussed in the following section of this Chapter.

CRISP ran over three phases, beginning with planning during the first year, implementation of pilot projects the following year and expansion and dissemination in the third year. As the project progressed, its organisation and activities changed from the original proposal in response to the realities existing at the different schools and to the changing balance between the interventions available from organisations outside the university and those from the departments within it. While the University had been expected to carry the bulk of the intervention programme, the external community-based organisations came to provide many more of the programmes offered in the schools. Just prior to the end of the contract with the DACST, the university underwent wide-ranging structural changes and the presence of CRISP was reviewed by the Faculty's Dean. A decision was made to move CRISP out of the university into a non-profit organisation. This was explained to the funder in terms of a "failure" of Service-Learning, which, it was contended, "while ... not pivotal to CRISP's work, ... was crucial to CRISP's sustainability within the university environment" (Gray, 2001, unpaginated).

2.3.2 *Community-Higher Education-Service Partnerships (CHESP)*

The Community-Higher Education-Service Partnership (CHESP) programme was introduced to selected higher education institutions by a South African non-profit organisation, the Joint Education Trust (JET) in 1998. Funded by the Ford Foundation of America, CHESP was promoted as a response to the broad societal demands for Higher Education to become more relevant to societal needs. The vision of the programme was complex:

the reconstruction and development of South African civil society through the development of socially accountable models for higher education, research, community service, and development. Central to these models, (was) the development of partnerships between developing communities, higher education institutions and the service sector. (Lazarus, 1999, p. 2).

CHESP evolved from existing partnership initiatives in the health education field and from a study of community service in higher education institutions in South Africa (Perold, 1998). That study found that community service was mentioned in the mission statements of most higher education institutions, but few had policies to operationalise such service. Although community service was being undertaken in most institutions, this was on an ad-hoc basis, reflecting the commitment of a few, civic-minded, individual academics or students. The service was seldom connected with the institutions' core teaching and research functions and was not undertaken in the context of partnerships (Perold, 1998).

CHESP was originally conceived of as a Community-Higher Education Partnership (CHEP). The vision of communities being served by students was seen as unsustainable, however, owing to the transient nature of students. Hence, early in its conceptualisation, the Service component, "critical to (and responsible for) sustainable community service and development" (personal communication, Lazarus, 22.9.1998), was added, creating the distinctive three-way partnership model as depicted in Figure 1.

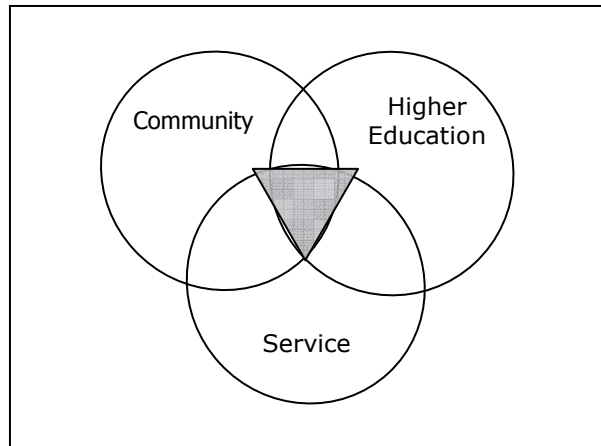


Figure 1: CHESP partnerships

(Joint Education Trust, 1998)

The partnerships comprised members of Communities, Higher Education institutions and Service Providers. Communities were defined as those which were “historically disadvantaged”, and, in CHESP, were often a community group or organisation that had ties with the university. The Higher Education sector comprised seven universities which had been approached by JET and had agreed to participate in the programme. The Service sector included the public sector (e.g. government departments and facilities), private (for profit) organisations and non-government organisations, i.e. not-for-profit outside of the government.

The partnerships encompassed three levels as shown in Figure 2. At the National level, the community-higher education-service partnership was not clearly defined but there was evidence of close liaison between JET, the National Department of Education (DoE), the South African University Vice-Chancellors’ Association (SAUVCA) and various international consultants. Policy development was the primary outcome of work at this level.

At the institutional level, the partnership structure was known as the “core group”. This comprised at least one member identified as being from the community, one from the service sector and an academic selected by the university. There were, thus, seven core groups, one associated with each participating university. Each core group promoted the development of institutional policies, structures, partnerships and curricula incorporating Service-Learning. Concurrent with such work, each core group built its own capacity and relationships via participation in a Leadership Capacity Building Programme (LCBP), the details of which are given in Chapter 3 of this dissertation.

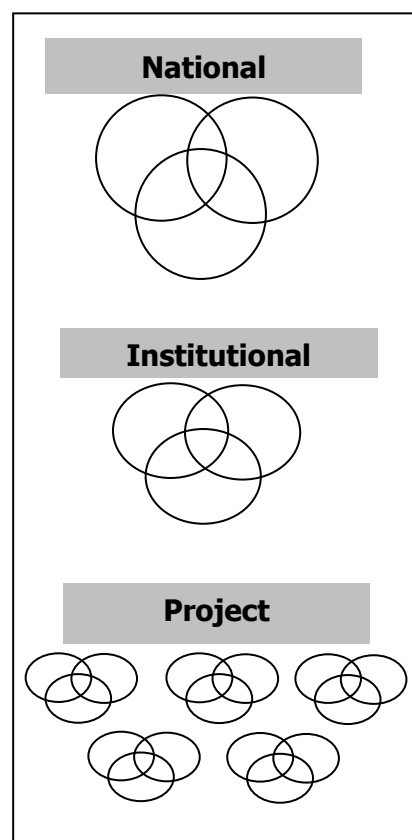


Figure 2:
Levels of Community-Higher
Education-Service partnerships
 (Adapted from Bawden, 2000)

The Project-level partnerships comprised members from the same three sectors as those in the core group. However, in contrast with the institution-wide focus of the core groups, each of the project groups was responsible for collaborating in the planning and implementation of specific academic courses involving Service-Learning.

In its initial conceptualisation, CHESP was structured around two funding phases, namely planning and implementation. During the planning phase, the institution-level activities of building relationships within and between the three sectors, establishing structures to facilitate the work, data gathering around existing community service activities and the

priorities of each sector, policy development and capacity building predominated. Individual Service-Learning possibilities were identified and approved for funding by JET. During the implementation phase, the Service-Learning was implemented and evaluated. The evaluation processes involved all levels. While the project groups each evaluated their own processes and outcomes, the Core Group at each university collated the project evaluations and reported on them to a research group appointed to monitor and evaluate CHESP at a national level.

These phases ran from 1999 to 2002. Thereafter, JET expanded the programme to include other universities and what were then known as Technikons (the present-day Universities of Technology). In 2005, JET began to pay more attention to capacity-building within the academic institutions, inviting proposals for the funding of a further group of Service-Learning modules, each of which was preceded semester-long academic modules for the academic partners, focusing on the development of partnerships and Service-Learning. This was an attempt to expand the original Leadership Capacity-Building Programme (LCBP) which had, in the planning phase of CHESP, been offered only for the partners in the seven core groups. By this stage, JET and the Higher Education Quality Committee had collaborated to produce national policies around the quality of Service-Learning, based on the findings of the national study referred to above. In addition, a local guide for Service-Learning (Higher Education Quality Committee, 2006) and a volume of "best-practice" Service-Learning initiatives (Council on Higher Education, 2008) were published.

I played various roles in CHESP. At the institutional level, I was the academic partner in one of the three-sector partnership Core Groups. Together with my Service Provider and

Community partners, I completed the Leadership Capacity Building Programme, a 12-module academic programme that involved attendance at 12, four-day contact sessions with a variety of facilitators and all other Core Groups over a two year period. As part of this core group, I also participated in activities on-and off-campus in connection with the partnership-building, policy and research activities around Service-Learning. I had regular contact with the Service-Learning initiatives that CHESP supported on my campus. All my activities were reflected in numerous reports and academic assignments that our core group wrote throughout our involvement in CHESP. At the project level, I was the academic partner in the project group that conceptualised and implemented Service-Learning with post-graduate and under-graduate Community Development students. Research and reflection were integral to activities at this level too.

2.3.3 Service-Learning-related activities outside of the above two initiatives

The third broad context of my study comprised individual Service-Learning projects and institutional-level activities that were not undertaken under the auspices of CRISP and CHESP. They did not, thus, receive external funding nor did they form part of a broader, predetermined agenda, as was the case with the CRISP and CHESP examples.

The academic programmes of which this group of Service-Learning initiatives were a part were offered in different types of Higher Education institutions (i.e. a university of technology and research-oriented universities that did not participate in CHESP), and at different levels of study – i.e. post and under-graduate. The institutional-level activities to support Service-Learning often

dove-tailed with other initiatives, two examples being a student leadership programme and a staff seminar series. As Service-Learning gained in popularity, it became too the focus of increasing scholarly work, with individual Service-Learning work being theorised. National initiatives such as the quality assurance project of the Higher Education Quality Committee also fell into what I have labelled the “other” context. These initiatives were included in my study as they introduced a range of activities and conceptions of Service-Learning that did not emerge from nor were constrained by the particular models and conditions attached to the two afore-mentioned programmes.

Details of the Service-Learning from the above three programmes constitute the focus of Chapter 3. At this point of this dissertation, however, it is necessary to address the objects of and rationale for my study.

3. Objectives of the study

As stated at the beginning of this Chapter, my aim in undertaking this study was to generate a locally grounded theory about Service-Learning. In order to achieve this aim, I set out to:

- i. Gain an understanding of Service-Learning in relation to South African societal and institutional contexts
- ii. Articulate concepts and conceptual linkages that are borne out by local literature and practice, but at some level of abstraction from them, and
- iii. Present a framework sufficiently comprehensive and comprehensible to contribute to the scholarship and practice of Service-Learning in South Africa.

4. Rationale for study

The rationale for this study is found in the nature of Service-Learning itself, the function of theories in general, and in locally-grounded theories in particular. I address each in turn in this part of the Chapter.

4.1 Service-Learning as a focus

In the Higher Education context described earlier in this chapter, Service-Learning appears to have much to offer. Its advocates contend that Service-Learning is well placed to meet the multitude of social and educational demands on Higher Education because it:

- ◆ Advances a holistic approach to human development by simultaneously promoting intellectual, practical, experiential and ethical growth (Bawden, 1999).
- ◆ Is underpinned by Deweyian notions of linking knowledge and experience, individuals with society, reflection with action, and democracy with community (Hatcher, 1997).
- ◆ Promotes Freire's concepts of freedom from oppression, critical consciousness, particularly in relation to power dynamics, transformation through dialogue, and the action-reflection that is "praxis" (Deans, 1999).
- ◆ Appreciates the expertise of diverse people, in contexts outside mainstream academia (Plater, 1999; University of Natal, 2002).
- ◆ Recognises the value of diversity in providing that tension between the familiar and unfamiliar from which "deep learning" (Gibbs, 1992) could emerge.

- ◆ Emphasises structured, critical reflection opportunities which encourages students, and, indeed, all involved in the learning/ serving experience, to “*step outside dominant understanding to find new solutions*” (Kahne & Westheimer 1996, p. 597).
- ◆ Seeks win-win situations by, ideally, focusing equally on communities’ developmental priorities and students’ learning goals. This duality differentiates Service-Learning from voluntary community service which primarily benefits communities, and from internships or fieldwork which prioritise student learning (Furco, 1996).
- ◆ Has the potential to restructure relationships characterised by unequal power, particularly those power differences between stakeholders within and outside of the academic institution, between teachers and students within an institution and between various types of hierarchically-ordered knowledge (Boyte & Kari, 1999; O’Brien, 1999), and
- ◆ Serves as a vehicle (Hill, 2006, p. 6) or entry point (Lazarus et al, 2008) for University-Community engagement.

Muller and Subotzky (2002, p.7) suggest that claims of the benefits of Service-Learning are “*sometimes extravagant*”. In addition, there exist deep concerns about the practicality of Service-Learning, the very different guises under which it is undertaken, its legitimacy as a method of teaching and learning, the various forms of knowledge emerging therein (McMillan 2002) and, particularly in South Africa, about its impact on the communities, off-campus organisations and Higher Education institutions involved in its implementation (Mitchell, 2002). Power inequalities are a primary concern in relation to its local implementation (e.g. Grossman, 2007; Osman & Attwood, 2007).

Rigorous research is obviously necessary in relation to such concerns about Service-Learning. It is not a straightforward matter, however, to allay or confirm skepticism through research in relation to Service-Learning as it presents challenges in addition to those normally encountered in educational research. One confounding factor is the multiplicity of forms which service can take. It is not a "single, easily identifiable activity, like taking notes at a lecture. [It] may be visiting an elderly person ... clearing brush from a mountain trail, conducting a survey ..." (Conrad & Hedin, 1991, p. 746). In addition, the outcomes of any single activity can be multiple, for example, cognitive, affective, attitudinal, social, physical, economic or environmental changes, and there are a number of constituencies upon whom these outcomes impact, including students, academic staff, academic institutions, communities and community-based service providers.

In spite of the confusion and debates, however, there is a steady, if relatively low-key push from education authorities and from youth consortia for Service-Learning to gather momentum in the new millennium (Netshandama & Mahlomaholo, 2010). Indeed, Stanton, an American academic involved in the local Service-Learning development in South Africa since 1999, calls the growth of interest and expertise "a quiet revolution", noting that "in these few short years, Service-Learning has taken root in South African HEIs" (Higher Education Quality Committee, 2006, p. xxi). It is increasingly being chosen as a pedagogy in disciplines which do not traditionally employ such an option, such as commerce (Ford, 2001), psychology, drama and isiZulu (Bruzas & O'Brien, 2001), education (Castle & Osmond 2003), engineering (University of Pretoria, 2004) and urban planning (University of the Witwatersrand, 2000-2004). Its use in local research-focused endeavours is becoming apparent (e.g. Erasmus 2003; University of the Witwatersrand 2000-2004a). It is mentioned,

too, in policy statements on diverse issues (e.g. the HIV/AIDS policy of the University of the Witwatersrand), and has become the subject of policies and strategy statements for its own promotion in local Higher Education institutions (e.g. University of the Free State, 2002). Further indicators of its growth can be seen in the appearance of Service-Learning in disciplinary publications and local conference presentations (e.g. Hlungwani, 2002; Naudé, 2003). In addition, it has become the subject of specific policies and strategies And, as discussed earlier in this Chapter, it is included as one of three State-prescribed criteria for adjudging quality in academic programmes (Higher Education Quality Committee, 2004b).

4.2 Theory for Service-Learning

The increased attention being given to Service-Learning brings the issue of theory for Service-Learning to the fore. The utility or necessity of such theory does not escape the critical reflection which is so characteristic of Service-Learning practice. A number of questions arise in relation to theory for service learning. Is it wanted or needed? If so, by whom and for what purpose?

The development of theory is traditionally esteemed in academia as a way of systematically organising knowledge (Jacobs & Cleveland, 1999) so that, depending on its level of abstraction and complexity, it may be used to describe, explain, predict, and control phenomena and processes. Linking what he believes to be a universal tendency to generalise experiences, with the notion of viewing the action from some distance, as does a spectator (the meaning of the Greek root of the word 'theory'), Winter (1998, p. 369) defines theory as "conceptions of general significance, initially located outside the immediate events we wish to interpret, but with a potential bearing on how we may eventually decide to

explain them". A very pragmatic opinion appears to be that theory is useful and desirable for certain audiences, particularly academic ones, which value the conceptualisation and abstraction offered by theory. Theory on Service-Learning, then, may legitimise its use in academia (Cardilino, electronic communication, 19.05.1995), an idea consistent with my experience of the need to justify one's actions in the discourse of the institution (Wenger, 1998). I would suggest, however, that there are more fundamental reasons for developing theory than just to gain the approval of specific audiences, important as this may be. Those reasons have to do with better practice, research, learning and transmission. Chapman (2005, p. 309) promoting the value of not only using but also producing theory, defines what she calls "critical social theory" as "a collection of over-lapping, contending and colliding discourses, or ways of speaking, thinking, and acting, that tries to reflect explicitly on how social life is constituted and to make social practices ... not just intelligible but also better". The codification of knowledge, i.e. theory, can allow Service-Learning to be better understood by all academics, rather than just by those who have already chosen to use it. Furthermore, such theory may also allow more rigorous research (Bringle & Hatcher, 2005).

Challenges to theory development *per se*, have emerged from postmodernists. They regard theory as a reification from the modernist tradition which sought generalisable principles for knowledge, policy and practice. Postmodernism questions the universality implied by theory and, in addition, posits that theory creates a gap between those who 'know' and those who 'practice'. While scholars now face more critical questioning than previously, practitioners' knowledge still tends to be devalued, with a consequent reduction in their power and status. Postmodernist thinking begs the questions of "what constitutes legitimate ... knowledge or theory, how is it best generated, and by whom?" (Fook, 2002, p. 82). The answers to these

questions influenced my approach in this study, leading me to make explicit my assumptions of the primacy of practitioners' knowledge and the validity of the knowledge that emanates from their experience, knowledge that may well be under utilised.

Some philosophers (e.g. Liu, 1995; Richman, 1996) insist that Service-Learning must be epistemologically grounded – that is, there must be a common understanding of what constitutes knowledge and how it is acquired: “the best defense of a pedagogy is also a defense of the account of knowledge and learning on which it is based. Only when such a defense is available will a pedagogy be able to sustain legitimacy in the academy” (Richman, 1996, p. 5). Tucker (1999) disputes the need for epistemological support for Service-Learning. He maintains that epistemology will not help us to justify the pedagogy within our institutions, because, in reality, support is given to what works rather than whether it has a sound epistemological grounding. He is skeptical that it would significantly influence our choices and activities, quoting numerous examples of behaviours and activities that deviate from what we teach and profess to value. Neither, Tucker (1999) maintains, would it promote the diversity or creativity inherent in the pedagogy. As each epistemology is but only a partial picture of a larger whole, if we wait until the whole is known, we shall be paralysed in responding to urgent needs. He promotes, instead, a “robust version of pragmatism” (Tucker, 1999, p.5), not as a way of understanding the nature of knowledge, but as an encouragement to practitioners to commit to disciplinary diversity and to new, creative ways of knowing, doing and thinking. In spite of such critiques of the utility of theory, I do not assume that theory has to be a straightjacket for local practice. The users of a theory are responsible for the extent to which it promotes or inhibits their creativity and,

indeed, for choosing to be informed by it at all. A theory would still perform a useful function if only as a perspective against which to consider alternative frameworks or theories.

It is not that Service-Learning lacks any theoretical foundation. As an approach to education, it is coherent with, if not the direct focus of, Dewey's philosophy of education for democracy (Hatcher, 1997) and Boyer's "scholarship of engagement" (Boyer, 1990). As a pedagogy, it rests on theories of experiential learning (e.g. Kolb 1984). (These theories are discussed further in Chapter 5.) However, while such philosophies and frameworks offer ample ideological and pedagogical justification for Service-Learning, there appears to be a dearth of frameworks which take into account those aspects of Service-Learning which distinguish it from experiential learning, on the one hand, and from the non-academic, more altruistically-inclined engagement of the Higher Education sector with local communities on the other.

Learning theories alert us to our inability to assimilate all the information available to us from external sources and our own senses. We cope by packaging material into working concepts, trying to "creat[ing] a world we can understand" (Eisner, 1985, p. 29). This is true, too, of those involved in Service-Learning. However, although much practice wisdom is emerging, it is not all in easily accessible forms (Bringle & Hatcher, 2005). The more formal theoretical framework aspired to through this study is intended to allow interrogation of our activities, ideas and decisions, thereby moving Service-Learning practitioners from:

- ♦ Unconscious to conscious competence (Dubin, in Hughes, Denley & Whitehead, 1998). While competence alone may allow very adequate performance, it is only when complemented with awareness - an understanding of the various factors at work – that we can start to understand why the results of our activities vary. Only such conscious

competence allows us to make decisions about, and to alter our practice according to different circumstances and to help others achieve greater competence. Indeed, part of the higher educator's responsibility is the co-conceptualisation and articulation of practice wisdom.

- ♦ Inconsistencies between our "espoused theory" and "theories in action" (Argyris, 2006) to more coherent practices. Understanding what we do is still only half the picture. There is also the reality that what we profess to believe when we get involved in Service-Learning is more than likely to be at odds with how we actually undertake and evaluate it. However, our Service-Learning practices are only likely to be improved "by calling attention to discrepancies between action and espoused values" (Austin & Bartunek, 2003, p. 113).
- ♦ Ethical practice to moral activism. Ethical practice may easily become procedures that one uncritically adheres to for no other reason than that they are basic requirements - a professional code of ethics, for example. Moral activism, on the other hand, starts with critical re-examination of our professional activities, the assumption of at least some responsibility for their outcomes, consideration of not only what we are competent and are allowed to do, but what we should do (Bawden 1999; Palmer 1997), and a willingness to change. Educators are facing strong demands for such activism in the current South African context.

4.3 Locally-grounded theory

My study rested, then on the assumption that theory can have utility for the development of a broad knowledge base and for practice. As Lewin (1952, p. 346), a strong proponent of action learning, observes: "there's nothing as practical as a good theory". A further assumption underlying my study was that theory developed within particular contexts,

institutions and countries may not be desirable for, or readily transferable to others. In this section, I consider the proposition that theories of educational practices rooted in South African Higher Education are necessary and desirable.

Initially through colonisation, and now through other mechanisms such as foreign aid (Brock-Utne, 2000), Higher Education within South Africa has become dependent upon knowledge and theory generated abroad, predominantly in Britain, America and Europe. There are numerous calls for this state of affairs to be reversed. Makgoba (1997, p. 142), the current Vice Chancellor of the University of KwaZulu-Natal in South Africa, asserts that local medical curricula have been “for too long ... a direct copy of the British curriculum [in] a country [with] a totally different pattern and spectrum of diseases ... a different cultural and social system”. He maintains that local “education was not inspired by its location but rather tried to change its location.” (p. 141). Nkrumah’s assertion that “... once [universities] ... planted in the African soil [they] must take root amidst African traditions and culture” (1956, in Makgoba, 1997) is pursued by Le Grange (2002) who critiques western knowledge, not for the ways in which it is formulated or for its content per se, but for its uncritical assumption of being a “universal truth ... lack[ing] cultural fingerprints” (Gough, 1998, in le Grange, 2002, p. 69) and of considering itself superior to that of any other knowledge. Even when indigenous knowledges are pursued, le Grange (2002) warns that they should not be subsumed into western paradigms, or “archives” of ideas, texts, artifacts or classifications.

Posing the question as to whether theory “traveled”, Chapman (2005, p. 309) quotes Said’s opinion that it does not: “theory has to be grasped in the place and time out of which it emerges”. This sentiment is echoed in local deliberations around Service-Learning, with one

academic asking: "is service-learning an intellectual MacDonalds (sic) burger that has traveled to Africa as a consequence of Americanization and/or globalisation?" (le Grange, 2007, p. 4). Doubts regarding the transferability of theories are expressed, too, in widely ranging fields of practice and disciplines, as well as by educational stakeholders in many, primarily Southern, countries (see, for example, Teasdale & Ma Rhea, 2000).

When considering theories as poor travelers, the question arises as to the similarities and differences between the American and South African Higher Education contexts. Comparing transformation in Higher Education in the United States and South Africa, Eckel (2001) identifies specific commonalities such as the need to respond to societal demands and to new economies, the need to diversify income sources, to balance quality and costs and to cope with globalisation. There are, however, a number of significant differences, including:

- Mandates for change: In South Africa, unlike in the USA, the mandate for transformation in Higher Education originates outside individual institutions. I have already referred to Service-Learning being identified as one of the three core functions of local Higher Education institutions with specific indicators for the assessment of quality in Service-Learning programmes (Higher Education Quality Committee, 2004). The re-emphasis on social responsibility by Higher Education in South Africa comes, however, amidst an numerous competing challenges of a greater magnitude and urgency than those encountered by American institutions (Eckel, 2001). While some urgency begets energy, local Service-Learning champions observe a "transformation fatigue" (Nuttall, 2000, p. 4) among academics, presenting as resistance to what they perceive are additional, imposed curricula requirements.

- Financial support: An obvious difference between the local context and what may be considered the home of Service-Learning is in the range and amount of financial support for service learning. American Service-Learning programmes have a relatively large number of potential sources of support in comparison with the few available to South African initiatives. There is a lack of recognition in the South African State's funding formula for Service-Learning, despite the policy support for it.
- Conceptualisation of Community³: Written accounts and personal experience of Service-Learning practice in the USA reveal that Community, in that country, is often synonymous with organisations and institutions that provide non-profit services to citizens/consumers. Community is, thus, a collapsing of the service and community sectors, in which "the role of service partners is 'hidden' rather than absent; service partners are more commonly referred to as 'agencies', and can take the forms of either community-based organizations or government bodies or non-profit organizations" (Bruzas, 2004, p. 2-3). In South Africa, there appears to be a sharper differentiation between those who receive or are entitled to services and those who supply them, possibly reflecting a greater sensitivity to the different seats of decision-making or power between Communities and Service Providers.
- Conceptualisation of sustainability. American Service-Learning practitioners appear to understand sustainability to be the capacity of the higher education institution to continue placing students in community-based organisations. In South Africa, however, sustainability is seen as the ability of Communities to maintain initiatives without on-going intervention by outsiders.

³ Community is capitalised when it is used to refer to a sector in society rather than in a descriptive sense, e.g. community service or community-based organisation.

In brief, then, Service-Learning constitutes the focus of my research because of its complex conceptualisation and implementation. Its evident potential to contribute to the on-going development of many sectors of our communities, despite some potentially serious challenges, and its relative youthfulness in our Higher Education system provides additional rationale for my undertaking this study. That relative newness is reflected in the paucity of locally-authored literature on Service-Learning in South Africa at the time of starting the study. Furthermore, the literature that existed was dominated almost exclusively by academic voices. The number of locally-authored publications has increased over the last decade. Some of that literature attempts to understand Service-Learning in relation to different forms of knowledge, while other studies have a single disciplinary focus, with only a few disciplines having been represented overall. Much of this literature constitutes part of the material used in my study and is outlined further in Chapter 3. In spite of the growth in academic literature originating in South Africa, there continue to be calls for greater theorisation. Van Wyk (2004, p. 317), for example, identifies a need to “elucidate and creatively theorise our own understandings in the South African higher education sector”, while Lazarus et al. (2008, p. 81) write of the need to “expand and deepen the scholarship of community engagement and service learning”.

5. Conclusion

In introducing my research in this Chapter, I initially focused on Service-Learning, tracing its origins in the USA as a response to widespread misgivings about the relationship between Higher Education institutions and the broader society. The increasing popularity of Service-

Learning is evidenced in its institutionalisation and global spread. A brief review of the various definitions, practices, disciplines and names associated with Service-Learning suggests it is a complex concept. This complexity has implications for research into its practice and outcomes.

My focus then moved to South Africa and the local debates around the functions of Higher Education in a transforming and developing country. I considered national policies that relate to that sector and that are relevant to Service-Learning. The three groups of Service-Learning experiences that informed my study were then introduced.

The study's objectives and rationale were made explicit. The rationale was informed by the possible underachievement of Service-Learning in meeting the multiple expectations of local Service-Learning practitioners. In spite of this, Service-Learning is shown to be an area of growth in Higher Education and, as such, the construction of a locally grounded theory for Service-Learning is increasingly called for. The chapter ends with consideration of the value of theory and, in particular, locally-grounded theory.

5.1 Outline of subsequent chapters

The study introduced in this first Chapter was undertaken from a constructivist paradigm, using qualitative methodology and Grounded Theory methods. An overview of the paradigm, approach and the methods, together with their limitations and ethical aspects, is given in Chapter 2. After recognising the influence of various qualitative methods on my research activities, I address the debates that have ensued around Grounded Theory, identifying

Charmaz' (2006) constructivist understanding of that method as being most appropriate for my study. As the Service-Learning experiences grounding my study comprise both my own and those of many others involved over a period of time, these experiences are captured in a variety of formal and informal documents. In the second chapter, I classify these documents according to the purposes for which they were written. I then give an account of how I coded the documents to arrive at concepts that I present in Chapter 4.

Prior to presentation of those concepts, however, I use Chapter 3 to lay out the grounding Service-Learning experiences. Those experiences comprised macro-level events and processes that had to do with the establishment of partnership structures, relationship and capacity building, curriculum development, and policy development. These accounts of processes are enriched by specific instances of Service-Learning. There follows an overview of articles, reports and policies that reveal the research and theorisation that have been undertaken in relation to Service-Learning in South Africa.

In Chapter 4, I draw from those experiences to ground the concepts that constitute the building blocks of the framework. The relationships between the concepts are established in the fifth chapter in the form of the theoretical framework. This framework is then discussed in relation to existing theories and literature related to Service-Learning. The dissertation comes to a close with a discussion on the implications and possible ways in which the framework may contribute to future practice and research.

Chapter 2

RESEARCH PARADIGM, APPROACH AND METHODS

“One does not begin with a theory, then prove it. Rather, one begins with an area of study and what is relevant to that area is allowed to emerge.”

(Strauss & Corbin, 1990, p. 23)

In the previous chapter, I attempted to elucidate the reasons for focusing on service-learning and for wanting to develop theoretical perspectives of its local practice. In this chapter, I move from the ‘why?’ to the ‘how?’, highlighting the paradigm, approach and methods adopted in this study.

In brief, I approach this study from an interpretive frame, that coheres with a constructivist view of knowledge production. With such a paradigm, and in the light of the purpose and context of the study, I adopt a qualitative methodology, employing Grounded Theory methods. In the following sections of this chapter, I offer a rationale for these choices, deliberate on ethical considerations and give an account of the research process. These decisions and activities, together with the formulation of the research focus and aim, outlined in Chapter 1, constitute the foundations of the construction of the theory.

1. The research paradigm: Reality, knowledge and ways of understanding

A research paradigm elucidates the ontological question of what one considers to constitute reality or truth, the epistemological issue of the relationship between that knowledge and the

enquirer, and the methodological choice that determines the research process (Creswell, 1997).

In the social world in which we live, i.e. one primarily characterised by the interactions between people, groups, organisations, and nations, I do not view reality as something which already exists, nor do I expect that there is a single truth or reality. Each person's views of reality, or the truth, are unique and based on previous experiences. That experience becomes relevant in a research study, not because it is shared by a predetermined number of people, but because it is directly related to the issues under consideration. One cannot, then, discover a truth. Rather, one is seeking people's interpretations of their lived world. This view does not contradict an interest in constructing a theoretical framework or the development of conceptual tools, as theorising need not deny or seek to regulate differing realities. Rather than prescribing one way in which our world functions, a theoretical framework may offer a guide for understanding or making sense of a complex, diverse environment in which multiple realities are bound to prevail. Charmaz (2006, p.126), for example, distinguishes between "positivist theory", which seeks to explain so as to establish causality and universality, and "interpretive theory" that seeks understanding of phenomena in a world of multiple realities, provisional truths and intermingled facts and values.

In addition to understanding reality as relative, I am also influenced by a holistic view of reality (Bawden, 1998), recognising that there is an inescapable interconnectedness between people, between ideas and activities, and between people, places and nature. Such a "synchronicity" (Jaworski, 1998), is mediated by existing power relationships as these determine who interacts and whose voices are heard.

I thus approach my study from an interpretative frame, viewing knowledge as something that changes, as different constructions or interpretations are put forward. There can be “multiple knowledges” when equally competent or trusted interpreters disagree. If knowledge is constructed, rather than pre-existing, then the researcher must be part of that construction and cannot be independent of it, as, for example, a ‘positivist’ researcher would presume him/herself to be. Knowledge “is created through our mental processes, experiences and language, and in interaction with others” (O’Brien, 2005, p. 74). At such points of interaction emerges “a consensus construction that is more informed and sophisticated than any of the predecessor constructions (including, of course, the etic construction of the investigator)” (Guba & Lincoln, 1994, p. 111).

My study investigates what is understood and seen to be done in the name of Service-Learning, recognising that, as indicated in Chapter 1, there is probably not a single interpretation. Qualitative research methodology appears most appropriate for the study. Not only does it value differences and diversity, but it does not require “context stripping” (Guba & Lincoln, 1994, p. 106). Thus, as a qualitative researcher, I am not presumed to be separate from the focus of the study. Indeed, my participation in Service-Learning initiatives occurred concurrently with the early stages of this study, and it would be difficult for me to assume the dissociated stance dictated by the more purely quantitative methodologies.

1.1 Qualitative Research Methods

Having chosen qualitative research methodology, I am confronted with the question as to which qualitative methods are appropriate in view of my research interest. From common methods such as phenomenology, ethnography, case studies and Grounded Theory (Leedy,

1996; Stern, 1994; Strauss & Corbin, 1990), I choose the latter. I have come to recognise, however, that my study incorporates elements of all the qualitative methods, including one not originally considered, namely action research. In the following paragraphs, then, I allude very briefly to each methodology so as to acknowledge the similarities they share and also to highlight the differences. In so doing, I hope to identify what it is that is unique to Grounded Theory and elucidate how my particular study of Service-Learning is undertaken.

Phenomenology

While phenomenology is a philosophy, a view of reality, it is also an approach to and method of qualitative research (Ray, 1994). A phenomenological approach to a study is primarily concerned with the deeper meanings individuals create in relation to time, space and personal history. The phenomenologist is likely to ask the question "What meaning does this experience have for you?". The researcher either suspends his/her preconceived ideas and theories and seeks the roots of knowing through deep reflection, or uses these presuppositions to understand or derive meaning, depending on whether the Husserlian or Heideggerian phenomenological traditions, respectively, are followed (Ray, 1994).

Descriptions are likely to emerge when one attempts to disregard existing ideas (if, indeed this is even possible) while interpretations are possible when those presuppositions are used in the construction of new understanding. My study falls into the Heideggerian camp as I attempt to identify, make transparent and interpret my preconceptions and the meanings I and relevant others attribute to our experiences.

Ethnography

Ethnographic methods are used in case and grounded theory studies by researchers from a myriad of disciplines. As a “description of the folk” (Boyle, 1994, p. 161), ethnography refers to a particular method of research and to the product of that research. Ethnographers value fieldwork – in particular, participant observation – so that the researcher can become part of the world being studied. In this respect, the Service-Learning study closely resembles ethnography. I sat close to the participant end of the participant–observer continuum. My participation, however, was not initially for research or theory development purposes. Instead, as explained in the previous chapter, those more esoteric aims emerged from my involvement and that of others. In the next chapter, I give more details as to how Service-Learning was promoted, undertaken and reflected upon.

While my study shares with ethnography the emphasis on reflexivity to allow tentative explanations to be advanced, it diverges in not aligning itself to a particular, preconceived socio-cultural focus. In other words, I do not seek to fit the data into a particular theoretical framework, such as structures or rituals (Stern, 1994). This study cannot thus be labeled ethnographic: “It is the essential anthropological concern for cultural context that distinguishes ethnographic method from fieldwork techniques ... And when cultural interpretation is the goal, the ethnographer must be thinking like an anthropologist, not just looking like one” (Minnis, 1985, p. 193).

Case study

A case study is variously considered as constituting a strategy for research (Yin, 1993; Minnis, 1985) or as one way of gathering information, often in an ethnographic (Uys, 2002) or Grounded Theory study (e.g. Pandit, 1996), when it will constitute evidence for such a study. As a research strategy, it "comprises an all-encompassing method ... of design, data collection and analysis ... a comprehensive research strategy" (Yin, 1993, p. 13), from which is produced "an extensive description and analysis of some social unit in its context" (Minnis, 1985, p. 194). Case study research is an empirical exploration of a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are blurred (Yin, 1993). Many aspects of the case study strategy resonate with my study. The cases are those contexts described in Chapter 1, namely, CRISP, CHESP and 'other'. The blurring mentioned by Yin (1993) is a very strong characteristic of Service-Learning and, indeed, part of the rationale for needing a theoretical framework. However, Yin (1993) also maintains that case study research has a logical positivist philosophical foundation. It follows what he describes as a "scientific method" (Yin, 1993, p. 47) in which one or more initial hypotheses determine the data to be collected and the method of analysis. The empirical data are used to prove or disprove the hypotheses. In spite of the similarities between grounded theory methods and those involved in a case study, Yin (1993, p. 46) exhorts the researcher to "be cognizant of the significant differences between the[se] approaches and make a clear choice between one or the other".

Action Research

The originator of action research is regarded as Kurt Lewin who strove to make experimental research useful for current social problems, a somewhat different approach to research in the

first half of the 20th century when this method was first mooted. Action research involves generating knowledge about a social system while simultaneously trying to change it (Hart & Bond, 1995). This study of Service-Learning has as its focus a multiplicity of Service-Learning-related activities which were undertaken, for the most part, as action research i.e. activities which were intended both to induce change and, simultaneously, generate learning to allow the implementation of Service-Learning to be legitimated, enhanced and widened. My study thus constitutes what Elliott (1993, in Magyar & Mayer, 1998, p. 472) call "second order research", namely, a "critically reflective process a researcher engages in before, during and after a situation she/he is facilitating in which some form of Action Research is taking place". I seek to make explicit the implicit theory which lies behind local Service-Learning efforts.

Lewin (in Winter, 1998) sees action research as comprising a spiral of steps, starting with exploration of what is happening and the possible means of achieving the objectives. There follows the development of an overall plan, succeeded by preliminary actions to achieve the objective and evaluation of those actions, on which is based new plans, actions, etc. One can see, in Lewin's formulation, the grounding of Kolb's "cycle" of experiential learning, the theory so often quoted in discussions about Service-Learning (e.g. Bender, Daniels, Lazarus, Naudé & Sattar, 2006; Zlotkowski, 1999). More modern social scientists have taken exception to Lewin's language, positivist approach and manipulative purpose as regards Action Research. The emphasis in Action Research has shifted to prioritising an increased awareness and empowerment of all involved, while also making research more relevant to organisational and community interests at all levels. Four aspects of Action Research, as postulated by Winter (1998), are particularly relevant to my study of Service-Learning:

1. The theory informing the study does not come, primarily, from a search of as much relevant literature as possible in advance of the study. Rather, insights from the study lead me to the subsequent consideration of existing theoretical frameworks and literature.
2. Process is as important in Action Research as the primary issue receiving attention. Reflexivity and multiplicity, thus, become important guiding principles in a study incorporating Action Research. The following chapter gives evidence of application of these principles.
3. Difference is important. As noted earlier in this chapter, all qualitative studies value the diversity found in the human interactions which are typically studied. In action research, however, and in my study on Service-Learning, new perspectives and new meanings are consciously sought, specifically those outside the dominant understandings or theories. Such speculation is a hallmark of my study which, as discussed in Chapter 1, emerges from a questioning as to the goodness or fit of existing, imported theories about Service-Learning.
4. With the multitude of 'actors' who are also the researchers in Action Research, diversity assumes even more importance as each brings his/her own perspectives and experience to the joint collaboration. Not only are initial negotiations in the research process challenging, but so too is the integration of these different perspectives in order to make decisions for continued action or change – a fundamental purpose of Action Research (Winter, 1998).

1.2 Grounded Theory

Grounded Theory is the name given to a way of undertaking research, and to the product of that process. Charmaz (2006, p. 2) describes Grounded Theory methods as "systematic, yet flexible guidelines for collecting and analysing qualitative data to construct theories 'grounded' in the data themselves". Before detailing, later in this Chapter, the exact methods employed in my study, I first give some attention to the evolution of Grounded Theory

methodology, itself. This is of relevance for, like the topic addressed in this study, the research methodology itself is the subject of some dispute, some believing that there are in fact two approaches, namely Glaserian and Struassian, each of which

may well yield different results. The implication is that researchers should study the divergence, contemplate the purpose or expected product of the study which they plan to undertake, and, based on the aforementioned, make a conscious decision on which approach to follow. It is then also important to document this process of selection when sharing their results with the community.

(Smit & Bryant, 2000, unpaginated)

Grounded Theory was proposed initially by Glaser and Strauss (1967) who wanted to close "the embarrassing gap between theory and empirical research" (Glaser & Strauss, 1967, p. vii), specifically in studies of "social processes and ... structures" (Polit & Hungler, 1993, p. 247) at a time when research was dominated by quantitative, deductive studies. Their seminal work, *The Discovery of Grounded Theory*, represents a 'big rock' in the history of research, and is credited with establishing qualitative research as a legitimate way of learning about our world (Charmaz, 2006). These scholars do not only propose this way of understanding and learning, but also supply tools to collect and analyse qualitative data for the express purpose of generating theory (Glaser & Strauss, 1967, p. 18). The "grounding of theory upon data, the making of constant comparisons, the asking of theoretically oriented questions, theoretical coding and the development of theory constitute the essential features of a study which describes itself as 'grounded theory' " (Strauss & Corbin, 1994, p. 283). It is assumed "that the purpose of theory is to promote understanding" of basic social processes

and patterns and that the latter can only be acquired “through the researcher’s immersion” in the phenomenon under study (Minnis, 1985, p. 195).

The influence of the different Sociological Schools from which each of the Grounded Theory’s originators came, is evident (Leedy, 1996). Strauss’ Chicago School favours the pragmatism of Dewey and the symbolic interactionist’s penchant for field research and the foregrounding of interpretation. Charmaz (2006, p. 7) credits Strauss with bringing “notions of human agency, emergent processes, social and subjective meanings, problem-solving practices, and the open-ended study of action to grounded theory”. Glaser, meanwhile, emerges from the positivism favoured by Columbia University sociologists. In developing Grounded Theory, he moves away from the insistence on statistical analysis, but retains a commitment to empiricism and stringent coding procedures. Glaser brings to the table the idea of mid-range theories, which occupied the middle ground between the very practical and the grand theories. While the former prescribe precise activities in very specific circumstances, the broad and abstract theories appear so far from reality that a separation of theory and practice has become the norm in many professions for decades. Stern (1994) describes the original explanation of the Grounded Theory method as a “tangled” merger of Glaser’s conversion from a statistical analysis background to an apparently loose method of research and Strauss’s transformation from sociological to more prescribed research procedures. Both originators share, however, a commitment to the production of theories which allowed social processes to be understood in new ways (Charmaz, 2006).

After their original treatise on Grounded Theory (Glaser & Strauss, 1967), differences between the originators become pronounced. Commentators on such differences appear to

differ in their opinions as to how the original theorists change, some reporting that both Glaser and Strauss undergo, individually, "a conversion experience" (Stern, 1994, p. 220) from their original disciplinary leanings, while others believe that each theorist maintains an allegiance to what is perceived as his original stand. Notwithstanding the different understandings of the commentators, it appears that Strauss stresses the conceptual leaps to be made from the data for the purpose of interpretation, continuously asking "what if?" (Stern, 1994, p. 220). With Corbin, Strauss begins to give more attention to verification procedures (Charmaz, 2006). However, his prescription that, subsequent to initial coding, one must categorise the initial codes in terms of cause, phenomenon, context, intervening conditions, action/interaction strategies and consequences (Strauss & Corbin, 1990) – a process known as 'axial coding' - has been criticised as yielding full conceptual descriptions, rather than theory driven by the data itself. Glaser, meanwhile, appears to prefer to stay closer to what emerges from the data itself, asking of it "What do we have here?" (Stern, 1994, p. 220). He disputes the need for axial coding at all, advocating, rather, the use of one of eighteen theoretical coding families with which to link the concepts emerging from initial analysis of the data (Charmaz, 2006).

The debate between Glaser and Strauss appears to have become quite acrimonious at times, with the former, in particular becoming clearly distressed: "You wrote a whole different method, so why call it 'grounded theory'? It indicates that you truly have never grasped what we did, nor studied it to try to carefully extend it" (Glaser, 1992, p. 2). Mitchell (2007, p. 109) is of the opinion that "Glaser (1978, 1992) repeatedly set out to 'correct' errors he felt his former colleague Strauss had introduced into the methodology". Glaser, thus, is one who believes that Grounded Theory has been eroded, as does Stern (1994). The disjuncture

between the method's originators is only one reason, however, for the very different work that is done under the label of 'Grounded Theory'. Priest, Roberts and Woods (2002, p. 32) assert that many researchers use the term to describe their use of some of the "well-known analytical (Grounded Theory) procedures" rather than the product of their research. In other words, such assumed Grounded Theorists do not in fact develop a theoretical framework. Strauss and Corbin (1994) attribute the erosion of Grounded Theory to the vagaries of individual researchers, an allegation confirmed by Cocklin's (1996) account of his analysis process: "This [strategy of grounded theory] provided a 'direction' for analysis as I adopted some of the strategies but not the entire requirements for a Grounded Theory study" (p. 97). Another example of unusual usage of Grounded Theory is in a report from Van Zyl, a South African researcher who uses Grounded Theory methods to generate theory on racially mixed married couples based on a single interview (de Vos, 2002). Glaser may argue that such a small sample is not of concern, as the Grounded Theorist is interested in developing a conceptual understanding of a phenomena and the relationships between its properties, rather than a description of it (Charmaz, 2006). Charmaz (2006), on the other hand, fearing use of such an argument to justify "skimpy data" (p. 18), encourages the use of a sufficient amount of rich data so as to allow the construction of a theory that will be both nuanced and have a greater claim to creditability than one based on minimal data.

But perhaps it is not so surprising that Grounded Theory has come to assume different guises, as its popularity has spread throughout many disciplines. In Business Science, for example, Pandit (1996, unpaginated) employs the method "to generate a theoretical framework of corporate turnaround", while Bryant (2002) observes a trend towards qualitative methodology in Information Systems, with Grounded Theory becoming a favoured

research method. Goulding (2002) authors a guide which specifically targets Management Science students interested in studying consumer behaviour. She includes an overview of Schatzman's work on "dimensional analysis as an alternative form of grounded theory" (Goulding, 2002, p. 4). Education produces a number of studies employing Grounded Theory as a method. McCarthy (2001), for example, seeks to understand how families choose Catholic secondary education institutions for their children. Cocklin (1996) uses the method to explore the field of Adult Education, while Minnis (1985) advocates its use in the promotion of Distance Education as a discipline. Kunkwenzu (2006) generates theory grounded in the experiences of six home-economics teachers in their first year of teaching in Malawi. A substantial number of studies using grounded theory are to be found in the field of Nursing (e.g. Khalifa, 1993; Mtshali, 2003), possibly influenced by the fact that the originators of this method were working together in a School of Nursing (Stern, 1994) at the time they initially developed the method.

Of late, accounts of the development rather than erosion of Grounded Theory have come to the fore. Haig (1995, unpaginated) advocates the "methodological reconstruction" of the views on social science held by the originators of Grounded Theory. This reconstruction leads Haig (1995) to see Grounded Theory as a way in which to generate theory from robust data, to elaborate that theory by constructing "plausible models" and to judge the theory in terms of its explanatory coherence. Mitchell (2007) punts the combination of a particular version of systems thinking with Grounded Theory methods of analysis, coming up with a "grounded systems theoretical approach" (Mitchell, 2007, p. 106), which, he maintains, "provides an evolution of grounded theory - rather than its ongoing "erosion" (Mitchell, 2007, p. 105).

My approach to this study most closely approximates “constructivist grounded theory” (Mitchell, 2007, p. 109), that “version” of Grounded Theory which is put forward by Charmaz (2006), a student of Glaser and Strauss. Despite Glaser’s (2002) caution to novice investigators not to let constructivist thinking “remodel grounded theory in manifest and subtle ways” (Mitchell, 2007, p. 109), I concur with Charmaz that “neither data nor theories are discovered. ... We construct our grounded theories through our past and present involvements and interaction with people, perspectives, and research practices” (Charmaz, 2006, p. 10). It is to these that I now turn for the remainder of this chapter, starting with attention to the role of literature in planning for the study and continuing with an overview of the documentation used. I then offer an account of the analysis and synthesis processes undertaken in constructing the theoretical framework.

1.2.1 The role of literature

The place of literature in a Grounded Theory study is a challenge. For while in the planning stage of the study, a literature review is without doubt a requirement for sanction to undertake the study, the theory of the research method itself suggests that it is inappropriate to start with such a review. Complicating the issue somewhat is that the role of literature, and of existing theories about the phenomena under study, is already a bone of contention amongst grounded theorists. In the original presentation of Grounded Theory by Glaser and Strauss (1967), the theory-free, inductive, grounded characteristics of the method are emphasised in reaction to the preponderance of theories which have tenuous links with reality and which blinker research studies. Subsequently, however, Strauss and Corbin describe this theory-free emphasis as “too rigid a conception of induction” (1994, p. 277), which devalues the contributions of existing theories and researchers’ knowledge and

experience in interpreting their data and postulating relationships between the emergent concepts. Indeed, they assert, it is such background that enhances the “theoretical sensitivity” required to develop theoretical propositions. I believe that Chenitz (1986) offers some resolution to the dilemma. That author interprets the confusion concerning the role of literature in Grounded Theory development as arising from the failure to differentiate between research for verification and research for discovery. When verifying theories, literature may be used to identify and operationalise concepts in the theory which will be tested in the research study. When adopting a Grounded Theory method to generate theory, however, the literature is a source of data itself and must therefore be questioned and compared with the concepts and relationships arising during the research process. The current thinking in Grounded Theory research appears to be that literature, theory and experience may enrich the development of Grounded Theory but must be scrutinised against the data to ascertain their fit with or divergence from the latter.

Literature, then, serves different functions as my study progresses. Initially, I reviewed literature to assist in the preparation of the research proposal. I reflect the results of that review in Chapter 1 to open up the focus of my study. Grounded Theorists who not only highlight their findings but reflect in some detail upon their research processes (Cocklin, 1996; Bringer, Johnston & Brackenridge, 2004) provide invaluable guidance for me as I work with the accounts of the experiences underlying this study. As the analysis progresses, I continuously consult literature to enhance understanding of the concepts that emerge as well as to increase my own theoretical sensitivity, that is, my ability to label the concepts and to recognise and postulate relationships between them. The literature plays a further important role in allowing me to compare the emergent Grounded Theory with existing theories,

thereby revealing existing discourse/frames of reference, and communicating the emergent theory in terms which could be understood by others (Fook, 2002).

2. Accessing experiences

Having identified a research focus and aim, chosen an approach and method with which to conduct the research and gained an overview of the sources and themes in the literature and research around Service-Learning, my attention turns to data collection. The notion itself requires brief comment. While common in research literature, "data collection" is a difficult one to which to relate in my Grounded Theory study. The difficulty arises because, in the first instance, I did not collect data on Service-Learning as much as I, and other interested stakeholders, created material, postulated ideas and tried out and evaluated practices to learn about and further Service-Learning in our institutions, organisations and communities. I can identify with recent Grounded Theory researcher, Kunkwenzu (2006, unpaginated), who, finding "some ambiguity" in the concept of collecting data, resorts to "data development, generation or production ... to refer to the field work activities in grounded theory methodology." In addition, to me, the term "data" suggests facts, incontrovertible evidence or a single, static truth, ideas clearly at odds with a constructivist paradigm. Fook's (2002, p. 86) notion of "accessing of experiences" appears to be a truer reflection of my research process and I thus adopt this terminology in this dissertation.

2.1 Nature of documents used in the study

The experiences are accessed through 198 documents. The documents are listed in Appendix G. I have allocated a number to each document. That number serves to indicate to the reader the source from which I draw the concepts and relationships between them. In a

few instances, some documents share a number, but are differentiated from each other by a small alphabetical letter (e.g. 4a). This is done to indicate that the documents belong to the same Service-Learning module or relate to a series of activities for the same purpose.

Documents 3a and 3b, for example, are different perspectives of the same Service-Learning initiative. Documents 5 to 5d relate to different sessions of one of the Leadership Capacity Building Programme (LCBP) modules. The numbers thus serve to reference quotations from the grounding documents in this and the following chapters, and signal that the document is one of those comprising the “data” for this study. In keeping with Grounded Theory methodology, the publications included in the list are treated as any other item of data.

These documents can be classified in a number of ways, for example, in terms of their content, their purpose, their sources or target, or the order in which they were written. As the purpose of a document often informs us as to other features, particularly its authorship or those who participate in the experience grounding it, I choose to use this criteria to organise my discussion below. Moreover, to retain the link between the contexts outlined in Chapter 1 and these documents, I question the purpose of each document in the context within which it was constructed. Those contexts are the CRISP and CHESP projects and the Miscellaneous academic programmes and activities that were concerned with Service-Learning but were not part of the afore-mentioned projects.

2.1.1 CRISP documentation

The documents from this project constitute 9% of the total documents that I analyse. As outlined in Chapter 1, CRISP comprised a number of interventions that, together, aimed to

offer school learners, their educators and families, some facilities, knowledge and opportunities that would dissuade them from perpetrating crime and help minimise the trauma of those who were victims of crime. Although it had been anticipated in planning CRISP that many of the interventions would be undertaken through students participating in Service-Learning as part of their academic programmes, this plan proved not to be feasible. Rather, Service Providers from organisations external to the university were engaged to render specific interventions in line with their expertise, and academics themselves initiated programmes to address specific issues, such as trauma debriefing, a moral education programme and the equipping of a room at each school to serve as a Family Centre. A number of research projects were undertaken, on the understanding that they could be used to inform future interventions. Relatively few of the interventions, however, involved Service-Learning, accounting for the low number of documents targeted in my study.

The most substantial documents that inform my analysis are two comprehensive reports that were compiled by the project coordinator for the government department that funded the project. The first report reflects progress towards two of the project's milestones, namely the formation of a governing structure (known as a steering committee) and its two subcommittees (Finance and Management), and a needs survey of the initial three participating schools. The second report offers an overview of the full project, providing details of nine Service-Learning initiatives, eleven research projects, and various community outreach and partnership development efforts. It concludes with an evaluation of the project's progress. Other documents from CRISP are to do with planning and project management, including records of meetings with the Management committee and with parents and with academic staff, material prepared for presentation at a school and a memo

of understanding that sets down expectations of all parties. In all, the experiences accounted for in these CRISP documents are at an institutional level, reflecting partnership formation, project management, an overview of community contexts and one model for implementing multi-disciplinary Service-Learning initiatives.

2.1.2 CHESP documentation

Sixty-four per cent of the documents used in this study capture the CHESP experiences. Twenty-four of the documents pertain to modules in which Service-Learning was undertaken. Accounts of these modules take the form of narratives that were written to record the detail of how the modules were developed and implemented and to share lessons learnt from the particular context of each. The format for these narrative reports was prescribed by the funder. Most were written by academics, a few by service providers and a few were jointly authored. In addition to these full accounts of the implementation and outcomes of Service-Learning, I access one official module template and a number of artifacts produced by students, including six portfolios, one of which was electronic, four reflective journals, detailed notes from students' oral presentations of their Service-Learning work and written feedback on students' work. Together with the narrative reports, this group of documents provides many insights into Service-Learning at the project or grassroots level.

CHESP, as detailed in Chapter 1, operated at different levels and my involvement in the programme allowed me access to many experiences at the institutional level at my university and to have contact with others at that level. Collectively, our experiences were documented via personal written reflections, notes on informal conversations, copies of electronic communications and short publicity articles. Such artifacts were used to invite staff and

students to participate in CHESP, to inform about new committees and opportunities around Service-Learning, and to seek and recognise different kinds of support for Service-Learning work. Predictably in a large initiative like CHESP, there were, too, notes from and official Minutes of a multitude of formal meetings. At the institutional level, for example, the steering and core groups met regularly, groups of academics dialogued, community members strategised and reflected, and new initiatives and partnerships were explored.

The more formal documents that I analyse include a draft university Service-Learning policy document, one of the strategic plans developed for implementation of CHESP, and the Deed of Grant between the CHESP funder and academic institutions. I also make use of detailed reports and miscellaneous shorter reports that were written by the core groups of three universities for the funder. These detailed “institutional” reports not only summarise the details from the projects’ narrative reports (mentioned earlier in this section), but also offer varying levels of analysis in respect their attempts to promote Service-Learning in their universities, Service Provider organisations and communities.

The Leadership Capacity Building Programme (LCBP) yielded copious records of deliberations between the sectors that made up CHESP. These deliberations were characterised by discussion and dialogue as the academics, Service Providers and Community members built knowledge about and understanding between each other and learned together about Service-Learning. I make use of extensive notes I took during these deliberations, together with five formal assignments that were written by our core group, during the LCBP, to address issues pertaining to Social Development, the context and roles of Higher Education, partnerships and civic engagement. In addition to fulfilling the LCBP academic

requirements, these assignments were also records of our Core Group's joint work as collaborators in furthering Service-Learning at the micro and meso-levels depicted in Chapter 1. The LCBP documents are deemed to be particularly important for my study as they contain the voices of those other than academic staff. In addition, many of the less formal documents provide information or insights not evident in the more official reports.

The final group of CHESP documents that I analyse relate to the national level. They include published articles, the proceedings of national workshops and meetings held in different phases of CHESP, and reports from researchers responsible for the national Monitoring and Evaluation programme. All these documents are particularly useful for the access they offer to policy and programme-related deliberations and details of Service-Learning beyond those available in the individual narrative reports.

2.1.3 Service-Learning-related activities outside of the above two initiatives

In Chapter 1 of this dissertation, I introduced the broad context of Service-Learning that did not, in its first decade within South Africa, fall under the auspices of either CRISP or CHESP. The nature and purpose of the documents I analyse from this "other" group give further insights into the contexts. First among these are four templates and student guides for different modules that used or planned to use Service-Learning. I gain insights into additional modules from a set of letters and notes in connection with Service-Learning in a psychology module and a web-page that documents information on a Dietetics module. Student voices dominate in their portfolios, group presentations, evaluations and other discussions in relation to their Service-Learning experiences in various disciplinary modules.

At an institutional level, notes from workshops around strategic conversations, student leadership, and the gatherings of other networks bring in perspectives from Service Providers in particular. These perspectives are evident, too, when I consider policies that influence their approaches to partnerships and collaboration, for example, municipal partnership policy. The largest single type of document in this group comprises 19 published articles by South African authors on Service-Learning. In addition to these, I bring into the analysis a "good practice guide" from the Higher Education Quality Committee (HEQC) (2006) and a relevant chapter from the audit portfolio from one university. Such institutional portfolios were compiled as universities self-evaluated themselves in advance of external audits by the HEQC.

2.2 Storing and organising the documentation

Realising that a substantial number of experiences would ground this study, I made a decision early in this study to make use of computer assisted qualitative data analysis software (CAQDAS). This is a computer programme that allows one to store documents, annotate text in them, search them, create and link new documents in which one may store extracts of the original documents, and produce records in connection with all these functions. Viewed with suspicion by some researchers as possibly undermining the quality of qualitative analysis (Barry, 1998; Bringer, Johnston & Brackenridge, 2004), CAQDAS has been the subject of some deliberation by those experienced in both manual and computer-aided research management and analysis. They appear to have concluded that the advantages offered by the CAQDAS outweigh their disadvantages, which are in any event either ill-founded or avoidable (Barry, 1998; Kelle, 1997). Kelle (1997) demonstrates that terms like

“theory building” and “data analysis” used in relation to qualitative research computer programmes are misleading and sometimes based on a deductive/ positivist understanding of analysis. In reality, it is the storage, ordering and retrieval research functions that comprise the greatest strengths of CAQDAS. It has tools for recording decisions, for linking ideas and documents and allowing complex searches of the material. It remains, however, the tasks of the researcher to “interpret, conceptualize, examine relationships, document decisions, and develop theory” (Bringer, Johnston & Brackenridge, 2004, p. 249). The use of CAQDAS appears to have become relatively commonplace, with literature no longer just deliberating on the software itself, but also giving guidance as to optimal ways in which it can be integrated into taught qualitative research programmes in Higher Education (e.g. di Gregorio, 2003; Fitzgerald, Kelly & Cernusca, 2003). Furthermore, it is reported that the UK Economic and Social Research Council has endorsed the need for students to be skilled in CAQDAS (Bringer, Johnston & Brackenridge, 2004).

The particular software programme selected for my study is Nvivo Version 2. Nvivo evolved, in 1999, from an earlier programme NUD*IST (Non-numerical Unstructured Data, Indexing, Searching, and Theorizing) which had been developed by Professors Lyn and Tom Richards. Its use in Grounded Theory studies appears fairly common (e.g. McCarthy, 2001; di Gregorio, 2003). I use Nvivo in my study on Service-Learning as it appears to be coherent with the research paradigm and was available to me along with some basic training in its use. It offers “a blank canvas” (Fitzgerald, Kelly & Cernusca, 2003, p. 38) on which I can position, store, move and recreate information and ideas generated through the experiences described in the following chapter of this dissertation. This canvas is known in Nvivo terms as “a project”. I create my project by giving it a name. The “sl theory” project comprised two

major sections, namely Documents and Nodes. The Document section is a holding place for the material described earlier in the previous section of this Chapter. The Node section holds the concepts, the creation of which comprises the beginning of the analysis process. I initially describe the process I followed to import and organise the documents and then give an overview of the creation and organisation of the nodes.

2.3 Importing and classifying the documents

My initial task is to format the documents appropriately for importation into Nvivo. This means saving each document in a “rich text” format. This is a simple procedure using Microsoft Word functions. That format does, however, preclude the inclusion of any embedded objects such as tables or diagrams in documents. To address this limitation, I delete the offending table or diagram, substituting it either with exactly the same text in “paragraph” rather than “table” format, or with a summary or “word picture”, a description of what had been deleted – e.g. in a document setting out a plan for the development of strategy, I noted: “A table was inserted here. As it could not be imported into Nvivo, the following information was extracted: (4 columns headed with dates: 17/3/2000, 31/12/2000, 31/12/2001 and 31/12/2001. Activity 1: Complete first draft of strategic plan: 17/3/2000”

Once imported into Nvivo, each document is classified in terms of “properties” and/or “attributes”. Properties (item 5 in Figure 3) comprise the document’s name, a description, dates of creation and modification, the type of document and a choice of colour for its icon. I give each document a name, usually the same or similar to that of the original, in case referral back to the original becomes necessary. For a few documents, I enter a brief written description. In most instances, however, the programme automatically enters a description,

using the first words appearing in the document and entered the relevant dates. Some 45 of my “documents” are “memos”, which I construct specifically in Nvivo to record my reflections (ideas) as I code the imported documents. I identify these Memos by giving them a different coloured icon from that which was automatically allocated by the programme to ordinary documents.

As I am keenly aware that the sources of the data will heavily influence the theory under construction, I further describe each imported document in terms of five “attributes” (see item 4 of Figure 3), namely:

- *Case* - either CHESP, CRISP, or “Other”. These programmes were introduced in the previous Chapter of this dissertation and the nature and purposes of the documents are addressed in the previous sub-section of this Chapter.
- *Context* - the purpose or nature of the document, e.g. “course material”, “published document”, “personal reflection”, etc. When a comfortable fit between the context described for a document already in the programme and the newly imported one cannot be found, I name a new context, until there were some 26 in all. These are partially condensed and regrouped for the purpose of describing the documents earlier in this Chapter.
- *Participant/writer* - either the writer of the document or the primary participants in the activity described in the document. Identifying such a document in these terms allows the “voice” or perspective informing the content of the document to be highlighted. In some instances, of course, the writer was also participant, such as when one recorded the minutes of a meeting one had attended or drew up material for a workshop which one then facilitated. Other instances were not so straightforward. Comparing my allocation of different attributes for two similar documents, I note the following in my Research Journal ...

04/07/14 - 06:57:56

When we had all completed the evaluation forms, the LCBP organisers (who were the 'funders') compiled this single document, which was a summary of all our responses on the evaluation forms On assigning (Nvivo) attributes to this Module 6 doc., I decided on the attributes of the document rather than of the activity (described therein) ... I described the 'participants/writer' as the 'funder' rather than as 'multiple' (as for the Module 5 evaluation doc.). So, by comparing the attributes I gave to the two documents, which essentially had the same context [and] participants, ..., I learnt that one has to be clear as to what one is actually describing with the attributes - the event reported on in the doc. or the document itself. In this case, I changed the attributes of Evaluation of Module 6 to describe the event rather than the doc. properties themselves.

In this instance, I adjudge that the writer of the document has merely collated and copied the opinions recorded by a number of participants in a capacity-building workshop. I thus deem it more appropriate to indicate the latter as producing the content of that document. The majority of documents (60%) are authored by academics. This is anticipated because the writing of reports and publications comprise a major part of the work brief of an academic. In addition, with the universities being responsible for reporting to the funder in both CRISP and CHESP, only the academics, rather than their Service Provider or Community collaborators, are obliged to compile the reports on the modules required in terms of the funding agreement. The following explanation confirms, however, that a number of voices inform the information contained in many of the documents:

With respect to the completion of this report most of the eventual writing up fell on my shoulders but a lot of the information ... came from the students involved ..., from (the co-ordinating community member), from the videos made by the ... students and from schools ... and from (another service provider) based at ... (a) Leadership programme. (23a)⁴

The next single largest group of documents are those classified as having multiple writers or participants (23%). Examples of such documents are

- published articles written by funder and academics or service provider and academic;
- the Minutes of Committee meetings in which the committee comprised members from community, service provider and university sectors
- Records of the LCBP discussions in the LCBP modules
- Funders' meetings with those from other sectors, and
- Community fora attended mainly by community members but which also had participants from the university or service sector.

The remaining documents – 17% of the total - are those written either by students, or community members, service providers, the funders or the researchers employed by the funders in the CHESP programme.

- *Place.* In this description of the documents, "place" indicates the spread of institutional affiliations of the authors of the documents or the primary participants of the

⁴ As explained earlier in this Chapter, the number that references some of the quotations in this and the following chapters refers to the document from which the quotation is sourced and indicates that the document is one of those comprising the "data" for this study. Appendix G comprises a numbered list of the documents.

activities described therein. As with the other attributes, place of writing the document and place of activity could be the same, but often are not. In the example cited above, the document labeled *Module 6* is compiled far from the place in which its activity takes place. As in the case of the previous attribute, I deem the location of the activity informing the document to be of more relevance than where it is composed, which is somewhat arbitrary. Twelve places constitute the full range of venues originally identified from the documents. They are listed in the inset entitled *select attribute value* - item 4 of Figure 3, and included categories such as Telephonic, electronic, community, etc.

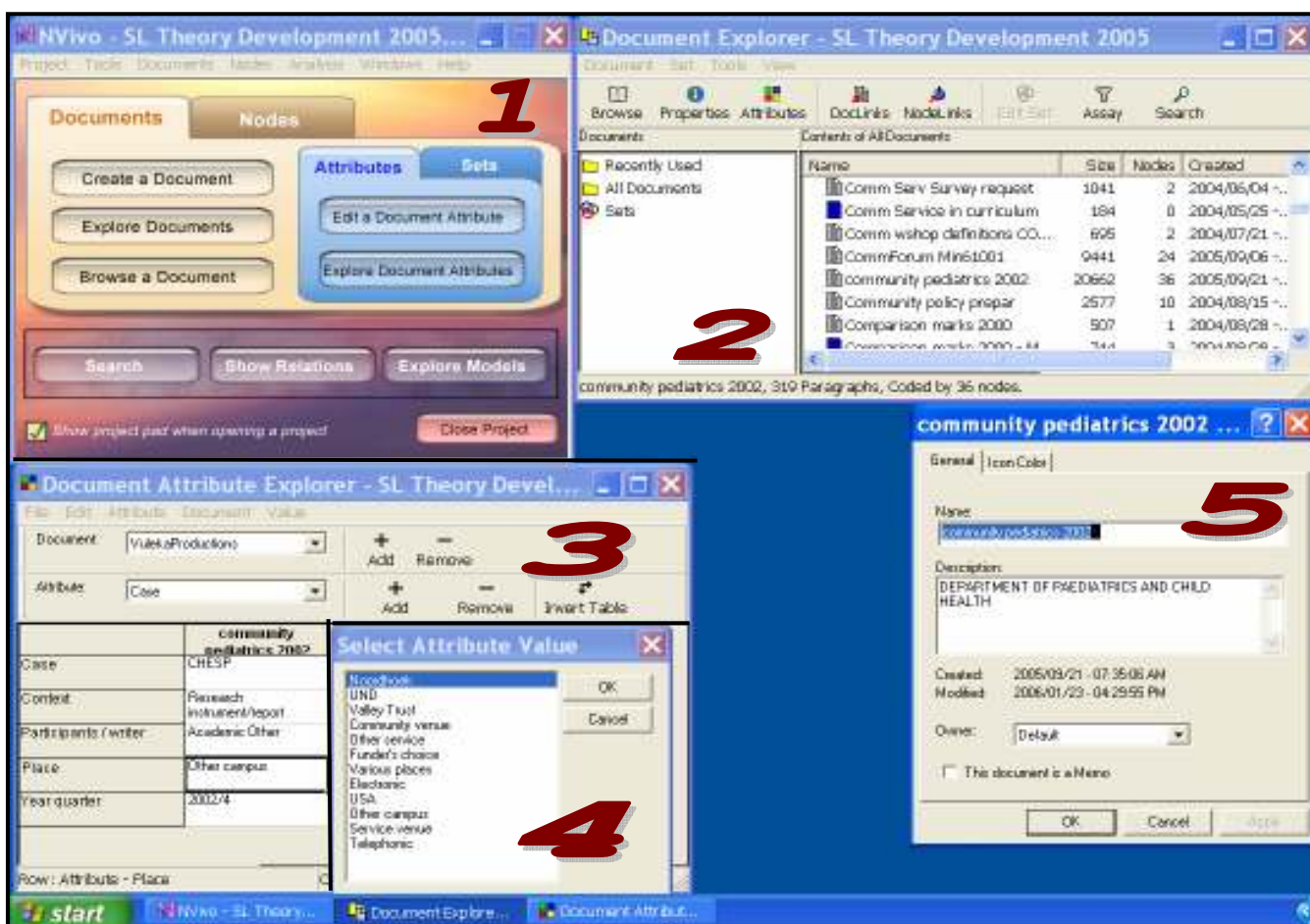


Figure 3: Nvivo structures for accessing and describing documents

As the nature of the documents broaden, however, place of activities described therein appear to be of questionable analytical value. Rather, the institutional context from which they emerge appear to offer more information regarding the spread of voices grounding this study. In summary, then, the experiences of those associated with fourteen South African university campuses in six provinces are accessed through the documents. These include research-oriented universities of long standing, newer universities formed as a result of the mergers of higher education institutions, universities known as “historically black” and some which were “historically white”, universities whose primary language of instruction was English and a few which traditionally favoured Afrikaans. There is also a “University of Technology”. My university constitutes the institutional affiliation of almost 60% of the documents. This reflects the easier access I have to many of the documents connected with activities informing this study and that the one “case” grounding this study (i.e. CRISP) involves only that university. However, I view the spread of universities as important owing to the sometimes quite substantial differences between institutions of Higher Education in this country. Also included are the documents portraying the ideas or reports from multiple institutions, and those of four organisations that are Service Providers. One of these is a not-for-profit organisation in KwaZulu-Natal, one a network comprising service provider from the State and not-for profit sector, one is a national Government Department and the fourth is from the local government level.

- Seven percent of the documents are classified as emerging from places determined by the funder, meaning that the places are somewhat arbitrary. These documents include the reports commissioned by the CHESP funder from the national researchers employed to do

those studies. Documents classified as being from South Africa are policy documents whilst the two from outside of South Africa reflect local experiences outside of the country.

2.4 Creating the Node structures

The second major structure of the Nvivo “project”, is the *Node system*. Within that system, I make use of “free nodes”, “trees” and “cases”. I create the nodes as I code the documents, with each node being a box to which I give a label (concept) and into which I place the sentences, or parts thereof, from which I identify the concept. Coding the documents identified earlier in this chapter yields 104 “free nodes”. These are nodes not grouped with another. This means that each is potentially as important as the other for the theory under development (di Gregorio, 2003).

The “tree nodes”, on the other hand, are collections of nodes containing concepts assumed to have some relationship to each other. In Nvivo, these nodes are organised in hierarchical fashion, with each tree comprising a “parent” and one or more “children”. Initially, I constructed two “trees”, each of which had three “children”, as evidenced in Figure 4⁵.

⁵ The “picture” of the “Node Explorer” screen is presented for illustrative purposes only. The numbers of “Tree Nodes”, “Cases” and “Sets” are amended as the coding process progressed.

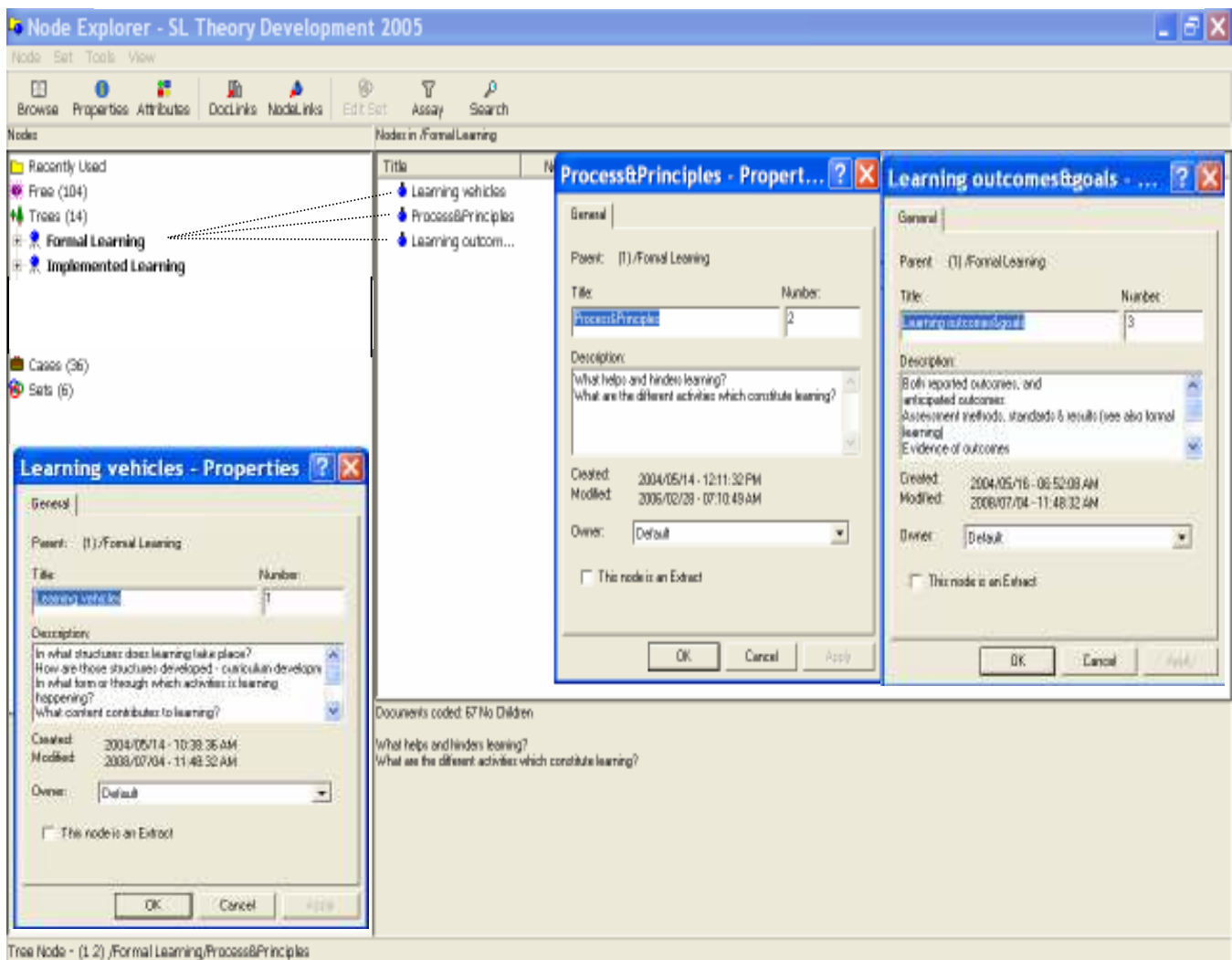


Figure 4:

Nvivo Node system overlaid with snapshots of the 'children' of a Tree node

The third node structure which I use are the "cases". Each case represents one of the programmes within which the Service-Learning experiences are grouped. All general information pertaining to the "case" is coded at the relevant "case node", as itemised in the left-hand column of Table 1. In the following chapter, details of these modules will be presented.

"Case"	Description
CHESP	<ul style="list-style-type: none"> ➤ CHESP specific info, e.g. funds, aim, process documentation to & from funder. ➤ All action research activities undertaken for CHESP programme.
CRISP	<ul style="list-style-type: none"> ➤ Info on the project and my activities within it. ➤ Academic modules supported by CRISP ➤ Schools involved
Other Service-Learning	Courses and activities around Service Learning which were not part of the CHESP or CRISP initiatives

Table 1: Node "cases"

As in the Nvivo document system, there is provision in the node system for a description for each node. I use this facility to record the characteristics of the phenomena which had already been coded in any one node. Within the node labeled "access", for example, the extracts from the documents have to do with:

Getting entrance ... / To people / To services & facilities / Availability / Electronic/
To SL by students – equity / To placement sites / Degree of ease/difficulty, and
Piggy-backing on existing event.

One of my early realizations is that, although two passages may quite defensibly be coded similarly, as being to do with, for example, "access", they could be fairly different from each other in other respects. One could maintain that in such instances, the code is too broad. However, in the initial stages of coding, it is advocated that the researcher goes through written material fairly speedily and avoids in-depth deliberation with such issues, which are

more appropriately left to later in the analysis process (Charmaz, 2006). I find this facility of “description” within the Nvivo Node structure to be useful when deciding the appropriateness of coding particular text segments at any particular node without having to read through all the text already coded there.

3. Analysing the document content

The above-mentioned documentation is assembled over time and its collection occurs simultaneously with its analysis, in a process labeled by the originators of Grounded Theory as “comparative analysis” (Strauss & Corbin, 1994). I want to distinguish at this stage between the analysis I undertake for the specific purpose of developing this theory of Service-Learning, and the reflection – the thinking, dialogue and writing – through which we (the local service-learning practitioners/learners) dissected and examined our experiences. Naturally, these instances of joint analysis generated many insights and considerable learning. I treat them, however, as part of the raw data upon which to build the theory. In the context of this dissertation, analysis refers to those activities which I undertake specifically to move from “doing” Service-Learning (and all the associated activities which will be described in the next Chapter) to generating a locally-grounded theoretical perspective. I move now to discuss the first analytic activity, Open Coding.

3.1 Open Coding

After importing each document into the electronic “project”, I undertake a process identified in Grounded Theory literature (e.g. Strauss & Corbin, 1994, p. 277) as “open coding”. The codes are labels which I give to pieces of text, using an “inductive, data-driven approach” (Fitzgerald, Kelly & Cernusca, 2003, p. 33). This approach contrasts with a deductive strategy which would have been appropriate for analyses organised according to existing theoretical frameworks. That tactic would have condensed elements of the texts into pre-determined ‘boxes’ or nodes, each labeled with a concept from the theory. In this instance, however, as I read each phrase, sentence or paragraph in a document, I give each a label, denoting what I interpret to be the main ‘idea’ or message in that part of the text and assigning that piece of text supporting the concept to the appropriate node. In this way the afore-mentioned nodes are labeled and populated. The coding breaks up the information in the documents and provides “*signposts*”, directing me to similar instances of that perception (Kelle, 1997, 3.8-3.9). I establish the codes in different ways, namely:

- a. By my naming of concepts which I believe reflect the meaning of the sentence or part thereof before me. The majority of nodes are established in this way.
- b. By labeling the node (coding) with the exact word used by the participant and/or document writer, known as In Vivo coding, or
- c. From a “text search”, a process undertaken by the programme when I employ the “search” facility to find a specific word from all the documents thus far imported into Nvivo. I do such a search when a concept becomes apparent to me while coding a document and I then want to establish whether documents that I have previously coded also contain that concept: “In coding the doc. Module 10, I wondered why I had no node for ‘time’ as I was pretty sure this had come up. Did a Search - wow, something like 27 or 37 docs” (Journal of

my research process: 04/08/09 - 06:38:24). As I record at the time, using the search facility to establish a new node is "quicker than my going through each doc. and coding each occurrence of a concept when I only decide as I proceed that a particular concept should be accorded a node" (Journal of my research process, 04/06/04 - 03:45:41). Fifteen nodes are established in this fashion.

The resulting codes, about 70 in number, thus represent my interpretation of the experiences that I and others had in Service-Learning. I see the codes as the bricks to be used in the construction of the theory, an analogy similar to Charmaz' (2006) image of codes as bones which would make up a skeleton once theoretically integrated.

3.2 Theoretical integration

The initial collection, importation and open coding activities are essentially processes that describe and fracture the experiences grounding this study. From these preliminary organising and coding activities, I have a large number of individual concepts, each of which appears to have close connections with many other concepts. The next task is to reassemble them in ways that will yield a conceptually dense and meaningful framework. To start theoretically integrating the codes, Charmaz (2006, p. 58-59) describes a process that she calls "focused coding", that involves the selection of those codes most likely to allow the researcher to "categorise your data incisively and completely ... a concentrated, active involvement (that requires the researcher to) act upon your data rather than passively read them". With the multitude of concepts appearing to vie for my attention, I consider what criteria should determine which concepts come to the fore. From my review of other Grounded Theory studies and insights I generate during my own open coding, I deem that

the prominence of the concept in the experience grounding the study, the extent to which the concept encompasses others and allow relationships between them to be clarified (Charmaz, 2006), and the extent to which that concept distinguishes Service-Learning from other work, to be appropriate criteria to inform my selection of the focused concepts. Those concepts are Context, Identity, Development, Curriculum, Power and Engagement. In Chapter 4, I set out these concepts, together with the rationale for their selection.

My next analytic process involves returning to the original experiences to guide me in constructing a dense, rich understanding of the focused concepts. Strauss and Corbin (1990) identify this process as "*axial coding*". It involves asking specific questions about each category in order to ascertain its characteristic and properties and to determine the connections between categories. Strauss and Corbin (1990) recommend questions that relate to the causal conditions, phenomenon, context, intervening conditions, action/interaction strategies and consequences of each category. I have reservations about this particular "paradigm model" (Strauss & Corbin, 1990, p. 99) as it suggests a linear way of thinking not in accord with the underlying constructivist paradigm of the study. And although I revisit that model when it appears that some structure may aid the synthesis process, I do not find it fruitful in bringing any patterns to the fore.

"Staying close to the data" (Glaser, 1978 in Charmaz, 2006, p. 49) as I do, I come to the realisation that, rather than trying to apply a predetermined set of criteria to each concept, different questions have to be asked of each in order to ascertain its characteristics and dimensions. By way of example, the questions indicated by the nature of the data in the Student code (that becomes a sub-category of the Identity concept) revolve around the

nature of students ("who are they?"), their roles ("what are they doing?"), their attitudes to Service-Learning ("what are they saying/thinking about Service-Learning?"), the consequences of their involvement in Service-Learning ("what outcomes are reported for/by them?"), and their perspectives of others with whom they interact during Service-Learning ("what are their attitudes towards service and community"?). In contrast, references to the concept of Development, address questions as to the ways in which the term is used, and its place in the context of Service-Learning. One of the developmental processes is, predictably, learning. The large collection of extracts assembled in the "learning" nodes all have something to say about how learning happens, how it is facilitated in Service-Learning, how it is shown and what learning is reported and valued by those involved in Service-Learning.

I address the questions asked of the concepts by writing narratives around the concepts based on the extracts coded under each concept. I also use various tools and strategies to facilitate leaps I make from the descriptive to the conceptual. The most common tool, and one which is integral to Grounded Theory methods, is the memo. Memos record my thoughts, ideas, and hypotheses as they occur to me during the coding process. Thus, for example, I note that "This story from a student as to how she was treated by site personnel (as a sister rather than a student) suggests that borders may be non-physical and that one of the intangible borders between people and institutions may be ..." (Memo: Borders margins edges). Memos also comprise the "theoretical notes" to record the relationship of a code or text to existing knowledge, theory or experience. I make quite extensive use of diagrams to develop relationships between concepts and their characteristics, relationships that I then check against the original documentation. Flow diagrams, matrices and ecograms are all to be found in my early analytical forays. In Figure 5, I reproduce an early effort to elevate the

overwhelming detail of one of the focused concepts, i.e. curriculum, to a more conceptual description that could incorporate the variations among curricula:

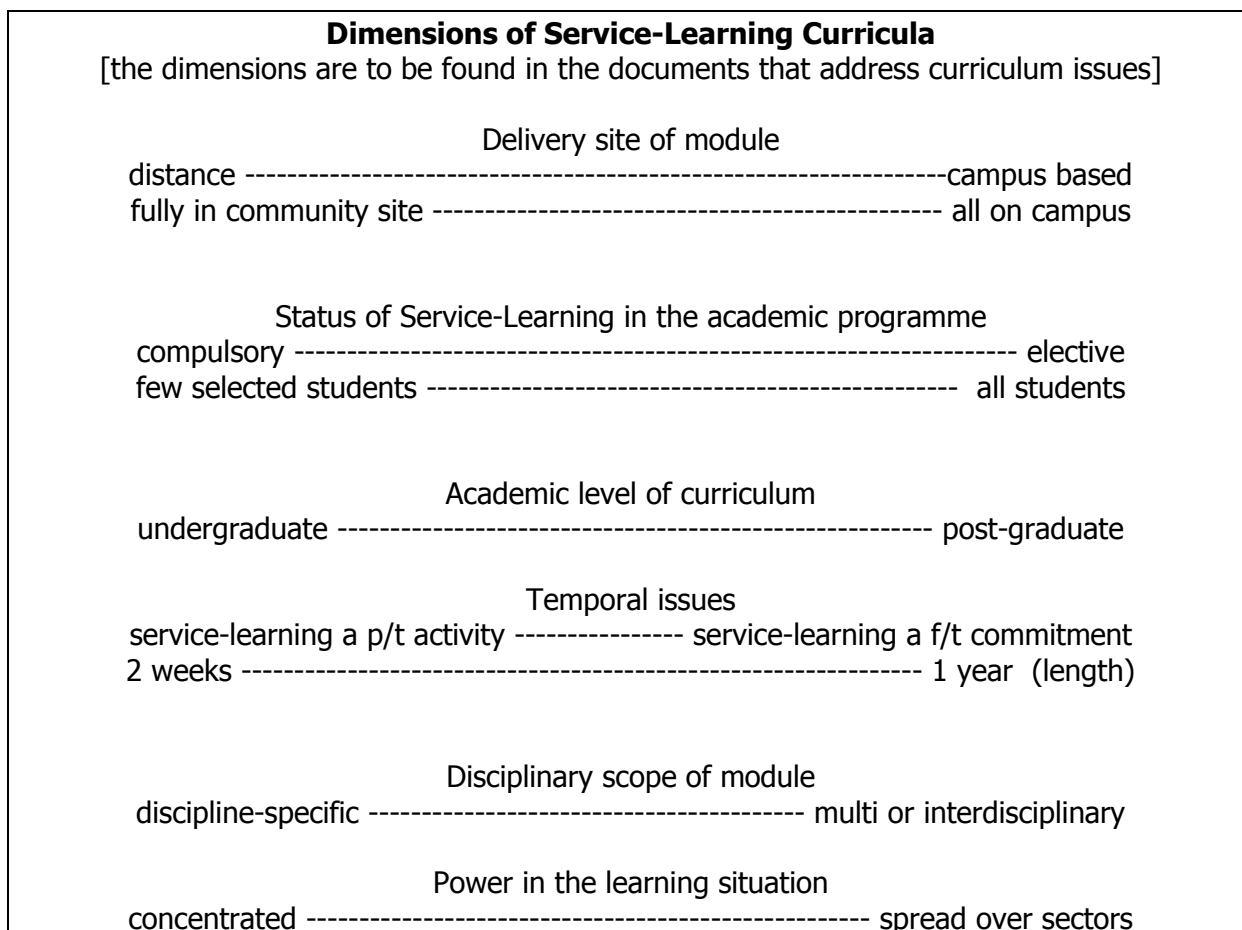


Figure 5: Example of determining scope of curriculum as a concept

To determine and substantiate the focused concepts and their characteristics and dimensions, I draw on a number of documents that have not been part of the original

selection, a process that Grounded Theorists call “theoretical sampling”⁶ (Glaser & Strauss, 1967). When I no longer find variations on the structures and processes I am exploring, I deem that “saturation” (Glaser & Strauss, 1967) has been reached and do not pursue further documentary evidence.

With each of the focused codes interrogated and substantiated, it is necessary to organise them in some coherent manner and to interrogate the relationships between them if I am to move from conceptual description to a theoretical framework. In this process of “theoretical coding” (Charmaz, 2006), I am helped by previous scholarship that I have undertaken. In drafting a conference paper on Service-Learning, I had had to center my presentation around knowledge, the theme of that conference. I realised that knowledge assumes different guises, depending on other factors within a Service-Learning initiative. It appeared to me at that stage that the notion of Discourses, as proposed by Gee (1990), offered a way of dealing with the conceptual variations. As I construct the theoretical framework in this dissertation, I question whether this multiplicity of meanings may hold true, too, for the other concepts. This proves to be the case, and I am able to construct the Discourses in Chapter 5 from the variety of meanings within each concept.

The final coding procedure in Grounded Theory is known as selective coding (Strauss & Corbin, 1990), and requires the derivation of a core category or concept to which the others can be related. Charmaz (2006) describes such a category as a positivist notion, inapplicable for constructivists who recognise the continual changes in our contexts and the fact that the researcher’s views were just one of a number on any issue. Her discounting of a core

⁶ The additional documents are included in the overview of documents which was presented earlier in this chapter.

category seems muted, however, nestled in just one paragraph of her 200 word publication (Charmaz, 2006). Her view either receives little attention from other authors who have critiqued constructivist Grounded Theory (e.g. Mills, Bonner & Francis, 2006) or is in turn discounted on the basis that Glaser had been misunderstood. In any event, I pursue a quest for a core category, finding that the close connections between my concepts means that there are several contenders. This very characteristic of connectedness between the concepts, in addition, of course, to the existence of links in all aspects of the practices of Service-Learning, prompts my eventual selection of the concept of engagement as the core category. This receives detailed attention in the Chapter 5.

4. Ethical considerations

I have thus far concentrated on ontological, epistemological and methodological assumptions and their implications for this study. I recognise, though, that moral or ethical assumptions, too, inform my choices at all stages of the research process and thus should be made explicit. Bawden (1998, p. 9) explains that “normative elements are as basic to the worldview that we hold as are cognitive elements ... awareness and critical consciousness of them are necessary perquisites (sic) for the ‘emergence of meaning’ from any learning system”. Common to most peoples’ conceptions of moral behaviour are the notions of non-malevolence (not doing harm), beneficence (helping others), justice (fairness to all) and non-deception (honesty) (Adejumo, 2002). From that broad typology, I develop more specific ethical guidelines. The most important of these include a consideration of:

- The consequences for those whose work is studied
- The voices which inform the study,
- Informed consent, and

- Researcher integrity

Destructive consequences can result from participation in any interpersonal activity, including Service-Learning and research using Grounded Theory. I contend, however, that those whose experiences were employed in this study are not harmed as they are not evaluated. The concepts and theoretical framework are conceptualisations from experience, rather than descriptions of specific instances. Only small portions of any experience are used in this dissertation to illustrate specific concepts.

Social justice concerns direct our attention to which voices inform the emergent theory. There are a number of stakeholders in Service-Learning, and, as was noted in overview of the documents, academic concerns and stakeholders dominate theoretical and research writing. Although Glaser and Strauss (1967) see the development of theory as an academic's role, with both non-academic and academic stakeholders demonstrating whether a theory was sufficiently general and comprehensible to be applied, the constructivist paradigm informing the proposed study considers a theory uninformed by non-academic views during its development to be deficient. Thus, although an academic bias does pervade the documents identified as the primary experiences/data in this study, I target under-represented voices through theoretical sampling.

The necessity for informed consent from those whose ideas and words ground the study varies according to the documents consulted. Many of these do not require formal informed consent as they are in the public domain, for example, module templates, learning guides, agendas, project proposals and evaluation reports, policies and published articles. Formal

reports, for example, to the funder of the CRISP initiative represent the collective voice of those managing the project. As part of that management team, I presume that use of the reports for analysis purposes does not require additional informed consent. Reports submitted to the funder of CHESP were written by individual course coordinators and submitted in fulfillment of the Deed of Contract between the funder and the University under whose auspices the Service Learning was implemented. The Deed of Contract made explicit that the reports – referred to as “case narratives” and “institutional” reports - constituted the data for research for Service-Learning and were the joint property of the funder and the writer/s of each report. The reports from institutions other than my own were obtained from the funder and the research agency employed by that funder. I communicated the reason for my request to both.

Another important source of documentation are the various submissions from students involved in the Service-Learning. Their submissions were made for the purpose of having their progress monitored and assessed. In this sense their documents are the property of the educational institution. Apart from a few exceptions, students’ informed consent for utilisation of their work in this study has not been obtained as it is difficult to trace most of these students. In spite of the prevalence of studies involving students’ work, there is very little attention in the literature to the issue of their informed consent. Rockquomore and Schaffer (2000), for example, base their study in Service-Learning on their students’ journals and a questionnaire on their Service-Learning experience but the authors are not explicit as to whether these documents were understood by students to be course requirements or for research purposes.

Much of the informal documentation (e.g. e-mail messages; notes I made of conversations, etc.) was produced in the course of conducting Service-Learning-related activities and not specifically for a research process. The consent of those involved in the conversations to have their ideas shared through this dissertation has been obtained. Appendix A contains a copy of the informed consent document given to such people. When persons could not be contacted to seek such consent, the potential for 'harm' and the contribution of the informal document to new insights were assessed to come to a decision regarding inclusion of the document in this study.

The issue of informed consent is not addressed by the originators of grounded theory nor by most writers in qualitative research methods. They may envisage interactions with others taking place primarily for the purpose of research, rather than prior activities constituting primary data. Thorne (1994, p. 269) is one exception. She concludes that:

a professional judgment clearly is required as to the scope of the original consent and the specific conditions under which secondary analysis is appropriate. ... where they (ethical challenges) can be confronted appropriately, secondary analysis offers an important response to another ethical predicament, that of failing to make optimal use of hard-earned, costly, and valuable human data.

The relative novelty of Service Learning in South Africa and the urgency for its serious consideration makes the latter consideration particularly pertinent. My decision as to which documents can and should be included is determined by the extent to which I believe they could contribute significantly to the quality of the theory without causing harm, embarrassment or encroachment on intensely private issues.

While all the above-mentioned issues reflect on a researcher's integrity, another is important, too. I believe that the final research product, this dissertation, must be a true reflection of the information gathered. It goes without saying that there should be no deception. However, in qualitative research, 'since we interpret reality from a particular world view, objectivity cannot mean more than doing as much justice as possible to whatever we are trying to understand, knowing that 'truth' is a changing, historical and inexhaustible phenomenon" (Gibbons & Gray, 2002, p. 530). In my efforts to do justice to the experiences in this study, I attempt to follow a systematic process and to continuously identify and question my own biases and prejudice. I am conscious of keeping an "open but not empty" mind, and seek out and make constructive use of critical thinkers and mentors along the way. I also try to present this dissertation in such a way that the process of the study and logic of the theory are evident to the reader.

The Ethics committee of the University of KwaZulu-Natal granted Ethical approval for this study after formal and full deliberations. The relevant certificate is in Appendix B.

5. Limitations

At the outset, it must be stated that Grounded Theory relies on interpretation. As such, it is not informed by a positivist paradigm and I thus do not, here, raise those limitations – e.g. objectivity and representivity - that would derive from such a paradigm. Rather, I refer to four issues that have challenged the study and share my efforts to address these issues, which concern the sources of the grounding experiences and the analysis thereof.

The first challenge is my use of documentation through which to access experiences in which I did not directly participate, e.g. case studies from Service-Learning co-ordinators on campuses other than my own. While analysis of texts is common practice in some disciplines and research traditions, qualitative researchers in the social sciences are usually expected to have personal involvement with the focus of the study (Thorne, 1994). Glaser and Strauss (1967), however, devote a chapter to demonstrating the use of documentation in theory development. Labelling this chapter "New sources for qualitative data", they declare that each document "represents at least one person who is equivalent to the anthropologist's informant or the sociologist's interviewee ... voices" to be discovered for analysis (Glaser & Strauss, 1967, p. 163).

Another potential limitation relating to the nature of the documentation is that it was not generated for my study. Reports, assignments and the like are coloured by the purpose and audience for which they were written. The students' reports or reports to funding agencies were, for example, often written for evaluative purposes and probably emphasised aspects which the writers considered of importance to the intended reader or omitted opinions which could be to their disadvantage. I include a wide range of documents in an effort to ameliorate such bias. My thinking is that some, though by no means all, of the formal documents that were written in accordance with specific guidelines, may focus on positive aspects of Service-Learning. Other documents, however, were less informed by third party directions, and these often centered more on problem-posing and solving, allowing challenges and concerns to be revealed. I also

include notes that record discussions between the writers of some of the formal documents about those documents. These conversations assist me in accessing the interpretations of the writers of the documents. On further reflection, however, I come to appreciate Glaser's argument that "There is no such thing for GT (Grounded Theory) as bias (sic) data or subjective or objective data or misinterpreted data. It is what the researcher is receiving ..." (2002, unpaginated). I do not seek, in this study, to give an accurate description of Service-Learning initiatives. I intend, rather, to develop a conceptual understanding and, thus, even the bias in some of the documents constitutes data in itself and is of interest from an interpretivist perspective (Glaser, 2001).

Analysis presents its own challenges. The first is that my own "mental baggage" (Strauss & Corbin, 1997, p. 29), i.e. concepts I had assimilated from literature and existing theories – could supersede "genuine grounding in the current study" (Strauss & Corbin, 1994, p. 282). I have, thus, to continually refer back to the documents to confirm that there is indeed evidence for any concept that I label. In addition, premature closure of concepts and categories is a persistent threat. To minimise this, I try to be open to concepts and relationships between them that emerge only in the later stages of my study (Cocklin, 1996, p. 100). To enhance my theoretical sensitivity and creativity – "to see beyond the obvious" (Strauss & Corbin, 1990, p. 92) - and to recognise my preconceptions, I generate all the possible meanings a single word or sentence may have within the context in which has been used. I also use a flip-flop technique, hypothesising situations opposite to or different in one respect from that recounted in the original

documentation. I endeavour not to take anything for granted, taking heed of Strauss and Corbin's (1990) suggestion that one be sensitive to strongly held and expressed assertions which may be widely held cultural assumptions. I thus pose critical questions when words and phrases such as "never", "always", "couldn't possibly", "everyone", as "red flags" (Strauss & Corbin, 1990, p. 91/92). Finally, my supervisors and other critical readers pose questions and challenges that force me to confront my existing notions and biases.

6. Conclusion

This chapter is "a study about [a] study" (Chenail, 1995, unpaginated), heeding the direction of qualitative researchers to present not only the results of the study, but also the details of its undertaking (Bringer, Johnston & Brackenridge, 2004; Chenail, 1995). Firstly, I illuminate a constructivist paradigm. The essence of that paradigm is that reality comprises multiple, changing truths, including those of the researcher, in a world characterised by rich interconnectivity.

I then advocate a qualitative research approach as being coherent with that paradigm, both sharing phenomenological underpinnings and a recognition of the centrality of context, multiple voices and the researcher. I also identify the elements of a number of methodologies that adopt such an approach and that contribute to my study, finally elaborating on the development of and tensions inherent in Grounded Theory.

Acknowledging that I perceive my study as a work of constructing a theory, in line with

Charmaz (2006), rather than discovering an existing, if unrecognised one, as emphasised by the founders of Grounded Theory, I spell out the activities undertaken in that construction.

An important part of this chapter is the identification of the voices informing my study. That identification emerges through the descriptions of the documents which transmit the ideas and activities of a number of role-players in Service-Learning. Ranging from personal reflections and notes of informal conversations to formal records, policies and contracts and to major local research initiatives and academic publications, these documents are conduits for voices from the academic, service provider and community sectors. They add to the context outlined in Chapter 1 and prepare us for descriptions of the experiences grounding the study that will be the focus of the next Chapter.

Chapter 3

GROUNDING THE STUDY

Data as star ... in all its richness, breadth, and depth. reconstruct the data's setting and allow us to return to the place where the data once lived.

(Chenail, 1995, unpaginated)

It is appropriate that this, the middle Chapter of the dissertation, has as its focus a description of those experiences from which the concepts for the theoretical framework are constructed in the following Chapters. Chenail (1995, unpaginated) explains this further: "Acknowledging that there is always a degree of reduction in qualitative research, researchers must still endeavor to give the readers an impression of ... what was its context prior to its being separated in analysis".

The Service-Learning experiences that ground my study span some years and comprise a wide range of materials, people, and processes. Moreover, each experience illuminates a number of concepts that inform the theoretical framework developed in the final Chapter. I am challenged to describe those experiences in a way that is both succinct and coherent for the reader and that forms a platform for the developing theory. I thus return to the documentation identified in Chapter 2, grouping it so as to describe the

1. processes that were undertaken to promote Service-Learning,
2. instances of its actual implementation, and
3. emerging research and theorisation by those involved in the processes and implementation.

1. Processes to promote Service-Learning

From the numerous accounts of promoting Service-Learning, five broad groups of processes become apparent. These are to do with the establishment of partnership structures, relationship building, capacity building, curriculum development and policy development. These processes are not independent of each other, but for the sake of clarity, I highlight in the following sections, specific instances of each process as I encountered them. Together then, the processes described in this section depict selected aspects of the CRISP and CHESP processes at a single university. And, as explained in the *Introduction* to this Chapter, my choice of what to describe is informed by the potential utility of the experiences for the development of the theory. At the end of the discussion of each process, I indicate more specifically the ways in which the experiences that I describe are expected to inform my theoretical framework.

1.1 Partnership and sectoral structural development

An alternative approach to conceptualizing partnerships is currently being developed and tested in South Africa ... In ... CHESP..., the partnership is viewed as the unit of transformation and consists of a three-way interaction among historically disadvantaged communities, higher education institutions, and service providers including nonprofit organizations and government agencies.

Gelmon (2003, p. 44)

CRISP and CHESP were driven and influenced by a number of institutional and sector-specific 'structures', the deliberations from which comprised many of the documents that inform this

study. Because of their influence in this respect, I give here a summarised account of these structures and some of their responsibilities. They comprised:

1.1.1 University units that served as coordinating homes for Service-Learning

1.1.2 Committees responsible for CRISP and CHESP

1.1.3 CHESP Durban, and the

1.1.4 Community, Higher Education and Service Providers fora.

1.1.1 University units

The first structure in my university that focused on Service-Learning was a unit known as the *Office of Community Outreach and Service Learning*. Established with funds for CRISP, the Office saw as its larger purposes, the promotion of Service-Learning, community-based initiatives, and partnerships between academics throughout the university. The Office was part of a newly established *Faculty of Community and Development Disciplines* which brought together six disciplines that offered professional qualifications (7). Notions of inter- and multidisciplinary, together with the challenges of their implementation, came to the fore in this Office. CRISP subsequently left the University and the *Office of Community Outreach and Service Learning*, by then the university home for CHESP, merged with an academic School to become the School of Community Development & Adult Learning.

Two issues are of interest for Service-Learning in these structural realignments. The first is the nomenclature, i.e. 'outreach' and 'development', of the structures. Like Service-Learning itself, outreach appeared to be an import from the USA, a generic label covering initiatives ranging from extension work (primarily in the agricultural field), to Service-Learning to students' voluntary service in communities. 'Outreach' reappeared a few years after the

demise of the Office, in a new South African (merged) university when its Vice-Chancellor created a high-level, temporary *Community Outreach Office*. Outreach was then defined “in its broadest sense” as “the process of extending the intellectual expertise and resources of the University through teaching, research and service, to address societal challenges” (Makgoba, Soni & Chetty, n.d., p. 2). That Office was dismantled after two years, on the understanding that its community-oriented focus would be taken up within each academic faculty of the university.

While ‘outreach’ focuses on the University’s activities, the notion of ‘development’ in the names of universities’ departments reflects, I believe, the country’s preoccupation with development in the first decade of its democracy. Service Providers were moving from service delivery to community development (McMillan, 2002), while some underserved communities formed Development fora. One such community organisation involved itself in CHESP. This was the Embo Masakahne Community Development Organisation:

... a community-based organisation responsible for co-ordination of development in the three tribal areas. It consists of fifteen members, five from each tribal authority’s management committee. Eleven sub-committees are tasked with projects, which together constitute an integrated development approach in the area. The EMCDO is affiliated to the Community-Based Organisations Network (CBO Network) of KZN and undertakes joint development initiatives with a variety of service providers (169).

Such fora are seen by communities that establish them, as structures through which they can “exercise their sovereignty and assume responsibility for the development of themselves and

their communities”, a goal expressed in the 1989 Manila Declaration on People’s Participation and Sustainable Development (164). The significance of established community fora for Service-Learning is noted in the experiences of Service-Learning practitioners in McMillan’s (2008) study. Those practitioners observed that in one community, “there are no consistent structures with which the university and students engage. This differs from the other three sites where there are structures in the community that provide the basis for the engagement” (McMillan, 2008, p. 34–35).

Concurrently, in many higher education institutions, references to development may be found in their vision and mission statements, the names of their units and in academic curricula. In reflecting on the ways in which outreach and development are used, it became clear to me that Service-Learning is just one of a number of ways of interacting with communities – with outreach being another - and that outreach and development were not interchangeable concepts. Such issues demand attention in the theoretical framework under construction.

The other issue connected with these “offices” and “centers” of outreach and Service-Learning is their status within a higher education institution. Not being academic Schools, they lack academic standing. In other words, they are unable to offer academic modules and degree programmes. These are the terrain of the academic Schools or departments which have a number of structures for the delivery, monitoring and evaluation of such programmes. Working within the units meant that one did not have access to these structures which are the bedrock of a higher education institution. The academic modules for which I was responsible during my tenure in the *Office of Community Outreach and Service-Learning*, then, belonged to those Schools whose disciplines were most appropriate, but I was not part of their staff nor

on their planning or evaluating committees. That the office was able to come into existence and be sustained for the time it was, could be attributed to its external source of funding and the influence of its leader who held a concurrent position as deputy dean in the faculty in which the Office was lodged. Institutional location thus appears as a contextual issue, but, in addition, reflect power issues that impacted on the perception, support and implementation of Service-Learning within an academic institution.

1.1.2 Committees responsible for CRISP and CHESP

Both CRISP and CHESP functioned under the auspices of committee structures. CRISP started with a steering committee that oversaw its conceptualisation and sustainment. This committee was positioned at the meso, or institution-wide level. It concerned itself with policy development, assumed financial accountability and sought out collaborators that were deemed able to add value to its core activities within the local schools. This Steering Committee comprised educators from the participating primary and secondary schools and academic staff from the Faculty whose students participated in CRISP interventions. The operational aspects of CRISP were the responsibility of a Management Committee, comprising the small staff complement of the *Office of Community Outreach and Service-Learning*, of which I was one member. The committees raised many questions for me about partnerships, decision-making and power relationships.

The CHESP committee structures comprised the Steering Committee, the Core Group and the Project Groups. Unlike CRISP, that started with the formation of a Steering Committee, CHESP's start was marked by the formation of a Core Group via each participating university. The Core Group was located at the meso or institutional level of CHESP, and came to be

situated between the Steering Committee and the project groups, as depicted in the Organogram in Appendix D. The Core Group became the most central and enduring partnership structure in our CHESP life. Each Core Group member was a voice for his/her sector, i.e. either the Community, Service Provider or Higher Education institution. In its first phase, CHESP activities revolved around partnership-building and planning for the implementation of Service-Learning. At the end of this phase, a strategic plan was submitted by the Core Group to the funder. After acceptance of the plan, the Core Group evolved into the CHESP 'Nucleus Office' (12a). The concept of 'nucleus' was intended to signal that Service-Learning projects constituted a network, for which the office served as a center, in contrast with conceptualising the projects as a group of initiatives subservient to a control center or coordinating office (Nuttall, personal communication, Feb 7, 2000).

Our choice of name for the office reflected our broader concern about power. The location of power within the Nucleus Office, within and between our sectors, between us and the funder, and within the steering and the project groups was an issue which emerged repeatedly. The Community, Service Provider and academic members who comprised the Nucleus office were the same people who had guided CHESP through its planning phase. The office, accommodated on the university campus, had "a staff complement of a person from each sector ... in keeping with sound partnership and development principles ... [and] a fourth staff member ... [to] add administrative and organisational capacity to the office" [169]. The staffing of the Nucleus Office was an attempt to moderate the power of the university, which, for many reasons, dominated CHESP. However, while the structuring of the Nucleus Office offered its staff opportunities to undertake joint activities and to have access to each others' sectors, it did not obviate the inequitable power distribution. My permanent and full-time staff

status meant that I had to undertake many of sustainment and policy and structural development tasks, listed in Appendix E. I was also the conduit for the physical and organisational resources that the university supplied for the administration of CHESP. The following extract from the Minutes of a Community Forum meeting demonstrates how this anomaly between a hierarchical structure that had nominated authority holders and a philosophy that favoured equitable participation was addressed: it was

recommended that signing of claim forms [for monetary compensation] not be equated with decision-making, that is decisions should be made jointly even if [there was] only one signatory for expediency purposes. Although the university was ultimately accountable for the use of JET funds, members of all three sectors should take responsibility for ensuring that claims were reasonable and responsible (100).

As one of its early tasks, the Core Group was expected to establish a Steering Committee, a requirement for on-going participation in CHESP. The Committee's establishment, however, was subject to criticism regarding the impetus for and process of such development. In its first progress report to the funder, our Core Group explained:

All our readings relating to development issues, as well as our personal experience, indicate that the development process requires a certain approach, an evolving "bottom-up" process. We thus struggled with the requirement that the first structure to be established had to be the "top" one, as opposed to allowing it to evolve from individual project initiatives. (136)

The tensions between 'above' and 'below', 'outside' and 'inside', 'greater' and 'lesser' were to persist throughout CHESP, and gave rise the more abstract theoretical notions such as levels, balance, power and influence.

The CHESP Steering Committee comprised members of a community network, Service Providers and university academics, chaired by a member of the university executive. That Chair changed three times as the university underwent significant restructuring. We found that the committee needed careful nurturing, thus absorbing quite considerable amounts of the time and energy of the Core Group. Members from all three sectors attended the meetings fairly regularly but, as was the case with the corresponding CRISP structure, the CHESP Steering Committee appeared to respond to the prompts and agendas of those at the operational level rather than leading the initiative in a proactive way: "as it turned out, the Steering Committee undertook very little independent action, and functioned more to receive regular reports compiled by the Core Group" (173).

The Nucleus Office was involved in the establishment of the third level of CHESP committee structure, namely the CHESP Project Groups. These on-the-ground structures which designed, implemented and evaluated individual Service-Learning initiatives, generated the data and insights which informed policy on Service-Learning and community engagement in higher education. A subtle but important change in the emphasis of CHESP became apparent in this process of convening the Project Groups. Rather than the development priorities of communities driving curriculum development, academic agendas began to drive that process. This shift was mandated, in part, by seemingly insurmountable institutional obstacles to academic curricula being driven in any fundamental way by community priorities. Many of the

Service-Learning initiatives that are described later in this Chapter were the work of these Project Groups, and their experiences underlie many of the concepts in Chapter 4.

1.1.3 CHESP Durban

As the relationships between, in particular, the Community and service sectors grew, a structure not been foreseen by our Core Group in the initial strategic planning for CHESP, emerged. This was an independent entity simply called 'CHESP Durban' which was promoted by some in the Steering Committee with the intention of making CHESP "an independent entity to prevent the approach being owned by any one partner sector" (6). Much attention was given to drafting a constitution which was adopted at the inaugural meeting of the new organisation. One particular provision of that constitution gave rise to debate, namely, the decision to have twice the number of community members on the governing body of the new organisation than either the Service Providers or Higher Education sectors had. The rationale for this decision was to counteract the alleged inequality in decision-making power between community members and those of the other two sectors, to the disadvantage of the Communities. The counter argument was that such a structure would in fact be "perpetuating a situation of inequality, in that it assumed that community members were unable or unwilling to engage with other sectors from a position of perceived equality" (173). The newly constituted organisation was short-lived, not surviving the cessation of the university's contract with the CHESP funder. Its issues around equity, power and ownership clearly, though, contributed to the conceptualisation in my study.

1.1.4 Sector-specific fora

In addition to these institutional-level partnership structures, each of the three sectors

participating in Service-Learning had also to consider, at least, their own internal structures and functioning. Most progress in terms of structural development took place within the Community sector (173). This structural development, detailed on the following page, was preceded by a preliminary but important community development process described by our community partner as “conscientisation”. This involved informal conversations during which CHESP principles were brought to the attention of key people. These largely unseen efforts by our community partner continued throughout the life of CHESP, and were not documented, to my knowledge. They became visible to me when I interacted with community members who clearly had prior exposure to CHESP concepts (98).

The other community development work was more visible, being a new structure in that sector which emerged fairly early in the CHESP. Known as the Community Forum, its primary function was that of a united voice with which to partner the university and service sectors in CHESP and to “lobby for appropriate community development initiatives” in the Service-Learning projects [169]. Its participants, who came from structures within the three geographical areas in which CHESP aimed to operate, did not represent specific communities – that is, they were not elected representatives, but participated in the forum on the basis of their experience in partnerships. The Forum was, in essence, a partnership structure within a single sector of CHESP, and was unique, not having a counterpart in either of the other two CHESP sectors. This lack of corresponding structures in the other two sectors posed problems once the micro CHESP projects were underway. At this stage, the Community Forum attempted to support the community member of each project group, to whom the community person was accountable. When difficulties arose between the project group members, the community forum found it inhibiting to have only an individual academic or

service provider with whom to liaise, rather than a structure which could intervene with its own members on the community member's behalf (100). Another recurring concern of the Community Forum was with negotiating some form of credit for the work and learning of the community members involved in CHESP. It was seen by the Forum as inequitable that students should derive academic credit for their work with communities but not community members who facilitated the entry of academics into communities for students' service-learning and deliberated on, inter alia, the emerging service-learning policy of the university. The Forum's deliberations brought to the fore concepts of voice, institutionalisation, equity, accountability and the vital importance of process in both community and curriculum issues.

Within the university I initiated what I called a 'Circle of Leadership in Service-learning ... to create a space/opportunity for sharing, support, dialogue and critical inquiry among those involved or interested in the pedagogy [of Service-Learning] and in university/community engagement as a scholarly activity" (175). This idea was strongly influenced by Wheatley's (2001) concept of leadership as the role of all who care, and the commonly held belief among higher education practitioners that their fundamental role was a scholarly one and thus all work had to tie in to that endeavour. Participants, who came from a variety of disciplinary homes within the university appeared to value the opportunity to talk around Service-Learning and allied issues. The 'circle' dialogues were not sustainable, unfortunately, and were submerged in a deluge of competing demands, inadvertently confirming the afore-mentioned decision to minimise the establishment of new university structures around Service-Learning. The issues addressed before its demise, however, were the role of the university in our society and the experiences we had had with Service-Learning in our modules. In terms of this study, the dialogues served to deepen and broaden the concept of interdisciplinary engagement by

providing evidence of communication and learning different in nature from the more outcome-oriented meetings and formal teaching and learning.

There was no apparent structural development in the Service Providers sector as far as it was known to our Core Group, around Service-Learning. Through the CRISP and CHESP programmes, however, we gained access to initiatives that originated among Service Providers. One of these was a 'cluster-school' initiative which combined the resources of high schools in close proximity to each other in ways which would benefit all in relation to security and academic issues. Another focused on the creation of a health promotion network, also school-centered. Such experiences provided evidence of interorganisational engagement that shared certain characteristics with the Service-Learning initiatives, in particular, the multiplication effect obtained from the combination of existing strengths and resources of each organisation.

1.2 Relationship building

Integral to the development of the partnership structures detailed in the previous section was the building of relationships between the people who populated those structures. The relationships took time to develop. In the early days of the CHESP Core Group, I noted:

Our core group feels very new & uncertain. We know very little about each other and how we're going to proceed - very tentative. ... I never had any influence or input into choice of partners in our core group, but am thankful that my two partners are people whom I feel I can respect and work with. (53)

The relationship matured until, two years later, our service partner reflected in an assignment:

we think that the Core Group enjoyed a high level of human warmth, and at all times acted with integrity. Whatever weaknesses we may have exhibited as a Core Group, we retained a deep sense of trust in each other as colleagues and as individuals. (173)

But, during that time, those weaknesses concerned us: "Have we been negligent in not communicating adequately with the University executive re. our progress and plans ...? Should we have allocated more time / scheduled meetings? ..." (144). "We became increasingly swamped by the minutiae of implementing the projects/exemplars ... attending the LCBP and trying to write the assignments, and it became harder to maintain a balanced perspective" (173).

As we were getting to know each other, we adopted Tennyson's (1997) definition of partnership, a definition which was subsequently to inform (and challenge) our strategy for and practice of Service-Learning:

Partnership is a cross-sector relationship between individuals, groups or organizations who: (i) work together to fulfil an obligation or to undertake a specific task; (ii) agree in advance what to commit and what to expect; (iii) review the relationship regularly and revise the agreement as necessary and (iv) share both the risks and the benefits (101)

A significant insight for me at this stage was the notion of partnership as something 'larger' than any specific project or single joint undertaking. Such a relationship would mean that "failure in a project did not mean the end of engagement, but rather that the risks and

failures were shared equally by all partners” (O’Brien, Mkhize & Bruzas, Personal communication, November 1999). Such mutuality, which was core in Tennyson’s (1997) definition, re-emerged and become integral to one of the Discourses constructed in Chapter 5.

To start what we hoped would be a sustainable, equal partnership between Communities, Service Providers and the university, our Core Group chose initially just to introduce the CHESP concept, as we then understood it, to each sector. The community members with whom we initially met appreciated that data gathering was not the starting point. Our coming with just a concept rather than a pre-determined agenda was seen as an opportunity for us to plan together. The previous experience of these community members of partnerships had left them cautious about, but not opposed to the CHESP concept. They questioned the role and attitude of the university executive to CHESP, recognising the importance of a facilitative institutional environment if partnerships were to be sustainable. This response from community members to the concept of partnerships via Service-Learning for mutual benefit was somewhat at odds with the response from some Service Providers and Academic staff, who initially anticipated numerous obstacles to partnering with Communities. Clearly, attitudes and institutionalisation had a connection with relationship building which, ideally, predated planning and formal partnerships.

In CRISP, the starting point in the interaction between the schools and the university was a determination of what the schools lacked. To this end, a needs survey was undertaken. The idea behind this was that those needs would be shared with the various academic members of CRISP to ascertain which disciplinary programme could meet those needs through student

activity in Service-Learning. In reality, however, the individual disciplines were poorly equipped to address the schools' needs as these tended to require multi- and inter-disciplinary interventions.

CHESP, by contrast, adopted an asset-based approach to community development (ABCD) (Kretzmann & McKnight, 1993). In essence, this meant a focus on what people could bring to a relationship or joint project (their human, social, economic, natural or built resources) rather than what they were lacking. In practice, this approach saw us participate with communities in activities such as asset-mapping exercises, group discussions during which the different types of resources were ascertained and recorded. In this way, we came to know the long term visions and development priorities of those in each sector and were able to determine opportunities for Service-Learning initiatives. The most profound learning from such activities was that the adoption of an ABCD made such a difference to communities' visions of themselves. Long familiar with elaborating on their deficiencies to visitors, State officials, university researchers and potential funders in order to "earn" benefits of various kinds, our communities were surprised when they completed their asset maps. It was apparent to all that Communities had much with which to address their existing challenges and to contribute to joint initiatives such as Service-Learning. Similarly, we recognised assets, too, within our Core Group: "the expertise of each partner with his/her respective sector's policies, structures and role-players, will greatly facilitate efforts to build productive relationships" (169).

The Durban CHESP Core Group's relationship-building efforts were informed, too, by systemic concepts such as system levels (supra, system and sub-system) and boundaries

between systems. These concepts drew our attention to the impact of our contexts, e.g. our sectoral environments - on our work in Service-Learning. In addition, we came to understand the reality that we could only influence that over which we had control – namely the overlapping area between interacting systems that constituted joint endeavor. That area of overlap between the Community, Higher Education and Service sectors was not, however, as depicted by the CHESP funder (the right-hand part of Figure 6). Such convergence was the goal to which we aspired. Through reflections and discussions, we realised that, in our situation, Higher Education had relatively minimal involvement with and influence upon the Community and Service sectors, depicted in left part of Figure 6 by the connecting lines from the Higher Education circle that just touch the other two circles. The Community and Service Providers participated only just within the margins of the Higher Education institution. There was a slightly closer relationship between the Community and Service sectors than between either of them and Higher Education. Figure 6 evolved in discussions between two core groups (Bruzas, personal communication, Feb 7, 2000) and shows how these relationships were understood at the time they were deliberated upon.

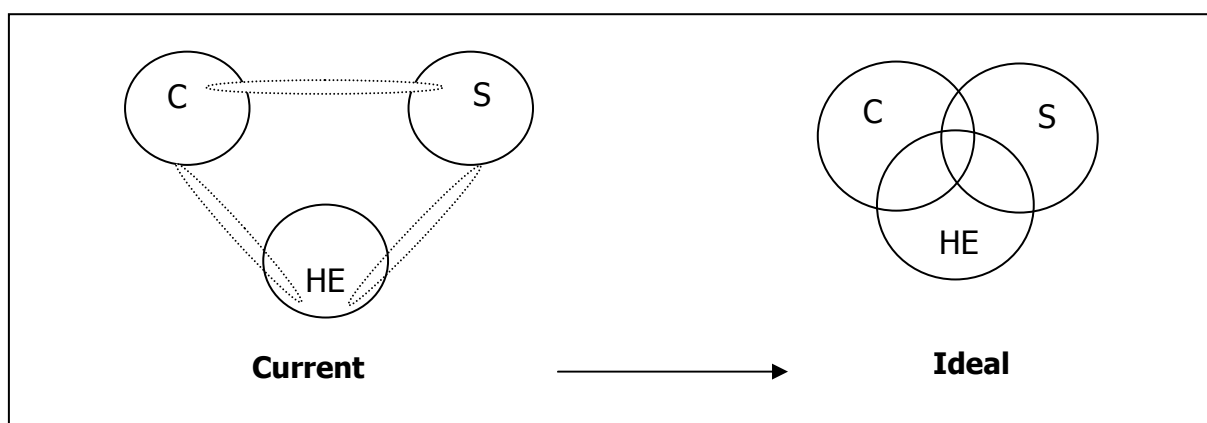


Figure 6: Relationships between Sectors

Relationships in the form of “quality partnerships” were realised to be key for effective and sustainable “Community-based Academic Learning Sites”, i.e. those places or opportunities used by students undertaking Service-Learning:

Community sites – places in local communities – are the organising hubs and focal points for these mutually beneficial partnerships. Good partnership sites enhance asset building and problem-solving among actors living in those communities, among university staff and students working there, and among the personnel of service organisations. These are places of vibrant inter-sectoral engagements which promise to improve the quality of life, action and learning for participating partners

(Nuttall, Bruzas & Mosime, 2000, p. 1)

Our discussions around learning sites forced us to explicate the characteristics of quality partnerships or, more broadly, intersectoral engagement. These characteristics included:

- Commitment from all partners
- A shared vision across sectors, with explicit expectations
- Clear roles & responsibilities
- Dynamic flexibility within core value parameters
- Recognition of needs and assets
- Effective channels of communication and co-ordination
- Mutuality: benefit & cost
- Trust
- Transparency
- Sharing resources (widely defined)
- Joint democratic decision making, and

- Mechanisms for sustaining the partnership & investing in it.

Interpretations of off-campus learning sites became of analytic importance when considering curriculum development in each of the Discourses, as will become evident in Chapter 5.

Further very significant relationship-building took place with the establishment of the CHESP Project Groups, mentioned in the previous section of this Chapter. These groups were tasked with beginning formal curriculum design that would include Service-Learning. Such a brief proved to be extremely difficult and, in fact, premature for the newly formed groups, who had not had the opportunity to get to know each other's contexts or paradigms. Indeed, the tension throughout CHESP of developing both partnerships and projects at the same time was evident. We were acutely conscious of the paradox, inherent in many Service-Learning initiatives, between frequent relationship-like references to systems, dialogue, synchronicity, and partnership, and the more project-oriented tables, matrixes, and prescribed assignment formats that characterised our relationship particularly with the funder and the university. As the Project Groups got together initially, many issues around partnerships and relationships came to the fore, including:

- the gap between those familiar with CHESP ideas and those not,
- the differences in motivation among the role-players,
- who 'buys in' to what,
- the membership of some project partners in more than one sector,
- the sustainability of partnerships in view of funding uncertainties,
- differing time schedules and commitments of partners
- power issues around module content and determination of priorities, and
- funding.

In subsequent evaluation, our Core Group saw innovative ideas, mutual support, existing networks and motivation as factors facilitating the Project Groups, helping them to gain “a sense of having connected with each other”, “a sense of self-development” and a belief that “we are going to gain” (Jacqui, personal communication, 14 March 2001). Challenges included hearing all voices, the groups’ ability to make a difference, a lack of a common discourse, and logistics. In constructing the locally grounded theoretical framework for Service-Learning, I consider the above issues and the significance of each for Service-Learning – e.g. would each issue be of significance for each Service-Learning initiative, or were there some initiatives in which certain issues stood out?

1.3 Capacity-Building

Capacity building for the purposes of undertaking Service-Learning was very different in the CRISP and CHESP projects. In the former, the term Service-Learning was introduced into the university by a member of the executive who had encountered it during a visit to the United States. A few colleagues and I attempted to introduce Service-Learning based on our understanding of readings from abroad. It was challenging to differentiate it from the fieldwork and internships in professional education programmes with which we were familiar.

By contrast, the planning stage of the CHESP comprised 12 four-day modules that were offered by the funder, under the academic aegis of a university Leadership School. Together, these modules comprised a formal academic programme known as the Leadership Capacity-Building Programme (LCBP). They were intended to equip seven Core Groups to practise, promote and research Service-Learning. Every module in the LCBP had its own “learning outcomes” and “development outcomes”, as detailed in Appendix C, and comprised:

- Day 1: Joint reflection, with all the core groups, of the previous module and our progress in our respective contexts since then;
- Days 2-4: Presentations, joint exercises and discussions on new themes;
- Weeks between modules: Each Core Group implemented the activities aligned to the module content at their respective universities and communities in order to achieve the development outcomes, and completed the written assignment to record and demonstrate achievement of the learning outcomes.

The LCBP modules were significant in the early promotion of Service-Learning in South Africa, and for my study, as they provided opportunities for not only undertaking Service-Learning in a variety of local contexts, but also for concentrated, collaborative reflection around Service-Learning. For such reflection, the core groups lived and studied together. At that stage of Service-Learning's development in South Africa, there was little local expertise and few locally-developed written or electronic resources. The modules were thus the sites for the emergence of local knowledge around Service-Learning, while the assignments to fulfill the programme's academic requirements, constituted the early local writings about it. The LCBP was characterised by diversity, not only in its content and facilitation, but also in relation to those of us learning through it. We were a very mixed group, with diverse life histories, current occupations and academic qualifications. While access to academic learning programmes is normally prescribed in terms of academic qualification, in this instance, the experiential knowledge brought by participants was paramount. From the participants' varied perspectives and life experiences, deep and meaningful collaborative learning emerged on capacity-building itself as well as relationship-building, curriculum development, policy formulation and partnership structures.

While the LCBP provided a comprehensive and very valuable grounding in Service-Learning for those who participated, the programme was never replicated within institutions to the extent originally anticipated (Taylor, 2002). This resulted in an continuing need to build capacity in Higher Education (107). Thus in October 2002, there was a funder-convened exploratory meeting about capacity-building for Service-Learning, seeking to ascertain universities' interest in collaborating in the development of a module on Service-Learning for location within an academic programme. Academics from six universities attended the meeting, together with members of JET and HEQC. For me, the most significant discussions in this meeting were around:

1. Centralised (across institutions) vs. decentralised (within individual institutions) planning and implementation of education for staff on Service-Learning.
2. Mandatory vs. optional participation by academic staff in capacity-building modules.

Subsequent to the above workshop and other communications on the issue, JET did support academics who undertook capacity-building courses through a programme known as the Service-Learning Capacity-Building Programme (SLCBP).

1.4 Curriculum Development

Curriculum development typically begins with some form of community analysis in an effort to align communities' needs and priorities and academic curricula. In CRISP, early work in the process of curriculum development and relationship building comprised the undertaking by Social Work students of needs surveys of all the stakeholders in the schools which participated in the project. Those stakeholders were the educators, support staff, learners and parents, with whom we held focus groups. The findings of

the surveys informed – or were intended to inform - the university academic departments as to the services required of the students and the contexts in which their students would be working.

In contrast, CHESP sought to increase the Core Groups' understanding of Service-Learning curriculum development. It had been anticipated that the Core Groups would disseminate their insights and skills in this respect to Project groups associated with each of the higher education campuses that participated in CHESP. Two modules in the LCBP made curriculum development their specific focus, although the issue was given attention throughout the programme and outside of it when many of the LCBP facilitators traveled around the South African universities. The highlights of my learning in relation to curriculum and Service-Learning included the following:

- Service-Learning experiences can be organised to accommodate a variety of ways of learning, such as those made explicit by Bawden (1999), namely, propositional, practical, experiential and inspirational learning, on which I elaborate in Chapter 5.
- Service-Learning can be accommodated in a variety of disciplines, but the discipline impacts on the ways in which the learning and service are organised, conceptualised, facilitated and assessed. Thus, in promoting Service-Learning, it is helpful to use the language of various disciplines, taking heed of their specific values, professional histories and biases.
- Service-Learning does not only belong in the curricula of Higher Education. One of our LCBP learning facilitators, Williams, showed the utility of Service-Learning at different levels of education when she demonstrated its use in primary and secondary school curricula abroad.

- Service-Learning can enable a curriculum to offer a variety of learning outcomes, consistent with a goal of holistic development of each student. The commonly referenced Service-Learning definition from Bringle & Hatcher (1995) (quoted in Chapter 1 of this dissertation), highlights outcomes in relation to academic content, disciplinary appreciation and civic responsibility. It also makes explicit that if Service-Learning is to be considered as part of our curricula, it has to be awarded academic credits and learning must be prioritised.
- Like every other aspect in a curriculum, the impact of Service-Learning has to be measured. In the absence of locally-developed instruments, the CHESP funder circulated and promoted the use of quantitative instruments to try and measure the impact of service-learning on those involved (Bringle, Phillips & Hudson, 2004). The substantial criticism of such measurement emphasised for me the need to ensure that assessment methods were 'fit for purpose' (Higher Education Quality Committee, 2006).

1.5 Policy development

In the previous section, I alluded to our growing realisation of the importance of a facilitative institutional environment if Service-Learning was to be promoted and sustained. Policy development is one of the prominent ways in which that environment is created. In this section, thus, I reflect upon three specific policy-making initiatives which were among the experiences grounding my study.

1.5.1 Strategic Plan

The first was the Strategic Plan that each Core Group in the CHESP programme was required to develop. This plan was an operation-level policy, detailing how Service-Learning would be

advanced in each of the members' sectors. For the Durban Core Group, the Strategic Plan required frequent, regular communication and joint critical deliberation - at least 70 scheduled formal gatherings of different types were recorded - on the purposes of CHESP, the concepts which we believed to be fundamental, and our sectors' strengths, goals, challenges and functioning. Table 2 (overleaf) provides some indication of the breadth of the strategic plan, which revolved around four goals, namely the transformation of the higher-education sector, of service delivery, of community development and of the relationship between the three sectors. To effect these goals, five strategies were proposed. These were:

- Structural, or organisational development
- Capacity-building
- A sector-specific strategy that, for Higher Education would be institutionalisation of service-learning, that for Communities involved asset-mapping , that promoted service development among the Service Providers, and policy development in inter-sectoral relationships.
- Sustainment, and
- Project development, i.e. the joint undertakings which were to incorporate Service-Learning. The strategic plan thus spelt out these projects, allowing the funder to choose those that would be awarded financial support.

1.	CHESP ... as a development plan ... in relation to existing policies development of the plan definition of terms						
2.	Development principles partnership-based holistic asset-based impact-sensitive sustainable co-ordinated community driven						
3.	Vision , in relation to: <ul style="list-style-type: none"> ▪ Higher Education, specifically the university's Durban campus ▪ Service delivery in local communities ▪ Communities living in 3 areas of greater Durban ▪ Partnerships Based on the ideologies of <ul style="list-style-type: none"> ▪ Knowledge as generated and shared in community, and ▪ Development as a people-centered, kairological process 						
4.	Goals Changed relationships between sectors Changed practices of higher education Changed practices of community development Changed ways of service delivery						
5.	Strategies to address the goals: <table> <tr> <td>* Structural, or organisational development</td><td>* Sustainment</td></tr> <tr> <td>* Capacity-building</td><td>* Project development</td></tr> <tr> <td>* A sector-specific strategy</td><td></td></tr> </table>	* Structural, or organisational development	* Sustainment	* Capacity-building	* Project development	* A sector-specific strategy	
* Structural, or organisational development	* Sustainment						
* Capacity-building	* Project development						
* A sector-specific strategy							
6.	Objectives: To implement five (specified) strategies, each tailored to the above goals Tasks: Details of the micro-level activities (projects) and participants						
7.	Participants in each sector, namely the: Owners, Actors, and the Disempowered & capacity-building for each group of participants.						
8.	Organisational structures (in each sector): Existing and New						
9.	Environment: details of the specific sites at which service-learning would be undertaken, together with an assessment of the positives and negatives of each site.						
10.	Monitoring, evaluation and research						
11.	Budget						

Table 2: Contents of Strategic Plan for the Durban Campus (Abbreviated)

Each strategy yielded “objectives” and “tasks” specific to each goal. Structural development, for example, for the goal of a transformed higher-education sector, translated into an objective to establish “a campus-based office” (169) for the support of all Service-Learning initiatives involving academic staff and students. For transformation of the Service Providers, structural development meant “fora to allow regular communication between service providers and between themselves and partners from other sectors” (169). Transformed community development was seen to require “appropriate, credible community structures in order to co-ordinate and take responsibility for development initiatives within communities” (169) while transformed relationships between the sectors called for “coordinating, sector-specific and project groups” (169). Acceptance of the strategic plan was a landmark in the life of CHESP, one that marked the transition from the planning to the implementation phases, as explained in Chapter 1.

1.5.2 University policy on Service-Learning

The second major policy initiative comprised efforts by our Core Group to develop and have accepted a university-wide policy on Service-Learning. The work of drafting a policy requires clarity as to what the new policy is intended to impact. We thus needed to have a good understanding of our university and began by undertaking a systematic exploration, critically reviewing its mission and vision statements and its strategic plan. These documents suggested that service and community development were seen to be part of the mandate of the institution in relation to society.

In an attempt to ascertain in what ways the students, through the curricula, were being involved with Communities, we undertook a survey of what was called, in the survey,

“community service”. There was a poor response, leaving unanswered, at that stage, the true extent of community engagement and highlighting the confusion and possibly apathy around that notion. The survey did, however, reveal a number of issues concerning the status and organisation of what was labeled community service, including

- The varied purposes for students’ involvement in community service. Whenever students undertook community service as part of their formal learning requirements, it was anticipated that active learning would be promoted and that professional degree requirements would be met. In addition, most academic staff aimed to encourage students’ critical thinking skills through community service, while a few staff also targeted civic skills, partnership-building and team work.
- Ways of institutionalising community service within Higher Education, e.g. granting academic credit, incorporating it in core curricula and reporting it in departmental publications.
- The status of community service when incorporated into the curriculum. It was usually a compulsory, rather than an elective activity, i.e. it was a formal requirement for graduation.
- Duration and impact of academic modules with community service. Most modules ran over one semester, but they ranged in duration from 2 weeks to a year. The service constituted a part-time activity for all but certain interns, for whom it was a post-graduate professional requirement. Furthermore, community service did not comprise only of cursory interaction such as short visits of observation by students. A number of instances of direct intervention in Communities and enduring positive changes among the latter were cited.
- Number and nature of community service sites. While most of the University Schools that responded to the survey had between two and eight community-based places of

learning and serving each, two Schools had campus-based clinics serving indigent members of the public. There was a distinct urban and peri-urban bias in the locality of the community-based sites. The preponderance of local (urban) sites was thought to be understandable considering that seven times as many students were undergraduates, who undertook their community placements concurrently with other campus-based courses. Most sites had at least one university staff member attached to each. University staff were accountable to their institutions and only very rarely to Communities.

- Staff's community service. University schools appeared to offer more forms of support for students' community service than for service that the staff offered in Communities. Only a minority of the staff believed that community service was considered in tenure and promotion evaluation. The fact that there were indeed such policy provisions highlighted the sometimes considerable dissonance between policy and perceptions, with the latter having considerable influence over people's behaviour. The staff's perceived lack of recognition did not appear, however, to deter their involvement with community service altogether, as many were involved by way of committee membership, rendering of clinical, professional services, training and the running of specialised facilities. Time and pressures on academic staff in terms of teaching load were by far the most commonly cited obstacles to extending community service. Lack of adequate funds to support the work and to compensate students for their expenses were the other two factors of common concern to staff. The "contradiction between rhetorical support and actual support" (7) for community service, the subjugation of community service in favour of research publications, and mistrust of the quality and nature of community service as a learning experience were other challenges. One respondent voiced his perception that it was "suspect to seek recognition"

(7) for community service, while bitterness was detected in some instances towards the lack of recognition accorded to community service by the university.

These findings influenced the content of a draft policy document that our Core Group participated in drawing up. The purpose of the draft was to focus discussions among partner constituencies. We adopted a cumulative/snowball approach, whereby we shared the deliberations and recommendations from each meeting with the following one. Not surprisingly, each partner group considered the draft document in terms of its ramifications for itself. The discussions, thus, opened a window onto the values and priorities of the various partner groups. Academic staff, for example, were concerned about definitional aspects of the concept of community-based learning and warned against underestimating the human and financial costs of the pedagogy. There was no unanimity regarding Service-Learning being compulsory for all students. The Community Forum stated unequivocally that the definition of the pedagogy was of less importance than a plan for its implementation and were concerned that policy should create space for meaningful involvement by community-based partners in the teaching and learning processes. The Service sector observed the incongruence of the proposed partnership approach for the university with other sectors in view of the paucity of significant partnerships that they perceived between local higher education institutions themselves. Members of the Service sector could identify, however, an important role in Service-Learning for themselves, utilising their linkages with various communities and the existing training function of some organisations.

Based on the discussions, we drew up a second draft document and shared it with various leadership structures within the University. Thereupon the policy development processes

stalled, foregrounding the reality of scarce human resources within the university that was in the midst of on-going and quite substantial changes. I was involved in the revival of the process, redrafting the policy yet again to reflect the deliberations with the executive. I attempted to shepherd the latest draft policy through all the institution's Faculty Boards, this being a first step for ratification. The draft policy had a mixed reaction, for while Service-Learning had an intuitive appeal, serious concerns also surfaced. These included:

- a lack of obvious educational benefits for a number of disciplines
- the feasibility of its wide-spread implementation
- concern about its impact on communities, and
- its acceptability to those responsible for its implementation.

The policy process was subsequently halted to allow further research into these issues. The ratification process did not resume, however, being overtaken by the merger of two local Universities and substantial changes to academic structures and processes.

1.5.3 National criteria for assessment of Service-Learning

The third policy initiative analysed in my study was a national one. As part of a larger undertaking to develop an accreditation system for the whole higher education sector, criteria were being sought by which Service-Learning in academic programmes could be judged. A workshop convened by the Higher Education Quality Council (HEQC Workshop, Johannesburg, January 17, 2003) sought to construct such criteria. One interpretation of the rationale for such criteria was "to understand what national criteria can do to make sense of the diversity on the ground " (174) – the same as one of my reasons for constructing a theoretical framework.

The workshop encounter was of particular interest for the purposes of this study because it brought to bear new voices from Higher Education. Up to that stage, only selected universities had been involved in CHESP and Service-Learning. The other major group of State Higher Education providers in the country at that time were the Technikons. Their mandate had been the provision of training to equip their graduates with the very practical skills required by commerce and industry. These institutions emphasised "Cooperative Education" (Higher Education Quality Committee, 2004b), or what is now called "Work-Integrated Learning" (Groenewald & Thulukanam, 2005) as an important component of their training programmes.

In the HEQC workshop, there were role players from six universities and six Technikons. We thus saw Service-Learning and Cooperative Education juxtaposed, forcing questions to be raised regarding the boundaries between them, their similarities and differences. It was realised by workshop delegates that Work-Integrated Learning and Service-Learning had common elements but different objectives. One suggestion was that while Work-Integrated Learning involved Industry, Service-Learning prioritised interaction with Communities. But there were diverse understandings of Service-Learning's purposes. Some involved in Service-Learning emphasised that it be meaningful for Communities, while others prioritised the education of graduates able to contribute to complex societal issues. There were also some who focused on competence-based work and the relevance of learning. Community service, understood here as an extra-curricular activity, in contrast to the afore-mentioned university survey, also came under the spotlight. From the discussions it appeared that while skills development was common to both Work-Integrated Learning and Service-Learning, it was the

focus on social responsibility that linked Service-Learning most closely with extra-curricula initiatives or community service.

It was clearly helpful to me in the construction of a theory about Service-Learning to have similar approaches and activities such as Work-Integrated Learning and community service elucidated, as comparisons demand close attention to the meanings of concepts. Likewise, the recognition of the different levels within Higher Education (e.g. the meso-level of the institution and the micro-level of academic programmes), the necessity of partnerships in anything that claimed to be Service-Learning, and the dual accountability/ development focus of the State in relation to Higher Education all indicated categories that were most likely to claim attention in a theoretical framework.

2. Service-Learning in Practice

Thus far in this chapter, I have concentrated on the promotion of Service-Learning, describing events and processes of which I had first-hand experience. I now prioritise the voices of the many others involved in Service-Learning in our country who have participated in specific Service-Learning initiatives. The demographic details of these are contained in Appendix F. In the following pages, I present snapshots of those Service-Learning initiatives, grouped according to their disciplinary homes. While the initiatives lose much of their richness in being thus portrayed, I hope to give an indication of their academic status and the diverse nature of the services and the learning activities. I conclude each short account by noting specific issues upon which the more abstract concepts in the following Chapter have been constructed.

Education-oriented modules

Five of the Service-Learning initiatives informing my study were lodged in the Education faculties of different universities. In three of the initiatives, students preparing to be school level educators rendered varied services that included the modelling of *English Communication Skills* in four rural schools (70), the establishment of a toy library in a large inner-city community (2) and extra tuition in “drop-in” centres for children living in very vulnerable circumstances (127). The remaining two initiatives involved Adult Education students. One group of these facilitated adult basic education classes with diverse Communities such as prison inmates and domestic workers (22). The other adult education students undertook research requested by different Service Providers, delivering their findings to those organisations in the form of products such as reports, contacts or publicity media (1, 156).

Three of the five curricula using Service-Learning in the above instances were lodged in undergraduate programmes and all except two had a single disciplinary home in the university. Each initiative had some unique features and challenges. One, for example, involved both academic staff and their students in the service provision, with the students coming from different teaching disciplines. Another had students undertake both Service-Learning and teaching practice in the same community-based schools, comparing this arrangement with one in which the Service-Learning took place at a site other than that in which the teaching practice was undertaken. One of the post-graduate modules adopted a project-based approach, which entailed a dual focus on group learning and the processes of undertaking socially-relevant research.

Together, these initiatives added dimensions to all the concepts discussed in Chapter 4, but offered particularly profound insights into intersectoral relationships, professional education, notions of authenticity, service and theory/practice integration, and the types and means of constructing or acquiring knowledge. Ethical issues were prominent, particularly in respect of the capabilities of the students to render services and the impact of their withdrawal from the communities.

Community Development

Seven Service-Learning initiatives had the development of communities as their primary focus. Five of these were located in formal academic “Community Development” programmes. The sixth and seventh initiatives were part of Theology and Life Science qualification programmes respectively, but the students’ readings and their work in the communities evidently prioritised the development of community structures and processes rather than theological and geographical disciplinary issues per se:

1. One Community Development module was at the first level of an undergraduate distance learning programme (49). The students, mostly living in rural areas, located and served in organisations or programmes already operating in their communities.
2. Students from two undergraduate levels participated in another initiative that was offered and refined over a period of 5 years (110). After on-campus and community-based orientation, the students, with community activists, gathered information on the issues identified in their communities. Further on-campus classes helped students to complete their analyses which were disseminated via presentations and products such as maps.
3. A further module was conceptualised as a capstone module, its development, implementation, and refinement being pursued collaboratively over three years by a local

government Service Provider and the academic staff member (4). Serving in a number of organisations and communities, students used solid waste management strategies as tools in the development of communities.

4. One initiative saw Service-Learning constituting a pedagogy at two levels simultaneously. Thus the Service-Learning undertaken by post-graduate students comprised the piloting of Service-Learning in varied basic education curricula (90).

5. Post-graduate students, some of whom were from other African countries, facilitated the establishment of a community-based forum, in a module characterised by a process of curriculum development that mirrored that of the forum.

6. A 2-year undergraduate programme had two core Service-Learning modules which required students to undertake Service-Learning on a full-time basis over six week periods (72). Students undertook environmentally-oriented services in urban and rural communities.

7. A similar time period for implementation of Service-Learning was available in another 3rd level programme, but in this instance, students resided with families in four rural communities – an experience offering more total immersion in communities' lives (26).

Between them, these modules offered insights into the variations in the ways curricula were structured, suggested notions of curriculum phases and multiple assessment methods, and brought to light collaborative development and implementation of curricula. These modules were unique among those from the other disciplines in that their disciplinary interest coincided with a commonly-quoted aim of Service-Learning, namely Community Development.

Construction-allied modules

Four such modules informed my study. In the first, Service-Learning was conceptualised as the practical component for undergraduate students from three core 3rd and 4th level modules of different disciplines (21). One Service Provider was involved and the Communities were inner-city area residents. Direct contact between students and Communities took place during three visits by the students. Students had to produce formal, technical project plans for academic assessment purposes. In the same geographic area as the previous initiative, second-level Architecture students constructed pieces of furniture for informal Early Childhood Development centres (89).

While all the modules described thus far were accommodated within or across one or two modules of an academic qualification programme, one Service-Learning initiative comprised a compulsory activity for students from all disciplines within that Faculty (88). Students, working alone or in groups, had to undertake the Service-Learning in any one of their undergraduate years of study. They selected the site and nature of their service, submitting a project proposal to the faculty's Service-Learning co-ordinator. On-campus orientation classes were compulsory and students shared reflection on-line. Five generic learning outcomes had to be achieved, with evidence thereof being presented in six ways, including a web-report and a presentation.

The final module in this group was implemented in a city-based University of Technology (30). Working in groups, students produced designs for refurbishing part of a community-based organisation. The "winning" design, as judged by the organisation, was then executed by the students, with the "winning" group becoming the project leaders for securing the materials

and executing the on-site work. This module was unique among those in my study as it did not itself carry academic credits. These were awarded within other modules whose learning outcomes were relevant to the design aspect of the initiative.

This group of modules drew attention to the products of the service delivery as the disciplines involved the construction of physical artefacts in ways not seen in the modules from other disciplines. Difficulties in relationships between students and communities were more pronounced, too, in these modules, suggesting that any theoretical framework would have to accommodate such variation.

Health & Allied Sciences

Three of these modules involved 3rd and 4th level undergraduate Psychology students from different universities, who rendered services in local schools, and, in one instance, a large residential facility for mentally ill patients. The latter involved students in facilitating recreational group activities, while the school-based services included workshops for learners around issues such as of HIV/AIDS and child abuse. The students' services were conceptualised as practical or skills training but were not professional internships, thereby obviating the need for professional supervision in the off-campus sites. Oral presentations by students, observation of them in their community sites and written assignments comprised the assessments of students' learning.

Also undertaking Service-Learning in local schools were first-year nursing students from a historically Afrikaans, urban university (87). The students undertook health surveys. The needs identified through the survey then become the focus for some intervention if they

correlated with the students' curriculum. The students' Service-Learning was framed as "action research" with the formal assessment of student learning being "Continuous", via students' written reports, plans and reflections.

An internship for fourth year Dietetics students was the context for Service-Learning in a historically Afrikaans university situated in a small town (109). The internship saw students, under the supervision of a qualified dietician, taking responsibility for the nutritional care of hospital patients with a variety of medical conditions. Unique to this initiative was the involvement of both public and private Service Providers. The former was a local State hospital, within which two private "clinical firms" were responsible for the nutrition requirements of patients in different wards. Assessment of students was by a panel and was based on the students' practical work with a patient.

Three Health Science Service-Learning initiatives involving medical students were characterised by relatively high student numbers. One focused on health issues in communities outside of health facilities, a focus that had no precedent among other modules offered in that Medical School (17). Students in the second level of a new Problem-Based curricula, undertook situational analyses during an initial period with a community and subsequently planned and instituted an intervention over a longer period during which they lived in or near that community. Two further Medical Schools introduced their senior students to specialist fields of medicine as they were practiced in primary care facilities (37, 48). The students were expected to acquire a number of medical skills, being assessed by means of a record of all their activities, an Objective Structured Clinical Examination (OSCE) and a case study.

The final two modules in this group of Health and Allied Sciences Service-Learning initiatives had their disciplinary home in the Leisure Sciences. The modules took place in two consecutive academic years, involving the same academic staff and communities. In the first year of offering, 1st level students developed and implemented a recreation programme comprising activities other than those normally enjoyed in the community (31). The existing partnership structure between the university and the community served as the service provider in this initiative and community members guided the students. Service-Learning was extended during the following year to include 2nd and 3rd level students involved in different recreational events in the community (18). Students' learning was assessed by academic staff and the service provider, both by means of observation of their activities and through reports they wrote reflecting on their experiences.

Skills and professionalism, the integration of Service-Learning into curricula, the trajectory of intersectoral relationships and multiple Service-Provision contexts within single Service-Learning initiatives were prominent issues in the above group of Service-Learning initiatives.

Law and Management

The same service provider as that mentioned in the Leisure Sciences initiatives was involved with final year Law students who rendered legal services to indigent clients. Fifty per cent of the final assessment mark for students was obtained through traditional tests and examinations. The remaining marks were assembled from peer and service provider evaluations of students' work with clients.

In a different Law programme, I found a further instance of a new Service-Learning initiative being offered in two consecutive years. In the first offering, students led a series of workshops in rural communities on legal issues such as access to State funding and unfair dismissals, issues that had been identified by a tribal authority and a community liaison person. Prisons, schools and a youth development programme were additional workshop sites in the second offering of the module. Unique to this programme was the “piggy-backing” of another Service-Learning programme, that one populated by television production students who filmed the law students’ workshops. The Law faculty’s involvement with the community extended beyond the students’ inputs, when academic staff subsequently addressed the community’s land claims.

Such involvement by academic staff with communities participating in Service-Learning was evident again in an initiative from the Management faculty of a rural university, when community members were able to attend a computer literacy course on campus. Timing problems and lack of expertise prevented students from being involved in this training. The students had, however, assessed five small community projects which were in difficulty, helped to compile a plan for each and delivered a workshop on that issue. Those students were just 28 selected from a large Business Management cohort in the faculty.

The Service-Learning initiatives emanating from the Law and Management Sciences faculties highlighted the diversity of roles played by all participants and indicated the utility of features like creativity and flexibility in the face of the complexities that characterise Service-Learning.

Human and Social Studies

Four modules from disciplines in these fields were among those in my study. In a module entitled "Information Studies", post-graduate students designed and produced career information pamphlets for a not-for-profit organisation which supported youth in a small city (24). This activity was conceptualised as an assignment within the module. No community member (i.e. reader of the pamphlets) was involved and the Service Provider appeared to choose not to be involved in the design or content of the pamphlets.

For final year Sociology students, Service-Learning provided an opportunity to move their research projects from on-campus into communities (27). Students worked in groups with a number of communities (one of which comprised students) and Service Providers, undertaking research into issues of interest to the communities. In two instances, a previous Service-Learning endeavour was evaluated and the research findings informed the planning of the specific service that students from another discipline were to implement the following semester. Evidence of the students' learning was via fairly traditional means such as individual literature reviews, group research proposals, oral presentations and an examination.

A programme of language studies was the academic home for a Service-Learning initiative involving the small final year cohort who served as learners from and consultants to members of a single, rural community income-generating project. The choice of the community group was informed by the previous year's Service-Learning module, but there a great disjuncture between the two modules,

resulted in a lack of clarity regarding the purpose of the current Service-Learning initiative.

Contrary to the relatively young collaborations of the afore-mentioned initiatives, a slow-growing partnership over some years formed the context for Service-Learning in the first year of a Drama and Performance Studies programme. The module comprised theoretical input for students, a practical component that involved students and prison inmates in separate classes with the same academic staff, and a single day-long engagement between student and inmates. The student and inmate groups each created and rehearsed a short participative play which they then performed for each other. Each performance was followed by a discussion on the social issue addressed in the skit. Reflection and evaluation sessions were subsequently held with students on campus and with inmates and prison staff in the prisons.

These examples of Service-Learning brought to the fore diverse notions of development and of service and, like the previous modules, called into question how relationships can best be built and sustained in the face of these different conceptions. Curriculum issues concerning level of study and means of assessment were also raised by these modules.

In summary then, the above individual Service-Learning experiences broadened the base of my study, allowing me to move from consideration of process issues within one university campus to detailed accounts of implementation in many contexts.

3. Research and theory about Service-Learning

To complete the review of the local experiences of Service-Learning that informed my study, I refer in this section to articles, reports and policies that reveal the research and theorisation that has been undertaken. My interest here moves from descriptions of particular instances of Service-Learning to conclusions and speculation that were drawn in relation to it. As explained in Chapter 2, Grounded Theory research does not seek from the literature, frameworks with which to analyse data. Rather, literature is itself seen as a source of data, and what is learned from it contributes to the conceptual development.

To a large extent, the voices in the literature are those of academics, for whom documentation and publication are mandated. And while many of the articles and reports reveal community and student voices, the choice of what is revealed remained with the authors. Nonetheless, official publications constituted the codified knowledge (Eraut, 2000) around Service-Learning at the time of my study and hence are considered to be of value in construction of the theoretical framework. A feature of each article is the large number of issues addressed, giving rise to many concepts. Each publication and report was fully analysed in the ways outlined in the previous Chapter. In the following overview, however, only those themes that make a noteworthy or unique contribution to the construction of the theoretical concepts are highlighted.

3.1 Purposes and impact of Service-Learning

Mtshali's (2003) Grounded Theory study of "community based education" programmes in seven South African nursing education institutions finds that these programmes have been motivated by factors external to higher education institutions, namely new national health

policies and the health needs of communities, which were not being adequately addressed by traditional nursing education programmes. I find support for this view of the influence of external agents from literature focusing on the Education sector (Castle & Osman, 2003).

Several authors are interested in Service-Learning as a means of producing knowledge. Subotzky (1999) deliberates on the potential of community service, through university-community partnership programmes, to offer local universities an alternative to the dominant entrepreneurial route. This article is useful in making explicit the type of knowledge and means of production that Service-Learning is most adept at producing, namely, Gibbon's "Mode 2" type of knowledge, i.e. applied knowledge whose production is characterised by collaborative ventures. A similar theme is pursued by Erasmus (2007) and Waghid (2002) who suggest that such community service in the higher education context could comprise the application, by "reflexive" academics, of research findings to address authentic societal challenges, thereby letting Mode 2 knowledge supplement Mode 1 knowledge.

Bawa (2003) highlights a "public good" rationale for Service-Learning, postulating that it offered a way of "producing 'knowledges'" – i.e. of bringing diverse voices to bear on issues of significance to each. A deep concern with diverse sites and means of knowledge production is evident, too, in an article on "Project-based learning" (Pbl), included as an experience for the grounding of this study because it described a practice which shared many characteristics with Service-Learning. Pbl involves "linking learning to service" (von Kotze & Cooper, 2000, p. 217) based on a very similar rationale to that promoted by Subotzky (1999).

Petersen, Dunbar-Krige and Fritz (2008) identify the ability to connect theory and practice, to reflect critically, and to strengthen a strong social justice orientation as the rationale of academics for pursuing Service-Learning in teacher education programmes at different levels. The same orientation is identified by Henning (1998) who differentiates between philanthropic and civic service, and between *gemeinschaft* (community) and *gesellschaft* (society) to explain the different rationale for undertaking Service-Learning.

Manicom and Trotter's (2002) exploration of the influence of race on the experiences of 110 students undertaking Service-Learning from seven disciplinary bases, provides insights into reasons for undertaking Service-Learning from student's perspectives. Such reasons include pedagogical advantages, e.g. deepening understanding of theories, and improved practical skills, a growth in social responsibility or altruism, and a deeper understanding of structural inequities and differences among people. Only perceptions of Service-Learning's utility for making career choices and increasing one's own employability are racially mediated, with this rationale for Service-Learning being of more importance for black students than white ones. Another study of the perceptions about Service-Learning of 150 Humanities students from six disciplines suggests that Service-Learning is helpful in self-discovery, diversity, collaboration and the meaning of community (Roos, Temane, Davis, Prinsloo, Kritzing, Naudé & Wessels, 2005).

Locally-written articles on Service-Learning in recent years adopt the concepts of scholarship and engagement as rationale for the involvement of Higher Education in Service-Learning. Introducing a Special Volume of a local academic journal dedicated to Service-Learning research, Erasmus (2005) identifies the potential for reciprocal benefits that may accrue from

research around Service-Learning. Research is essential for the advancement of Service-Learning, with longitudinal impact studies, improved understanding of participants' roles and responsibilities, assessment of student learning and ethical issues being of particular importance. Similarly, Service-Learning offers rich opportunities for addressing the national research agenda, in particular that part which focuses on "Education and the challenges of change" (Erasmus, 2005, p. 16).

3.2 Power and Partnership

Issues of power and partnership are so prominent in local literature on Service-Learning that they stake a claim in the construction of the theoretical framework. Grossman (2007) brings one face-to-face with the incongruence of the higher education sector using Service-Learning to respond to societal injustices when institutions in that sector themselves contribute to such injustices by the ways they treat their own semi-skilled workers and denigrate their knowledge. That message is reinforced by Osman and Attwood (2007). Their warning that the power dynamics in every initiative determines who participates, in what ways and to what end, reinforce the insights I shared earlier in this Chapter in connection with the Community Forum's critique of lack of credit for their members' development via Service-Learning. Mitchell (2002) notes the common veneer of equality and equity that coat many reports of Service-Learning partnerships.

3.3 Institutionalisation

Nuttall (2001) provides some insights into the institutionalisation of Service-Learning. He maintains that nomenclature is one issue requiring consideration when promoting Service-

Learning within Higher Education. He advocates utilisation of the term “community-based learning” rather than “Service-Learning” in order to reduce the emphasis on student learning and the rendering of services, and highlight, rather, the Community and learning. One of a number of authors who addresses the issue of community identity, Nuttall (2001) contributes to the construction of that concept with his broad interpretation of Community. He also provides an account of the national and institutional context into which Service-Learning was introduced within South Africa. He postulates that changes in conceptions of knowledge, the demands on Higher Education to be more accountable to its Communities, and students’ expectations of graduating with the required market-place skills create the space for Service-Learning to take root. He finally generates lists of questions through which the willingness and readiness of Higher Education institutions and Communities can be assessed. The focus of these questions flags issues that could be considered highly pertinent to a local theoretical framework on Service-Learning. Those issues are to do with:

- the institutions’ policy frameworks,
- resource generation and allocation
- institutions’ perceptions of themselves as Service Providers
- Communities’ awareness of own assets,
- the nature of community organisation, and
- the qualities of organisations as sites for Service-Learning.

Further insights into the changing terminology and spread of Service-Learning in South Africa were provided via snapshots of the institutionalisation of Service-Learning at four universities (Lazarus et al, 2008). Incorporating information on

- audits on community engagement

- policies and strategies for community engagement and Service-Learning
- enabling mechanisms
- capacity building for academic staff, and
- academic courses and other programmatic activities,

this article makes a useful contribution to understanding Service-Learning at the institutional and national levels, a contrast from the more theoretically oriented treatises and the case-studies.

In 2005, a short article of relevance to the institutionalisation of Service-Learning but also reminding us of the global context was published. It is an account of the adoption of *The Talloires Declaration on the Civic Roles and Social Responsibilities of Higher Education* (Perold, 2005), an international declaration by 28 university leaders from 22 countries. South Africa is among those signatories, committing local institutions to, *inter alia*:

- expanding civic engagement and social responsibility programmes through teaching, research and public service; (and)
- rewarding and recognising good practice in social service by students, faculty, staff and their community partners.

3.4 Roles of participants in Service-Learning

Marais and Botes (2005) deliberate on the role of the university in relation to community service, bringing that institution's roles as researcher and partner into my study, while advocating a reduction in its role as service provider to communities. They, together with other authors from their university (Erasmus & Jaftha, 2002; Fourie, 2003), highlight the scholarly role that Service-Learning could – and, they maintain, should – play via research into

Service-Learning and policy imperatives. These same authors are notable for the attention they pay to community development and the notion of sustainability. Fourie (2003), for example, argues for prioritisation of communities' needs when undertaking Service-Learning. She emphasises sustainable and people-centred community development as the context in which Service-Learning operates or should be pursued in South Africa. Of course, the concept of development is also problematic, and in seeking to circumvent critiques of development, De Gruchy (2005) offers an adapted view of the traditional sustainable livelihoods framework. He puts forward Service-Learning as one way in which universities can add to the existing "capital" in communities.

Insight into the roles played by Service Providers within Service-Learning processes is provided in a creative heuristic inquiry by Bruzas (2004). Categorising service as "product" and as "process", he shows that the roles played by service providers contributed at different levels to Service-Learning. It is apparent, however, that service providers still have much underutilised and possibly even unrecognised potential.

Nduna (2007) adds to the community voices that were heard in my study as Service-Learning was promoted and implemented. Based the views of community members who had participated in more than three Service-Learning initiatives with students from a University of Technology, Nduna proposes a greater role for Communities in the planning of Service-Learning. Mitchell and Humphries (2007) find that community members have ambivalent and paradoxical experiences of Service-Learning. These authors advocate a move from a charity to a social justice perspective of Service-Learning, bringing to my study insights as to what the

latter perspective might mean in terms of research into the impact of Service-Learning on communities.

3.5 Curriculum

Curriculum issues are addressed in most Service-Learning articles. Among those informing my study and not yet mentioned in this chapter is an article by Beylefeld, Joubert, Jama & de Klerk (2003) that focuses on authentic assessment. Distinguishing this discussion of assessment from many others, is its description of a multi-faceted assessment process of 1st year medical students' posters. These posters represent the learning students had acquired and constructed following needs analyses they had undertaken in the community. Students constructed their own criteria for assessment of their posters, criteria which corresponded closely to those prepared by the lecturers. Marks from students contributed 30% of the final mark from lecturers. Community members, however, had to give yes/no responses to three questions. Notions of the relationship between participation and power came to the fore from this article and suggested that there was not a direct positive relationship between the two (O'Brien, 2009).

The article by Castle and Osman (2003) is based on their case study (2) of a teacher education programme mentioned in the Education-aligned *Service-Learning in Practice* section of this chapter. The publication is included among the documents informing my study because it represents an instance of theorising local practice (Castle & Osman, 2003).

Using Pollack's typology of United States' institutional responses to Service-Learning, the local authors classify their Programme's Service-Learning practices as typifying the "professional

school” model, one in which Service-Learning is valued for its contribution to the acquisition of practical skills and professional norms by students.

4. Conclusion

In explaining my constructivist paradigm in Chapter 2, I noted that knowledge is something constructed at the interface between the researcher and others with experience of the phenomena under study. In the current Chapter, I have endeavoured to make explicit those points of contact so as to provide a context for the concepts that are built in the Chapters to follow. To this end, I provided an overview of the processes involved in promoting Service-Learning in South Africa, snapshots of specific instances of its local implementation and brief insights into some of the deliberations and reflections that have been published by local writers. What picture, then, emerges of the context grounding this study?

The processes that appear to dominate the introduction of Service-Learning into local academic and community practices are the building of relationships and capacity, the development of curricula and facilitating policies, and the establishment of collaborative structures. Such processes are intended to facilitate the implementation of Service-Learning, several accounts of which are utilised in my study.

The descriptions of implementation of Service-Learning reveal the variety of disciplines using Service-Learning. Overall, these accounts of specific Service-Learning confirm what has been learned from the processes described in the first section of the Chapter. Knowledge,

curriculum, discipline, service, professionalism and relationships all staked their claims for inclusion in a theoretical framework.

The research and theory that is increasingly being offered by South African authors on Service-Learning add further considerations, in particular, the local context, functions of Higher Education in that context, scholarship, institutionalisation, the roles of participants in Service-Learning and the power/participation dynamic of engagement between those participants. The local literature contains substantial justification for the use of Service-Learning to allow, applied knowledge, authentic skills training, professional ethics, and notions of social justice, good citizenship and sustainable development to be included in curricula.

The picture that emerges, then, is one of some complexity. In the following chapter, I use the variety of issues revealed thus far to construct concepts for the theoretical framework.

Chapter 4

FINDINGS

In the previous chapter, the experiences informing this study were laid out. From these experiences, and from the documentation I detailed in Chapter 2, many concepts reveal themselves unproblematically. These include partnerships and relationships, policy and curriculum, institutionalisation of Service-Learning, knowledge and power, learning and serving, role-players and sites of learning and serving, society, community, higher education and the civic sector. In coding, a number of additional concepts are identified, for example, access, accountability, balance, boundary, flexibility, motivation, transformation, leadership, networks, democracy, development, participation, vision, and expectations. It becomes evident that these are not discrete categories. There is considerable overlap between them. Nor are they amenable to being compared and ranked on the basis of the number of times they appear or the number of documents from which they are extracted. This is because some terms (e.g. time) appear in the text of my documents in many different variations, only a few of which have analytic value for my study (e.g. two full-time staff / at the time). The second reason for a numerical count not being helpful is that the concept or code of interest might be implicit in a text without it actually being stated, thus not allowing an accurate mechanical count.

I have thus to take seriously the consequences of undertaking an interpretive study, and make good use of the distinctive Grounded Theory strategy of constant comparison. This means that during my analysis process, I note those concepts which appear to me to be essential to any theoretical framework on Service-Learning. These decisions reflect my interpretations. I then return to the original documents and the nodes that contain the

output from the open coding process that I described in Chapter 2, to confirm that there is indeed evidence of the concepts that I am positing. In addition, I make notes regarding circumstances that appear to affect the process or structure that I have tentatively conceptualised and seek the different ways in which that concept makes its appearance – for example, the different terminology that may be employed. Only when I am satisfied that the concepts I have created are supported by sufficient and varied evidence to support the telling of a rich narrative around them, the project for this Chapter, do I identify them as strong candidates for the final theoretical framework. In my analysis and synthesis processes, it is not enough, however, to have concepts that are just well grounded in the Service-Learning experiences. Those concepts have also to be distinctive from each other as well as broad enough to enable them to relate to each other. This is an issue I pursue in the final Chapter.

The concepts, then, that I present as the building blocks of the theory to be constructed are

- Context
- Identity
- Development
- Curriculum
- Power, and
- Engagement.

My objective in the current chapter is to assemble, and give evidence of, the range of perceptions and understandings associated with each concept. In accordance with the ethical concerns that were discussed in Chapter 2, I present the concepts largely through the voices of those informing this study. In some instances, those voices are reported verbatim, and identified by means of the unique number allocated to each document in Appendix G. In

other instances, I share the ideas of one or more grounding this study and again signal the source/s of that idea with the bracketed numbers.

1. Context

I start with a concept I have labeled 'context' in deference to its prominence in records of the experiences grounding this study. Context takes on various guises. In some instances, it forms part of curriculum content, with students expected to become aware of influences that have some bearing on the content they are learning and the situation in which they are serving (20, 105). Context thus becomes a focus for cognitive and/or physical exploration. It may also refer to the place where Service-Learning is undertaken (57), or to the political, economic or social environment which justifies and/or impacts on Service-Learning (28). I address context as a physical place in the Curriculum section later in this Chapter and at this stage concentrate on context as the non-physical environment encasing Service-Learning.

A striking characteristic of that context is change, implicit in terms like "adapt" (105), "reshape" (58), "shift" (5, 145), "improve" (22), and "impact" (46). Similarly, notions of "happening for the first time" (28), "moving from current to something different" (45), "transformation" (53, 174) and "reorganisation" (130) also signal change. There are references to:

- "phenomenally rapid change", "rapid globalisation ... the emergence of the 'knowledge society', ... and the explosion of information technologies ..." (58),
- a Higher Education sector that is in a "state of flux" (76),
- "political transformation" (64), yielding new national policies that have made way for "community engagement" to become "an integral part of South African higher education" (60), reflecting new discourses in Higher Education: from "debates which were initially

confined to the role of service learning in teaching and learning context” to “the engaged university, the socially responsive university, the university and community interaction, and so on” (76)

- the policy and practice changes in sectors other than Higher Education, such as the Professional bodies, which mandate or encourage the use of Service-Learning in academic programmes (7, 55). The Norms and Standards for Educators, for example, “sets out seven roles and competencies for educators in schools, including a ‘Community, citizenship and pastoral role’ ... [and is] expected to have a significant impact on curriculum development in teacher education” (65).
- news trends favouring individualism (8) at the expense of nation- and community-building and ethical practice. Continental initiatives such as the African Renaissance have been concerned with countering individualism by foregrounding “issues of identity and citizenship” (58).

The context of ongoing (45) and perpetual (141) changes is viewed as helpful for the implementation of Service-Learning, because an “organisation ... in the throes of significant change, ... is more amenable to innovations in conceptualisation and in practice” (7), it being “disequilibrium” that drives change (161). There are limits, however, to the extent that new practices and ideas can be accommodated, and evidence of considerable efforts to attain stability (17). “Institutionalising” structures and processes (45) is an example of the “systemic change” (129) necessary in Higher Education institutions if Service-Learning is to be embedded in their programmes. Such structuring must be balanced, however, by flexibility, recognised as a characteristic that facilitates change (45, 101): “If their particular planned activity did not work as planned they were now able to make on the spot changes” (18).

Change and Service-Learning appear to have a reciprocal relationship. Service-Learning is invariably undertaken for the purpose of effecting change. Conversely, Service-Learning requires changes in people and organisations in order to be undertaken. Such required changes may be tangible or intangible, as detailed in the following table:

Tangible changes in	Intangible changes
Organisational structures, e.g. <ul style="list-style-type: none"> • new (or, at least, appropriate, 100) committees (46, 136) • institutional policies (69) • changed academic programme templates (46), and • reorganised departments (130) “The [new] faculty was seen as a logical home for a unit specifically focusing on community partnerships and service learning ...” (7)	Mental and attitudinal, e.g. <ul style="list-style-type: none"> • understanding of and attitude to Service-Learning (34, 139) • the will to change (45, 88), and • the belief that oneself or something else can be different – i.e. vision and hope (28, 45).
Facilities (50) and new technologies (131)	Changes in access, ability and willingness to participate (3, 46)
Funding (46)	Different theories and methods of education (62), curriculum (28, 105) and programme emphasises (61)
External pressure (36), and an “agent of change” (65).	Energy, typically from “dialogue” (7), the questioning of goals/rhetoric (36), and using the discourse appropriate to the context one is seeking to change (45).

Table 3: Changes required to effect Service-Learning

In relation to Service-Learning, “change” can be categorised along a number of dimensions namely:

- Scope (131) – i.e. whole systems or just parts thereof. Local accounts of Service-Learning suggest that changes resulting from its implementation appear to be concentrated at the individual level (17, 40).
- Significance - superficial to profound. Profound changes are readily proclaimed, but it has been suggested that one examines alleged changes critically (45).
- Time - short or long periods, and at varying pace (131). As new ideas emerge, it may take a long time for them to gain currency. However, when change happens, it “happens quickly, and a door closes again” (145). There is thus the sense that change occurs incrementally (131), but not always predictably or regularly. Furthermore, changes may take place sequentially or concurrently (46). The common-sense notion that longer periods of intervention increase the chances of sustained change is confirmed in local Service-Learning reports (e.g. 101): “Many of the agencies commented that the project time period was insufficient for there to be any real or long term benefits” (105).
- Location - proximity to “the centre” of an organisation or community (8). The finding that many academic staff who involve themselves in Service-Learning are from the lower echelons of their institutions, suggests that Service-Learning may be closer to the periphery than the core of institutions of higher learning. The same may be so in organisations and Communities. The location of changes has implications for both for their ability to take place and for the impact they have on the rest of the institution. There appears to be a direct relationship between the likelihood of changing ones practices, and being distant from the centre of an institution. The reverse applies however in respect of impact, possibly mediated by power issues, with the less powerful inhabiting the periphery of institutions (e.g. 56a).
- Direction - positive or negative (7). While Service-Learning is intended to precipitate positive change, there is evidence that many changes have unintended, negative

consequences, e.g. changing key people can lead to confusion (48, 69, 75), and uncommunicated changes to frustration (80a, 105).

Our rapidly changing context necessitates different ways of learning and teaching (58, 115, 120, 158). Changed pedagogies, such as the implementation of Service-Learning, also have to contend with a context that is

- beset with competing interests and inequitable power relations (154). To counter these, a "societal" or "partnership context" (6), in which engagement, i.e. - "working together" (36), and "genuine partnerships" (169) - predominates, is advocated. The New Partnership for Africa's Development (NEPAD) is one such initiative noted as a facilitative context for Service-Learning (58, 173).
- notorious for its economic inequalities (8), "... poverty, unemployment and crime" (118), "vast ... 'neediness'" (61), health issues, serious shortcomings in municipal service delivery (143) and a "lack of capacity" (101), and
- graced with policies that speak to "social responsibility ... the role of higher education in social and economic development through community service programmes, expertise and infrastructure from higher education for community service programmes", partnerships between higher education and "all sectors of the wider society" (65), "the quality management of community engagement" (67), and the integration of Service-Learning "into institutional and academic planning, as part of the institutions' mission and strategic goals" (67).

All in all, Service-Learning is "context embedded" (56a), meaning that its focus and organisation depend "on the particular contexts in which (it is) ... developed" (171). And, while context impacts on Service-Learning, the latter, too, produces changes in the context.

As a result, it is “impossible to repeat this module. The real situation has changed, and new students will not enter the same set of circumstances” (28). In each Service-Learning module, there are not usually only different students, but those students engage in different activities than did their predecessors and may engage with different community members and Service Providers. It is to those undertaking Service-Learning that I now turn.

2. Identities

In the following subsections, under the broad concept of identity, I address questions regarding those who participate in, reflect upon and attribute meanings to their Service-Learning activities. I explore who they are and what they typically do in relation to Service-Learning. How they perceive themselves, are perceived by others in the course of Service-Learning and their participation in Service-Learning itself must have an impact on how Service-Learning manifests and is understood by others. In other words, the identities of the participants of Service-Learning, must, I feel sure, inform any theory on it. Granted, those involved in Service-Learning are identified by virtue of their membership in the broad societal sectors of “Service Providers”, “Communities”, “Students” of institutions and “Academic staff” of Higher Education institutions. I have retained these categorisations as a means of organising this section of the Chapter. However, my open-coding process, described in Chapter 2, suggests that a range of perceptions and activities contribute to what it meant to be a Service Provider, student, academic and community member within a Service-Learning initiative. The analysis alerts me to the realisation that answers to questions concerning people’s characteristics and roles may be complex, influenced by, for example, whose opinions were given and the context of the Service-Learning initiative. However, I believe it important for the construction of the theory to make these aspects that I have labeled Identity explicit.

2.1 Service Providers

Service Providers can be identified by their sectoral affiliation, according to their motivation for participating in Service-Learning, and by the roles and functions they perform. I shall address each aspect briefly.

2.1.1 *Sectoral affiliation*

From the experiences grounding my study, it appears that Service Providers typically participate in Service-Learning by virtue of their work in one of the following⁷:

- Government departments, particularly those concerned with Education and Health, and their facilities such as schools (64, 70, 90, 171), clinics (37), hospitals (109) and residential institutions (3, 4)
- Parastatals, such as those providing telecommunications (27)
- NPOs – usually working in a specific field of service such as child protection, career guidance, environmental care, housing, (64), or primary health care (17, 69)
- NPOs within a higher education institution. These are usually part of a discipline-specific or professionally-oriented School⁸ and structured specifically to allow provision of services allied to that discipline (55, 170)
- Trusts: a specific category of NPOs, one example being the Aulai Trust, funders of the UFS Law Clinic (55)
- Professional associations, such as the Attorneys Fidelity Fund (55) and The South African Guild of Interior Designers (30)

⁷ According to one South African study, companies in the for-profit sector are considered to be Service Providers by other Service-Learning role-players (149). However, the corporate, or private sector only appeared in one of the documents informing my study (168).

⁸ I am using “School” here – with a capitalised “S” - to denote an academic ‘department’ within a Higher Education institution

- Community-controlled structures, examples of which are Tribal authorities (23b) and various Development fora (28); and
- Universities, or specific departments or representative thereof (24, 36, 65). The universities' roles as service providers will be discussed in a later sub-section of this chapter,

2.1.2 *Motivation*

Many Service Providers are donation-dependent, characterised by financial constraints (71), tend to work in isolation from each other (55) and are criticised for "inequitable ... service delivery" (101). They see their sector as being in a long process of transformation (3, 53, 157). To improve service delivery, they target "quality, capacity, and community involvement" (101). They perceive their involvement in Service-Learning as having the potential for number of gains, including inter-organisational development, such as "access to the university" and "better networking", and intra-organisational benefits like "becom[ing] a learning organisation" (5), and "transformation and change" (90a). They also expect their organisations to benefit from additional workers (2) and "more hands and feet & brains" (via the students) (5). Service Providers may be seen by academic staff as altruistic: "looking after some students is not on that list [of Service Provider priorities]. So they're doing us a favour" (36). There is also recognition of possibilities that cannot be anticipated in advance and which are thus, at the beginning anyway, "off the paper" or "unintended" (5).

2.1.3 *Roles*

If Service Providers aspire to or derive those benefits from participation in Service-Learning, the question arises as to the particular expertise and special contributions they bring to the undertaking. These inputs can be seen by examining the variety of roles that Service

Providers play in Service-Learning initiatives. Those roles appear to me to be related to knowledge, service, making connections and resources.

- Knowledge-related roles

In relation to students (120), Service Providers frequently become a “co-educator” (168) by either replacing or/and complementing the academic educator at times (48). The former is particularly evident when students are being “oriented” – i.e. prepared for work in a particular organisation or community (21, 22, 23b, 47, 52, 69, 89), but also when students work in an organisation over extended periods. In such instances, Service Provider personnel facilitate students’ learning by working alongside them (51a). They also guide, mentor (44, 66, 90), assess (18, 43, 47, 49), supervise (34, 48), and “structure” (34) students’ experiences, thereby exerting “a big influence” on students’ learning (44). Service Providers accept these roles, recognising that they can make a valuable contribution to Service-Learning (149), by sharing their specialised knowledge which may not, for various reasons, be part of the academic curriculum but which is in demand by workplaces and Communities (122). Service Providers thus share their profession- or occupation-related skills (25, 36, 149) and generic practical skills of organising and facilitating (2, 3). Service Providers may fulfill a similar function as knowledge sharer when they organise and facilitate workshops about Service-Learning (39) for their colleagues and those in their broader field of service.

The other side of the pedagogical coin is that of learning. Service Providers may get into this role in the traditional way, i.e. by attending training sessions organised as part of the Service-Learning initiative with the higher education institution (55). Alternatively, they may learn with the students as the latter are trained by academic staff at the service site (37, 120) or they may learn directly from the students. One Service Provider, a school educator,

reported: "My approach to teaching may be different ... I will not just explain, but ... also use other methods, giving them different opportunities to learn as did the student" (90a).

Two further knowledge-related roles are those of developer of curricula in Higher Education⁹ (87) and knowledge generator, as they undertake research into Service-Learning (4a, 40, 149).

- Service-related roles

Service provision is an obvious function for someone from a sector with that designation. As participants in Service-Learning initiatives, however, Service Providers are perceived by academics, at least, as providing services to communities rather than to academia *per se*. Academics identify Service Providers as playing a 'holding' role: "If service providers were optimally involved [in a collaborative Service-Learning undertaking], students could still ... provide a service, but the service would be provided through the agency of service providers [whose job it is to provide these services]" and this would allow "a more sustainable approach to CS [community service]" (116). "Professional development agents" (174) is another interpretation of the role played by Service Providers and one that very clearly differentiates them from universities and communities. The role of service-sustainer is a primary motivator, too, for the inclusion of the service sector in CHESP, as explained in Chapter 1 of this dissertation. A similar, almost supportive role is that of 'service enhancer', whereby the Service Provider magnifies the scale or impact of the students' services : "Through [the NPO] we [students] can reach a greater number of [community members] in a more structured and efficient manner" (23a).

⁹ Curriculum development is, of course, a primary activity of those Service Providers whose organisations have education and/or community development as their primary focus, e.g. 43a.

- Connecting roles

Epitomising a role as connector is this explanation: "One end of a triangle ... informing ... students' learning, their curriculum [and, simultaneously] informing the community, ... for example, about how to cope with the students ... So they perform a very vital linking function" (36). There are frequent references to the Service Provider as "a site contact person" (26), "a broker", mediator (115) or link person/organisation between community and university (33, 49, 51d) or even students and a different Service Provider, as the following demonstrates:

For years now we [the academics] have been dogged by endless problems working in the [a government facility] ... Students appear at the [facility] for their placement and the [facility] is closed ... no-one has informed the office and students are angry and demotivated as a result. Working through [the NPO] takes away half that anxiety ... their various contact people ... travel out to the [facility] and meet with the students (23a)

There is evidence that Service Providers undertake their linking role by "lend[ing] legitimacy and support to students and academics" (53) during initial contacts with the community. Service Providers also act as referral agents (40) and information-transmitters and between communities and civil society and the university (36). The Service Provider may, for example, inform the community of the services (from the students) that would be available (43), and may bring to the attention of the university, an unmet need within the community or within its own organisation (40). Within their own Service Providers networks, colleagues may be encouraged to act as mentors of students undertaking Service-Learning. (35). A further linking activity is the "effective control and co-ordination of the project" (40). This is a particularly vital role when different groups of students (e.g. different disciplinary groups)

are learning and serving in the same organisation or community. Project coordination appears something akin to aspects of curriculum development at times: "... the requirements of the school [Service Provider] determine the level of work carried out [by university students] at that school and the number of hours spent there" (23a). The Service Provider makes use of such artifacts as "indemnity forms" and "certificates of voluntarism" (51b) in this role.

- Resource-related roles

These comprise three main types. Firstly, Service Providers are providers of material resources. They supply or secure work space, equipment, facilities and materials for students to carry out their service-oriented activities (32, 40, 43, 69, 71). Secondly, they may function as employers and investors, who "must try to get out of the students what they need to get out of them" (36). They are "investing in the development of future service-providers and leaders" (10), particularly those who may be encouraged to stay in this country after graduation (30). Thirdly, one encounters Service Providers who are also employees of the university, usually on a contract basis. This role appears to be filled by individuals, labeled variously as "site facilitators" (56a) and "Service-learning co-ordinator" (26), who may or may not be otherwise employed.

It has been suggested that Service Providers have the potential to contribute more than just intellectual, practical, social and physical resources. They also provide "platform(s) for the contextual realities" that students will face as new graduates and adult citizens (66). Such "real life experiences" (149) expose students to "the big outside world ...'s concern with time and structure ... They teach them that resources are limited ... bring an in-depth knowledge of who they're working with ... often bring a very good example of ... top-down approaches

[to community development]" (36). They may, too, contribute the "heart" of Service-Learning, i.e. the passion, energy and drive (149).

2.2 Students

The nature of the student cohort is recognised as being an important determinant in the implementation and impact of Service-Learning (7, 40, 46). Local reports of Service-Learning show that students are commonly identified in terms of certain personal characteristics, their rationale for undertaking Service-Learning and the roles they play in it. The identity of students is considered relevant in choosing whether or not to match students with communities for Service-Learning purposes. Furthermore, students' identities impact on their experience of and learning from Service-Learning.

2.2.1 *Personal characteristics*

One of the first characteristics of a student that is considered in planning Service-Learning is the community from which s/he hails and his/her home language. It may be that a common language between student and Community in a Service-Learning initiative "enhance(s) communication and exchange of information in both ways" (26) while the lack of this becomes "a barrier, using translators was frustrating for us" (64). Such challenges have seen some foreign students choosing to work in their countries or areas of origin (59, 71). The impact of language on Service-Learning outcomes is clearly complex. It is noted that foreign students undertaking Service-Learning in local sites with their South African peers, may have "important issues about translation, identity, and the capacity ... to work in the community" (28), but such diversity is not necessarily problematic: "In the end, ... two of those who do not speak Zulu have established the deepest and most sustained working relationship with

the [community] committee. So the issue of language, whilst important, should not be overstated" (28).

On occasion, the very identity of being a student from Higher Education assumes greater importance in the eyes of those with whom a student works than does their closeness or otherwise to the community. One student explains: "The minute you say "I'm from the University of Natal" ... it was another dynamic , people automatically expected miracles from us" (71).

Another prominent student characteristic in Service-Learning endeavours that emerges from the experiences grounding my study, is the nature of experience, sometimes complemented by age, that is brought by the student. The following quotations attest to the benefits of relevant experience:

- "One student excelled in identifying and using a variety of human and material resources ... His occupational experience gave him a clear advantage over his fellow-students in this respect" (90).
- "... because of his experience and being older than the other two students, he had been thrust into a leadership role" (10).
- "Being somewhat older than other students she has brought a special quality of understanding to her work with (us)" (22).

It is not surprising then, that some academic programmes and modules with Service-Learning require specific experience and attributes for entry, e.g. experience in development work (28), prior academic learning (15 & 51d), community involvement (15), enthusiasm, the capacity to work in teams (26) and "prior involve(ment) in the management of (a) project" (40). By definition, however, most students do not have relevant experience. Personal

characteristics then assume more importance in students' ability to learn and serve (15, 26, 28, 51d), as evidenced by an academic's reflection about a student:

She showed courage to embark on this community service, given that she had no prior experience in this field. She demonstrated qualities such as leadership, patience, responsibility, accountability, initiative, concern and an ability to work as an individual and within a team (22)

Other desirable attributes include "an enquiring mind, a number of (possibly unrecognised) talents, and a genuine interest in people and their environments" (49). Persistence and resilience are two other attributes which help students in Service-Learning:

The bus that transported both students and a module convener ... had to stop [owing to rain on a rural road] and we had to proceed to conduct a workshop because community people were waiting for us. ... We started it by foot. We could not phone ... We were carrying a Big TV screen ... we had a problem again when we were going back ... (69)

We carried those big rolls of plastics from [one urban suburb] to [another one] because we wanted our project to begin to function. Those plastics were very heavy but we managed to carry them. (50)

2.2.2 *Motivation*

Students commonly identify themselves, and are seen by others as motivated or disinterested. Their motivation appears to be a function of their wish to:

- Accumulate academic credits and marks (5, 7). If Service-Learning does not offer, in the words of a student, "examination credits ... the main key factor to bend my heart" (86), it is

likely that – according to one academic - “the relatively apathetic majority [of students] ... concerned primarily with their marks and exams, [would] see these kinds of activities [community service] as distractions from the achievement of their ambitions” (59).

- Further their own understanding ... “we were willing and prepared to sacrifice our time and energy in order to gain understanding of the (theoretical) approach” (84).
- Advance their future prospects. “I ... don’t think that as full time final year students we have much time to be used in ... this ... But I think the concept is brilliant – can use it on my CV!” (21); “she believed that this “practical experience” would be to her benefit when she applied for a position ... after graduation” (33). .
- Make a difference to the world (3, 64, 90, 129). This perception and ambition is cited very frequently by students when asked what motivates them to participate in Service-Learning.
- Be altruistic (64). One student, for example, deliberating on the prospect of doing Service-Learning, suggested that it was like ‘... Giving ... as though it were gold. There is more to life than just material wealth” (30). Another student, in a different institution, on hearing about Service-Learning, questioned what mechanism there was to prevent exploitation of Communities. Academic relevance, or a perception thereof, however, appears to mediate such a motivation. One education student admitted: “Although I enjoy being a volunteer I didn’t see how it [Service-Learning] could be a learning experience that would be relevant to my college course” (2).
- Repay society. Closely allied to the altruism that motivates students is the idea of giving or paying back to society (20, 21). One student explains: “As an economist, I firmly believe that one’s income is somebody else’s expenditure. By that I mean I need to plough back to the community” (74). This notion of “pay back” is the motivation advanced by 50% of the

110 students who, collectively, participated in Service-Learning in seven different disciplines at a local university (64).

Despite such protestations from students that "The university assumes students are disinterested. Not so" (11), students in South African higher education institutions are indeed commonly perceived to be primarily interested in their own economic (74) and social advancement. They are seen by some academics as keen to "avoid anything new, (and) lack(ing in) ... interest in the objectives of Service-Learning" (21), "not committed to community development and simply go(ing) through the motions of Service-Learning" (2) which becomes, for them, "an opportunity to dispense goodwill and appear virtuous" (2). Seeking the perspectives of a large group of undergraduate student teachers as to the downsides of Service-Learning , researchers reveal that

some were poorly disposed towards community service because they saw it as:

- dangerous, because travel to and work in inner-city communities and townships exposed them to crimes such as theft, hi-jacking, assault, and rape;
 - unpleasant, because it meant working in poor physical conditions, and with people who were poor, marginalised, disabled, or abused;
 - inconvenient, because it interrupted normal study and vacation patterns;
- and
- irrelevant, because they saw their future careers as teachers as placing them above the mundane problems of poor communities, (2) or were unsure that it would help them in their final degree and on the road to earning.

(111)

2.2.3 *Roles*

If identity is a reflection, at least in part, of the roles people play (Wenger, 1998), then students evidently assume very diverse identities when the range of Service-Learning

initiatives in my study are considered. The students' roles, as reported in the experiences grounding this study, appear to be similar to those of the Service Providers discussed previously. Those knowledge, service, linking and resource-related roles are, however, markedly intertwined.

- Knowledge-related roles

Students interact with knowledge as learners, researchers, educators, and mentors. The role of learner is the most prominent and predictable role. In this role, students are expected by their university teachers to be "agents in their own education" (28), and to take responsibility for own learning (51i, 75). Such an active role sees Service-Learning students typically producing portfolios, writing reflective journals, and evaluating their participation in Service-Learning modules (2, 22, 50). Students adopt a number of learning strategies, as indicated by the following descriptions from students:

- Doing "things we never did before" (146)
- "Being with" (66), "becoming acquainted with" (37), enjoying "close interaction with others" (55) "perform[ing] together and swap[ping] roles" (3), learning "by contact and practice and not from computer screens or books", and having "an 'immersion' kind of experience [living with a family for a period of time]" (61). Such activities see students assuming the roles of co-learner or co-teacher (9), with students being "not experts, but learners with and from the community" (61).
- "the best way to learn about development practice is through engaging in such practice" (28); "the real learning occurs in what we do" (45).
- "witness[ing] some excellent modeling" (98) and "learning from others' experiences" (155)
- "... walking blindfolded and bumping into walls all the time". (75)
- "reflection ... the most important set of learning opportunities in the projects" (110).

Described in local literature as “a critical aspect of service learning” (149) and “a way to assess ... students’ academic input” (30), reflection links students’ roles as learner and server, thinker and doer. As ‘reflectors’, they “learn from experience” (17a, 65), “reveal flaws” in the service activities and conceptualisation thereof (105), evoke feelings (78) and ideas (45a), and are motivated to continue in the face of challenges.

Students generate knowledge in their role as researcher, a role most often played in the course of their service. Students may conduct surveys in the community, normally on issues determined by the community or service provider (61, 71, 86), in order, for example, to produce “maps, processed survey data” (110) and to “find out more about what the ministers and churches are doing ...” (28). While in some instances, students’ research in communities or organisations is part of a larger service they undertake, in others, students “tend to take up the position of observer” (122), “not project implementers or activists; their role stops at the findings stage” (27).

Another role with close links to knowledge that students fulfill in Service-Learning is that of educator. The role is evident as students mentor other students undertaking Service-Learning. This is an uncommon role but not without local precedent (e.g. 110) and is a role that may be expected to become more common as larger numbers of students participate in Service-Learning (88). Being educators comes to the fore more often, however, as one of the service activities which many students perform: “students [had a] new role of empowering the community with knowledge ...” (74). Students assume an identity of educator in the belief that they have particular expertise, which they attempt to impart directly, as in face-to-face teaching (47, 153), information sharing (23b), role plays (50), help[ing] children with their reading and homework, or with social challenges (2, 40, 79,

88); and indirectly via the production of teaching materials, such as career information brochures (24).

The final knowledge-related role which stands out clearly from the students' experiences informing my study, is that of curriculum developer. This is not a role identified by students, Service Providers or Communities. It is one that is valued almost exclusively by academic staff:

[the students] have been innovative in assisting us with the links between theory and practice, their superior experience and knowledge of the sites and their insight into traditional ... practices have informed the curriculum and the procedures for our work with such diverse communities (122)

Students influence academic curricula not only by sharing their experiences and the service or community-related issues they encounter, but also by motivating for the incorporation of Service-Learning into their academic programmes (6, 75), participating in debates on draft policies for Service-Learning (12), seeking their own Service Provider and/or communities (22) and evaluating their learning experiences (28, 88). These instances constitute somewhat indirect ways of influencing curricula. Their participation in direct planning or conceptualising Service-Learning initiatives is, however, "probably more the exception than the norm" (8). For while many academics and students believe students should participate in the planning of Service-Learning (18, 53, 55, 68, 75, 115), the status of students as "temporary participants" (5) in the full life of a Service-Learning initiative appears to prohibit such participation. When students do function as members of a planning group, however, they take on an ownership role:

During the pilot programme [one year] the students were active participants in the discussions around setting up the programme ... These students had a sense of ownership which the students [during the following year] did not have until much later in the year and it still was not to the same extent as the first group of students. (23a)

- Service-related roles

Roles more directly related to service provision than those in the previous section have been described as follows:

- Producer or creator of material goods, for example, redesigning and renovating physical infrastructure (30) or constructing purpose-made furniture (89).
- Professional service-provider. Students from academic programmes preparing them for a profession often serve as professionals, offering, for example, therapeutic counselling of individuals and groups (25, 40, 51f) .
- Project managers or implementers, (56a), such as being “responsible for the delivery of recreation programmes to the community” (31) or “in consultation with the project participants, develop(ing) a project plan” (26) and assisting in planning, opening and running of a shop for young people who previously lived on the streets (4a).
- “Agents of change” or “activists” who go beyond the usual parameters of their professional obligations (65).
- Organisational developers. Some Service-Learning initiatives see students serving organisations or communities rather than assisting individuals directly. In this role students undertake a variety of tasks which are believed to enhance the services undertaken by the organisation – e.g. reorganising the school library, assisting with its launch and establishing a book distribution system (2), conducting meetings and drawing up the accompanying

documentation (18), and securing funding (18), what local research has labeled as “technicist” (122).

- Facilitators ... “there to encourage and affirm, but not to do the work” (28).
- Role-model. This is an oft-unanticipated role for students (22, 78, 127, 161): “when they [school learner]) see a past student [from their school] ... who is from the community – having gone so far ... Their own lives and dreams for the future may be inspired by our voices” (66).

- Connecting roles

When students initiate or support connections between people and organisations (e.g. 4a, 84), they may be playing a role of some significance because the establishment of such connections is likely to enhance sustainability in civil society more than would any individual activity undertaken for relatively short period by students (75). Another role that serves a similar function is that of catalyst: “One student’s mother ... volunteered ... at [the organisation]. Another student’s friend [from another tertiary education institution] joined her and was allocated a [task] and a volunteer driver, also a friend of a registered student, instead of waiting around to drive the students back ..., started [offering a service] as well” (22).

- Resource-related roles

In contrast with students serving by means of producing resources (refer to Students’ service-related roles), they may also function as resources themselves. When undertaking educative or helping roles with community members – e.g. working with parents to establish a vegetable garden (2, 79) - students may be acting as representatives of a Service Provider (36). Some academic staff see students as “the first target group” (63), in “Logic Model”

terms. In other words, they are the main group of participants in Service-Learning who are intended to be changed as a result of their involvement. Others see students as investors of their own labour (129). The allusion to students as employees, or “manpower” (25), whose role in relation to the organisation’s staff is to “lighten their work loads” (18) or to “save cost (sic) of employing more staff” (117) reinforces the role played by students as labour. Akin to this is the role of “skivvies” (21), one that appears only ever to have been documented by (a few) students themselves. Meaning being “made to do the dirty work” (2), this role may speak more about attitudes to Service-Learning than to the nature of the service itself.

2.3 Academic Staff

In local reports and discussions about Service-Learning, the nomenclature of “Staff” appears to relate, almost without exception, to Academic staff, rather than support or administrative staff. As was the case with Service Providers and students, there are a number of identifying characteristics of Academic staff who participate in Service-Learning. I interpret these characteristics to be those of institutional status, suitability, motivation and roles, each of which will be discussed in this sub-section.

2.3.1 *Institutional status and suitability*

Academic staff who involve themselves in Service-Learning may sit at any level of the academic hierarchical ladder. Some are senior professors (29) and senior lecturers (25, 88), while others occupy lecturing positions (3) or are “younger, less well-established staff”, these constituting the majority of Service-Learning practitioners in many institutions (29). Service-Learning academics may even be only in the temporary or part-time employ of the university (58, 89). This issue of staff seniority is mentioned in discussions about the uptake and sustainability of Service-Learning (e.g. 46). Its acceptance as a legitimate area for attention

within our higher education institutions appears to be influenced by the hierarchical position occupied by the Academic staff involved in its implementation and support:

At one level there are committed (but often junior) members of the academic staff ... passionate about service learning and ... driving the service learning programmes. At another level one finds vice-chancellors that are in favour of CHESP and who would like to see policy in place that ensures that service learning is promoted at their institution. However, a huge gap seems to be developing between these two levels i.e. there is very little support from senior academics, deans or heads of schools. (75)

A further dimension along which higher education staff may be placed in relation to their involvement in Service-Learning is that of suitability (67). Some staff consider themselves or others to be more or less suitable depending on the extent to which they are "time challenged" (7), faced with competing expectations or too heavy a workload (8, 78, 87) and/or suffering from "burnout" in respect of change (34). Suitability may also pertain to "capacity", and, indeed, the national statutory body on quality assessment, the HEQC, expects staff to be "capacitated to execute their [Service-Learning] tasks effectively" (67). Staff's suitability for or inclination towards Service-Learning is influenced, too, by their familiarity or lack thereof with community development issues and, indeed, with Communities and/or Service Providers themselves (7, 29, 74, 129). There is often a "gulf in the life experiences of many academics and the communities in which their students worked", needing to be traversed in the interests of sound curriculum development (7).

2.3.2 *Motivation*

Like students, academic staff are not uniformly motivated to undertake Service-Learning. They may be suspicious, cautious or ambivalent as regards the appropriateness of Service-Learning in a scholarly institution, the sustainability of the resources required for Service-Learning and its possibly negative impact, particularly on participating Communities (17a, 23a, 29, 48, 92, 98, 141, 155). There are, however, also the Service-Learning “champions” (46, 76, 78, 174), those who have found Service-Learning to be “an enriching experience” (28), have driven it “with passion” (22, 29), and whose “uncompromising commitment ... to walking the extra mile” has been “the root of the successful learning experience of the students” (87).

Assuming that the sources of motivation for academic staff may well impact upon how they plan, implement and evaluate Service-Learning, I summarise below the goals, expectations and benefits that these staff have reported:

- a reduction in their isolation from other societal bodies, including local and international structures
- success in sourcing funds from research
- identification of research opportunities (47), including afro-centric research topics,
- facilitation of outreach extension work,
- reflection on forms of knowledge thus stimulating discussion within universities. (46, 122)
- provision of valuable learning opportunities for students (27),
- “developing [among students] a strong sense of social responsibility” (127), and
- a need to operationalise policies, particularly those to do with Higher Education and professional interests (e.g. 59, 109). The following is typical of such a motivation:

For the first time ... the community and pastoral role of the teacher (which implies the teacher in service of the community and as caregiver) had been articulated. Teacher educators in the Faculty of Education thus had to agree on how this role (as one of the seven roles for a qualified school teacher) would be integrated into and find expression in the pre-service teacher education qualifications. For the teacher education providers in the Faculty of Education ... this entailed designing the curricula to include a Service Learning (SL) component. (122)

2.3.3 *Roles*

Higher education staff play a multiplicity of roles in relation to Service-Learning (43), including those related to knowledge, the development of Service-Learning, service and linking, all of which are strongly inter-related.

o Knowledge-related roles

Academic staff are primarily teachers and learning facilitators for other academic staff seeking to learn about Service-Learning itself (87, 107, 108), for community members and Service Providers (as discussed in their Roles as Learners) and for university students. The variety of labels attached to academic staff in Service-Learning discussions and literature gives some insights into that person's functions as an educator of students in the Service-Learning context: "student group facilitator" (37), "course facilitator" (96), "Service-Learning lecturer" (29) – giving additional theory input (2, 4, 74), "research supervisor" (27), "skills trainer" (26, 70), "mentor" (25), guide and supervisor (77), "role-model" (22) and "observer" (28).

A prominent aspect of the academic's educative role in relation to students undertaking Service-Learning is facilitation of students' reflection processes (22, 105). Considerable attention is paid to "probing, debriefing, questioning, giving them reading, you know, helping them with the reflection" (36). Sometimes the helping includes the development of structured guidelines for students' written reflections, while in other instances, academic staff may set up online facilities through which their students submit and share their experiences and interpretations thereof (88). There may be some justification in particular instances, for minimising educator activity in the students' learning and reflection processes. However, this may result in "reducing the (learning) process ... to self-directed learning in which learners avoid tackling the hard issues ..." (156), thereby entrenching sometimes unhelpful life perspectives.

Characteristic of educating via Service-Learning is the rich range of assessment media that can be employed, e.g. "reflection reports, workbook items, tests, group assessment, and peer assessment" (87), as well as journals, plans, oral presentations, portfolios, students' interactions with the community or service provider, and research reports (2, 4a). As with all the other educative functions in Service-Learning, the academic staff member either assumes total responsibility as assessor or shares this function with the other sectors involved (18, 47).

In order to play many of their other roles, academic staff must also be learners. They may be formal learners, as, for example, were those registered for the LCBP which was described in Chapter 3. Indeed, most evidence of this role comes from accounts of "staff development" (35), "self-development" (39), capacity building (29, 90) and "preparation of teaching staff" (170). There are, too, references to post-graduate degrees in Service-

Learning (39). Academic staff may also take on the role of learners in relation to a Service Provider. This occurs in instances where the latter recognises in the academic, a potential contributor to its cause. One academic reported being sponsored by the Service Provider to attend a specialised training course because

they [the service provider staff] said I am a tool which will help them to fight [the targeted social ill] by training students year in and out. Instead of calling on them, I will run my own training workshop [for students]. They also expect to call on me and give a hand should a need rise. (69)

Academics, like all others involved in Service-Learning, are of course also informal learners, a role frequently alluded to in reflections on experiences of working with people from other sectors: “we had to learn about each other, ... the university’s ... systems, and the nitty-gritty of jointly developing written documents ...” (90), and developing the academic curricula: “as the lecturer of this course it is a regular activity to reflect on my practice” (22). In addition, when students from the same class work in a number of different communities, “the varied circumstances prove difficult to manage; we have to constantly update our own expertise” (122).

The other prominent knowledge-related roles undertaken by academic staff are those of generator of knowledge and curriculum developer. In pursuing the role of researcher, the academic may contribute to the promotion of Service-Learning as an educational practice and to the myriad issues which it addresses (27, 76). The growth in journal articles and conference presentations which were alluded to in Chapter 1 attest to the fact that academic staff are increasingly fulfilling a scholarly role in relation to Service-Learning. The roles of curriculum or programme designer and developer (2, 51, 29) are essentially planning roles,

involving deliberations with staff within their own institutions and with service providers and Communities outside of the educational institution (27). The planning is both around disciplinary and teaching issues, more pragmatic concerns such as timetabling, venue, transport (51) and “bureaucratic procedures involved in establishing a new course, complying with university rules, writing motivations ...” (22). As one academic explained, the curriculum development process comprises: “thinking, talking, worrying, reflecting and enquiry with an occasional flash of insight” (22).

- Service-Learning Developer

This is a role that appears fairly specific to academic staff in that little is documented about role-players in other sectors promoting Service-Learning within their own organisations or networks. The role has to do with advancing and supporting others in their Service-Learning initiatives. In this role, academic staff aim to raise the profile of Service-Learning “as a matter for curriculum and institutional attention” (29) and to seek and offer colleagues logistic and scholarly support. The latter is necessary because, inevitably, individual academics wishing to pursue Service-Learning have to become pioneers within their own departments (21, 46, 95). This is not always a popular or comfortable role:

The conceptualisation of the course sometimes felt lonely in that I had full responsibility and very little buy-in from other faculty or school members ... generally regarded as a fringe activity of an individual staff member and not a mainstream activity. This impacted on administrative support and personal workload. ... no open discouragement, more a lack of interest. Often feeling like a pioneer and a maverick ... fears of failure. (22)

However, when the staff member pursuing Service-Learning in an academic department is practically and enthusiastically supported by colleagues, very positive sentiments regarding Service-Learning are evident (30). In addition to collegial support, structural arrangements can aid communication about Service-Learning between academic staff members and their department or faculty, e.g. "a standing item on the (Faculty) Board agenda gave the coordinator during meetings the opportunity to share the problems and successes of the project with non-participating staff. Solutions were then discussed and suggestions made" (70). Other potentially supportive activities for the academic in this role include the sourcing of teaching materials and financial support (77), assistance in the completion of bureaucratic requirements, and the setting up of financial cost centers and resource centers (29, 39).

It is noteworthy that academic staff at the higher levels of seniority have a potentially important role to play in the promotion of Service-Learning within an educational institution and in the support of staff (88). "Knowing that the initiative was supported by top management structures at this university also gave me confidence as this gave the endeavour legitimacy from the highest levels" (22). Executives' roles are often collapsed in the notion of "establishing a climate for Service-Learning" (77). To do this, executives are expected to encourage potential key-players from within and without the institution to make decisions on initiatives to pursue (122), develop and submit proposals to potential funders, sign contracts with funders (95), provide financial and material resources (30), guide policy development (12, 29, 91), and facilitate, monitor, and participate in steering groups responsible for Service-Learning at a campus-wide level (46, 77, 95).

- Connecting roles

Academic staff function as links or people-connectors within their institutions and between their institutions and other sectors. Staff playing these roles within higher education institutions are often located within centralised, faculty or/and university-wide structures. Such staff may be the Service-Learning “campus co-ordinator and director” (29, 37), connecting people within their institution by means of :

- Disseminating research about Service-Learning (18, 23a, 24, 29)
- Liaising with university executive and other institutional structures (39) ,
- Facilitating real and virtual networks of academics interested in Service-Learning (105), and
- Ensuring recognition of those involved (110, 113).

Examples of such functions can be seen in the descriptions of CRISP and CHESP in Chapter 1 of this dissertation. Local academics pursuing individual Service-Learning initiatives have cautioned, however, that those offering support across institutions should desist from assuming the role of bureaucrats or risk magnifying rather than reducing their burdens:

The many workshops offered, hundreds of e-mails sent, thick documents relating to previous case studies and how to fill out templates only took time away from the community, SP and the students. .. focus on achieving the objectives of SL rather than running the SL system. (21)

Job descriptors such as “project leader” (21), “coordinator” (27, 87), “manager” (22, 23a, 61, 87) and “relationship broker” (120) reflect the roles academics may play in connecting Communities and Service Providers with the higher education institution. Such roles often involve the academic in establishing or, at least, participating in a variety of multi-sectoral structures designed to guide or steer either a single Service-Learning initiative or a whole

range of initiatives. The steering, core, and project groups and the consortium, all described in Chapter 1, are instances of such structures. Common connecting activities across sectors are:

- Networking, e.g. identifying potential role-players and calling meetings between the role-players from different sectors (43, 51c, 55, 90), liaising with other project or steering groups (7, 39), “pursuing and developing joint activities and programmes with partners from other tertiary institutions” (65)
- Administration, such as the processing of claims for financial compensation and facilitating access for Service Providers and community members to other university resources (9, 32, 90), and
- Organising students’ placements (2) and maintaining contact with the students, the Service Providers or community members while students are with them (23a). Initially there is an orientation phase when academic staff will help students become acquainted with the Service Providers or communities with whom they will continue learning (55, 88). During this early part of the module, most academics are also looking to develop a relationship with the students themselves: “These contact sessions [orientation, on-campus] served to forge a bond of commitment between the lecturer, on the one hand, and the students, on the other” (88). A learning contract with students (22) or “an agreement” which students had to “sign ... to confirm that they have worked through the module guide and understand it” (87) may be negotiated at this stage. Following the orientation, academic staff have on-going contact with their students either in class, or in the off-campus service site or both (17, 37, 40, 48, 55, 93). While some academic staff are present at every contact between the student and the community (18, 87), this is not a universal practice (22, 24), and some have very limited contact (48). There is evidence, though, that working with students in service or community sites engenders better relationships between academic staff members, students and Service

Provider or/and community members than if the academic restricts his/her contact with students to the classroom alone (105). The academic often has to fulfill a mediating function, well explained in the following:

Students felt she [the Service Provider] was too demanding, authoritarian and even unreasonable. The principal was concerned that the students would not take their responsibilities seriously enough and may not meet her exacting standards. I immediately met with the principal ... The following day ... I heard the student team's report back. Essentially I mediated between the two parties and helped promote understanding. (22)

- Resource-related roles

In addition to being learners, teachers, Service-Learning promoters and link persons, academic staff may also be good citizens and service providers (122) in their interactions with communities and Service Provider organisations, thereby being a resource for the latter. Academic staff who see themselves as "people with community interests and involvement" (23a) may serve on committees or statutory bodies, render clinical professional services (7), train and run specialised units (7), or search for information in respect of issues raised by communities. When such academics do engage in Service-Learning, their networks and understanding of the current realities outside their academic institutions constitute strengths on which they draw to enhance the quality of their Service-Learning initiatives (22, 30).

The nature of the resource offered by academic staff is often knowledge-related, e.g. the accreditation of the educational offerings of others (43) and the direct provision of training - outside of the formal accredited educational programmes offered by their institutions. The involvement of students in Service-Learning can either precipitate the provision of training of

community members or Service Providers by academic staff (e.g. 70, 74, 110) or the Service-Learning may follow from a staff member's involvement in a community-based initiative (e.g. 3, 48). It has been mooted that one reason for the provision of some service by the academic staff member, in addition to that offered by students, to the Service Providers or the community, is to ensure that the latter gain some benefit ... "otherwise the partnership has no advantage for the service provider" (48). The unstated assumption in this assertion, of course, is that the students' role as learner is prioritised while their limitations as useful resources are recognised.

2.4 Community

The nature of the term "Communities" has received more attention in local Service-Learning deliberations than has that of the other sectors discussed thus far. This definitional issue is thus the first category I address below in seeking to understand the "identity" of this sector. I explore how Communities come to be involved in Service-Learning and their "motivation" to participate.

2.4.1 *Definition*

Questions as to "who is the Community?" and what is meant by "Community" are frequently raised (53, 75, 114). Answers are invariably from those in the other sectors, with community voices heard primarily as quotations in the writing of academics, students and service providers. Those answers span a considerable range, from amorphous (e.g. "a locale, institution or group of people off-campus", 120) to specific (114) descriptions, and incorporate the following:

- Broad sectoral definitions, such as the "student community" (27, 68), "parent" or "learner" communities (47, 51d), prison inmates (3) or clinic patients (37, 48) the

beneficiaries of existing services. Academics sometimes include Service Providers as Community (69, 89): "the community would be all the stakeholders in the community such as the principals, teachers, learners, parents, but ... the target members for this project within this definition is the teachers" (70).

- Geographic Communities, the members of whom being those living in a specific location or area (e.g. 22, 64, 74, 87, 92)
- Specific groups within such geographic Communities (21) - often women (105), and
- Specific Communities of interest, identified by virtue of their participation in a joint undertaking such as an income generating project (26, 43), a school-based club (50) or a workforce (121).

A local academic asserts that "a flexible definition of 'community' enables the widest possible involvement of higher education, community and service partners in joint learning endeavours" (120). The following definition, utilised in a local research study, is one example of a very broad, flexible understanding: "Community broadly refers to any social, geographical or interest group" (148). Slightly more circumscribed is the description by the HEQC of community as comprising "other participating constituencies" (67).

Communities are invariably described by certain characteristics which confer eligibility for participation in Service-Learning and/or indicate the focus of attention for all involved. These characteristics may have to do with race, socio-economic class, language or economic standing (3), access to services, societal position, relationship status, health, education or literacy status or a combination thereof. The characteristics are often negative, emerging from a "deficiency framework" (66), for example, "historically-disadvantaged or economically deprived" (42, 120), "black impoverished rural areas" (105), lacking services (64), having

difficult relationships (77, 117), being marginalized by society (101), living on the periphery (28), having poor infrastructure (26), being infected or affected by diseases (105), being homeless or functionally illiterate (22, 105) and having a “level of passivity” (64). Not surprisingly, then, communities may also characterise themselves in negative terms, such as being ill, poor, uneducated or criminal (102).

Less commonly, Communities are described by their potential or actual contributions to Service-Learning initiatives, in particular, the knowledge they introduce into and co-produce during the process (2, 74), which is deemed by some to be “far beyond that which is normally available to university students” (26), making the Community a “site of knowledge production” (66). Academics (e.g. 116, 122) familiar with community development practice note “a shift from needs-based approach to an assets-based approach to ensure sustainable development” (26). They apply this approach, also, in planning Service-Learning, highlighting the “human, social, and physical assets” that Communities have “to ensure effective implementation of this module”, including “reliable community contact persons with good communication skills, existing community development activities/projects, project steering committees and active participants, project meeting rooms or open meeting grounds as well reliable houses to accommodate students” (26). Indeed, it is recognised that community members’ “networks and critical perspectives, informed by their concurrent involvement with structures outside the university, complement the existing expertise and existing partnerships in the faculty” (95). Another academic notes:

this community member’s experience in community development, the relationships he had built up with those involved in pursuing the CHESP approach and his own personal strengths contributed significantly to making the students’ short exposure to groups within his community a productive one. (105)

I believe that the different understandings of the term Community are important in a theoretical framework for Service-Learning because that term, like "student", "academic" and "Service Provider" too, is "often reductionist, obscuring many complexities and separations within any such grouping" (27). This "smooth(ing) out" of differences and conflicts within Communities, has implications for the implementation of Service-Learning, because, inter alia, the masked "power relations ... competing interests ... define who gets to participate ... - often ... not the most marginalised ... but those already in a position to access what the university has to offer" (118).

2.4.2 *Motivation*

The question as to why community members may involve themselves in Service-Learning is of interest as their willingness to participate cannot be assumed. It is clear from accounts of Service-Learning that some community members "are unwilling to interact with them (students) ..., because they (communities) feel they are getting nothing back for it" (27) while others may have incurred more costs than benefits from their participation: "It is a moot point, however, as to whether the value added [by the students] outweighed the costs" to the Community (105). Their time is seldom financially compensated (7) and/or they may have to take more time to access services than normal (48). In other situations, they may open themselves to interference or negative exposure (70). Some community members have altruistic motives, however, as evidenced by high school learners who justified their involvement with university students in the school's eco-club thus: "we want to leave good and memorable footprints in the hearts of the [school] staff and learners. We owe it to them to deliver this kind of service" (82). Other community members, critical of professionals currently in practice, anticipate a benefit for their communities in the long-term if they have

input into the education of the professionals-in-training: "we want them to know what is important" (10). A community "site coordinator" explained:

The community members have often said: 'We are just happy that at long last (professionals) are coming to see how we live'. [By saying this] they feel that if (the professionals) see how they live, they are going to understand them (the community members) more, and maybe they'll come back to work [with them] down the line. (56a)

Community members, particularly those in leadership positions within Communities, may draw their motivation from seeing Service-Learning as an opportunity to promote cooperation: "something that is implementable & applicable – that will get people to see benefit of working together" (5a). They may, too, anticipate an increase in knowledge and understanding by those community members involved. Yet other communities may look to Service-Learning as a way into the university, the multiple departments of which are seen as being able to meet their various needs (30, 64). Underlying all motivations appears to be hope for a better future for their communities and themselves: "Hope to go home with a lot to develop our community", so that it may "see the light" and enjoy economic growth (5a). The latter is particularly prominent as a motivator for community involvement: "The very first question (addressed to the academics at the meeting with the community) had to do with money that the University might be giving to the people of (the geographical area), ... it continued to be raised and dealt with throughout the entire planning and implementation of the module" (28). In isolated instances, community members benefited by gaining employment (4a, 76) as a result of their involvement in a Service-Learning initiative, and there is evidence, too, of community members being motivated by their contact with the students to study further themselves (23b, 117).

2.4.3 *Roles*

The roles played by community members in the Service-Learning undertaking are most commonly recorded by academic staff and students, although, as described in Chapter 2, I draw on informal documents and recordings of discussions to find community voices. When set out, communities' roles fall readily into the same categories as those found for the other sectors. In this subsection, then, I discuss the knowledge, service, connecting and resource-related roles that contribute to building the identity of community participants in Service-Learning.

- Knowledge-related roles

The most common of these roles played by community members are those of informal knowledge sharers within their Communities, informing the latter of higher education resources (100) and, in particular, Service-Learning aims and values (39). In performing that function, community members fulfill an important function in sensitising the Community - "conscientising" key people (98) - to Service-Learning and intersectoral relationships, thereby facilitating preliminary discussions and planning. While the role of formal teacher (3, 46, 71, 98) of other community members is not common in Service-Learning initiatives – unless professional educators have been identified as "Community" – there are a few examples such as the following: "An innovation ... was the involvement of local community theatre artists as tutors for both students and inmate groups" (3).

The role of community members with students begins with orientation, more about which will be discussed in relation to the "linking" roles. Community members are identified as learning facilitator/or site facilitator (46). Subsequent to the initial orientation and entry of students,

community members interact with them either peripherally or closely, as the following two extracts, respectively, show:

They (the community group) were not involved in planning the workshop. One student was the link between the sewing group and the students. He did take the students' ideas back to the sewing group. Thus there was consultation. Students alone produced the materials for workshop. (105)

At the opposite extreme, we hear that "implementation of the service-learning component of this course was entirely the role of the student teams and their respective community project participants" (26). Between these two extremes, community members are reported to "encourage" the students with frequent feedback (22), "to facilitate the (students') research projects" (27), to generate information (26) and, importantly, "to help students make sense of the experience" in the community (5). Community members may also participate in the assessment of the students' services (31, 119). The former have noted that their involvement in student assessment "is a sign of recognition of the mentor's importance in the student's learning process It is also a way of influencing the academic institution ..." (10).

A role closely allied to the main knowledge work of university is that of curriculum developer. There is wide recognition among academic staff (e.g. 16, 74) of the necessity of community members playing an active role in such development when the inclusion of Service-Learning is desired. Community members provide "input into the most appropriate courses for community settings and their expectations for students" (26). Their role in this respect is pursued further in the Curriculum Development section later in this Chapter.

- Service-related roles

A widely reported role of community members in the context of Service-Learning, is that of service beneficiary. In cases where the students and academic staff render, as their Service-Learning activity, a professional service not normally accessible to economically impoverished communities, such “previously disregarded” community members become employers or clients of professionals, “able to make demands and suggestions that were treated with seriousness and rigor” (89). This, however, suggests a reversal in existing power relationships, a suggestion that is not widely borne out (109). More commonly, community members are the recipients of services (122) such as health advice (48), psychological counselling (40), skills training (3) or products the nature of which are heavily influenced by disciplinary and professional considerations. Community aspirations, for example, are not evident in declarations like the following: “The aim is for students to develop practical skills in the four basic components of [this professional service] - needs assessment and the planning, implementation and evaluation of ... care” (109).

The role of “service-determiner” is not unheard of however. While many accounts of Service-Learning indicate that students or academics choose the “service” to be rendered – i.e. the students’ activities in the communities - there is evidence that some Communities wield the greater influence over the nature of students’ activities. As one student reported: “Initially I had thought recycling must be the first thing that must happen, but it turned out that the need was for the [community members] to establish themselves as a recognised body ...”

(183). An academic from a different module also noted his emerging realisation that

the agenda ... would be set by the people of [area] ... I would drop any attempt to work with the [community-based organisation] on community problems, and rather see the establishing of the [community-based

organisation], and the strengthening of its leadership as the key objective of the module. (28)

It is noteworthy, however, that both these examples emerge from modules allied to the discipline of Community Development, which one might expect to be very sensitive to the processes of development, rather than the technical aspects involved in the development of products, for example.

- Connecting roles

Many of the Communities' contributions in a Service-Learning initiative have to do with creating access to relevant parts of the community for the university, students and Service Providers (1). This observation by an academic staff member: "they saw their role in helping us make contact with the (community-based) structures" (28), is confirmed by members of a community-based 'project': "It is our responsibility to set up contacts between [university] departments and service providers [mainly NGOs] ... [also] to promote the ... Project as a service learning site" (2). Often such linking is done by organising meetings and gatherings (43, 69, 78, 97).

It is evident that community members often play a large part in the orientation of students (47), giving the latter physical directions, welcoming and introducing them to other community members and to the "project site" (26). One student reported that "They taught me, they warmed [me] into their community. I would go out there and they gave me hugs." while another student enthused: "he [Mr S.] welcomed us and to my big surprise, he seemed very clear about our aim in his association. So, Mr S became a good and mature ... mediator between us" (105).

Community members may be the initiators of, or participants in celebrations of their involvement with students: "community usually thanked the students with a little party and we had a small hand over ceremony" (30). Community members also act as evaluators, bringing their opinions of their own circumstances and of the students' work with them, to join those of the academics, students and Service Providers in formal evaluations of Service-Learning (18, 50, 69).

- Resource-related roles

This group of roles is a significant one for community members wishing to pursue Service-Learning. They may need to promote organisational development (39) within their Communities, which are characterised by differing levels of organisation, depending on their sociopolitical histories (61). Organisational structures such as development committees (46), Tribal Councils (78) or area committees active in and knowledgeable about specific sectors such as youth, health or education (95), bring together different Communities or parts of the same Community to speak as one in initiatives such those around Service-Learning (104).

Community members have differentiated between being a voice for the Community and representing a Community. The latter implies a conscious mandate from a Community to someone to talk for and report back to them, while the former may not have a formal directive from specific communities. When planning Service-Learning, a community "voice" may be the most feasible party with whom to engage. However, when difficulties arise during implementation, questions arise as to the efficacy of such a choice. In one instance in my study, academics pondered as to "how representative was he [the community member] of the communities needs and views? What channels did he have to ensure his representivity of the communities needs?" (27)

Rather than establishing structures as conduits for community interaction with other sectors, community members may themselves be “a resource for student learning” (65). As such, they become temporary employees (3), entrepreneurs who contribute a product or service to the Service-Learning endeavor, e.g. catering (112), or “paid volunteers”, receiving a small “honoraria” (110). More often, however, they remain “still volunteers without work” (116). Their volunteering activities include their securing of physical resources for their joint activities with the students (84), and identifying local resources in the case of an emergency (26). Indeed, a number of Communities appear to assume a security role in respect of the students coming into their midst, one even “... placing a [Community Policing] Forum member on each street after a group of students was mugged” (110) and another suggesting “that at least one community member travel with the students ... to reduce fears and to familiarise students with their surroundings” (18).

Thus far in this section of the chapter, the identities of primary groups or sectors of participants in Service-Learning have been described. Three primary points of interest emerge:

1. Each group assumes a number of identities that are strongly influenced by the local context, involve various characteristics and necessitate the playing of different roles.
2. Many of the roles are similar for all participants. These roles share essential characteristics but are coloured/flavoured by the group playing the roles.
3. Not even the identity of the major role-players is clear cut (69) or static, as the following extracts confirm: “Staff [of the service provider organisation] considered themselves to be academic partners, while the academic staff of the College ... considered them to be service providers” (2). In addition, “there did not seem to be a clear distinction

between a service organisation and a community organisation, and the roles and responsibilities of all partners in service learning were blurred” (2). “... the school principal serves, in the capacity of a community representative, on the Community Service and Learning Committee of the [University School]” (87).

Moving on from the concepts of Context and Identity, I now explore the other concepts which are prominent in all the Service-Learning experiences grounding my study. They are Development, Curriculum, Power and Engagement,

3. Development

The term ‘develop’ and derivatives thereof appear and are implied so frequently in the South African context as well as in Service-Learning discussions and documents that it seems inevitable that development be included among prominent Service-Learning concepts. Development is found in notions of “enrich”, “foster” and “promote” (120) and “unfolding” (58) . It is spoken of as both a goal and a process, occurring at different levels and having different targets. It is to these variations in understanding of ‘development’ that I now turn.

3.1 Development: a goal and a process

Development may be the anticipated outcome of Service-Learning. What counts as development is ideologically driven. “The dominant neo-liberal ideology”, for example, perceives development “primarily in terms of 'competitive advantage' and 'national economic growth'” (154). The “modernisation approach to or idea of development” anticipates that development occurs when “a core of expertise ... is diffused outwards to less developed regions/people” (53). Such an approach epitomised the Leadership Capacity-Building

Programme of CHESP. As I described in Chapter 3, the insights and capacities acquired by the participants in this programme were intended to be diffused throughout the institutions, organisations and communities by those participants.

The ideology as to what constitutes development will suggest that Service-Learning activities are directed to either building on the existing strengths of the students and Communities involved (an asset-based approach - 4a, 26, 28, 61, 136, 169) or correcting gaps and filling deficits - an needs-based approach (7, 40, 65, 67, 140). An asset-based approach may have as a goal, shows of solidarity, e.g. "walking with" (28) communities in their endeavors. In contrast, the deficit approach will strive to deliver goods or resources (61) such as information technologies (58), capacity building events, health services (48) or "development services" (167).

Rather than focusing on development as an end product or desired scenario, some conceive of development as a process (path) [101] or forward movement. This use of the concept of development sees it as a "process of improvement in the quality of life of an individual, group or community and in the quality of educational and other service delivery programmes" (169). That process is "characterised by phases of growth, culminating in developmental crises" (61). Development as a process is thus akin to learning and has been described in a local Service-Learning student guide as "a learning process" (49). It is, moreover, an "intricate and complex process, requiring large amounts of time and energy" (61) and one that may follow different paths. There are instances of the process being, at the one extreme, a "bottom-up, insider led process" (28, 136), while other examples demonstrate the exclusion of communities "in planning, reporting ... resulting in underdevelopment" (149 - community viewpoint). In some accounts of Service-Learning, the process of development is clearly

viewed as cyclical, with reference being made to the “development, implementation and assessment cycle of [Service-Learning or other] programmes” (67), or the spiral “relationship building, gaining understanding, facilitating transformation, and supporting implementation” (149) phases of the process (61).

An understanding of development as a process, particularly in relation to Communities and individuals, contains within it a sense of movement. It is an “on-going process” (172), often hidden to the outsider (61). The process is an “evolving” (136), “emergent” (130) one, happening prior to any Service-Learning initiative (50) but one which can get blocked (45). Being context dependent, development is unpredictable, thus requiring flexibility in Service-Learning plans (101).

3.2 Levels of development

Whether development is perceived as a goal of Service-Learning or as a process into which Service-Learning feeds, local references to Service-Learning differentiate between the following systemic levels at which it exists or is pursued, i.e. Social development (7, 48), Community development (26, 46, 49, 117, 154, 164, 167) and Project development (35).

Social development refers to changes in the broader society, and to “national reconstruction and development” (43) as the context for Service-Learning, in contrast with local communities or specific institutions. At a similar level is “rural development” (71, 66) viewed as particularly important in view of the inequality in wealth distribution and access to resources in this country (164).

Community development emphasises a process or a practice at the local, urban or rural level and constitutes the more direct context for Service-Learning efforts: "The primary focus is on integrating student learning and community development" (162). "People-centered development" has gained some currency among Service-Learning participants as an appropriate approach to building community (28, 50, 101, 163, 169). Along with that approach, "holistic" and "integrated" development (6a, 105), which refer to "individual initiatives link(ing) and articulat(ing) with a larger plan for the human, economic, political and social and infrastructural development of any community" (169) are valued principles in the community development undertaken by those informing my study. The belief of many, particularly in the community sector, is that if Service-Learning initiatives do not form part of such a larger plan, they will just perpetuate the piecemeal, "uncoordinated development initiatives" (98) which have traditionally taken place in communities, adding limited or no value to the communities intended to benefit:

It is also the view of both the co-ordinator and the community liaison person that there should be some coordination between all the faculties who work in this area so that there can be a more multi disciplinary approach and that the projects are not scatted on an ad hoc basis throughout the year. (23b)

Sustainable development appears in relatively few Service-Learning discussions and documents (2, 46, 101, 168), although 'sustainability' itself and in relation to many other notions, particularly partnerships and Service-Learning, is common. As one local author notes, the original notion of sustainable development had to do with the natural environment, being "that (which) meets the needs of the present without compromising the ability of future generations to meet their own needs" (164). That understanding is often

superimposed by the notion of sustained, meaning to keep going. It is clear that Service-Learning, when developed collaboratively and integrated into academic programmes, is credited with sustaining engagement between local communities, in the broadest definition thereof, and higher education institutions: “the partnership programme aims to further the transformation of South African universities towards sustained community engagement in their curricula ...” (120).

Project development (35), in the Service-Learning context, often refers to the growth of the service or community/organisation-based activities within a Service-Learning initiative.

“Project” is “the task in hand” (154) or an undertaking (e.g. intellectual project, research project [58]) comprising a collection of smaller tasks, etc. In relation to this research study, it is noteworthy that a project might refer to a single Service-Learning initiative (32, 64, 65, 120, 127) but may also be the sum of all such initiatives within a larger programme, as was the case with CRISP and CHESP (40, 58, 103).

3.3 Targets of development

Given, then, that development may be viewed as a goal or a process and that it may be found at various systemic levels, the question still remains as to what is intended to be developed through Service-Learning. In the following paragraphs, I present evidence that social and interpersonal, human and professional development is targeted through involvement in Service-Learning.

3.3.1 *Social development*

As an objective of development, “social development” (48) has an alternative understanding to that which sees it as a level. Similar to the building of “social capital” notion, it highlights

the nurturing of relationships between people, as opposed, for example, to infrastructural or economic growth. Such development is epitomised when attitudes and relationships change between groups of people and individuals (35) and larger numbers of organisations and people begin cooperating (46). Community members involved in Service-Learning initiatives, for example, report being “viewed, as a whole, differently now. People ... have respect for the kinds of projects we do” (105). In a country with a highly inequitable distribution of wealth and access to resources, Service-Learning has been credited with increasing “the extent to which students remain in contact with and accountable to their communities of origin during their training ... (This) could be an important factor in their eventual return, especially for those from underserved areas” (59).

In addition to a fairer distribution of resources, national policies also espouse volunteerism, and there is some evidence that Service-Learning promotes, at least, good intentions in this respect: “we [students] are going to run a small project for National Arbor Week. As you can see the [Service-Learning] module will be long over but I will still be kicking” (83). A local study involving community voices confirms that: “students still keep in touch with the organisation. We are proud of their achievements and confident they will return to support us after getting full time employment” (117). Examples of graduates who are still supporting the community organisation are cited by those informing my study. A third way in which the knowledge, skills and attitudes promoted in specific Service-Learning initiatives may spread beyond the individuals immediately involved is through the community members (3, 40, 90a) and the students in their private and future professional lives (28, 50). Speaking of waste management strategies, one student reported: “the learners or the community also learned from us and they ... put what they learned into action and introduce(d) it to their fellow learners so that they can also pass that to the future generation” (85), while, on a more

personal note, a student shared that “This [learning from Service-Learning] was not only for me but for my friends as well” (25).

In the Service-Learning experiences grounding my study, Social Development is perceived to be aided by the acquisition of interpersonal skills such as the following: “strategies for meaningful and equal participation” (46), “to include people that I’m working with” (28), “to communicate and socialize across boundaries of class” (3) – in general, what a community member called “people skills” (105). Some of these “skills and abilities [are] increasingly valued in graduates, [but are] not ... in the traditional university curriculum. These include teamwork, facilitation skills, organizational skills, ... problem solving in real world contexts, the ability to work in stressful situations, listening skills ...” (29).

“Partnership development” (48, 137) appears as a specific category of social development that is prominent in Service-Learning references and central in the CHESP programme. As described in Chapter 1, “the CHESP model” comprised the community-higher education-service partnership triad, touted as a means of achieving development in each partnering sector. The development of partnerships is not only a desired outcome of the Service-Learning endeavor, but is perceived as integral to its implementation: “The development of partnerships has been critical to the success of my Service-Learning projects ...” (110), which, “embedded in a community service partnership model, (are) an important means by which HEIs can directly serve social development” (168). It appears, however, that “Service-Learning projects alone cannot provide the context for a sustained, long-term partnership”. The partnership has to be “bigger than” the Service-Learning project (110). Furthermore, some view the development of partnerships as “kairological” (136), rather than chronological,

implying that relationships develop meaningfully when the time is right for them to do so, and not according to preplanned schedules.

3.3.2 *Personal development*

“Human” or “personal” development (7, 9) prioritizes the individual’s growth in all respects.

Unlike a natural developmental maturation process, however, the notion of human development in the local Service-Learning experiences is akin to learning, i.e. a fairly persistent change or growth, typically in relation to a combination of skills, intellectual understanding, self-awareness, emotions, civic awareness and ethical maturity (155, 161).

Indeed, the personal development-oriented goals of most Service-Learning are closely aligned to the critical cross-field (learning) outcomes, i.e. those which must be part of all academic programmes. Those outcomes, which include reflection on learning strategies, civic participation, cultural sensitivity and exploration of career opportunities, to name a few, aim to contribute “to the full personal development of each learner and the social and economic development of the society at large” (138). The human/personal development targeted in the Service-Learning initiatives includes the following:

- “Skills development” (48), for example, personal management skills, like time management (71), the ability to “perform ... better” (90a), and the acquisition of more effective techniques to produce articles (24, 78). Increasing one’s ability “to do”, highlights practical knowledge (62), “practice wisdom” (10) and technology, i.e. the study of “the application of knowledge (often theory) in the light of and together with practice” and “technique, i.e., knowledge, ideas, paradigms, methods, gained from practice” (30a)
- Intellectual understanding (40,49), whereby “we are better informed about ...” (37) and have “a better understanding of [our] work” (90a). Intellectual development is characterised by increases in theoretical (14), discipline and specialised (24, 105),

propositional (62, 147), expert (27) or scientific knowing (115) of a wide variety of topics or concepts, e.g. higher education (58), development (26, 62), recreation (3), scholarship (36), projects (43), disease (69), new paradigms (53) and the principles and structures of the professions (37). Knowing in this context relates to facts, information flows (143) or knowledge acquired on issues in addition to those described in the other categories.

- The ability to think critically: "I have to start questioning the things that we know ..." (71, student writing). "... What they learnt partially is about what questions you can ask and what questions you can't ask, and why" (36, academic staff speaking). Clearly, for most of those involved in Service-Learning (5, 7, 14, 49, 55, 74), more information and increased theoretical knowledge must be accompanied by "critical reflexivity" (30, 1) or "sufficient understanding of" its impact on the natural environment and stakeholders" (115). By "critical" is meant

- the "ability to question ... assumptions and ... information ... from other sources" (14a, 45a),
 - "appreciat(ion) that values, beliefs and behaviours are culturally constructed and transmitted ... provisional and relative" (22),
 - that attention is paid to the process of achieving goals rather than only the outcome itself and insight is developed into the lived experience of others (2), and
 - "unearthing, challenging, comparing, reinforcing and extending ... all these activities involve being critical" (154).
- Self-awareness (45), which involves "personal growth" (168) and learning about how one learns (55), a practice sometimes labeled as "meta-learning" (105) or meta knowledge. This has to do with being able to recognise factors, such as experience or stereotypes, that impact on our perceptions and understanding. Thus, "if we don't know we have green sunglasses on ... we 'know' everything is green. But if we are aware of the tint in our eye-

glasses, we'll "know" something else" (47). A seemingly important realisation in relation to one's own development is the complexity and multidimensional nature of learning: "I learned and matured from the experience, but personal emotions and preferences did have an influence" (148). An academic staff member discovered that "Service learning can go seriously wrong if students are not encouraged to think critically about their motivations and intentions" (105). Sensitivity to others' needs (48) and a realisation of "what it meant to be" something different from oneself (90a) are further indicators of increased self-awareness: "My views on racism and xenophobia have definitely changed drastically" (3). "At the very least I will have some knowledge of how I react in certain situations, and I consciously look not to repeat what I perceive to be erroneous actions/reactions" (147).

- Emotional development. "At first I had sympathy with the child. It later changed to respect and admiration" (148). Emotions are recognised as being able to hinder or facilitate one's work. Thus Service-Learning is charged with promoting positive emotional development: "becom[ing] more aware of those feelings and better able to make feelings work for them, rather than prevent them from achieving their work objectives" (55). Other indicators of the emotional development often desired or reported include increased compassion and empathy (65), humility and patience (71).

- Civic awareness brings with it a recognition of new opportunities and responsibilities. Students look to being better citizens and leaders (15, 55), becoming cognisant of "the responsibility to act as advocates" for, or to promote the well-being those in vulnerable positions in society (37). A student realised that "before I had know (sic) idea of the existence of the community needs ... May be I knew but I did not care" (74). Students come to value altruism, recognising that "service work afforded them an opportunity to help others and make a difference" (64). Similarly, a community member reports:

I learnt that there are a lot of things we can do ... that can progress the lives of the people in our society ... there are a lot of things we can teach each other so that we can be far better people tomorrow ... (3)

- Ethical choices or behaviour. Staff and students report that "... the real life situation raised much more meaningfully some of the ethical issues around the responsibilities of social scientists" (29). "It [the post graduate course with Service-Learning] teaches the ethics, which help when dealing with communities" reflects one student with regard to what s/he valued most (146). Indicators of ethical development include "show(ing) respect for the organisation and people with whom they work by being adequately prepared, punctual, observing the rules of the organisation and maintaining confidentiality when necessary" (14). Ethical decision-making, also referred to as "inspirational" knowing (147) is integral to, *inter alia*, students' "understanding of being citizens" (11) and, indeed, professionals (e.g. 14, 69, 105), as will now be discussed.

3.3.3 *Professional development*

The third broad category of development highlighted in Service-Learning is that of a professional (10, 37). Professional development is usually furthered via a formal learning programme that has been accredited by a statutory professional body (e.g. architecture, psychology, law, medicine, accounting). Based on the principle that "the best form of professional development is 'learning by doing'" (154), a "formal internship or apprenticeship ... takes place in the workplace or community and provides on-the-job training" (65). The use of Service-Learning to contribute to students' development as future workers and professionals is fairly widespread (5, 21, 65, 96). It may be that the rationale for undertaking Service-Learning so as "to be better equipped as a professional person" (55) is more pronounced in a country with a shortage of skills and one which is perceived as losing

many skilled people via emigration (59) than it is in more economically “developed” countries.

Service-Learning is believed not only to offer the opportunity to practice professional skills but to provide an authentic context in which these skills can be practiced: “This is what the students one day as young doctors will see” (48). Thus there are also strong experiential and identity-forming components:

... students ... learning experiences were shaped by the fact that they were learning as students and as emerging professionals. ... as emerging professionals, they had to make sense of ‘being a doctor, being a geographer’ in a very new context from what they had been exposed to previously. (56a)

4. Curriculum

Curriculum is deemed to earn its place as an potentially important concept in Service-Learning because it is that which differentiates Service-Learning from other forms of engagement between Higher Education institutions and society. Financial agreements between universities and donors, research projects commissioned by industry, community services and “outreach” efforts by staff and students from the institutions are all forms of engagement. But it is only with “an explicit curriculum focus” (167), that such service and projects become “service learning opportunities” (155). The experiences grounding this study suggest an understanding of curriculum as a vehicle, a nest, place or product, in which is encapsulated “an intentional set of interactions designed to facilitate learning and development and to impose meaning on experience” (138). I consider curriculum in this

subsection in terms of the ways in which it is oriented, developed and organised, paying particular attention to service and knowledge as curricular components.

4.1 Curriculum orientations

Some curricula with Service-Learning are described or justified according to models, many of which are frameworks from foreign literature on curricula. Other accounts of Service-Learning are not explicit regarding the philosophy underlying the curricula. It may, thus, be a closer reflection of local curricula to consider them in terms of the orientations which appear to inform them, namely:

4.1.1 *Practice*

"Service as practicum" (155) is a very familiar orientation in curricula with Service-Learning. It is one that prioritises the development of students' skills (7, 24) and can be seen most clearly when Service-Learning is integrated into modules which were previously dedicated to the practical implementation of disciplinary principles:

- a) "the Clinical training method ... is nothing more or less than the service learning method" (55).
- b) "the courses consisted of a theory and a practical component. SL was mainly intended to form part of the practical component and did not impact heavily on the theoretical portion as it was totally unrelated to the course work" (21).

"Applied learning" (116) is a common description of students' Service-Learning activities in curriculum with this orientation. Students and educators value the ability to integrate theory and practice, reality, knowledge and skills, as demonstrated in this student's reflection: "I think in my four years of study this is the very first time that I can actually say yes (that I

learned something). This was the first time that we actually got the opportunity to put all the (4 years of) theory into practice" (25).

Paradoxically, the very identification of Service-Learning as being practice may evoke resistance to its implementation: "they (university curriculum developers) did not want to duplicate modules and activities already in existence" (70).

4.1.2 Service

In contrast with curricula oriented to practice, those having a service orientation may have their roots in non-accredited community service initiatives (e.g. 30, 65). While they often still incorporate a strong emphasis on students' practical skills, they are organised to encourage the use of these skills for the benefit of others (e.g. 72) as this explanation suggests: "In the previous years the practica was done in the laboratory by the students using some other students as their subjects". When Service-Learning was introduced, "the [University] department decided that the practica can then be taken to the communities" (69).

The notion of serving is seen as something undertaken by students (e.g. 88). Often labeled as "project work" (126), service is justified, for example, as "a way of learning and teaching" (90), and as a means by which to "sustain direct links between" (65) or "cross-cut the traditional activities of teaching and research" (126). Curriculum with a service orientation may mean that the content of the curriculum or the substance of the students' services reflects the priorities or needs of the Community (e.g. 23b, 41, 89, 123) or service provider. These may be ascertained via formal or informal "needs assessments" (170), or knowledge from "a long-standing relationship with the service provider and familiarity with the community being served" (129). Service is then intended to "improve", "make better", "fill

gaps”, and “be useful” (47, 90, 101, 106, 130, 143). An alternative to needs assessments for designing curriculum is a “pre-placement analysis of human, social, and physical assets of the communities ... to ensure effective implementation of this module” (26). Based on such asset analyses, students’ “integrate”, “extend”, or “co-ordinate” existing services” (47, 90, 101, 106, 130, 143).

A service orientation is to be found, too, in academic programmes leading to professional qualifications, such as the architecture, education, health sciences, law, and, social work (21, 29, 70, 110, 129, 159). Knowledge is valued as part of “human capital” (164), an asset that is required for, and enhanced by Service-Learning. Curricula with a professional service orientation to Service-Learning see professional interests or expertise determining the nature of the students’ service (51, 65, 170). The latter thus apply their “expertise” (115) or engage in “professional interaction” (51,46). The communities or service providers involved are those who require such a service (e.g. 22) and a registered professional is normally required to supervise students at the site of service (e.g. 51). Students are assumed to “have some knowledge they can draw upon to make recommendations or develop a solution” (30) but the curriculum may have to make provision for students to undergo quite intense skills training prior to working in a community, especially if such skills have not been explicitly practised in earlier modules of the academic programme, e.g.

Weeks 3-4 ... the students underwent an extensive basic business skills workshop. Weeks 5-6: ... Each group (of students) was expected to come up with a business (sic) plan, which was marked ... The marks ranged from 60-75% an indication that they have mastered the skills and knowledge of a business plan. Thus, it was time to bring in the community” (74).

4.1.3 *Research*

A research orientation to Service-Learning is usually indicated when students' primary activities are in the form of seeking information and understanding. Knowledge is commonly interpreted as a product or a commodity, which Service-Learning is intended to produce (58) or pursue (96) if the university's involvement is to be justified (65). Service is, then, "a way of learning and teaching" (90), intended to "sustain direct links between" (65) or "cross-cut the traditional activities of teaching and research" (126). "The community project (may be integrated) into a research-based framework" (87), with the goal of "excellent scholarship" (114), or lodged in an academic module on research methods (e.g. 27), to yield a "rudimentary research project" (126). Curricula differ, however, in how they influence the use to which such information is put. If students' learning of research methods or disciplinary skills is prioritised, only certain findings will influence choice of service provision by students: "once the needs that bear a relation to the module content have been identified [via data gathering by the students], the students become involved in activities to address these needs" (87) (my underlining). Assessment of these research-oriented service activities is likely to require a report that "might not be the ideal medium with which to pass on this knowledge (to the community) as it is intended for academic purposes" (21). Alternatively, the curriculum may be conceptualised as project-based (e.g. 1), which will then see the community-defined problem constituting the content curriculum, a product of use to the organisation being developed by the students, and group functioning being prescribed as the means of achieving this: "non-governmental organisations (NGOs) or community organisations identify a real life problem that acts as the starting point for students, working in groups, to undertake community-oriented research that integrates theory and practice" (154).

4.1.4 *Experience*

A view of Service-Learning as a form of experiential learning is a common local orientation, perhaps best expressed thus: “students would learn [professional] practice by being engaged in some form of [professional] practice” (28) (my underlining). While similar to the practice orientation, this experience-focused curriculum highlights the addition of reflection to link the practical experience and the academic learning. A student’s reflection highlights this: “even though our survey programme had failed, with the guidance of theory, I have learned to understand why this has happened” (105). In curriculum terms, one is likely to see specific opportunities built into the learning plan for students to connect theory and experience.

An experiential orientation recognises that, in contrast with simulated, class-based experiences, the “messiness” of ordinary life provides authentic experiences (e.g. 28, 127) which allow learning even though they may be far from the ideal situation which would have been portrayed in a simulated experience. Less formal sites, thus, such as primary health clinics and private homes, are favoured. This preference is particularly prevalent in Medical programmes (37, 170) :

the focus was a high priority health issue that needs to be understood in its social, political and economic context, not just as a medical problem. Each component of the course was designed to emphasize the need for a wholistic (sic) approach, and the importance of working in a team, outside of health facilities. Since most medical education takes place exclusively within health facilities, this course is a radical departure from the traditional programme. (17)

Indeed, with the emphasis being on experience, the students may not render a particular service but may, for example, interact with community members as fellow learners or

participants in a shared activity (3). Such curricula do value contextualisation or “socially robust” knowledge – “when society speaks back to science” (115). The notions of “reality” and “relevance” are common (e.g. 96), with ideas of “exposure to real life” (5) and helping students “see how the subject matter they learnt could be used in everyday life” (64) appearing regularly.

Resistance to the “growing commodification of knowledge” (58, 164) sees value being attached to knowledge that can be “exchanged” (115, 129) and “created” (65) or “co-created” (5), with “both the university-based component and the community or civil society based component shar[ing] responsibilities” (58). Examples of co-creation include students and community members “perform[ing] together and swap[ping] roles” (3), and “seek[ing] different ways of knowing, over and above traditional methods, through respectful dialog, story-telling, ... (and) non-verbal ... clues such as graffiti, music, art and poetry” (129). With such a view of knowledge construction, students will be encouraged to approach communities and tasks with an open mind (71) rather than with predetermined assumptions. Curricula may also favour “an ‘immersion’ kind of experience [living with a family for a period of time]”, in which students “probably gain a deeper or a different understanding than the [other] students who visit and engage with learners at the school once a week” (61). Service-Learning is credited as a means through which to “bring research and the community closer together” (65).

Experience is regarded as being of considerable value for constructing knowledge (45, 64), but it is not easily defined: “although they have little theoretical background their knowledge was invaluable” (18). Some call this “common sense knowledge” (105), which students “can draw upon to make recommendations to the community or develop a solution to the

problem" (30). Curricula based on a high regard for knowledge of this nature are likely to see efforts to match students with opportunities that are particularly well aligned with their occupational, personal or recreational histories.

The fact that individual curriculum developers are likely to be informed by one or a combination of the above orientations to Service-Learning (49, 55), results in "a mix of models" (75) which is considered "important" (81) for the growth of Service-Learning in higher education.

4.2 Curriculum development

The experiences grounding my study indicate that the development of curricula with Service-Learning is a complex process. It cannot be assumed, for example, that curricula involving Service-Learning are always new products or processes. More often, like development in every respect, curriculum development is part of an on-going process. Often, community service may be part of existing curricula but there is a desire to change it in some respect. Improving the curricula may be "challenging as the product had to allow for the existing students' focus of learning and serving ... and the agreements with existing service providers and 'communities' while also making provision for changes" in future offerings of the module (90). Furthermore, the nature of the discipline (138, 171) impacts on curriculum development. Disciplinary influence is evident not only in the choice of academic content (138) but also in the nature of the service (126), with each discipline making "the notion of 'service' ... different" (159). Some disciplines are perceived to lend themselves better to learning from service than others (76), as evidenced by this report from an academic staff member: "The nature of the [discipline-allied] work limits the amount of quality interaction between the students and community, since most work is technical in nature and depends on

a small amount of input to produce a large output" (21). In contrast, other academic disciplines are particularly suited to close interaction between students and communities and appear particularly appropriate for the amplification of community voices. In a media-oriented module, for example, "various members of the community were interviewed (and video-taped) and their concerns were heard by a larger section of the community" (78).

A distinguishing feature of the development of curricula with Service-Learning is the multiplicity of input (35, 107, 128, 170). I have already presented evidence that each party – academic, student, service provider and community member - contributes to the development of curricula involving Service-Learning, as two have reflected: "... it was not only the academic partner who was responsible for the conceptualization of the module. Inputs from all partners were considered, discussed, and agreed upon ... a tedious process but it paid off" (105), and, the "conceptualisation of the ... project was very much a shared responsibility" with "meetings, workshops and discussions [being] held with [the community representative] and the ... [service provider] for nearly four to five months before any activities were implemented" (23a). When curricula are developed further, following their initial implementation, more voices appear to be admitted (e.g. 23a, 54): "Feedback from the community on that occasion, plus reports from the students ..., informed the conceptualisation process for the second phase" (129).

Curricula are only likely to be developed collaboratively if the knowledge, insights, and experiences from the collaboration are "recognised as valid knowledge" (38). Service-Learning curricula are not inevitably developed via intersectoral collaboration, however. Their development is only within the job descriptions of academic staff (8) and is seen by some to "remain primarily a specialized academic task of faculty, grounded in the theory of a

particular discipline, and informed by “real world” processes, knowledge, skills and experiences” (78). The national research study on CHESP confirmed that the Community was the “partner that is most excluded from the conceptualization process and that the academic partner is generally the initiator of the process” (129).

From the experiences and literature informing this study, I have chosen two accounts of processes of developing curricula. The first is from an official publication (138) and is silent regarding the identity of the curriculum developers. It promotes the adoption of “an integrated model” when developing curricula, a model that has four phases, each with “stepwise activities”, namely:

- Development and design;
- Implementation;
- Reflection and assessment; and
- Evaluation. (138)

The second account of curriculum development by an academic staff member is fairly lengthy, but well illustrates a curriculum developed by negotiation, when multiple interests, contexts and processes are involved and an academic is sensitive to these:

Under time pressure then from (the funder) to produce a module that would be coherent for the course template, ... the ... Logic Model, and that would enable me to budget time and money - I produced an ideal course curriculum.

The academic subsequently employed a graduate student, participated in a formal “curriculum development” module with other academics, service providers and community members, and had meetings with relevant sectors within a large Community. At that stage it became

pretty obvious that if the initial curriculum was followed, all kinds of problems would be encountered in the development process in that Community. That realisation, coupled with changes in key university personnel and funding arrangements, at first threatened the inclusion of Service-Learning, but ultimately The entire curriculum that had been written up for (the funded programme) was then scrapped, and a new more open-ended one drawn up. The open-ended nature of the new design, meant that the process of conceptualisation and development continued right into the middle of the teaching of the module itself. Because we were committed to working with the agenda of the [community sector] and at their pace, it was important ... to keep 'reinventing' the curriculum, re-establishing the timing and the expectations ... which were negotiated between the students and myself. (28)

4.3 Organisation of Curricula

Curricula with Service-Learning typically take the form of modules or courses, the smallest structures of either undergraduate or post-graduate programmes (29, 78, 105, 129). The modules may be classified as core, i.e. compulsory, or elective, giving students some choice as to whether or not to undertake Service-Learning in their academic programme (e.g. 14, 15, 59, 129, 157, 168). Having Service-Learning in a core module means that all students planning to obtain that qualification will be obliged to participate in Service-Learning (as in, e.g. 25, 27), a situation which raises ethical concerns and disquiet from some (e.g. 2). On the other hand, a core module has what may be described as a high "curriculum status" (29). The presence of Service-Learning in such a module suggests that

its is “conceptually and organisationally integrated”, thereby attracting “serious curriculum attention and resource recognition” (29).

Infrequently, modules with Service-Learning are described as “capstone” (4a, 75, 138). This is not an official classification of curriculum, but appears to have been borrowed from the USA to describe an “enabling mechanism” (125) for an integrated curriculum. Service-Learning in a capstone module is typically in the final year of study of an academic programme and sees students being encouraged to utilise learning from the whole academic programme in the services they perform and the meanings they construct from such services.

As depicted in Figure 7, curricula are typically enacted in three phases/stages: orientation, implementation and evaluation stages (4a, 47). Orientation (usually on-campus) includes the introduction of students to Service-Learning, facilitation of recall of relevant past theoretical learning or the introduction of new concepts, and, possibly, skills training or capacity-building.

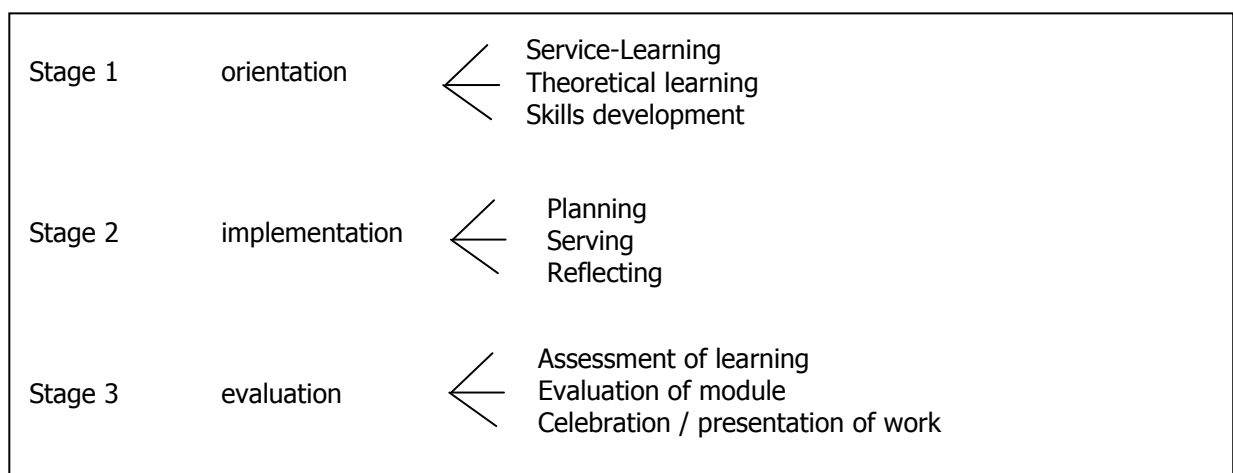


Figure 7: Service-Learning Curriculum Stages

Implementation (sometimes called field work), encompasses all activities between academic orientation and evaluation, e.g. site orientation, planning and negotiation of service activities, undertaking of these together with structured cognitive reflection and evaluation of their outcomes (25, 27, 51d, 69). These activities typically take place at off-campus learning or service / community sites. These are seen as having “a significant impact on the quality of students’ learning experiences and on the generation of knowledge” (95). In local discussions and literature, “sites” are sometimes used as shorthand for partnerships or relationships or programmes (95, 128) and may be synonymous with placements. Sites may also be virtual spaces, a theoretical concept (e.g. 154) or a “service site” which emphasises the delivery of services but not necessarily with any student involvement (e.g. 31). In considering sites as a concept for the emerging theory, I am exploring references to sites as physical venues and as organisations or programmes in which students may learn and serve (7, 10).

Typical learning sites include people’s gathering places, or the premises of organisations or institutions (111), either in the service (formal/professional) or community (informal/civic) sectors (10). In an attempt to convey, to higher education institutions, the value of such sites for student learning, they have been likened to “laboratories of development, citizenship and leadership ... comparable with costly on-campus learning sites which require expensive equipment (to be) budgeted for accordingly” (167). The following comprise prominent criteria for or determinants of site selection (10):

- accessibility (7, 16, 26, 37, 74, 82, 90, 172) and connectivity (128),
- suitably qualified and supportive on-site personnel (26, 40, 46, 48, 167),
- student characteristics, in particular, numbers (37) and availability (2, 29, 40, 80)
- a history of intersectoral and interpersonal interaction (25, 170)

- varied service programmes and an ability and willingness (22, 46, 96) to expand (46, 74) and “absorb students” (75), and
- funders’ criteria (166) and organisations’ prescribed areas of operation (61)

It appears from local experiences of learning sites that there is “no perfect site. Choice is a trade-off” and it may well be that “a good site is the right person at the right time” (46).

Decisions concerning the location of learning sites, however, are believed to be sounder if undertaken in collaboration with key people at that site (46). Despite the establishment of “criteria for the selection of community service placements” being promoted as a “best practice” for Service-Learning curricula (138), the issue of accreditation of off-campus learning sites appears to attract minimal attention, and the isolated references to site accreditation are in health oriented disciplines, e.g. “sites (identified by students) will be subject to approval by the faculty team according to criteria that have been developed as a result of this year’s experiences” (17).

The last stage of a curriculum with Service-Learning includes assessment of student learning, evaluation of the module as a whole and, often, a celebration which may incorporate students presenting their work, e.g.: “A mini-conference is therefore planned ... when the communities, students and lecturers will be invited and thanked for their contribution to the outcomes of the module” (88).

5. Power

Considering the different identities of those engaging through Service-Learning and the different interpretations of Development and Curriculum, it was not unexpected to find issues around Power repeatedly appearing in the experiences grounding this study. References to

"influence", "credibility" (7) and "legitimacy" (110), taking the lead (34, 18), telling others what to do (100); empowerment (46, 69, 78, 168), enforcement (78), giving approval (47) or authorising (40, 100), setting the agenda (28), and intimidation, or feelings thereof (70) speak to notions of "power to" and "power over". Power is, also, the content that is studied through Service-Learning in some instances: a "module that seeks to teach students about issues of power and control" (28). Even when these issues are not fore-grounded, Service-Learning is seen as offering students opportunities of "working with contradictions and tensions, and analysing power relations ... understand(ing) how views come to be held and reproduced, and whose interests are represented, possibly at others' expense" (154).

There was evidence that power within relationships ranged from the clearly inequitable to that which was more shared between all involved in Service-Learning. The South Africans engaged in the CHESP Service-Learning initiatives grounding this study were originally conceptualised as partners. However, if partnering is about "altering [inequitable] power relations" (36), then it was apparent that "to date the shared power in partnerships remains an ideal" (161). While that observation came from an academic, Service Providers too recognised power "as a very real boundary to the effective development of partnerships" (149). Examples of inequitable power relationships, as perceived in all sectors, are evidenced in the quotations below:

5.1 Community / University

- Academic staff starting the Service-Learning curriculum development process, resisted a proposal that community members be included in the early discussions, preferring to start with "just us looking at what's best for communities" (53).

- “Elite pacting” (141) was identified by community members, who observed that academics and professionals “keep power through exclusionary language” (3).
- Those allocating the material, human and time resources necessary for Service-Learning, influenced the location of power among the recipients of those resources. By directing funds “for academic modules and not [Communities’] development priorities” (61), for example, benefactors encouraged Higher Education institutions to assume the role of “senior partner” (136) in what came to be described as a “big- brother, little-brother relationship” (61) - with the Community seeing itself as the younger sibling! Purse-holders were not necessarily the most powerful in Service-Learning engagements, however. Social capital, the holding of specific expertise and the ability to guide policy-making also bequeathed power, as one academic discovers: “Due to the absence of the service agents [a provincial education department], several problems could not be addressed ... The importance of their participation is recognised and perhaps the wrong persons in the district officers were approached” (70).

5.2 Community / Student / Service Provider

- Power dynamics, as reflected upon by a student: “The members [children in a school] also recognised implementers [university students] as powered people over them, ... they asked us [university students] if we could ... ask for the chart from the teachers because they [children] had an idea that the teachers wouldn’t had refuse if it was us” (50).
- Students serving (professionally, in particular), may perpetuate a perception of Communities occupying low positions in what has become an inverted master / servant relationship. That is, rather than the serving being undertaken at the behest of a master, the rise of professions and prioritisation of specialised knowledge leads to a “patronising ‘doing

for/to' rather than 'doing with', with ownership, power and expertise being located with the service provider" (68).

5.3 Service Providers / Students

- "This relationship (service provider and student) was very much on the schools terms, as their interests and understandings were paramount". (Student's perspective: 90).
- "we are running the group with the class teacher and this gives a problem since he is a little bit didactic and authoritarian" (Student's perspective: 172).

5.4 Within communities or institutions

- We learn from a student that "since Mrs K [a community member] had contributed immensely to the project [in which the Service-Learning was taking place] by donating the land, she sometimes felt that she had the authority to command ... who was going to do which activity" (84).

- Academics , too,
have to be cognisant of how issues of power pervades the teaching, training and supervision contexts within which we work. This means that we have to constantly examine our relationships with students and the community and encourage our students to scrutinise their relationships with the community members they offer service to. (122)

There is some evidence of reductions (or anticipated reductions) in traditional power differences, however. In their work with students, a few academics note that an "adult-adult relationship ... developed through the semester between me and the students" (28). In discussions between the Community, Service Provider and Higher Education sectors in one

area, the establishment of an independent structure to drive Service-Learning, i.e. one that was not lodged within any single sector, was proposed to avoid dominance by that sector (6).

The “dominant discourse” (66) denotes the location of power in an institution. It often resides or is conceptualised as being at the center of an institution, within an entity or is part of what is considered to be the truth of a situation. Those seeking to promote Service-Learning see the need to have it as part of such a discourse. They recognise, however, that they, too, as promoters, require a high status in the institution or the discipline. Without a sufficiently high status, one has insufficient influence to promote and implement Service-Learning (17a, 53).

The power dynamics in Service-Learning are often allied to ideas of ownership, with joint ownership being an oft-cited goal or reported outcome of Service-Learning processes (e.g. 123). The question, of course, is how ownership is decided? Structural arrangements, such as that discussed above, constitute one way of establishing ownership. In addition, language and other artifacts may indicate ownership in a specific local context. There is, of course, always room for confusion, as some students noted: “the minute you put community in the name it means ... the community has to take ownership, but you [the Service Providers] still wear green clothes which represent government” (71).

The mere intention or statement of joint ownership does not always mean equal influence in decision-making, however. An academic, who initiated and took responsibility for a Service-Learning initiative, remarks: “we have never done anything without consulting/ getting the approval of [the service providers] - joint ownership” (41). The following observation suggests a different understanding of that concept: “there was no sense of competition among subgroups [of the Community], one got a sense that the project was perceived to

belong to the whole group" (3). Ownership does not only give one power over other people or processes, however. Service-Learning experiences have shown that it may, too, give one the power to proceed. It is believed, for example, that by taking "ownership of these skills and knowledge", community members may "attempt to effect change in their own lives" (3). Taking ownership appears in some instances to be shorthand for taking responsibility. Thus community ownership of material resources like venues and equipment appears to infer that the community will ensure the safety of the resources and the participants from the other sectors when at those venues (46).

It is clear, then, that in whatever guise power appears, it is a product of the interrelationships between those involved in Service-Learning and plays an important role in their engagement, a concept which I address in the following section.

6. Engagement

By definition, Service-Learning is about engaging, or making connections. The term "Service-Learning" itself is a composite notion, both requiring and aspiring to enhanced connections. In the documents informing this study, engagement is suggested in references to "relationships", "associations", "collaboration", "participation", "partnerships", "institutionalisation", "integration", "involvement", "weaving", "coordination" and "interactions". It is apparent, then, that engagement has been alluded to repeatedly thus far. I now make it the explicit focus of analysis.

6.1 Manifestation of engagement

Figure 8 provides examples of the different guises under which engagement is found in local Service-Learning practices. At a cognitive level, engagement is a prerequisite for, and

consequence of participants' recognition that associations exist between themselves and other people and events – i.e. self and society - with which they had not previously perceived a connection. The notion of interdisciplinarity (12, 22, 35, 51i, 111, 130, 140) alerts us to engagement between academic bodies of knowledge. To promote multi- and interdisciplinary work, the perception of community-based learning sites as belonging to a single discipline only, is discouraged (46). The CRISP endeavour described in Chapter 1 is an example of a Service-Learning programme being undertaken by students from a number of disciplines within single (but multi-faceted) Communities (123). While the example (40) in Figure 8 reflects interdisciplinarity, such examples are relatively rare. "Multi-disciplinarity" (174) appears more common, that is, different student groups engaging via working separately within the same communities. Inter- or multidisciplinary Service-Learning practice stands in sharp relief to the more traditional, discipline-specific teaching (21), where "certain 'problems' (e.g. substance abuse) are seen as the territory of a particular ... discipline and are guarded as such" (17a).

The study of Service-Learning itself is amenable to an intermingling of disciplinary perspectives (12, 76), and the wide range of disciplines from which the academic informants of this study came, bears witness to this. One journal publication, for example, is co-authored by a team of researchers from five disciplines (148). Borders are loosened between disciplines within the higher education institutions and between the institutions and Communities as awareness increases of what the other has to offer in the development of curricula: "psychology students are now motivating for the inclusion of some social work content in their curriculum" (40), and "the service learning module has enabled us to identify the areas within the law which in term of everyday problems encountered by Clinic clients could be included into the Curriculum" (55). In addition, the "new experience to design a

curriculum in partnership with others, especially others from outside the university” (90) allowed me to gain “an increasing respect for the personal and professional attributes ... partners have brought”. New life is also suggested in the following comment from a community-based organisation: “The student involvement in our organisation is like oxygen” (117).

And, as this study of Service-Learning is revealing, learning within and out of the classroom leads naturally to the recognition of different “knowledges” (58), and, hence, of indigenous knowledges (163). It may thus be expected that Service-Learning could “draw on the indigenous knowledge systems of the students and the community members ...” (122), although references to this possibility are relatively scarce in the accounts and conversations around Service-Learning.

Figure 8: Evidence of engagement

Students “thought that child abuse did not affect them, but after getting involved in the (educational) programme (on child abuse), they became aware that child abuse was affecting them too directly and indirectly” (69).

Self & society

Secondary school educator mentoring a university student: “I am part of the bigger picture of education and development in this country now. I feel exited by my role as a teacher educator. I have been so bogged down in simply trying to survive in my classroom” (66)

with both students (each from a different discipline) sharing a common commitment to women’s empowerment and development ... the (one) student brings ... professional experience in women empowerment strategies ... The (other) student contributes her ability to communicate with the mothers in their home language and her knowledge of local resources and of group functioning (40).

Disciplines

Service-Learning: “an interdisciplinary domain of scholarship” (76).

Ways & types of knowing

University & community

The service learning module provided an ideal opportunity for the School to integrate HIV/AIDS into its curriculum while at the same time respond to the epidemic in a practical way through community outreach” (105)

Collectively the group has to evolve a way of dealing with the different perspectives, knowledges, viewpoints and interpretations ... Students not only have to learn how to agree with each other (even if agreement means deciding to disagree), but must also learn to negotiate with the voices of authority from the organisation on the one hand, and their academic supervisors on the other. (154)

a co-ordinating and enabling ‘campus network’ (29)

The course is delivered using a team approach ... It is compulsory that each student is in a group; no individual projects will be allowed!!!!!!” (27)

Students, academics, community members, service providers

“Most successful design projects displayed a complex and rich thought process. ... initial, simplistic designs were challenged and enriched through the comments made by crèche staff and the design lecturers” (89).

Engagement through Service-Learning is evident not only between disciplines, but also between different ways of knowing in a single discipline. There are numerous references to the “integration” of theory and skills (50, 51i, 55, 71, 77), “theoretical, practical and experiential knowledge” (15, 148), and “knowledge, skills with civic and socially responsive behaviour and attitudes” (90). If a rationale for using Service-Learning is the integration of types of knowledge and ways of knowing, the use of integrated assessment (46, 167) may be expected. Indeed, Service-Learning has been identified as “a mechanism for the integrated assessment of learning outcomes” (120) with integrated assessment being understood to mean assessment of all the Service activities or learning outcomes. There are differences in views of what should be assessed to establish students’ learning,. An official publication for the guidance of academics states that “Assessment should be based not on actual service performed but, rather, on students’ demonstration of how they are integrating the service experience with module content” (138). There are accounts (28) of such demonstrations being in the form of “written examination at the end of the semester requir[ing] them to integrate their practical and theoretical knowledge” (123). However, in some instances (see quotation (89) in Figure 7), it appears that the service or product may integrate the various desired learning processes and outcomes, making it appropriate for integrated assessment. Integrated assessment may also infer that the assessment is undertaken by all involved (51i), as opposed to academic staff only, this being the more common practice in higher education (e.g. 78). Such joint assessments do not appear to be the norm, however, and most accounts of Service-Learning record only the products assessed rather than the identities of those undertaking the assessment.

While engagement and connections between people are referred to in almost every Service-Learning record and form the framework for considering, in the earlier subsections of this chapter, the roles played by all, one means of engaging stood out in the experiences grounding this study. That was “the team” or “the group” which commonly comprised either

1. students learning and serving together (e.g. 1, 3, 37, 40, 55, 119) ,
2. role-players in the community, service and higher education sectors jointly facilitating the students’ Service-Learning experiences (43, 56a), or
3. community members engaged with students in a joint activity.

In many instances, the ability to work together was the desired outcome of a Service-Learning experience (14, 15, 25, 26, 47, 51d). Depending on their purpose and participants, collaborative activities took the form of workshops (35), focus groups (35, 49), therapeutic groups (25], and “small group sessions” (14). An allied concept depicting connections between people is that of “community”, and, in the Service-Learning context particularly, “community of learners” (26).

The following is a detailed description of collaboration which encompasses many manifestations of engagement:

In the process of working together, group members bring their individual interpretations, personal experiences and views to the task. Collectively the group has to evolve a way of dealing with the different perspectives, knowledges, viewpoints and interpretations. Negotiating meaning, analysing how power relations within the group might privilege one interpretation over another, how scientific discourses are often valued more than insights based on intuition and emotion, and producing new understanding and knowledge

are demanding and difficult processes ... Students not only have to learn how to agree with each other (even if agreement means deciding to disagree), but must also learn to negotiate with the voices of authority from the organisation on the one hand, and their academic supervisors on the other. (154)

It is this interaction between people – the engagement – that is perceived as fostering the growth and transmission of knowledge: “the conceptual knowledge and the skills and attitudes ... nurtured in lecture hall, ... laboratories ... and the information ... available by electronic means can not achieve what personal contact and involvement do in proceduralizing and pragmatizing conceptual knowledge” (155).

Moving from a micro or interpersonal level to a meso, or programme level, brings into focus the concern with integrating “community service” with “the academic curriculum” (65): “combining community ... engagement with the University's coursework is crucial and important. The two must be integrated” (28). It is deemed inadequate, however, just to have Service-Learning in existence. The goal is “to mainstream service-learning instead of it being perceived as an add-on to the core curriculum” (25, 20, 37). If Service-Learning were soundly “institutionalised” in this way, academic staff would “have to justify why Service-Learning isn’t a feature of our modules and our research” (10) rather than only having to justify its inclusion. It is argued that when Service-Learning “feature[s] as a core activity across all areas of the HEI”, that institution then has a high degree of “engagement infusion”, with community engagement being “something ... actively designed and fostered, [rather than] something that “just happens anyway ...” (139). One way in which the integration of Service-Learning into academic curricula occurs is to make tasks by the students with

community members “an integral part of the student assessment criteria” (89). Integration of programmes in higher education institutions is mirrored in the Service Provider sector’s aspiration to “integrated services” (6). In the health professions, for example, graduates must be “able to respond to the patient’s total health needs with integrated preventive, curative and rehabilitative services” (37). Such engaged service provision is the context in which some university students undertake their Service-Learning and, in addition, provides the rationale for the inclusion of Service-Learning in academic programmes.

6.2 Influences on engagement

The experiences of and reflections on engagement suggest that it is affected by the attitudes of those who engage, the extent to which diversity is bridged, the existence of alignment, balance and synergy, the nature of conflict that arises and the ethical challenges that are posed. I explore each of these in the following paragraphs.

6.2.1 *Attitudes*

The attitudes of those relating to each other range from suspicion (10, 18, 40) to cooperation or acceptance (41) to respect and trust (36). While suspicion clearly sabotages relationships (62), an interest in co-operation (76) allows a “working relationship” (29). One particular form of this is in the “twinning” (52) of organisations, facilities or cities to maximise each other strengths. Acceptance is implied in the experience of a student who reported to her class that she “was not treated as a student but like “brothers and sisters” (10). A relationship in which the participants trust each other is the optimum and has been described as “I know I can rely on you just as much as you know that you can rely on me” (36). Such respect and trust appear to foster greater credibility, prestige and acceptance of Communities

and students by each other and other sectors. "Community partners mentioned that they felt *'proud, acknowledged and highly valued'* when the students marketed their organisations and products. *'We could lift our heads when the students were talking about us.'*" (117). And a community member reports "When we attended the certificate ceremony the students and lecturers treated us like royalties " (117). Recognition for students' work is invariably in the form of academic credits but there are instances of their being recognised outside the institution: "The benefits were that [university] students are recognized by the Department of Education as good presenters. In so much that ... they wanted to utilize the students to do some awareness to all the schools ..." (69). Similar recognition for service providers is also recorded, as with a local school which "has been declared a health-promoting school as a result of Service-Learning involvement" (87).

6.2.2 *Diversity*

In a country with a recent history of demonising difference, local Service-Learning proponents emphasise the need for students (at least) to be more in touch with "how many other South Africans live" (21, 64, 96), especially those "they may not have considered otherwise" (66). A student reflecting on her attitudes to patients in a residential psychiatric facility, confirms this:

I saw them as the "other" group of people that were not like me. I did not see them as humans having to cope with a difficult challenge. Only when I got to know those in my group did I begin to see them as fellow human beings like me (51h)

Academics talk about the need not only to tolerate those different from ourselves but also to be able to develop good relationships with those others (76). Required, thus, is a greater

awareness of “stereotyping around class, race, language and criminal identity” (3).

Community members have reported learning “from this ... programme that although we are different nations [tribes], we have only one blood ...” (translator - 3). They commented, too, on getting “a sense of being part of the real world and ... hope that the community ... will also accept us back ...” (3). Even the separation between university and community can be reduced through Service-Learning initiatives: “For us the university was always far away. Now we are part of the university” (28).

6.2.3 *Alignment and balance*

Alignment and balance emerged as being strongly influential on the engagement in this study. Although not synonymous, the two appear to be understood similarly in some instances informing my study and I am thus considering them together in this subsection.

People’s goals, activities, priorities and expectations may be well or poorly aligned. A well-aligned relationship is said to be co-ordinated (37, 40), and compatible (3), with people having their “ducks in a row” (36), working well together (31) on “matters of common concern” (5b), sharing a common vision (45) or “reality” (61) and establishing “common ground” (49). Evidence of a “fit” (45) between those in the relationship exists when societal and universities’ expectations can be “reconciled” (47) and “community priority & curricula goals” matched (26, 46, 47).

Aligned relationships are likely to be ‘balanced’, or, ‘in equilibrium’. But when unbalanced, Service-Learning may be “a burden ... without any benefit” (48). Thus, when engaging for

the purpose of Service-Learning, it is deemed by local participants to be important to achieve some balance between the following:

- American and African influence (133)
- Growing the economy and redressing inequalities of the past (158)
- Research on the theory and practice of Service-Learning (75);
- The agendas of parties involved in the Service-Learning initiatives (47, 95, 162)
- Doing vs talking/learning (50);
- Service and learning (90, 117)
- Quantity and quality (22, 46)
- The experience and capacity of the collaborators. If some are very much more experienced in whatever collaborative activity is being undertaken, the others are likely to be dominated (58)
- Capacity and needs (22, 75)
- Input or contributions from different people / sectors (26)
- Input and output (10), outcomes and processes (61), and
- The numbers of participants. One academic, recognising the need for balance, makes the decision to “send only three students to be present at this (community) meeting so that there was not an overwhelming presence of outsiders” (28).

Overall, a “balanced view” is deemed to facilitate a “both-and” perspective rather than seeing things in an “either-or” light” (149).

6.2.4 *Conflict*

All the above-mentioned influences on engagement, i.e. attitude, diversity, alignment and balance, suggest the potential for conflict in Service-Learning. Conflict is indicated when there are references to, for example, "disputes" (65), "competition" (48, 62), "pressure" (7, 36) "tension" (61) and "clashes" (3). Often, however, the notion of conflict is 'off the page' or is the unwritten text concealed within many of the strategies for developing or improving partnership and relationships.

Conflict is evident at different levels. At the societal level, for example, Service-Learning takes place in an environment where "the 'public good' in higher education ... does battle with powerful economic forces in society" (58). The conflicts, or tensions which characterise higher education in relation to societal expectations were alluded to in Chapter 1 of this dissertation, when providing the rationale for a study that was locally grounded. Such conflicts are reflected at the institutional/societal intersection, with "insider-led agendas" which may prioritise community or student development processes ... "clash(ing) with the ... 'outsider' agenda(s)" (3) of, for example, external funders (28) or when there is "tension between programme deadlines and the development process" (61). Another point of contestation that is very relevant to Service-Learning is over what the institutions should be striving to release into society, namely "students to fit into the existing social structure, or ... to engage in social transformation" (65) .

Within higher education institutions, conflict emerges when "an institution's more specific policies and practices conflict with its overall aim" (7). Such conflicts are not always immediately evident, but South African authors attempt to shed light on some of the

discrepancies which, if recognised, can constitute the issues to be challenged through Service-Learning. There is, for example, great incongruity between the roles which Service-Learning participants play, as alluded to earlier in this chapter, and those which are recognised and/or valued within higher education institutions. For example:

Students are deemed to be learning about and from the community. If students learn from workers in the community, can workers then be acknowledged as teachers? If workers are teaching about what they know from everyday life, can they then be acknowledged as knowledge producers? ... can social usefulness ... be acknowledged as a criterion in terms of which to evaluate knowledge? (121)

There are, too, contested issues "about the social function of service learning, especially in relation to the traditional teaching and research functions of higher education" (65). In other words, is Service-Learning an appropriate focus for the higher education institution, and, if it is, can and should the institution function as service provider or would it do better to operate only through a service provider (29)? Some of these conflicting views may be influenced by contestation over limited resources (7, 48) like "time, knowledge, expertise and money" (62), and the "pressure to fulfil other responsibilities especially research and publication, and teaching" (61) rather than pursuing Service-Learning (21).

Tensions emerge, too, when an apparently desirable outcome has unanticipated negative consequences. In an economic environment characterised by high unemployment, for example, one is very encouraged when a community member is successful in gaining

employment. That success, paradoxically, may bode ill for the Service-Learning initiative, as this academic notes:

one of the most effective relationships developed over the last two years was with G [name of community member] who battled to make a living. It was his personal drive and depth of commitment that contributed so effectively to the success of the rural programme. Unfortunately he has had to seek employment elsewhere as we were unable to offer him anything certain in the future. (23a)

In certain institutional contexts, individual progress can create challenges for others in that context. For example, participation in Service-Learning activities may increase the assertiveness of the young or incarcerated people involved as community members. Their new-found assertiveness may result in conflict with authority figures. Similarly, students' programmes may reveal a high incidence of some social ill, which already over-burdened Service Providers have to address even without what was only temporary assistance of students during the period of Service-Learning (40).

At the module or individual Service-Learning initiative level, conflicts between people come to the fore, even though the roots of the disputes may be in institutional policies and practices. Interpersonal and inter-group conflicts are often the focus of the service and learning activities (40, 3, 50, 79), as we have seen in the descriptions of the Service-Learning initiatives informing this study. However, conflicts may be a by-product of the implementation of the Service-Learning. There is evidence, for example, of cultural mores unexpectedly sabotaging the practice of communication skills by students: they were "not

allowed to speak at meetings [as they were] seen as “children” by older community members” (10). Students report their own “frustration at the constant process of changing, negotiating and renegotiating logistics like dates, time and group sizes” and have discerned differing priorities between those involved: the “school does not place much import on my time and my commitment to the service learning programme” (141). Infrequently, students and or community members or service providers hold uncontested negative attitudes towards each other and behave in threatening ways, one instance being: “The kids [in the city centre streets] are fucking idiots, they teased [a university student] about being Chinese, clearly not very happy about that, wanted to beat the children” (21). Although there are a few reports of students becoming victims of crime (110), the more common scenario is one in which students overestimate the danger and conflict when encountering unfamiliar communities and areas, only to find their fears are groundless (51h). A student from an urban area shares the following: “When told I was going to a rural school all eyes in my group turned to me. Me? Never! I can’t go to a school where teachers get stabbed to death ... But here I am and was I ever so wrong!” (66).

Poorly aligned schedules are familiar sources of conflict in Service-Learning initiatives. It may be that the community or service provider’s time schedules are different to the students’ and hinder Service-Learning activities (46) or the student may simply experience the requirements of his/her own institution as unrealistic within the given time limits, feeling “trapped into trying to finish their portfolios and presentations at the same time” (26). The fixed academic schedule often struggles to fit appropriately into the development processes of a community or organisation, because “a Service-Learning project occur[s] once a year in

the second semester within a specified eight-week period. By contrast, Civic activism and imperatives continue day after day, year in and year out” (110).

In conclusion, then, conflicts play both enabling and disabling roles. That is, while some present opportunities for Service-Learning to be undertaken, others will threaten its usefulness and sustainability. Resolution, or management of conflicts that occur during Service-Learning include working as a team (3), apology (112) and “link[ing] curricula or revis[ing] it in the light of community assets and needs” (141) and ethical practice, the final prominent characteristic of engagement that emerges in my study.

6.2.5 *Ethical issues*

Engagement at any level may be expected to bring ethical challenges to the fore. The nature of ethical issues which arise in the planning, implementation and evaluation of Service-Learning can be categorised as equity, transparency, appropriateness, resource availability, sustainability, confidentiality and privacy.

- Equity. Fairness or lack of exploitation (89, 162) emerges in this study’s analysis as a major ethical issue for all involved in Service-Learning (8). One of the dilemmas around equity concerns who participates, i.e. who is included and/or excluded. There may be concern to avoid either excessively targeting or neglecting Communities and Service Providers in Service-Learning initiatives so as to avoid normal service provision being “impede[d] and interrupt[ed]” (70), students being neglected (48, 170) or Communities, “already disadvantaged in relation to their ... counterparts” being repeatedly ignored by

resource-scarce universities or service providers (4a). Questions such as “who is traditionally neglected?” (70) and “who was benefiting?” (105) are recommended.

Also considered in relation to equity is the accessibility of Service-Learning for students (16, 26, 87). The latter, some believe, should all have a chance to participate in Service-Learning “owing to the positive outcomes for (them) as learners, citizens and future leaders.” But, “the time, costs and personal safety risks necessary to achieve the learning outcomes [in Service-Learning courses] should not be considerably more than those incurred in exclusively campus-based modules” (105).

There are, too, equity issues around the choice of activity undertaken in Service-Learning. As one academic notes, when research is the service rendered, it “... should not be driven by mere academic curiosity, but must relate to meeting the real needs of the communities involved” (89). In addition, all participants should be acknowledged so that academic staff are not “the sole beneficiaries of research relating to resource-poor communities; the student involved must also be acknowledged and credited for the research they undertake” (89). Equitable distribution (16, 22, 89) is also advocated to obviate the kind of frustration expressed by community participants about “fact-finding and planning initiatives which are not used ..., only to be repeated again a few years later ... or sold for prohibitive sums with ... no proceeds reach[ing] the community” (98).

- Transparency - or honesty and clarity - is another recurring issue among those experienced in Service-Learning. Transparency, or lack thereof, is implied in the unmet expectations on the part of all involved in Service-Learning, in particular, community

members: "they expected that the university However, the university was unable to meet these expectations ..." (70). Formal contracts (26, 103), "declarations of intent" (87), and ongoing consultation and agreement during the implementation phase (69, 70) are recommended to increase transparency (18, 48). In one Service-Learning initiative, it is found that an assets-based approach minimises expectations that would have been heightened in Communities if the more usual needs-based approach were used (26). When related to students, transparency can be enhanced by setting out, in advance, the criteria by which their learning will be assessed (16), sound educational practice in any event, but especially important for educators and students who are new to Service-Learning.

- Competency. "To put students in the projects they are not well informed about is unethical" (16). Poor alignment between the abilities of students and the competence expected of them is alluded to earlier in this Chapter. I raise it here, too, however, because mismatches in this respect are more than technical challenges. They speak also to an ethical dimension in Service-Learning, one that emphasises the need to prepare students before they work in communities and to orient all getting involved in Service-Learning for the first time (16). Such orientation becomes important owing to seemingly frequent changes in personnel from higher education institutions, service providers and community fora. The problem comes when the replacement in the Service-Learning endeavour is poorly equipped or motivated to contribute constructively to the initiative, resulting in observations such as the following: "It was an unethical issue to handover the task to the person who was not well informed of the process that is followed when co-ordinating the project" (16). "Each side of the triad came with good intentions and were initially enthusiastic but when the activities had to be implemented, their commitment to the process dwindled" (70).

- Self-determination. This ethical dilemma refers to the freedom of choice to participate by students, community members and staff in universities and service organisations. Such freedom of choice is curtailed when Service-Learning is made mandatory for students (64), or when community members are “in subordinate positions in the community” (4a) and may in fact have little real choice, especially when they are young or in institutions like schools, hospitals or prisons. Self-determination also comes into play in the decision as to whether students will be placed with pre-selected communities or service providers, or whether they will be able to make such a choice themselves. There appear to be four models or arrangements in this respect:

- a) Students are assigned to pre-arranged community sites (59, 109)
- b) Students have to find and secure sites themselves (88)
- c) Students have a choice between pre-arranged sites (2) , or
- d) A combination of these options (59).

- Resource availability is a particularly pertinent ethical issue in what is the larger South African resource-poor environment. This issue is about there being sufficient resources - in particular, time - to allow Service-Learning itself to be jointly planned, implemented (3, 22, 28) and evaluated (16), and for the anticipated benefit to have a reasonable chance of being realised (16). An example of an intervention being compromised by inadequate time is reported by adult education students: “In some cases students had to cover a whole year’s syllabus in two months with only two to four hours contact with the learners per week” (22). Similarly, professional services by students are seldom able to meet the demand or expectation: “relatively few learners [can] be accommodated in the programme owing to the

university students' time constraints and the time-consuming nature of a full individual assessment" (40).

- Sustainability. On the evidence to hand, it appears that sustainability as an ethical issue refers to services and the positions of paid employees. The underlying question asked by academic staff and students is whether it is right to institute or improve a service which the institution or students cannot maintain and which then becomes the responsibility of the Service Provider. One case study records the appointment of a professional person, using funds secured specifically for Service-Learning. That person "made a big success of [the service]... [which] was neglected before she took over. ... when the program is terminated we will lose her expertise and she will lose her job" (48). Similarly, an academic staff member reports feeling "obliged to continue" with a programme in a State facility, that programme having been "on the verge of collapse before the service-learning course" and now having "new life and vitality" (22).

Although it may be expected that the above-mentioned issues would be of great importance for Service-Learning and all involved, ethics do not receive widespread attention. The safeguarding of ethical practice in Service-Learning appears to be lodged in professional ethical codes (65) as well as the existing teaching and research policies within higher education (22, 75, 157).

7. Conclusion

A number of the concepts deemed central to Service-Learning have been explored in this chapter. They are Context, Identities, Development, Curriculum, Power and Engagement. It has been ascertained that Service-Learning is embedded in diverse contexts, many of which are characterised by economic scarcity, inequity and policies facilitative of Service-Learning. The dominant characteristic of the context in which Service-Learning is undertaken, however, is that of change - political and educational change, globalisation and a rising prioritisation of an African identity. Change is conceptualised as multi-dimensional and enjoying a reciprocal relationship with Service-Learning, being both a prerequisite for and a consequence of it.

Those typically involved in local Service-Learning initiatives are categorised as Service Providers, Students, Academic Staff and Communities. While Service Providers tend to be identified according to the sector in which they work, the identities of academic staff focuses on their position in the academic institution's hierarchy and their suitability or capability for professional engagement with those outside the institution. Students are most often described in terms of their home and occupational backgrounds and personal characteristics. Communities are identified according to their geographic and/or functional characteristics and either as deficient groups or those bearing gifts to offer the Service-Learning endeavor. Each of the four categories of Service-Learning participants has a number of different motivations for becoming involved in Service-Learning. Those motivating factors are reflected in the roles each plays, roles that have to do with knowledge, service, connections and resources. Development is the third major concept to emerge in my study. Reflecting different ideological stances, development-as-goal – for all involved – is typically either to the

correction of deficiencies or the optimisation of potential. A contrasting interpretation, development-as-process, is identified as comprising on-going phases of crisis-interrupted growth, either imposed or emergent, linear or cyclical and spiral, and akin to learning. Development is found to take place at social, community or project levels, targeting the growth of social capital, individuals and professions.

Curriculum emerges as integral to Service-Learning, but it evidently takes on a number of orientations, meaning that it favours opportunities for primarily, but not exclusively, practice, service, research and experience. The construction of curricula is seen to be influenced by curricula already in existence and by their disciplinary homes. Curricula construction characteristically reflects multiple voices and can be undertaken in a logical coherent fashion or in an emerging, dynamic way. Learning- or service-sites have to be established, keeping specific criteria in mind. The status of Service-Learning in academic programmes is found to have implications for its legitimacy and ability to attract resources. A typical three-phase Service-Learning module is described.

I identify power as a further concept central to Service-Learning. Inequitable power dynamics characterises the relationships between all involved in Service-Learning and various strategies for addressing the inequities have been forthcoming. Ownership is an allied concept but evidence is given as to differing interpretations of this.

Finally, engagement takes the limelight, with evidence being given of the various guises in which it appears in Service-Learning endeavours. Interdisciplinarity suggests engagement between different established bodies of knowledge and communities of scholarship, while

integration speaks to engagement between different ways of knowing, assessing, and different sources of knowledge, i.e. from within and without academic institutions.

Engagement has been integral to the connecting roles of all the sectors participating in Service-Learning and the prominent role of collaborative work via a team or group is noted.

At an institutional level, engagement appears in the form of mainstreaming and institutionalisation, both seen as means by which to sustain Service-Learning in the Higher Education, Service Providers and Community sectors. It is noted, too, that engagement is typically influenced by the attitudes of those involved, the diversity that required bridging, the existence of alignment and balance, the presence of different sources of conflict, and ethical concerns around equity, transparency, appropriateness and accessibility, self-determination and resource availability.

Unpacking of these concepts reveals the very different ways in which they have been understood and used. At this point, thus, the study confirms earlier assertions that Service-Learning is a complex undertaking, difficult to disassemble. It brings to mind the “group of blind men from Hindustan [who] encountered their first elephant. One touched its trunk and thought the animal was a hose, another touched its tail and thought it was a mop and another touched its side and thought it was a wall” (Johnson, 2003, p. 3). In the following chapter, I attempt to stand back from the elephant, and propose a framework to take into account the nuances and diversity which emerges in this analysis.

Chapter 5

DISCOURSES OF SERVICE-LEARNING

It is very important ... to clarify the conceptual framework of the discourse on a campus. Improper choices of terms and distinctions may lead to conceptualisations and implementation of community engagement programmes that continue to get stuck in old ruts, involve only a peripheral group of staff, and/or make little difference to the conditions of the surrounding society.

Fourie (2006, p. 45)

This dissertation has proceeded some way from the “everyday understanding” (Cohen & Omery, 1994, p. 146) of Service-Learning that formed the content of the first three Chapters. The immediately manifest, or “the infatuation with everyday detail” (Cohen & Omery, 1994, p. 146), has become the source for constructing meaning in the Heideggerian tradition as discussed in Chapter 2. The previous Chapter revealed that Service-Learning has a large number of associated characteristics, structures and processes which overlap and reappear repeatedly in different contexts and slightly different guises, giving us “multiple narratives of engagement” (University of Natal, 2002, p.2). Indeed, it is apparent that diversity is a prominent characteristic in the local Service-Learning that grounded this study. The task at hand now is to find a way of dealing with the tensions that arise in the midst of the diversity. This is the challenge addressed in this Chapter.

1. Discourses

I believe that the notion of “Discourse” offers a way to utilise the diversity of meanings which exist in relation to each of the concepts detailed in the previous Chapter. I adopt Gee’s (1990) understanding of Discourse as a confluence, or pattern of language and social

practices that, together, shape how we interpret events and indicate what is normal and desirable. Gee (1990) suggests that Discourse directs us to what is seen as the legitimate areas of interest and activity, what are acceptable ways of writing and speaking about them, and which ways exist for relating to those within and outside of the discourse. According to Gee (1999), language not only enables us to perform social activities but also shapes those activities. Furthermore, it reflects and/or establishes our social identity, which he defines as “being recognized as a certain ‘kind of person’, in a given context” (Gee, 2000, p. 99). That given context would include other people in relation to whom one positions oneself and is positioned. Three students’ reflections, quoted in the previous chapter, demonstrate how language lends insights into people’s constructions of their social identities:

- “The minute you say ‘I’m from the University of Natal’ ... it was another dynamic, people automatically expected miracles from us” (71).
- “I need to plough back to the community” (74).
- “Their own lives and dreams for the future may be inspired by our voices” (66).

The first quotation suggests that the student is positioned above or superior to the community, with the provision of specialised services being the activities expected from him/her. The second student, however, places him/herself in a subservient position in relation to the community, interpreting his/her activity as repayment of a debt. The third student stands in front of the community, serving as inspiration for their futures, a function s/he fulfills by being present with the community and sharing with them.

Since our daily lives usually see us acting in a number of contexts, we each have multiple identities. Each person also has a “core identity” – a relatively stable sense of self that endures across their multiple and changing social practices (Gee, 1999). Gee maintains that recognition of a person’s identity/ies requires an “interpretive system” (p. 107). The system

he proposes comprises discourse-related identities, namely Natural, Institutional, Discourse and Affinity. He labels each identity with the capitalised initial letter of each Discourse. Thus, Gee's (2000) N-Identity denotes the primacy of what may be perceived as natural. In Chapter 4, I gave evidence of students and community members being identified in terms of their age group, this being seen to impact on the nature of their participation in Service-Learning, e.g. "being somewhat older than other students she has brought a special quality of understanding ..." (22). N-Identities were not, however, commonly ascribed in the experiences grounding my study. Another of Gee's interpretive systems comprises institutional structures, rules and traditions, giving a person his/her I-Identity, such as "student", "staff member", or "module convener". The language others use in speaking about a person, i.e. their dialogue, comprises a third system, and sees a person gaining a D-Identity. "Champions" is an example of such an identity, being attributed to those who passionately promote Service-Learning within their spheres of influence. The workings of affinity groups provide the interpretive system that gives one an A-Identity. These groups are composed of people who share a common interest and demonstrate "allegiance to, access to, and participation in specific practices" (Gee, 2000, p. 205). Both CRISP and CHESP were examples of such groups as those involved in them actively sought to belong to them. In addition, their participants shared certain experiences, addressed common causes and employed specific ways of communicating. Gee (2000) notes, however that any identity can be constructed from any of the interpretive schemes and can be combined with another one or more identities.

Discourse is, in short, a "way of being" (Gee, 1999, p. 22), doing, relating, thinking, talking and writing. In this Chapter, I take up Gee's (1999) practice of writing Discourse with a capital "D" so as to emphasise that discourse means not just language but also ... the "other

stuff” (Gee, 1999, p. 17), like, for example, the ways in which we are perceived and allowed to see others, the rules imparted to us regarding the way we should look and act, and what situations are appropriate and which are looked down upon. I am cognisant that “discourse [may be] ... power and the legitimation of discourse ... the exercise of that power” (Kelly, 2004, p. 39). If that is so, then it is indeed important to be aware of ways in which Service-Learning can be used and abused!

I am proposing that four Discourses of Service-Learning cover the diverse local understandings, writings and practices revealed in my study. These are the Discourses of:

- Scholarly Engagement
- Benevolent Engagement
- Democratic Engagement, and
- Professional Engagement.

The names of the Discourses reflect my selection of ‘engagement’ as the core category in the framework. As explained in the Theoretical Integration section of Chapter 2, the core category in a Grounded Theory is one around which the theoretical framework can be structured. In Chapter 4, engagement was one of the six primary concepts that I constructed from the experiences grounding my study. From their analysis, it was evident that engagement took on various guises in different Service-Learning practices. As a core category for the theoretical framework, however, I place more emphasis on the essence of engagement – a factor common in its different guises. From perusal of all references to engagement in my study, then, I propose that engagement is essentially about interaction. That interaction may be practical and physical, as in the case of meetings, or conceptual, such as engagement with ideas, curriculum, and the like.

As a theoretical concept, or lens through which Service-Learning is viewed and interpreted, engagement is a core feature of, and allows us to interrogate

- the environment – viz. what enables and obstructs engagement
- the people and institutions participating in the interaction – i.e. how the identity of those involved is reflected and impacted
- the processes and products of development
- characteristic curriculum issues and processes, in particular learning and serving, and
- prevailing power relations in Service-Learning .

The Discourses are differentiated from each other by the specific focus of each in relation to Service-Learning. The Discourse of Scholarly Engagement has a particular focus on knowledge, while the Discourse of Benevolent Engagement highlights good citizenship. Social justice comes to the fore in the Discourse of Democratic Engagement, in contrast with the Discourse of Professional Engagement which has resource development as its centerpiece.

These four foci are my interpretation of the four roles each Service-Learning participant plays as they engage with each other. Evidence has been presented in Chapter 4 in relation to these roles¹⁰. They have been shown to be concerned with knowledge, with service, with making connections and with supplying resources. Knowledge-related roles include teaching/sharing knowledge, learning, developing curricula and generating knowledge, while knowledge itself is classified by those in the Service-Learning initiatives as expert or every-day knowledge. It appears that there are subtle differences between the knowledge-related

¹⁰ Sections 2.1.3, 2.2.3, 2.3.3 and 2.4.3 in Chapter 4

roles according to whether the academic, the community member, the student, or the Service Provider is undertaking one of those roles. However, the important finding, in my view, is that all the role-players engage with knowledge in a variety of ways that impact on Service-Learning. The same applies to service. The service-related roles appear to be more diverse than are the knowledge-related ones. Security provider, volunteer, organisation developer, supportive colleague, service beneficiary, provider of professional services, programme deliverer and product producer give an indication of the service-related roles in local Service-Learning initiatives. These service-related roles are not confined to one or other of the Service-Learning participants, however. I gave evidence that the academic and university student were as likely to benefit from the services of others as they were to deliver those services and vice versa.

The linking roles include co-ordinator and organiser, manager and administrator, broker and networker, conflict resolver and access creator, welcomer and celebrant! Like the service-related roles, the linking ones may differ from each other in quite fundamental ways but all are shown to exist in Service-Learning engagement. Finally, the resource development roles include those of material supplier, opportunity creator, employer, employee and labourer and provider of expertise.

Figure 9 shows the skeleton of the full Service-Learning Discourse framework. In this Figure, the four Discourses are portrayed as discrete entities with their common elements, viz. context, identities (Academic, Community, Service Provider and Student), curriculum, development and power unpacked between them. The dark dotted circle depicts the engagement that characterises Service-Learning.

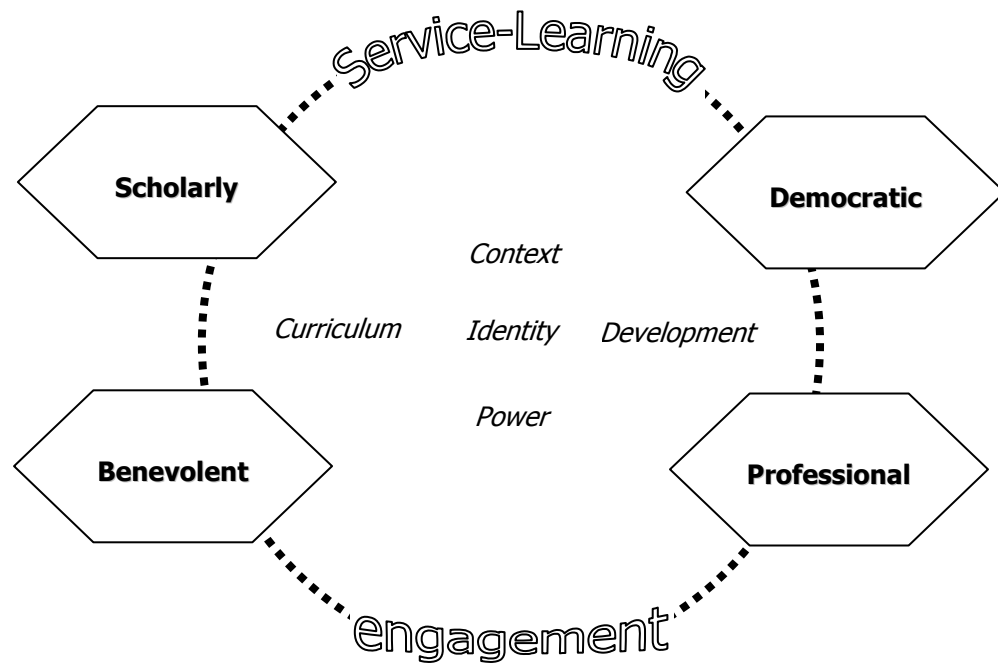


Figure 9: Discourses of Service-Learning

In this chapter, I first set out each Discourse, constructed directly from the concepts detailed in the previous Chapter. With each Discourse thus grounded in the local experiences of Service-Learning, i.e. the data, I then explore existing theories and literature in relation to aspects of each Discourse. My foray into the literature at this late stage of the study is in accordance with the Grounded Theory method of using literature not to analyse the data but to help deepen reflection on the interpretations I have made from that data (as explained in more detail in Chapter 2).

1.1 Presentation of the Discourses

In the following four sections of this Chapter, I conceptualise each Discourse at some level of abstraction from the detail of the actual practices discussed thus far. I first discuss the main interest of each Discourse within its context. I then outline the typical identities of those

involved, followed by those aspects of curriculum, development and power that are defined by the Discourse. Interwoven within these concepts are the characteristics of engagement as it typically appears in that Discourse. Following the account of each Discourse, I offer a diagrammatic representation which is a transposition of the structure in Figure 9.

A Vignette is also provided following each Discourse. Each vignette is in the form of an outline to guide students undertaking Service-Learning. The vignettes are not intended to reflect the reality of the local Service-Learning initiatives that have been described and analysed thus far. Rather, they are intended to show prominent theoretical aspects of each Discourse, and annotations are supplied on the right side of the pages to highlight these. In the vignettes, the service context (a feeding scheme) and curriculum interest (poverty) are common to all. I then illustrate how the purpose of the module, its learning outcomes, learning activities, means of assessment and facilitators are understood in that Discourse. I conclude the presentation of the Discourses with a Matrix which summarises the full framework and allows one to see it at a glance.

Discourse 1: Service Learning as Scholarly Engagement

Service-Learning is

... engagement [to] produc[e] 'knowledges' (Bawa, 2003, p. 58)

... a component of the curriculum (Henning, 1998, p. 44)

... an alternative tool in the suite of pedagogical approaches used in teaching, as well as a means to generate new knowledge about learning (van Rensburg, 2004, p. 136)

... enhanced learning ... the horse pulling the cart of moral and civic values

(Zlotkowski, 1996, in Robinson, 2000, p. 142)

Knowledge

Here we find ourselves in a scholarly place which has knowledge as its primary product. As indicated in the preceding quotations, Service-Learning is undertaken as it is deemed to offer opportunities for the generation, dissemination, integration and application of knowledge. Theoretical and specialised knowledge are held in high esteem, with learners seeking to understand the nature of and the rationale for the phenomena they encounter. That knowledge is likely to emanate from the “developed” Western worlds and is contrasted with indigenous knowledges which are attracting increased attention and status. African scholarship appears to hold special promise for Service-Learning as it views the world in relational rather than binary ways, creating and, indeed, requiring interdisciplinarity (von Kotze, 2004; Petersen, Dunbar-Krige & Fritz, 2008). Service-Learning is valued to the extent that it is able to produce new knowledge of the kind or in the form that follows academic convention, in other words, “when it is brought into the routines inside the academy, separated from the engagement and service” (Grossman, 2007, p. 311). It is also esteemed for its potential to spread expertise from higher education institutions to the rest of society.

Engagement within this Discourse of Scholarship takes the form of bringing together existing and new knowledge, knowledge from different disciplines, theory and skills and different ways of knowing. It is where “science meets the public” (Erasmus, 2007, p. 35), being a space in which to accommodate and integrate knowledge from diverse sources, thus minimising their potential for contestation. The fundamentally interdisciplinary nature of knowledge is highlighted. By integrating different forms of knowledge and ways of knowing, in contrast with fragmenting it “into areas of specialisation, with gatekeepers who jealously guard the expert knowledge of their own discipline” (von Kotze & Cooper, 2000, p.220), Service-Learning contributes to the advancement of scholarship.

Identities

If Scholarship is understood in the holistic way advocated by Boyer (1996), i.e. as the generation, dissemination, integration and application of knowledge¹¹, then the primary identity of all involved in this Discourse of Service-Learning is a scholarly one. That is not a new identity for Academics and Students, who come to the fore in this Discourse. Academics are traditionally teachers, assessors, researchers and curriculum developers. Their paradigms, however, are challenged by Service-Learning. Traditional notions of pedagogical processes and of the role of higher education require their critical scrutiny if Service-Learning is to be accepted as a legitimate scholarly activity. Academics in this Discourse are motivated to pursue Service-Learning if they perceive it to offer relevant research and enquiry opportunities for themselves and valuable learning opportunities for their students. Students, whose identity has always been that of learners, assume additional identities as they participate in Service-Learning. They are likely to become, also, teachers and knowledge enhancers, all of which they perceive as helpful in expanding their own understanding of their disciplinary theory.

Through Service-Learning, Service Providers take on the functions of teaching and learning in their interaction with Higher Education students. Mentoring, assessment and supervision of students become legitimate activities through which Service Providers strive to further the goals of their own organisations. Particularly of value in this Discourse are the in-depth insights and expertise which Service Providers are seen to possess in relation to the particular service they render. Community members play similar roles, although the teaching and knowledge generation roles may constitute more of a discontinuance for these participants

¹¹ See discussion on Theoretical Congruence in relation to Scholarship later in this Chapter

than for the others: "It was a shock to me – hearing (university) people saying they have come to learn from us" (105). Together with Service Providers, in some instances, they become "site facilitators" to further students' learning, motivated by a desire to gain more of the knowledge and understanding that they deem relevant to their lives. As participants in this Scholarly Discourse, community members also take on a vital role as knowledge provider for students and academic staff undertaking research. Their involvement may, too, bring to the fore issues and concepts which then become part of the curricula, as suggested here: "many students acknowledged how they learned from the community participants ... This growing respect for local wisdom and knowledge is ... an area that in future we intend incorporating into the curriculum of our modules – local forms of knowledge" (129, p. 69).

Development

The Discourse is heavily influenced by the Modernisation notion of development as progress that diffuses outwards from the centre. In this instance, the body of knowledge which lies at the core of a discipline is likely to be that center. Thus Service-Learning initiatives address development needs by means of diffusing knowledge, with development being synonymous with learning.

The notion of development is especially relevant at two levels. At the individual level, the goals of Service-Learning are typically framed in relation to intellectual development, with critical thinking being highly prized. Students in particular are encouraged to reflect deeply on their service experiences and integrate them with disciplinary theories and prior learning in order to improve their cognitive skills in and out of the classroom. Change is initiated through reflection and critical questioning, with artifacts such as journals, portfolios and publications supporting and evidencing scholarly advancement. At the institutional level, the

development of curricula and of other practices geared to the advancement of “learning organisations” are of relevance in this Discourse. Thus Service-Learning is valued for its potential to change the nature of people’s understanding from cursory awareness to critical and integrated understanding of, in particular, discipline-specific knowledge. In addition, changes in knowledge and in curricula are the types of transitions which enable and emerge from Service-Learning in this Discourse.

Curriculum

In this scholarly Discourse, Service-Learning is classified as a “curricular activity” owing to its intentional and explicit integration into academic programmes. The curriculum is primarily oriented to the discovery or construction of knowledge, with specific (disciplinary) learning outcomes being given preference over the “critical cross-field outcomes”. Integrated assessment, with a focus on identification of learning, is aspired to. Within the classroom, teaching and learning activities may look like those in a module without Service-Learning – e.g. web surfing, mind-maps, lectures and seminars, but a significant addition is the structured reflection by students, whereby they bring their out-of-class, service activities to join their academic learning. Structured, critical reflection is deemed important in this Discourse because it is that which makes the service into learning. Reflection is also the key to meta-learning, i.e. learning about learning processes. Students are thus expected to “think critically about how those experiences tie in with the course objectives as well as with their learning styles” (26). Learning is adjudged to have taken place when one is able to question others’ ideas, be better informed, have a deeper understanding of theoretical concepts, envisage how the disciplinary knowledge can be used and know the principles and structures of the topic on which the learning is centered.

In this Discourse, assessment invariably focuses on students' learning, rather than the nature of the issues addressed, the type of service rendered or the outcomes of those services. The ability to identify, describe, analyse and integrate knowledge is paramount. The nature of the assessment is also quite characteristic, with written texts, in the form of examinations, portfolios, journals, "take-home" examinations either constituting the full assessment, or at least a substantial part thereof.

Service is a pedagogical strategy which involves students in active engagement with communities. It comprises the application of learning, expertise and research. Off-campus places of service are referred to as "learning sites". They are seen as equivalent to the traditional areas designated for learning on campus, such as lecture theatres, libraries or laboratories, but differ primarily in geographic location. As one way of learning and teaching, the value of service lies in its impact on student learning and the opportunities it offers to loosen disciplinary programme boundaries – i.e. admit content from other disciplines. When Service-Learning is chosen as a pedagogy in this Discourse, the primary criterion for choice of community or Service Provider is its ability to provide students with the best opportunities for disciplinary learning. "Students' texts are their experiences as they work in the real-world" (O'Brien, 2009, p. 31). Theoretical foci are influential determinants in the choice of community-based learning sites and students' service activities.

As academic programmes are integral to any higher education institution, Service-Learning commands legitimacy as a scholarly activity to the extent that it is embedded in academic programmes, i.e. mainstreamed. That, together with the integration of theory and practice, the melding of indigenous and Western knowledges, interdisciplinarity and intersectoral development of curricula are prominent modes of engagement in this Discourse.

Power

Not all knowledges and ways of acquiring them are held in equal esteem, however, and the differing status of knowledge sources highlights issues of power in scholarly engagement.

Power presents as the dominant discourse (e.g. von Kotze & Cooper, 2000). To be legitimate in the academy, knowledge must be presented in prescribed ways, usually written, and individually appropriated to meet institutional assessment practices (Grossman, 2007).

Knowledge from people with high prestige in social circles of scholars is considered legitimate and wields more power than knowledge from those lower in the academic hierarchy. There is thus a drive to involve academics with high academic qualifications and research output in Service-Learning so as to increase its legitimacy within academia. This Discourse typically witnesses changes in the power dynamics between academic staff and their students as they engage through Service-Learning, with the traditional distance between them being reduced as each come to recognise the value of the knowledge of the other.

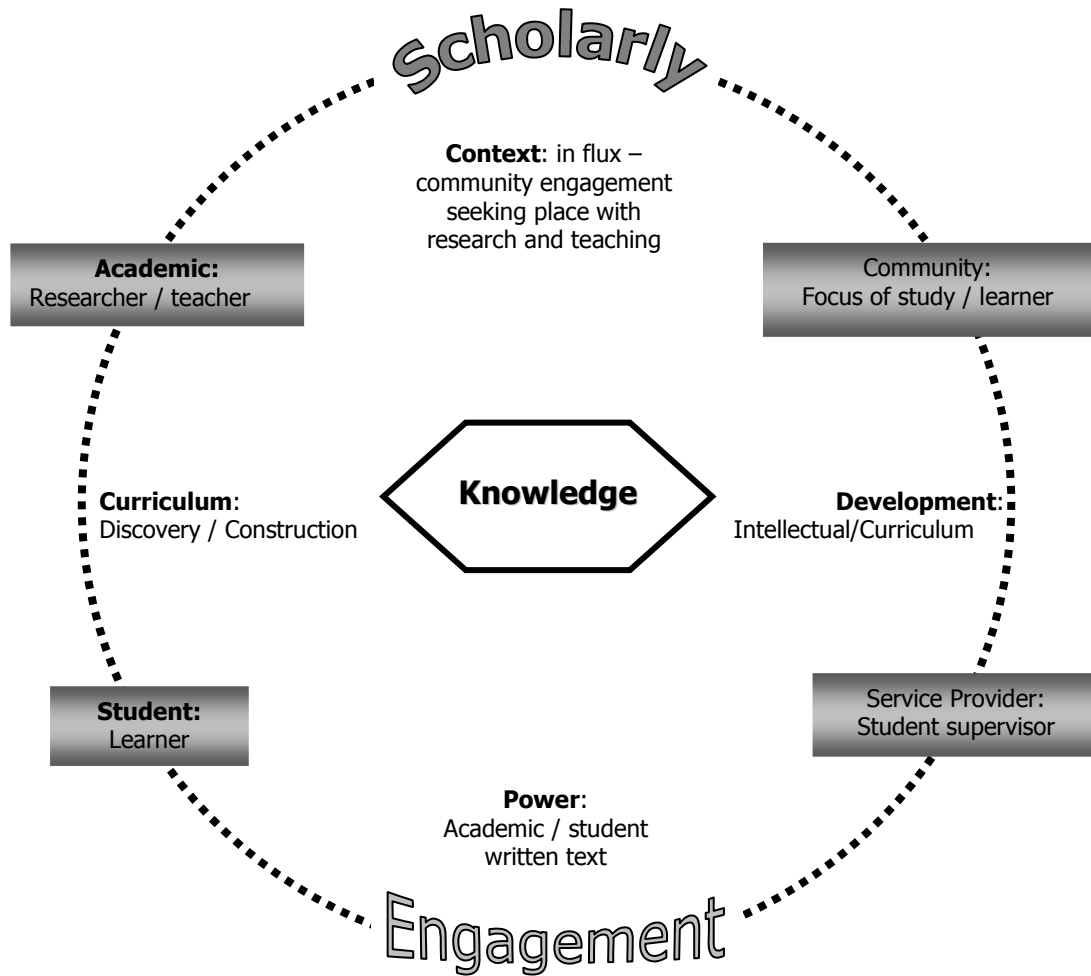


Figure 9a: Discourse of Service-Learning as Scholarly Engagement

Vignette 1: Service-Learning as Scholarly Engagement

Service-Learning Guide for Students

Purpose of module (Poverty 2)

The aim of this module, as the sixth in your Academic Programme, is to give you the opportunity to gain a deeper and holistic understanding of poverty. In particular, you will have the chance to assess the relevance of the prescribed theories in the light of your field experiences.

Purpose: to deepen understanding

Learning outcomes

By the end of the module, you will be expected to demonstrate

- a) an in-depth understanding of selected theories of development, and
- b) how particular developmental approaches impact on communities.

Learning opportunities

You will do the above by means of

- * Class discussions. Some will be led by academic staff from other disciplines in this Faculty. Other class sessions will be led by students around relevant, preselected topics
- * Working with volunteers in a 'field kitchen' which serves meals to indigent members of the surrounding communities. You will be advised of your community-based learning sites after the first class.
- * Reading and assignments. Lists of texts and assignment topics will be supplied.

Inter-disciplinarity

Service on par with academic tasks

Propositional knowledge

Assessment

Your learning will be assessed by means of

- * A written reflective article on your service
- * Class presentation, and
- * A 3-hour formal examination

Assessment of intellectual development

Separation in function in Higher Education

Lecturer:

Service-Learning facilitator:

Site facilitator: Feeding scheme manager

Discourse 2: Service learning as Benevolent Engagement

Service-Learning

... is about fostering within each student a 'social conscience' or 'social responsibility' to the needs of the less fortunate within the community.

(University of the Free State, 2002, p. 3)

... means that you will apply your knowledge and skills in the service of a community/organisation. (72)

Good citizenship

As benevolent engagement, Service-Learning is about doing good for the benefit of others.

The notion of "good citizenship" is promoted, in the guise of voluntary service. Such a philanthropic orientation is supported by national policy imperatives, which promote voluntarism and altruism. This becomes the primary motivation for Service-Learning in a society that is identified primarily in terms of its poverty and deficits or needs. The values, then, that come to the fore are those connected with civic-mindedness and altruism.

Engagement in this Discourse typically takes the form of consultations, needs surveys, planning, service provision and evaluation thereof: "the negotiation process and interaction informed the academia about the ... needs of the service partners" (129).

Identities

The predominant role in this Discourse is that of server. For the lead role-player, i.e. the Service Provider, fulfillment of this role entails being responsive to the needs of, in particular, targeted sections of society. It means offering not-for-profit services in ways that are sustainable and subject to on-going improvement. It is with these goals in mind that Service

Providers become interested in Service-Learning, seeking to accommodate students as additional, unpaid volunteers. The Service Provider is particularly likely to be a Government department or not-for-profit organisation (NPO) which aims to supply to Communities what the latter are perceived to be lacking. In this Discourse, too, the Higher Education institution's role of Server is most apparent. The institution may provide services directly to communities or may complement the organisations which have service delivery as their primary mandate. Whatever their identity, however, in relation to the intended beneficiaries of their programmes, Service Providers are usually perceived as "outsiders' coming to help the poor insiders" (28).

There is, in this Discourse, a particular category of Server, namely organisations that provide financial resources for Service-Learning initiatives. Their role or service may be described as that of funder or grant-maker. Local practice has shown that all involved make financial contributions to their Service-Learning endeavours and thus "fund" the venture to a smaller or greater extent. "The Funder" however, is typically a Government department, a profit-driven enterprise or a not-for-profit organisation that, in line with its own mandate or mission, makes a significant financial contribution, attached to which are specific conditions. Many funders are outside of the academic institutions, community structures and local Service Providers, but play a significant role in their activities.

Communities typically comprise "historically disadvantaged" residents, parents and the like and, in the Service-Learning encounter, they are likely to be service beneficiaries. Depending on the nature of the Service Provider, the beneficiaries may be members of an indigent community. During the course of a Service-Learning initiative, however, community

members are also likely to be good citizens as they fulfill the roles of, volunteers, safe-keepers and celebrants in the implementation of Service-Learning initiatives.

Students and academic staff with an interest in serving their communities and, ideally, with some experience in community outreach, are held in high esteem in this Discourse. Similarly, those prepared to sacrifice their own immediate needs and comforts in pursuance of the greater good, will stand out. Students electing to participate in Service-Learning are likely to be those with altruistic intentions or a belief that their relative good fortune in a country with widespread economic poverty, makes community service incumbent on them. They are, thus, likely to describe themselves as volunteers, offering assistance and affirmation. Like the higher education staff, students may find themselves being “role-models” for communities or Service Providers. The Staff from Higher Education institutions who become involved in Service-Learning are most likely to be seeking to operationalise academic policies on “outreach”. Their provision of service through Service-Learning typically sees them playing the role of project co-ordinator. In addition, they see themselves as serving society not only by facilitating the education of students and preparing them to be life-long learners but also by laying the foundations for those students to be life-long community volunteers.

Development

Development in this Discourse is deemed to be the progressive fulfillment of needs, leading, in the long-term to “empowerment” of the needy and vulnerable. Evidence of development is typically a physical product, facility or service. In addition, people are judged to have developed when they can achieve their goals independently of the Service Provider. Thus Service-Learning is adjudged to be successful when a Service Providers or community does not require students to continue rendering a service because they are able to execute this

without additional aid. However, the more common scenario in this Discourse is that Service Providers or communities expect more of students or the higher education institution than the latter can provide, and become disenchanted as unmet expectations build up.

The Discourse puts heavy emphasis on planning and reporting, usually by the Service Provider or / and higher education role-players. This is particularly so when the Service-Learning initiative is part of a funded project in which the Service Providers are accountable to the funders more so than to the beneficiaries of their services. On the individual development side, increasing self-awareness is valued, with skills rather than just intellectual understanding being recognised as important in the learning process.

Curriculum

The curriculum is an important site of engagement in this Discourse as it is there that good citizenship in the form of philanthropy or community service gains legitimacy within academia as a learning activity. Service-Learning is perceived as a vehicle through which Students' skills can be developed as they render services to fulfill Communities' or Service Providers' needs. With practical ways of knowing being prioritised, assessment is more likely to be in the form of observation of Students' practical performance of services than through the written assignments favoured in the Scholarly Discourse. In addition to practical skills, however, Students would be expected to demonstrate compassion and ability to give to their fellow citizens.

The Service-Learning curriculum in this Discourse favours the placement of students in communities with which they are similar in at least some ways. The home language of students, thus, may well determine the choice of service delivery venue, on the grounds that

service delivery will be more effective and efficient if the students can communicate easily and directly with those in receipt of their services.

Owing to the strong emphasis on service provision, academic staff entrenched in this Discourse may choose to omit Service-Learning from their curricula if they perceive students to be inadequately prepared to execute a discipline-oriented service. Ideally, however, the service within the Service-Learning curriculum is decided on the basis of needs assessments or surveys. This link with community upliftment may well see the curriculum being referred to as a "project". Attention is given to curriculum phases, i.e. orientation, implementation and evaluation.

A service is perceived as something that is provided or delivered. Through Service-Learning, students intervene with the aim of instituting or extending an service. The output of service may be portrayed as "community" or "rural" development. Students and community members typically interact at "key delivery sites" (Fourie, 2006, p. 46), with the guidance of "site coordinators". These sites are deemed to be of good quality if there are an adequate number of programmes or activities in which students can work and if those programmes are flexible enough to accommodate new strategies and can be expanded or replicated in other organisations or communities or parts thereof.

Power

Power in this Discourse lies with the Service Provider, whose history, experience and other resources are utilised to rectify shortcomings in the service recipient. The nature of the service rests with the Service Provider. There is, too, the notion of eligibility, with service beneficiaries having to fulfil criteria set down by the Service Provider. Because the services

are delivered in an environment of scarcity, service beneficiaries are in a disempowered position by virtue of the limited options they have from which to choose the services they require. Empowerment is believed to be the way of conferring power on those without it, and both students and communities perceive the provision of services to be a means of “empowerment”, a notion contested by those outside this Discourse, particularly those in the Discourse of Democratic Engagement.

Taking their cue from dominant societal sectors like the State, higher education institutions and funders, Communities identify and utilise their deficits to gain access to Service-Learning initiatives and to elicit the participation of those perceived as more powerful and thus potentially helpful to them. Power imbalances are not confined, however, to relationships between Service Providers and community members (those in receipt of their services). The interactions between Higher Education and Communities, and between Service Providers and students, also cast and maintain the latter-mentioned in each duo in relatively disempowered positions.

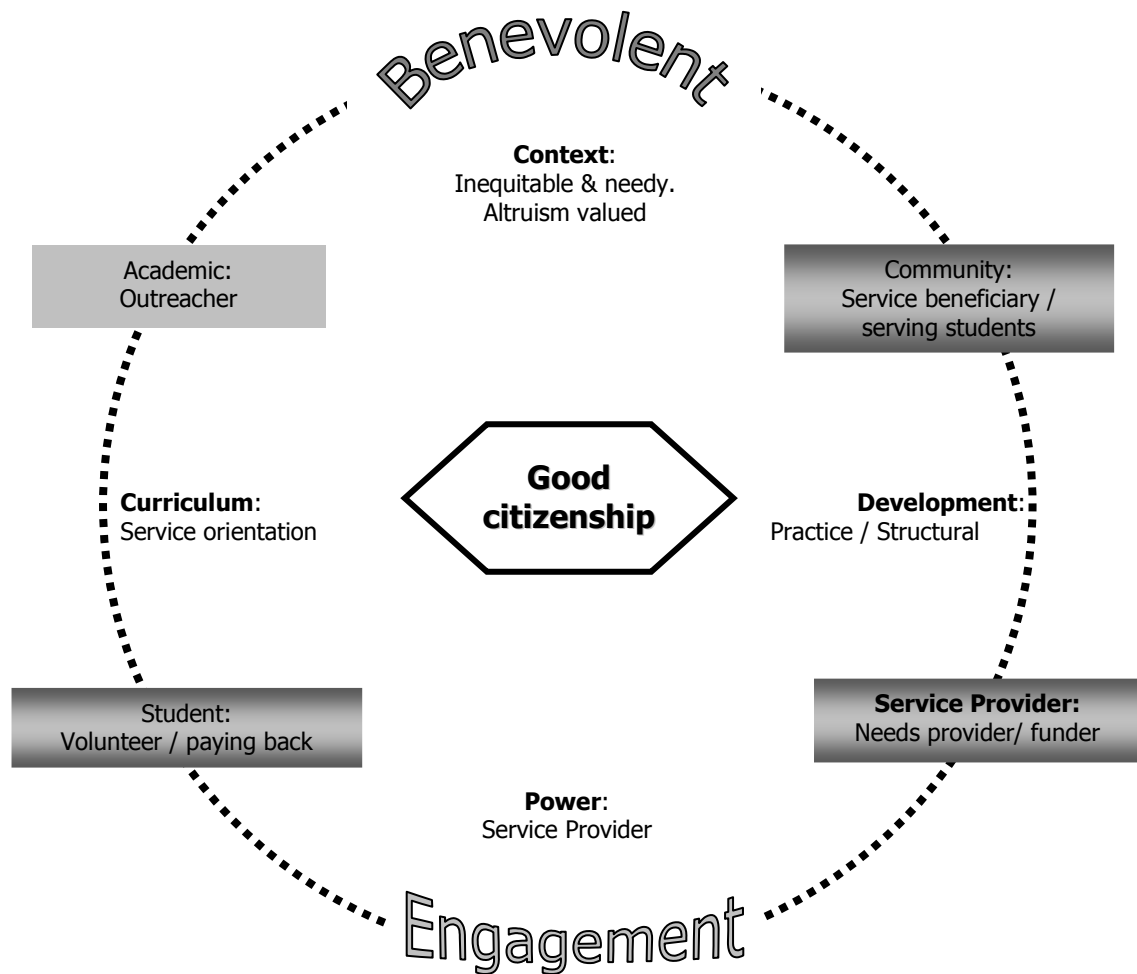


Figure 9b: Discourse of Service-Learning as Benevolent Engagement

Vignette 2: Service-Learning as Benevolent Engagement

Service-Learning Guide for Students

Purpose of module (Poverty 2b)

This module, the sixth in your Academic Programme, is intended to give you the opportunity to render a service to your community while earning academic credits. You will serve your community by facilitating its participation in the Jabulani Feeding Scheme (hereafter referred to as 'the Scheme') which operates in communities around the city.

Learning outcomes

By the end of this module, you will be able to demonstrate:

- The ability to identify sectors in your community that demonstrate a need for a feeding scheme
- The ability to construct a project proposal
- Oral and written presentation skills, and
- Keen awareness of value of philanthropy in context of poverty.

Service opportunities

The 13-week module has four phases. You are expected to dedicate at least six hours per week to the following activities:

1. Planning (Orientation) (Weeks 1-4). Introduction to all aspects of the Scheme and participation in workshops on project planning.
2. Service 1 (weeks 5 – 7). Contact with at least two organisations or groups in your community. Using the Scheme's criteria for suitable beneficiaries, you will identify one that you believe would benefit from participation in the Scheme.
3. Service 2 (weeks 8 - 12). Preparation of a project proposal for your community group to be included in the feeding Scheme. The proposal must be presented to the relevant committee of the Scheme, with the university Service-Learning co-ordinator and representatives of the Community present.
4. Evaluation. Class-based activities to deepen reflection on the service provision.

Assessment of learning (by Scheme and Module coordinators)

1. Oral presentation of project proposal
2. Written proposal, including community information and full budget, and
3. Reflection on volunteerism using creative medium of own choice.

Module/Service-Learning Coordinator:

Scheme Student Coordinator

Primary purpose:
to serve

Development:
improved service

Practical
knowledge: Focus
on skills

Good
citizenship

Phased organis-
ation of learning

Service is
need-driven

Prominence of
Service Provider

Joint assessment of
products

Project
connotation

Discourse 3: Service-Learning as Democratic Engagement

Service-Learning is:

... all (being) citizens of this new democracy (with a) great deal to learn from one another.

... a radical response to the problems of building a new SA (129)

... the sharing of fears, misunderstandings and success stories ... result(ing) into an enhanced mutual trust and belief in each other (University of Transkei, 2002, p. 15)

...a social practice deeply shaped by relationships, power, and roles. (McMillan, 2002, p.59)

Social Justice

This Discourse typically constructs a political environment, with issues of social justice and diversity being of primary concern. The main focus or *raison d'être* for Service-Learning is enhancement of the public or common good. Needing to operate, however, in a context of "competing interests and power relations" (von Kotze & Cooper, 2000, p. 217), public good is deemed to exist when there is a climate of Ubuntu. Goduka (1999, p. 37) conceptualised Ubuntu as "unity in diversity", "affirm[ing] commonality and unity, while ... validat[ing] diversity and individuality among human beings. It recognises the oneness of humanity through the interconnectedness, interrelatedness and interdependence of all creation". Thus the Xhosa proverb *umuntu ngumuntu ngabantu*¹², contrasts with the individualism characteristic of Western societies and universities: "I think: therefore I am" (Goduka, 1999, p. 39). Engagement is pursued through dialogue, with the emphasis being on understanding the other's life space rather than necessarily converting that space to mirror one's own.

¹² roughly interpreted as "I am we; I am because we are – we are because I am"

Identities

Those participating in Service-Learning in this Discourse share with those in the previous Discourse a primary identity as citizens. However, in contrast with the altruistic brief of the citizens in the Benevolent Engagement Discourse, the Democratically engaged citizens exhibit a strong commitment to social action or societal change. We thus encounter the citizen striving to be “free” rather than good. And if academic staff and students dominate the Discourse of Scholarly Engagement, and Service Providers that of Benevolent Engagement, in this Discourse, Communities are prominent. Their members are likely to be initiators, organisers, and networkers in Service-Learning endeavors.

Students aspire to being “change agents” at best, or supporters of the disadvantaged at least. Along with Service Providers, higher education staff emphasise their roles as Service-Learning advocate, supporter and sustainer of Service-Learning relationships. They are characterised by their tendency to recognise opportunities and strengths in others, and to create a facilitating climate for Service-Learning. The staff from higher education institutions who are most likely to be involved with Service-Learning are those who have engaged with the notions of political struggle and transformation. They recognise mutual benefits in working with people different from themselves and are likely to have a passion for the approach. They are acutely aware, too, of the potential benefits of reducing isolation.

Service Providers are predominantly NPOs or community-controlled structures. They identify themselves as brokers and mediators between communities and the Service-Learning participants from higher education. Community members are typically defined in terms of their residence in a specific area or institution, or their membership of a work or social

facility. Both Service Providers and Communities in this Discourse get involved in Service-Learning as a means of connecting with and sharing resources.

Development

The concept of Development in this Discourse refers to a process that is primarily social and political. Development is about relationship building and democratisation. It sees stereotypes and long-held hurts being surfaced, addressed and relinquished, a process that is particularly essential in South Africa. Service-Learning is valued for the opportunities it offers for such change.

"... a genuine partnership can develop by having to seek direction with potential partners rather than guiding them on a track known to (one party) in advance" (98). This observation typifies the social, political or "people-centered" development germane to this Discourse. Development aims for "interdependence between" sectors, as opposed to "dependence upon" or "independence from" others, a characteristic of development in the Scholarship and Development Discourses respectively. Service-Learning aspires to a greater cohesion amongst different sectors in society, i.e. social capital, heeding the emphasis on partnership, collaboration and the like in our policies. Partnership in this Discourse, is, ideally, about mutuality and the flattening of the hierarchies prominent in the previous two Discourses. On the more horizontal planes of the public spaces, differences are not only recognised but also valued. Participants in Service-Learning have the perception that higher education institutions are, or aspire to be, in partnership with, rather than remote from, their surrounding communities (Castle & Osman, 2003).

With development being, in this Discourse, a process, it follows that each participant is at one point along his/her own development path. This reality impacts on Service-Learning in that each participant or group has a history and has aspirations which may facilitate or hinder their involvement and the relationships between them. Service-Learning is deemed to offer most to all involved if it is part of a larger or existing relationship between sectors that collaborate through Service-Learning. This means that the ad hoc Service-Learning undertaking, even if initiated by a community group, would be discouraged in this Discourse. Rather, Service-Learning within the context of an existing university/community relationship is preferred. A further critical issue is the ability of a Community to spread any benefits or learning from involvement in the Service-Learning initiative throughout its peoples. Flexibility in attitudes, timetables, agendas and the like facilitates development in this Discourse.

Curriculum

Curriculum in this Discourse typically reflects the negotiation of many voices not traditionally heard in the development of academic or service-delivery programmes. The content of the curricula is strongly, though not exclusively driven by community interests. Of importance in developing the curricula are the assets that each sector can contribute to the collaboration between them. This is in contrast with the priority given to community needs and service availability which drive academic curricula in the previous Discourse. Academics, Service Providers and community members thus look inwards, initially, to ascertain what they can bring to the Service-Learning endeavour. One example of such an asset on the part of a community-based initiative is its accessibility to broad sectors of the community. Another would be its history of hosting multisectoral associations.

Learning outcomes for students typically include increased awareness of issues such as social justice, stereotyping and diversity and the development of civic and analytical skills. Evidence of such skills is revealed by the ability to make judgments regarding the worthiness of plans and activities. Interpersonal skills, insight, sensitivity to difference, tolerance and empathy take precedence as learning outcomes, over the intellectual and practical skills emphasised by the Scholarly and Benevolent Engagement Discourses respectively.

Learning processes give credence to feelings and common-sense, or intuitive knowledge, seeing these as being on a par with the conceptualisation valued in the Scholarly Engagement Discourse. Personal experience is held in high esteem, based on the assumption that deep knowing emerges from “being”. Knowledge is seen as culturally defined and co-created, relative and multi-layered. As in the Discourse of Scholarly Engagement, reflection is emphasised as a way of achieving the above-mentioned learning outcomes and nurturing the development of understanding. The reflection may, however, be focused more on civic and social justice issues than on the disciplinary knowledge that is prioritised in the Scholarly Engagement Discourse.

Learning “to be with others” typifies the learning activities. Students are encouraged, thus, to pursue close interaction, collaborative learning and immersion in the lives or contexts of community members. Those members will typically have identified such interaction as having the potential to further their own interests as well as those of the students. Academic staff are likely to emphasise the primacy of students’ personal characteristics when choosing and evaluating students, whom they would then encourage to serve and learn in communities dissimilar to their own.

In this Discourse, teaching is a reciprocal process between teacher and learner. Students commonly work in groups, mentored by community-based learning facilitators. Assessment is deemed to be of good quality if planned and undertaken by all involved, e.g. "The community and service provider ... evaluated learner findings during lengthy informal presentation/workshop sessions, and ... members of the [university Service-Learning coordinating team] were invited to these [sessions] to promote interdisciplinary co-ordination within the University" (129).

Power

The value placed in this Discourse on equity, reciprocity, goal alignment and co-created knowledge indicates a concern with Power which is integral to this Discourse. There is a sensitivity, possibly heightened in South Africa, to historical power inequities, which saw service delivery and research endeavours, in particular, characterised by a lack of mutual accountability. Power appears as a direct focus/content of the academic curriculum, i.e. it is something to be studied.

In addition to studying power, the underlying goal of Service-Learning in this Discourse is to alter power relations. The relationships and associations which constitute the primary vehicles for Service-Learning are also critiqued in this respect . Participants "draw attention to the ways in which power relations might be concealed within [their Service-Learning practices], ultimately subjecting them to the very same forces they [those involved] claim to be resisting" (118). Engagement that prioritises power-sharing utilises strategies such as joint ownership, negotiation, mutual accountability, participatory research techniques and dialogue, aiming for close alignment between the goals and concerns of all participants:

“successful negotiation of power issues [being] ... probably the single biggest challenge facing” relationship-building and nurturing (136).

The primary purpose of student involvement in communities’ activities is to show solidarity with them. Students may risk isolation or exploitation, but, ideally, there will also be an amplification of marginalised voices and a new sense of self. Increased credibility, prestige and respect for others are evidenced. Students from rural areas may choose to reconnect with their communities of origin rather than pursuing employment in the better resourced cities. Alternatively, students become conscientised about marginal communities. All in all, services in this Discourse are seen as bringing ‘new life’ and a shared identity to those involved. A student explains the transformation thus:

I was a responsible tourist in the Community Service-Learning project. As a white English speaking female in South Africa, I have developed through active participation to satisfy the needs of the community, a community I now realize was a foreign country to me. ... It developed a strong sense of caring for others in me. All tourists, however, must at some point, leave the foreign country. I left with sense of ‘being there’. It wasn’t a ‘been there, done that, bought the T-shirt’ experience though. I was questioning my status as a tourist in my own country for the first time. I was beginning to see what the old system [of apartheid] did to people like me. The Community Service-Learning project was in the end, like applying for asylum, fleeing from the past, and applying for citizenship in a new country.

van Rensburg (2004, p. 138-139)

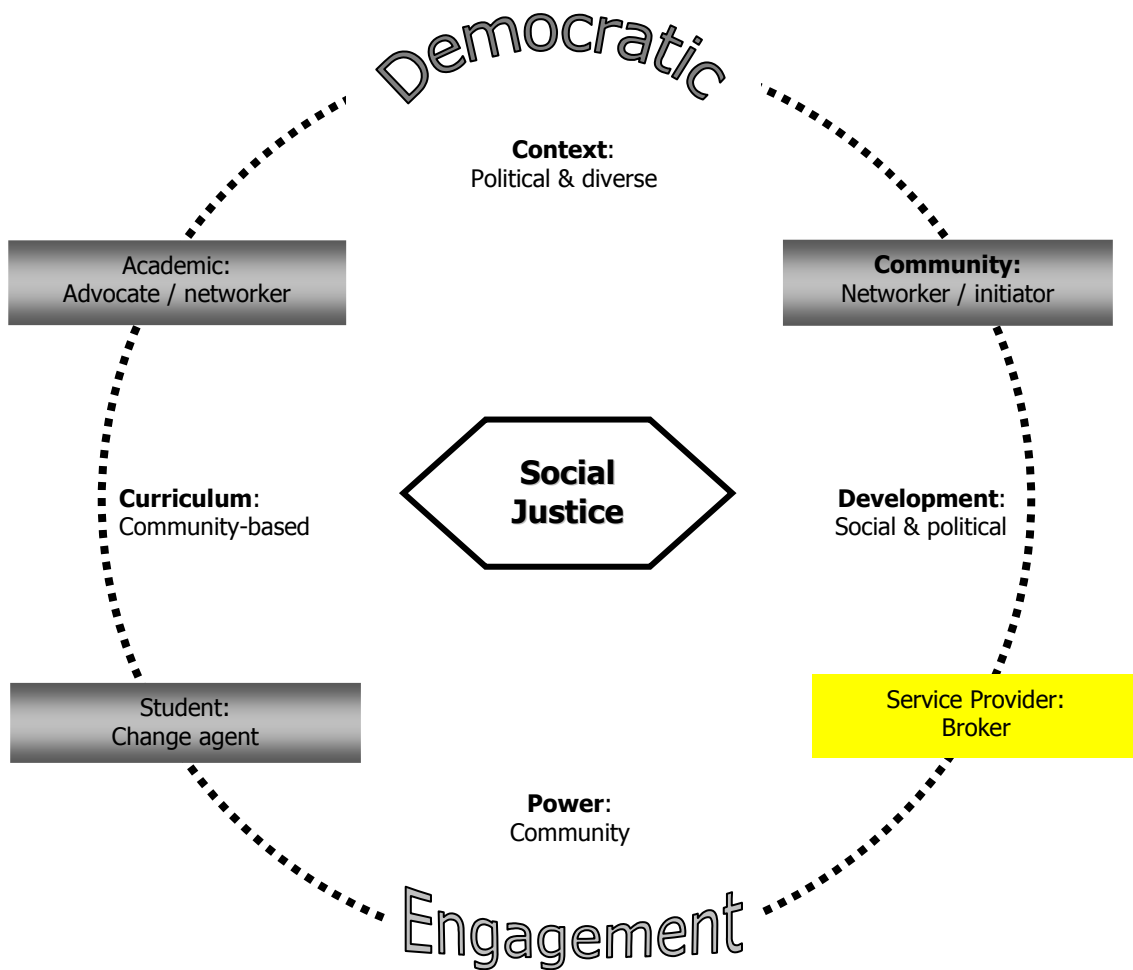


Figure 9c: Discourse of Service-Learning as Democratic Engagement

Service-Learning Guide for Students

Purpose of the module (Poverty 2)

This module is a product of the joint initiative of the Community of Soweto, the University of Gauteng and the Jabulani Feeding Scheme to establish a community-led, umbrella body to support the spread and sustainment of social development initiatives. You are encouraged to work in those sections of the community with which you are unfamiliar.

Purpose: to increase social capital

Use of diversity

Learning outcomes

By the end of the module, you will be expected to demonstrate

- Knowledge of the Community's human, financial, natural, physical and social resources
- Skills in participatory and equitable group functioning,
- A keen awareness of the lived reality of people in that Community, and
- Increased sensitivity to the sources and implications of their own histories and views.

Asset-based approach

Collaboration, self awareness & empathy

Learning opportunities

Members of the Community's Local Development Committee will guide small student groups in becoming familiar with one/two sections of the community through participation in local recreational/cultural events and service delivery.

Each group will also be involved in participatory research and will have to arrange gatherings to establish the umbrella body. The full group of students, members of the Development Committee and the academic learning facilitator will meet weekly to reflect upon experiences and prepare for future activities. At these meetings, you should contribute a theoretical perspective which is adjudged by all to be pertinent to the stage of their experience.

Community prominence

Co-creation of knowledge

Assessment of students' learning

1. Creative presentation. Each student group will present a short overview of the experiences and learning they consider most significant in a format / medium of their choice.
2. Group report on investigation commissioned by local community forum
3. Individual take-home review relating community-based experiences to disciplinary concerns and either citizenship, pluralism, and/or democracy.

NB: Criteria for assessment will be agreed upon in an early reflection session.

Group assessment

Academic learning focus

Power sharing

Discourse 4: Service-Learning as Professional Engagement

Service-Learning:

... is ... a sound investment towards the delivery of a more socially responsible student “product”. (115)

... should have a ... formal written contract outlining the community selection criteria used, objectives for service learning, expected duties from both partners, the content/process to carry out service learning, and time commitments, ... signed by both partners prior to ... implementation (University of Natal, 2002a, p. 21)

... facilitates the development of ... future leaders who are not only knowledgeable and competent, but also socially conscious and ethical professionals (169)

Resource Development

A society committed to economic growth but challenged by insufficient high level, relevant skills and inadequate funds and infrastructure is the context of this Discourse. Reacting to such shortages, the oft-quoted Education White Paper 3 (Department of Education, 1997, 1.28 [5]) directs universities and students to make “available expertise and infrastructure for community service programmes”. This directive is likely to be quoted to contextualise Service-Learning. Because, while Service-Learning in the Scholarly, Benevolent and Democratic Engagement discourses highlights knowledge, service and social justice respectively, this Professional Engagement Discourse has the procurement and maintenance of resources, particularly human resources, as its primary focus. Here, the engagement that is Service-Learning is perceived as a transaction, replete with references to quality

management and national accreditation, in contrast with the integration of disciplines, the undertaking of good deeds or the dialogue of the previously discussed Discourses.

Engagement that meets high ethical standards is desirable, with contracts being one means to promote these: that (a) formal written contract outlining the community selection criteria used, objectives for service learning, expected duties from both partners, the content/process to carry out service learning, and time commitments, be signed by both partners prior to the implementation of service learning (26).

The language of the marketplace dominates this Discourse. References to “client”, “products”, “management” are commonplace, and there is interest in seeking ‘buy-in’ for Service-Learning, i.e. commitment and participation by strategic stakeholders from different sectors. In addition, Service-Learning becomes part of job descriptions and a criteria for staff selection and promotion, particularly in academic institutions. Such preoccupation with human and organisational development is congruent with many understandings of professionalism.

One particular characteristic of Service-Learning in this Discourse is its interest in quality assurance. The integration of Service-Learning into “institutional and academic planning, as part of the institution’s mission and strategic goals”, the allocation of sufficient resources for its implementation, and the existence of a “review and monitoring arrangement to gauge the impact and outcomes of service learning programmes on the institution, as well as on other participating constituencies ... the capturing ... of all necessary information ... in the management information system” are all cited as criteria in assessing the quality of Service-Learning in a higher education institution (Higher Education Quality Committee, 2004a, p. 11).

Identities

If those pursuing Service-Learning in this Discourse have a common identity, it may be conceptualised as a stakeholder. That identity conveys the idea of an "interest group' with some stake in a policy or a project ..." (Nefjees, 2000, p. 102). As in the Benevolent Engagement Discourse, the Service Provider is dominant in this Professional Engagement Discourse. However, the Service Provider coming to the fore here is the professional-in-practice or the Professional or Occupational Body, with its statutory responsibility to approve education curricula and govern the functioning of the profession or sector and those registered and working within it. In the short-term, students are identified by that sector as additional labour. The professional body's interest in Service-Learning is driven by the need to expand the scope and quality of its members' professional services. That is a long-term goal, that is shared by Communities and that sees both sectors perceiving themselves as investors in a skilled labour force of the future. The Service Providers assume the roles of employer, supervisor and modeler for the student. Service Providers are also recognised as legitimators of the interests of those from the other sectors. Community members are the clients, learners, patients or users of the professional service rendered by students under the supervision of the Service Provider. They are more likely than community members in the previous Discourses to be "targets" of learning.

Higher education staff highlight their roles as administrators, monitors, accreditors and managers in the Service-Learning process. They may assume the role of direct Service Provider, in instances when the higher education institution offers the full facility to clients who are economically deprived and possibly disadvantaged in terms of their access to professional services. In such instances, academic staff add to their educative role those of employer, manager, supervisor, skills trainer and provider of material resources.

Students, conscious of their own developmental paths, value Service-Learning to the extent that they perceive it as allowing them to refine professional skills and advance their career aspirations: "Careerwise ... it contributed to students' CVs; in one case it led to part time employment which assisted in paying for further studies; other students found direct employment through their placement" (29) Students are identified by the others involved in Service-Learning in terms of their professional or occupational experience and their status in an academic programme (e.g. under- or postgraduate). They typically fulfil roles of professional-in-training, employee and mentee, but may also see themselves as owner of interventions and creator of new products.

Development

Development in this Discourse is primarily predicated on a neo-liberal ideology, with development comprising growth in human and economic 'capital'. Such capital will manifest as the trained worker or professional, the productive community member and the academic with access to research and project funding. Communities and Service Providers are appreciated for the added value they can contribute to the curriculum. Community members, especially in resource-poor societies typically aspire to increased income and access to services. Students are clear regarding their motivation for Service-Learning, i.e. to gain academic credits. Service Providers rendering services to communities enter into a Service-Learning initiative to increase their labour force. There is recognition, however, that the development of human capital, particularly for professional practices, means not just skilled and knowledgeable workers, but also ethical practitioners, who observe professional and work-place codes of conduct.

In common with the Democratic Engagement Discourse, this Professional Engagement Discourse conceives of development as a process of change, typically described in terms of input, throughput and outputs. : "with my background firmly entrenched in professional practice the projects followed the logical sequence of a ... project from the inception of the briefing stage to the implementation (30). At an institutional level, the process is likely to originate from the upper echelons of societal structures and requires management. The latter draws attention, thus, to the need to tether or ground development processes, advocating that this is best achieved through the creation of a strong organisational base. It is deemed desirable, thus, to institutionalise Service-Learning in, at least, higher education institutions. Such institutionalisation does not just refer to the mainstreaming of Service-Learning into the curricula, as evident in the Scholarly Engagement Discourse, but implies the existence of institutional policies, quality promotion procedures and the dedication of scarce physical resources to facilitate Service-Learning.

Engagement between the Academic, Community and Service Provider sectors takes place at formal occasions convened for the purpose of discussion and planning. Thus it may be said that the interaction takes place at the borders of each sector. This is in contrast with the Democratic Discourse in which participants attempt to penetrate within the other's borders to get to know the other as well as possible, using varied occasions and strategies. The more formal interaction of this Professional Discourse typically yields artifacts such as budgets, timetables, deadlines, contracts, and quality and logic frameworks, all of which enable Service-Learning to be planned, implemented and evaluated. Time and high workloads are significant constraints for all, while higher education staff, in particular, worry about the sustainability of resources and the opportunity costs incurred when they buy into Service-Learning.

Curriculum

Scholarship in this Discourse prioritises the application of knowledge, with both practical and experiential knowledge being foregrounded. The attention given to skills development is akin to the pedagogy in the Benevolent Engagement Discourse. In contrast with that Discourse, however, the choice of skills to be included in the curriculum is dictated by the profession for which the students are being groomed. Experiential knowledge is of equal importance in this Discourse, and Service-Learning is admitted into the curriculum primarily for the opportunities it offers to expose students to experience an authentic work context in which they begin to take on the identity of the professional that they aspire to be. With professional expertise being characterised by the ability to make judgments regarding the nature and appropriateness of applications of disciplinary knowledge, experiential learning is also valued for its promotion of critical thinking.

In this Discourse, there is an attempt to impose some order onto a world that is constantly in a state of flux and uncertainty. This perspective means that when Service-Learning is introduced into curricula, the curriculum development process is, ideally, a logical, step-wise process, undertaken by academic staff in consultation with professional bodies. In this way, the real world – the needs of the profession and larger society – is deemed to inform the curriculum. The latter is driven by the learning and performance outcomes desired by the profession for its emerging members, i.e. the university graduates. Service-Learning is situated in a core module of the academic programme, thereby ensuring that all students will undertake it.

The process of knowledge application, as described in this Discourse, has strong temporal and rhythmic qualities. Over the course of multi-year academic programme, students may be exposed to progressively deeper engagement with community members, with engagement taking place via service delivery at different levels of complexity. Assessment of students' learning includes formative measures, reflecting recognition that skills development and the formation of professional identity are on-going processes.

Power

Power in this Discourse is held by those with the resources to undertake Service-Learning and those with accredited expertise. While Higher Education institutions may accredit students' learning, thereby enabling them to exit the institution with a formal qualification, only professional bodies can accredit those graduates to practice the profession for which they were educated. Power imbalances reveal themselves in all intersectoral relationships, in particular, between Service Providers and community members (those in receipt of their services), Higher Education and community, and between Service Providers and students, with the latter-mentioned in each duo being in relatively disempowered positions. The use of "power over" is emphasised by professional bodies which have considerable influence on the curricula, insisting on the integration of specific types of practical experience under prescribed conditions. Professional bodies also enjoy considerable influence over students, who have to register with the relevant professional organisation in order to undertake any professional services. Even community members feel the impact of professional ethics, norms and practices, which tend to keep those members subservient to the professionals who render services to them.

Support by people in powerful positions within institutions or organisations is considered essential for significant change to occur, particularly in efforts to institutionalise Service-Learning. Power between stakeholders in this Discourse is mediated structurally. For example, those serving on committees responsible for Service-Learning are usually “representatives” of their sectors, effective to the extent of the authority invested in them to take decisions and their own conscientiousness in reporting back to their networks. Another structural artifact, the partnership, comes into being through a contractual agreement. It is a means to an end – unlike its role in the Democratic Engagement Discourse in which an equitable partnership was the desired goal. Partners favour meetings as a means of communicating effectively, in contrast with the debates, group discussions and dialogues which characterise the Scholarly, Benevolent and Democratic Engagement Discourses respectively. Partnership “ventures” (El Ansari & Phillips, 2001, p. 129) are threatened by conflicting agendas, poorly aligned programme deadlines, and inflexible or inappropriate staffing policies.

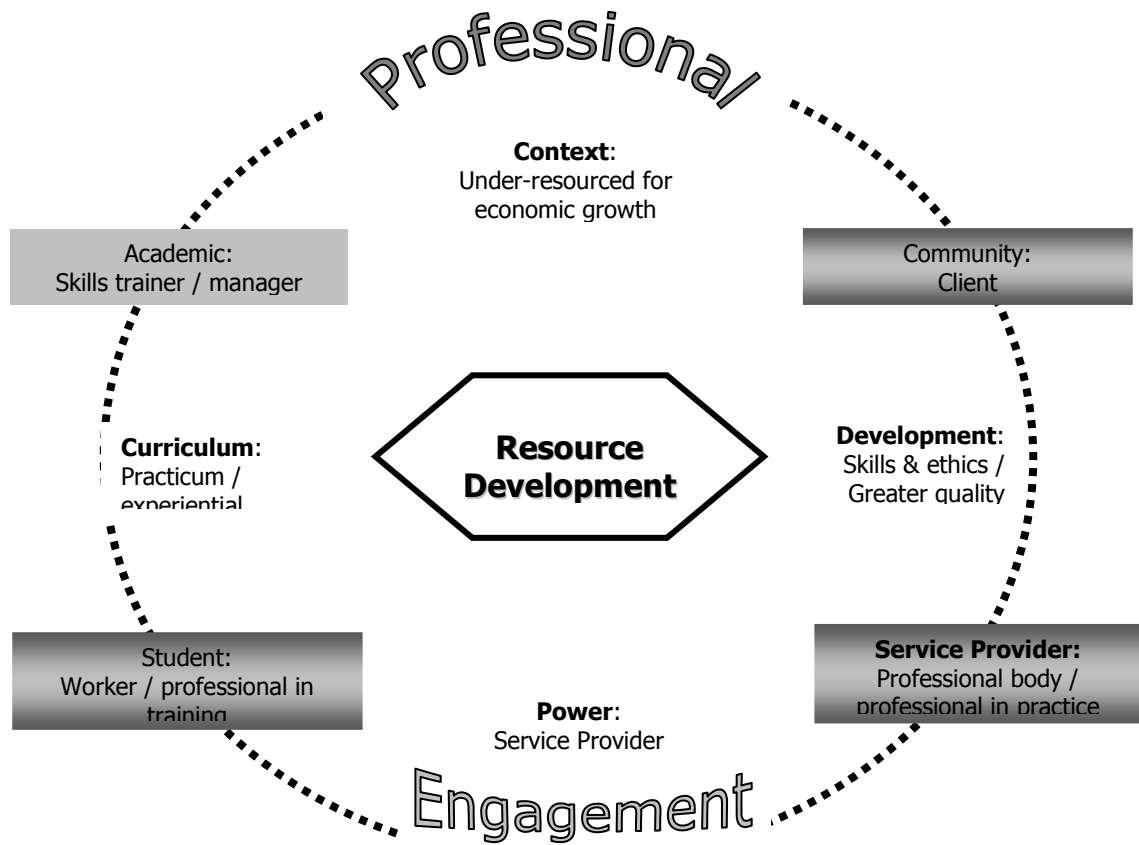


Figure 9d: Discourse of Service-Learning as Professional Engagement

Service-Learning Guide for Students

Purpose of the module

This is the final core module of your academic programme. In your previous years of study, you have rendered selected aspects of your professional service. This year, in the module "Professional services in a context of poverty", you will have the opportunity to render a holistic service, thereby fulfilling the practical requirements for professional registration. You will have an authentic experience of your chosen field of endeavor and integrate the knowledge and skills you have acquired thus far.

Progressive building of expertise

Learning outcomes

By the end of this module you should be able to demonstrate:

- knowledge of the impact of poverty on the issues presented by clientele of the organisation in which you are placed
- the ability to implement selected tasks or procedures required in the organisation
- knowledge and observation of the relevant code of ethics
- an appreciation of what it means to be a professional in your chosen field.

Experiential & holistic learning

Community – service recipients

Ethics focus

Placement opportunities

You will be allocated to one of two placement sites where you will be expected to complete 8 hours of work per week over a six-month period. One site is the Service Center at Campus A of the university. Under the guidance of the university's Fieldwork Director and a supervisor from the Professional Association, the student team will be responsible for the organisation of the center and implementation of services for selected members of the public. The alternative placement will be in an off-campus organisation that has been accredited to render professional services. You will be required to complete the tasks as detailed in the Student Professional Development agreement (attached).

Managerial role for academic

Professional oversight required

Formalised understandings

Formative assessment important

Assessment of students' learning

1. Weekly report of and reflection on services rendered
2. Placement supervisor's report
3. Portfolio of practice (Appendix AA for requirements and assessment criteria)

Summary of the Discourses

In the Matrix in Table 5, I summarise the ideas and concepts that characterise each Discourse. Although such a depiction of the Discourses inevitably impoverishes them, the purpose of the matrix is merely to clarify and give a helicopter view of each. Such a view tempts one to select any single characteristic, e.g. knowledge, and question whether it cannot be found, also, in the other Discourses. The answer, of course, must be in the affirmative! Knowledge is of interest in every discourse, as are Service, Social Change and Resource development. The point to be emphasised in considering the Discourses is that they are not direct reflections of actual Service-Learning initiatives. Rather, they are idealised images which highlight the ideas that characterise them and cast other issues of less immediate interest, into shadow.

Engagement	Scholarly	Benevolent	Democratic	Professional
Primary focus	Knowledge	Good citizenship	Social change	Resource development
Predominant Context	Research dominated	Poverty	Political & diverse	Under-resourced
Primary Identity of participants	Scholar	Service provider/recipient	Activist	Stakeholder
Principal Purpose of Service-Learning	To increase knowledge	To do good	To promote equitable participation	To increase efficiency
Development Individual level:	Intellectual	Practical	Interpersonal	Skills / Ethical
Societal level:	Curriculum	Infrastructural	Democracy	Human resources
Curriculum orientation	Research	Service	Experience	Practice
Power-holder	Academic	Service Provider	Community	Service Provider
Engagement via	Interdisciplinarity	Consultation	Dialogue	Transactions

Table 4: Matrix of Service-Learning Discourses

2. Theoretical congruence

While it has been necessary thus far in my study to let the experiences discussed in Chapter 3 inform the concepts and Discourses outlined in this and the previous chapter, I do not assume that other research and theory around Service-Learning has nothing to offer my undertaking. In this section, then, I go to existing scholarship to consider how it may further inform or be extended by the Service-Learning Discourses presented in this chapter. This foray must of necessity be contained and selective. I begin with authors who have focused on the diversity that characterises Service-Learning and then reflect upon those theories which have been closely associated with Service-Learning by its local adherents.

2.1 Service-Learning as a diverse phenomenon

My finding of the diversity within Service-Learning is not a unique one. Other authors have commented on this particular phenomenon and have sought to categorise the phenomena. There appear to be two strands in this respect in the Service-Learning literature. The first contrasts Service-Learning with other, often similar programmes, while the second compares different Service-Learning initiatives or models themselves. I first look at some examples of the former, before proceeding to those which concern themselves solely with Service-Learning.

Furco (1996) differentiates between various types of “service programmes” by placing them on two continua according to their focus and beneficiary. I alluded to this model in Chapter 1 and thus will not explain it further here other than to depict it graphically (Figure 10). The

utility of this model for the framework of Discourses is its illumination of the differences between:

- Service-Learning as a Discourse of Professional Engagement and the more traditional practicum and internships mandated by professional bodies for new graduates. In Service-Learning, community members and their contributions and priorities are more visible and legitimate in the eyes of their academic colleagues than they may be when they engage with students under the auspices of student internships.
- Service-Learning as a Discourse of Benevolent Engagement and Service that is performed by volunteers or as mandatory community service such as that undertaken by health personnel prior to registration with their professional bodies. Where the service is part of a Service-Learning initiative, students' learning outcomes, ideally, assume as much importance as do the communities' needs.

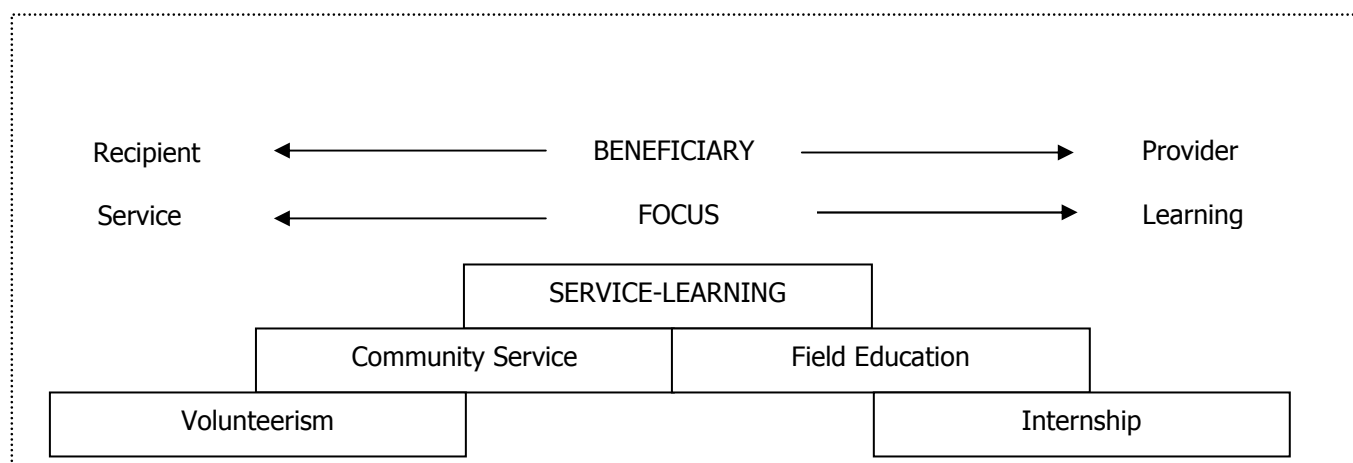


Figure 10: Furco's Distinctions among Service Programmes
(Adapted from Furco, 1996, p. 3)

The other two models which I consider in this section are those of Bringle, Games and Malloy (1999b) and Bender (2008). Both complement an understanding of Service-Learning as

primarily characterised by engagement. The systemic depiction by American academics, Bringle et al. (1999b) which has become popular of late in local literature (e.g. Higher Education Quality Committee, 2006; Naudé, 2007; University of KwaZulu-Natal, 2008) is reproduced in Figure 11. According to this model, Service-Learning takes place when University engages with Community through teaching and service. The value of Bringle et al.'s model lies in its highlighting Service-Learning as one of a number of ways in which a Higher Education Institution can interact in a scholarly way with its communities. However, my study suggests that in South Africa at least, there is a Discourse of Scholarly Engagement which sees Service-Learning as having the potential to incorporate, with service, both Research and Teaching components. Hence, this Discourse would amend Figure 11 so as to have the Teaching and Research circles overlap each other.

Bringle et al.'s (1999b) model is adapted by Bender (2008), to constitute one of the three models that she offers in response to a call for greater conceptual clarity regarding community engagement in South African Higher Education. Service-Learning features explicitly in her "intersecting model of community engagement" (Bender, 2008, p. 89), which conceived of the three broad roles of a university - teaching and learning, research and service – intersecting at times. As depicted in the italicised type in Figure 11, Bender replaces Bringle et al.'s "Professional Service" with "community outreach" and "volunteerism" at the intersection of the Service and Community circles. Community-based research, which took the place of Bringle et al.'s "Participatory Action Research", remains separate from Service-Learning as a form of engagement. However, Bender (2008, p. 89) also maps an "infusion (cross-cutting) model" in which Community Engagement is defined as "a fundamental idea and perspective infused in and integrated with teaching and learning , and

research". The location of Service-Learning is not made explicit in this model, but I believe the infusion model is important in giving local universities conceptual space to see themselves as having not three core functions, but two – teaching and learning, and research – with community engagement as fundamental to both. Engagement in this latter model mirrors that envisaged in the Discourse of Democratic Engagement, while the other three Discourses more closely reflect Bender's Intersecting Model.

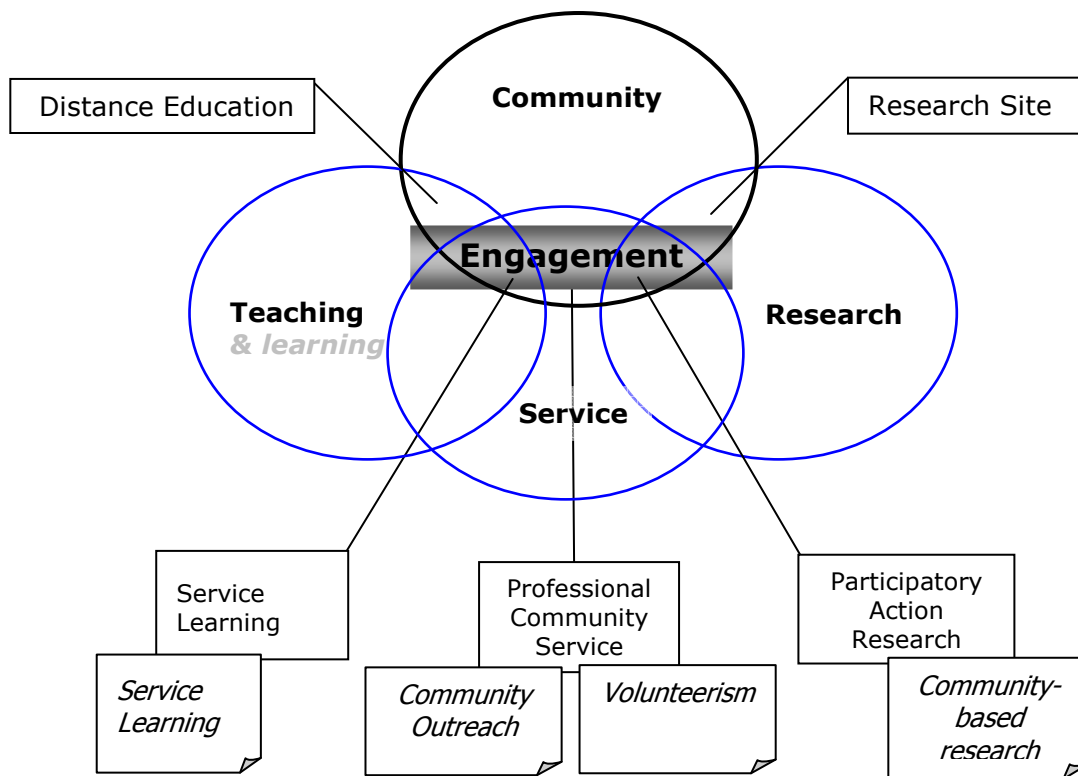


Figure 11: Models of ways in which universities interact with communities

[Adapted from Bringle, Games & Malloy (1999b, p. 1) & Bender (2008) p. 89]

I turn now to literature categorising Service-Learning by means of comparing differing Service-Learning approaches and implementation modalities. Zlotkowski (1999, p. 100), for example, asserts that a “useful way to capture the complexity and richness of service learning is to conceive of it as a matrix”. He envisages Service-Learning as existing at the intersection of two axes. While the horizontal axis identifies the focus of the Service-Learning endeavor – ranging from expertise to the common good – the intersecting vertical axis has students at one extreme and the community at the opposite one. As depicted in Figure 11, this matrix offers four quadrants, each of which reflect an aspect of staff and institutional development around Service-Learning.

When Service-Learning prioritises the development of student expertise, pedagogical strategies are highlighted. Thus, instead of staff adopting a laissez-faire attitude to Service-Learning, whereby students may be only instructed to find a placement and submit a written paper on their experiences, considerable emphasis would be placed on establishing a specific link between the service activities and the learning outcomes of the module. In such instances, the educator would be expected to provide opportunities for structured reflection, particularly via group interaction. My Discourse of Scholarly Engagement is most strongly reflected in this quadrant. Quadrant B, in which interventions have a strong student focus is, however, closer to my Discourse of Democratic Engagement as that quadrant stresses reciprocity and bringing the Community to the fore. Of specific note in this quadrant and my Discourse of Democratic Engagement is that students’ service need not be of a professional nature or aiming to develop specific, academically-chosen skills. Students’ learning emerges primarily from reflection strategies that help them link their experiences with the academic learning outcomes. Civic development on the part of students is emphasised in this

quadrant. The lower two quadrants, emphasising as they do academic institutional issues, do not speak directly to my Discourses. However, the interdisciplinarity and recognition of academic staff roles that are emphasised as part of the Academic Culture in Quadrant C resonate with my Scholarly Discourse, while the partnering issues in the lower right quadrant echo local experiences of the value of “long-term interdependencies” (Zlotkowski, 1996, p. 113) and transformation, that come to the fore in the Democratic Engagement Discourse.

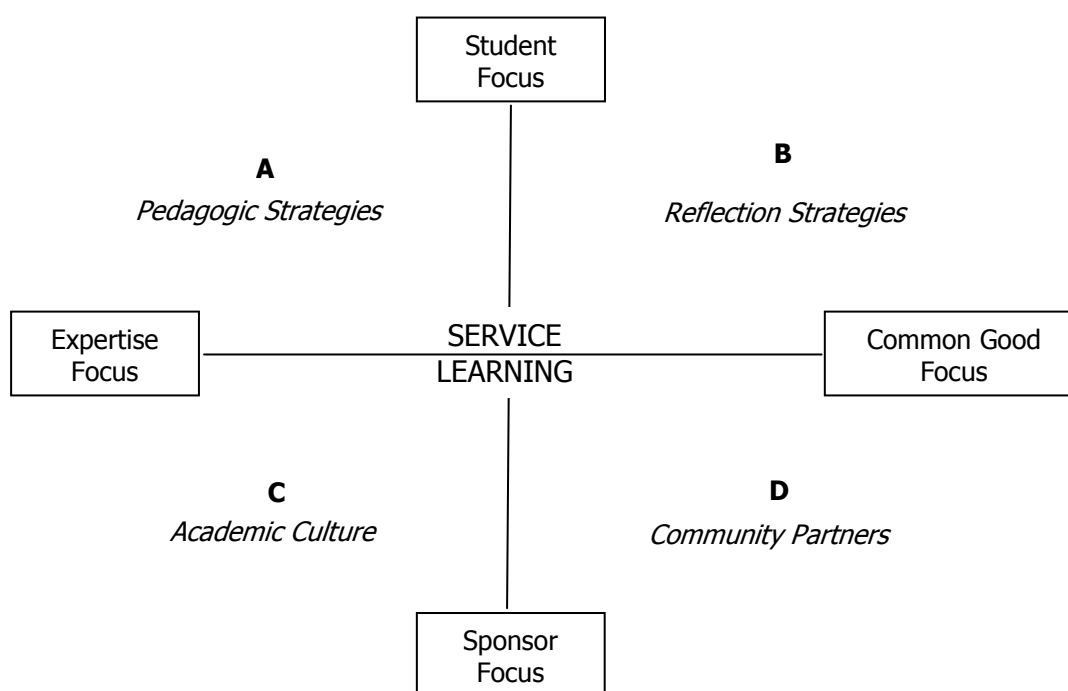


Figure 12: Zlotkowski's Service Learning Conceptual Mix

(Adapted from Zlotkowski, 1999, p. 101)

Butin (2003) distinguishes between four conceptualisations of Service-Learning in America, namely, the technical, cultural, political, and poststructuralist. Each identifies a different focus or critical question in relation to Service-Learning. The technical “perspective” alludes to the required resources, the optimal time periods, and the efficacy of process and outcome, bearing some similarity to my Professional Engagement Discourse. The cultural perspective

questions how we engage with those different from ourselves, while the political perspective examined whose voices are heard in decision-making processes around Service-Learning. Taken together, these two perspectives resemble what I have described as the Democratic Engagement Discourse. Elements of Butin's poststructuralist perspective can be found in, primarily, the Discourses of Scholarly and of Democratic Engagement. His perspective critiques the extent to which Service-Learning disrupts (or perpetuates) currently held beliefs and values. The different sources informing Butin's perspectives and the Discourses I have constructed in this Chapter may account for the lack of close fit between them.

In South Africa, McMillan (2008), using Activity Theory, questions the nature of the discourses present as Higher Education and Community engage through Service-Learning. She conceptualises "service learning as boundary work in higher education", and discovers within such work, a "complex intersection of boundary zones, boundary objects and boundary workers" (p. 237). In future, each Discourse could be interrogated with the conceptual tools developed by McMillan (2008). Such an analysis would deepen our understanding of, in particular, the identities, power dynamics and engagement in our Service-Learning work.

While my study and McMillan's (2008) adopt Gee's understanding of Discourse as comprising the totality of ways of being, doing and communicating, van Wyk (2004, p. 309) concentrates on discourse as a communicative act which becomes powerful when it, "in any given time and place ... acquire(s) paradigmatic status as 'truth', providing the boundaries within which shared meanings are construed through a particular system of representation". By means of critical discourse analysis, Van Wyk (2004) demonstrates that a definition of Service-

Learning by Eyler and Giles, oft-quoted American writers on that topic, portrays Service-Learning as the following:

- an “obvious response” (p.310) to societal needs (a discourse of responsiveness)
- a means of transformation (change), requiring praxis – i.e. a process entailing transformative action and reflection
- a site of knowledge construction, occurring as knowledge was applied to community concerns
- a site of citizenship, both in its patriarchal and social change meanings
- a means of connecting university and society, and
- a legitimate focus of research. (p. 311)

While the above are what van Wyk (2004, p. 317) calls “‘natural’ discourses in the American context”, all are themes which emerge, too, in the Discourses that I have constructed from local practices. What the latter may add to Service-Learning language from abroad is the strong notion of “community development”. This concept and practice, too, of course, require the same critical analysis as proposed by van Wyk (2004) so as to ascertain the ways in which participants’ identities are constructed and power is distributed.

2.2 Issues associated with Learning and Service

Scholarship

In Boyer’s (1996) work on the scholarship of engagement, those wishing to promote the practice and institutionalisation of Service-Learning within Higher Education (e.g. Bell, 2007; Lazarus et al, 2008), consistently find a strong rationale. A prominent American

educationalist, Boyer (1996) appears to conceive of a Scholarship of Engagement as the overarching purpose of Higher Education, and one that incorporates the

- Scholarship of Discovery – research,
- Scholarship of Sharing Knowledge – publishing and teaching
- Scholarship of Integration - the interlinking of disciplines, and
- Scholarship of Application.

Of the latter he explains: “when we speak of applying knowledge we do not mean “doing good”, although that is important ... we mean having professors become ...”reflective practitioners”, moving from theory to practice, and from practice back to theory” (Boyer, 1996, p. 146). Boyer’s Scholarship of Engagement reflects his conviction that not only has Higher Education to use its resources to address societal concerns - a long-standing tradition - but the sector also has to cultivate “a special climate in which the academic and civic cultures communicate more continuously and more creatively with each other” (Boyer, 1996, p.148) for universal improvements in the quality of life.

The Service-Learning Discourses of Engagement described earlier in this Chapter give credence to Boyer’s expanded notion of scholarship. However, while it may be possible to identify specific forms of Boyer’s (1996) Scholarships as characterising specific Discourses of Service-Learning, closer reflection suggests that such an exercise would fracture both the Discourses and the notion of scholarship artificially. I would assert, rather, that each Discourse incorporates discovery, transmission, integration and application of knowledge, but does so for different purposes and in different ways, as summarised in Table 4.

Knowledge

If Boyer's (1996) Scholarship of Engagement supports the notion of engagement as a fundamental characteristic of Service-Learning in all the Discourses, in Higher Education, other conceptualisations of knowledge help both to differentiate between the Discourses and clarify the links between them. There exist a number of classification of different types of knowledge or ways of knowing. Some of those commonly used to reflect on Service-Learning are:

- Expert, specialised, scientific knowledge as opposed to everyday commonsense – i.e. "Sacred" and "Profane" knowledge (McMillan, 2002). Both play a role in each Discourse, but while the Discourses of Scholarly and Professional Engagement accord greater status to the "sacred", the other two Discourses give credence to the "profane".
- Mode 1 and Mode 2 are the labels applied to societies or types of knowledge production (Gibbons, 2006). They refer to the nature of the relationship between and functions of universities and other societal structures, e.g. Higher Education, government, industry, research institutes and the like. Mode 1 knowledge is disciplinary knowledge, "rigidly institutionalised" (Waghid, 2002, p. 467). Mode 2 knowledge is the outcome of work by diverse role-players with various expertise. They come together as long as required to set and resolve societal issues (Waghid, 2002). Gibbon's (2006) formulation opens the way for Service-Learning: "in fact, one is tempted to refer to it (Service-Learning) as a Mode 2 form of teaching and learning" (Mouton & Wildschut, 2007, p. 11). This is particularly the case in relation to the Discourse of Scholarly Engagement owing to Gibbon's emphasis on society's contribution in setting the research agendas and its interdisciplinary nature. His notion of the "agora" also highlights the sites at which engagement, which could involve Service-Learning (Erasmus, 2007), takes place:

The agora is populated not only by arrays of competing 'experts' ... but also variously jostling 'publics'. It is not simply a political or commercial arena in which research priorities are identified and funded, or an arena in which research findings are disseminated, traded and used. The agora is in its own right a domain of primary knowledge production (Gibbons, 2006, p. 24).

▪ Bawden's (1999) differentiation between different sources of knowledge, or ways of knowing:

i) Propositional knowledge, that which informs us as to the nature and rationale of phenomena, seeking to answer questions of "what?" and "why?" It is knowledge gained from being told by others or from empirical observation and is most coherent with the Discourse of Scholarly Engagement.

ii) Practical knowledge, acquired and required to be able to do. It is thus best articulated in the Discourses of Benevolent and Professional Engagement.

iii) Experiential knowledge, that gained from direct experience – e.g. knowing what it is to be a professional by actually being one. While it is highlighted in a Discourse of Democratic Engagement, it occupies a prominent position in all the Discourses, as will be discussed in the section that follows.

iv) Inspirational knowledge, comprising those "insights that help me make meaning out of the concepts" (p. 83) that are learned propositionally and ideas that have been acquired experientially. It is knowledge that informs us whether, given that we have the knowledge, skills and experience, we should act. This type of knowledge is made most explicit in the Professional and Democratic Engagement Discourses of Service-Learning.

Learning

Theories of experiential learning dominate Service-Learning literature. Kolb (1984) is oft quoted (e.g. 105, ERA, 2002). His cycle of learning is of particular value in conceptualising the learning process in Service-Learning, a single imitative of which typically goes through Planning/orientation, Concrete Experience, Reflection on that experience, and Abstraction or Generalisation, thereafter revisiting each (Stewart, 1990). One can see the service activities favoured in the first two processes, and the cognitive learning in the second two. My study has revealed that each Discourse has a characteristic understanding of service, which equates with Kolb's experience. However, Kolb's cycle (1984) poses further questions of the Discourses, namely whether each has characteristic ways of planning, reflecting and theorising, and if these can be developed in each Discourse to maximise the learning of students and those involved with them. It must be noted, however, that this model would refer to any experiential learning, not necessarily Service-Learning. The model is individualistic (Dyke, 2006) in the sense that, while integration of the learning processes and styles is desirable, that integration is within the individual learner.

The same may be said in relation to Schön (1990, p. 8-9). He asserts that the traditional assumption that knowledge generated by scholars in academia will inform the education and practice of aspiring professionals gave rise to curricula which exposed students first to "pure science", then to "applied science" and finally to "practicum" in which they could practice the skills in an authentic setting. There is thus a differentiation between knowledge and skills¹³. These assumptions have been challenged in recent decades, however, as academic knowledge has increasingly been poorly aligned with the societal and technical issues outside

¹³ This differentiation has played itself out in South African and elsewhere in the organisation of post-school education and training opportunities.

of institutions of higher learning. In addition, there is increasing concern that graduates are not being adequately equipped for the demands made on them in the workplace, the latter being characterised by uncertainty and constant change. Schön, realising that when students are exposed to real-world settings, they learn more than just the application of theory, articulates what he called the artistry of the profession: "the kinds of competence practitioners sometimes display in unique, uncertain, and conflicted situations of practice. .. [it does] not depend on our being able to describe what we know how to do" (Schön, 1990, p. 22). Students learn this by "reflecting-in-practice"¹⁴, together with coaching by those already deeply familiar with the professional practice. Schön (1990) contributes, in particular, to the Professional Engagement Discourse by bringing tacit knowledge to join technical skills development as fundamental to the education of professionals.

In Chapter 1, I mentioned the high status accorded to Dewey in Service-Learning literature. With the construction of the Discourses, it is appropriate that I reconsider his teachings, and, in so doing, I realise that it is at the juncture between knowledge and society that Dewey is best situated in this discussion. Dewey emphasises the value of different kinds of knowledge, and also advocates critical reflection as a means of bringing together experiential and propositional ways of knowing. By reflection, Dewey means an "active, persistent, and careful consideration of any belief ..." (Hatcher, 1997, p. 25), so that "through its critical process true knowledge is revised and extended and our convictions as to the state of things reorganised" (Dewey in Dyke, 2006, p. 107). Dewey is considered to have provided the foundation for Kolb's four-stage learning cycle (Hatcher & Erasmus, 2008). With these views

¹⁴ Schön's Reflection-on-practice is another way of learning from our activities, but occurs after the action, for the purposes of evaluation and planning for future services/activities. This is extensively used in Service-Learning initiatives to maximise learning.

of knowledge and learning, Dewey's influence on the Scholarly Engagement Discourse is clear.

Democracy

Dewey's impact is felt, too, in the other Discourses. Working in the first half of the 20th century, Dewey, like those involved in Service-Learning in South African many decades later, lived in a time of dramatic change which caused him to be deeply concerned about the role of education in a democracy (Hatcher, 1997). To preserve the latter, he believed that education was morally bound to "develop individual capacities (of all people)..., engage citizens in association with one another, (and to) ... promote humane conditions" (Hatcher, 1997, p. 23). Although Dewey does not conceive of students as learning from serving in a formal programme of education, he is known as a pragmatist (Hironimus-Wendt & Lovell-Troy, 1999), placing more importance on the realities of living than on abstractions.

Dewey's focus on democracy is a recurrent theme in more recent Service-Learning literature, too, much of which highlights notions of citizenship, connections, social justice, power, service and the public good (Boyte & Kari, 2000; Kahne & Westheimer, 1996; Mitchell & Humphries, 2007; Morton, 1995; Robinson, 2000; Williams, 2001). Also coherent with the Discourse of Democratic Engagement, in particular, are activists such as Giroux (Guilherme, 2006) and Freire (1972). They offer Service-Learning participants frameworks and tools for critically questioning the current status quo with a view to changing it to reduce oppression and inequality. A good example is the metaphor of "border-crossing", adopted by Giroux (Guilherme, 2006) and subsequently referred to by many local authors (e.g. Cambridge, 1999; McMillan, 2008; Petersen, Dunbar-Krige & Fritz, 2008) as they reflect upon the

engagement that runs through all Discourses. Physical and social boundaries, “borders of identity” (Hayes & Cuban, 1997, p. 76) and “knowledge borders” (O’Brien, 2006) are traversed in all the Discourses, with some borders being targeted more than others in specific Discourses. Freire’s (1970) strong notions of social justice, the pedagogy of the oppressed, conscientisation and praxis draw attention to critical pedagogy and to the power differences that undergird this Discourse.

Teacher and previous Tanzanian President, Nyerere, has been likened to both Dewey (Hatcher & Erasmus, 2008) and the South American educator, Freire (Mulenga, 2001). Like Dewey, Nyerere views education as being primarily for the purpose of preparing citizens to contribute to the development of their society, with intellectual and physical work being equally vital. From the perspective of the Discourses of Service-Learning, Nyerere’s broad philosophy, Ujamaa, appears to be coherent with the Discourse of Democratic Engagement. Ujamaa revolves around a commitment to equality and justice in a society in which both had been severely compromised during the long periods of colonial rule. Together with these democratic ideas, Nyerere is a committed socialist, giving the State an important role to play in development and emphasising cooperation over competition. Nyerere is a strong advocate of adult education and in this respect his identification of liberation as the function of education and of the importance of conscientisation of people so that they can begin to take control of their lives, resonates strongly with Freire (Mulenga, 2001).

The nature and purpose of Service-Learning and of the identities of those involved in both in the Benevolent and Democratic Engagement Discourses are illuminated, too, in work by Kahne and Westheimer (1996). They posit that typical Service-Learning initiatives prioritise

either charity or change. Both orientations can trace a distinguished lineage from educational icons such as Boyer and Dewey who promote altruism and democracy, respectively, as the fundamental purposes of education. In South Africa, too, these dual educational goals prevail. Both the promotion of volunteerism and of active, equitable participation in our fledgling democracy, have been promoted at national and institutional levels as aims for higher education. From their research in the USA, Kahne and Westheimer (1996) identified the moral, political and intellectual domains of each orientation, which, when juxtaposed, reveal the diversity of goals of Service-Learning. I reproduce their matrix in Table 5. The “charity” orientation reflects the essence of the Benevolent Engagement Discourse while the “change” orientation corresponds closely with the Democratic Engagement Discourse. When one considers the purposes of undertaking service in terms of the three domains, the intellectual domain admits the Scholarship Discourse.

	Moral	Political	Intellectual
Charity	Giving	Civic duty	Additive experience
Change	Caring	Social reconstruction	Transformative experience

Table 5: Service Learning Goals

(Kahne & Westheimer, 1996, p. 595)

My fourth Discourse, the Professional Discourse does not cohere easily with Kahne and Westheimer’s matrix, although curricular elements, namely the attainment of professional skills and the development of holistic and critical perspectives characteristic of professional practice, do align with their “Intellectual” goals. It may be that the relative inaccessibility of

professional services for economically deprived, South African communities highlights the benefits for and contributions by communities who engage with students undertaking professional internships. Thus what has long been classified as field work, practical work, clinical practice or internships now constitute, for some, a Discourse of Service-Learning in South Africa.

Mitchell and Humphries (2007) identify with the social justice agenda for Service-Learning in South Africa, criticising its “dilution” by charity-oriented Service-Learning. In addition, they lobby strongly, for two reasons, for the use of Participatory Research methods to ascertain the impact and experience of Service-Learning for communities. Their first rationale is the messy and unpredictable nature of Communities, characteristics that do not lend themselves to tidy, positivist research methods. Secondly, such methods, they show, allow democratic and social justice notions to be operationalised by admitting the community voice to the evaluation process, much more so than did the more commonly used surveys and questionnaires. It may be asked, then, whether the other Discourses lend themselves to particular types of research.

I end this overview of theoretical stances to Service-Learning with reference to renowned leader and pacifist, Gandhi, whose time in South Africa etches him firmly in our country’s history. Gandhi, I believe, makes a significant contribution to understanding of the Discourses by making explicit the link between service and democracy. In so doing, he both supports and challenges the Discourse of Democratic Engagement. Gandhi views service as a political activity, which has to be undertaken by all citizens, rather than just elected officials, because each is responsible for all others and because undertaking activities

traditionally associated with specific groups helps to dissolve barriers between them (Williams, 2001). Gandhi emphasises the strong interconnectivity between all people, between themselves and their activities, and between them, life and the universe, with service being an integral part of our lives: "The purpose of life is ... to know oneself. We cannot do so unless we learn to identify ourselves with all that lives. The instrument of this knowledge is boundless, selfless service" (Gandhi, 1960, in Williams, 2001, p. 15). It is the service – the activities – that both help us to know what it is like to be the 'other' and lays the groundwork for change in the status quo. Service is thus "a key component to participation in democracy" (Williams, 2001, p. 16).

3. Conclusion

I conclude this dissertation with a brief overview of my study and then consider the possible significance of the theoretical framework for work that has engagement as a primary activity.

The study was located in the turbulent context of the first decade of South Africa's new democracy and the early days of the practice known as Service-Learning in this country. Higher Education was acutely aware of demands to "carv[e] out niche areas of innovation within the competitive global arena while meeting the basic development needs of the majority of their increasingly marginalized and impoverished populations" (Netshandama & Mahlomaholo, 2010, p. 5).

My motivation to undertake the study stemmed from a conviction that Service-Learning had the potential to make a meaningful contribution to such conflicting demands but could just as

easily have either minimal impact or, even, harm those engaged in it. Service-Learning was clearly multi-faceted and there were calls for theorisation of Service-Learning in order that its popularisation and practice could be enhanced. While various, mainly pedagogic theories were coherent with Service-Learning, they did not appear to encompass all the important facets of it. I was anxious to develop an understanding broad enough to incorporate all facets but specific enough to say what it is we are all doing. In addition, my exposure to Service-Learning in both the United States and our local context, alerted me to the desirability of constructing a theory rooted in local practices.

I approached the study from a constructivist paradigm. My own involvement in Service-Learning and that of many others in South Africa was valued as the data – or what I conceptualised as the experiences - on which to construct a more general theoretical framework. Adopting a qualitative approach to the study, I was conscious of the need to be informed by as wide a variety of experiences and voices as possible. I thus included informal verbal and written communications as well as formal reports and publications, totaling just under 200 in all. The primary characteristic of these was their South African origin, important for a theoretical framework that strove to be locally grounded. Seeking a feasible research method, I was drawn to Grounded Theory as it appeared philosophically coherent with what I knew of Service-Learning, and offered a systematic but flexible research process. Like Service-Learning itself, however, I found Grounded Theory texts and reports to be diverse, and sometimes at odds with each other. Charmaz' (2006) "constructivist stance" eventually informed my analysis, which involved coding and memo writing processes to abstract and interpret from the particulars and then return to other instances of the latter to confirm, enlarge or modify my interpretations.

I initially identified a large number of concepts through an open coding process, subsequently merging those to populate elements that were common to each Discourses, namely, the context in which Service-Learning was undertaken, the identities of those involved, curriculum, development, power and engagement. Each of these elements was shown to assume particular characteristics in relation to the primary focus of the Discourse. Four Discourses were identified, namely those of Scholarship, Benevolence, Democracy and Professionalism, with engagement in each revolving around Knowledge, Service, Social Justice and Resource Development issues respectively.

Having set out the Discourses, I turned to literature, both local and international, which theorised Service-Learning offerings. While much of it supports aspects of the Discourses of Engagement, the literature is most useful for the issues other authors raise for the Discourses. One such issue concerns the nature of research into Service-Learning and another the processes by which Service-Learning is institutionalised in South Africa. It may well be helpful, for example, to explore whether these two issues vary according to the Discourse that Service-Learning inhabits.

3.1 Looking ahead

In Chapter 1, I referred to the need to look within and around our practices and ideas, and to consider what has been and what may lie ahead (Clandinin & Connelly in Fook, 2002) if we are to approach our lives and work holistically. Thus far in this Conclusion, I have reviewed the rationale for and the research methods used this study. I have also summarised the

primary concepts and the theoretical framework that I constructed in relation to Service-Learning. It remains now to consider in what respects this framework of Engagement Discourses can be of use in the future. Charmaz (2006, p. 185) argues that taking the “constructivist position to its logical extension” means affirmative answers to questions of whether “knowledge [should] transform practice and social processes”, could “grounded theory studies contribute to a better world?” and “should such question influence what we study and how we study it?” With these questions in mind, then, I address the following:

Definitional flexibility

Firstly, the framework makes explicit that considerable variation may be anticipated in different Service-Learning initiatives. While some Service-Learning endeavours may have similar features, each practice is likely to be unique in important respects. We should, thus, be cautious and critical in response to any attempt to develop a single definition of Service-Learning. “Definitional certainty” (Butin, 2003, p. 1687) will see Service-Learning being defined so broadly that it will offer little meaningful information, encourage skepticism and invite failure in at least some ways. It may be more helpful to use the Discourse elements (context, identity, development, curriculum and power and engagement) to structure dialogue and discussions in planning a Service-Learning initiative collaboratively. In this way, each Service-Learning initiative will have a “situated identity” (Gee, 1999), one that allows involvement of a definition of Service-Learning that is shared, explicit and utilitarian. At the same time, the very process of its development will promote deeper understanding between those implementing the initiative and offer a transparent, authentic and realistic statement of their undertaking.

Curriculum coherence

The framework underlines the existence of points of diversion and collision between the Discourses. We are thus alerted to the importance of coherence within a curriculum. Unnecessary confusion for students and damage to intersectoral relationships are likely when the practical requirements for running the module and assessing the students' progress undermine the goals and articulated philosophies behind the module.

Flexibility in implementation

The varied contexts and identities that became apparent when looking across the Discourses indicate the need for flexibility in implementing Service-Learning and in evaluating its impact. This flexibility is to take into account that different participating sectors have different timetables and priorities, and are in different states of readiness to engage with each other, to learn, serve and evaluate their participation. It may thus be necessary to adjust the initial plans in consultation with those involved. One may anticipate tensions between flexible implementation of and research around Service-Learning and the current managerial ethos that pervades of our higher education sector, in which measurement, rigid plans and adherence to these are valued. What it means in the current Higher Education context, to pursue Service-Learning within a Democratic Discourse, in particular, may indeed be a worthwhile topic for further research.

Questioning intersectoral boundaries

The focusing of the framework on engagement raises questions about the nature of the boundaries through and across which interaction occurs. The crossing of boundaries is a familiar notion in Service-Learning and particularly important in South Africa, with its history

of enforced and often impermeable divisions between people and places. Do the thin lines we use in diagrams of interaction accurately represent the differences between the knowledges, the service and learning sites, and the people and sectors that Service-Learning strives to traverse? Or would it be more realistic to depict “chasms” (Bruzas, 2004, p. 57)? Future research around Service-Learning would be usefully employed in problematising the differences that Service-Learning encounters.

Use of framework outside of Service-Learning

The framework may lend itself for use as an analytic framework for exploration of practices other than Service-Learning, but which are in essence “engaged”. Leadership, research, and various intersectoral projects like health promotion, are examples of such practices. The composite parts of the Discourse, namely, its context, the identity and roles of those involved, the development, learning and serving taking place and the prevalent power dynamics, may serve as “theoretical codes” (Charmaz, 2006) with which to analyse other engaged practices. Higher Education institutions may also develop indicators for each “code” in order to assess the quality of engagement in their curricula and other practices.

The framework as an evolving process

Finally, it must be remembered that, by its very nature, a Discourse can be split, melded, or elaborated. It evolves as other Discourses in society change and as new knowledge is constructed. The use of information and mobile technologies in Service-Learning initiatives and the place of indigenous knowledges in that work are two issues that appeared only on the periphery of the Service-Learning practices that grounded my study. One may anticipate that such issues will become more prominent and may well impact on the Discourses to a

greater degree in the future. Thus the Discourses as presented in this dissertation should be seen as springboards for further research and critical consideration. Indeed, continued analysis of local initiatives may well reveal other Discourses or a collapsing of two or more of the ones presented here. In this respect, the theoretical framework typifies what the originators of Grounded Theory called “an ever-developing entity” rather than “a perfected product”, frozen in a particular time and context (Glaser & Strauss, 1967, p. 32).

I give the last word in this dissertation to Freire (in Netshandama & Mahlomaholo, 2010, p. 12) as he speaks to engagement with a conviction that I have come to share in my Service-Learning journey:

At the point of encounter there are neither utter ignoramuses nor perfect sages; there are only people who are attempting, together, to learn more than they now know’.

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Appendix A: Request for consent to use information



Centre for Higher Education Studies (C.H.E.S)

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Date

Dear

Request for Consent to use Information

I am currently undertaking a study to develop locally-grounded theory for Service-Learning. My proposal to undertake this study was approved by the relevant committees of the University of Natal in 2003. I can send you a full or abbreviated proposal should you wish to see this.

The anticipated theory will be based on the knowledge and experience of those who have been involved in Service-Learning in this country from 1998 to the present. The results of the study will be disseminated through a dissertation, journal articles and verbal reports.

As someone who has used and thought deeply about Service-Learning, your experience would be of great value in the study. I am thus seeking your consent to use the ideas you have shared, verbally and in writing,

- ◆ during the Leadership Capacity Building Programme
- ◆ in reports and documents which you authored/co-authored in connection with CHESP, and
- ◆ in meetings and electronic messages around the issue of Service-Learning.

Your documents, together with notes which I compiled at the time of the meetings outlined above, will be coded in order to extract pertinent themes. The latter will then be linked with themes extracted from sources other than yourself, to lay the groundwork for the theory. Your ideas are regarded as a valid reflection of local understandings of Service-Learning – that is, they are not being evaluated as ‘wrong’ or ‘right’.

In a dissertation or published article, it is common practice to acknowledge by name those whose ideas have informed the study and/or quote short comments which lend credence to a particular idea. This identification ensures that due recognition is given to you. If, however, you do not wish your name or any identifying details to appear in the dissertation and other ensuing publications, please indicate this in the Consent form overleaf. Anonymity, of

Appendix A: Request for consent to use information

course, does not apply to documents in the public domain, such as published articles, but will apply to your verbal or electronic communications if you so wish.

I may request an interview with you prior to completion of the study to discuss specific findings. Such an interview would be at a time and place convenient to you.

Please will you complete the attached document and return to me as soon as possible. Please do not hesitate to contact me should you have any questions in relation to the study or the consent which is being sought from you. Alternatively, my supervisor, Dr A von Kotze, (vonkotze@ukzn.ac.za) may be contacted. Your co-operation would be greatly appreciated.

Yours sincerely

Frances O'Brien

.....
Consent to Participation in the Study

Grounding Service Learning in South Africa: The Development of a Theoretical Framework

I.....(full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project as described in the accompanying letter.

I understand that I am at liberty to withdraw my consent at any time and that such a withdrawal will not disadvantage me.

No payments or reimbursements of financial expenses shall be paid to me or expected from me.

I agree that my name may be used in any documents written in connection with the study in order to credit particular ideas or words used by me ☐ Yes ☐ No

I wish to be advised of and/or have sight of every document which I wrote (e.g. email; report) or which pertains to any gathering in which I was present (e.g. researcher's notes of meeting) if that document is to be used in the study. ☐ ☐ Yes

No

Signature of participant

Date

.....

.....

Please post to address overleaf or fax. to F. O'Brien: 2601186

Appendix B

Ethical clearance

Appendix B



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29 November 2020

Mrs. F O'Brien (7-1733940)
School of Social Work and Community Development

Dear Mrs. O'Brien

PROTOCOL REFERENCE NUMBER: HSS/9548/C80

PROJECT TITLE: Grounding Service-learning in South Africa: The Development of a theoretical framework

FULL APPROVAL NOTIFICATION – COMMITTEE REVIEWED PROTOCOL
This letter serves to notify you that your application in connection with the above was reviewed by the Humanities & Social Sciences Research Ethics Committee on 24 October 2020, has now been granted full approval following your responses to queries previously asked.

Any alterations to the approved research protocol (i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach/Methods) must be reviewed and approved through an amendment/modification prior to its implementation. Please quote the above reference number for all queries relating to this study. **PLEASE NOTE:** All research data should be securely stored in the School/department for a period of 5 years.

Best wishes for the successful completion of your research protocol

Yours faithfully

PROF. STEVEN COLLINS (CHAIR)
HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

cc: Dr. A. van Kesteren
cc: Mr. Mkhondo

Training Campus: ☒ Bayview ☒ Durban College ☒ Nelson Mandela ☒ Pietermaritzburg ☒ Westville

The leadership capacity-building programme

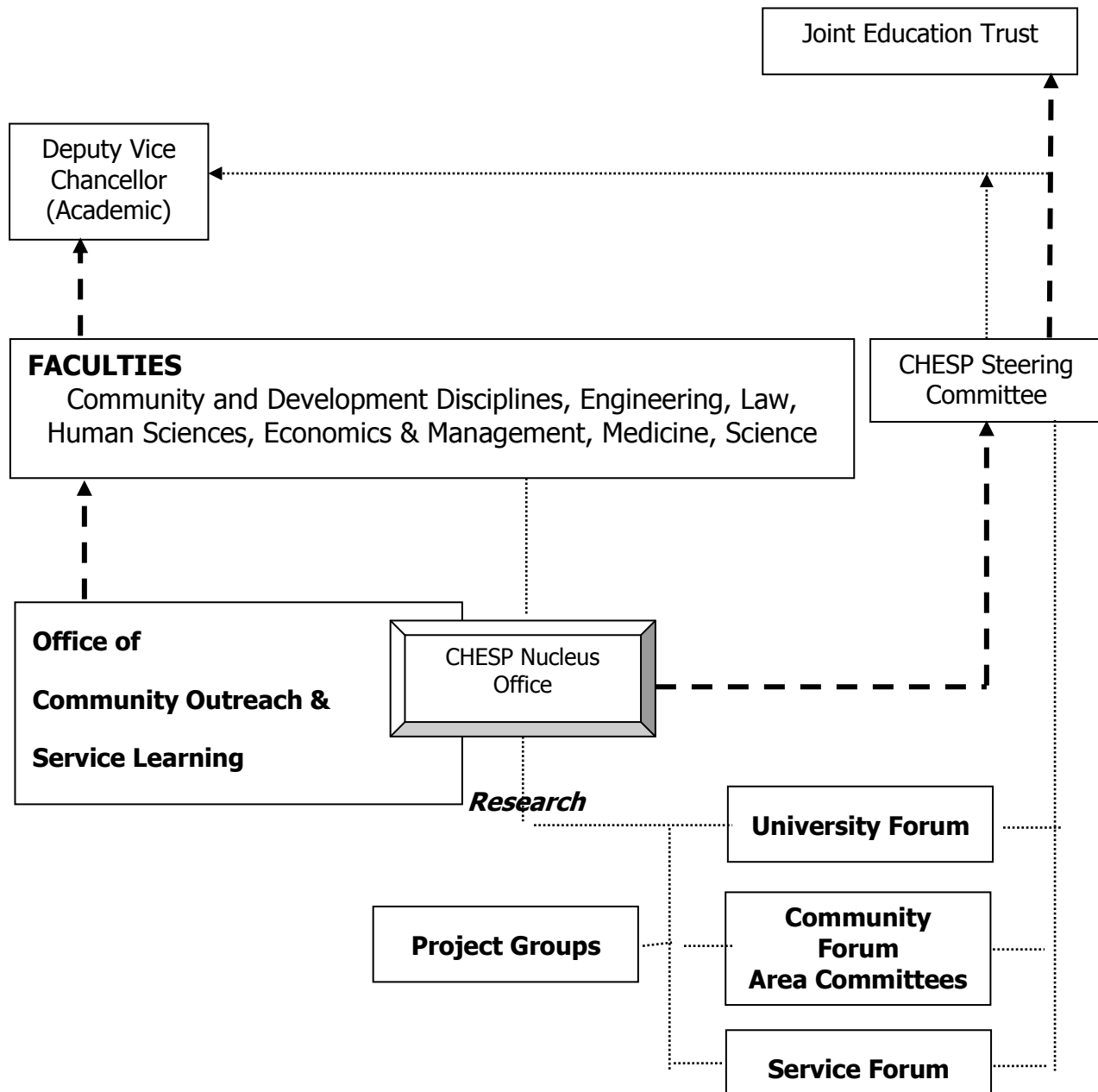
Module ¹	Place	Academic theme/s	Intended Development outcomes
1	Noordhoek	Theory & practice of development: <ul style="list-style-type: none"> ▪ Economic & social change theories ▪ CHESP as a developmental approach ▪ Research in development 	Identification of partners Formation of a Steering Committee
2	Noordhoek	Contextualizing Higher Education (H.E.): <ul style="list-style-type: none"> ▪ S.A. & H.E. Policies 	An institutional analysis & audit
4	Noordhoek	Asset-based approach to development	Community Situation Analyses
5	Michigan	Case Study of an American University	Analysis higher-education community engagement initiatives in the USA
6	Philadelphia	Higher Education Transformation <ul style="list-style-type: none"> ▪ Change theory, process and strategies ▪ Policy development ▪ HE's interface with economic, social and political contexts ▪ Resource acquisition & allocation ▪ Decision-making structures & processes Factors prohibiting or promoting transformation in terms of community-higher education-service partnerships	The generation of information to assist university plans to facilitate community-higher education-service (CHESP) partnerships
7	Noordhoek	Scenario building: <ul style="list-style-type: none"> ▪ Critical reflection as meta learning ▪ Systems theories, modeling & development ▪ Scenarios & systemic strategic planning ▪ The application of scenario building 	A university-wide strategic plan / intervention strategy for responding to the development priorities of participating communities through teaching, research and service in partnership with communities, the university and the service sector

¹ The modules are listed in the order in which they were presented. Their numbering denotes the original plan of the order in which each was to occur.

Appendix C

Module ¹	Place	Academic theme/s	Intended Development outcomes
3	Noordhoek	Systems theory and practice: <ul style="list-style-type: none"> ▪ Introduction to theory ▪ An approach to policy development 	A policy for higher education on community engagement
11	Noordhoek	Service-learning (SL) pedagogy <ul style="list-style-type: none"> ▪ theoretical principles ▪ history in U.S. higher education. ▪ developing, implementing, and institutionalizing SL through community-university partnerships. 	Increased capacity to engage in collaborative service-learning curriculum design Assessment of current service-learning practice within the CHESP institutions Strategies to develop, implement, and institutionalize service-learning practice through community-university partnerships.
10	Noordhoek	Academic/Service Learning Sites: <ul style="list-style-type: none"> ▪ Characteristics of sites ▪ Developing & managing sites 	The identification & development of community-based sites for teaching & learning
12	Botha's Hill	Service-Learning Curriculum Development: <ul style="list-style-type: none"> ▪ Scholarship of engagement ▪ Service-learning pedagogy ▪ Partnership development ▪ Reflective practice ▪ Assessment, monitoring & evaluation 	Accredited partnership-based service-learning modules, which address an identified community development priority, and The knowledge and skills required to implement, monitor and evaluate these modules.
9	Salt Rock	Community Development (CD): <ul style="list-style-type: none"> ▪ Models ▪ Measuring sustainable development ▪ Capacities required by CD practitioners 	Assist partners in community development approach
8	Salt Rock	Partnership/Project Management: <ul style="list-style-type: none"> ▪ Lessons from the CHESP partnerships ▪ Partnership development theory & process 	The development of partnerships between communities, faculty & service agencies

ORGANOGRAM OF CHESP STRUCTURES IN RELATION TO THE UNIVERSTIY



Key

Line of accountability:

Line of communication:

CHESP Nucleus Office Tasks

Primary tasks	Activities
Structural development	Develop & nurture elected steering committee, sector forums and project groups Maintain nucleus office
Capacity-building	Identify or develop formal courses and facilitate workshops for: <ul style="list-style-type: none"> • study around partnerships • academic staff development • graduate assistants • community mentors • service sector Identify & facilitate opportunities for dialogue between sectors Interact with national and international partnership groups Complete leadership capacity-building academic programme
Policy development	Establish research protocol with research co-ordinator Collect and analyse data with stakeholders Report results widely Submit article/s for publication Negotiate access to relevant committees on : staff selection & promotion, time-table, resource allocation, student matters, faculty & school research and academic boards, information management, and publicity and communication Prepare & submit proposals Review policies, procedures & organisation of resources with each sector
Asset-mapping	Facilitate workshops and focus groups
Sustainment	Identify potential resources, build relationships Establish project resource-allocation & accounting procedures Develop publicity strategy and materials Identify & meet with potential resource suppliers Prepare proposals Lobby for dedicated State funding Develop material on community based learning to attract potential students
Exemplar (project) development	Link key people from the three sectors Provide incentives to each Workshop curricula plans Acquire & develop teaching materials Complete formalities for course accreditation Develop/test evaluation indicators

Individual Service-Learning initiatives informing my study

Higher Education Institutions*	Nature of student services **
1 UCT 2 UFS 3 UND 4 UNITRA 5 UNP 6 DUT 7 Wits 8 Pretoria 9 UKZN 10 Stellenbosch 11 University of Johannesburg	A. Teach (guide, tutor) B. Aide in existing activities (individual or organisational development) C. Produce materials (product) or information (e.g. research report) D. Render professional service E. Establish links between resources

Note: An empty cell in the Table below indicates that the information was either unclear or missing in the source document.

Ref no [Appendix G refers]	* Higher Education Institution	Communities		Service Providers		Students		Discipline	** Nature of student services	Source of information
		No.	Nature	No.	Nature	No.	Level			
70	4	4	Rural					Education	A	CHESP narrative
66	9	2	Rural (learners)	2	Schools		UG	Education	D	Published article
2	7	3	Urban/peri-urban	3	Various	14	3	Education	B	CHESP narrative
1	3	7	Urban/peri-urban	7	Various	32	PG	Adult Ed	C & A or B	CHESP narrative

Appendix F

Ref no [Appendix G refers]	* Higher Education Institution	Communities		Service Providers		Students		Discipline	** Nature of student services	Source of information
		No.	Nature	No.	Nature	No.	Level			
127	11	3	Peri-urban	3	Drop-in centre	5	4	Education	A	Conference presentation
22	7	7	Urban	7	Various	25	2/3	Adult Education	D	Published case study
156	3						PG	Adult Education	C	Published article
72	3	2	Urban & rural	2	Various	3	2/3	Community Development allied	C	Module guide & examiner's report
26	5	4	Rural	-	-	16	3	Community Development allied	C	CHESP narrative
90	3	3	Urban (learners)	3	Schools	3	PG	Community Development allied	A & B	CHESP narrative
49	3		Rural				1	Community Development allied	B	Learning manual for students
4/4a/172	3	15	Urban & peri-urban	1	Municipality	26	3	Community Development allied	B	Template/Published book chapter/ CHESP narrative
110	1	2	Urban	2	NPOs (development)	35	2 & 3	Community Development [Geography]	C	Published case study
28	5	-	-	NS	Churches	9	PG	Community Development [Theology]	E	CHESP narrative
21	7	1	Urban	1	Development NPO		3 & 4	Construction allied	C	CHESP narrative

Appendix F

Ref no [Appendix G refers]	* Higher Education Institution	Communities		Service Providers		Students		Discipline	** Nature of student services	Source of information
		No.	Nature	No.	Nature	No.	Level			
89	7	1	Urban	10	ECD centres	29	2	Construction allied	C	Published case study
88	8				Various	All	1,2,3 or 4	Construction allied	B	Conference paper
30	6	1	NPO	1	Occupational body		2	Construction allied	D	Academic assignment
69	4	4	Rural	2	Various		3	Health Science	A	CHESP narrative
14/51	3	2	Clients of service providers	2	Hospital & school	14	3	Health Science	B	Various (Minutes, Memos ...)
25	5	6	Clients of service providers	6	Various	16	4	Health Science	A, B, D	CHESP narrative
109	10	1	Patients	1	Hospital	NS	4	Health Science	D	Web report
87	2	1	Urban	2	Schools	60	1	Health Sc	C & A/B	Published case study
17	3	8	Urban & peri- urban	8	Various	63	2	Medicine	C & B or A	CHESP narrative
37	2	2	Urban & peri- urban	4	Health facilities	104	5	Medicine (specialty)	D	CHESP narrative
48	2	2	Urban & peri- urban	1	Health facility	101	4	Medicine (specialty)	D	CHESP narrative
18	2	1	Peri-urban	1	University Partnership project	15	1, 2 & 3	Sport, Biokinetics & Leisure Sciences	D	CHESP narrative

Appendix F

Ref no [Appendix G refers]	* Higher Education Institution	Communities		Service Providers		Students		Discipline	** Nature of student services	Source of information
		No.	Nature	No.	Nature	No.	Level			
31	2	1	Peri-urban	1	University Partnership project	24	1	Sport, Biokinetics & Leisure Sciences	B & D	CHESP narrative
23a	7	4	Rural & urban	4	Various	27		Law	A	CHESP narrative
23b	7	1	Rural	1	Tribal authority	16	4	Law	A	CHESP narrative
55	2	2	Urban & peri-urban	2	Professional bodies	45	4	Law	D	CHESP narrative
24	5			1	NPO - urban	10	4	Information studies	C	CHESP narrative
27	5	3	Peri-urban and campus	4	Various	25	3	Sociology	C	CHESP narrative
74	4	1	Rural	1	Trainer	22	1	Management sciences	A	CHESP narrative
3	3	1	Urban	1	Prison	86	1	Performing Arts	C	CHESP narrative
16	3	1	Rural	0		4	3	Languages	C	CHESP narrative

List of records informing this study

* All published articles and conference papers are fully referenced in the Reference list. They are noted here too as they formed part of the material analysed in my study.

- 1 Mbaso, Z. (2001). Service-Learning in the post-graduate Community Development and the Adult Education programmes of the University of Natal. Unpublished CHESP Interim narrative report, submitted to the Joint Education Trust.
- 2 Castle, P.J. (2001). Service-Learning in the undergraduate Teacher Education programme of the University of the Witwatersand. Unpublished CHESP Interim narrative report, submitted to the Joint Education Trust.
- 3 Hurst, C., Young, M. & Nkala, B. (2002). Theater for a developing nation: 2001. An evaluation report on the first level service-learning course run by the Drama and Performance Studies Programme at the University of Natal in partnership with Westville Prison. Unpublished CHESP Interim narrative report, submitted to the Joint Education Trust.
- 3a O'Brien, F. (2001). Reflection on the theatre performances of the students and prison inmates as part of the Service-Learning course run by the Drama and Performance Studies Programme at the University of Natal in partnership with Westville Prison. Unpublished document.
- 4 O'Brien, F., Shezi, T., & Caws, G. (2000). Community Development for a Sustainable Environment. Template for Exemplar Service-Learning Modules submitted to the Faculty of Community & Development Disciplines, University of Natal.
- 4a * O'Brien, F. & Caws, G. (2008). Case Study 3: Service-Learning in Community Development (UKZN). In HEQC/JET (Eds.). *Service-Learning in the disciplines. Lessons from the field* (pp. 41-60).
- 5 CHESP Leadership Capacity Building Programme: Module 12 (Service-Learning Curriculum Development). Held at The Valley Trust, Botha's Hill, KwaZulu-Natal. 13-16 March 2001. Proceedings of Session 2.
- 5a Proceedings of Session 1.
- 5b Feedback on group discussion
- 5c Discussions re proceedings
- 5d Group discussion between facilitators and funders
- 6 MINUTES of the First CHESP Annual General Meeting held at the University of Natal on Saturday, 24 August 2002.
- 6a Letter of appreciation to the AGM guest speaker, K. Dlamini
- 6b CHESP Durban Financial Report delivered at the 1st CHESP AGM.
- 7 O'Brien, F., Bruzas & Mkhize, V. (October 1999). The Operational Context of Higher Education Institutions. Module 2 assignment for the CHESP Leadership Capacity Building Programme
- 8 O'Brien F., Bruzas & Mkhize, V. (November 1999). The Experience of Michigan State University in its Move to Civic Engagement. Module 6 assignment for the CHESP Leadership Capacity Building Programme.

- 9 Summary of Draft University of Natal Service-Learning policy document for presentation at the CHESP Community Sector Meeting held on 31 July, 2000 at the Rob Roy Hotel, Botha's Hill, Natal.
- 10 O'Brien, F. (2001, April 10). Sites for Service-Learning. Seminar presentation to the School of Community Development and Adult Learning, University of Natal, Durban.
- 11 Abbreviated proceedings of the Student Leadership Programme, Days 2 & 3, held at the University of Natal, Durban, 17-18 July 2001. (Including CHESP presentation)
- 12 Minutes of CHESP Steering Committee Meeting held on Monday, 24 July 2000 at the University of Natal, Durban at 13h00
- 12a Minutes of the CHESP Steering Committee held on 8 January 2001 at the University of Natal, Durban.
- 14 Office of Community Outreach & Service Learning (2001). Template for the Internal Approval of Modules at the University of Natal, Durban: Service Learning 3 & 4 (Psychology version).
- 14a O'Brien, F. (2000, September 21). Letter to Psychology students addressing their concerns regarding Service-Learning.
- 15 School of Community Development & Adult Learning (2001). Template for the Internal Approval of Modules at the University of Natal: Learning and serving with communities.
16. Ntshangase, C.N. (2002). *Unsung Heroes: Service-Learning in the isiZulu Programme of the University of Natal*. Unpublished CHESP Interim narrative report for the Joint Education Trust.
- 17 Reid, S. (2002). *Service-Learning in the Community-based selective module of the Nelson Mandela School of Medicine, University of Natal*. Unpublished CHESP Interim narrative report, submitted to the Joint Education Trust.
- 17a Report on 4th preliminary meeting for Community-Based Medical Education module/s held at Medical Education Development offices, University of Natal, 21 December 2000.
- 18 Austin, B. (2002). *Service-Learning for 1st, 2nd & 3rd year levels in the Event and Facility Management module of the B. Leisure Sciences programme of the University of the Free State*. Unpublished CHESP Interim narrative report, submitted to the Joint Education Trust.
- 19 Joint Education Trust (2000, July 25). Draft Report on the Meeting of Vice Chancellors held at the Johannesburg International Airport.
- 20 University of the Witwatersrand (2000 – 2009). What is Service Learning? Information available from <http://web.wits.ac.za/AboutWits/Governance/CUPS/ServiceLearning/>
- 21 Mavrokefalos, D. (2002). *Service-Learning in the Construction Management (CM) module of the University of the Witwatersrand*. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 22 Van Niekerk, J. (2002, December 13). *Service-learning in Adult Education and Training*. University of the Witwatersrand, Johannesburg. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 22a * Van Niekerk, J. (2008). Case Study 1. *Service-Learning in Adult Education*. In CHE/JET Education Services (Eds.). *Service-Learning in the Disciplines. Lessons from the Field*.
- 23a Author unknown. (2002). *Service-Learning in the Law programme of the University of the Witwatersrand*. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.

- 23b Author unknown. (2001). Service-Learning in the Law programme of the University of the Witwatersrand. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 24 Bell, F. (2002, December). Information Delivery Systems. Service-Learning in the Information Studies programme of the University of Natal. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 25 Mitchell, C. & Akhurst, J. (2001). Service-Learning in the 4th year Psychology programme of the University of Natal, Pietermaritzburg. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 26 Dube, B. (2002). Community Placement Project. Service-Learning in the Rural Resources Management Programme of the University of Natal, Pietermaritzburg. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 27 Manikom, D. (2002). Sociology 310 - Practical course in research methods. Service-Learning in the Sociology programme of the University of Natal, Pietermaritzburg. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 28 de Gruchy, S. (2001, November 7). Service-Learning in the Post Graduate Programme in Theology and Development, University of Natal, Pietermaritzburg. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 29 Nuttall, T., Trotter, K. & Mathieson, S. (2001, December). Interim Institutional Narrative Report of the University of Natal, Pietermaritzburg. Unpublished overview for the Joint Education Trust of CHESP Service-Learning projects.
- 30 du Toit, C. (2005). Untitled assignment on Service-Learning in the Interior Design programme of the Durban Institution of Technology. Submitted in partial fulfillment of the requirements of the Higher Education Practice module, University of KwaZulu-Natal.
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- 31 Austin, H. (2001). Service-Learning in the 1st year Event and Facility Management module of the School for Sport, Biokinetics and Leisure Sciences, University of the Free State. Unpublished CHESP Interim narrative report, submitted to the Joint Education Trust.
- 32 Draft Memorandum of Understanding between the Office of Service Learning & Community Outreach, University of Natal and the Department of Education Schools in the CRISP project.
- 33 Discussion at the University of Natal, 1999, between Law student S. Duddington and Service-Learning co-ordinator, F. O'Brien, regarding community service in the curricula.
- 34 CHESP Leadership Capacity Building Programme, 2000. Group reflections on the CHESP planning phase. Noordhoek.
- 35 Bruzas, C., Mkhize, V. & O'Brien, F. (2000, November). Table 1: Systemic Plan. In CHESP Strategic Plan for the University of Natal, Durban Centre.
- 36 Durban Academic Partner focus group transcript: "The role of the service partner in service learning": 7th May 2004. Focus group facilitator: C. Bruzas.
- 37 Schoeman, C.J. (2002). Service-Learning in the Community Pediatrics module of the University of the Free State. Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.

- 38 Notes from CHESP Core Group meeting, 23 February 2000 at University of Natal, Durban.
- 39 Bruzas, C., Mkhize, V. & O'Brien, F. (2001, May 15). Core Group Roles and Responsibilities during the Implementation Phase. Report submitted to the Joint Education Trust.
- 40 Gray, M. (1999, April - June). Crime Prevention in Schools Project - Second Evaluation Report. Submitted to the Department of Arts, Culture, Science & Technology, Pretoria.
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- 42 CHESP Presentation to meeting of CRISP school principals at the Office of Community Outreach & Service Learning, University of Natal, on 16 August 2000.
- 43 Report on the 1st Meeting at University of Natal, Durban to explore possible future cooperation between the Centre for Entrepreneurship, the Community-Based Organisations Network and CHESP. 30 January 2002.
- 43a Report on the 3rd Meeting of the Entrepreneurship Group at the Centre for Entrepreneurship, University of Natal, Durban. 24 April 2002.
- 44 email communication (May 17, 1999) from the Office of Community Outreach & Service Learning, University of Natal, Durban and a volunteer in connection with CHESP.
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- 45a CHESP Leadership Capacity Building Programme: Module 9 - Community Development. Held at Salt Rock, Natal. 21 June 2001. Proceedings of Day 1.
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- 48 Cilliers, J. B.F. (2002). Service-Learning for 4th year students in the Obstetrics & Gynaecology module of the University of the Free State. Unpublished CHESP Interim narrative report, submitted to the Joint Education Trust.
- 49 O'Brien, F. (2001). Introduction to Community Development Practice. Resource Pack. Faculty of Community and Development Disciplines, University of Natal.
- 50 Ntaka N. (2004). Student Portfolio: Community Development (Service-Learning).
- 51 Minutes of Service-Learning Planning Meeting with the School of Psychology held in the Psychology Seminar Room, University of Natal, Durban, on 7 July 2000.
- 51a Bodill, B. (2000). Issues. Student's Electronic Portfolio in respect of Service-Learning experience.
- 51b Office of Community Outreach and Service-Learning (2000, March 24). Facsimile to Ekuhlengeni Care Center confirming Service-Learning arrangements.
- 51c Office of Community Outreach and Service-Learning (2000, February 7). Telephonic discussion with Occupational Therapist from Ekuhlengeni Care Center re. possible Service-Learning.

- 51d Office of Community Outreach and Service-Learning (2000, August 15). Letter to Wiggins Primary School confirming Service-Learning arrangements.
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- 52 Office of Community Outreach and Service-Learning (2000, March and April). Facsimiles to School Inspector, Department of Education regarding CRISP arrangements.
- 53 O'Brien, F. (1999, July). Learning Log. Reflections on CHESP Leadership Capacity Building Programme: Modules 1 & 2. Noordhoek.
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- 55 van der Merwe, C. P. (2002). The Legal Practice module of the University of the Free State. Unpublished CHESP Interim narrative report, submitted to the Joint Education Trust.
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- 58 * Bawa, A. (2003). Rethinking community-based learning in the context of globalisation. In H. Perold, S. Stroud & M. Sherraden (Eds.). *Service Enquiry in the 21st century*, (pp. 47-60).
- 59 Reid, S.J. & Ross, A.J. (2005). Strategies for facilitating the return of health science graduates to rural and underserved areas. Unpublished manuscript: Nelson Mandela School of Medicine, University of KwaZulu-Natal.
- 60 * Lazarus, J., Erasmus, M., Hendricks, D., Nduna, J. & Slamati, J. (2008). Embedding community engagement in South African higher education.
- 61 * Mitchell, C. (2002, October). Service-learning partnerships as a model for development—the University of Natal, Pietermaritzburg (South Africa) as a case study.
- 62 Bruzas, C., Mkhize, V. & O'Brien, F. (2000, November). Table 5: The Environment. In CHESP Strategic Plan for the University of Natal, Durban Centre.
- 63 Notes from meeting between J. Mouton, L. Wildshult (Evaluation Research Agency) & J. Lazarus (JET/CHESP) and CHESP, Durban on 31 May 2001 at the University of Natal, Durban.
- 64 * Manikom, D. & Trotter, K. (2002, October). "But you aren't black": Racial perceptions and service-learning in South Africa.
- 65 * Castle, J. & Osman, R. (2003). Service learning in teacher education: An institutional model for an emerging practice.

- 66 * Pennefather, J. (2008). "Rural" schools and universities: The use of partnerships as a teaching strategy in enhancing a positive response to rurality.
- 67 * Higher Education Quality Committee (2006). A Good Practice Guide and Self-evaluation Instruments for Managing the Quality of Service-Learning.
- 68 email communication (2000) from F. O'Brien to Professor T. Nuttall regarding nomenclature in draft institutional policy on Service-Learning, University of Natal.
- 69 Author unknown. (2002). Service-Learning in the 3rd year Child & Adolescent module in the University of the Transkei (UNITRA). Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 70 CHESP Coordinator (2002). School Improvement. Service-Learning in the Curriculum Development programme of the University of Transkei (UNITRA). Unpublished CHESP Interim narrative report submitted to the Joint Education Trust.
- 71 Community Development 3 module: Transcript of Student presentations to Academic, Community and Service Providers at the University of Natal, 4 September 1999.
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- 77 Gray, M. (1999, January - March). Crime Prevention in Schools Project - First Evaluation Report. Submitted to the Department of Arts, Culture, Science & Technology, Pretoria.
- 78 Hoffmann, W. (2001, December). Interim Institutional Narrative Report of the University of the Witwatersrand. Unpublished overview for the Joint Education Trust of CHESP Service-Learning projects.
- 79 Office of Community Outreach & Service-Learning (1998). Presentation for the introduction of CRISP to educators at Stellawood Primary School, Umbilo, Durban.
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