



Development of a community engagement capacity building programme within
a social justice framework for Consumer Science Food and Nutrition students at
the Durban University of Technology

Submitted in fulfillment of requirements of the degree of
Doctor of Philosophy in Food and Nutrition in the Faculty of Applied Sciences
at the Durban University of Technology.

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I would also like to thank all the people who contributed in some way to the work described in this thesis – my friends, colleagues and students at the Durban University of Technology and in the department of Food and Nutrition Consumer Sciences.

DEDICATION

I dedicate this thesis to my mother – a strong and gentle soul.

and

It is with my deepest gratitude and warmest affection that I also dedicate this thesis to Jaco for supporting and encouraging me to belief in myself. I will always appreciate what you have done for me during my studies.

ABSTRACT

The focus of this study is to develop a capacity building programme that prepares students for service learning (SL) with the purpose of developing social responsibility and active critical citizenship underpinned by a social justice paradigm at a University of Technology (UoT).

In developing countries such as South Africa that still experience severe injustices and inequality of access to, for example, certain services such as health services, it is impossible to ignore issues of human and social development and poverty reduction when promoting the university's role in development. The developmental role of HEIs has been reinforced through the introduction and formalization of Community Engagement (CE) as a core function of higher education together with teaching and learning and research. When examining the role of universities in educating students for social responsibility and critical citizenship, it is evident that the biggest area of growth of CE has been in the form of Service Learning (SL) and community service.

The study posits that in the South African context of HEIs, the potential for fostering, specifically critical discourse and creative thinking exists in what are termed as traditional universities because of the nature of the varied disciplines offered at these institutions. On the other hand, UoTs focused predominantly on the technical study field and on training students for the market place. The emphasis on Work Integrated Learning (WIL) and industry placements narrowed the focus and excluded insights into South Africa's diversity and socioeconomic issues in the curriculum. The concept of social responsibility within a social justice paradigm is a foreign concept at UoTs in particular.

To facilitate SL within a social justice paradigm and to address issues of injustice and inequality in SA at universities, the question that needs to be asked is: how should the preparation of students be shaped to adequately prepare them to become justice-orientated, socially and civically responsible students without compromising their work preparedness? This bigger question leads to the specific question of the study, which is: if the department of Food and Nutrition Consumer Sciences at the Durban University of Technology (DUT) is to develop justice orientated, socially and civically responsible students, what theoretical and philosophical considerations should guide the development of a SL capacity building programme?

To achieve the purpose of the study the following objectives were identified: firstly, establish the effectiveness of the current preparation of Food and Nutrition students for SL to foster justice-orientated social and civic responsibility; secondly, determine the theoretical and philosophical considerations that should guide the development of students' justice-orientated social and civic responsibility through SL in the field of Food and Nutrition; thirdly, develop and implement a SL capacity building programme to foster social responsibility and critical active citizenship within a social justice paradigm; finally, develop a framework for a social justice-orientated SL capacity building programme post evaluation

A sequential exploratory mixed methods research protocol was applied in this study. The research process consisted of three phases. Phase I entailed the exploration of the research question with qualitative data collection (focus groups) and analysis. This phase was followed by a developmental phase (Phase II) during which the qualitative results and the theoretical and philosophical considerations evident in the literature were used to develop a capacity building programme. The programme was implemented and the impact of the programme was evaluated in Phase III through the application of the Civic Attitudes and Skills Questionnaire (CASQ). Purposeful sampling was applied in Phases I (qualitative phase) and III (quantitative phase). During phase I five focus groups were conducted (n = 43). Phase III sample consisted of two groups namely, the experimental group (n = 19) and a control group (n = 24).

Focus group interviews were recorded and transcribed verbatim after which the data was coded followed by a thematic analysis. The data from the CASQ was captured on Microsoft Excel® and analysed according to CASQ scales using the Statistical Package for Social Sciences (SPSS) version 23 to determine mean and standard deviations. A paired sample 2-tailed t-test was used to determine statistical significant differences between the pre- and post-test.

Results from phase I confirmed students' understanding of CE is mostly a charitable view with little emphasis on addressing social justice issues. The results showed that SL as currently planned and executed seems to perpetuate and reinforce existing social hierarchies and paternalism. The most common expectation of participating in CE from students was to apply skills and theoretical knowledge in a community setting. Students also commented that they expected to be developed personally and to learn about others. Additionally, it is evident from the results that students did not indicate any changes in their social justice awareness. The programme developed in phase II was within the framework of four dimensions including self-

awareness, awareness of others, awareness of social issues and change agent as critical to preparing students for SL with the purpose of fostering social responsibility and active critical citizenship within a social justice paradigm and guided by the Ubuntu philosophy, Freire's critical pedagogy and Mezirow's transformative learning theory.

The results of phase III showed that the experimental group who participated in the capacity building programme showed a significant increase in the social justice related subscales indicating their intentions of future civic action and change in social justice attitudes. The results in the control group demonstrated a decrease in the mean values in the post-test for the social justice subscales. The experimental group also showed an increase in the interpersonal and problem-solving skills, leadership skills, diversity attitudes and course value subscales but it was not significant. An opposite pattern was demonstrated in the control group with significant decreases in the interpersonal and problem-solving skills, leadership skills, diversity attitudes and course value. The results showed the significant impact of the capacity building programme on students' awareness and understanding of social justice issues.

Overall, the findings of the various phases assisted in refinement of the framework for a social justice orientated SL capacity building programme. The developed framework consists of five key components: philosophy that guides social justice oriented service learning; theories that underpin service learning; a pedagogy that would effectively enhance a social justice oriented SL experience; and praxis that integrates theory and practice.

ABBREVIATIONS AND TERMINOLOGY

CE	Community engagement
CHE	Council on Higher Education
CHESP	Community-Higher Education-Service Partnerships
CSL	Critical Service Learning
DHET	Department of Higher Education and Training
DoE	Department of Education
HEIs	Higher Education Institutions
HE	Higher education
HEQC	Higher Education Quality Committee
JET	Joint Education Trust
NSLC	National Service Learning Clearinghouse
RSA	Republic of South Africa
SA	South Africa
SAHECEF	South African Higher Education Community Engagement Forum
SL	Service learning
UK	United Kingdom
USA	United States of America
WIL	Work integrated learning

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CHAPTER 1: PROBLEM AND SETTING

1.1 INTRODUCTION

The focus of this study is to develop a capacity building programme that prepares students for service learning (SL) with the purpose of developing social responsibility and active critical citizenship underpinned by a social justice paradigm at a University of Technology (UoT).

Centuries of oppressive, colonial and apartheid history left a higher education (HE) system in South Africa that, at the time of democratic elections in 1994, was deeply fragmented along racial, gender, class, cultural and spatial lines. Furthermore, apart from realities such as unequal financing structures and disconnection from the social and economic needs of the majority of students, HE was also internationally isolated and focused mostly on the industrial north with hardly any connections to the developing world, the wider African continent or local communities (South Africa. Department of Higher Education and Training (SA DHET) (2015: 1). In this context, the HE system was in stark contrast to the new Constitution post 1994 that aimed to create a non-racial, non-sexist, more equal and socially-just society in South Africa (SA DHET 2015: 1; South Africa. Constitution of the Republic of South Africa 1997: 2, 8, 9, 10). In order to address the legacies of apartheid, the newly elected government pushed for socioeconomic transformation that included higher education institutions (HEIs) playing a critical role in the transformation agenda. The term “transformation”, according to the Department of Higher Education and Training (2015:2), refers to a comprehensive, deep-rooted and ongoing social process seeking to achieve a fundamental reconstitution and development of our universities to reflect and promote the vision of a democratic society and the researcher has adopted this view for the study. Accordingly, the transformation of higher education refers to the active removal of any institutional, social, material and intellectual barriers in the way of creating a more equal, inclusive and socially just higher education system and society (SA DHET 2015: 2).

Today, 23 years after the democratic elections, much has been achieved but much remains to be done to eradicate the injustices of colonialism and apartheid in nation building and community development, which includes education generally and higher education in particular. The majority of South Africans remain economically poor and marginalised, receiving low-quality public services with evidence of high levels of inequality of wealth,

educational access, health care and access to opportunities. Although significant change has been made to the HE system — such as the merging of higher education institutions and improved access to higher education through the availability of government funding — much remains to be done. Higher education in South Africa is still confronted with an array of challenges and demands for further transformation as evidenced by the recent movements such as #Fees must fall, student protests and destruction of infrastructure and resources (SA DHET 2015: 4, 5). Universities are required to take additional purposeful steps to transform themselves to better reflect the aim and values of the Constitution, which requires all people living in South Africa, including students, to become justice-orientated, socially responsible citizens.

A critical task of HEIs is to assist in preparing students for this role and, more specifically, to teach values and skills necessary to cultivate, protect and disseminate knowledge of a free, democratic society (O'Brien 2011: 65). Policies such as the White Paper on Higher Education and Transformation (WPHET) (South Africa. Department of Education (SA DoE) 1997), the Higher Education Act of 1997 and the White Paper on Post-School Education and Training (WPPSET) (SA DHET 2013) reflect these responsibilities. Educational policies stipulate that HEIs in South Africa have to respond to the challenges put to them by government of creating an academic learning environment that targets not only the developmental but also the transformational needs of students and society in a unique and decisive way (SA. DoE 1997: 1). In developing countries such as South Africa that still experience severe injustices and inequality of access to, for example, certain services such as health services, it is impossible to ignore issues of human and social development and poverty reduction when promoting the university's role in development (Kruss 2012: 4).

The developmental role of HEIs has been promoted through the introduction and formalization of Community Engagement (CE) as a core function of higher education together with teaching and learning and research (SA DoE 1997). South Africa has enshrined CE in its higher education (HE) policy (Council on Higher Education (CHE) 2004; 2008; SA DoE 1997; 2001a). When examining the role of universities in educating students for social responsibility and critical citizenship, it is evident that the biggest area of growth of CE has been in the form of Service Learning (SL) and community service. Community engagement, and in particular SL as a preferred approach to scholarly community engagement (Hatcher and Erasmus 2008:

57), was mandated primarily for its potential to effect social transformation through emphasis on social justice and community development in a South African society previously characterised by inequality and division (SA DHET 2013: 39; Mitchell and Rautenbach 2005: 101). Practitioners claim that CE through its various forms, including SL, can respond to the civic mission of universities (Westheimer and Kahne 2004b: 242; Preece 2013: 988).

This study proposes that a developing country such as South Africa needs an approach to service learning at HEIs that is underpinned by a social justice paradigm to foster critical discourse, creative thinking, cultural tolerance and a commitment to a humane, non-racist, non-sexist society. The study posits that in the South African context of HEIs, the potential for fostering, specifically critical discourse and creative thinking exists in what are termed as traditional universities because of the nature of the varied disciplines offered at these institutions. On the other hand, Universities of Technology (UoTs), previously known as Technikons, focused predominantly on the technical study field and on training students for the market place. The emphasis on Work Integrated Learning (WIL) and industry placements narrowed the focus and excluded insights into South Africa's diversity and socioeconomic issues in the curriculum.

It is therefore accurate to say that the concept of social responsibility within a social justice paradigm is a foreign concept at UoTs in particular. There is a compelling reason for the inculcation of social responsibility in students by HEIs in South Africa. It should be seen as a preventative measure against the perpetuation of injustices such as racial, class and gender discrimination in contemporary democratic South Africa. Furthermore, educating students to be active socially responsible citizens with regard to a set of universal values that engenders qualities such as honesty, integrity, courage and compassion may be considered as the building block for community and nation building in South Africa. Hence, to facilitate SL within a social justice paradigm and to address issues of injustice and inequality in SA at universities, the question that needs to be asked is: how should the preparation of students be shaped to adequately prepare them to become justice-orientated, socially and civically responsible students without compromising their work preparedness? This bigger question leads to the specific question of the study, which is: If the department of Food and Nutrition Consumer Sciences at the Durban University of Technology (DUT) is to develop justice orientated, socially and civically responsible students, what theoretical and philosophical considerations should guide the development of a SL capacity building programme? Thus, the main objective

of this study is to develop a SL capacity building programme which contains the necessary elements to capacitate students within a social justice paradigm to be socially and civically responsible students, referred to in this study as justice-orientated social responsibility.

1.2 CONCEPTUALIZATION OF COMMUNITY ENGAGEMENT (CE)

The rationale for the introduction of CE post 1994 is that HEIs are expected to contribute to the socioeconomic development of local communities and to inculcate social and civic responsibility in students. The WPHET (SA DoE 1997) identified community engagement as a fundamental part of teaching and research and thus a means to supplement teaching and research with a deeper sense of context, locality and application in HEIs (SA DoE 1997: 10). This change in the perception of CE also resulted in a shift of terminology from “community service” (SA DoE 1997: 19) to “academically based community service” (Higher Education Quality Committee (HEQC) 2001) to “community engagement” (HEQC 2004a; HEQC 2004b; HEQC/Joint Education Trust (JET) Education Services of South Africa 2006a).

Higher education institutions in South Africa have to respond to the challenge put to them by government of creating an academic learning environment that targets not only the developmental, but also the transformational needs of students and society in a unique and decisive way and CE is one of those ways. Community engagement takes on various forms in HEIs, namely, volunteerism, community outreach, SL and engaged research (HEQC/JET 2006a: 21). These forms will be discussed in more detail in Chapter 2.

However, the concepts of community service and CE still seem to cause confusion amongst academics in HEIs. This was initially highlighted by the former Minister of Education at the Community Engagement Conference hosted by HEQC in 2006 in Cape Town. The Minister criticised the approach of HEIs to CE as one that “tends to have a community service notion, rather than a community engagement one”. The minister also pointed out that universities should move away from community service to an interactive CE approach that will enhance and support community development (Pandor 2007: 71). An interactive CE approach entails a less paternalistic, more reciprocal and collaborative relationship between a community and a HEI (CHE 2004: 11). In fact, it was suggested that CE should not be voluntary or optional in HE nor should it be an “add on” or merely a charitable exercise but rather, integrated into mainstream academic programmes with the explicit purpose of inculcating student citizenship

(Joint Education Trust (JET) 2000: 5). This requirement demanded a change to the approach in planning and executing community engagement activities at HEIs.

As stated previously, the principal area of growth of CE in HEIs has been in the form of SL. Service learning is a pedagogy that integrates the service function of universities into its teaching function (Thomson, Smith-Tolken, Naidoo and Bringle 2011: 220). Service learning is open to many interpretations arising from its multiple goals, participants, funding and curricula (O'Brien 2011: 71). The most common understanding of SL as explained by Furco (1996: 5) is that service learning is distinguished from other forms of experiential education by its "intention to benefit equally the provider and the recipient of the service as well as to ensure equal focus on both the service being provided and the learning that is occurring". For the purpose of this study the researcher adopts the concept of critical service learning (CSL) which is described as "academic service learning experiences with a social justice orientation" (Mitchell 2008: 50). In this context, SL is explicitly linked to education for social justice by engaging students in meaningful service in the community and integrating that experience with thoughtful introduction, analysis and discussion of issues important to understanding social justice (Mitchell 2007: 101).

1.3 CONTEXT OF THE STUDY

The international context of SL, specifically in the United States of America (USA), has a bearing on the development of SL as a main form of CE in South Africa (Lazarus 2007: 92). A brief examination of the international context of SL can perhaps facilitate a clearer understanding of its influence on the practice of SL in South Africa. The relevance of such practice to the South African context also needs to be questioned.

Civic education in the USA goes back to the establishment of Harvard College in 1636, when one of the principles of higher education (HE) was the preparation of graduates for active involvement in their communities and civic education was regarded as an important component to develop a well informed and critical society (Smith 1994 as cited in Jacoby 2009: 10). However, civic education was somewhat de-emphasised during industrialisation and educational specialisation in the 19th century but reappeared in the USA as a priority through the general education movement in the 20th century. General education was then implemented to safeguard civic education from curriculum overspecialisation (Sax 2004: 65).

The history of service learning in particular dates back to 1903 in the USA when the Cooperative Education Movement was established with the purpose of integrating theory with practice. In the early 1900s Dewey developed the concept and practices of SL by identifying intellectual foundations for SL (National Service Learning Clearinghouse (NSLC) n.d.: 3). With the launch of the Peace Corps in the USA in 1965, college students' involvement in community service became popular on the national scene in the form of volunteerism. Simultaneously, a small group of pioneers started to focus on the pedagogy of SL which combined academic learning with community service (Stanton, Giles and Cruz 1999: 12). Consequently, many campus-based community service programmes were started in the 1960s and 1970s.

In the mid-80s a number of educators in the USA sensed that HE was not successfully meeting the challenge of nurturing students' sense of citizenship or social responsibility (Sax 2004: 66; Newman 2006: 31) as was evident in the apathy of citizens in general and of college students in particular (Jacoby 2009: 12). This concern resulted in many colleges and universities across the USA evaluating their service functions (Ehrlich 2000: vi; Colby, Ehrlich, Beaumont and Stephens 2003: 10), resulting in many institutions in the USA today offering courses focusing on SL, problem-based learning and community-based learning (Jacoby 2009: 12, 13).

Unlike in the USA, mission statements of universities and colleges of higher education in the United Kingdom (UK) in general do not emphasise citizenship or civic responsibility as a goal but rather propose preparedness and education for the market place, which is similar to the approach of UoTs in South Africa (Annette 2005: 331). The UK and Africa established a number of extra-mural departments in the 1950s with the purpose of "taking the university to the people" (Preece, Croome, Ngozwana and Ntene 2011: 714). There were an increasing number of academics at HEIs who were now arguing for higher education to participate more fully in civic education and learning for active citizenship (Annette 2003: 115; Lawy and Biesta 2006: 36). According to Crick, "universities are part of society and, in both senses of the word, a critical part, which should be playing a major role in the wider objectives of creating a citizenship culture. I am now far from alone in arguing this" (Crick 2000: 145).

In Africa former President Nyerere of Tanzania strategically linked university education in the late 1960s and 1970s with his nation building goal of "ujamaa" or people working together. This strategy required a university to place students in rural villages during their holidays as part of degree assessment (Preece, Ntseane, Modise and Osborne 2012: 4). The rise of SL

worldwide and in South Africa (SA) engaged scholarship and university-community partnerships and the calls for HE to rededicate itself to its public mission led to the development of interest groups arguing for the preparation of students for civic and social responsibility (Jacoby 2009: 14). In this regard, community engagement is viewed as a key mechanism for building civic consciousness amongst students and plays an important role in building their commitment and capacity for critical citizenship (Favish 2015: 4).

The historical context of higher education in South Africa is a critical precursor to the introduction and formalization of CE and SL in a democratic South Africa. Prior to the democratic elections in 1994, South African higher education was characterised by being divided along racial lines and the quality of teaching and thus learning and research varied accordingly. Individual institutional cultures and practices varied from activism (specifically opposing apartheid) to compliance and active support for the apartheid regime's vision for higher education and social transformation (Ballim, Scott, Simpson and Webbstock 2016: 64). Higher education institutions were, in general, disconnected from the social and economic reality of local communities and neither were there any links with the wider African continent. Connections focused on westernised practices and links with Europe and the industrial north (RSA DHET 2015: 1). After the first democratic elections in 1994, institutions historically segregated along government-defined racial lines began to merge and a shift from a fragmented system to a more integrated system took place (RSA DHET 2015: 1, 2; Wawrzynski, Heck and Remley 2012: 107). The newly elected government realised that the HE system had a critical role to play in the socioeconomic transformation of society and began to interrogate the role of HEIs in this process. Aligning the higher education system with the social development intentions of a post-apartheid South Africa clearly required significant transformation of HE as visualized in the Green Paper on Higher Education Transformation 1996 (Ballim, Scott, Simpson and Webbstock 2016: 65).

The above Green Paper (1996) which focused on the transformation of the HE curriculum and also had a bearing on the establishment of CE, recognised the following shortcomings of HE: firstly, HE had not achieved the goal of establishing a “critical civil society” and therefore had not contributed to “a democratic culture and a deep sense of citizenship”; secondly, there was inadequate consideration of and response to the needs and challenges of local society within the broader African context (SA DoE 1996: 2). Additionally, it highlighted the need for HEIs to offer programmes that respond to “the social, political, economic and cultural needs of the

country and its entire people”. This approach would require “different patterns of teaching and learning, new curricula and more varied modes of delivery” (SA DoE 1996: 3).

In 1997 the White Paper on HE Transformation (WPHET) identified several related purposes of HEIs in the then new and still fragile democracy of which “contribution to the socialisation of enlightened, responsible and constructively critical citizens” was one. The WPHET explicitly states that higher education should “encourage the development of a reflective capacity and a willingness to review and renew prevailing ideas, policies and practices based on a commitment to the common good” (SA DoE 1997: 7). This cornerstone HE policy document has clearly laid out the imperatives facing the HE system inherited from colonialism and apartheid.

In measuring the current state of higher education in South Africa against the benchmark of critical citizenship education, the WPHET also expressed concern and a need for transformation. It specifically highlighted a lack in “its influence on the broader community to strengthen the democratic ethos, the sense of common citizenship and commitment to a common good” (SA DoE 1997: 8). The WPHET therefore called for a new system of HE based on supporting a democratic nation and a culture of human rights through educational programmes and practices for developing justice-orientated social responsibility. It further emphasised that a goal of HE should be “the development of professionals and knowledge workers with globally equivalent skills, but who are socially responsible and conscious of their role in contributing to the national development effort and social transformation” (SA DoE 1997: 10). In other words, there is an urgency for higher education to prepare students as well-informed, active, critically thinking and civically engaged citizens for a democratic context. This position was reaffirmed in the Ministry of Education’s National Plan for Higher Education which asserted the priority of increasing “responsiveness to regional and national needs, for academic programmes, research, and community service” (SA DoE 2001a: 11).

The Higher Education Quality Committee (HEQC), established as a sub-committee of the Council of Higher Education (CHE) (1997), has the responsibility to give effect to the goals of the White Paper with regard to education, training, research and community engagement. However, even though the White Paper has clearly stipulated the purpose of community engagement and the role of the universities, the CHE established that universities have neglected this important task (CHE 2010: 7). “Knowledge-based community service”, teaching

and learning and research were stipulated in the founding document of the HEQC (2001) as the three priority areas for accreditation and quality assurance of HEIs. “The central objective of the HEQC is to ensure that providers effectively and efficiently implement education, training, research and community service which are of high quality and which produce socially useful and enriching knowledge as well as a relevant range of graduate skills and competencies necessary for social and economic progress” (HEQC 2001: 5). Community engagement, implemented in its various forms, is thereby included in the national quality assurance systems of universities.

The above policy initiatives were instrumental in highlighting the necessity for CE and embedding it as a “public good” issue for including it in HE in South Africa. It must, however, be noted that the Green Paper on Post-School Education and Training (DHET) released during 2012 failed to take cognisance of the role of CE as a means to encourage responsiveness to regional and national challenges and social responsibility in the core activities of HEIs. The South African Higher Education Community Engagement Forum (SAHECEF 2012) responded to this obvious omission by putting forward possible explanations for it which mentioned several milestones along the path to entrench CE as the third “pillar” of higher education and, in conclusion, submitted that “it would be remiss of the Ministry to avoid contemplating the role that community engagement will have in the envisaged Post-School system or to do so without the involvement of advocates of community engagement” (SAHECEF 2012: 3). Consequently, Section 4.8 on CE and graduate community service was included in the White Paper for Post-School Education and Training (WPPSET) (SA DHET 2013).

The WPPSET (SA DHET 2013: 39) reiterated the fact that CE in its various forms – socially responsive research, partnerships with civil society organisations, formal learning programmes that engage students in community work as an integral part of their academic programmes, and many other formal and informal aspects of academic work – has become a part of the work of universities in South Africa. It further points out that CE should be seen as separate from the proposal of a national graduate community service programme which has been implemented effectively within the health sciences. In assessing whether it is sufficient for government simply to acknowledge that engagement has come to be seen as part of the work of universities, we need to ask a few important questions. Favish (2015: 2) argues that given the inequalities that continue to characterise South African society, the question of how HEIs engage with these inequalities should be fundamental to any discussion about the transformation of higher

education. The author goes on to say that the degree to which universities have intentionally organised themselves to play an active developmental role in transforming society should be interrogated.

1.3.1 Universities of Technology in South Africa and Community Engagement

Technical and vocational schools and colleges were established in the latter part of the 19th century to address the great demand for artisans and skilled personnel by service industries. In 1967 the government transformed technical colleges into six Colleges of Advanced Technical Education (CATEs) to address the need for higher-level skills. This was taken a step further in 1979 when the CATEs became Technikons. As mentioned in the introduction, Technikons focused predominantly on providing career-orientated programmes, training students for the market place (Du Pré 2010: 3). In 2004 Technikons were renamed Universities of Technology to ensure that all South African higher education institutions were able to position themselves against global benchmarks and promote a unitary system of universities but these institutions differentiated in focus. This resulted in some Technikons merging with universities to form comprehensive universities and some were redesignated as UoTs (Du Pré 2006: 4).

The redesignation of Technikons as UoTs and the predominant focus on preparing students for industry necessitated that UoTs redirect their focus to encompass students' engagement with communities for the purpose of inculcating social and civic responsibility. In writing about the core academic activities of UoTs, Du Pré (2006: 4-5) highlights that service to uplift communities is now considered to be implemented through the transfer of knowledge and skills to the community through SL at UoTs. Du Pre mentions the prevailing dominant academic activities of UoTs as firstly, to provide greater learning opportunities by being "employer-centred" and working closely with employers to ensure that the prospective employees (students) receive a relevant education. Secondly, Work Integrated Learning (WIL), regarded as the key strength of Technikons, remained a means to encourage employers to provide practical or "job-related" problem-solving activities for students during their training. Consequently, SL as a form of CE is relatively new to UoTs and is not readily adopted as in the case of WIL, which is the preferred approach to engagement due to the historically strong corporate and industry orientation of ex-Technikons (Du Pré 2006: 11).

Work Integrated Learning is a strategy of applied and practical learning which involves a structured educational programme that combines relevant workplace experience with theory

and professional reflection (du Pré 2006: 11). Therefore, WIL “specifically describes an approach to career-focused education that includes classroom-based and workplace-based forms of learning that are appropriate for the professional qualification” (CHE 2011: 4). As indicated by Du Pré (2006: 11) and CHE (2011: 6), the advantage of WIL is that students gain experience in the professional field during their studies and begin their working life with a knowledge of the marketplace, its organisational structures and employers’ expectations. Apart from career benefits, students also gain personally from WIL through improved communication skills, team work, leadership, co-operation and technical knowledge and skills (CHE 2011: 6). The student is advantaged by gaining work-related experience prior to entering the labour market.

This “commercialisation of higher education” or “knowledge for profit” has a detrimental effect on the values and aspirations of students (Harkavy 2006: 14). Harkavy argues that when “universities openly and increasingly pursue commercialisation, it powerfully legitimises and reinforces the pursuit of economic self-interest by students and contributes to the widespread sense among them that they are in college solely to gain career skills and credentials” (Harkavy 2006: 14). Higher education should be much more than just a means of gaining career skills or being trained in a discipline—it should contribute to the development of democratic communities and societies through preparing students to be critical, caring citizens in a democracy (Boyer 1994: 48; Rhoads 1997: 208; SA DoE 1997: 7-10; Ehrlich 2000: *iii*; Harkavy 2006: 14 and Jacoby 2009: 1-2).

Service Learning, on the other hand, engages students in activities where both the community and the students are expected to benefit. The ultimate goal is the provision of a service to the community while at the same time enhancing the students’ academic learning through rendering this service (Moely, Mercer, Ilustre, Miron, and McFarland 2002: 16; HEQC/JET 2006a: 23; Mitchell 2008: 50). The aim of SL is to increase the understanding and improve the application of the theoretical content in a curriculum, to enhance academic learning, promote personal development and generate a deeper appreciation of social responsibility (HEQC/JET 2006a: 41; Cipolle 2010: 4). For SL to be successfully implemented, the following criteria, as pointed out by Howard (2001: 12, 13) and Stacey, Rice and Langer (2001: 22), are important, namely: meaningful service with the community that is relevant to current social issues, improved academic learning, purposeful and relevant civic learning (social responsibility), and well thought-out opportunities for reflection.

The difference between WIL and SL at UoTs is that WIL is strongly focused on student development by socialising students for the profession and does not emphasise civic learning (HEQC/JET 2006a: 26), whereas SL focuses on purposeful civic learning (HEQC/JET 2006a: 24; Prentice 2007: 267; Mitchell 2008: 50). As part of CE in the South African context, SL should be underpinned by a social justice paradigm (Hall 2010: 5, 6). Also, the communities referred to in SL and WIL are different. The communities in the context of SL refer to those local, communal interest groups who would participate as a partner in the SL activities and have a full say in the naming and identification of the service needs and challenges (HEQC/JET 2006b: 16). During the WIL component students are placed in a “work community” or industry but as Maistry and Lortan (2015: 319) point out, it bears little resemblance to the requirements and outcomes of SL, especially those stipulated in *Service Learning in the Curriculum: A Resource for Higher Education Institutions* (HEQC/JET 2006a: 24, 25), and specifically that of fostering students’ engaged citizenship and social responsibility.

The introduction of CE in its various forms has prompted UoTs to pay greater attention to service, awareness of social and economic issues in communities, reciprocal learning and partnerships with communities in the co-creation of knowledge. Hence, CE has given UoTs a new focus, namely that of educating students for active critical citizenship by holistic development of the person, fostering coping mechanisms and creative thinking abilities in students (Maistry and Lortan 2015: 319), questioning issues around power relations and creating authentic relationships and work for social change (Mitchell 2008: 50). Yet, to date UoTs are still being singled out as providing students who are “career-focused”, “hands on” and with knowledge that is “immediately relevant in the workplace” (Du Pré 2010: 5) as it is “ingrained in their DNA” and that the key reason for their existence is to serve society by equipping students for the workplace as posited by Maistry and Lortan (2015: 319). The result of this deeply ingrained belief is that programmes are primarily focusing on the development of skills that are discipline specific with the sole purpose of preparing students as prospective employees who will contribute to the economic goals of the government, rather than holistically preparing students who are also socially responsible and civic minded. So, the focus of UoTs continues to be on the engagement and relationship with industry as students are mostly placed in industry for WIL rather than in communities for SL.

This is, however, not only a characteristic of UoTs in South Africa but is a trend around the world in HEIs, as highlighted by Arrodoni and De la Garza (2007: 75). The authors explain

that universities have concentrated on the training of the elite workforce as most HE programmes, with the exception of a few academic and professional degrees, promote modernisation and urban values. Most graduates from universities seek attractive and lucrative jobs in urban settings. The authors go on to say that not many students are keen to contribute to the development of marginalised urban and rural communities who need assistance in addressing social and economic needs and issues .

These statements are confirmed by a study conducted in South Africa in 2010 that administered the South African Student Survey of Student Engagement (SASSE) to over 13 600 undergraduate students at seven South African universities. It showed that, nationally, only 12% of senior students reported to have worked on a community-based project using their university knowledge to address a problem in their community. While just over half of the students in the sample indicated that they planned on developing a community-based project in the future, 11% of the students had no plans to develop a community-based project to address community needs and issues (Strydom, Basson and Mentz 2012: 24).

Durban University of Technology was one of the institutions that participated in the study. The results for DUT showed that only 22% of the senior students participated in community service or volunteer work, 44% still planned to do so in the future if given an opportunity, while 12% did not plan to engage in any such work. Furthermore, 31% of the senior students indicated that they did very little in contributing to the welfare of their communities, while 32% stated that they made some contribution in this regard. Only 13% of the participants felt that they made a significant contribution to the welfare of their communities (SASSE 2010: 24, 33; Strydom, Basson and Mentz 2012: 24).

The above results are disconcerting considering that one of the rationales for introducing CE as a core function of HE is the inculcation and promotion of justice-orientated social responsibility and active critical citizenship of students. Universities of Technology are not excluded from this purpose (SA DoE 1997: 7-10). What it illustrates is a dissonance between policy imperatives and educational practices at UoTs. It also reinforces the statement that UoTs are not contributing to a “deep sense of citizenship” apparent in the “commitment to the common good of society” and that they are not responding to the needs and challenges of the country (SA DoE 1996: 2).

Badat (2010: 15) points out that HE can play an important role in the promotion of the health and well-being of marginalised urban and rural communities and in the pursuit of social and human rights and critical active citizenry. Universities of Technology need to be responsive to the social development agenda of South Africa without negating the purpose of WIL. UoTs need to equally embrace SL as an indication of their responsiveness to local community needs. Furthermore, in the South African context where poverty and inequality prevail, there is an even greater need to position the university to inculcate social responsibility amongst its students as intended by the post-apartheid HE policy for CE, including SL (Preece 2013: 988). Addressing pressing societal difficulties such as poverty, ill health and violence (as evident in South African communities) requires the promotion of agency – “the capacity of people to order their world, the capacity to create, reproduce, change and live according to their own meaning systems, the capacity to have powers to define themselves as opposed to being defined by others” (Bhattacharyya 2004: 12).

1.3.2 Community Engagement at Durban University of Technology

The draft policy for community engagement at DUT identifies the benefits of community engagement to students and recognises that students are valuable contributors to the development of community engagement at DUT (DUT 2006: 5). Since students are considered both agents and beneficiaries of community engagement, student education and preparation for community engagement is very important in order to prevent causing harm to previously disadvantaged communities while, at the same time, cultivating social and civic responsibility. The policy also recognises the need for developing community engagement capacity building programmes for students to be implemented by academic departments in collaboration with the Centre of Excellence in Learning and Teaching (CELТ) and the Centre for Quality Promotion and Assurance (CQPA) (DUT 2006: 8).

Engagement at DUT has many dimensions and is affirmed in the core functions of the university namely, teaching, learning and research. In the vision and mission statement it is highlighted that as a UoT, DUT must engage with local industry so as to not only continue to support the development of the economy to improve the quality of life of people, but also to engage with communities to build strong connections between the university and its social context (DUT 2015: 5).

Service learning as a form of CE at DUT has been identified as a component of Experiential Learning (EL) as stipulated in the Experiential Learning policy (DUT 2006: 6). This policy adopted EL as a strategy of applied learning. The educational strategy is implemented in partnership with companies as WIL where “the academic learning process is extended into the workplace through on-the-job learning experiences which are integrated with the learning outcomes of the academic programme” (DUT 2006: 4). The policy stipulates that on-the-job learning experiences may occur in commerce/industry, which is referred to as WIL or may occur in the community and this is referred to as SL or in both (DUT 2006: 6). However, the policy does not provide for working definitions of concepts such as “service learning”, “community” and “partnership”. Nor does it mention the notions of student social responsibility and the development and inculcation of critical citizenship. The conceptualization of SL is left open for individual interpretation and without appropriate guidelines becomes problematic for the successful implementation of SL at DUT.

The policy further emphasises that capacity building of students for EL/WIL should take place through a work-preparedness programme (DUT 2006: 4). On the other hand, SL capacity building, which requires preparation for a different set of skills that relate to civic and social responsibility, is not stipulated. As pointed out previously, UoTs’ original ‘community’ is seen as industry where students are placed for WIL. The researcher recognises that SL is different from WIL and therefore argues that the preparation of students should be approached differently. As part of community-university partnership relationships that emphasise social responsibility and civic education, SL placements are with different forms of communities such as non-government organisations, non-profit organisations and community-based organisations, which require different sets of attitudes, skills and behaviours (Maistry and Lortan 2015: 319; Maistry and Thakrar 2012: 72) to those of WIL.

1.3.3 The Department of Food and Nutrition Consumer Sciences

The Department of Food and Nutrition in the Faculty of Applied Sciences at DUT offers the National Diploma, Degree of Bachelor of Technology, Master of Applied Science and Doctor of Philosophy in Food and Nutrition. After completing the qualification, students are employed in food manufacturing companies, food retail and food media as food consultants, quality assurers and as nutrition advisors.

Overall, the Food and Nutrition discipline strives to help prevent disease and improve the health, nutrition and well-being of individuals and communities. The curriculum of the Food and Nutrition programme includes Food Science and Nutrition and Food Communication as major subjects with Chemistry, Physiology, Food Microbiology, Business Management and Food Production Management included as additional subjects (DUT 2016a: 19–24). However, the majority of citizens in South Africa are poor, do not have access to quality food and as a result often have poor health. Food and nutrition insecurity exists despite the availability of sufficient food at national level; this is due to inequalities in food distribution and access to food and other wider South African social injustices (Khoza 2007: 15). The curriculum does not include content on the critical understanding of context and the social, economic, cultural and psychological systems and structures that relate to issues of inequality and social injustice.

In the South African historical context of apartheid, injustice and inequity, access to food, food insecurity and the corresponding poor nutritional levels of the majority need special consideration and a rights-based approach to nutrition aims to ensure that resources are managed and used justly and equitably to ensure food and nutrition security for all (Maunder, Khoza, Kuzwayo and Eide 2008: 3). From both a nutritional and a human rights perspective, it is important that the existing differences in living standards, health status and diets of South Africans are addressed through active critical citizenship. For students studying in the discipline of Food and Nutrition, contributing to the eradication of hunger and malnutrition in communities should be a priority when planning and implementing SL projects. More importantly, Food and Nutrition professionals need to understand the human rights perspective on food and nutrition security as well as their constitutional obligation as active, critical citizens of South Africa for the progressive achievement of these rights (Maunder *et al.* 2008: 5).

The vision statement of the Department of Food and Nutrition Consumer Sciences is: “A preferred provider of employable, innovative and socially responsible food and nutrition graduates.” While the concept of socially responsible graduates is part of the vision of the department, there has been no discussion or common understanding of what this means. The aim of the department is to “facilitate student-centred learning and applied research in the science of food and nutrition to serve society” (DUT 2016a: 1, 2). In this context, the department adopted an approach that is twofold: firstly, WIL and SL are included as compulsory components. Students are essentially placed in industry for WIL and in addition to

this, also complete 20 hours of SL with a community-based project in the final semester of their third year of study. The students complete a work-based project for assessment during the WIL placement. Secondly, SL is integrated into the Extended Curriculum Programme (ECP) during the second year of study. In this approach, SL is not just an add-on but is fully integrated into the Consumer Science Practice II module. In both instances the SL hours are monitored by a staff member and students are assessed on behaviour and attitudes.

In line with the recommendations of the Experiential Learning policy (DUT 2006: 4), students go through a rigorous work-preparedness programme prior to WIL placement. The work-preparedness programme includes topics such as skills required in the workplace, job interviews, rules of work for personal success, professionalism, team work and how to deal with people in the workplace. The researcher posits that the preparation for WIL is underpinned by an economistic paradigm. Although SL is included in the work-preparedness programme, it mainly covers physical details of the placement and the professional conduct required of the students for assessment purposes (DUT 2016b: 23). The preparation of the students for SL within the ECP follows a similar stance. Clearly, the SL component in the department is not guided by any theoretical or philosophical framework. There is a lack of contextualizing food and nutrition as a social justice issue requiring a social justice paradigm for engagement with communities.

1.4 THE PROBLEM STATEMENT AND MOTIVATION FOR THE STUDY

Given the inclusion of CE as a core function in South African HE and the increase of academic programmes that include community engagement/ service learning across institutions, a major conference entitled Community Engagement in Higher Education was hosted in Cape Town in September 2006. The overall goal of this conference was to promote an environment that is conducive to the conceptualisation and implementation of CE in South African higher education. Although Dewey's theory and Kolb's Experiential Learning theory were adopted at a workshop on Community Engagement through Teaching and Learning during the conference as the conceptual frameworks for CE, it was suggested that other epistemologies, philosophies and theories should also be investigated, researched and published, for example, indigenous knowledge systems, ubuntu, learning theories such as social constructivism and the social cognition theory, situated learning and reflective learning, curriculum theories (academic,

experiential, technological, praxis, transformation), and grounded theory (Fourie and Bender 2007: 155). To date this recommendation has not been met at UoTs.

It is recognised that students can play a significant role in the transformation of South Africa as both agents and beneficiaries of CE in a varied range of approaches (CHE 2007: 4). However, the extent to which students at HEIs can and are able to contribute to transformation in South Africa through CE is largely dependent on how well students are prepared for engagement with communities to facilitate relevant and meaningful service and purposeful civic learning (Fourie and Bender 2007: 164).

What is more, UoTs and specifically DUT are not balancing “education for the market place” with “education for good citizenship”. The focus continues to be on placing students only in industry, thereby excluding insights into and knowledge of South Africa’s diversity and socioeconomic issues in the curriculum. As a consequence, the concepts of civic and social responsibility within a social justice paradigm are not embraced through teaching, learning and CE. Although SL is mentioned in the EL policy, there is a total lack of guidance for its implementation at the institutional, faculty and departmental level (DUT 2006: 6).

The mere mention of social responsibility of students in the vision of the Department of Food and Nutrition Consumer Sciences cannot lead to the achievement of this goal. It also requires the accompanying action and support for the implementation of SL in theory and practice. The undergraduate students in the department are currently involved in SL as a form of CE. Their preparation involves orientation to the physicality of the placement and the professional conduct required of the students for assessment purposes. As mentioned above, the preparation is not guided by any theoretical and philosophical framework. Students are therefore not fully equipped with the necessary skills, attitudes and behaviour to work with and in communities as mentioned by Fourie and Bender (2007: 164) and recommended in the *Service Learning in the Curriculum: A Resource for Higher Education Institutions* publication (HEQC/JET 2006a: 105). Furthermore, the recommendations by HEQC/JET of what should be included in an orientation programme are very broad and need to be narrowed down to allow for capacity building of Food and Nutrition students.

The challenge for the department is to ensure that the students are not only adequately prepared for the job market, but also prepared to be socially active and civically responsible individuals

contributing to the common good of society. A capacity building programme should address key terms relating to the purpose and practice of community engagement, developmental issues, practical skills, ethics and discipline specific education (Maistry and Thakrar 2012: 72; Simons and Cleary 2006: 317) in the context of the food and nutrition discipline.

A further challenge for SL at UoTs is to align the local context to national priorities and global pressures (Thomson *et al.* 2011: 216) which can be done through understanding HE's history and accepting its role with regard to the immense diversity in society and creating an "appropriate future" within its social context (du Pré 2003: 10). Therefore in SA, apart from the academic learning aspiration for SL, practitioners/academics should also intentionally include additional objectives such as students' exposure to structural conditions in communities, engagement with contributing factors to the manifestation of prevailing social injustices and inequalities, cross-cultural interaction, and opportunities to participate in community development initiatives and social change (Thomson *et al.* 2011: 227).

1.5 AIM OF THE STUDY AND RESEARCH OBJECTIVES

In order to develop a SL capacity building programme which contains the necessary elements to inculcate social responsibility and active citizenship in students within a social justice paradigm referred to as justice orientated social responsibility, the following questions need to be asked: What should the nature and form of preparation be to adequately prepare students to be active, critical citizens? What theoretical and philosophical considerations should guide the development of a SL capacity building programme in the Department of Food and Nutrition Consumer Sciences to inculcate social and civic responsibility in students?

The lack of a referential framework for a social justice orientated service learning programme that would inculcate social responsibility and active critical citizenship in students at Universities of Technology, specifically at the Department of Food Nutrition Consumer Sciences, Durban University of Technology is the main motivation for the researcher to embark on this study.

Accordingly, the research objectives in relation to students in the Department of Food and Nutrition Consumer Sciences are to:

- 1.5.1 Establish the effectiveness of the current preparation of students for SL to foster justice orientated social and civic responsibility;

- 1.5.2 Identify the theoretical and philosophical considerations that should guide the development of students' social justice orientated and civic responsibility through SL;
- 1.5.3 Develop a SL capacity-building programme to foster justice orientated socially responsible and critically active citizenship within a social justice paradigm;
- 1.5.4 Implement the programme developed among students involved in SL;
- 1.5.5 Evaluate the programme by applying the Civic Attitudes and Skills Questionnaire (CASQ) prior to and after implementation; and
- 1.5.6 Develop a framework for a social justice orientated SL capacity building programme post evaluation.

1.6 RELEVANCE OF THE STUDY

The study is based on an original and exploratory investigation undertaken to gain new insights into the impact of SL activities on students. This study is the first of its kind to be conducted at a UoT. Currently, at UoTs students who attempt SL are not sufficiently prepared and equipped for their engagement with communities as they require a different set of skills to that of WIL, which is the preferred approach to student training. Being inadequately prepared for SL can have immense negative effects on the students, the university and the community as a whole (Fourie and Bender 2007: 164). Therefore, it is of importance that students are appropriately and effectively capacitated to ensure the fostering of active, critical citizenry and social responsibility within a social justice paradigm without negating the importance of WIL.

This study is unique as it is the first of its kind with regard to the following aspects:

- i) An exploration of students' conceptualization of SL as a form of CE in a UoT setting;
- ii) The development of a framework for a capacity building programme within a social justice paradigm for SL at a UoT.

The developed capacity building programme would assist the researcher and her colleagues in the Department towards the preparation of students for service learning. Furthermore, this knowledge would be disseminated to all interested faculties at the Durban University of Technology and made available to other universities, specifically Universities of Technology in South Africa.

1.7 PLAN OF RESEARCH ACTIVITIES

The plan that was followed during the research is indicated in Figure 1.1.

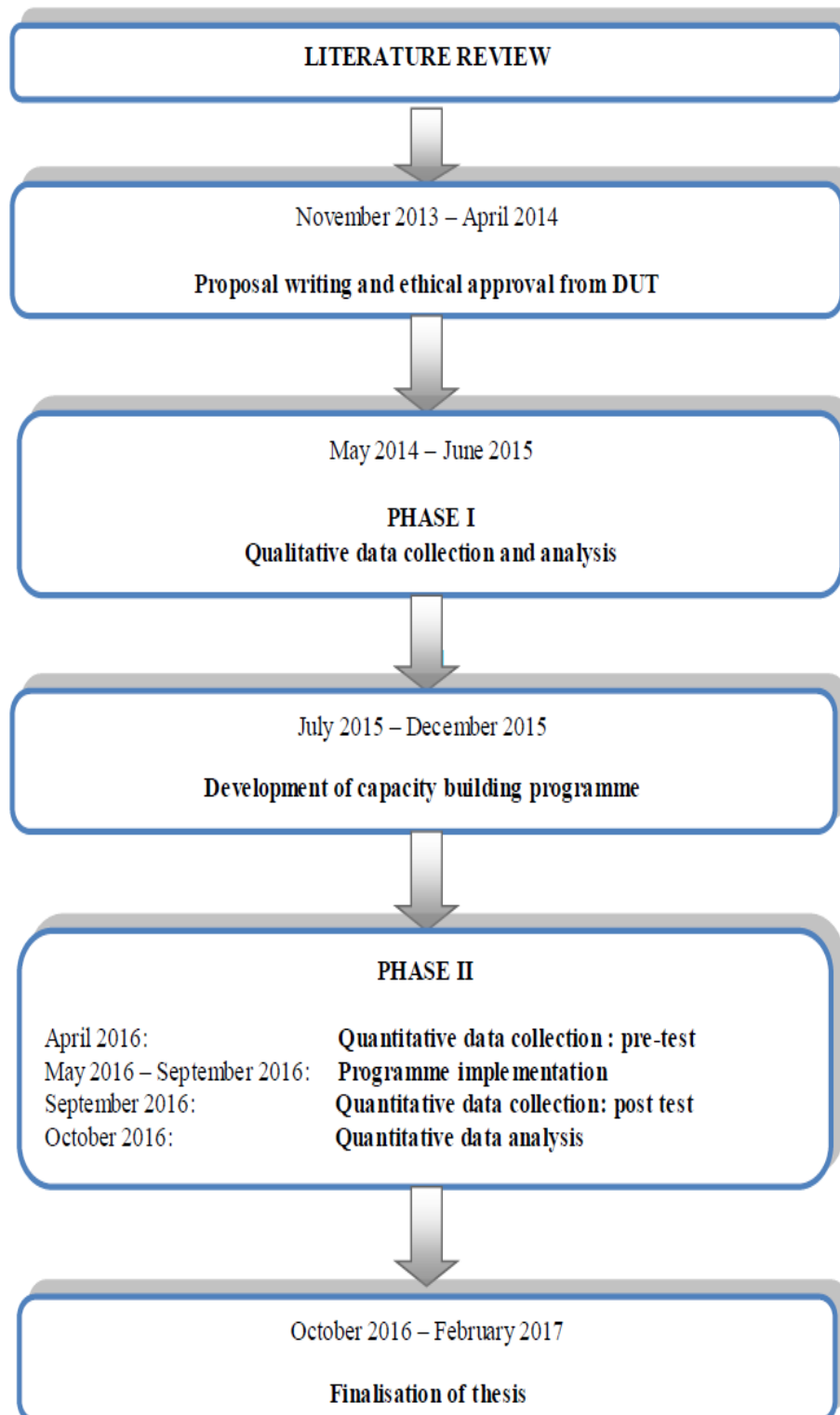


Figure 1.1: Research plan

1.8 THE STRUCTURE OF THE THESIS

This thesis comprises six chapters. Chapter one provides a background to the study by dealing with the policies guiding CE and the implementation of SL as a form of CE in HEIs, UoTs and the Department of Food and Nutrition Consumer Sciences. This directs the chapter towards the aim and research objectives. Consequently, the importance of student capacity building for SL and the lack of such a programme in the department emerge.

Chapter two presents a review of the literature by outlining the concept of CE, followed by an overview of models, typologies of student engagement, the impact of CE and criteria for effective CE. The concepts of social responsibility and active critical citizenry are also discussed globally and in the South African context.

Chapter three presents an overview of the philosophical and theoretical frameworks underpinning this study. The philosophy of Ubuntu is discussed as a philosophy and Mezirow's Transformative Learning (1991) and the critical pedagogy of Freire (1970) are presented as theories.

Chapter four details the study design and the research methodology applied in the research process.

Chapter five includes the results and discussion of phase I, II and III of the research.

Chapter six provides final conclusions based on the results. A proposed framework to foster justice orientated social responsibility through SL is discussed and limitations and considerations for future direction for this research are presented.

1.9 CONCLUSION

Community engagement in South Africa is rooted in South African policy documents such as the Green Paper on Higher Education Transformation (1996), the White Paper on Higher Education (1997), the NPHE (2001), the Founding Document (2001) of the HEQC of the CHE, the HEQC Criteria for Institutional Audits (2004) and the HEQC Criteria for Programme Accreditation (2004).

The White Paper (SA DoE 1997) identified community engagement as an integral part of teaching, learning and research and consequently as a mechanism to permeate and enrich teaching and research with a deeper sense of context, locality and application. Community

engagement (and SL) can contribute to serving the aims of social justice, equity and transformation in the historical context of South African higher education and society (Albertyn and Daniels 2009: 413-415; Petersen and Osman 2013: 4-5). Although the White Paper has clearly stipulated the purpose of community engagement and the role of the universities, the Council on Higher Education (CHE) established that universities have neglected this important task (CHE 2010) and have not established a critical civil society as the academic programmes do not adequately address the social, economic, political and cultural needs of South Africans. Also, HE in South Africa does not produce active caring, critical and justice orientated citizens who are socially responsible. This is particularly the case at UoTs where tensions exist between the demand, mostly driven by industry, to produce professional, employable and marketable graduates, and expectation from government for the transformation of HEIs, including UoTs, with a focus on broadening democratic participation and responsiveness to societal challenges (SA DoE 1997: 10). Given South Africa's historical context and the fact that education at UoTs is focused narrowly on the market place to the exclusion of education for justice orientated social responsibility, the call for urgent transformation at UoTs has impacted on the pursuit for greater responsiveness in research and in teaching and learning as well.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

This chapter reviews literature related to community engagement as one of the three focus areas of HEIs in South Africa. The research undertaken intends to develop a capacity building programme to prepare students for SL to foster social responsibility and active critical citizenship underpinned by a social justice paradigm in the Food and Nutrition Department. As pointed out in chapter one, Community Engagement (CE) has been identified in the White Paper (SA DoE 1997) as an approach to transform HE and to enable HEIs to contribute to the socioeconomic development of communities and to foster social and civic responsibility in students. The notions of redress and transformation of HE are embedded in the national purpose of CE and its various forms. In this context, the chapter explores the conceptualization of CE by referring to various policy documents, models and typologies of CE in HE. A discussion on the impact of CE at an institutional, faculty, departmental, student and community level then follows. Criteria for effective CE are pointed out as stipulated in policy documents and the reviewed literature. A discussion on the various theoretical frameworks which currently ground the practice of SL in South Africa is then presented.

This chapter aims to specifically position service learning (SL) as an approach to serving the aims of social justice and transformation in the historical context of South African HE and society as intended by the research study. Service learning is differentiated from WIL as a preferred approach to address the transformation agenda of HEIs. Community is defined and the profile of communities in SA is highlighted. The chapter focuses on the various definitions and interpretations of what a community is and points out the important characteristics of various communities in SA. The researcher is of the opinion that an understanding of the notion of community will help to conceptualise SL at a UoT in a social justice paradigm. Finally, justice orientated social responsibility and critical citizenship are defined and discussed with reference to the concept of critical SL.

Understanding the current approach to SL in HE in SA, the concepts of justice orientated social responsibility and active critical citizenship and critical SL could facilitate the development of a capacity building programme. It is envisaged that the topics addressed in the literature review could yield a number of insights and imperatives to foster justice orientated social

responsibility through SL and conceptualise the areas of work that will be explored through the research in the chapters to follow.

2.2 THE CONCEPT OF COMMUNITY ENGAGEMENT

The Founding Document of the HEQC identified “knowledge-based community service” as one of the three focuses—together with teaching and learning, and research — for higher education. Mala Singh, the then Executive Director of the HEQC, explained that the original intention behind including a focus on community engagement in the programme accreditation and institutional audit criteria was to further its potential of “giving content to the transformation agenda in higher education through new partnerships and relationships between higher education and its multiple communities” (CHE 2007: 14). Despite all the national documents and initiatives (SA DoE 1997; HEQC 2004a; HEQC 2004b; HEQC/JET 2006a; HEQC/JET 2006b), in practice there is still the view that CE is merely an “add-on, nice-to-have and philanthropic activity” and does not take on the form of SL or CE as stipulated by the intended outcomes stated above (Coetzee 2012: 502). Maistry and Lortan (2015: 319) support this statement by asserting that currently, CE and SL have not yet been fully recognized, accepted and integrated into academic activities by all traditional universities in South Africa. They go on to explain that in some disciplines, such as social work, SL has been included but disciplines such as science query the significance of CE and SL for students, academics and communities (Maistry and Lortan 2015: 319). While formalized CE is a relatively new phenomenon in the South African higher education context generally, it is not incorrect to say it is particularly novel for UoTs given their history.

Community engagement is a concept with many different definitions and applications. The following characteristics, however, are common: a link between the university and its communities; a belief that knowledge obtained in the academic setting can be reinforced and enhanced by the real world experience found in communities; and the possibility of a mutual, reciprocal, and respectful exchange of ideas, practices and applications among the engaged partners (Whiteford and Strom 2013: 72-7). Rogers and Robinson (2004: 2) described CE as “the opportunity, capacity and willingness of individuals to work collectively to shape public life”. The term CE, according to Fourie (2007: 43), refers to “collaborations and partnerships between the university and the appropriately constituted communities that it serves, aimed at

building and exchanging—in a two-way engagement – the knowledge, skills, expertise and resources required to develop and sustain a developing society”.

In the period from 2002 to 2008 Community Higher Education Service Partnerships (CHESP) supported the conceptualization, implementation, monitoring, evaluation and research of 256 accredited academic courses. This gave support to service learning programmes at twelve South African universities across 39 different academic disciplines, which included almost 10 000 students ranging from first year students to masters level students (Lazarus, Erasmus, Hendricks, Nduna and Slamat 2008: 58). CHESP and the HEQC also collaborated on reports to parliament around the production of several good practice guides for developing service learning opportunities in higher education. In 2006 they organized an international conference to explore the potential impact of community engagement on research and teaching and learning, including the curriculum. The conference affirmed the view that service learning is only a small, albeit important, part of the developmental role of universities. Hence the conference represented a significant milestone in expanding thinking about the nature of community engagement beyond service learning to embrace the various elements of community engagement as discussed above (CHE 2007: 11).

In the Glossary of the Higher Education Quality Committee’s Framework for Institutional Audits (HEQC 2004a: 19, 26) community engagement is defined as: “initiatives and processes through which the expertise of the institution in the areas of teaching and research are applied to address issues relevant to the community. Community Engagement typically finds expression in a variety of forms, ranging from informal and relatively unstructured activities to formal and structured academic programmes addressed at particular community needs (service-learning programmes) and some projects might be conducive towards the creation of a better environment while others might be directly related to teaching and learning and research”.

The inclusion of CE in the national quality assurance for HE has implications for SL in that HEIs have to develop and implement rigorous internal quality management systems that consider the requirements of the HEQC. The Framework for Institutional Audits (HEQC 2004a: 5) specifies the approach to quality which “encompasses fitness for purpose, value for money and individual and social transformation within an overarching fitness for purpose framework.” In other words, the framework emphasizes the goals of the White Paper with

regard to the purpose of HEIs and their civic responsibility not only for individual transformation but also social transformation of the nation. The framework also explicitly states the requirement for HEIs to meet the criteria that integrate and embed CE in the academic activities. Initially SL was included in the Criteria for Institutional Audits (HEQC 2004b) under Criterion 7 (Criteria on service-learning) (HEQC 2004a: 5) and Criterion 18 (Criteria on community engagement) (HEQC 2004a: 19). Then in November 2004, the Criteria for Programme Accreditation included minimum requirements for service learning (Criterion 1) (HEQC 2004b: 7-8). The specific requirements of the criteria are indicated below:

Criterion 1

- (iii) “The translation of the mission into a strategic plan with clear timeframes and resources for the achievement of goals and targets in its core functions” (HEQC 2004b: 7-8).

Criterion 2

- (i) “Key quality-related priorities in the core functions of teaching and learning, research and community engagement aligned with the mission and strategic goals of the institution” (HEQC 2004b: 9).

Criterion 7

- (iv) “In the case of institutions with service learning as part of their mission:
- Service learning programmes which are integrated into institutional and academic planning as part of the institution's mission and strategic goals;
 - Adequate resources and enabling mechanisms (including incentives) to support the implementation of SL, including staff and student capacity development;
 - Review and monitoring arrangements to gauge the impact and outcomes of service learning programmes on the institution, as well as on other participating constituencies” (HEQC 2004a: 5).

Criterion 18

Quality-related arrangements for community engagement are formalized and integrated with those for teaching and learning, where appropriate and are adequately resourced and monitored.

- (i) Policies and procedures for the quality management of community engagement.
- (ii) Integration of policies and procedures for community engagement with those for teaching and learning and research, where appropriate.
- (iii) Adequate resources allocated to facilitate quality delivery in community engagement.
- (iv) Regular review of the effectiveness of quality-related arrangements for community

engagement” (HEQC 2004a: 19).

Community Engagement in the form of SL has been an integral component of the HE civic engagement movement, a shift credited to Boyer (1990) (Gerstanblatt and Gilbert 2014: 1039). Boyer (1990: 11) believed that universities in the USA “were one of the greatest hopes for intellectual and civic progress in this country” and stated that for this to occur, “the academia must become a more vigorous partner in the search for answers to our most pressing social, civic, economic and moral problems and must reaffirm its historic commitment to what I call scholarship of community engagement.”

The term “community-engaged scholarship” refers to activities around research, teaching and learning and services performed by university staff in collaboration with communities that represent the characteristics of both community engagement in the form of reciprocal knowledge sharing, collaborative partnerships, public purpose and scholarship (i.e. exhibits current knowledge of the discipline, invites peer collaboration and is presented in a form that others can build on and involves inquiry). Glassick, Huber and Maeroff (1997: 10) also argue that community engaged scholarship may strengthen the pedagogical infrastructure of higher education institutions and enable them to produce knowledge that is responsive to the social realities of society.

The notion of scholarship of engagement as described by Boyer (1990: 22) comprises four necessary and interrelated forms of scholarship. Firstly, the “scholarship of discovery” is similar to the notion of research and contributes to the creation of new knowledge. Secondly, the “scholarship of integration” emphasizes the need for academics and practitioners to make connections with other forms of knowledge and research in order to make their CE research meaningful. The third form is the “scholarship of application” in which the theory is applied in practice which leads to theory with an important component of reflection. Lastly, the “scholarship of teaching” allows for a learning community to emerge as the lines between the academic, the students and the community partner are blurred (Boyer 1996: 15-18).

The scholarship of engagement includes a range of activities that academics can perform in collaboration with communities through partnerships. This could be through SL (as a form of teaching), community-based participatory research, community-oriented primary care and

community service and outreach (Bender 2008: 85; Calleson, Jordan and Seifer 2005: 318). Smith-Tolken (2010: 124) defines scholarly service activity in a curricular context as “the act of applying implicit and codified knowledge in a community setting, directly or indirectly focused on the agreed goals or needs, while ascertaining growth through the acquisition of skills and an enhanced understanding of the meaning-making content by all actors involved.”

Smith-Tolken (2010: 112) further argues for establishing CE as a disciplinary field within higher education studies and incorporating scholarly service activities such as SL into the subfield of curriculum design. This line of reasoning echoes with what Butin (2010: 152), in his critique of SL (mainly aimed at the U.S. context), proposes in terms of a fundamental rethinking of “engaged scholarship” and a “scholarship of engagement.” He also argues for a rethinking of SL as “an academic undertaking that truly belongs within higher education” and proposes the “disciplining” of SL by developing an “academic home” — a disciplinary “home base” — for SL within the framework of an academic programme. Community engagement as a scholarly activity as described above is imperative in transforming students into future socially responsible citizens and in producing new knowledge that is relevant and useful in the South African context (HEQC/JET 2006a: 10). However, while Boyers’ notion of community-engaged scholarship is directing the focus towards producing knowledge that is responsive to the social realities of society, it does not sufficiently focus on the transformation of students in a social justice paradigm which is essential in the South African scenario.

2.2.1 Models for community engagement in South African Higher Education Institutions

At the conference *Community Engagement in Higher Education*, held in September 2006 in Cape Town, the participants discussed in parallel workshops the conceptualisation and implementation of CE in South African HEIs (HEQC/JET 2007a: 138). Bender (2008: 87-90) summarised the qualitative data from these proceedings and conceptualised three possible models for CE in the South African context namely, the Silo Model, the Intersecting Model and the Infusion (cross-cutting) Model. A brief discussion of these models follows.

In the Silo Model, HEIs have three separate roles namely, teaching and learning, research and service in the community (refer to figure 2.1). In this approach CE is seen as a predominantly voluntary activity for academics and community-orientated activities in universities are viewed as “service” as opposed to “engagement”. Community engagement is generally limited to

community outreach and staff-student volunteerism (Bender 2008: 87). This is the most conventional approach to CE (i.e. the philanthropic or charitable approach). As a rule this approach does not consider the possibility that CE is a scholarly activity in terms of its contribution to teaching and learning and research (HEQC/JET, 2007a).

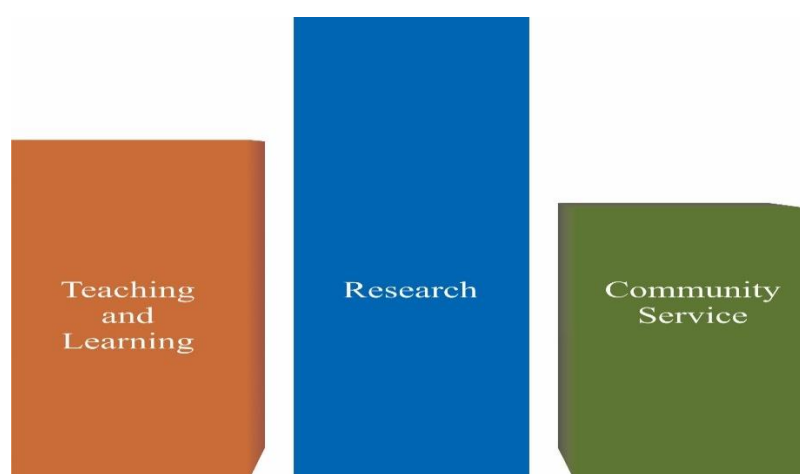


Figure 2.1: The Silo Model of CE (adapted from Bender 2008: 88)

The Intersecting Model of CE (refer to figure 2.2) acknowledges the intersection of the three roles of HEIs namely, teaching and learning, research and community engagement. Where there is no intersection, community outreach and volunteerism continue as independent activities. Where the roles intersect, there is SL and community-based research (Bender 2008: 88). So, CE is framed as an inevitable component of the activities of a university and presumes that all research and teaching eventually involves engagement with the community either directly or indirectly depending on whether the impact is social, economic or cultural. However, increasing pressure is being placed on academics to be responsive to the external needs of society through CE practices such as SL with the specific aim of producing direct social and cultural outcomes (as opposed to only economic outcomes).

The unique feature of this Intersecting Model of engagement is that it does not require a radical shift in the core functions and activities of universities as it assumes instead that universities are already engaging with communities. Bender (2008: 89) agrees with this statement, saying that education is basically a social and relational practice embedded in communities. However, although some form of engagement is inevitable in the existing contexts of teaching and learning, research and service, the degree to which social responsibility in engagement is

consciously perceived and actively nurtured does vary considerably (Bender 2008: 89; HEQC/JET 2007a: 140).



Figure 2.2: The Intersecting Model of CE (adapted from Bender 2008: 89)

As indicated in Figure 2.3, the Infusion (cross-cutting) Model of CE views HEIs as having two primary roles namely, teaching and learning and research and CE is defined in this context as a fundamental concept which must guide and be integrated with most of its teaching and learning and research activities (Bender 2008: 89). Teaching and learning and research are enhanced in the framework of CE and CE, in turn, is enhanced through the knowledge base of the scholarship of engagement (HEQC/JET 2007a: 140).

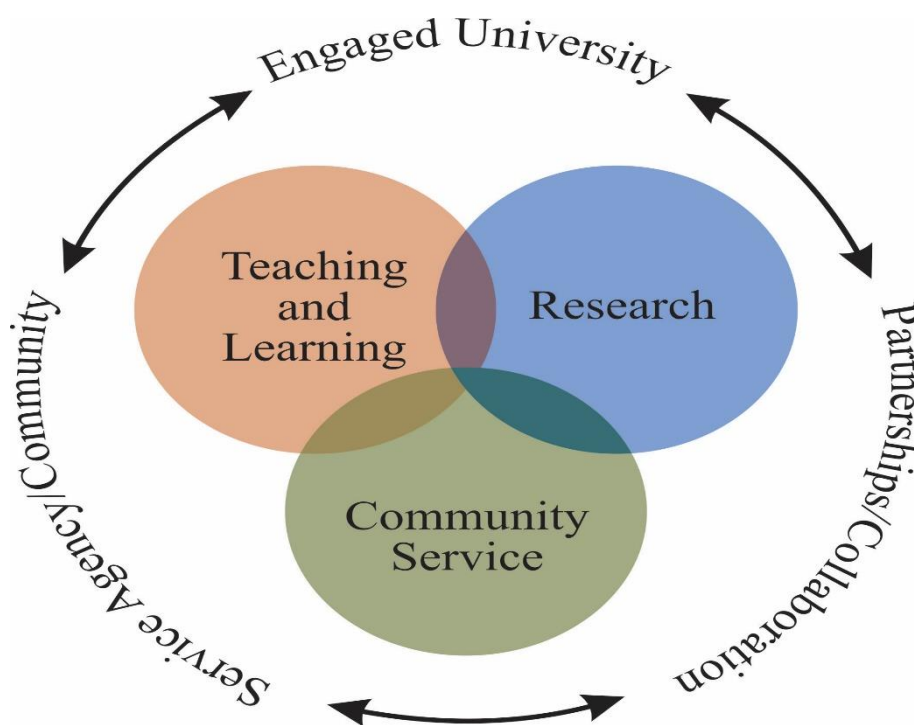


Figure 2.3: The Infusion Model of CE (adapted from Bender 2008: 90).

The abovementioned models provide an array of approaches and each HEI could adopt the model most suitable in relation to its vision, mission, strategic plans and objectives, values and paradigms for CE and specific contexts (HEQC/JET 2007a: 100).

2.2.2 Typology of student community engagement in higher education

Student engagement in CE is characteristically expressed in a variety of forms within the context of HE. Furco (1996: 31) described the forms by placing them on a continuum between the main beneficiary of the service (i.e. the community or the student) and the main goal of the service (i.e. community service or student learning) (refer to Figure 2.4). Furco identified the various forms as volunteerism, community outreach, internships, co-operative education and service-learning. The boundaries between these forms are indistinct as learning activities integrated in academic programmes may move along this continuum (HEQC/JET 2006b: 13-17).

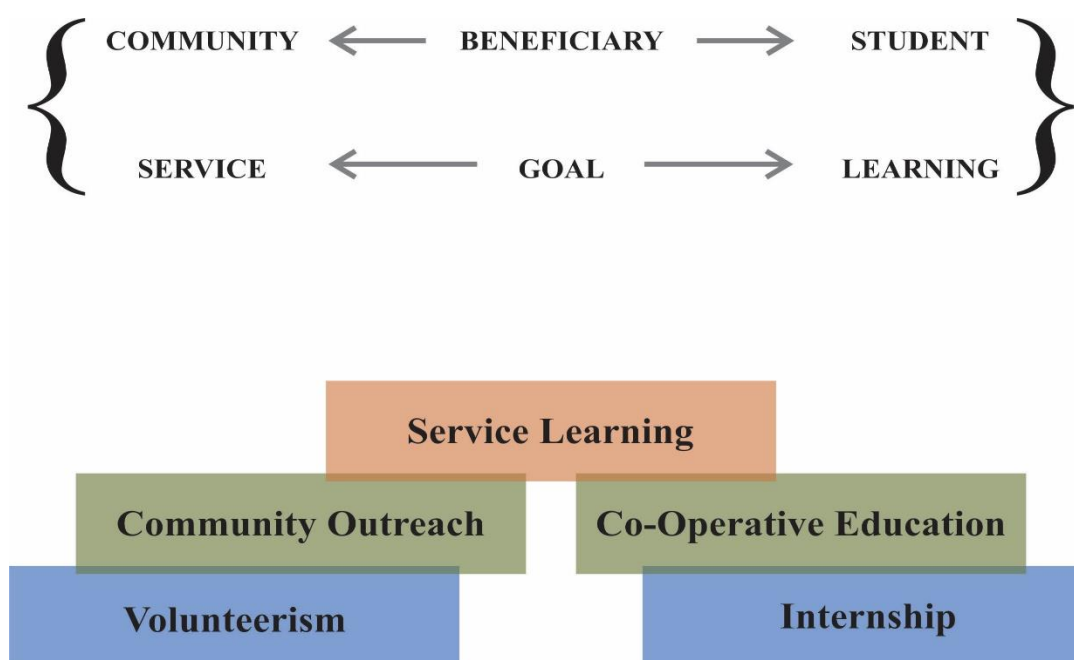


Figure 2.4: Typologies of student community engagement in HE (adapted from Furco 1996)

The above categories of CE are not necessarily detached or mutually exclusive. For example, the boundaries between volunteerism and community outreach, internships and co-operative education, community outreach and service-learning, and finally, co-operative education and service-learning are often blurred and programmes may move one way or the other on this continuum. An attribute universal to all of the above forms of CE is that they all embrace a measure of experiential learning (HEQC/JET 2006b: 14).

Volunteerism is an example of unstructured community engagement where “the primary beneficiary is the recipient (the community) and the primary goal is to provide a service” (HEQC/JET 2007a: 143). Volunteer programmes are not generally related to or integrated into the students’ field of study and are essentially classified as extra-curricular activities (HEQC/JET 2006b: 14). Niyimbonira and Krugell (2014: 1) describe volunteers as individuals who offer their time in service of the well-being of others. Thus, volunteerism is considered an act of work with no financial reward which gives value to those less fortunate than oneself.

Volunteer programmes are in essence altruistic in nature and have a loose relationship with the university (HEQC/JET 2007a: 143). The United Nations Volunteer Program (as cited in Sahri, Mired, Alias and Sirajuddin 2013: 502) categorizes volunteerism in four ways: mutual aid or self-help, philanthropy or service to others, civic participation and advocacy, or campaigning. In the context of community engagement in higher education, volunteerism is the active

partnership between the university and the community, whereby the community is improved or helped to better their lives (Bringle, Hatcher and Mutiah 2010: 38).

Community outreach is also an engagement of students in activities where “the primary beneficiary is the recipient community and the primary goal is to provide a service” (HEQC/JET 2007a: 143). However, community outreach programmes are more structured and require more commitment from students than in volunteerism. These programmes are usually closely linked to a higher education institution and are initiated by an academic department or a faculty and fully integrated into the curriculum. In some instances recognition is given in the form of either academic credit or research publications (HEQC/JET 2006b: 15).

Internships engage students in activities where “the primary beneficiary is the student and the primary goal is student learning” (HEQC/JET 2007a: 143). The experience is mainly structured to facilitate student learning and attainment of practical skills (also referred to as clinical practice). Generally, internships are closely linked to classroom courses (Cashman and Seifer 2008: 274). Internships are intended to provide students with hands-on practical experience that will improve and develop an understanding of their area of study and assist them to achieve their learning outcomes while at the same time providing them with work experience (HEQC/JET 2007a: 143).

“The primary beneficiary of co-operative education programmes is the student and the primary goal is student learning” (HEQC/JET 2007a: 143). Co-operative education provides students with co-curricular opportunities that are closely related to the curriculum.

Co-operative education is used extensively in UoTs throughout South Africa and is also referred to as Work Integrated Learning (WIL). The main differences between WIL and SL are not necessarily rooted in different methodologies but rather in the environment in which students are placed and the desired outcomes as discussed in chapter one. For WIL students are essentially placed within industry, whereas for SL they are placed with service agencies or directly in the community (HEQC/JET 2006b: 16).

The field of experiential education/learning is the pedagogical foundation of SL embedded in the works of Dewey (1916), James (1907), Freire (1970; 1985) and Boyer (1990; 1994). Service learning represents a balanced approach to, and an integration of, service in a community and student academic learning (HEQC/ JET 2006b: 13-16). Unlike the other typologies of community engagement described above, SL is deeply rooted in a discourse that

proposes the transformation and development of HE in relation to community needs. Other terms often used for this form of CE are “academic service learning”, “academic community service” and “community-based learning” (HEQC/JET 2007a: 145). Furco (1996: 5) explains that service learning is distinguished from other forms of experiential education by its “intention to benefit equally the provider and the recipient of the service as well as to ensure equal focus on both the service being provided and the learning that is occurring.” Service learning programmes must be located in an academic context and be planned and implemented in such a way that the service enhances the learning and the learning enhances the service (Furco 1996: 5). The concepts of SL and WIL will be explored further in 2.4.

2.2.3 Impact of community engagement

The literature reviewed provides many statements regarding the impact of the various forms of CE on the institution, academic staff (at faculty and departmental level), students and the communities where the students serve during their experiences. Butin (2015: 5) states that SL has been exceptionally successful in driving research and practice in HE. Involvement in CE contributes to academics’ scholarly development (Stanton and Erasmus 2013: 88). The SL curriculum offers a mechanism to increase the permeability of boundaries among academia, various disciplines and sectors of society. Moreover, SL offers possibilities for preparing a new generation of scientists who will be able to engage in more socially accountable research, as required by the growing complexity and uncertainty of the current “Mode 2 society” to which Gibbons referred in the keynote address at the 2006 *Conference on Community Engagement* (Gibbons 2006: 23–25).

The impact of SL on students has been documented in the literature reviewed as having social, personal and learning benefits. Despite growing global interdependence and the increasing complexity of environmental, social, political and economic problems, students are often disconnected from communities, politics and the environment (Colby, Ehrlich, Beaumont and Stephens 2003: 121). Overcoming this disconnection is a responsibility of HEIs (SA DoE 1997: 10) and the introduction of SL to HEIs is intended to address this issue.

The positive contribution of community engagement to students’ civic involvement is well documented. In various studies investigating the use of CE as a pedagogical tool to strengthen students’ commitment to become active citizens in their communities it was revealed that community engagement and service learning have positive effects on students’ commitment to future civic engagement, appreciation of diversity, self-efficacy and social empowerment

(Moely, Mercer, Ilustre, Miron and McFarland 2002: 23; Stelljes 2008: 15; Stewart 2008: 39; Knapp, Fisher and Levesque-Bristol 2010: 234; Ellerton, Di Meo, Pantaleo, Kemmerer, Banziukas and Bradley 2015: 7). Service learning has also been reported as having a positive effect on reducing stereotypes, facilitating cultural and racial understanding, and providing students with a better perspective on community needs and social issues (Rhoads 1997: 90; Eyler and Giles 1999: 21; Vogelgesang and Astin 2000: 31; Moely *et al.* 2002: 23; Begley, Haddad, Christensen and Lust 2009: 3; Knapp, Fisher and Levesque-Bristol 2010: 234; Seider, Rabinowitz and Gillmor 2011: 111; Warren 2012: 60; Ellerton *et al.* 2015: 7).

Mitchell (2014: 1) argues that SL is an opportunity for students to develop social justice commitment and to educate them about social justice issues and concerns. Social justice orientated SL moves students towards social awareness and a critical consciousness that values diversity, understands others' strengths and resources as assets and examines the policies and practices that reproduce the status quo and favour certain groups at the expense of others (Yusop and Correia 2013: 224, 225; Bachen, France, Brewster, Guerra-Sarabia, Merrit and Schneider 2015: 7; Ellerton *et al.* 2015: 9).

In addition, on a personal level students who participated in community engagement activities reported becoming more compassionate, having a greater understanding and ability to solve problems and a greater capacity to make the world a better place than students who did not participate (Bernacki and Jaeger 2008: 11). Yorio and Ye (2012: 11) point out that SL results in an individual's heightened perception of self through becoming aware of strengths and weaknesses and self-efficacy. Service learning has a positive effect on a student's personal development such as sense of personal efficacy, personal identity, spiritual growth, and moral development (Rhoads 1997: 90, 95; Eyler and Giles 1999: 12; Vogelgesang and Astin 2000: 25; Wang and Jackson 2005: 40). Furthermore, SL has a positive effect on interpersonal development and the ability to work well with others, and develops leadership and communication skills (Rhoads 1997: 92; Eyler and Giles 1999: 13; Vogelgesang and Astin, 2000: 32; Wang and Jackson 2005: 41; Yorio and Ye 2012: 11; Yusop and Correia 2013: 224, 225).

Several authors also discussed how SL bridges the gap between theory and practice by giving students the opportunity to see how the theory learned in the classroom translates to real-life situations. Service learning projects give students an opportunity to apply what they learn in class (Rhoads 1997: 90; Eyler and Giles 1999: 17; Vogelgesang and Astin 2000: 33; Moely,

Mercer, Ilustre, Miron and McFarland 2002: 23; Knapp, Fisher and Levesque-Bristol 2010: 234; Yusop and Correia 2013: 224, 225; Ellerton *et al.* 2015: 7).

Community engagement has the potential to advance the social development and social transformation agendas in HE. As pointed out by Albertyn and Daniels (2009: 413, 415) and Petersen and Osman (2013: 4, 5), CE can contribute to serving the aims of social justice, equity and transformation in the historical context of South African higher education and society. South Africa (SA) was rated 110th in the United Nations Development Programme (UNDP) Human Development Report (2010: 21). This is despite the fact that SA is rated as one of the largest economies in Africa. These alarming facts about SA highlight the need for constructive community development by, among others, HEIs. As a tool for community development through partnerships, SL affords students the opportunity to participate in projects that address social and environmental issues thereby building stronger communities (Muturi, An and Mwangi 2013: 390). The authors also point out that engaged communities possess strong socioeconomic and service infrastructure and are rich in social capital (Muturi, An and Mwangi 2013: 391). Also, if students are placed with agencies, these organisations benefit from the service provided by the additional staff (Kazemi, Behan, Boniauto 2011: 551; Stallwood and Groh 2011: 298).

Even though there is widespread endorsement of the many benefits of community engagement, some negative impacts have been highlighted in literature. Crabtree (2013: 50), Cipolle (2004: 19) and Marullo and Edwards (2000: 897) argue that if community engagement is simply conceived as charity work by students, it can reinforce stereotypes and paternalism amongst students. Boyle (2007: 101) also identified unintentional consequences of SL including increased racial prejudice, stereotyping, a sense of superiority and apathy about social change. These negative impacts can be avoided by the proper preparation and education of students (Hatcher and Bringle 1997: 156; Swords and Kiely 2010: 147) in terms of cross-cultural contact and adjustment, participatory development, community based learning, group dynamics and decision making (Crabtree 2013: 56).

Other challenges described in the literature are the dichotomies in SL, lack of financial assistance, time constraints of academics and students involved in CE, inadequate training and lack of incentives (Venter 2013: 124; Yusop and Correia 2013: 227, 228). Kaars and Kaars (2014: 169) also pointed out that community partners often experience a fear of powerlessness in comparison to the academics' perceived status of power and this can be challenging in

establishing authentic relationships. Crabtree (2013: 55) adds that if community partnerships are not carefully considered it may lead to knowledge, resources and power not being shared equitably, resulting in the partnerships being more cooperative than reciprocal as intended by SL.

2.2.4 Criteria for effective community engagement

From the discussions in 2.2.1 and 2.2.2 it is evident that HEIs can have different approaches in implementing CE. Different models and typologies cater to different needs with regard to responsiveness to the context in which HEIs function, achieving the institution's vision and mission statement and attaining goals for the personal development of students, social and civic responsibility and workplace requirements.

However, when deciding which form of community engaged teaching and learning might be most suitable, several criteria need to be considered as suggested by Stacey, Rice and Langer (2001: 22) and Howard (2001: 12, 13). These are: meaningful service with the community relevant to the needs identified, enhanced academic learning, purposeful civic learning (social responsibility), and structured opportunities for reflection.

The HEQC/JET (2006b: 18-19) also established critical factors determining the success of SL. Evidence of reciprocity between the community (and their need for assistance) and HEIs (and their purpose to inculcate student social and civic responsibility and research) is imperative in this process. Also, collaboration with the community partners and service agencies is critical for sustainable course design and implementation and assessment of SL. It is important that SL outcomes are based on and closely linked to the needs identified by the participating community by incorporating a needs assessment task in the SL activities. Howard (2001: 23) refers to "service with" communities in which the community members and academic staff co-develop what students will do in the community so as to make the service meaningful and relevant. Basic research principles can be introduced by a needs assessment task which will also provide students with an opportunity to build relationships with the community members before the implementation of the intervention or task. Alignment between the service and learning goals is critical for effective SL and the placement of students must be appropriate to achieve those goals. Lastly, students need to be adequately prepared for SL and sufficient time needs to be allocated for structured and critical reflection on the SL experience.

2.3 THEORETICAL AND CONCEPTUAL FRAMEWORKS GROUNDING THE PRACTICE OF SERVICE LEARNING IN SA

Two sets of theories dominate SL practice in SA: Dewey's Theory on Community Service and Kolb's Experiential Learning Theory (ELT). More importantly, these educational theories paved the way for the dominant belief in the service learning domain that the pragmatic and reflective experiential traditions of Dewey (1916) and Kolb (1984) provide the most suitable philosophical and theoretical framework for understanding and explaining the processes of learning unique to service learning and other community engagement contexts as well as for directing practices (Giles and Eyler 1994: 78, 79; Peterson 2009: 542).

Initiation of SL in the South African HE context was facilitated by CHESP, which, as discussed in chapter one and earlier in this chapter, introduced theoretical frameworks and practice models for SL developed in the USA (Lazarus 2007: 92). As a result, most of the HEIs participating in CHESP used the abovementioned frameworks and models in their practice of SL. In other words, SL practices became an imitation of the approaches used in the USA. However, O'Brien (2011: 13) pointed out that the lack of conceptual grounding in the local context resulted in SL being poorly understood and its practice and impact therefore inconsistent. As SL has become more established in practice and research, researchers and scholars have identified the need to interrogate the applicability of these frameworks and models for the SA context (Slamat 2011: 5).

In this section of the literature review the two dominant theories on which SL practices in SA are based are discussed.

2.3.1 Dewey's contribution to the pedagogy of service learning

Service learning has largely evolved out of Dewey's philosophy of education (HEQC/JET 2006a: 15; Kezar and Rhoads 2001: 150). Although Dewey never intentionally addressed community service learning as a term associated with a particular conceptual framework of education, his writings do analyse areas of significance to service learning as pointed out by Giles and Eyler (1994: 79), Saltmarsh (1996: 13) and Rhoads (1997: 208). In essence, Dewey believed that learning is a process in which one cannot separate knowing and doing, and it includes cycles of action and reflection through which a student's ultimate learning occurs. Dewey was also interested in the learning that resulted from the mutual exchange between people and their environment (Peterson 2009: 542).

It is also evident from Dewey's writings that community service learning is a pedagogy grounded in the philosophical tradition of pragmatism (what he termed instrumentalism). Saltmarsh (1996: 13) refers to Dewey's pragmatism as a "framework embedded in the ecology of relations and larger purposes". Nkulu (2005: 21) describes it as "practical knowledge" because it "integrates liberal and useful knowledge into action for the purpose of transforming the environment." In other words, Dewey's pragmatism can be understood as a form of action anticipated for the purpose of improving social conditions and to engage the learner in both critical reflection and problem-solving (Hatcher and Erasmus 2008: 52).

Whilst discussing Dewey's contribution to the pedagogy of community service learning, Saltmarsh (1996: 15) also acknowledged the convergence of pragmatism and an epistemological stance described as "connected knowing" that is linked to women's psychology and the feminist theory developed in the early 1980's. "Connected knowing is described as building on the subjectivist's conviction that the most trustworthy knowledge comes from personal experience" (Belenky, Clinchy, Goldberger and Tarule 1986 cited in Saltmarsh 1996: 15). The epistemological stance of connected knowing is in agreement with Dewey's definition of education:

"It is that reconstruction or reorganization of experience which adds to the meaning of experience and which increases ability to direct the course of subsequent experience. The increment of meaning corresponds to the increased perception of the connections of the activities in which we are engaged" (Dewey 1916: 82).

Saltmarsh (1996: 15) argues that in this context there is a change of pedagogy and epistemology; there is a shift from procedural knowing to the collective production of knowledge. The teacher is now a facilitator in a problem-posing model of education with emphasis on dialogic search for knowledge. In this approach students become self-directed, independent and reflective learners and the student-teacher relationship is one of reciprocity. This approach also results in connected knowing which values learning based on experience but, moreover, learning that takes place outside of the classroom.

Dewey's perspective is based on progressive education which is rooted firmly in educational practices in an attempt to restructure experience so as to promote a democratic society (Shyman 2011: 1043; Saltmarsh 1996: 19). Respecting diversity and promoting critically and socially engaged intelligence are central principles to the progressive education perspective and

imperative for creating an education based on social responsibility and democracy (Shyman 2011: 1043) hence the common embracing of this tradition in SL practice.

Dewey focused on five areas that are relevant to community service and critical pedagogy of community service learning as highlighted by Saltmarsh (1996: 15). The five areas are: linking education to experience, democratic community, social service, reflective inquiry and education for social transformation.

In writing about Dewey's influence on education, Rhoads (1997: 208) affirmed that Dewey considered education in the USA as simply "passing on of static facts and information judged to be of value by society's elders" who assumed that the future will be much like the past, not considering a society of change. According to Rhoads (1997: 208, 209), Dewey's solution to learning from teachers through texts from the past was "learning through experience".

Dewey's educational philosophy provides the basis for a pedagogy connecting theory and practice that he described as "action and doing on the one hand, and knowledge and understanding on the other hand" (Dewey 1916: 107). Saltmarsh (1996: 15) explains that in fact, Dewey's fundamental idea around his pragmatic philosophy is that the individual "engages in the world and brings meaning into existence"; in other words, learning is "active" and the learner is an "explorer, maker and creator." Holding the belief that "we learn in the process of living" (Saltmarsh 1996: 16), Dewey proclaimed that intelligence is the reorganisation of experience through reflection on action (HEQC/JET 2006a: 15).

In addition to dealing with the role of experientially based education, Dewey also examined the role of education in preparing democratic citizens (HEQC/JET 2006a: 15). The role of education in a democracy is explicitly stated by Dewey in *Democracy and Education* (1916). For Dewey, education is a social process connecting the "I" to the "We". All communication is educative: face-to-face interaction, associated living and conjoint communicated experience (democracy) are essential to education (Dewey 1916: 9).

The purpose of service learning should be to develop capacity within students to enable them to be engaged citizens in association with others to promote compassion that will result in humane conditions and will contribute to a stable society. Students must be developed to be citizens who can readily adapt to the future (Hatcher and Erasmus 2008: 52). This purpose of education for citizenship resonates with Dewey's emphasis on the responsibility of all citizens to take an active role in their community in a dynamic and ever-changing world: "...for we do

not live in a settled and finished world, but in one which is going on, and where our main task is prospective” (Dewey 1916: 151).

Learning includes participation in a democratic community, contributing to social well-being. Dewey’s social justice perspective (not charity) is orientated towards the well-being of society as a whole, interdependence of interest, positive opportunities for growth and social rights and opportunities (Saltmarsh 1996: 17). Placing students in real-life situations and outlining curricula around addressing social problems in community service learning contexts certainly provides students with problematic situations similar to what Dewey refers to as “forked-road dilemmas” (1933: 14 as cited in Kiely 2005: 15).

Reflective enquiry critically connects and breaks down the distinction between “thought and action, theory and practice, knowledge and authority, and ideas and responsibilities”; it provides an opportunity for the creation of meaning from associated experience (Saltmarsh 1996: 18). Through reflective enquiry actions are transformed into experiences, which in turn are transformed into learning. Dewey argues (as cited in Miettinen 2000: 66) that before studying the conditions that gave rise to uncertainty and failure, the identification of the problem is imperative:

“Without a problem there is blind groping in the dark. The way in which the problem is conceived decides what specific suggestions are entertained and which are dismissed; what data are selected and which rejected; it is the criterion for relevancy and irrelevancy of hypotheses and conceptual structures”.

Also, it needs to be emphasized that, according to Dewey, the reflective process has two kinds of results. Firstly, a direct outcome where the problem is determined and a solution is found resulting in improved control over the activity. Secondly, an indirect outcome, also considered an intellectual outcome, which is the process of “making meaning” for further reference in problematic situations (Miettinen 2000: 67).

Dewey believes that one of the principles embedded in the process of reflection should be to be conscious of the multiple layers of cultures intertwined in the observations made during an experience. They can be prejudices of previous experiences or circumstances and can therefore be an obstacle for rational action in the present circumstances. Once identified and acknowledged and then critically transformed by reflection, they can be opportunities for

enriching thought and action. This concept of “cultural mediatedness of observation” was formulated in “Experience and Nature” written in 1925 as follows (as cited in Miettinen (2000: 63): “Experience is already overlaid and saturated with the products of the reflection of past generations and bygone ages. It is filled with interpretations and classifications which, due to sophisticated thought, have become incorporated into what seems to be fresh, naïve empirical material. It would take more wisdom than is possessed by the wisest historical scholar to track all of these absorbed borrowings to their original sources.”

Dewey believed that education is linked to social reconstruction and is a primary means of social transformation. “Schools have a role in the production of social change” (Saltmarsh 1996: 19) hence the focus on the school being the most significant agency of democratic societies (Shyman 2011: 1043). The aim of learning from experience is a connected view of learning, social problem solving and education for citizenship, which are the cornerstones of service learning and are inherent in Dewey’s writings (Giles and Eyler 1994: 78).

Learning should generate interest, be intrinsically worthwhile, present problems to awaken curiosity (create demand for information) and cover a considerable time-span to foster development over time. This stance on learning corresponds well with what Giles and Eyler (1994: 80) summarise as effective learning, namely that learning begins with personal connection, it should be useful to the learner and it should be developmental and transformative and foster citizenship.

Shyman (2011: 1043) points out that although Dewey’s progressive education tradition had the imperative for an education based on social responsibility and democracy, its major supporters were mostly members of the presumed hegemonic class in America (white, traditionally educated males). Also, while there was a clear concern for equality and a genuine call for democracy, progressivism may still be considered as purely a philosophical call to action with emphasis on classroom activities and is not likely to be characterized as being truly politically driven.

Cultural issues have also not been fully incorporated into Dewey’s work (Shyman 2011: 1043). The author points out that Dewey merely alluded to their existence in the context of progressive education’s benefit for “all people” and “respect for diversity”. These “issues” were mostly used as a reference without ever really integrating them into a true “multicultural” perspective

or paying specific attention to “local culture” and its effect on schooling (Shyman 2011: 1043; Miettinen 2000: 63).

Therefore, although Dewey is seen as the key contributor to SL theory, several concerns are raised in the literature as discussed in this chapter. It is evident that Dewey’s approach focuses on experiential learning; however, on its own it is not adequate for preparing students for SL in SA as it does not address the consequences of colonial and apartheid oppression. Service learning does not happen in a vacuum and therefore the approach needs to consider the historically oppressed local context of the students and the communities.

2.3.2 Kolb’s Experiential Learning Theory (ELT)

Kolb’s ELT is possibly the most popular conceptualization of experiential learning in service learning (Kiely 2005: 6). The model of the experiential learning process has been widely used as a theoretical basis for analyzing and designing experiential educational programmes for students as it can readily be adapted to generate knowledge and facilitate learning in diverse contexts (Kiely 2005: 6).

Building on the ideas of Dewey, Freire, Rogers, Kolb and Fry investigated the processes associated with learning from experience, which they regarded as a strategy integrating education, personal development and work (HEQC/JET 2006a: 17).

Kolb’s ELT advocates that learning is a cognitive process involving consistent adjustment to, and interaction with, one’s environment (Bergsteiner, Avery and Neumann 2010: 30). Experiential learning theory describes learning as “a process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience” (Kolb 1984: 41).

Kolb’s ELT is based on a learning cycle driven by “the resolution of the dual dialectics of action/reflection and experience/abstraction”. These fundamentals describe a learning space that is holistic and wherein learning transactions can take place between individuals and the environment (Kolb and Kolb 2008: 43). The two elements form four interdependent constructs that are important points on a cycle of learning: concrete experience (CE), abstract conceptualisation (AC), active experimentation (AE) and reflective observation (RO). Concrete experience (CE) involves using direct, immediate experiences, feelings and emotions to engage with the world; AC involves creating meaning and conceptual plans out of the experience to guide future action; AE involves testing the plan or innovation based on the

organised interpretation of one's past experiences; and RO involves thoughtful interpretation and comparison of experiences (Atherton 2013: 2; Kayes 2005: 250; Smith 2001: 1). The dialectically related modes of CE and AC result in grasping ideas and concepts, whilst the modes of AE and RO result in transformation. Moretz, Marsh and Percival (2015: 148) also refer to these stages as learning abilities required for effective learners. For a holistic and complete learning experience, Kolb (1984: 56) suggests that a student should complete all four of the learning stages.

The experiential learning theory is built on six propositions (Kolb and Kolb 2008: 43):

- a) Learning should be imagined as a process and not only in terms of learning outcomes. In higher education students should be engaged in processes that enhance learning through feedback on the success and effectiveness of their learning efforts.
- b) All learning is a form of relearning. Learning should draw out a student's perceptions and ideas about a topic so that they can be examined, tested and integrated with new and more advanced ideas.
- c) Learning requires the resolution of conflict between diverse modes of adaptation to the world. In this context, the learning process is driven by conflict, differences and disagreement. In this process of learning an individual is called upon to fluctuate between opposing modes of reflection and action, and feeling and thinking.
- d) Learning is a holistic process of adjusting to the world. It is not just a cognitive function but an integration of the person as a whole: behaviour, feelings, thought and perception.
- e) Learning results from the synergetic transactions between a person and their environment.
- f) New knowledge is created through learning. Experiential learning is a constructivist theory of learning through which social knowledge is formed and reformed in the personal knowledge of the student. This notion is in stark contrast to the educational practice of merely transferring pre-existing, fixed ideas to the students.

The four elements (see Figure 2.5) of this model can be explained as follows:

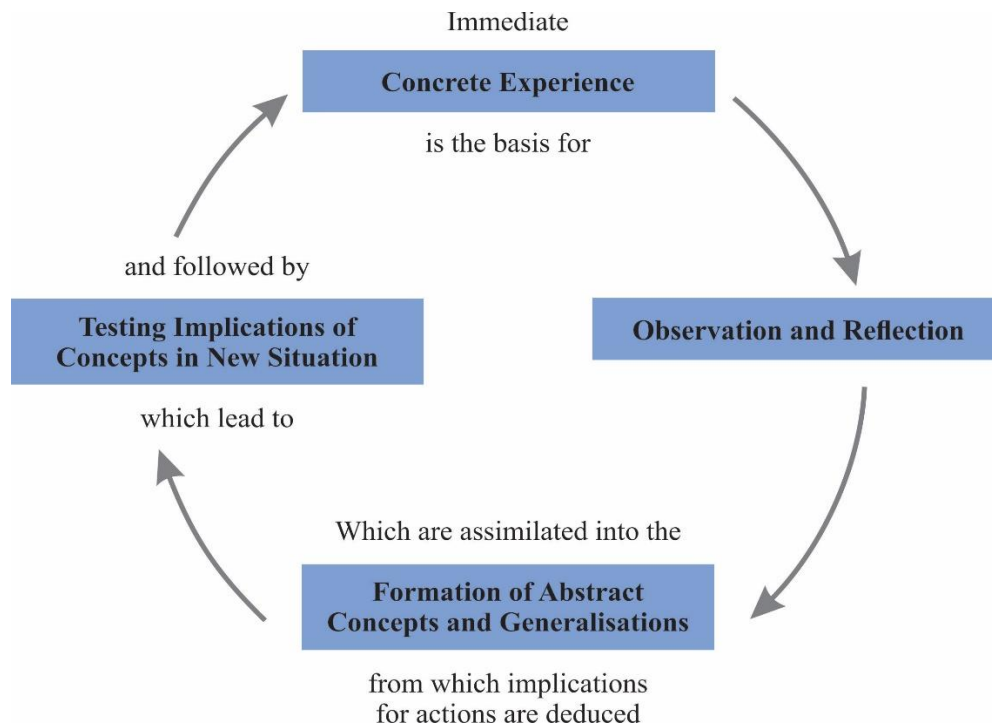


Figure 2.5: A depiction of Kolb's Experiential Learning Cycle (as adapted from Kolb 1984)

Concrete experience entails learning through experience and involves direct practical experience which will be the basis for observations and reflections (Kolb and Kolb 2008: 44; Smith 2001: 1). This kind of experience may involve various forms of community engagement activities. Concrete experience thus corresponds to the idea of “knowledge by acquaintance” or by exposing students to real-life experiences resulting in higher-order thinking (HEQC/JET 2006b: 11; Zlotkowski 2001: 25). During reflective observation, the student focuses on what the real-life experience means and it will involve observation, investigation, analysis and interpretation of the effect of a specific concrete experience (HEQC/JET 2006a: 15; Smith 2001: 1). Bringle and Hatcher (1999) regard reflection as a critical element in transforming concrete experience into knowledge.

In the next step in the experiential learning cycle the student will make sense of the findings and observations by linking them to other discoveries and other forms of knowledge (Kolb and Kolb 2005: 194; HEQC 2006a: 15). Through abstract conceptualization students will attempt to explain why events happened as they did. This may then be followed by the derivation of general rules describing the experience, or the application of known theories in conceptualizing the experience, from which the implications of actions are deduced (Kolb and Kolb 2005: 194). Taking further action and testing conceptualizations (and their implications) in new situations

form the focus of this stage; the individual learning experience makes a connection between learning experiences, theoretical grounding of these experiences and the real world (Kolb and Kolb 2005: 194). Active experimentation transforms conceptualization by testing concepts in practice and constructing and modifying the next concrete experience (HEQC/JET 2006a: 15).

The dominance of a constructivist approach that relies intensely on reflection has been questioned. Other explanatory frameworks for understanding the nature of the relationship between learning and experience that go beyond constructivist approaches have been offered (Fenwick 2003: 56). Jarvis (2004: 89) pointed out that the theory did not address the many ways individuals could respond to potential learning situations. He developed the Existential Learning Model and in this model identified incidental non-reflective ways of learning such as learning about self through non-consideration and rejection, preconscious knowledge learning, preconscious skills learning and conscious non-reflective learning, which includes basic skills and memorization learning (Jarvis 2004: 101).

The role of student emotions, contexts, beliefs and the distribution of power in enhancing and/or hindering transformational learning processes during SL, for example, has received inadequate attention in Kolb's ELT (Brookfield 2005: 33; Fenwick 2003: 12; Boud, Keogh and Walker 1996: 37).

Mietinnen (2000: 71) stated that although the model maintains the humanistic belief that every individual has the innate ability to learn and grow through experience, it should not distract from the analysis of cultural and social conditions of learning that are imperative in fostering change and learning in real life. Consequently, a study conducted in 2007 by Joy and Kolb to examine the role culture plays in the way individuals learn has shown an association between learning style and culture. The framework for categorizing cultural differences from the Global Leadership and Organizational Effectiveness (GLOBE) was used in the study (Joy and Kolb 2008: 83). The researchers reported that an analysis of country ratings on individual cultural dimensions suggests that people tend to have reflective learning styles in countries that prioritize uncertainty avoidance and active learning styles and group collectivism. Also, abstract learning styles are more dominant in countries that prioritize uncertainty avoidance, future orientation, performance orientation and institutional collectivism (Joy and Kolb 2008: 74, 75, 76).

Brookfield (2005: 33), Fenwick (2003: 12) and Jarvis (1995: 36) agree that reflection is an important part of the learning process but the contribution of contextual factors and non-reflective forms of learning should also be considered. Bergsteiner, Avery and Neumann (2010: 33) emphasize that “reflective observation” as a separate stage in the cycle contradicts research, indicating that when individuals participate or engage in any kind of activity or even just consider choices in everyday life, they also embark on some form of ongoing reflection and evaluation. Miettinen (2000: 67) also argues that no elements of Dewey’s model of reflective learning are included in Kolb’s model.

Jarvis (1987: 13) points out that although Kolb is able to demonstrate that learning and knowledge are intimately related, he raises a few concerns. Firstly, the nature of knowledge and how learning processes relate to it is not explored in depth (Jarvis 1987: 14). Smith (2001: 2) agrees with this argument and further concurs by referring to the structure of knowledge which is discussed from what is basically a social psychology perspective. According to Jarvis (1987: 29), Kolb may not have grasped the different ways of knowing as are evident in the rich and varied debates around the nature of knowledge discourse that has been taking place within philosophy and social theory. Kolb focuses on processes in the individual mind rather than seeing learning as situated in experience. Furthermore, Jarvis (1987: 14) argues that for Kolb, learning is merely concerned with the production of knowledge as illustrated in the following statement: “Knowledge results from the combination of grasping experience and transforming it” (Kolb 1984: 41). This statement is in contrast to the position of Freire (2005: 17) who focuses on informed, committed action (praxis).

Schneider (2000: 113) argues that the goal of teaching and learning in the context of SL should not be an autonomous action as presumed by Kolb’s experiential learning model but rather a collaborative creation of insights and understandings involving both the students, their peers, the academic, or coordinator, and the community. In other words, SL involves a group in which members are learning from and working with one another (reciprocity). The author posits that this relational approach results in the students being able to generate concepts by working through problems together to produce a purposeful action in all its forms: judgement, decision-making, experimentation and social effort (Schneider 2000: 114). A communal start in relational pedagogies, according to the author, is the examination of the student’s own sources of ideas, values, world-view and commitments. However, it needs to be emphasized that it does not begin with a sense of assumed commonality, but rather with diverse viewpoints and then

works towards commonality that can emerge from mutual respect and engagement (Schneider 2000: 116).

2.4 SERVICE LEARNING AND WORK INTEGRATED LEARNING

Service learning (SL), rather than CE, has become a more popular focus for South African universities since it is managed within curriculum development for a range of disciplines as a means to encourage students to apply theory in practice (Erasmus 2011: 351; Preece 2013: 988). In South African HEIs, SL has been established as a component of teaching and learning with the primary goal to provide a service to a community whilst at the same time enhancing learning through rendering this service (CHE 2010: 4). In other words, service learning should not be seen as an ‘add-on’ activity but rather as an integral part of the higher education curriculum.

Students engaged in SL provide a service in a community by responding to identified needs and concerns and at the same time learn about the context in which the service is provided. In this context they can make a connection between their service and their academic course work and their roles as citizens (Cashman and Seifer 2008: 274; Cipolle 2010: 4). Naudé (2012: 226) defines service learning as “an educational approach that integrates learning experiences with service (addressing goals identified by a specific community) through active and reflective learning”. Thus in SL academic credit is not given for just engaging in community service but rather, academic credit is based on the academic learning that takes place as the result of the community service (Thomson *et al.* 2011: 224).

Service learning has the potential to build skills, attitudes and behaviours connecting students to their communities as well as creating a lifelong pattern of active citizenship (Cipolle 2010: ix) and therefore creates an opportunity for students to develop social justice commitment or to educate and inform students about social justice issues and concerns (Mitchell 2014: 1; Muturi, An and Mwangi 2013: 387). Ransom (2009: 215) further explains that the term service learning refers to that teaching approach which guides students’ learning in the classroom to address the needs of communities, where reciprocity between the institution and the community partner is essential in formulating “proposals, solutions and strategies for meeting their organisational missions.”

Cashman, Seifer and Unverzagt (2003: 24) and Cipolle (2010: 5) go on to say that in SL, service is integrated into the course work and co-occurs with it, with the goal of placing equal emphasis on student learning and the provision of meaningful community service. In this framework students are guided to apply theory learnt in the classroom to community issues identified in partnership with communities. This approach allows for the cultivating of a deeper understanding of issues and the opportunity to develop skills for themselves and at the same time allows them to reflect on their experiences as they strive to achieve specific objectives with and for the community (reciprocal relationships) (Harkavy and Hartley 2010: 420). Cipolle (2010: 4) adds that during service learning students also have time to research, reflect, discuss and connect their experiences to their learning and their world-view.

Embedded in the nature of higher education in technology (as evident at UoTs) is compulsory experiential learning or work integrated learning (WIL) which provides students with relevant work experience. Work integrated learning is a preferred strategy of applied learning (learning integrated with work) at UoTs which involves a structured educational programme that combines relevant work experience with academic study and “professional reflection” (Du Pré 2010: 17). Engel-Hills, Garraway, Jacobs, Volbrecht and Winberg (2010: 65) describe WIL as an educational process that aligns academic and workplace practices for the mutual benefit of students and industry. The authors further say that WIL is based on the principle that learning should be demonstrated to be appropriate for a qualification and should be assessed wherever it takes place or is provided. The principal advantage of WIL is that students gain experience in a professional field during their formal studies and begin their working life with knowledge of the marketplace, organisational structures and employers’ expectations. Students are provided with practical and creative scope and potential for development and personal growth in their chosen field (Du Pré 2010: 17).

The main difference between WIL and SL at UoTs is that WIL is strongly focused on student development by preparing students for a certain profession and does not emphasize civic learning (HEQC/JET 2006a: 26), whereas SL focuses on purposeful civic learning (HEQC/JET 2006a:24; Prentice 2007: 267; Mitchell 2008:50). Work integrated learning takes place in the workplace or industry, whereas in SL students are placed in communities.

Therefore the communities in the context of SL and WIL are different. In SL community refers to those local, communal interest groups who would participate as a partner in the SL activities

and have a full say in the naming and identification of the service needs and challenges (HEQC/JET 2006b: 16). Bender (2008: 86) describes a community as “those specific, local, collective interest groups that participate, or could potentially participate in, the community service activities of a university.” This view of a community in the traditional South African political context is that it consists of members who are, in general, disadvantaged and materially poor and come from under-serviced urban, peri-urban or rural areas (HEQC/JET 2006a: 16). This is also the most accepted and applied understanding of community in CE in SA. Mthembu and Daniels (2006: 11), Wenger (2000: 229) and Du Plessis (2008: 61) describe a community as “communities of practice” where groups of people from different backgrounds plan and work together to achieve specific goals through the creation, sharing, gathering and application of knowledge. The focus of the group is on exchanging knowledge and information to address problems and issues in the community. Hall (2010: 2) summarizes the idea of community as “it can and does mean anything from a university’s own staff and students and a community of practice to civic organisations, schools, townships, citizens at large”.

However, another understanding of the concept of community is one described by Block (2009: xii) in the context of community building and development and uses the term community to explain the experience of belonging: “We are in a community each time we find a place where we belong.” In this definition the word “belong” has two meanings: firstly, “to be related” or “be part of something” and secondly, it has to do with “being an owner”. The latter meaning seeks to foster among community members a deeper sense of emotional ownership and accountability. Block (2009: 9) further emphasizes that a community is shaped by the concept of interconnectedness and interdependence and does not function as fragmented sections or silos each pursuing its own purpose and operating in its own world.

Many of the issues around poverty and inequality in South Africa remain unchallenged (Pauw and Mncube 2007: 49; National Planning Commission (NPC) 2011: 2). More than two decades after the introduction of democracy in 1994, the South African government is still confronted by many of the same challenges it faced when the ANC came into power. Poverty is still prevalent, while the socioeconomic problems associated with unemployment still continue. According to the Diagnostic Report of the NPC released in June 2011, these statements emphasize that insufficient progress has been made in reducing inequality (NPC 2011: 4). Nationally, 86.6% of households in the no-income category are black households, while 4.9% are coloured, 1.4% are Indian/Asian and 7.1% are white households (Statistics South Africa

2015: 22). Ninety-two point three percent and 75.7% of households in the low-income and middle-income categories respectively are black households. In 2011 the food poverty line was set at R321 per person per month. The outcome data of Census 2011 found that approximately one in every three (32.7%) households in SA were living below the food poverty line of which 37.5% were black households, 21.7% were coloured, 13.0% were Indian/Asian and 10.8% were white (Statistics South Africa 2015: 41).

Furthermore, millions of SA citizens remain unemployed, structural patterns exclude the poor from development, infrastructure is poorly located, under-maintained and insufficient to foster higher growth, there is a widespread disease burden, public services are unequal and often of poor quality and SA remains a (racially) divided society (NPC 2011: 4). It has been argued that national innovative research in such contexts should not only focus on capacity building for the technological upgrading of industry, but the capacity building in communities for “freedom from want” such as food insecurity or disease is equally important and not only capacity building for the upgrading of industries. Mobilizing science, technology and innovation to address problems of health, environmental sustainability and agricultural productivity is a priority and a key challenge for governments (Conway and Waage 2010: 7). A holistic focus on the role of universities in social and economic development and not a solitary focus on industry and economic development is required. To address global challenges such as poverty, inequality, various forms of discrimination, climate change and food security, universities need to think about the kind of transformation that would be needed in their governance structures, curricula, pure and applied research and in extra-curricular activities (for example SL) to enhance their responsiveness (Global Universities Network for Innovation (GUNi) 2014: 11).

2.5 STUDENT JUSTICE ORIENTATED SOCIAL RESPONSIBILITY AND CRITICAL CITIZENSHIP

As established in chapter one, HEIs are being challenged to return to their original mission of developing citizens who are well-informed and civically engaged and who can think critically. Ehrlich (2000: vi) described a civically engaged or socially responsible student as someone who is “working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community through both political and non-political processes.” Musil (2009: 59) offers another definition, suggesting that “civic engagement is

acting on a heightened sense of responsibility to one's community that encompasses the notion of global citizenship and interdependence, participation in building civil society and empowering individuals as agents of positive social change to promote social justice locally and globally.”

Both of these definitions include active participation based on personal values and a sense of civic responsibility to improve society. The second definition is more liberal in its addition of global citizenship and social justice. Block (2009: 63) describes a citizen as a person “who is willing to be accountable for and committed to the well-being of a city block, a rural community, a nation, the environment”. In other words, it is someone who is concerned about the future and acts on it and does not wait or dream for a better future.

Kymlicka (2002: 285) points out the following desired qualities of socially responsible citizens: “ability to tolerate and work with others who are different from themselves, a desire to work towards the public good and hold authorities accountable, and a willingness to show self-control and apply personal responsibility in economic demands and in personal choices affecting their health and environment.” Good citizens, according to the United Nations Educational, Scientific and Cultural Organisation (UNESCO) (1998: 3), are individuals who are aware of the human and political issues at stake in society. The organization goes on to state that ethical and moral qualities, respect for others and the acknowledgement of the equality of all human beings are requirements for being described as a good citizen.

Good citizens also have respect for the common good through their actions to improve the quality of life for all people. They need to have sympathy, empathy, ethical commitment, social responsibility, a sense of interconnectedness and interdependence among people and between people and the environment and express their commitment to the common good through actions such as voting, volunteerism and activism for change (Schoeman 2006: 133; Drisko 1993: 110).

Citizenship, on the other hand, is defined as a political concept which allows an individual within a given political community to have a variety of rights and responsibilities (Lindström 2010: 48). In other words, citizenship is “the position and status of being a citizen” as affirmed by Banks (2008: 129). Much of what is written about citizenship is based on Marshall's theories in the 1950s and 1960s (as cited in Banks 2008: 129 and Lindström 2010: 54) and which to date remain a dominant theme in the dialogue around citizenship. In particular, Marshall's explanation of the elements of citizenship – civil, political and social (as cited in Banks 2008:

129) has been extensively referred to in citizenship studies. However, in the last 50 years the character and nature of citizenship has undergone intense and significant changes world-wide.

In the 18th century the civil aspects of citizenship emerged, providing citizens with human rights such as freedom of speech and equality before the law. The political aspect developed in the 19th century, giving citizens the opportunity to exercise political power through participation in political processes. The social aspect of citizenship, which occurred in the 20th century, paved the way for citizens to fully participate in their cultural communities by providing education and addressing welfare (Banks 2008: 129).

Justice orientated social responsibility is the core of citizenship, civic participation or civic engagement and it requires a sense of obligation to society, an awareness of social issues and dedication to addressing them (Olney and Grande 1995: 45; Wang 2013: 33). Such responsibility can be interpreted in various ways. Banks (2008: 136-137) differentiated levels of citizenship as legal, minimal, active and transformative and described a legal citizen as a citizen who is a legal member of a nation-state and has certain rights and obligations. It is a superficial level of citizenship as they do not participate in the political system in a significant way. Minimal citizens are legal citizens who vote in local and national elections (Banks 2008: 136). Active citizens are involved in actions extending beyond voting to support and maintain — but not necessarily challenge — existing social and political structures (Banks 2008: 136). Veugelers (2007: 111) refers to this category of citizen as an individualistic citizen and Westheimer and Kahne (2004a: 241) refer to them as participatory citizens. Transformative citizens, on the other hand, take action to promote social justice (Banks 2008: 136). Their actions are designed to actualize values and moral principles and ideals over and above those of existing laws and conventions. They are also referred to as critical-democratic citizens (Veugelers 2007: 107) or justice orientated socially responsible citizens (Westheimer and Kahne 2004a: 245) as they are concerned about social justice and motivated to change society.

Westheimer and Kahne (2004a: 240) describe a justice orientated citizen as someone who assesses social, political and economic structures to understand the causes. They identify areas of injustice and take action and are aware of social movements and how to effect systemic change. In essence, they explore why people are hungry and then act to resolve the root causes.

Enslin (2003: 73-76) argues that there is often a discrepancy between the ideas that governments and the people have about citizenship and points out that most governments view

citizenship as active participation in democratic institutions while the masses simply view citizenship as a vehicle to achieve socioeconomic rights. Lindström (2010: 48) also differentiates between formal citizenship (referring to the legal obligations and rights of a person) and informal citizenship. The latter refers to the philosophy that a citizen should work towards the public good of society by contributing to the economy, doing volunteer work and making other efforts to improve life for all citizens.

Similarly, communitarian citizenship, according to Nussbaum (2003: 293-299), firstly embraces the ability of a person to critically examine one's self and one's traditions and assumptions. Secondly, individuals must be able to see themselves as human beings who need to respect diversity, and thirdly, it encourages individuals to imagine the "other" and appreciate what it is like to be in the situation of another person different from oneself — what the author refers to as "cultivated humanity". The notion of communitarian citizenship is closely linked to the definition of community by Block (2009) who defined it in the context of community building and development and uses the term community to explain the experience of belonging. Communitarian citizenship reinforces the idea of citizens being actively involved with each other in shaping the future of a country (Kymlicka 2002: 293; Macedo 1990: 138).

Giroux (2001: 6) reiterated that it is the task of educational institutions such as public schools (and universities) to assist in preparing citizens for citizenship but more specifically, to teach the values and skills necessary to cultivate, protect and disseminate a free democratic society. To develop a student's citizenship, education should be about political responsibility and therefore the purpose of service learning courses must be to intentionally foster student awareness of social justice and "the place of ethnicity, religion, race, class, gender and sexual orientation in a community" (Barber 1994: 91). According to Olivier (2000: 6) other important skills imperative to the competent and responsible participation in a democratic community on the part of a critical citizen are critical thinking and reasoning, problem solving, divergent thinking, evaluating evidence and the ability to function in a diverse and multicultural world. Callan (1994: 200) and Schoeman (2006: 134) agreed with this statement, adding that critical citizens also need to have the ability to construct theories and critically evaluate evidence.

Above all citizens need to develop basic skills in communication and the ability to adapt to change as well as an inculcated interest in participating in community life (Quane 2002: 316-319). Other social skills include conflict management, consensus building and working co-

operatively (Schoeman 2006: 134). Apart from these skills, Nussbaum (2003: 301, 328, 414) argues for “cultivated humanity” – in other words, “the ability to step into the shoes of someone different from oneself” as well as to “display a sense of human dignity towards the “other”. The author states that cultivating humanity greatly improves the opportunity for becoming socially just, equitable and accountable. Also, all forms of citizenship education aim to combat any form of discrimination (racist, gender-based, religious, etc.) by fostering a spirit of tolerance and peace among human beings (UNESCO 1998: 3).

Nevertheless, according to Butts (1988: 180) effective citizenship education programmes should incorporate concrete opportunities for the development of desirable attributes of citizenship such as respect for others, fairness, co-operation, moral responsibility, empathy, caring, persistence, civic mindedness and respect for individual worth and honesty and not just a theoretical approach as is evident in many instances.

Learning outcomes for social responsibility stipulated in *Service-Learning in the Curriculum: A Resource for Higher Education Institutions* (HEQC/JET 2006a: 44) aim to facilitate learning related to citizenship (acting in socially responsive ways) either in an individual capacity or in a group or organisation (Ash, Clayton and Day 2004: 11). The primary objectives are the education of students about the problems of society, the ability to experience and understand, first-hand, social issues in their communities and the ability to apply the experience and skills attained to act on social problems. As students follow the learning outcomes associated with this domain they will firstly, be able to identify and describe various approaches to meet collective objectives. Secondly, they will be able to apply their understanding of the actions taken in the context of their understanding of the outcomes at stake. Thirdly, they will be able to assess the suitability of the actions taken and the steps necessary to make improvements in order to better achieve the outcomes and lastly, they will be able to evaluate their role (or that of other people/ groups/ organisations) as an agent of systemic change (Ash, Clayton and Day 2004: 11).

Furthermore, DUT attracts a large number of students who come from marginalized socioeconomic backgrounds (Bawa 2011: 1). So, in a SL context students at DUT are placed in communities with similar, and not immensely different, cultural and economic backgrounds to themselves. Slonimsky and Shalem (2006: 36) agree that students at HEIs who are products of a poor schooling system are generally under-prepared for university study as they continue

to be passive recipients of recalled information rather than active, critical participants of new learning. Considering that the purpose of SL is to bring about social change and encourage students to critically observe, think about, critique and choose and act for the rights of others, especially the disadvantaged and the oppressed (Cipolle 2010: 4), a “culture of silence” and ready acceptance of the status quo without questioning it can only have a detrimental effect on the intended outcomes of SL and students’ individual and collective social transformation.

Students conceptualize social justice and give expression to it in various ways. However, Taylor (2013: 17) explains that some principles are common across most discourses on social justice namely, equality, equity, distribution and redistribution, solidarity, inclusion, fairness and nation building. Social justice is defined by Warren (1998: 134) as the movement of society towards more equality, support for diversity, economic fairness, nonviolent conflict resolution and participatory democracy. Aims for social justice reflect core democratic beliefs: the worth of individuals, the strength of cultural diversity and the need for civic equality. Constantine, Hage and Kindaichi (2007: 24) explained social justice to be “a fundamental valuing of fairness and equity in resources, rights and treatment for marginalized individuals and groups of people who do not share equal power in society because of their immigration, racial, ethnic, age or socioeconomic status, and their religious heritage, physical ability or sexual orientation”.

In both of these definitions it is apparent that social justice is underpinned by universal human rights. In this context, social justice embraces issues such as poverty, ignorance of human rights (e.g. the right to food and adequate nutrition), inaccessible systems (e.g. basic health-care) and widespread insecurity (e.g. food and nutrition insecurity) (Akiba Uhaki Foundation 2007: 1). Sen (1997: 124) compels one to recognize that deprivation is not just about a lack of income, but about various “unfreedoms” varying from hunger and the prevalence of preventable or curable conditions such as malnutrition, to social exclusion, economic insecurity and denial of political liberty. In developing countries such as South Africa that still have severe inequalities of access to certain services such as health-care, it is impossible to ignore issues of human and social development, poverty reduction and equitable distribution when promoting universities’ role in development (Kruss 2012: 4). Universities in developing countries should contribute to social and economic development, and interact with a wide range of social partners, ranging from industry and various other communities (Kruss 2012: 5). The National Development Plan suggests that the potential and capacity of South Africa to address its pressing needs will

depend on adopting an approach that “systematically includes the socially and economically excluded, where people are active champions of their development” (NPC 2011: 3).

For the purpose of this thesis social justice is viewed as described by the Center for Social Justice as “promoting a just society by challenging injustice and valuing diversity”. It is present when “all people share a common humanity and therefore have a right to equitable treatment, support for human rights and a fair allocation of community resources” (Center for Social Justice 2016: 1). In other words, in conditions of social justice, people are “not discriminated against, nor is their welfare and well-being constrained or prejudiced on the basis of gender, religion, political affiliation, age, race, belief, disability, location, social class, socioeconomic circumstances, or any other characteristic of background or group membership” (Center for Social Justice 2016: 1).

Social justice education helps students to perceive, think, judge, choose and act for the rights of others, especially the disadvantaged and the oppressed. Adams (1997: 32) states that for social justice to be effectual, oppression at the individual, cultural and institutional levels should be analysed. Oppression, which can be described as all-encompassing social inequality, is seen as restrictive and limiting to personal ideas of possibility and to authentic life chances. Adams (1997: 32) concludes that another key component of social justice education is the connection of awareness to action as without social action, critical awareness leads to hopelessness.

In examining the role of universities in educating students for social responsibility and critical citizenship, the biggest area of growth has been in the area of service learning and community service (Westheimer and Kahne 2004b: 242; Preece 2013: 988) as practitioners claim that it can respond to the civic mission of institutions. Torres-Harding, Steele, Shulz, Taha and Pico (2014: 55) further argue that preparing and educating students to become socially responsible and aware of oppression and structural inequalities due to race, gender, disabilities or sexual orientation, has long been an important function of SL. The results of a national survey conducted in 2014 into the institutionalization of CE in which 19 South African HEIs participated, revealed that one of the common elements which all institutions believe should characterize the field of CE (and therefore SL) is that CE is a key mechanism for building social responsibility and civic consciousness amongst students and plays a role in building their commitment and capacity for critical citizenship (CHE in press as cited in Favish 2015: 4).

Cipolle (2010: 44) and Butin (2015: 5) confirmed that to develop social responsibility and active critical citizenry, academic experiences need to be explicitly linked to social justice outcomes.

There are two distinct ethical foundations for service learning which pose contradictory choices and pedagogical approaches according to Battistoni (1997: 150, 151). The first is philanthropic, which emphasizes service learning as being altruistic, “giving back” and “gratitude”, or charity, orientated. The second is a civic view which emphasizes mutual responsibility and the interdependence of rights and responsibilities (focus on citizenship and interdependence of communities). Preece (2013: 988) indicates that a shift has taken place in SA from a one-directional approach of philanthropy to a more collaborative concept with emphasis on reciprocity and mutual benefit.

It is widely accepted that the basic idea behind SL is to enhance the meaning and impact of course content, while simultaneously developing the values of social responsibility (Pompa 2002: 68). However, service learning for social justice is rare (Robinson 2000: 144) and participating in advocacy projects (e.g. protesting injustice) is perilous especially for educators who operate within conservative bureaucracies. A feasible alternative is the study of social problems and the construction of critical consciousness and awareness as an introduction to social action (Robinson 2000: 147; Rosenberger 2000: 27).

Consequently, SL activities should not only challenge students to ask “why?” but also to guide them to grasp the causes of injustice and encourage them to see themselves as agents of social change (Wade 2000: 97; Rhoads 1997: 34; Brickford and Reynolds 2002: 236; Cipolle 2010: 39). For this to happen, a critical pedagogical approach with a social justice focus is needed in the classroom which emphasizes attention to social change, questioning the distribution of power and developing authentic relationships (Mitchell 2008: 51). Fenwick (2001: 6) and Cipolle (2010: 69) state that in this approach educators should focus on the responsibility of the student to address critical issues faced by society and therefore view SL as a problem-solving instrument of social and political reform. So, while individual transformation and student development are anticipated outcomes of SL, a critical approach will balance student outcomes with a focus on social change.

Nonetheless, to develop active critical citizenry and social responsibility, academic experiences need to be explicitly linked to social justice outcomes (Mitchell 2008: 50; Rosenberger 2000:

29; Butin 2015: 7). For this to happen, a critical pedagogical approach as discussed above is needed. Wang (2013: 35) identified criteria to describe a social justice emphasis in the curriculum as follows: firstly, the inclusion of social issues, such as racism, social class prejudice and structural prejudice in the curriculum; secondly, presentation and discussion of the complexity of the causes of these issues; thirdly, the recognition of the social changes needed to correct social injustice; and lastly, encouragement to act for social change.

2.6 CRITICAL SERVICE LEARNING

Critical service learning (CSL) was a concept that first emerged in the relevant literature in 1997 (Mitchell 2007: 101) when “critical community service” was introduced by Rhoads (1997). This concept was then introduced more explicitly into academic experience by Rice and Pollock (2000: 117) and Rosenberger (2000: 26) who adopted the term “critical service learning”.

Critical service learning describes “academic service learning experiences with a social justice orientation” (Mitchell 2008: 50). In this context, SL is explicitly linked to education for social justice by engaging students in meaningful service in the community and integrating that experience with the thoughtful introduction, analysis and discussion of issues important to understanding social justice (Mitchell 2007: 101).

There are fundamental differences between traditional service learning and CSL. Brickford and Reynolds (2002: 231) argued that one of the biggest limitations of traditional service learning is that it encourages students to only ask: “How can we help these people?” instead of the harder question: “Why are conditions this way?” In other words, the aim of CSL is to support and guide students in understanding the causes of injustice and therefore encourages them to develop as agents of social change (Brickford and Reynolds 2002: 236; Wade 2000: 97).

Mitchell (2007: 102) states that while some practitioners feel the connections between SL and social justice are intrinsic, CSL makes those connections intentional and explicit. Rosenberger (2000: 27, 29) adds that CSL is a political action anticipated to change inequalities by emphasizing social justice outcomes over more traditional citizenship and it is not seen as merely a service to individual people or communities to meet needs. According to Boyle-Baise and Langford (2004: 55), CSL pedagogy employs a social justice orientation that “redirects the focus of service learning from charity to social change”.

Linking SL and critical pedagogy has the potential to be an instrument for an emancipatory educative process yielding a pedagogy of possibility towards transformation through providing authentic learning, knowledge and skills (Stenhouse and Jarret 2012: 53).

The dominant approaches to SL, namely philanthropic (charitable), social justice (civic) and social transformation require different pedagogical strategies (Chambers 2009: 86; Battistoni 1997: 151). The authors argue that the social justice and social transformation approaches are focused on cultivating citizenship. Barber (1992: 31) agrees with this statement, adding that it also focuses on the interdependence of communities and that it encourages a partnership where the communities are actively involved in identifying their own capacities and needs as well as the role service learning will play in the education of students. However, Stanton and Erasmus (2013: 89) and Lange (2011: 3) argue that unless innovative ways can be created to utilize SL as a means to connect students to a larger purpose beyond their immediate personal interests, much of the transformative potential of SL pedagogy will remain unfulfilled.

Kincheloe (2005: 17) argues that a critical approach to service learning centres on challenging the status quo of societal issues and analysing how various dimensions of power are exerted in society and within one's own context. The author goes on to state that critical pedagogy and liberatory education locate the critique/analysis and transformative initiatives within educational spaces.

Critical service learning pedagogy fosters, according to Marullo and Edwards (2000: 13), Rice and Pollock (2000: 116) and Cipolle (2010:14), a critical consciousness and awareness and it allows students to combine action and reflection in the classroom and the community. The emphasis of CSL pedagogy is to examine both historical examples of social problems and the impact of students' personal action in maintaining or transforming those problems. Through this examination it allows students to make connections in their own lives with those with whom they work in a community during the service experiences (Rice and Pollock 2000: 117; Chambers 2009: 90).

Mitchell (2008: 50) and Fenwick (2001: 6) identified three elements that differentiate traditional SL from CSL as firstly, distribution of power amongst participants; secondly, development of authentic relationships in the classroom and community; and lastly, working for social change.

A CSL pedagogy identifies the imbalance of power experienced by students, academics and community members and encourages analysis, dialogue and discussion of those power dynamics (Mitchell 2008: 56). Butin (2006a: 59) and Mitchell (2007: 103) explain that CSL pedagogy not only recognizes the imbalance of power but also attempts to challenge the imbalance and redistribute power in the ways SL is planned and executed. It is therefore essential that community members' perspective is integrated into the service experience. Community members can be brought into the classroom as instructors and co-leaders or by having classes in the community (Butin 2006a: 62). Community members also play key roles in helping academics to identify skill sets and issues to shape the curriculum (Mitchell 2008: 55). Shared facilitation between academics, community members and students in classroom discussions can also assist in shaping the curriculum and sharing power with students and community members (Mitchell 2007: 103). Creating an environment where all can learn from and teach one another during the SL experience will result in reciprocity. Common goals and shared understanding create mutual respect and trust and lead to authenticity in relationships.

Brickford and Reynolds (2002: 240) concur that the relationships created should neither ignore the realities of social inequalities nor attempt to homogenise the role-players in the community engagement experience. Critical SL pedagogy will foster a consciousness in students by combining action and reflection in the classroom and the community (Marullo 1999: 22). Guiding students to examine both the historical precedents of social problems and the impact of their own personal action or inaction on those, allows them to become intensely aware of the systematic and institutionalised nature of oppression (Popok 2007: 39).

Another important element to critical community engagement pedagogy is the development of authentic relationships. This can be done through two approaches: firstly, cohort and relationship building among peers and secondly, long-term placements in a community. In these placements students have opportunities to build relationships and make connections (Brickford and Reynolds 2002: 234; Mitchell 2008: 55). Butin (2006b: 477) points out that it is important to recognize the differences in service relationships as “categories of connections” from where partnerships can be built and empathy can be developed. Common goals and shared understanding create mutuality, respect and trust, leading to authenticity (Pompa 2002: 71). Moreover, authentic relationships require a mind shift from the notion of “service” to the notion of “community” in which all the role-players (academics, students and community members) understand and embrace their connectedness and interdependence (Taylor 2002: 49).

Building authentic relationships also necessitates good communication between university and community members and the analysis and reconfiguration of power in that relationship, states Mitchell (2008: 59, 60). This can be facilitated through ongoing dialogue, sharing information in groups, exchanging feedback and evaluation of the partnership (Pompa 2002: 69; Mitchell 2008: 60). Cranton (2006: 7) adds that self-awareness of students will also facilitate the building of authentic relationships.

Furthermore, critical reflection is essential in transformative learning and CSL pedagogy (Cranton 2006: 11) and can contribute to building authentic relationships in the classroom and communities. It entails questioning assumptions and values and paying attention to the impacts and complications of community service. Praxis —meaning the “authentic union” of action and reflection which leads to conscientisation (Freire 1972: 48) — is another element of a critical approach to SL to foster social change (Johnson and Morris 2010: 83). However, this reflection by students should not merely be an evaluation of what they have learnt and the skills they have developed (Moely *et al.* 2002: 20) but it should include the recognition of the “causes of reality” (Freire 1972: 101), an understanding of curriculum content and an enhanced sense of personal values and citizenship (Moely *et al.* 2002:21).

Authentic relationship development demands a mind shift from the notion of “service in a community” to that of a notion of “community in which we all understand and embrace our connectedness and interdependence” (Taylor 2002: 51). The relational cultural theory in the context of community service learning can cultivate relational awareness (Comstock, Hammer, Strentzsch, Cannon, Parsons and Salazar 2008: 282) so that students are able to identify and resist disconnections and barriers to mutual empathy.

Critical service learning brings attention to social change by encouraging students to consider how aspects of identity impact the need for service as well as analyse the root causes of social problems (Mitchell 2007: 103). Helping students to understand the consequences of service in a community is an important aspect of CSL (Brickford and Reynolds 2002: 230), particularly as to how it can be experienced as a “band aid” approach to problems.

In the classroom the following characteristics of CSL pedagogy are essential for implementation as they will facilitate students’ understanding of social justice and result in action on that understanding (Wade 2004: 65; Andreotti 2006: 8-9; Mitchell 2007: 109 and Biesta, Lawy and Kelly 2009: 12). Issues of social justice should be highlighted through readings and dialogue in the classroom. Students should be encouraged to discover more about

their service within a community and their specific role in ways that allow them to become aware of how their actions or inactions impact opportunities for justice in the community. Students' reflective writing is an important space for them to consider themselves, their actions and their service and should focus students on self, their service and the broader social context (Wade 2004: 65).

Fostering a community of students in the classroom will make students feel safe, valued and respected to openly share their ideas and feel encouraged to work together on issues of importance to them (student-centered) and will emphasize relationship building among students (Andreotti 2006: 8-9). Creating real opportunities so that students can collaborate with other students and community partners to solve problems, arbitrate conflicts and generate change (collaborative and activist) will facilitate further understanding of issues and emphasize the development of authentic relationships through prolonged experiences which enhance the students' understanding of community concerns (Biesta, Lawy and Kelly 2009: 12).

Encouraging and enabling active participation in the community and universities to allow students to experience key concepts and ideas in engaging ways (experiential) will challenge students intellectually as they apply their skills and knowledge of their academic curriculum to real-life issues (intellectual) (Mitchell 2007: 109). Providing a space for students to evaluate and analyse existing norms and examine underlying assumptions allows them to consider the voices left out and enable them to make decisions to effect change (analytical) (Biesta, Lawy and Kelly 2009: 12). By focusing on the history, background and perspectives of all people including those from different ethnic backgrounds, of both genders, and with physical disabilities, or those who have different religious beliefs, alternative sexual orientation and poor socioeconomic circumstances (multi-cultural and diverse), students must be taught the systematic nature of social inequality, including its sources, history and current manifestations (Andreotti 2006: 8-9).

Social justice education aims to develop critical citizens capable of analysing and challenging oppressive characteristics of society thereby providing opportunities to experience and observe issues of marginalization and oppression and foster relational empathy. This awareness stimulates the passion and commitment in students needed for them to take action (Mitchell 2007: 109). Academics should recognize the importance of values in decision making and that multiple perspectives are informed by different values (value based) (Biesta, Lawy and Kelly 2009: 12).

Rosenberger (2012: 40) also added that for SL to be a critical learning experience, it will be imperative that students are afforded the opportunity to choose needs or issues in the community that connect to their course content and to dialogue with community partners in framing and defining the problem. In addition, students should be granted opportunities to engage in problem-posing education around the social, political and economic issues that arise during the service learning activities so as to be involved in the process of conscientisation as promoted by Freire (1972: 19). In addition, Chambers (2009: 90) pointed out that preparation of students within the social justice approach includes the development of knowledge about the specific social injustice to be studied and the personal and social effects of that specific social injustice; an orientation to the relationship between the social injustice, their academic subject and a critical approach to examining the issues; the development of knowledge about their roles as partners, collaborators and learners in the social-justice dynamic; and the development of an awareness that there are no end dates or “end of term” when addressing injustices.

Lastly, Butin (2015: 5) cautions that although the notion of CSL has been exceptionally successful at driving research and practice in HE, it has not entirely achieved the goal of affecting social change in the communities HEIs claim to serve and in light of this he proposes tenets of practice grounded in the practicalities of meaningful practice, rather than in a specific theoretical framework. Butin states that a practitioner cannot consider SL as critical if firstly, the community partner did not have a say in the creation of the service learning project; secondly, if the timeframe of the project corresponds strictly with the length of the academic semester rather than with the scope of the project; and lastly, if the students’ grade is determined by the number of service learning hours rather than the project outcomes (Butin 2015: 8, 9).

So, CSL pedagogy for social justice education is not just about “unveiling the truth” but more about providing students with a safe space to reflect on their own and others’ epistemological and ontological suppositions. Students should be guided to take action only after a careful analysis of the context of the intervention, the different views of role-players, the existing power relations and short and long-term implications of strategies and goals (Andreotti 2006: 8). This will necessitate that HEIs provide a variety of opportunities for student involvement, particularly in ways to expose students to diverse issues and people (Sax 2004: 78). Practitioners should also make certain that to achieve the social justice outcomes of CSL, the

community partners are involved in the planning, execution and evaluation of the service learning project. Also, that the impact of the SL experience is evaluated by the outcomes of the project rather than just documenting the number of service hours (Butin 2015: 8).

2.7 CONCLUSION

Students' engagement with communities typically finds expression in a variety of forms within the context of HE. Service learning in particular has the potential to effect social transformation through emphasis on social justice and community development in a South African society characterized by inequality and division (SA DHET 2013: 39; Mitchell and Rautenbach 2005: 101).

Students at HEIs (and UoTs) in SA come from similar and not different backgrounds to the communities (as described in 2.4) that they are placed in for SL. Therefore, an approach is needed that is grounded in the culture and background of the student, collaborative and participatory in nature, and active and community oriented so that they are empowered as change agents. As stated by Shyman (2011: 1043), the social change should ultimately not be "implemented on behalf of the oppressed class by a sympathiser, but by the oppressed class itself in order to disrupt extant power relationships based on hegemonic principles and actions and overthrow the resulting oppressive social arrangements".

The researcher's inference is that to establish SL as a pedagogy involving students in a community setting that supports the movement towards individual and social transformation within a social justice paradigm, it should be situated in theories and philosophies with a strong emphasis on local context and critical pedagogy so as to cultivate critical citizenship and justice orientated social responsibility in students to bring about social change in their communities. In Chapter three the philosophy of Ubuntu, Freire's critical pedagogy and Mezirow's transformative learning theory are discussed as philosophical and theoretical frameworks more suitable for a SL capacity building programme.

CHAPTER 3: PHILOSOPHICAL AND THEORETICAL FRAMEWORKS FOR A SERVICE LEARNING CAPACITY BUILDING PROGRAMME

3.1 INTRODUCTION

To address the continuing socioeconomic issues facing communities in SA, the focus of education should shift from the accumulation of knowledge to an approach in which students are encouraged to respond to these issues in radical new ways through abstract thinking and equipped with skills that will enable them to deal with complex conflicting information and problems facing communities in SA (Eyler 2002: 517). However, SL practices in SA are simply an imitation of the approaches used in the United States of America (USA). It is therefore important to note that as SL becomes more established in terms of research and practice, the applicability of these adopted frameworks and models for the SA context be urgently interrogated (Slamat 2011: 5).

In this section of the thesis the researcher first examines the potential use of the philosophy of Ubuntu as a philosophical framework to underpin the preparation of students for SL. Then Paulo Freire's critical pedagogy (1970) of conscientisation, dialogue, praxis and education and Mezirow's Transformative Learning Theory (TLT) are discussed as theoretical frameworks for a capacity building programme to foster justice-orientated social responsibility in students.

Given the vast racial, cultural, religious, educational and socioeconomic differences still apparent in SA after two decades of democracy, the concepts of Ubuntu, Freire's critical pedagogy and Mezirow's TLT are relevant in preparing students for SL with the purpose of inculcating individual and social transformation as it defines the individual in a community in terms of their relationship with others. More specifically, developing research and practice show that applying the principles of Ubuntu through recognition of a value system that acknowledges people as social and co-dependent beings can address nation building and transformation (Letseka 2012: 57). On the other hand, Freire's ideas highlight issues that need to be considered to construct a theory and practice of SL that participates in the creation of a more just and equitable democratic society (Rosenberger 2000: 29). Finally, it has been pointed out in chapter two that transformative learning is a common goal in community engagement activities. The benefits from CE experiences often result in deep transformation in the students that equip them to be more effective social change agents through intentionally designing HE

learning environments to foster a holistic process of transformative learning (Newman 2006: 3; Naude 2015: 99).

3.2 PHILOSOPHICAL FRAMEWORK

3.2.1 The Ubuntu Philosophy

In South Africa Ubuntu has been used in a variety of ways, not only to promote the same values amongst historically disadvantaged and marginalized people in South Africa by utilising the accepted wisdom of sacrifice and reconciliation, but also to emphasise customary values such as respect for and loyalty to rulers. Ubuntu has its origin in traditional kinship and communal systems of care and based on these values it has also been reinterpreted and incorporated by government into South Africa's developmental welfare policies and practices (Patel, Kaseke and Midgley 2012: 14) to specifically address the welfare of children and their families in communities.

The key features of Ubuntu are understood as "*umuntu ngumuntu ngabantu*" (in Nguni languages). The English translation that comes closest to this expression is "a human being is a human being because of other human beings" (Letseka 2012: 48; Ntseane 2012: 278). It is an expression of the dependency of the self on another or others and therefore it is accepted that a human being only exists and develops in relationship to others. Le Grange (2012: 61) reiterates that it is an expression that cannot be translated with ease but in essence it is a proverb that means that "each individual's humanity is ideally expressed in relationship to others and in relationships individuality is truly expressed". So, the philosophy of Ubuntu views the individual as an interdependent and not an isolated being.

There are generally two theories around the notion of Ubuntu. Firstly, Ubuntu is described as an epistemological paradigm that informs cultural practices, including the law of "Bantu" speaking people (Ramose 2006: 366). In fact, its importance is understood as an effort to re-discover African cultural values worn down by apartheid and colonialism (Mabovula 2011: 42). Secondly, it is understood to be an ancient African world-view based on values of humanness, caring, respect, sharing and compassion for others (Broodryk 2002: 27; Ntseane 2012: 278) as well as "communalism, communocracy and related dispositions" (Khoza 2005: 269). The latter view is supported by Letseka (2012: 48) and Ntseane (2012: 278), who explain Ubuntu as humanness, personhood and morality which embrace significant values of unity, compassion, respect and human dignity.

Black Africans in South Africa tend to understand the idea of Ubuntu somewhat differently. In a study conducted by Gade (2012: 465, 486, 487) during 2008 to 2010 among South Africans of African descent, two viewpoints around the notion of Ubuntu were identified. The first cluster defined Ubuntu as “a moral quality of a person”. The second cluster defined it as “a phenomenon according to which persons are interconnected”; for instance, a philosophy, an ethic, African humanism or (an African) world-view.

It is, however, important to note the concerns of various authors around the use of Ubuntu before embarking on a discussion of the concept as a possible philosophy to underpin CE to promote the common good of society. Venter (2004: 150) warns that the ideal concept of Ubuntu is often flawed as it has been carelessly used in popular media resulting in the meaning becoming confused and blurred. Since it is “a philosophy and an ideal circulating primarily through orality and tradition and associated with no particular authoritative text, Ubuntu is open to interpretation, especially in view of its application to South African society” (Blankenberg 1999: 43). Likewise, Maluleke (1999: 13) maintains that the random, unstructured and very often inexperienced way it has been interpreted, results in the term being used in “a mechanical way to solve current problems” and it is forgotten where it comes from.

Le Roux (2000: 43) describes the characteristic features of Ubuntu as that of man (or *umuntu*) consisting of various core elements: “*umzimba* (body, form, flesh), *umoya* (breath, air, life), *umphfumela* (shadow, spirit, soul), *amandla* (vitality, strength, energy), *inhliziyo* (heart, centre of emotions), *umqondo* (head, brain, intellect), *ulwimi* (tongue, speaking, language) and *ubuntu* (humanness).” The author goes on to say that “a person possessing Ubuntu” will demonstrate characteristics such as being “caring, humble, thoughtful, considerate, understanding, wise, generous, hospitable, socially mature, socially sensitive, virtuous and blessed”. Mokgoro (2010: 223) argues that it is “a humanistic orientation towards fellow beings”.

Ubuntu can also be understood as meaning human (humanness) (Venter 2004: 150; Letseka 2012: 48; le Roux 2000: 43; Broodryk 2002: 21). Humanness is inextricably part of a human being’s interconnectness with other human beings as well as with the ever-changing and complex world (Le Grange 2012: 63). Ramose (2009: 34) emphasises that “humanness suggests both a condition of being and the state of becoming, of openness or ceaseless unfolding. Humanness is thus opposed to any “-ism”, including humanism, “for this tends to suggest a condition of finality, a ‘closedness’ or a kind of absolute either incapable of, or

resistant to, any further movement”. Humanness is therefore a contradiction of humanism. However, in writings around the notion of Ubuntu the terms “humanness” and “humanism” have been used interchangeably and both are used in the context of enduring humanistic attributes characteristic of the Ubuntu philosophy.

Other authors have concurred that Ubuntu is a moral theory that can equip young people with attributes and characteristics that will enable them to live lives rooted in communal understanding of personhood and humanness (Letseka 2013: 338; Masolo 2010: 17).

Ubuntu has strong ties in a community and speaks to social interdependence. In fact, Letseka (2000: 188) comments that persons who are part of communities that recognise Ubuntu would be discerned by a commitment to treating others with a sense of justice and fairness. Because of its communitarian orientation, it is frequently used in dialogue around values and moral restoration in South Africa (Swartz 2006: 560).

Venter (2004: 151) emphasises that the humanness referred to by Le Roux (2000: 43) is expressed in the context of communalism rather than the individualism prevalent in many Western societies. Venter (2004: 152) goes on to say that educating students for Ubuntu could make them mindful of the purpose and meaning of life. In other words, it is not only a reference to personhood and humanity but an indication of human conduct in relation to others.

Another aspect of Ubuntu that is of importance in the South African context is that of communalism. Mabovula (2011: 38) confirms that the term communalism comes from the word “community” and as explained by Venter (2004: 151), it refers to a world-view that defines a person within the milieu of social bonds and cultural traditions rather than through individual traits. Communalism is also described by Khoza (2005: 266) as “a concept that views humanity in terms of collective existence and inter-subjectivity, serving as the basis for supportiveness, cooperation, collaboration and solidarity”. The author also explains that communalism is a “kinship-orientated social order” which is guided by an ethic of mutual benefit.

The notion of Ubuntu associated with communalism is grounded in two ideals, namely that the rights and freedom of the individual should not be in disagreement with the common good of the community and that society “possesses a morally privileged status” that should be protected against exploitation and control (Nkondo 2007: 95). In a paper entitled “Can Ubuntu provide a model for citizenship education in African democracies?” by Enslin and Horsthemke (2004:

546), the authors critiqued the claim that within the context of Ubuntu, the community has priority over the individual. In other words, “communalism is ethically superior to individualism” and that individualism is very often associated with selfishness. In this regard Letseka (2012: 53) states that “a considerable value may be attached to communality in individualistic societies, just as individuality is not necessarily trivialized within communalism. The two orientations can co-exist in different sectors of the same society.” The author specifically refers to writings by Charles Taylor (1991, 1996) as well as Isaiah Berlin (1969) who argued that it is likely for an individual to have a holistic (or communitarian) ontology but still to value individual rights as asserted by liberalism (Letseka 2012: 53). According to Nkondo (2007: 90, 91) there are two possible interpretations of what it entails to be intrinsically attached to a community. Firstly, it does not necessarily mean that the person is indifferent to the plight of other communities and secondly, it does not mean that the person has to endorse every specific belief and practice of that community. The author goes on to say that it rather entails that a person “experiences a sense of shared fate with the community as a whole” (Nkondo 2007: 92).

3.2.2 Ubuntu: SL, Social responsibility and critical active citizenry

The notion of Ubuntu as a philosophy of humanness, caring, sharing, respect and compassion (le Roux 2000: 43; Broodryk 2002 : 21) on the one hand and as kindness, generosity, compassion, benevolence, courtesy and concern for others on the other hand (Letseka 2000: 176; Letseka 2012: 48) could be a useful instrument to address the development of critical citizenry through SL. In fact Letseka (2012: 57) strongly agrees that the development of critical and socially active learners (as is the purpose of SL) depends on the fostering of Ubuntu-orientated attributes.

Furthermore, Ubuntu’s concept of “becoming” resounds strongly with the notion of education as “coming into presence” explained by Biesta (2006: 9). Khoza (2005: 269) confirms that although “Ubuntu is culturally African in origin, the philosophy can have universal application.” Maistry and Thakrar (2012: 66) maintain that community engagement, underpinned by the philosophy of Ubuntu, will provide a space to inculcate the values of Ubuntu in students as it cuts across all disciplines. It has the potential for providing a convincing argument of human thriving if promoted together with both democratic participation and socioeconomic justice (Swartz 2006: 561).

There has been much criticism about the idealism of Ubuntu as a philosophical approach for social responsibility and critical active citizenry education in African democracies. Enslin and Horsthemke (2004: 548) expressed uncertainties about the feasibility of Ubuntu as a model for citizenry education. Firstly, the authors argue that it is not unique and shows similarities to other humanistic philosophies. For example, Bell and Metz (2011: 93) pointed out that Confucianism and Ubuntu share important similarities, specifically with regard to the common good of the community, the role of prejudice in moral thinking and the deepened respect bestowed on elders.

Secondly, according to Enslin and Horsthemke (2004: 548) it focuses exclusively on human beings (by definition it is “speciesist”) and does not expand to an acknowledgement of the inherent value of the environment or nature. On the other hand, Le Grange (2012: 63) argues that Ubuntu is not by nature speciesist, but is rather an “ecosophy” that connects the self, society and nature and therefore, “cultivating Ubuntu by definition involves healing self, society and nature.” Ntseane (2012: 278) emphasises the importance of spirituality in helping Africans understand humanity and reality. The author refers to the connectedness of Africans to the earth and all its inhabitants and therefore claims it helps Africans to view human existence in relation to the existence of others.

Enslin and Horsthemke (2004: 548) also claim that the incidence of dictatorship, genocide, corruption and environmental degradation on the African continent raises the question of how the notion of Ubuntu could be considered as the “invisible force that unites Africans world-wide”. Le Grange (2012: 63) agrees that although these are indeed challenges faced by the African continent, they are not unique to Africa and do not refute Ubuntu, but should rather be seen as indicative of the annihilation of Ubuntu as a result of colonialism, modern science and technology.

Nussbaum (2002: 293) states that education in part is aimed at “cultivating humanity”, in other words making us more human. Ubuntu, according to Le Grange (2012: 65), helps us to understand that to be human means to care for oneself, others and nature. The role of the educator is to “release” the “rational potential of the human being” by “focusing on ways in which the new beginning of each and every individual can come into presence” in a world “populated by others who are not like us” and a “responsibility for the world as a world of plurality and difference” (Biesta 2006: 9). Ubuntu is central to this concept of education, because it encompasses a state of being that develops in relationship with other human beings

and the world (Le Grange 2012: 66; Letseka 2012: 57). Educating students for Ubuntu is absolutely essential to address the social and cultural challenges of present-day South Africa which is typically marked by absence of a shared moral discourse (Morrow 2007: 55; Letseka 2013: 338). In fact, education systems have neglected this African philosophy of life because of the focus on materialistic and instrumental value systems (Ntseane 2012: 279).

In a report of the Department of Education (DoE) on Values, Education and Democracy, it is proposed that education should equip students with values such as “honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice and respect” (SA DoE 2000: 10). The DoE considered these values essential for a democratic livelihood and then in 2001, the value of Ubuntu was one of ten values identified in South Africa’s Manifesto on Values, Education and Democracy (SA DoE 2001b: 13). The intention was that it should find expression in post-apartheid curriculum frameworks for General Education and Training (GET) and Tertiary Vocational Education and Training (TVET). The reason behind this drive was to re-establish through education values that have become eroded as a result of centuries of colonialism and decades of apartheid (Le Grange 2012: 56). It (Ubuntu) has become a concept with particular significance in the building of a democracy (Mabovula 2011: 42; Letseka 2012: 51).

Coertze (2001: 116, 117) confirms that the government uses Ubuntu in a variety of ways, not only to promote the same values amongst historically disadvantaged people in South Africa by utilising ideas of sacrifice and reconciliation, but also to accentuate traditional values such as respect for and loyalty to rulers. Ubuntu is also emphasised as a means to counteract tribalism and to embrace cultural diversity based on the values of acceptance and harmony. However, Swartz (2006: 562, 563) and Kymlicka and Norman (1994: 377) advise that if care is not taken, Ubuntu can be seen as a vehicle for moral renewal and to promote public-spiritedness, while it can conceal the need for addressing social injustice by silencing those who point it out and deflect protest away from the lack of social justice. As highlighted by Letseka (2013: 343), to prevent education for Ubuntu in the context of citizenship from being too simplistic and narrow-minded, it should include exposure to what the rest of the world has to offer.

3.3 THEORETICAL FRAMEWORKS

In this section of the chapter Freire's critical pedagogy and Mezirow's transformative learning theory will be discussed as potential theoretical frameworks for SL. A theoretical framework guides research, determining what things will be measured and what statistical relationships the researcher will look for. The frameworks discussed below may also assist the researcher to determine how the data is perceived, made sense of and interpreted.

3.3.1 Paolo Freire's critical pedagogy

According to Johnson and Morris (2010: 79) critical pedagogy describes that "body of literature that aims to provide a means by which the oppressed may begin to reflect more deeply upon their socioeconomic circumstances and take action to improve the status quo." Chambers (2009: 84) explains that so-called "liberatory education", of which Paolo Freire was a supporter, is an approach that helps students to identify their strengths and abilities in order to change social conditions for themselves and others.

Freire, a Brazilian educationalist, has considerably influenced the thinking about progressive practice by contributing significantly to embedding the idea of learning's transformational powers into the practice and literature of adult education (Johnson-Bailey 2012: 26). His influential work "Pedagogy of the Oppressed" in 1970 presented a thorough discussion of how new learning can transform and empower students. Freire brought an intensely Marxist approach to his work done with illiterate Brazilian workers, which assumes political and economic change lies in the collective action of people (Rosenberger 2000: 27; Johnson-Bailey 2012: 26).

He also promoted pedagogical methods and an education philosophy in which he argued that the "banking" approach to education comprised a hegemonic oppression and that, in order to free the people, educators need to develop context-specific pedagogical methods through which educators and students use critical dialogue to encourage critical consciousness of the people (also referred to as "conscientisation"). The notion of praxis was central to this pedagogical approach (Johnson and Morris 2010: 80). The form of learning that Freire encourages is designed to transform students by showing them a new way of seeing and being in their world (Johnson-Bailey 2012: 266). His thinking has had a powerful impact on community development work, particularly in developing countries (Shyman 2011: 1035; Rosenberger 2000: 24).

Freire sees traditional learning as value-laden, disempowering and designed to prolong the status quo. He believed that traditional education is a “banking” system – merely filling the minds of students with facts (Johnson-Bailey 2012: 266). However, his work has been criticized for being too context specific as it was based mostly on socioeconomically disadvantaged masses in Brazil and their literacy issues. Freire argued for making social change on a community level and thus fostering societal changes (Johnson-Bailey 2012: 266).

Shyman (2011: 1043) points out that Freire was an advocate of radical humanism which is by nature a participatory tradition based on political action. The author adds that what the radical humanism tradition has in common with the progressive education tradition is an “anti-positivist” approach and the importance of transformation and the social significance of education but there are distinct differences in the philosophies and approaches. The progressive education tradition endorsed by Dewey operated largely from this perspective and is rooted firmly in its educational practices in an attempt to restructure experience so as to promote a more democratic world and a more just society. Freire’s approach, on the other hand, adds a political imperative to the “old humanism” in that it seeks a complete revolutionizing of society while still maintaining an overall sense of hope (Aronowitz 1993: 45).

For the purpose of this study, three concepts in Freire’s ideology will be used to critically examine service learning practice: praxis as a cultural action for freedom, balance of power and conscientisation.

Humans have the ability to evaluate their actions, make judgements by reflecting on these actions and based on the results of the judgements, determine the future action on those judgements. This is a process of action-reflection-action (McCormack 2008: 13). Freire defined praxis as “reflection and action upon the world in order to transform it” (Freire 2005: 51). However, liberatory knowledge cannot be gained merely through reflection and discussion with others but also requires acting collectively in the world so as to shape lives and, ultimately, to change the world (Reed, Saunders and Pfadenhauer-Simonds 2015: 56). Rosenberger (2000: 31) states that Freire believed that action by itself merely results in activism while action that is combined with reflection results in creating change that liberates and empowers people (Freire 2005: 66). Praxis enables people to understand the world around them objectively and to engage in the world as “critical thinking subjects” who are able to transform the world through their interventions (Freire 2005: 67).

Rosenberger (2000: 31) points out that Freire distinguished between praxis as cultural action for domination and praxis as cultural action for freedom. The latter assumes characteristics of a cultural revolution, an idealistic vision of reality, a recognition and a “problematizing” of the present and an action conceived and enacted with the people (Freire 2005: 67-69).

Freire argues that, although not traditionally expected, all societies are characterised by inequalities in power. There are the oppressors (dominant elites) and the oppressed (the mass of people). The inequalities in power are a result of the control of the formal and informal education systems by the oppressors and, in turn, control how the oppressed think (McCormack 2008: 15).

Freire argued that conscientisation (Freire 1974: 27), which refers to the awareness of social problems to the extent of intervening to change them, is the highest stage of learning that can be achieved. Only through this state of critical consciousness (or being “*conscientizado*”) can the oppressed begin the process of understanding the world in its true form, including its historical authenticity and develop their ability for self-directed, transformative interventions in the world, thereby becoming fully human (McCormack 2008: 14). D’Arlach, Sanchez and Feuer (2009: 7) added that according to Freire (1974: 29) a person who is “*conscientizado*” understands the social problem, places it in historical context, critically reflects on its causes, views the problem as solvable and acts to solve it. Conscientisation is a lengthy, multi-step process which includes coming together with people from different backgrounds and levels of privilege, engaging in honest and sincere dialogue, reflecting on social problems and one’s own contribution to them and acting to improve the issues (d’Arlach, Sanchez and Feuer 2009: 7).

Freire (1972: 22) considered the development of critical consciousness as the main goal of liberatory education for students (Chambers 2009: 84). Freire defined conscientisation as “learning to perceive social, political and economic contradictions – developing a critical awareness – so that individuals can take action against oppressive elements of reality” (Freire 1972: 19). Critical consciousness differs from critical thinking in that it requires social action, not simply an understanding of the social, political and economic forces that impact lives (Chambers 2009: 84). Freire (1974) contended that critical consciousness evolves through three non-linear stages: the semi-intransitive, the naïve transitive and the critically transitive stages. Each stage is characterized by an individual’s relationship to society: the semi-intransitive stage reflects one’s immersion in the dominant mass consciousness of society; the naïve

transitive stage reflects an emerging awareness of oneself and societal structures; and the critical transitive stage involves a critical and historical “problematization” of society and one’s relationship to it (Freire 1985: 11).

Freire also relates critical consciousness and the resulting construction of thought and action as a means to reclaim humanity and to become humanised (Rosenberger 2000: 31). This, Freire argues, is a fundamental drive of humanity, while oppression is dehumanising for both the oppressed and for the oppressors. He states: “As the oppressors dehumanize others and violate their rights, they themselves also become dehumanized. As the oppressed, fighting to be human, take away the oppressors’ power to dominate and suppress, they restore to the oppressors the humanity they had lost in the exercise of oppression. It is only the oppressed who, by freeing themselves, can free their oppressors” (Freire 2005: 56). Freire asserts that only the oppressed can save themselves and their oppressors from oppression and freedom must come from within the oppressed, who must work their way through thought to a critical understanding of reality, which leads to action and transformation (Johnson-Bailey 2012: 267).

Chambers (2009: 84) concludes that within the liberatory education paradigm, social change begins when individuals develop a clearer sense of their own values, of their concern for a more equitable society and of their willingness to support others in various communities. As individuals learn about themselves and understand their strengths and limitations, they are better able to recognise and understand the political, economic and social conditions that impact their lives and the lives of community members, all of which is consistent with the Freirian notion of conscientisation. In effect, liberatory education, through critical thinking and honest dialogue, increases critical consciousness and thus the rationale for incorporating SL in HEIs. The contribution of liberatory education to service learning is the linkage between discipline-based learning, individual identity formation and socio-centric engagement — a linkage that changes inequitable conditions for self and others.

Freire identified two pedagogical approaches namely, dialogue and problem-posing that contribute to the formation of a critical service learning pedagogy. These are discussed below.

Freire defined dialogue as “the encounter between men, mediated by the world, in order to name the world... If it is in speaking their word that people, by naming the world, transform it, dialogue imposes itself as the way by which they achieve significance as human beings.

Dialogue is thus an existential necessity... Because dialogue is an encounter among women and men who name the world; it must not be a situation where some name on behalf of others. It is an act of creation; it must not serve as a crafty instrument for the domination of one person by another” (Freire 2005: 87–89). Rosenberger (2000: 37) emphasises that in Freire’s work the non-hierarchical nature of dialogue is fundamental as he promotes a horizontal approach to dialogue, breaking down existing hierarchies and building mutual trust between the parties. This approach is also apparent in the student-academic relationship as Freire writes: “Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-students with students-teacher. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who, in turn, while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on authority are no longer valid; in order to function, authority must be *on the side of* freedom, not *against* it” (Freire 2005: 80).

Dialogue occurs between people who are open to seeing the world through the eyes of others and who allow others the right of “naming the world”. As stated previously, SL is characterised by reciprocity and building mutual beneficial relationships (partnerships) and in this milieu grants community members the opportunity to identify their needs; therefore a Freirian approach to dialogue can be a useful approach in this regard (Rosenberger 2000: 37; Rosatto 2002: 169; McCormack 2008: 15). This partnership promotes honest dialogue which leads to a more intricate understanding of reality and a desire to change injustice of that reality (d’Arlach, Sanchez and Feuer 2009: 7). This notion is supported by Reed, Saunders and Pfadenhauer-Simonds (2015: 56) who confirmed that Freire proposes a dialogic approach in which everyone participates as co-learners. Reddy (2000: 14) argues that Freire’s commitment to dialogic, rather than “banking” education, is relevant to the South African context especially in view of the need to counter the “culture of silence” that was characteristic of apartheid education.

For Freire, dialogue was based on love, humility and faith in people. He wrote, “Dialogue cannot exist, however, in the absence of a profound love for the world and for people. The naming of the world, which is an act of creation and recreation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself” (Freire 2005: 89). Rosenberger (2000: 37) points out that Freire understood this love as that which generates acts of freedom and as a commitment to the cause that does not manipulate the oppressed. In

other words, it is a love that is a commitment to the plight of the oppressed and which is necessary to facilitate and accompany dialogue and action.

Humility is also important in dialogue to allow others to identify their needs and their own oppression. Freire stated his view on humility as “... dialogue cannot exist without humility. The naming of the world, through which people constantly re-create that world, cannot be an act of arrogance. Dialogue, as the encounter of those addressed to the common task of learning and acting, is broken if the parties (or one of them) lack humility” (Freire 2005: 90). As students and academics coming from a university we often assume with arrogance that we can “name the world” for others as we feel that we are entitled to express our ideas rather than listening to and learning from those with experiences that are different to ours. Rosenberger (2000: 38) and McCormack (2008: 15) emphasise the importance for academics and students who come from this privileged background to build the stance of love and humility into service learning practices to enable us to join with people in learning and acting together.

Freire also reiterated the fact that faith in others is important in the dialogical process. He stated: “Faith in people is *a priori* requirement for dialogue; the dialogical man believes in others even before he meets them face to face” (Freire 2005: 90-91). In the SL context, we must demonstrate the belief that community members are capable of thinking, understanding and acting (McCormack 2008: 16). Rosenberger (2000: 38) and Rosatto (2002: 159) added that community members should be trusted to know what it is they need and to identify the process and the solutions to their problems.

Finally, Freire stated that critical thinking in dialogue is important by stating “...true dialogue cannot exist unless the dialoguers engage in critical thinking — thinking which discerns an indivisible solidarity between the world and the people and admits of no dichotomy between them — thinking which perceives reality as process, as transformation, rather than as a static entity — thinking which does not separate itself from action, but constantly immerses itself in temporality without fear of the risks involved” (Freire 2005: 92).

Freire refers to the traditional relationship of teacher and student “banking education”. In this dysfunctional, oppressive system he claims the teacher maintains control (role as oppressor) by depositing information into the students, while the student is expected to be an unthinking follower (an empty receptacle for the information). He explains: “Banking education inhibits

creativity and domesticates (although it cannot completely destroy) the *intentionality* of consciousness by isolating consciousness from the world, thereby denying people their ontological and historical vocation of becoming more fully human” (Freire 2005: 83-84). This approach demands a passive role for the students, resulting in a dependence relationship in which they are reliant on others to lead them in learning (Hedeen 2005: 194). Kreisberg (1992: 8) added that the banking system fosters “passivity, conformity, acquiescence and unquestioning acceptance of authority”. The author goes on to say that it “dehumanizes, it denies students experiences and voices, it stifles creativity, it disempowers” by making individuals in the system believe that “there is something wrong with them, that they, rather than their schools or society, need fixing.”

Freire proposes problem-posing education as the successful alternative to traditional education. Freire states: “In problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality but as a reality in process in transformation” (Freire 2005: 83). Therefore, problem-posing education affords students a critical lens through which to view the world and to challenge repressive forces; thereby it promotes heightened consciousness (Reed, Saunders and Pfadenhauer-Simonds 2015: 56; Rosenberger 2000: 39).

Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation (Freire 2005: 84). Problem-posing education has the potential for societal transformation as it is structured to encourage students to think critically and draws on the personal experiences of students which, in turn, generates social connectedness and mutual responsibility for the learning process (Reed, Saunders and Pfadenhauer-Simonds 2015: 56). In this form of education, a partnership is formed between the educator and the student (and the community in SL) as they join in dialogue to jointly come to conclusions about problems. The solutions must not be predetermined by the teacher, but instead must come together during the process of dialogue. The teacher and students (and the community) learn from each other (Hedeen 2005: 194).

Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context,

and not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus less alienated. Their response to the challenge evokes new challenges followed by new understandings and gradually the students come to regard themselves as committed (Freire 2005:81). The purpose of problem-posing education is to become aware or conscious of the problems intrinsic and entrenched in students' everyday lives in an unjust world (Reed, Saunders and Pfadenhauer-Simonds 2015: 56).

Freire's problem-solving method includes three general phases: 1) identifying and naming the problem ("problematizing"); 2) analyzing the causes of the problem; and 3) finding solutions to the problem (Freire 1972: 57). These phases will now be briefly discussed in the context of SL.

In the identifying and naming phase the academic and students will enter the community or social setting to learn about the major issues and problems (Solorganzo 1989: 218). Understanding of the world in its true (and of necessity, problematic) form would require the academic and students to facilitate dialogue with the community. This is not mere verbal or abstract dialogue but dialogue that is characterised by reflection, evaluation, comment and curious questioning centred on 'generative themes', which are themselves based upon the real-life experiences of the oppressed (the students) and as such are concrete and relevant. These generative themes can, and do centre on the existential conditions of the community (work, family life, culture) and also embrace feelings of anger, resentment, joy and hope (McCormack 2008: 14).

In the second or analytic phase the partners take the generative themes and describe and analyse the causes of the problem through dialogue. In the final, or solution, phase all the partners collaborate to find and carry out solutions to the problem (Solorganzo 1989: 218).

Once again, as stated previously, SL is set apart from other forms of CE by the notion of reciprocity and mutual benefits for the parties involved. The process of reflecting and acting in the problem-posing approach to SL by describing a problem clearly, analysing its causes, and acting to resolve it is the key element of the problem-posing method. All the partners are encouraged to view issues as problems that can be resolved, not as a reality to be accepted. Hence all partners feel that their ideas are recognised as legitimate and that the problem posed can be resolved in a constructive manner (Johnson-Bailey 2012: 270; d'Arlach, Sanchez and

Feuer 2009: 12). In addition, academics, students and community partners become dependent on each other for knowledge (Solorganzo 1989: 219; d'Arlach, Sanchez and Feuer 2009: 13).

Freire's ideas highlight issues that need to be considered to construct a theory and practice of SL that participates in the creation of a more just and equitable democratic society (Rosenberger 2000: 29).

3.3.2 A Freirean approach as a critical framework of theory and practice in SL

A Freirean approach can be considered as a critical framework of theory and practice in SL. Rosenberger (2000: 29) points out that Freire created a pedagogy that provides a theory and methodology for cultural action with the main goal to liberate people. Conversely, SL as applied in HEIs has grown out of a long history of volunteer community service to individual people or communities to primarily meet certain needs, and is not by tradition considered as a political action with the intention to transform structural inequalities and bring about transformation.

A Freirean approach to SL would require praxis which does not only combine action and reflection in a reflexive and critical manner, but also fosters ways of acting and reflecting that moves individuals and communities towards a more just and equitable society for all people (transformation) (Rosenberger 2000: 31; Rosatto 2002: 159). A Freirean perspective on SL also necessitates unity and commonality among all partners (academics, students and community members) and working together characterised by reciprocity and mutuality to meet needs and bring about change (d'Arlach, Sanchez and Feuer 2009:7). Freire stated that "truly humanistic educators" are those who "cannot think *without* the people, nor *for* the people, but only *with* the people" (Freire 2005: 131). In other words, solidarity will require us giving up power and surrendering control and truly listening to and hearing what community partners are saying (Rosenberger 2000: 34; Johnson-Bailey 2012: 268).

Conscientisation, in the Freirean sense, insists that all partners become deeply aware or conscious of injustices and inequalities and their underlying causes and begin to understand their role as agents of change (Rosenberger 2000: 35). To put it more simply, individuals are moved to realise their capacity to bring about change in society. Conscientisation, when applied to SL, empowers all partners to think about and act on the world and lived reality in order to transform it. This is done in partnership with the community members whose oppression is

problematised and who have also become conscious of being agents of change (Rosenberger 2000: 37).

Furthermore, dialogue and problem-posing present important approaches for teaching and learning in SL. Rosenberger (2000: 37-39) and McCormack (2008: 14-17) summarised Freire's work as an "insistence on equalising power" by creating non-hierarchical relationships and thereby cultivating dialogue. The traditional dichotomies of power can be broken down by dialogue based on love, humility, faith, critical thinking and collaborative praxis as established by Freire (Rosenberger 2000: 39).

Problem-posing education is a convincing pedagogy for strengthening the process of conscientisation in SL as it provides a framework for unveiling and problematising reality and building critical consciousness around universal themes (Solorganzo 1989: 219; Rosenberger 2000: 39) for the purpose of searching for more just and humane ways of living. Rosenberger (2000: 39) and Johnson and Morris (2010: 80) stated that if SL is to be transformative, it must generate a critical consciousness in all the partners as they collaborate to create a more humane society.

The Freirean concepts and pedagogies discussed give SL practitioners a means to frame a critical service learning pedagogy (as discussed in Chapter two). This framework cultivates a SL praxis that attempts through action-reflection to bring about full humanity for all people as it guides students to uncover the collective issues underlying social, political and economic injustices and inequalities. A Freirean approach gives students an opportunity to use real-life experiences to empower them to construct knowledge about themselves and the world rather than just memorise and receive knowledge from others. In other words, it is not a passive and dehumanized approach but an active and humanizing approach.

3.3.3 Mezirow's Transformative Learning Theory

The main bodies of literature relating to transformative learning have developed around the scholarship of Mezirow and his transformative learning theory as well as the writings relating to Freire's concept of conscientisation (Cranton 2016: 11). As it stands currently, there are diverse theoretical perspectives around the understanding of transformation in learning (Cranton and Taylor 2012: 3).

According to (Mezirow 1991: 17) transformative learning is “the process of effecting change in a frame of reference”. Cranton (2016: 2) describes transformative learning as “a process by which previously uncritically assimilated assumptions, beliefs, values and perspectives are questioned and thereby become more open, permeable and better validated”.

More specifically, learning processes that lead individuals to a significant change in the way they understand their identity, culture and behaviour are referred to by Mezirow (1991: 11; 2012: 88) as “perspective transformation”. Kiely (2005: 7) posits that the end result of transformative learning is that a student is empowered by learning to be more socially responsible, self-directed and less dependent on false assumptions; in other words more developed as stated by Merriam (2004: 61).

Consequently, another outcome of transformative learning is that it is developmental. To illustrate this viewpoint, Mezirow (1991: 155) wrote: “transformation can lead developmentally toward a more inclusive, differentiated, permeable and integrated perspective and, insofar as it is possible, we all naturally move toward such an orientation. This is what development means in adulthood... A strong case can be made for calling perspective transformation the central process of adult development.”

Mezirow draws from a number of theoretical and philosophical frameworks including Dewey’s pragmatism (1916, 1933), Freire’s concept of conscientisation (1970) and Habermas’s critical social theory (1984) (Taylor 1998: 12). Transformative learning theory is individualistic, based on constructivist assumptions and is rooted in humanism (Cranton and Taylor 2012: 5, 6; Johnson-Bailey 2012: 265).

The theory essentially postulates that a “disorientating dilemma” triggers the process during which students are forced to begin self-assessment and examine, or question, their set of assumptions or beliefs (Johnson-Bailey 2012: 265).

Another important core concept of the theory is “a frame of reference”. Mezirow (2012: 82) explains a frame of reference to be “a meaning perspective” and it is the structure of assumptions through which individuals understand their experiences. The structure of assumptions characterises cultural paradigms which are unintentionally adapted from culture and personal perspectives derived from characteristics of primary caregivers. Students, as adult learners, have acquired certain associations, concepts, values, feelings and conditioned responses that define their life-world (Mezirow 1997: 5). Mezirow argues that individuals tend

to reject or exclude ideas that do not fit into their “frame of reference” as they consider the ideas or concepts as irrelevant or erroneous (Mezirow 1997: 5; 2012: 82). Transformative learners will, however, use a “frame of reference” that is more inclusive, self-reflective and that integrates experience (Mezirow 1997: 5).

A “frame of reference” is comprised of two dimensions: “habits of mind” and “a point of view” (Mezirow 2012: 83). “Habits of mind” are broad, abstract, orientating, typical ways of acting, feeling and thinking which are influenced by traditions and predispositions that constitute a set of codes. These codes may be epistemic, cultural, educational, economic, social, political or psychological (Mezirow 1997: 6; 2012: 83). A “habit of mind” becomes expressed as a “point of view” and contains sets of “meaning schemes” or sets of specific attitudes, beliefs, expectations, feelings and judgements that unreservedly direct interpretations of a situation (Mezirow 2012: 83, 84). A resulting “point of view” is the composite of attitudes, feelings or beliefs individuals have regarding specific individuals or groups, for example, homosexuals, people of colour, the elderly or women. The “meaning schemes” suggest a line of action that is followed routinely and repeatedly unless brought into conscious critical reflection.

A person’s values and sense of self is anchored in their “frame of reference” and therefore provides a sense of stability, community and individuality and is as a result emotionally charged and powerfully defended (Mezirow 2012: 84). The author points out that “habits of mind” are more resilient to change than “points of view”. The latter is subject to continuing change as individuals reflect on either the content or process by which problems are solved. Points of view are more receptive to awareness and feedback from others.

Mezirow (2012: 84) claims that learning transpires in one of four ways: by elaborating on existing frames of reference, by learning new frames of reference, by transforming points of view or by transforming habits of mind. Therefore, transformative learning refers to altering a problematic “frame of reference” to make it more reliable in adult life by generating opinions and interpretations that are more justified.

Lange (2004: 137), in a study on cultivating active citizenry towards a sustainable society, established that transformative learning “is not just an epistemological process involving a change in world-view and habits of thinking, but it is also an ontological process where participants experience a change in their being in the world including their forms of relatedness”. Likewise, a study on the purpose of life conducted by Kroth and Boverie (2000: 145), which focused on adults who had a favourable impact on their community’s quality of

life, confirmed that “without the continuing interplay between directed purpose and inquiry into that purpose, life mission may become rigid, or life itself directionless”.

This connection between relationship and action is supported in other research studies conducted by Baumgartner (2002: 51) and Garvett (2004: 262). Both researchers, in studies fostering a dialogic approach to teaching among higher education lecturers, found that there are other factors at play which proved to be indispensable if participants are able to act on epistemological change. The researchers argued that the participants needed “explicit guidance”, active instruction and institutional support to enact dialogic teaching in their practice.

Mezirow has identified ten phases of perspective transformation based on a national study of women in the USA returning to college after a long period of absence. The model includes the following non-sequential learning processes (Mezirow 1995: 50; 2012: 86): (1) a disorientating dilemma; (2) self-examination with feelings of fear, anger, guilt or shame; (3) a critical assessment of assumptions; (4) recognition that one’s discontent and the process of transformation are shared; (5) exploration of options for new roles, relationships and actions; (6) planning a course of action; (7) acquiring knowledge and skills for implementing one’s plan; (8) an interim attempt at taking on new roles; (9) building competence and self-confidence in new roles and relationships; and (10) a reintegration into one’s life on the basis of conditions dictated by one’s new perspective.

Three common themes of Mezirow’s theory are the centrality of experience, critical reflection, and rational discourse in the process of meaningful structural transformation (Taylor 1998: 15).

According to Mezirow (1995: 50) it is the student’s experience that is the starting point for transformative learning to take place. However, having an experience is not enough to bring about transformation (Merriam 2004: 62; Taylor 1998: 8) but it does provide the potential source for critical reflection. Experience is also socially constructed so it can be deconstructed and acted upon (Taylor 1998: 8).

The second theme of the theory is critical reflection, which is considered by Mezirow as a distinctive characteristic of adult education and is based on Habermas’ view that learning consists of two domains with different purposes, namely, rationality and analysis (Habermas 1984 as cited in Taylor 1998: 9). Mezirow (2012: 77) describes it as instrumental learning which involves “learning to control and manipulate the environment or people, or task

orientated learning for problem solving to improve performance”. Communicative learning involves “learning what others mean when they communicate with you” and often involves feelings, expectations, emotions, values and abstract and intangible issues such as justice, love and freedom (Mezirow 2012: 78).

Critical reflection refers to questioning the integrity of assumptions and beliefs based on prior experience and transpires in response to an awareness of a conflict between thoughts, feelings and action (Mezirow 2012: 77). Mezirow (1991: 66; 1989: 172) differentiated between three types of reflection on experience: content reflection is thinking about and referring to the actual experience or problem itself; process reflection is thinking about how to deal with the experience; and lastly, premise reflection involves examining established, socially constructed assumptions, beliefs and values about the experience or problem. In terms of transformative learning, the most significant type of reflection to effect change in a student’s established frame of reference is the critical self-reflection of assumptions (Mezirow 2012: 77,78). This argument is supported by Brookfield (2000: 139) who states: “an act of learning can be called transformative only if it involves a fundamental questioning and reordering of how one thinks or acts”.

Merriam (2004: 66) explains that reflection is important at two points in Mezirow’s ten-phase process of transformative learning. The first reflection should be after experiencing a “disorientating dilemma” that sets the process in motion and the second reflection should happen at the “critical assessment of assumptions” point.

Cranton and Carusetta (2004: 20, 21), in a longitudinal study on authenticity in teaching, found that student teachers who critically reflect on “self, others, relationships and context” are more likely to be working towards being authentic in their practice. In a study exploring reflection as a form of self-regulated learning in teacher training and asking the question whether it necessarily leads to valid knowledge of teaching, Kreber (2004: 30) established that premise reflection was the least common among participants. Kreber (2004: 41) speculated that motivation plays a role in fostering reflection and that when learning about teaching, students need to begin with premise reflection “in order to be more meaningful”. In other words, students should be more concerned about “why” they teach than about “how” and “what” they teach. The developmental nature of reflection was also revealed in a study by Liimatainen, Poskiparta, Karhila and Sjorgen (2001: 653) conducted among nursing students. The findings of this study supported Merriam’s (2004: 65) argument that “a mature cognitive development

is foundational to engaging in critical reflection and rational discourse is necessary for transformative learning”.

The third theme of Mezirow’s theory is rational discourse. Rational discourse is explained by Mezirow (2012: 78) as “that specialised use of dialogue devoted to searching for a common understanding and assessment of the justification of an interpretation or belief. This involves assessing reasons advanced by weighing the supporting evidence and arguments and by examining alternative perspectives”. In other words, rational discourse takes place in situations where the “new” meanings are discussed and evaluated through active dialogue with others to fully understand the meaning of an experience (Merriam 2004: 62). Discourse leads towards a better understanding by drawing from collective experience to arrive at a tentative, more dependable judgement. It may include interaction within a group or between two people (Mezirow 2012: 78).

In other words, learners will eventually realise the universality of their experience and will use their new perspective to look for new solutions. However, according to Johnson-Bailey (2012: 265), such a viewpoint relies a great deal on rationality, encourages an artificial separation of the rational and the intuitive and embraces the idea that all things are possible through discourse. Johnson-Bailey goes on to say the perception of rationality, as offered by Mezirow, is a Western concept that does not account for emotions or alternative forms of learning.

According to Mezirow (2012: 80), there are “ideal conditions” for rational discourse to be fostered among participants. These include:

1. Having access to accurate and complete information
2. Being free from coercion and self-deception
3. Openness to alternative points of view: empathy for and concern about how others feel
4. Being able to objectively evaluate arguments
5. An equal opportunity to participate in the various roles of discourse
6. Greater awareness of the context of ideas and reflectiveness of assumptions, including their own

7. Willingness to seek understanding and agreement and to accept a resulting best judgement as a test of validity until new viewpoints, evidence or opinions are experienced and confirmed through discourse as generating a better judgment.

Mezirow admitted that these conditions constitute a principle and are never fully realised in practice as they imply respect for others, self-respect, willingness to accept the responsibility for the common good and willingness to embrace diversity and to approach others with openness (Mezirow 2012: 81).

Taylor (2007: 179) confirms that it is trustful relationships that allow students to have interrogative discussions, openly share information and attain mutual and consensual understanding. Particularly important to establishing authentic relationships are the equalisation of power between lecturers and students, allowing for learner autonomy, and the development of trust (Eisen 2001: 38).

To determine the complex nature of these relationships, Carter (2002: 88, 89) explored mid-career women's learning in work-related developmental relationships and identified four categories of relationships. The categories include: utilitarian relationships which involve acquiring skills and knowledge; love relationships which involve enhancing self-image and friendship; memory relationships which include former or deceased colleagues; and imaginative relationships which involve inner-dialogue and meditation. Inner-dialogue (self-dialogue) relationships, love relationships and memory relationships were demonstrated to be central to transformative learning, with intimate relationships being most significant.

In a study investigating individuals who were HIV-positive about the role of dialogue, Baumgartner (2002: 56 -57) found that social interaction and dialogue led to consensual validation among the participants. In other words, they realised that they are not alone on this transitional journey. Baumgartner also established that the dialogue that led to this discovery is not so much analytical or point-counterpoint-dialogue, but rather dialogue emphasizing relational and trustful communication. Carter (2002: 82) refers to it as “highly personal and self-disclosing” dialogue.

Various studies, however, have shown that individuals do not always have the “tools” needed for participating in the kind of discourse described by Mezirow (Belensky and Stanton 2000: 83; Merriam 2004: 65; Johnson-Bailey 2012: 265). Merriam (2004: 65) argues that mature cognitive development is foundational to engaging in critical reflection and rational discourse

with the intention to foster transformational learning. In fact, Mezirow (2003: 59) commented that there are “preconditions of maturity, education, safety, health, economic security and emotional intelligence”. Mezirow posited that it is therefore imperative that educators or facilitators create “the conditions for and the skills of effective adult reasoning and the disposition for transformative learning – including critical reflection and dialectical discourse” (Mezirow 2003: 62).

Taylor (1998: 21) confirmed that there are several areas of contention that emerge from the literature around Mezirow’s theory: individual change versus social change; the decontextualised view of learning; whether adult education is a shift or a progression; and the emphasis on rationality and other ways of knowing.

The role context plays in fostering transformative learning has been identified as a concept that has been historically overlooked in Mezirow’s transformative learning theory (Clark and Wilson 1991: 78; Taylor 1998: 25). In fact, this issue was raised in 1989 by Collard and Law (as cited in Baumgartner 2012: 104) who stated that Mezirow’s theory was “not a comprehensive theory for social change” and that it mostly emphasised the individual and the psychological. Clark and Wilson (1991: 78) analysed the theory from a critical and postmodern philosophical view and found, firstly, that it ignored the role of gender, class and historical time. Secondly, Mezirow presumed a unified self, whereas individuals are complex and multifaceted, and lastly, rationality was decontextualised by introducing “ideal conditions for discourse”.

Newman (1993: 229) states that “perspective transformation appears to focus on the individual examining her or his own personal experience ...about understanding and changing oneself, ...and accepting a reintegration by the individual into a society where the dominant ideology may go unquestioned.” Taylor (1998: 23) points out that emphasising the individual in this way allows for a greater detachment from the intrinsic political and social action associated with emancipatory education. Context has implications both at the personal and social level (Taylor 2007: 184).

Mezirow (1989: 173) believes that the choice of social action resides with the student and sees collective and social transformation as separate entities from individual transformation. This view is supported by Tennant (1993: 36) who posits that Mezirow’s theory “is directed at the intersection of the individual and the social”. Tennant states that perspective transformation is a change in the perspective of the individual, not society, such that it “shifts the onus for social

analysis onto the learner, so that it is grounded in the learner's experience, rather than being a decontextualised theory of society generated by and for academe" (Tennant 1993: 37).

Taylor (2007: 183) argues that research has in fact identified both personal and socio-cultural contextual factors as important in transformational learning. All of the outcomes identified were products of the unique context within which the transformative experience transpired. On the other hand, research has also shown that there seem to be shared transformational characteristics that surpass context, namely, greater self-directedness, assertiveness, self-confidence and self-esteem (Taylor 2007: 184). This line of reasoning supports the emphasis of autonomy found in Mezirow's (2000: 33) interpretation of transformative learning.

In a study by Scott (2003: 281), the researcher developed a social constructivist view of transformative learning through the examination of social action within the medium of storytelling. This study demonstrated the tension that exists between the personal and the social in making meaning of transformative learning. Scott (2003: 283) sees the transformation of an individual's perspective or rational world-view as change "in the surface structures of the psyche", while the "social construction of transformation co-emerges in the learner and the setting, that is, the personal and social dialectical relationships transform".

Clark and Wilson (1991: 90) argue that although Mezirow "has increasingly acknowledged that rationality is a highly contingent process with its meaning infused by historical location in specific communities, it is judgemental in nature and value-driven in orientation". The authors suggest that Mezirow reject Habermas's "ideal conditions" and adopt those of Bernstein, Hawkenworth and Kuhn as these authors have outlined the importance of context in their theories. To counteract this argument, Mezirow (1991: 192) pointed out that the works of Bernstein, Hawkenworth and Kuhn were in fact "elaborative and supportive of transformative learning".

In another postmodern critique, Pietrykowski (1996: 90) stated the Mezirow's education for emancipation "implicitly accepts a unitary conception of power and ...leaves unquestioned the disciplinary matrix within which education takes place". Embedded in this issue around social dimension and transformative learning is the related source of power and the role it plays in communication in conjunction with the educator or facilitator, which seems to be placed outside of a power-bound context (Taylor 1998: 24). This may result in an environment where dialogue is often made impossible due to the power and inequality that exist and where participants have an inadequate right to speak (Baumgartner 2012: 112).

In a study by McDonald, Cervero and Courtenay (1999: 20) involving the transformation of individuals who become ethical-vegans, it was established that transformative learning does not adequately account for the vast interpersonal and socio-cultural challenges associated with confronting the effects of power. The authors stated that as the individuals became established vegans they never became totally free of the dominant ideology, which once again raises the concern that Mezirow's theory gives too much attention to the individual and not the individual in the socio-cultural context. Mezirow (1991: 168), however, maintains that by focusing on "ideal conditions" of learning educators or facilitators can move beyond the communicative distortions created by personal and social contextual factors.

Furthermore, Johnson-Bailey (2012: 267) argues that although it seems that Mezirow has no regard for matters of positionality as the theory in the purest form does not address culture or social constructs, his foundational study was bounded by the culture of the women re-entering college. For transformative learning to take place, it is imperative that educators and students are conscious of their social positions and the accompanying connected privileges and rights or lack thereof (Johnson-Bailey 2012: 267). In other words, an individual needs to be aware of his or her own racial and cultural identity. Cross (1991: 91) and Helms (1990: 68) agree that whether an individual has grown up in heterogeneous or homogenous surroundings and whether the individual was in a position as a minority or a majority will influence this awareness.

Another contention raised in the literature is the various ways of knowing, other than critical reflection, that have been shown to play a significant role in the process of transformative learning. Included in "other ways of knowing" is connected knowing, or learning through relationships (Taylor 1998: 36). Wilson (1993: 75) also mentions that learning needs to be located in relationships among individuals acting in specific situations in such a way that the setting and learning activities contribute to the definition of self and the structure of cognition. The hegemony around the constructivist reflection tradition, particularly in terms of justifying the directive claims regarding the value of service learning, is resulting in the de-emphasis of non-reflective components that might better explain how service learning may lead to long-term perspective transformation (Kiely 2005: 17).

According to Merriam and Caffarella (1999: 371), fostering transformative learning "becomes both a moral activity and a social intervention accompanied by the dilemma over good versus bad and right versus wrong." In this context the question around ethics is raised as adult

education is a form of social intervention often resulting in personal and social change and most often with unplanned and unintended outcomes (Taylor 2000: 23).

Nonetheless, as stated by Baumgartner (2012: 110,111), the theory has evolved. The nature of the change tends to lean more towards seeing transformative learning as a holistic theory recognising the emotional and intuitive process of learning (Mezirow 2006: 28). For instance, recent research confirms this move towards acknowledging the importance of spirituality (Merriam and Ntseane 2008: 188), mindfulness and emotion (Matthieson and Tosey 2008: 70, 71). Also, Merriam and Ntseane (2008: 191) noted that reflective discourse and critical reflection were not as important in the process and that non-reflective components might better explain transformative learning (Kiely 2005: 17).

3.3.4 Service learning as an intentional intervention to foster transformative learning

Transformative learning is a common goal in community engagement activities. Community projects usually arise in response to social needs and result in real-life experiences with lived benefits for the students in relation to their social needs (Cranton and Hoggan 2012: 529). The benefits from these experiences are often deep changes (transformation) in the students that equip them to be more effective in pursuing interests in the face of powerful cultural and institutional influences that can work to their detriment (Newman 2006: 3; Naude 2015: 99). Service learning can also be considered as an intentional intervention to foster transformative learning.

Kasworm and Bowles (2012: 391) argue that higher education learning environments can be intentionally designed to foster a holistic process of transformative learning. The authors emphasise efforts focusing on curriculum outcomes, specific design of courses and instruction, related supports for socialisation and individual development outcomes. In most of these approaches, transformative learning has been embedded in the framework of experiential, hands-on and active learning activities (Taylor 1998: 52; Kasworm and Bowles 2012: 391).

Purposefully engaging with “unfamiliar others and cultures” through structured engagement activities including outreach programmes, off-campus action research projects, applied research inquiry projects, service learning projects and internships give students opportunities for critical reflection, examination of assumptions of self and others, and a relational process stimulating new world-view understandings of more complex realities of the world (Carson and Fischer 2006: 711; Carrington and Selva 2010: 48; Deeley 2010: 45; Naude 2015: 100).

Placing students in real-life situations supported by curricula framed to address social issues presents students with problematic situations similar to what Mezirow (2003: 60) refers to as “disorientating dilemmas” (Kiely 2005: 15). Providing students with learning experiences that are direct and personally engaging and which stimulate reflection upon experience are the most powerful tool for fostering transformative learning (Feinstein 2004: 115; King 2004: 168).

Mezirow’s model for transformational learning (1991, 2000) provides a useful theoretical framework for community service learning practitioners. The model focuses on how individuals make meaning of their experiences and, more specifically, how meaningful learning and behavioural change often result from the way individuals make sense of ill-structured problems, critical incidents and ambiguous life events (Mezirow 2012: 76).

Kiely (2005: 6) agrees that Mezirow’s conceptual framework is empirically-based and has an explanatory value unique to service learning contexts as it describes how different modes of reflection combined with meaningful dialogue lead individuals to engage in a more justified and socially-responsible action. Also, according to Eyler and Giles (1999: 58) and Kiely (2004: 7), Mezirow’s model is valuable in explaining the transformative impact of service learning on students’ personal, civic, moral and intellectual learning and development.

Kasworm and Bowles (2012: 392, 393, 394) have outlined four areas of key intervention strategies to foster transformative learning in experiential and active learning:

1. Development of self-reflection, emotional ability to openness and critical disconnectedness (or self-awareness) through reflective logs, journaling, critical discussions, blogs and classroom-documented reports or reflective essays. Interpersonal, collaborative groups, as well as teacher/ facilitator/ lecturer/ coordinator connections are very important supportive structures to assist students to make sense of emotionally and cognitively conflicting experiences (Taylor 1998: 53; Fetherston and Kelly 2007: 264; Kasworm and Bowles 2012: 392).
2. Fostering critical reflection as a central activity by applying diverse strategies such as powerful narratives and discussions of role, culture, self and world-view realities beyond immediate past experiences (Kasworm and Bowles 2012: 392; Carrington and Selva 2010: 55).
3. Creating a supportive social environment (community of support) to foster safe, trusting and respectful learning resulting in positive student engagement. Creating a

democratic, respectful climate for individuals and groups to facilitate critical discourse is imperative. In these learning environments an active dialogue of care is created through which new understandings and knowledge can be sought through one another (Kasworm and Bowles 2012: 394).

4. Context awareness can be enhanced by using cultural media such as art, literature, film (video and television) and drama (Tisdell and Tolliver 2009: 93; Kasworm and Bowles 2012: 394; 5). Holistic, affective and spiritual processes in learning need to be considered in designing interventions as higher education is often viewed as a rational, cognitive environment (Kasworm and Bowles 2012: 329; Fetherston and Kelly 2007: 266; Taylor 1998: 53).

It is also important for a lecturer or coordinator to recognise when students are “ready for” a transformative experience. In a study on fostering active citizenry, Lange (2004: 131) found that students would use terms such as “crossroads” to describe their life. The researcher referred to this not only as a disorientating dilemma or disillusionment, but as “a pedagogical entry point” where students were knowingly engaging in their situation as a potentially transformative experience. In the same way Berger’s (2004: 338) research involving Masters students helped identify the “edge of their meaning”, a transitional zone of students’ knowing and meaning-making. The researcher claims that it is within this space of awareness that students recognise the limitations of their knowing and begin to widen those limits. The implication for practice as educators is the importance of developing an awareness of students who are at the “edge of their knowing”, as well as assisting them to become self-aware and providing the necessary support to work through the transitional zone (Taylor 2007: 183).”

In a longitudinal study conducted by Kiely (2005) to better understand how students experienced transformative learning during and after a service learning programme in Nicaragua, five categories were established. These five learning processes are: contextual border crossing, dissonance, personalizing, processing and connecting (Kiely 2005: 9) (refer to table 3.1). The author argues that these five categories will add insight to current concepts of transformative learning theory and articulate a conceptual framework for educators to comprehend and more efficiently cultivate learning processes that lead to transformative outcomes in service learning (Kiely 2005: 9)

Table 3.1: Five learning processes: meaning and characteristics (adapted from Kiely 2005: 8)

Category	Meaning and characteristics
Contextual border crossing	<p>The following interconnected factors influence and frame the way students experience the process of transformative learning in service learning:</p> <ul style="list-style-type: none"> • Personal factors: Biography, personality, learning style, expectations, prior travel experience, sense of efficacy • Structural factors: Race, class, gender, culture, ethnicity, nationality, sexual orientation, physical ability • Historical factors: Socioeconomic and political history of the association or country • Programmatic factors: Intercultural immersion, direct service-work and opportunities for critical reflection and dialogue with diverse perspectives, a curriculum that focuses on social justice issues such as poverty, economic disparities, unequal relations of power .
Dissonance	<p>This category refers to the incongruence between the students' prior frame of reference and aspects of the contextual factors that shape the service learning experience. There is a relationship between the dissonance type, intensity, duration and nature of learning processes that result.</p> <p>Dissonance types: historical, environmental, social, physical, economic, political, cultural, spiritual, communicative, technological.</p> <p>Intensity of dissonance:</p> <ul style="list-style-type: none"> • Low to high intensity dissonance acts as trigger for learning. • High-intensity dissonance promotes ongoing learning. <p>Duration of dissonance:</p> <ul style="list-style-type: none"> • Low intensity forms fade and/or are resolved. • High intensity forms create permanent markers in frame of reference
Personalising	<p>This category refers to how students respond as individuals to and learn from different types of dissonance.</p> <p>It is instinctive and emotional and forces students to examine internal strengths and weaknesses.</p> <p>Emotions and feelings include: anger, happiness, sadness, helplessness, fear, anxiety, confusion, joy, nervousness, cynicism, sarcasm, selfishness and embarrassment</p>
Processing	<p>Processing includes both an individual reflective learning process and a social, dialogic learning process.</p> <p>Processing involves problematizing, questioning, analysing, and searching for causes and solutions to problems and issues.</p> <p>It occurs through various reflective and broad processes such as journaling, reflection, discussion groups, community dialogues, research and observation</p>
Connecting	<p>Connecting is learning to effectively understand and empathise through relationships with community members, peers and lecturer or coordinator.</p> <p>It includes learning through non-reflective modes such as sensing, sharing, feeling, caring, participating, relating, listening, comforting, empathizing, intuiting and doing. Examples include role-play, singing, dancing, attending church, completing chores, playing games, home stays, sharing food, treating wounds and sharing stories</p>

In particular, the importance of considering racial and ethnicity dynamics in SL experiences are of importance as research has shown that white students and students of colour experience community engagement differently. In a study conducted by Niehaus and Rivera (2015: 219) to explore the impact of race and ethnicity on volunteering activities at an institution in the US, the researchers found that the dissonance experienced due to “border-crossing” by white students volunteering with racially different communities resulted in the experience being more beneficial to them than to students of colour volunteering in racially similar communities. Another important point to consider is that white students tend to perceive community members in terms of differences in privilege, while students of colour are more likely to identify with the communities being served and are more likely to identify with community members (Seider 2013: 45). It is therefore important to consider race and ethnicity diversity as it is likely to lead to different learning outcomes for white students and students of colour.

3.6 CONCLUSION

The concepts of Ubuntu and communalism are of great importance as philosophies that promote the common good of society and critical citizenry (as is the purpose of SL) and include humanness as an important component of human growth and development as well as kindness, empathy, benevolence, civility and an honest concern for others.

Freire believed that education, accompanied by reflection and action, should help transform individuals into agents of change by fostering a critical approach to solving issues in their communities through collaboration. Freire’s goal includes a revolutionary restructuring of the social, political and economic status quo. Student preparation for SL should include raising their awareness and critical consciousness of social issues so that when they are “observing” during the SL experience, they can look through this “new lens” and critically question the status quo.

Transformative learning as it was applied here is based on the concepts of Mezirow (1991) whilst reiterating ideas of Freire’s “conscientisation” process. In other words, it seeks to transform students’ perspectives through active learning (SL), where they face novel situations and experiences which create doubt and confusion. Essentially, it has the potential to instigate learning by forcing students to take responsibility for their own learning rather than relying on “banking” education. The purpose of HE is to foster individual and social transformation; it should challenge students to think abstractly and provide skills to deal with multifaceted,

conflicting information and real-life problems and transformative learning has won ground in this regard.

Therefore, the philosophy of Ubuntu, Freire's critical pedagogy and Mezirow's transformative learning theories are recommended as more suitable theoretical and philosophical frameworks for SL as they consider students and their context.

CHAPTER 4: RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

The design of a research study is governed by the principle that the adopted methodology must best suit the problem and its setting in order to make the research practicable, credible and legitimate (Creswell 2015: 14). The main purpose of this study was to develop a capacity building programme for SL to foster justice-orientated social and civic responsibility in students in the department of Food and Nutrition Consumer Sciences at DUT.

To achieve this purpose the following objectives were identified: firstly, establish the effectiveness of the current preparation of Food and Nutrition students for SL to foster justice-orientated social and civic responsibility; secondly, determine the theoretical and philosophical considerations that should guide the development of students' justice-orientated social and civic responsibility through SL in the field of Food and Nutrition; thirdly, develop and implement a SL capacity building programme to foster social responsibility and critical active citizenship within a social justice paradigm; finally, develop a framework for a social justice-orientated SL capacity building programme post evaluation.

This chapter details the research design, methodology and research process undertaken in this study.

4.2 RESEARCH DESIGN

There are three broad methodological approaches to research in social and behavioural sciences namely, qualitative, quantitative and mixed methods (refer to Figure 4.1).

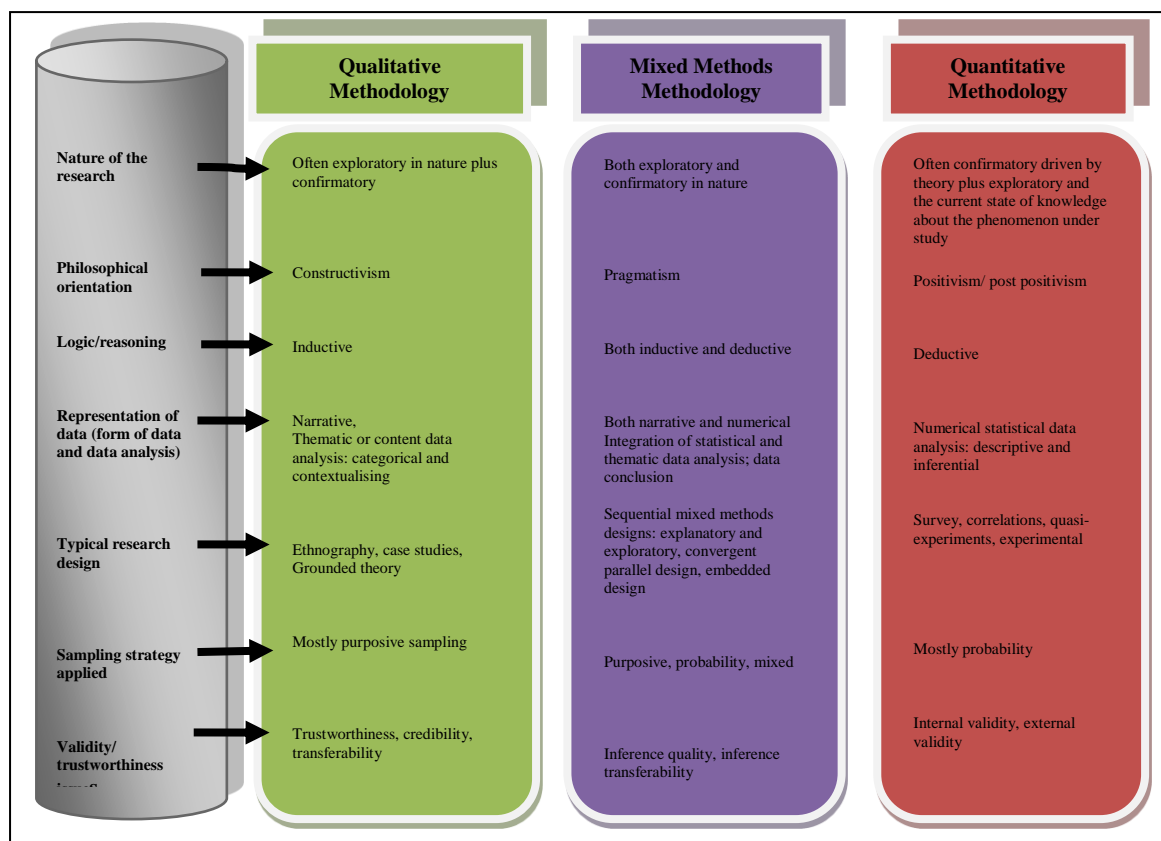


Figure 4.1: Methodological approaches in social and behavioural sciences (Adapted from Teddlie and Tashakkori 2009: 22)

Quantitative research is often confirmatory in nature and driven by theory and the current state of knowledge about the phenomenon under study, whereas qualitative research is often, but not always, exploratory in nature (Teddlie and Tashakkori 2009: 25; Creswell 2008: 42).

In mixed methods research, the researcher gathers both qualitative and quantitative data, integrates the two and then draws interpretations based on the combined strengths of both sets of data to better understand the research question (Creswell 2015: 38). In addition, mixed methods research uses both deductive and inductive logic (see Figure 4.2). Teddlie and Tashakkori (2009: 26) confirm that the study of any given research question at any given point in time occurs somewhere within the inductive-deductive research cycle. This cycle may be seen as moving from grounded results (observations, facts) through inductive inference to general inferences, then from those general inferences (or theory, conceptual framework, model) through deductive inference to predictions to the particular (a priori hypotheses). Patton (2002: 88) noted that inductive analysis involves discovery of themes, patterns and categories

in a set of data, in contrast to deductive analysis where data is analysed according to an existing framework.

It is also noticeable that either induction or deduction could come first, depending on where the researcher is in terms of studying the research question. Creswell and Plano-Clark (2011: 39) and Teddlie and Tashakkori (2009: 87) point out that by combining both deductive and inductive processes, the researcher tends to base knowledge claims on pragmatic grounds.

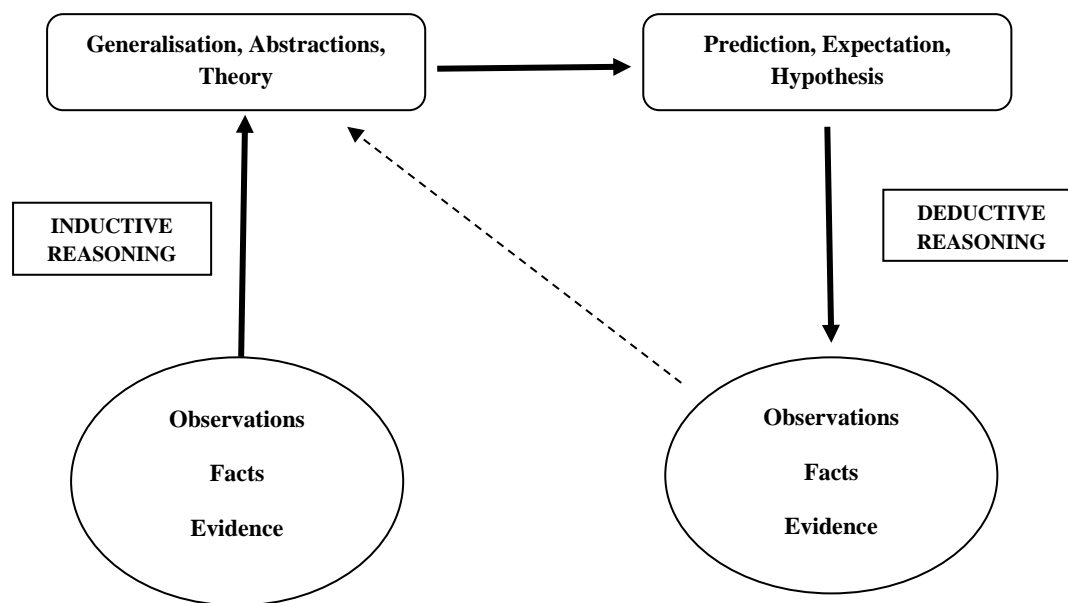


Figure 4.2: The Inductive-Deductive Research Cycle (Cycle of scientific methodology) (Teddlie and Tashakkori 2009: 27)

Each of the three approaches in Figure 4.1 has been associated with one or more paradigms (positivism, constructivism, pragmatism). Mertens (2003: 139) defines a paradigm as a “world-view, complete with the assumptions that are associated with that view”. This viewpoint is echoed by Creswell and Plano-Clark (2011: 25). Morgan (2007: 49) states that paradigms can be defined “as systems of beliefs and practices that influence how researchers select both the questions they study and the methods that they use to study them.”

The “world-view” that researchers bring to an enquiry comprises of beliefs and assumptions about knowledge that inform the methodological approach (Guba and Lincoln 2005: 196; Creswell and Plano-Clark 2011: 38). These beliefs relate to the type of evidence we use to make claims (epistemology) or whether the researcher believes that reality is singular or multiple (ontology) (Creswell 2015: 16). Teddlie and Tashakkori (2009: 89) go on to say that

epistemology also encompasses the relationship between “the knower and the known” (the researcher and the participant). In other words, do researchers perceive this relationship as being subjective or objective? Nagy Hesse-Biber (2010: 126) points out that a researcher’s epistemology includes her/his own stance on the nature of knowledge and learning.

In this instance, the researcher’s own beliefs and assumptions are that it is important for students to be educated about social justice issues and not just blindly accept the circumstances that surround them. Students need to question and interrogate social issues they are confronted with during SL and think about these issues critically to raise their awareness and critical consciousness. The purpose of HE is to foster individual and social transformation. It should, therefore, challenge students to think abstractly and provide skills to deal with multifaceted, conflicting information and real life problems and social justice issues so that they can look through a “new lens” and critically question the status quo.

4.2.1 Types of Mixed Methods Research Designs

For this study, the exploratory sequential mixed method research design is adopted. As illustrated in Table 4.1, different typologies have been created for mixed methods research. It provides researchers with a structured framework and logic to guide the implementation of research methods to ensure that the design is accurate, credible and of high quality (Creswell and Plano-Clark 2011: 68).

Table 4.1: Types of Mixed Methods Research Designs (Adapted from Creswell and Plano-Clark 2011: 68-104)

Six Types of Mixed Methods Research Designs	
The convergent parallel design	Uses synchronized timing to implement the quantitative and qualitative strands during the same phase of the research process. The methods are equally important. The phases are kept separate during analysis then mixed during overall interpretation.
The explanatory sequential design	Occurs in two distinct phases. These phases are interactive. This design starts with the collection and analysis of the quantitative data, followed by the subsequent collection and analysis of the qualitative data. Of significance is that the qualitative results build on the initial quantitative results.
The exploratory sequential design	Starts with the collection and analysis of the qualitative data, followed by the subsequent collection and analysis of the quantitative data. In contrast to the explanatory sequential design, the quantitative results build on the initial qualitative results.

Table 4.1: Types of Mixed Methods Research Designs (Adapted from Creswell and Plano-Clark 2011: 68-104)

The embedded design	Collects and analyses the quantitative and qualitative data within a traditional quantitative or qualitative design. For example, a qualitative strand may be added within a quantitative design, such as an experiment.
The transformative design	Uses a theoretical perspective as an overarching framework to quantitatively and qualitatively analyse the data.
The multiphase design	Combines both sequential and concurrent strands over a period of time to address a programme objective. This design is generally used in programme evaluation where quantitative and qualitative approaches are used over a period to support the development, adaptation and evaluation of specific programmes.

4.2.2 Description of the Mixed Method Design used in this study

In order to identify the critical constructs of the study the researcher asked the following questions: What should the nature and form of preparation be to adequately prepare students to be active, critical citizens? What theoretical and philosophical considerations should guide the development of a SL capacity building programme of the Department of Food and Nutrition Consumer Sciences to inculcate social and civic responsibility in students?

In order to answer the above questions and achieve the objectives of the study, the researcher realised that a mono-method design was not adequate as both qualitative and quantitative data were needed; thus the mixed method exploratory sequential study design was seen to be the best suited for studying the research questions.

According to Leech and Onwuegbuzie (2009: 267), mixed methods can be fully mixed or partially mixed. The main difference is that in fully mixed methods the qualitative and quantitative techniques are mixed within or across one or more of the research stages, while in partially mixed methods the qualitative and quantitative phases are either conducted concurrently or sequentially in their entirety before being mixed at the data interpretation stage. This study is viewed as partially mixed as the qualitative and quantitative phases were sequentially conducted as will be explained further in the research process.

Exploratory research is commonly conducted when new social issues arise or when investigating recently developed social programmes where not much is known about the issues or the programme (Henry 2009: 92). More specifically, the purpose of the exploratory

sequential design is to study a problem firstly, by exploring it through qualitative data collection and analysis. After this first phase, a second phase involves taking the qualitative results and developing them into new measurements, a new instrument or a new intervention (second quantitative phase). During this phase, the measures will be applied or the new instrument or intervention tested (Creswell 2015: 39, 95). The combination of qualitative and quantitative methods therefore enables the researcher to conduct preliminary exploration with the participants to make sure that the intervention actually fits the participants and the site.

The research process followed in this study is illustrated in Figure 4.3 and summarised in Table 4.2.

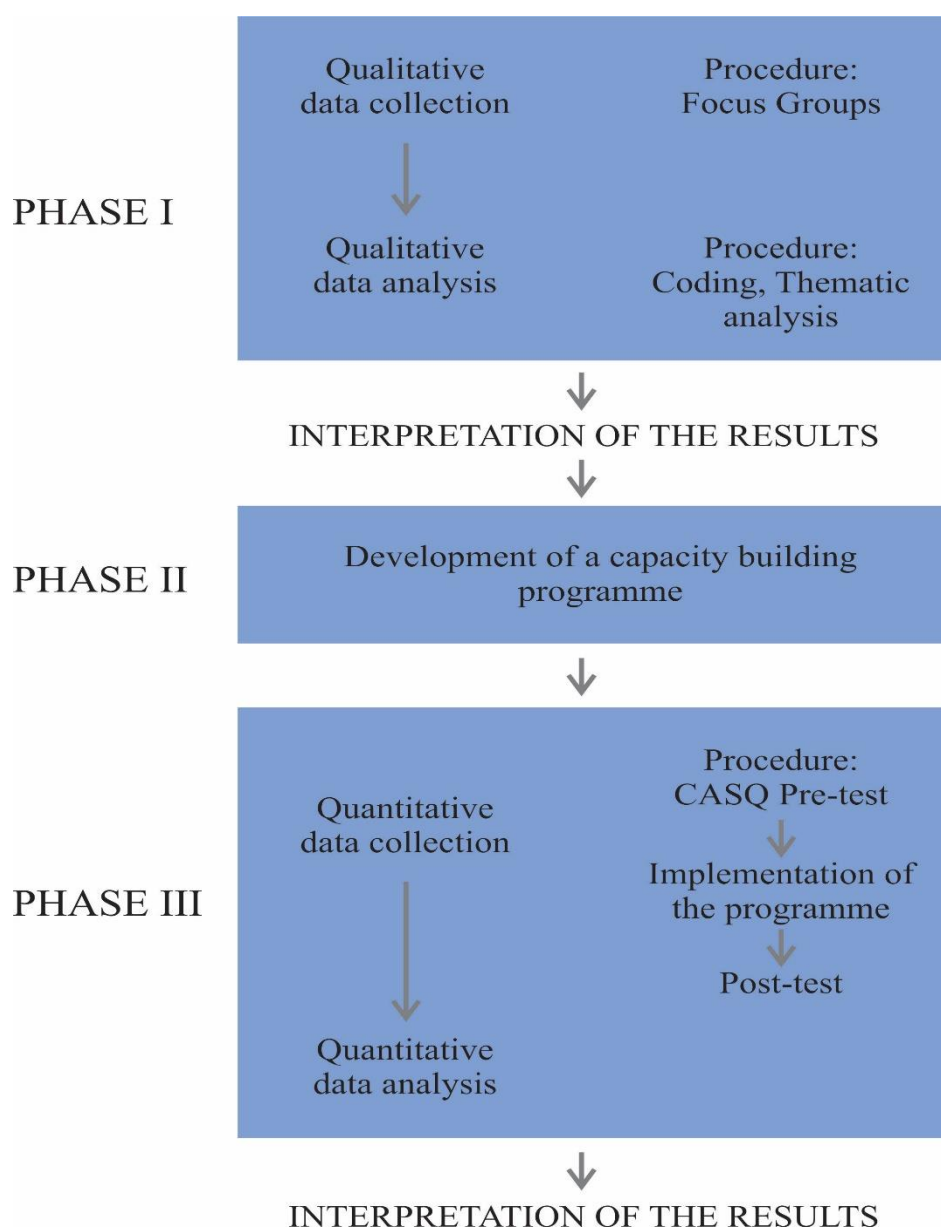


Figure 4.3: Sequential Exploratory Mixed Methods Research Protocol applied in this study

The intention of this study was firstly, to explore the research question with qualitative data collection and analysis (Phase I: qualitative data collection and analysis). This phase was followed by a developmental phase (Phase II) during which the qualitative results and the theoretical and philosophical considerations evident in the literature were used to develop a capacity building programme. The programme was implemented and the impact of the programme was evaluated (Phase III: quantitative data collection and analysis). Each phase in the research process addressed specific research objectives as indicated in Table 4.2 and contributed to the development of a framework for a social justice orientated SL capacity building programme.

Table 4.2: The research process indicating the phases and the linked objectives

Phase in the study	Objectives linked to the phase
Phase I	Establish the effectiveness of the current preparation of Food and Nutrition students for SL in fostering justice-orientated social and civic responsibility.
Phase II	Determine the theoretical and philosophical considerations that should guide the development of the students' justice-orientated social and civic responsibility through SL in the field of Food and Nutrition. Develop and implement a SL capacity building programme to foster social responsibility and critical active citizenship within a social justice paradigm.
Phase III	Evaluate the programme and develop a framework for a social justice-orientated SL capacity building programme.

4.2.3 Methodological Paradigms and Epistemological Assumptions

As previously stated, each of the three designs is associated with one or more paradigms. For example, in the quantitative approach to social and behavioural research, the researchers work within the belief system of positivism, namely, that the research should adopt scientific methods with meticulous testing of hypotheses by means of quantitative data (Creswell and Plano-Clark 2011: 87; Teddlie and Tashakkori 2009: 88; Creswell 2015: 17). Post-positivism is a revised form of positivism that aims to address the criticism of the quantitative approach,

yet it still puts emphasis on quantitative methods (Teddlie and Tashakkori 2009: 88). In the qualitative approach, researchers work within constructivism and are predominantly interested in narrative data and analysis, whereas mixed methods researchers work primarily within the pragmatist and critical realism paradigm and are interested in both numerical and narrative data (Creswell and Plano-Clark 2011: 87; Teddlie and Tashakkori 2009: 88; Creswell 2015: 17).

Multiple world-views or paradigms were used in this study and these shifted from one phase to the next. Thus, in the qualitative phase of the study, a constructivist stance was used through the discovery of emergent themes using qualitative focus group data. Creswell and Plano-Clark (2011: 40) state that in this approach, research is shaped “from the bottom up”. The methodology was inductive as the researcher started with the students’ views and built them up to themes and generalisations. The researcher valued an epistemological stance of subjectivity as reality was co-constructed with the participants (Teddlie and Tashakkori 2009: 88; Creswell and Plano-Clark 2011: 42).

The third phase (quantitative phase) was based on a post-positivist world-view as it required the need to identify and measure variables and statistical trends. The research process was deductive. In this phase of the research the relationship between “the knower and the known” was objective and characterised by distance and impartiality (Teddlie and Tashakkori 2009: 88; Creswell and Plano-Clark 2011: 42). Distance and impartiality was maintained through application of a self-administered questionnaire to students to evaluate the programme – no interaction took place between the researcher and the students as in phase I.

4.3 LIMITATIONS OF THE EXPLORATORY SEQUENTIAL MIXED METHODS DESIGN INQUIRY

Creswell, Plano-Clark and Garrett (2008: 5) state that it is important for researchers to identify potential concerns and issues that exist in mixed methods research designs when they are used and to explore potential strategies for addressing these. Some of the methodological problems identified in mixed methods design are: finding contradictory evidence between the qualitative and quantitative results, the integration of data, sampling procedures, introducing bias, selection of participants, selection of results to use and the sequence of implementing data. Some of these issues relate to both concurrent and sequential designs, while some are evident in only one design. In this section of the chapter, the focus will be on the concerns relating to the exploratory sequential mixed methods design (see Table 4.3).

In all the designs the main concerns are about the skill of the researcher to conduct both qualitative and quantitative research (Creswell, Plano-Clark and Garrett 2008: 71). It is therefore recommended that the research team consists of skilled members and that members be trained (Shulha and Wilson 2003: 539; Miall and March 2005: 655). In this research study the researcher was guided by supervisors who were skilled and experienced in both qualitative and quantitative research methods. The researcher attended a training session prior to the commencement of the study on the ATLAS.ti version 7.5.12 software program that was used in the qualitative phase of the study.

Table 4.3: Concerns relating to the exploratory sequential design and strategies to address these concerns

Concern	Suggested strategy and strategy applied in this study
<p><u>Sampling</u> Should the same or different participants be used for the two phases?</p> <p>Should the sample size be equal in the two phases?</p>	<p>If the intent of the design of the study is to develop a new intervention, it is not a requirement for the samples from the qualitative and quantitative phase to come from the same sample (Creswell 2015: 81; Creswell, Plano-Clark and Garrett 2008: 76). In this study two separate sample groups were used in the qualitative and quantitative phases.</p> <p>The sample sizes do not have to be of equal size as the two samples will not be directly compared as in concurrent designs, but samples from the same population group can be used in the quantitative phase (Creswell and Plano-Clark 2011: 88; Creswell 2015: 81). The sample sizes used in this study for the qualitative and quantitative phases were not equal in size and were from the same population group.</p>
<p><u>Selection of results to use</u> What results from the qualitative phase should be used in the quantitative phase?</p>	<p>The quotes from the focus groups can be used as items on a measuring instrument, the codes as variables and the themes as scales (Creswell and Plano-Clark 2011: 205). The same general topics or “domains of interest” can be used for both phases to develop a protocol (Weitzman and Levkoff 2000: 198). Data from the qualitative phase can be used with other sources to form an instrument which can then be evaluated and checked for inter-item reliability, test-retest reliability and content validity (Tashiro 2002: 80). In this study the measuring instrument used in the quantitative phase used the same general topics as were highlighted in the qualitative phase.</p>
<p><u>Contradictory findings</u> What should the researcher do if the data are inconclusive or in opposition to each other?</p>	<p>Identify and discuss these results (Creswell, Plano-Clark and Garrett 2008: 76). An additional phase can be added to the study to obtain a comprehensive and inclusive set of results. In this study the researcher conducted one more focus group with the control group to assist in the interpretation of the quantitative data.</p>

4.4 ETHICS

Ethical clearance for the study was obtained from the Institutional Research Ethics Committee (IREC) (refer to Annexures E). The ethics clearance number for the study is IREC 024/14. Permission to conduct the study on a DUT campus was also obtained from Durban University of Technology (see Annexure E). For the data collection in Phases I and III, the students were requested to attend a meeting during which information letters (see Annexure B) were handed out and the researcher discussed them with the students. The letters explained the aim of the study, the process to be followed and the benefits to the student community.

During these meetings it was clearly communicated that there would be no financial gain for participation in the study, nor would the participants incur any costs and that there would be no risk to those involved in the study. It was also explained that the focus group interviews used in Phase I would be voice-recorded for the purpose of being transcribed verbatim. The researcher explained to the experimental and control groups participating in Phase III that they would be required to complete a self-administered pre- and post-test questionnaire. Participants were granted an opportunity to ask questions. All the participants understood that participation was on a voluntary basis and that they could withdraw at any stage. Participants signed a consent form prior to the commencement of data collection in Phase I and III (see Annexure C).

All information gathered was considered as strictly confidential. Data collected was anonymised by giving participants numbers and no names were used throughout the study. Also, during the focus group transcription process, participants were not identified by name to further ensure their privacy. The data collected will be stored in a locked cupboard in a locked storeroom in the Department of Food and Nutrition Consumer Sciences for a period of five years after which it will be disposed of by shredding. Only the researcher and supervisors will have access to the data. Electronic data is password protected and will be deleted after five years.

4.5 SAMPLING PROCEDURES

The overall purpose of mixed methods sampling is to generate a sample that will address the research question (Teddlie and Tashakkori 2009: 181). Creswell (2015: 75) confirms that in respect of sampling for both the qualitative and quantitative samples methodical and careful procedures need to be followed. In an exploratory sequential design, the sample for the

quantitative phase may be different from the initial qualitative phase. It is suggested that the qualitative data needs to be purposeful and the quantitative sample should be as randomly selected as possible.

The intent of the design of the study was to develop a new intervention namely, a framework for a social justice-orientated SL capacity building programme and therefore it was not a requirement for the samples from the qualitative and quantitative phase to come from the same sample. It is suggested that a different sample, which can be unequal in size but from the same population group can be used in the quantitative phase (Creswell 2015: 81).

4.5.1 Sampling procedures and description of the sample for Phase I (qualitative phase)

The sampling methods usually preferred in qualitative research are those that will ensure that a wide range of groups are covered, rather than sampling methods that aim to reduce error. The reason for this is that estimates such as averages and percentages are not useful products in an exploratory study (Henry 2009: 92). Purposeful sampling is used in qualitative sampling as researchers intentionally select participants and sites to explore or understand an essential phenomenon (Creswell 2008: 214).

Therefore, during the qualitative strand of the study, the purposeful selection of a sample was applied (Creswell 2008: 216; Teddlie and Tashakkori 2009: 186). The participants were selected based on the premise that they could assist the researcher to understand a concept and assist in generating a theory on student attitudes toward community engagement activities. The sample consisted of a small number of individuals who were intentionally selected to help explore the problem.

For this phase of the study the researcher followed the traditional standpoint on sample size in qualitative sampling namely, not to specify sample size but to consider size as a function of when saturation occurs in the study. Teddlie and Tashakkori (2009: 183) corroborate that the general rule of thumb used for purposeful sampling involves saturation of information. For that reason, the authors suggest starting with three or four focus groups consisting of six to eight participants per group. Once these group interviews have been conducted, the researcher can determine whether saturation has been reached. Saturation is defined as that point during data collection when new data collected from new participants does not significantly add to the codes and themes being developed (Creswell 2015: 77; Teddlie and Tashakkori 2009: 184). It

is recommended that if the researcher is still getting new information after three or four groups, more focus groups should be conducted until saturation is reached.

The students selected all participated in SL activities either as part of the Extended Curriculum Programme or as a component of WIL as discussed in 4.5.2 and 4.6. Seventy nine percent ($n = 34$) of the participants were female and 21% ($n = 9$) were male. It must be noted that during the period when the focus group data was collected, all the students registered for the Extended Curriculum Programme and for WIL were African, henceforth the fact that all students who participated in the study were of black African descent. The students were aged between 18 and 23 years.

Initially three focus groups were conducted ($n = 28$ participants) but saturation was not achieved and therefore another two focus groups ($n = 15$) were conducted; so, a total of five focus groups were conducted ($n = 43$). The interviews were conducted in English as all the participants were students who were fluent in this language.

Focus groups were conducted using the interview guide described in 4.7.1. The data was collected from May 2014 through to June 2015. A meeting was held with the second and third year students in April 2014 during which the research study was explained and consent obtained from those students who volunteered to participate. Dates, times and the venue were confirmed via student email with the various participants. The researcher experienced a few challenges during the process. For example, students often agreed to attend the focus group discussions but did not arrive on the day and time set aside resulting in many sessions having to be rescheduled thus extending the period of data collection.

On the day of the interviews, the researcher started the focus group sessions by welcoming the participants and explaining the purpose of the focus group. The participants were informed of the rules for participating in a focus group discussion, such as respect for each other, allowing fellow participants to speak and not to interrupt each other. Participants were reminded that the proceedings would be recorded.

Each focus group discussion took an average of one hour 40 minutes to conclude (this included a mid-way break for light refreshments). The venue used was situated on the Steve Biko Campus in the Department of Food and Nutrition Consumer Sciences. The researcher conducted the focus group discussions and it was voice recorded after which it was transcribed verbatim.

4.5.2 Sampling procedures and description of the sample for Phase III (quantitative phase)

Although a common strategy for sampling in quantitative data collection is that of random sampling (Creswell 2015: 76), this approach was not available in this phase of the study seeing that the sample had to be representative of the students in the department of Food and Nutrition Consumer Sciences who participated in SL. So, in this phase the participants were also intentionally selected through purposeful sampling. The sample in this instance consisted of two groups, namely, an experiment group (those who participated in the capacity building programme) and a control group. A control group was included as it is recommended by Warren (2012: 59) that when reporting on student learning outcomes it is important to include a comparison group (control group) when examining SL outcomes so that the results obtained are attributable to the pedagogy and not to other outcomes.

The quantitative phase sample consisted of two groups namely, the experimental group and a control group (refer to Figure 4.4). The experimental group consisted of second year ECP students registered for the Consumer Science Practice II module and they participated in the developed capacity building programme (discussed in 4.7.2 and 5.4). The control group consisted of third year students registered for the mainstream programme and underwent preparation for SL as explained in 1.3.3 as part of the WIL preparedness programme. So, both groups participated in SL activities but their preparation for it was different.

In the experimental group, 79% (n = 15) of the respondents were females and 21% (n = 4) were males. The control group consisted of 75% (n = 18) female respondents and 25% (n = 6) male respondents. All the students were black and their ages ranged from 18 to 24 years. Both the experimental group and control group completed the CASQ questionnaire prior to and after the SL experience. The pre-test was implemented in April 2016 and the post-test in September/October 2016 for both groups. Students were free to choose whether they wanted to participate or not.

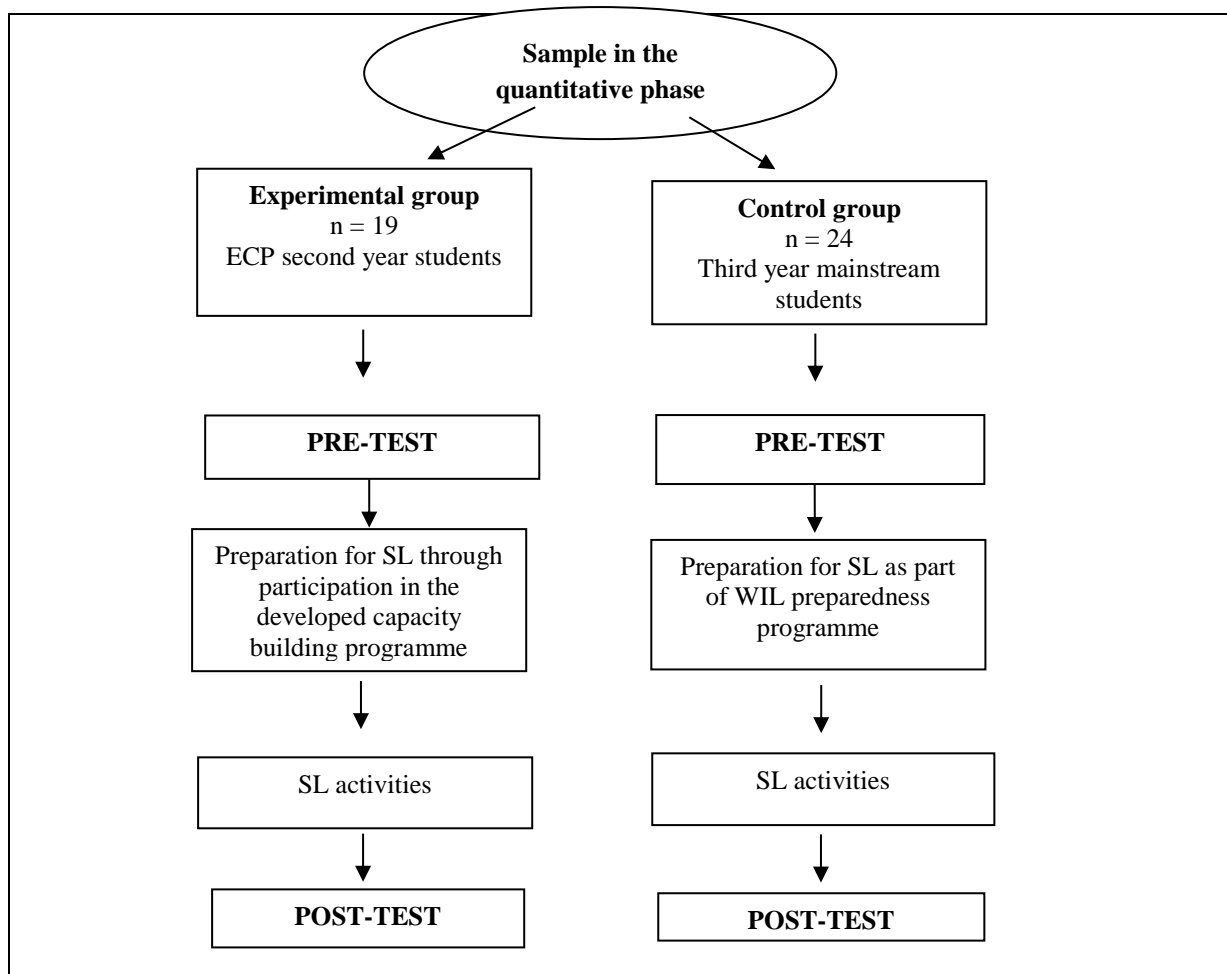


Figure 4.4: Description of the sample in the quantitative phase of the study.

4.6 SETTING

Service learning in the Department of Food and Nutrition Consumer Sciences at DUT is currently addressed in two approaches: SL integrated into the Extended Curriculum Programme (ECP) (four year programme) and SL as a component of Work Integrated Learning (WIL) completed in the mainstream programme (three year programme) during the last semester in the third year of study (refer to Figure 4.5). These two approaches will be elaborated on below.

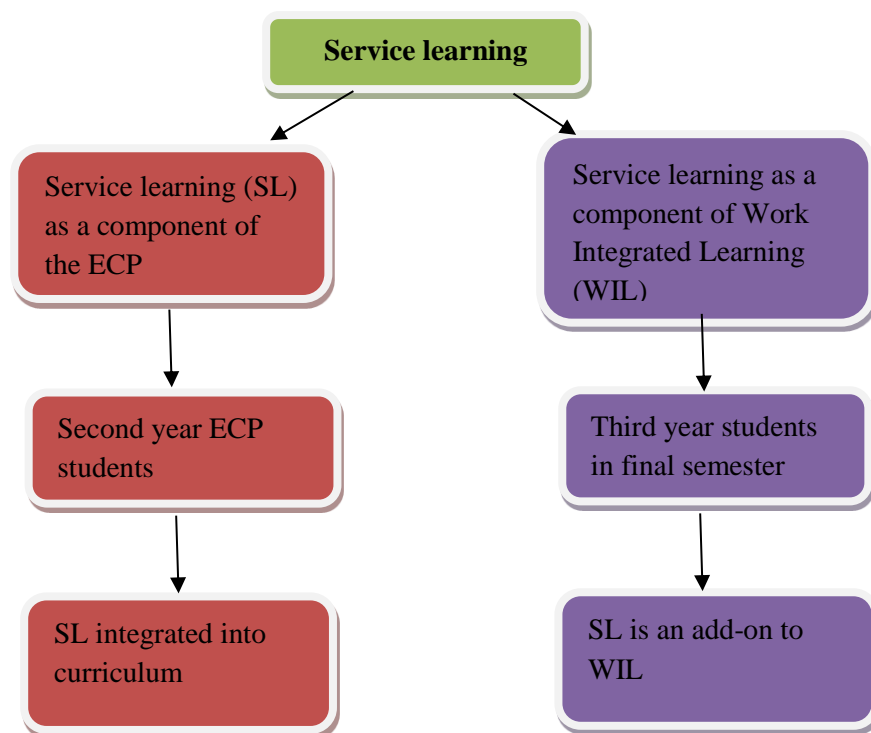


Figure 4.5: Approaches to service learning in the department of Food and Nutrition Consumer Sciences at DUT

As indicated in Figure 4.5 the SL component in the ECP takes place in the second year of study and is fully integrated into the Consumer Science Practice II module which is the Academic Literacy component of the curriculum. The purpose of this module is to provide foundational academic development of the students and comprises of various components including Academic Literacy, Food and Food Science, Nutrition, Physiology, Food Microbiology and Physical Science. The addition of a SL component to the module was to further contribute to the holistic development of the students and to give them an opportunity to enhance academic learning through application of theory in real-life situations. The students participate in SL activities in groups engaging with various community partners. The activities included holiday programmes for children with a child and welfare organisation, vegetable gardening, food preparation skills training, nutrition education of child and youth care-workers and care-givers of the elderly, and meal and menu planning for various organisations. This approach created opportunities for students to apply theoretical food science and nutrition knowledge.

The current student preparation prior to engaging in SL entailed a brief introduction to the community partner and student programme conducted during SL. The duration of the preparation session is plus-minus two hours prior to the SL experience. The students on this

programme also participate in the SL component as part of WIL during their last semester of studies (as described below). The students are assessed by means of a group presentation at the end of the SL activity on creativity, participation in group activities and leadership skills.

The second approach to SL in the department of Food and Nutrition Consumer Sciences is that of incorporating SL as a component of WIL. Work integrated learning is comprised of two components namely, placement in industry (WIL) for 12 weeks to address “professional” experiences and 20 hours of service learning (SL) during the final semester of study. During the placement in industry the students complete an industry based project in any of the following areas: recipe or product development, nutrition, quality assurance or food promotion and marketing depending on where they are placed. In other words, the placement will guide the type of project. Prior to the placement the students attend a work-preparedness programme of two lectures per week for one semester during which the following topics are covered: job interviews, rules of work, team work, people skills and professional conduct in the workplace and WIL worksite project. The work preparedness programme for WIL is very much focused on the development of the student as a professional. The personal and social development of the students during this period focuses mainly on attitudes towards leadership. Student preparation for the SL component takes place as part of the WIL preparedness programme as discussed in chapter one and comprises plus-minus two hours in the semester.

The service-learning component (20 hours) is completed concurrently with or separate from the industry placement. This component is co-ordinated by a post-graduate student. The activities are varied and students can either assist post-graduate students with fieldwork for research, attend a community clinic to give nutrition advice to community members or assist in a soup kitchen. This takes place once a week and a group of three to four students attends the clinic. Fundraising projects are also initiated in teams to attend to certain needs identified in a community. In some instances the teams may also negotiate sponsorship with external companies. Some of the needs addressed thus far through these projects are purchasing of electrical equipment for a soup kitchen, hygiene packs for adolescents, baby goods and sponsorship of food, blankets and clothes for various organisations.

In both instances during the service learning component the students are required to answer and submit the following questions as a reflective exercise after each activity: What happened today? What did I do? What were the effects of what I did? How did my service make me feel? What relationships am I building? How does what I am observing at my placement relate to

the concepts and ideas we are currently learning in class? The submissions are read by the co-ordinator but are not discussed with either the individual or with the group.

Important characteristics of the participants worth mentioning is the racial and socioeconomic profile of the participants as a whole. The majority of the students (84%) registered at DUT are African students. In the Faculty of Applied Sciences, 82% of the students are African and in the department of Food and Nutrition Consumer Sciences, 92% are African (DUT 2016). Furthermore, the majority of the students come from quintile 1, 2 and 3 schools. Quintile 1 schools are the poorest 20% of the schools and Quintile 2 schools caters for the next poorest 20% of schools. The learners from these schools reside in low income households and have access to fewer resources. What is evident from the racial and socioeconomic profile presented here is that the students registered at DUT come from very similar communities with whom they work and interact during SL.

4.7 DESCRIPTION OF THE PHASES, METHODS AND MEASURING INSTRUMENTS

4.7.1 Phase I: Qualitative data collection: Focus groups

The intention of this phase was to explore the research question with qualitative data collection through focus group discussions. The objective was to establish the effectiveness of the current preparation of Food and Nutrition students for SL in fostering justice-orientated social and civic responsibility. Comprehensive data can be collected through focus groups as an in-depth probe of a topic can be stimulated through discussion, especially if relatively little is known about the topic. For this reason, focus groups are often used in the early stages of a study in small groups and followed by other types of research methods that can provide more quantitative data for larger groups of participants (Stewart, Shamdansani, Rock 2009: 590 and Creswell 2008: 226).

The data collected during focus groups is prolific as this method allows for the participants to express themselves about their perceptions, feelings, thoughts and impressions in their own words and it is therefore useful in generating new ideas and concepts (Stewart, Shamdansani, Rock 2009: 590). In other words, issues are being researched from the participants' perspective (Struwig and Stead 2001: 11).

Focus groups have many advantages. During focus group discussions participants can build on each other's ideas and comments and ultimately provide an in-depth view that is not always

possible to elicit from individual interviews (Niewenhuis 2012: 90 and Stewart, Shamdansani, Rock 2009: 594). Furthermore, the researcher can interact directly with the participants to clarify information and to probe further if necessary (Stewart, Shamdansani, Rock 2009: 594).

Stewart, Shamdansani and Rock (2009: 594) also caution that focus groups have limitations. Firstly, generalisation to the larger population group is problematic due to the convenient nature of focus group recruitment practices. Secondly, the responses are not considered independent due to the interaction with other participants and the interviewer during the discussions. Lastly, if a participant in a group was very opinionated, the results could also be considered one-sided. Focus group discussions were therefore chosen for this phase of the study as an opportunity not only to gather in-depth information, but also to observe the participants for non-verbal behaviour.

The measuring instrument used was an interview guide. In the literature researched for this study it is suggested that the interview guide should consist of a list of open-ended questions to guide the discussions during the focus groups. Questions of a more general nature should be raised first and more specific issues about the topic raised later. This will ensure that background information, context and broader issues are discussed first before focusing on specific issues. The reason for this is that the use of very specific questions early on in the discussions can result in a premature “narrowing” of the focus group and therefore reduce the richness of the information (Stewart, Shamdansani, Rock 2009: 600). It is recommended that a typical guide for a 90 minute discussion is that it should include no more than 10–20 questions. Too many questions can have a negative effect on a focus group’s overall quality, the depth of the responses and the nature of the participants’ interaction (Stewart, Shamdansani, Rock 2009: 600).

The use of an interview guide in this study provided structure to the focus groups. The interview guide was carefully checked by an experienced researcher in qualitative data collection methods. Before it was implemented it was piloted to confirm the participants’ understanding of the questions and whether the questions were found to be useful. The interview guide used in this study consisted of open-ended questions (refer to Annexure D). The purpose of the focus group discussions was to establish the effectiveness of the current preparation of students for SL to foster justice-orientated social and civic responsibility. Hence the questions focused on students’ conceptualisation of CE and social responsibility; their expectations of CE; what they had learnt about themselves and others; their apprehensions and concerns; and the impact of

CE. The interview questions also explored the students' knowledge and skills to participate in CE and their views on the skills needed to do CE. The students were also asked to give input into the content of a CE capacity building programme. During the interview the researcher added additional questions to clarify and elaborate on some responses from the participants. For example "Could you please elaborate on what you said?" or "Could you explain your statement a little more?"

4.7.2 Phase II: Development and implementation of the capacity building programme

Phase I was followed by a developmental phase (Phase II) during which the qualitative results and the theoretical and philosophical considerations evident in the literature were used to develop a capacity building programme. The objective was firstly, to determine the theoretical and philosophical considerations that should guide the development of students' justice-orientated social and civic responsibility through SL in the field of Food and Nutrition. The second objective was to develop and implement a SL capacity building programme to foster social responsibility and critical active citizenship within a social justice paradigm.

The results of the focus groups and analysis of the literature (specifically the Ubuntu philosophy, Freire's critical pedagogy and Mezirow's Transformative Learning theory (as discussed in Chapter three) guided the development of a capacity building programme for the purpose of preparing students for SL to inculcate social responsibility and active critical citizenship in a social justice paradigm.

The capacity building programme was designed within the framework of four dimensions (self-awareness, awareness of others, awareness of social issues and change agent) identified by Cipolle (2010: 7) as critical to preparing students for SL with the purpose to foster social responsibility and active critical citizenship in a social justice paradigm. For the purposes of this study the researcher's supposition is, however, that before a student can become a change agent, they firstly have to develop a deep awareness of self, followed by a deep awareness and perspective of others and lastly, a profound awareness and perspective of social issues. Hence the illustration of the four dimensions in Figure 4.6 showing the various dimensions and their association in developing a change agent as interpreted by the researcher.

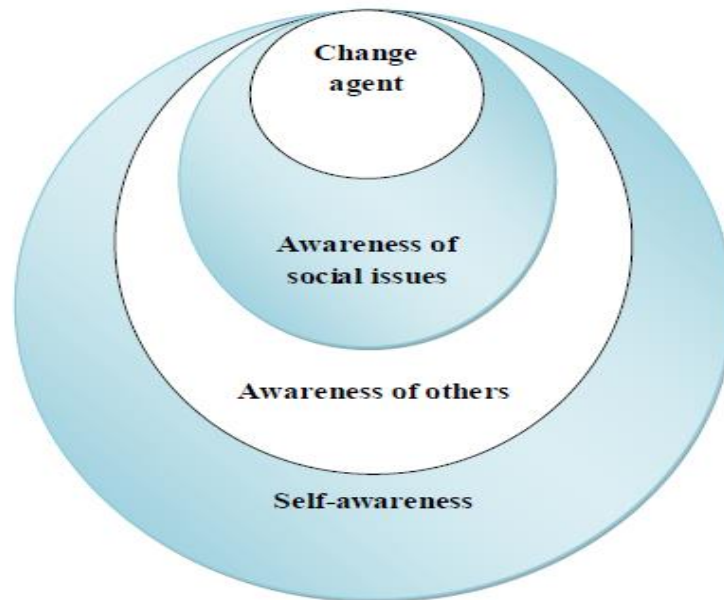


Figure 4.6: Dimensions of the capacity building programme developed to prepare students for SL with the purpose to foster justice-orientated social responsibility (adapted from Cipolle 2010)

The capacity building programme was implemented as part of the Extended Curriculum Programme in the Consumer Science Practice (CSP) II module. The CSP module is an annual module consisting of various foundational components which form academic support for mainstream subjects. The capacity building programme was incorporated into the Academic Literacy component in this module as it is the most flexible module in terms of content. It was also embedded in this component so as to avoid the pitfall of it being considered as an “add-on” or a “do-good” programme. Each student received an A5 size workbook (refer to Annexure A) to use throughout the duration of the programme.

The programme was implemented over a period of 10 weeks in the second semester as indicated in Table 4.4. It consisted of both a practical and a theoretical component. The classroom (theoretical component) operated much like a traditional classroom with weekly timetabled meetings/lectures, writing assignments, readings and participation in classroom discussions. The duration of the theoretical component was seven weeks out of the 10 weeks. The group was scheduled to meet three hours a week for this purpose. The students were firstly introduced to the concepts of community engagement and community development (weeks one and two) due to the fact that they had to meet and engage with the community partners and conduct a needs analysis early on in the programme (week three). From week three onwards, awareness of self and others and social issues were covered in the theoretical component and








linked with the SL activities. The small class size of 19 students allowed for the development of a community within the programme as they could share thoughts, feelings and experiences and in many instances they became close friends.

While the programme covered the various dimensions from a “theoretical” perspective in a classroom set-up, students were also required to implement a SL project in a community setting (practical component). The practical component was central to the capacity building programme. The SL projects were planned early on in the programme and implemented from weeks six to nine (four weeks). In week 10 the groups presented their project (capstone presentation) to peers, the lecturer and community partners after which a celebration event was organised.

The experimental group was placed with the following community partners: KZN Society for the Blind Children’s Home, KZN Society for the Blind Retirement Home, Edith Benson Babies’ Home, William Clark Gardens Child and Youth Care Centre and Durban University of Technology Counselling Centre. For this purpose students were divided into groups and worked with the community partner to identify projects in line with their academic course work. The activities varied from menu planning and implementation, food preparation skills training, nutrition education, food safety and hygiene training, and establishing community vegetable gardens. Students also worked at the various centres to assist with and participate in other volunteer tasks and activities (feeding the babies, fundraising activities, maintenance of property). The control group participated mostly at a health clinic where they were involved in nutrition education and food preparation in the soup kitchen.

Community meetings and the implementation of activities were planned by the groups in their own time. Transport was arranged for this purpose by a DUT co-ordinator. The lecturer or the co-ordinator accompanied the students to these activities and was always available via email and phone.

Table 4.4: Implementation timeframe of the capacity building programme

		THEORETICAL COMPONENT		PRACTICAL COMPONENT
WEEK 1		Community Engagement and Community Development		
WEEK 2				
WEEK 3		Awareness of self		Meeting with community partner
WEEK 4		Awareness of others		Needs analysis Planning of activities
WEEK 5				
WEEK 6		Awareness of social issues		Implementation and evaluation of activities
WEEK 7				
WEEK 8				
WEEK 9				
WEEK 10		Group presentation and celebration		

4.7.3 Phase III: Quantitative data collection: Civic Attitudes and Skills Questionnaire

Phase III included the evaluation of the implemented programme through the application of a quantitative measuring instrument namely, the Civic Attitudes and Skills Questionnaire (CASQ) (Moely *et al.* 2002). Permission was obtained from the researchers who developed the instrument to use it in the study (see Annexure F). The CASQ will be implemented as a pre- and post-test questionnaire to measure the outcomes of the implemented programme in the participant and control groups.

The CASQ was developed through factor analysis to define scales to assess students' attitudes and self-evaluations of SL outcomes on civic attitudes and skills, values related to civic engagement and changes in behavioural intentions (Moely *et al.* 2002: 23). It is an 84-item self-administered questionnaire that was modelled on previous research on SL outcomes (refer to Annexure G) and on it students self-evaluate their skills and personal attitudes regarding civic and social issues. The items are presented as statements and the participants indicate their

level of agreement by marking on a scale from one (strongly disagree) to five (strongly agree). Finally, the questionnaire yields scores on six scales for each participant. The scales are shown in Table 4.5.

Table 4.5: Scales in the CASQ measuring student attitudes, skills and plans

Scale and items	Description of the scale
Civic action: 1. I plan to do some volunteer work. 2. I plan to become involved in my community. 3. I plan to participate in a community action programme. 4. I plan to become an active member of my community. 5. In the future, I plan to participate in a community service organization. 6. I plan to help others who are in difficulty. 7. I am committed to making a positive difference. 8. I plan to become involved in programmes to help clean up the environment.	The respondents self-evaluate their intentions of becoming involved in the future with some community service or action and helping others.
Interpersonal and problem solving skills: 1. I can listen to other people's opinions. 2. I can work cooperatively with a group of people. 3. I can think logically in solving problems. 4. I can communicate well with others. 5. I can successfully resolve conflicts with others. 6. I can easily get along with people. 7. I try to find effective ways of solving problems. 8. When trying to understand the position of others, I try to place myself in their position. 9. I find it easy to make friends. 10. I can think analytically in solving problems. 11. I try to place myself in the position of others in trying to assess their current situation. 12. I tend to solve problems by talking them out.	Respondents evaluate their ability to listen, work cooperatively, communicate, make friends, take on the role of another, think logically and analytically, and solve problems.

Table 4.5: Scales in the CASQ measuring student attitudes, skills and plans (continue)

Scale and items	Description of the scale
Political awareness: 1. I am aware of current events. 2. I understand the issues facing this nation. 3. I am knowledgeable of the issues facing the world. 4. I am aware of the events happening in my local community. 5. I plan to be involved in the political process. 6. I understand the issues facing my (city's) community.	Respondents evaluate themselves on items concerning awareness of local and national political issues and events.
Leadership skills: 1. I am a better follower than a leader. 2. I am a good leader. 3. I have the ability to lead a group of people. 4. I would rather have somebody else take the lead in formulating a solution. 5. I feel that I can make a difference in the world.	Respondents evaluate their ability to lead and their effectiveness as leaders.
Social justice attitudes: 1. I don't understand why some people are poor when there are boundless opportunities available to them. 2. People are poor because they choose to be poor. 3. Individuals are responsible for their own misfortunes. 4. We need to look no further than the individual in assessing his/her problems. 5. In order for problems to be solved, we need to change public policy. 6. We need to institute reforms within the current system to change our communities. 7. We need to change people's attitudes in order to solve social problems. 8. It is important that equal opportunities be available to all people.	Respondents report on agreement with items expressing attitudes concerning causes of poverty and misfortune and how social problems can be solved.
Diversity attitudes: 1. It is hard for a group to function effectively when the people involved come from diverse backgrounds. 2. I prefer the company of people who are similar to me in background and expression. 3. I find it difficult to relate to people from a different race or culture. 4. I enjoy meeting people who come from backgrounds very different from my own. 5. Cultural diversity within a group makes the group more interesting and effective.	Respondents describe their attitudes toward diversity and their interest in relating to culturally different people.

Some revisions were made to the political scale in the existing CASQ to bring it in line with the South African context and to elaborate on it with examples to enhance the understanding of the statement. For example, the statement “I understand the issues facing this nation” was changed to “I understand the cultural issues facing South Africans such as differences in belief systems and practices, and differences in language”; “I understand the social issues facing South Africans such as poverty, inequality, and the inadequate public health care system”; and “I understand the economic issues facing South Africans such as poverty and income equality”.

The CASQ also measured students’ views on their course satisfaction on four scales (refer to Table 4.6). The course value items asked students to evaluate how useful or relevant the material covered in their academic course was or had been. All the respondents (the experiment and the control group) answered the course value scale, whilst only the experiment group completed the items included in the pre- and post-test section as it focused in particular on outcomes linked to the capacity building programme as the purpose of the research was to evaluate the developed programme. The items were presented as statements for which the respondents had to indicate their agreement on a five-point scale (from one: strongly disagree to five: strongly agree).

The questionnaire also included a comments section for written responses from students. The purpose of the written comments will be analysed alongside the quantitative data to assist in the interpretation of the results. The CASQ was assessed for test-retest reliability and for internal consistency by the development team (Moely *et al.* 2002). The questionnaire was piloted with a small sample of students prior to implementation for the purpose of establishing whether the statements were clear and understood by the target group.

Table 4.6: Course satisfaction measures

Scale and items	Description of the scale
<p>Course value: (experiment and control group)</p> <p>V-1 It is important for me to learn what is being taught in this course.</p> <p>V-2 I dislike most of the work in this course.</p> <p>V-3 I like what I am learning in this course.</p> <p>V-4 I think that I will be able to use what I am learning in this course in other courses later on.</p> <p>V-5 I think that what we are learning in this course is valuable.</p> <p>V-6 I think that what I am learning in this course is useful for me to know.</p> <p>V-7 It is important for me to really understand the material covered in this course.</p> <p>V-8 My course work is relevant to everyday life.</p> <p>V-9 I am satisfied with the opportunities the university provides for students to become leaders.</p> <p>V-10 I am satisfied with the opportunities the university provides for community involvement.</p> <p>V-11 I am satisfied with the opportunities the university provides for career preparation.</p>	<p>Evaluate the usefulness and relevance of the content covered in the academic course.</p>
<p>Pre-test items (experiment group):</p> <p>Through the capacity building programme I am taking this semester, I expect that I will:</p> <ol style="list-style-type: none"> 1. Gain a deeper understanding of the things I will learn about in this course. 2. Learn about the community. 3. Learn how to work with others effectively. 4. Learn to apply concepts from my studies to real situations. 5. Learn to appreciate different cultures. 6. Learn to see social problems in a new way. 7. Become more aware of the community of which I am part. 8. Better understand the role of a professional in my field of study. 9. Become more interested in a career in community work. 	<p>Learning about the academic field, the community and their perceptions as to how useful their service activities had been in the community.</p>

Table 4.6: Course satisfaction measures (continue)

Scale and items	
<p>Post-test items (experiment group):</p> <p>Through the capacity building programme and the SL activities:</p> <ol style="list-style-type: none"> 1. I gained a deeper understanding of the things I will learn about in this course. 2. I learned more about the community. 3. I learned how to work with others effectively. 4. I learned how to apply concepts from my studies to real life situations 5. I learned to appreciate different cultures. 6. I learned to see social problems in a new way. 7. I became more aware of the community of which I am part. 8. I better understand the role of a professional in my field of study. 9. I became more interested in a career in community work. 10. I feel that my community engagement activities were worthwhile. 11. I accomplished something in my community engagement activities. 12. My community engagement activities met the real needs of the community. 13. I did a good job in my community engagement activities. 14. During the community engagement activities I was free to use my own ideas. 15. I was well prepared to engage in the activities planned by my department. 16. The community engagement activities were a central part of my studies at DUT and not just an “add-on” activity. 17. I had opportunities to reflect on my community engagement activities through discussions with my peers, the lecturers and community members. 18. I had opportunities to reflect on my community engagement activities through writing exercises, journaling and assignments. 	

4.8. DATA ANALYSIS

4.8.1 Phase I: Qualitative data analysis: Focus groups

Prior to the analysis and interpretation of the data, verbatim transcription of the interviews was done by an external company and a certificate of veracity was issued. According to Stewart, Shamdansani and Rock (2009: 602), the rationale behind the transcription of interviews is twofold: firstly, it facilitates detailed analysis and secondly, it establishes a permanent printed record of the interviews. The authors also recommend that observational data, including gestures and other behavioural responses noted during the focus groups by the researcher, should be included as the transcript does not necessarily reflect the entire character of the discussion. Also, they caution against editing to make it more readable as they consider that over-editing might censor ideas and information.

For this phase of the study, thematic analysis of the transcriptions was done to identify common themes of the students' experiences. Thematic analysis can be used to change transcripts into a format that a researcher can then meaningfully and objectively analyse (Mitchell and Jolley 2010: 215). This qualitative analytic technique is mainly inductive in nature and argues from particular data or facts to a general theme or conclusion (Teddlie and Tashakkori 2009: 251; Cresswell 2008: 244). As a result, inductive data analysis involves generating emergent themes that evolve from the data. Cresswell (2008: 245) also states that qualitative research is interpretive research during which the researcher makes a personal judgement as to the description or explanation that fits the situation or themes that encapsulate the major categories of information.

To immerse herself in the qualitative data after completing the focus groups and receiving the transcriptions, the researcher immediately analysed the data manually by reading the transcriptions and listening to the data recordings simultaneously. Then, after some time had elapsed, a second analysis was done using the ATLAS.ti version 7.5.12 software program. The transcriptions were analysed using a step-by-step approach as described by Braun and Clarke (2006: 81-83) and Creswell (2008: 252). Firstly, the researcher read the transcriptions again to become familiar with the content. Secondly, codes were developed from the material. In this step, the researcher worked systematically through the material, distinguishing between semantic codes or "explicit or surface meanings of the data" and latent codes, or "the underlying ideas, assumptions, conceptualisations and ideologies" (process coding). This was done by identifying text segments, placing brackets around them and then assigning a code

word or phrase that accurately described the meaning of that text segment. Thirdly, the codes were sorted into categories and then into themes. The themes were matched with various data extracts and texts. Step three involved breaking down the themes into sub-themes while less relevant themes were excluded. Where possible, the themes were expressed as descriptive statistics.

4.8.2 Phase III: quantitative data analysis: CASQ

The data was captured by a research assistant on Microsoft Excel® after which the researcher cleaned and checked the data before analysis. The following items (negatively worded statements) were reverse scored for data capturing as recommended by the developers of the questionnaire:

- “I am a better follower than a leader.”
- “I would rather have somebody else take the lead in formulating a solution.”
- “I don’t understand why some people are poor when there are boundless opportunities available to them.”
- “People are poor because they choose to be poor.”
- “Individuals are responsible for their own misfortunes.”
- “We need to look no further than the individual in assessing his/her problems.”
- “It is hard for a group to function effectively when the people involved come from very diverse backgrounds.”
- “I prefer the company of people who are very similar to me in background and expression.”
- “I find it difficult to relate to people from a different race or culture.”
- “I dislike most of the work in this course.”

This means that if a respondent attributed an answer with a score of one (strongly disagree) then it was captured as a five (strongly agree) as indicated in Table 4.7. The reason for this is that a high score for positively worded statements is fine, but for negatively worded statements the score needs to be reversed to make negatively-keyed items comparable to the other items.

Table 4.7: Reverse scores as used in data capturing

	Strongly disagree	Somewhat disagree	Neither disagree nor agree	Somewhat agree	Strongly agree
Normal scoring	1	2	3	4	5
Reverse scoring	5	4	3	2	1

The data was analysed according to the CASQ scales as showed in Tables 4.5 and 4.6 for descriptive statistics using the Statistical Package for Social Sciences (SPSS) version 23 by a statistician to determine mean and standard deviations of the scores. A paired sample 2-tailed t-test was used to determine statistical significant differences between the pre- and post-test in the same sample group for the experimental and control groups with a 95% confidence interval.

4.9 OBSERVATION OF STUDENTS AND PRACTICES

By studying students and practices of both the experimental and control groups during SL the researcher was able to observe directly what was taking place in situ. These observations assisted the researcher to interpret the qualitative and quantitative data and to capture the meaning that is beyond the level of description only.

4.10 THE ROLE OF THE RESEARCHER

In this study the researcher acted concurrently as a CE co-ordinator, as facilitator of the capacity building programme, activities and reflections, and as investigator. She had a vested interest in the research due to her personal passion for student development and CE. Perceptions of the researcher regarding SL and HE have also been shaped by personal experiences as the CE co-ordinator in the department of Food and Nutrition Consumer Sciences and teaching on the Extended Curriculum Programme.

So, inevitably certain biases will be brought to the study that may shape the way the focus group data is viewed, understood and interpreted. However, every effort will be made to ensure objectivity and truthfulness in how the participants' perceptions and experiences during CE and the way they make sense of their multiple realities are reported.

The researcher was also aware of limitations in creating an authentic community between the lecturer and the students as remarked by Palmer (1997: 7), since despite the educational climate

of respect and trust, the lecturer is the one with more power as he/she is the one assessing the students.

4.11 RELIABILITY AND VALIDITY STRATEGIES APPLIED IN THIS STUDY

Struwig and Stead (2001: 130) explained that when conducting a study, the researcher must report the extent to which instruments applied in the study have reliable and valid scores and whether the research design is valid.

4.11.1 Phase I: Qualitative phase

Interview reliability was obtained by firstly, piloting the interview schedule amongst a student group not participating in the study but from the same student population and secondly, having the same observer present during all the focus group discussions to assess the trustworthiness of the information. The focus groups were transcribed verbatim and were not edited so as to retain the true expressions of the participants. The researcher was inexperienced in this approach and therefore coded the data of the focus groups on two separate occasions. It was first done manually and then it was analysed with ATLAS.ti software. The two coding schemes were then compared to ensure that all the categories and themes were accurately included and reported.

Also, the analysis of the data was independently checked by another researcher experienced in qualitative thematic data analysis methods and an agreement was reached between the expert and the researcher. The accounts of the data interpretations by the researcher and the expert were very similar. Acquiring the assistance of another researcher in examining the accuracy of the data can also improve the descriptive validity of the data (Struwig and Stead 2001: 144).

4.11.2 Phase III: Quantitative phase

The CASQ was piloted with a small sample group (n=10) to establish that the statements were unambiguous, clear and fully understood. The instrument was tested for test-retest and internal consistency reliability through Cronbach's alpha reliability coefficient by the research team who developed it. Cronbach's alpha reliability coefficient normally ranges in value from 0 to 1 and may be used to describe the reliability of factors extracted from dichotomous and/or multi-point formatted questionnaires or scales. The closer Cronbach's alpha coefficient is to 1.0, the greater the internal consistency of the items in the scale. A Cronbach's alpha ≥ 0.7 is considered as good, ≥ 0.8 and ≥ 0.9 as excellent.

4.12 CONCLUSION

This chapter outlined the methodological approaches used in this research. In seeking to develop a capacity building programme to prepare students for SL in the department of Food and Nutrition Consumer Sciences to foster the development of social and civic responsibility, the study adopted a sequential exploratory mixed methods approach.

In the first qualitative phase, data was collected from focus groups. The data was then thematically analysed. In the following phase, a capacity building programme was developed to consider the data of the focus groups and the Ubuntu philosophy, Freire's critical pedagogy and Mezirow's Transformative Learning theory were used as frameworks. These theoretical and philosophical concepts enabled the researcher to characterise the important elements of a capacity building programme for the South African context to facilitate individual and social transformation.

For implementation, the developed programme was integrated into an existing module and offered over 10 weeks comprising of theoretical and practical components. It was implemented with an experimental group with the purpose to foster justice-orientated social responsibility so that the students can ultimately be active critical citizens and social change agents. Hence the placement with community partners to expose them to social justice issues. The inclusion of a comparison group (control group) assured that the results were attributable to the pedagogical practices, the content of the programme and the duration of the SL. Evaluation of the programme was done through a pre- and post-test in both the experimental and control groups. Finally, the measures undertaken to enhance the quality of the research were outlined.

In chapter five, the results of the exploratory qualitative phase I, the developmental phase II and the quantitative phase III will be presented and discussed.

CHAPTER 5: RESULTS AND DISCUSSION: QUALITATIVE PHASE, DEVELOPMENT PHASE AND QUANTITATIVE PHASE

5.1 INTRODUCTION

This chapter presents the results of the study in order to address the objectives as outlined in chapter one, which are: to establish the effectiveness of the current preparation of students for SL to foster justice-orientated social and civic responsibility; to identify the theoretical and philosophical considerations that should guide the development of students' justice-orientated social and civic responsibility through SL; to develop a SL capacity building programme to foster justice-orientated social responsibility and critical active citizenship within a social justice paradigm; to implement the programme developed among students involved in SL, and to evaluate the programme prior to and after implementation; and finally, to develop a framework that will prepare students for SL within a social justice paradigm at a UoT.

The results are presented according to the three phases of the study followed by a discussion of the results. The purpose of Phase I (n = 43) was to explore the research question with qualitative data collection through focus group discussions. Phase I was followed by a developmental phase (Phase II) during which the qualitative results and the theoretical and philosophical considerations evident in the literature were used to develop a capacity building programme. Phase III included the evaluation of the implemented programme through the application of a quantitative measuring instrument, namely, the Civic Attitudes and Skills Questionnaire (CASQ) in an experimental group (n = 19) and a control group (n = 24).

5.2 PHASE I: QUALITATIVE PHASE: RESULTS AND DISCUSSION OF THE FOCUS GROUP INTERVIEWS

The students who participated in this phase of the study did not participate in a capacity building programme. They were prepared as indicated in Chapter one by attending a short introduction to SL which predominantly covered a description of the placement and professional conduct. The purpose of the focus groups was mainly to establish the effectiveness of the current preparation of students for SL to foster justice-orientated social and civic responsibility. It must be emphasized that the students who participated in the SL activities shared the same race/ethnic background of the community members they worked with.

The focus group data will be discussed in the following categories based on the interview guide:

- Students' understanding of CE and the reason for participating in CE

- Students' understanding of social responsibility and the skills needed by a socially responsible person
- Students' expectations from participating in CE
- Students' apprehensions and concerns about CE
- The impact of CE on students
- Students' views on whether they possess the necessary skills and knowledge to engage with communities and their explanation of the set of skills needed to engage with communities
- Students' suggestions for programme content and format to prepare them for CE.

5.2.1 Students' understanding of CE and the reason for participating in CE

In the category investigating students' understanding of CE (n = 43) three overarching themes as indicated in Figure 5.1 emerged, namely, (1) CE as a charitable approach (2) CE as an opportunity for academic learning and (3) CE as community development.

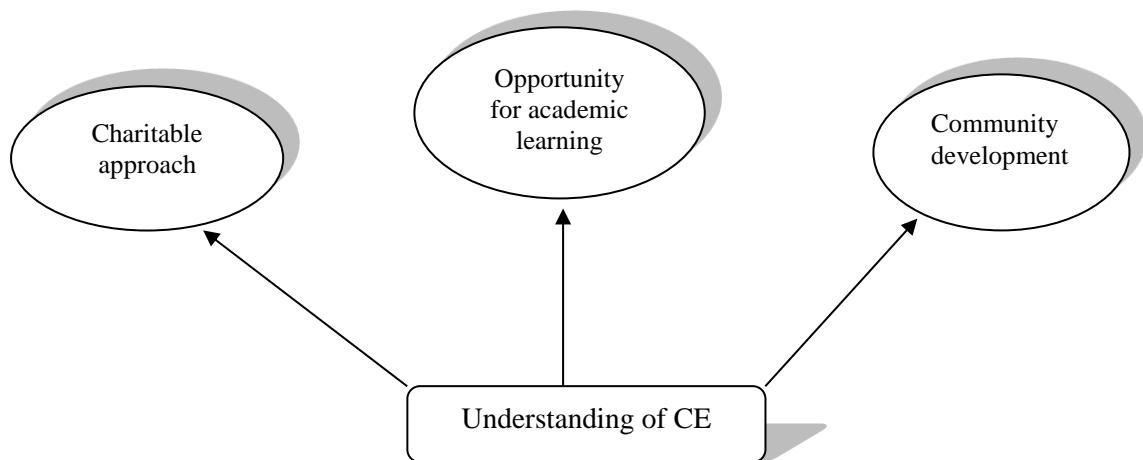


Figure 5.1: Dominant themes identified in the category: understanding of CE

The majority of the students (54%; n = 23) interpreted CE as helping others or as a charitable approach (Figure 5.2). The students used words such as “*giving back to the community*”; “*helping the needy*”; “*giving a helping hand*”; “*make a difference in someone’s life*” and “*We are doing this so we can influence the community because we want to change their way of thinking*” to describe CE. Students’ view of CE as being charitable is not uncommon. In a study conducted by Wang and Jackson (2005: 45) in which they compared the charitable and social justice views of students across six dimensions of citizenship, it was found that students’

dominant view of civic engagement was a charitable view. Similar results were reported in a study by Muturi, An and Mwangi (2013: 399) on students' expectations of SL and by Westheimer and Kahne (2000: 47) on students' conceptions of civic engagement. From the results shown here it can be gathered that students are less familiar with the dialogue around social justice-orientated SL. They rely more on the familiar and ingrained approach that emphasizes "charity" and view others as the "other" which is supported in studies by Tinkler, Hannah, Tinkler and Miller (2014: 88) and Cooper, Cripps and Reisman (2013: 421). The charitable view of CE can be regarded as patronizing and reinforcing paternalism, confirming previous arguments that participation in SL by students is driven by altruistic and unmet needs of society rather than exploring and addressing the root causes of injustices (Muturi, An and Mwangi 2013: 400; Kajner, Chovanec, Underwood and Mian 2013: 36).

Students engaging with communities in the health clinic and child and youth-care centres were presented with opportunities for them to see how communities are affected by the quality of social services provided with the purpose of increasing their awareness of social justice issues. The results, however, have shown that the SL activities as planned and executed seem to perpetuate the reinforcement of social hierarchies and paternalism. One student commented: *"We are doing this so we can influence the community because we want to change their way of thinking"* and another confirmed this view by stating: *"Giving them knowledge, because they are not educated"*.

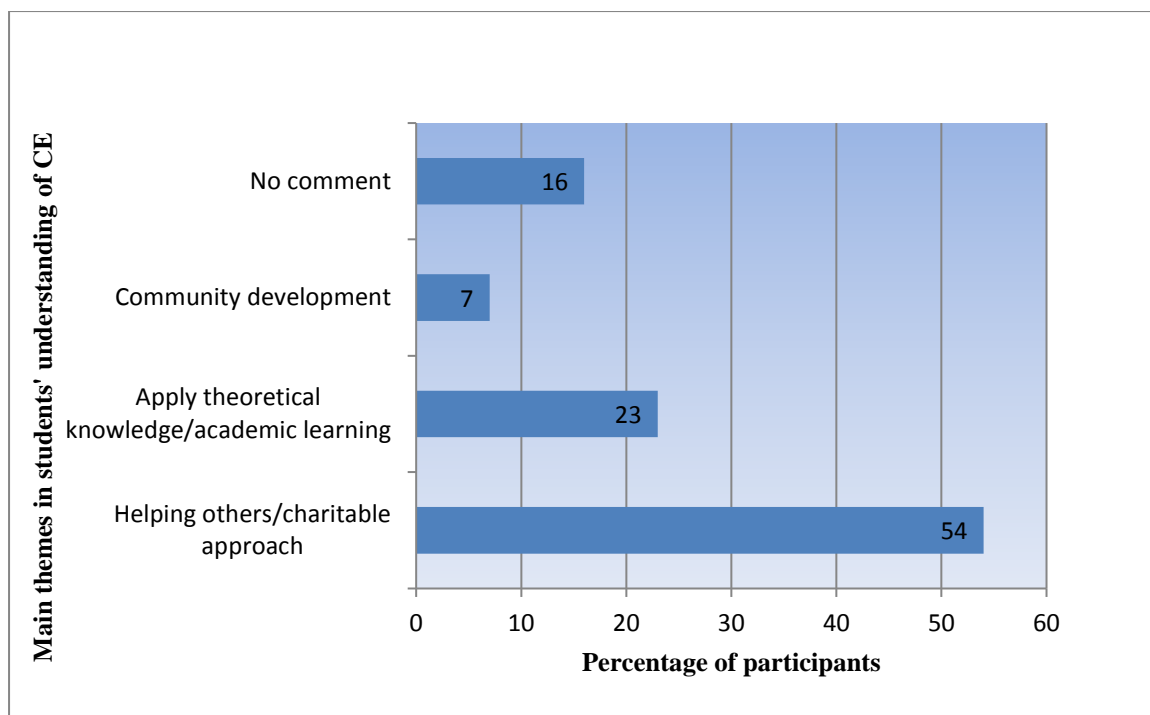


Figure 5.2: Students' responses regarding the main themes identified in the category: students' understanding of CE (n = 43).

Pompa (2002: 68) cautions that if “service” in the community is not facilitated with great care it can become an exercise in reinforcing established hierarchies and is deemed as paternalistic—the very thing it seeks to avoid. Robinson (2000: 607) concurs, stating that service in the community as a “depoliticised practice” becomes a “glorified welfare system”. In SA the term “service” is contested and cannot be removed from SA’s racialised history exemplified by its master-servant relationships and paternalistic charitable activities that were typical expressions of the grossly unequal relationship dynamic (Thomson, Smith-Tolken, Naidoo and Bringle 2011: 224). Unless community engagement activities draw attention to the root causes of social problems, involving students in dialogue, actions and initiatives, it may not have any impact beyond eliciting students’ good feelings and reinforcing inequalities and an “us-them” dichotomy (Robinson 2000: 607). Cipolle (2004:19) and Marullo and Edwards (2000:897) add that if community engagement is simply conceived as charity work by students, it can reinforce stereotypes and paternalism amongst students. For this reason, SL in SA should strongly reflect the values of democracy, mutuality and reciprocity intended by CE and embrace the more inclusive concepts of CE and community interactions (Thomson *et al.* 2011: 224).

The traditional understanding of SL at UoTs tends to draw attention mainly to the students. The focus is on community engagement activities as a practical activity and on the professional and personal development of the student with very little focus on social development –so the focus is predominantly on their attitudes towards leadership, philanthropy and, at times, thoughts and feelings about the people they serve in the community (Mitchell 2008:52). Wade (2012:1) states that “rarely do students in service learning programmes (and the other forms of CE) consider whether some injustice has created the need for service in the first place”. Robinson (2000:609) and Ginwright and Cammarota (2002:88) advise that the traditional approach to SL is certainly beneficial for students and provides much-needed services in the communities, but it does not necessarily lead to transformation in the communities. Now, in the South African context, while individual change and student development are important outcomes, the critical social issues facing the communities cannot be ignored and should be addressed through community engagement initiatives at HEIs. This will require rethinking about how the students are prepared, the types of activities planned as well as the assessments. Mitchell (2008:53) recommends that the assignments should challenge students to analyse, investigate and understand the root causes of the social problems observed in communities and the causes of action needed to challenge and change the structures that reinforce the problems. Peterson (2009: 548) added that students should be guided to participate in community activities with genuine respect of interests and equality of the members so as to prevent a top-down “rescuing” of the needy.

The second theme identified here was that CE is done for the purpose of academic learning through the application of theoretical knowledge. Twenty-three percent (23%; 10 students) indicated that CE is predominantly done for the purpose of academic learning (Refer to figure 5.2). The students’ comments can be divided into two categories, namely, learning new things (theory and knowledge building) and practical application of knowledge (skill building). They commented: “*we develop new skills*”; “*learn new things*”; “*we do other things that we may not be doing at home or at school*”; “*we get to apply our knowledge, our nutritional knowledge*” and “*you get to put your knowledge to use*”. Students further mentioned that CE allows them to apply their theoretical knowledge to real-world situations. One student commented that “*it gives me an opportunity to practice what I have learnt in real life*” and another stated that “*at school we do not really apply the knowledge, but CE helps with that*”.

Application of theoretical knowledge is considered an important outcome of CE as supported by Muturi, An and Mwangi (2013: 399), Warren's (2012: 59) meta-analysis, Simons and Cleary (2006: 315), Moely *et al.* (2002: 20) and Eyler, Giles, Stenson and Gray (2001: 22) who found that SL in particular has a positive outcome on student's academic learning and application of theoretical knowledge.

A minority of students understood CE as contributing to community development. The data suggested, as indicated in figure 5.2, that SL as a form of CE is seen as an important part of socioeconomic community development in a small number of students (7%; 3 students). They commented on the part CE can play in developing the country through recognising reciprocity and mutual benefit. It can be gathered from this data that some students, albeit a small number, recognised SL activities as moving beyond a pedagogical approach to a community development approach similar to what Muturi, An and Mwangi (2013: 399), Maistry and Thakrar (2012: 69) and Swords and Kiely (2010: 162) highlighted in their studies. The following interview extracts illustrate the students' view on the role of CE in community development and mutual benefit: *"we also to get to learn from the community"*; *"we are getting help and they are getting help over there"*; *"they told us what they know and we told them what we know—it was a sort of discussion"* and *"CE is taking part in developing the community, it's taking part in developing your country"*.

Service learning provides a vehicle for introducing the complex nature of community development to students because while they are working with a community to resolve issues, they gain a deeper understanding of their role in community development (Swords and Kiely 2010: 164). This small number comes close to some extent towards understanding the developmental role of HEIs and the rationale for the introduction of CE as a core function of HE. Community engagement (and SL) can contribute to serving the aims of social justice, equity and transformation and community development in the historical context of South African higher education and society (Albertyn and Daniels 2009: 413-415; Petersen and Osman 2013: 4-5). It can therefore be argued that the concept of community development should form part of a capacity building programme enabling students to apply the basic principles of community development during SL activities.

5.2.2 Students' understanding of social responsibility and the skills needed by a socially responsible person

The dominant themes that emerged when exploring students' (n=43) understanding of social responsibility were: (1) a personal action in a community (2) working with people in a social context and (3) citizenship (refer to figure 5.3).

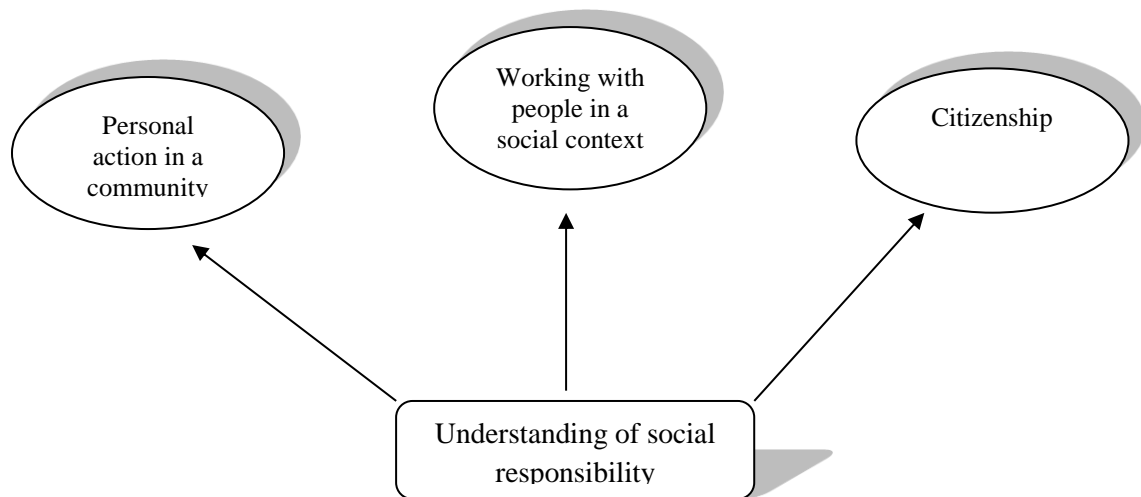


Figure 5.3: Dominant themes identified in the category: students' understanding of social responsibility

Students clearly indicated that social responsibility is to take individual action. This point is highlighted by the following excerpt from the focus groups: *"Knowing right from wrong, I would say maybe social responsibility would be when someone is adding salt to their food and I ignore it, why should I, it is socially responsible for me to actually inform them of the health risks of a lot of salt in their food. I think it is being socially responsible and ethical to share"*. Action in communities was also repeatedly described by the students as social responsibility. One student stated: *"It sounds the same as giving back to the community"* and another illustrated this point with the following words: *"I think social responsibility is the way you take responsibility, not only for your actions but also for the communities that you live with"*.

The students' view of being socially responsible is confirmed by Ehrlich (2000: vi) and Musil (2009: 59) who write that social responsibility includes active participation based on personal values and a strong sense of responsibility linked to citizenship to improve society. The results of this study concur with findings by Eyler and Giles (1999: 39) and Olney and

Grande (1995: 48) in studies on how the curriculum can develop social responsibility. The researchers found that a sense of obligation to society and being dedicated to addressing community needs were described by participants as being important components of social responsibility. This point is further supported by the focus group discussions as one student stated *“I think we [are] social responsible since we are engaging with the community during the community engagement, [be]cause there is something that we doing for the people at the home so I think we are responsible, not that we are giving the money but there is something those vegetables are actually making a difference to their lives, so there is something [in] that”*. Another point worth mentioning is that students’ also found that working with people in a social context and socialization can be considered as social responsibility. It was stated: *“To socialise with the community. Not only with the students that we are working with but also the community”* and *“the meaning of social responsibility is to connect with other people like share ideas with people from other way like connect more effectively. Like see what other people think of something else they have been in faith. Social responsibility like socialise with other people and see what people think”*.

In response to the question about attributes required by a socially responsible person, the following were identified: problem-solving skills, communication skills, listening skills, having a vision, understanding others, and respect and humility. Figure 5.4 presents the attributes and responses.

Some students (35%; n = 15) identified understanding others and the ability to work with others as an important attribute of a socially responsible person. Students specifically stated that one should possess satisfactory people skills. To illustrate this, a student commented: *“You have to be able to work with others. I think people skills goes along with it, because you have to listen to what the person is saying”*. Students also used words such as *“be polite [to] people”*; and *“People skills”* to describe the attributes of a socially responsible person.

Twenty-three percent (23%; n = 10) of the students mentioned that one should be respectful (Refer to figure 5.4). One student stated: *“For me I would say...a person with social responsibility[is] the person [who] respects other views of other people. Who also understand other people’s view not only his only view”*.

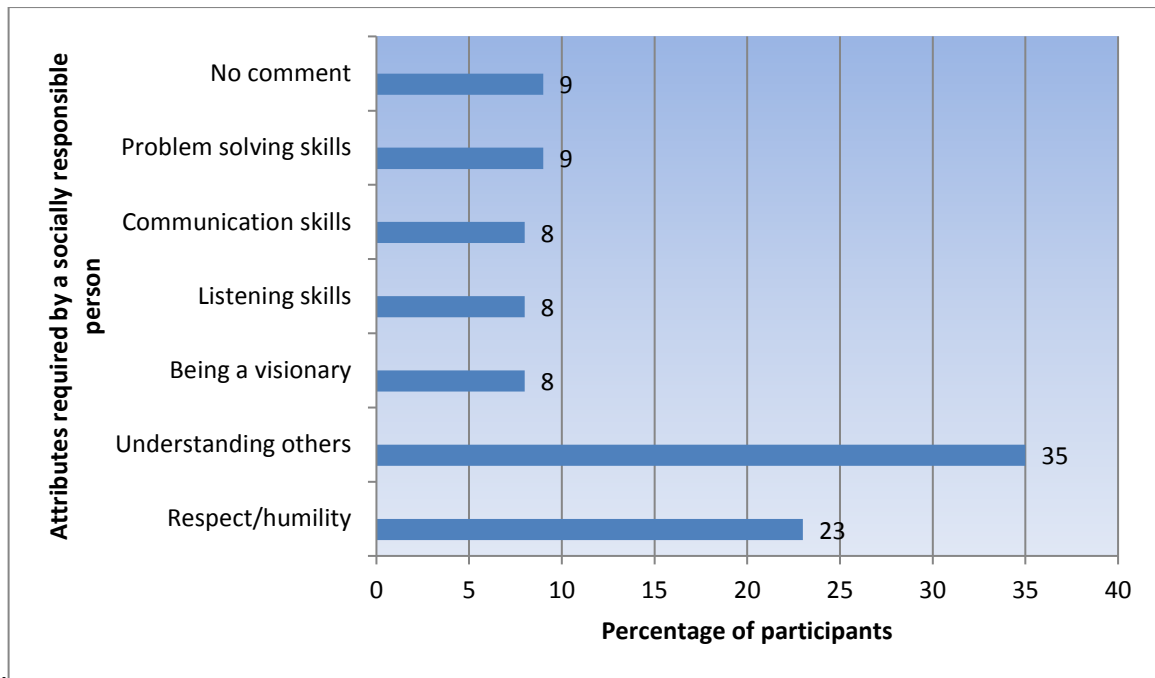


Figure 5.4: Attributes required by a socially responsible person (n = 43).

Four students (9%) highlighted the importance of being able to solve problems in a community setting. Another attribute mentioned (as showed in figure 5.4) was being a visionary (8%; n = 3). Students revealed the importance of seeing the bigger picture. They commented that *“You will need to look further than just what you see—look at everything”* and *“Look past the child and look at the system. What is wrong in the community”*. In addition, students mentioned that having good listening skills (8%; n = 3) and being a good communicator (8%; n = 3) are important. One student commented: *“You must be able to listen carefully to what they say. You cannot make up your own story”* and *“listen, listen, listen – or else how would you know what their needs are? They will have to tell you and you will need to listen”*.

Similar attributes as mentioned in the paragraph above were reported in studies by Billig, Root and Jesse (2005: 12); Eyler and Giles (1999: 57) and Olney and Grande (1995: 44). The researchers wrote that in general the skills required by a socially responsible person are creative problem solving, how to conduct a needs analysis, people skills and listening skills and, more specifically, design and implementation skills are required to be involved in a community service project with the aim to address social needs. Other than these attributes, knowledge of political issues, attitudes towards social problems and issues, the commitment to serve and participate, action efficacy to effect change and actual participation in service and political

activities is evident in literature as important attributes of being a justice-orientated, socially responsible and active critical citizen (Wang 2013: 39; Billig, Root and Jesse 2005: 12; Westheimer and Kahne 2000: 47). Good citizens also have respect for the common good through actions to improve the quality of life for all people. They need to have sympathy, empathy, ethical commitment, social responsibility, a sense of interconnectedness and interdependence among people and between people and the environment, and express their commitment to the common good through actions such as voting, volunteerism and activism for change (Schoeman 2006: 133; Drisko 1995: 110).

Finally, students also agreed that CE can develop social responsibility. One student stated *“It awakes that consciousness. Within us, in a sense that, now you can make a difference in someone else’s life, it is no longer about you, so we get the sense of selflessness”* and another commented *“[Be]cause it makes you think about your community, where you come from, how many people need these kind of things, these vegetables that you are planting, make you want to take part, you want to be responsible in your own social environment.”* In a study by Kendrick (1996: 78) on the impact of SL on students in a sociology course, students reported that their participation in community service increased their feelings of social responsibility.

5.2.3 Students’ expectations from participating in CE

Service learning is considered as a form of experiential education in which students participate to learn from others, about others and about themselves (Jacoby 2009: 9). In this study, students’ (n = 43) expectations of CE demonstrated three dominant themes, namely: (1) applying their knowledge in a community setting (2) personal development and (3) learning more about others (interpersonal development) (Refer to figure 5.5).

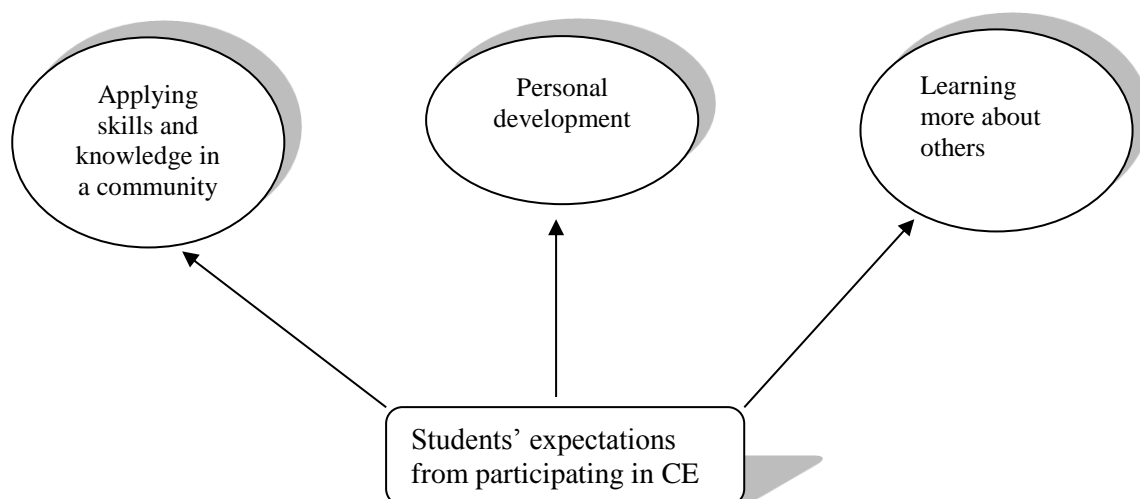


Figure 5.5: Dominant themes identified in the category: students' expectations from participating in CE

A number of students (44%; n = 19) as indicated in Figure 5.6 pointed out that they expected to apply their skills and knowledge in a community setting. A student stated: *“We also get to apply our knowledge, our nutritional knowledge, like when we were calculating the BMI and then giving nutritional advice, it’s actually an application of what we are learning here. You get to put your knowledge to use.”*

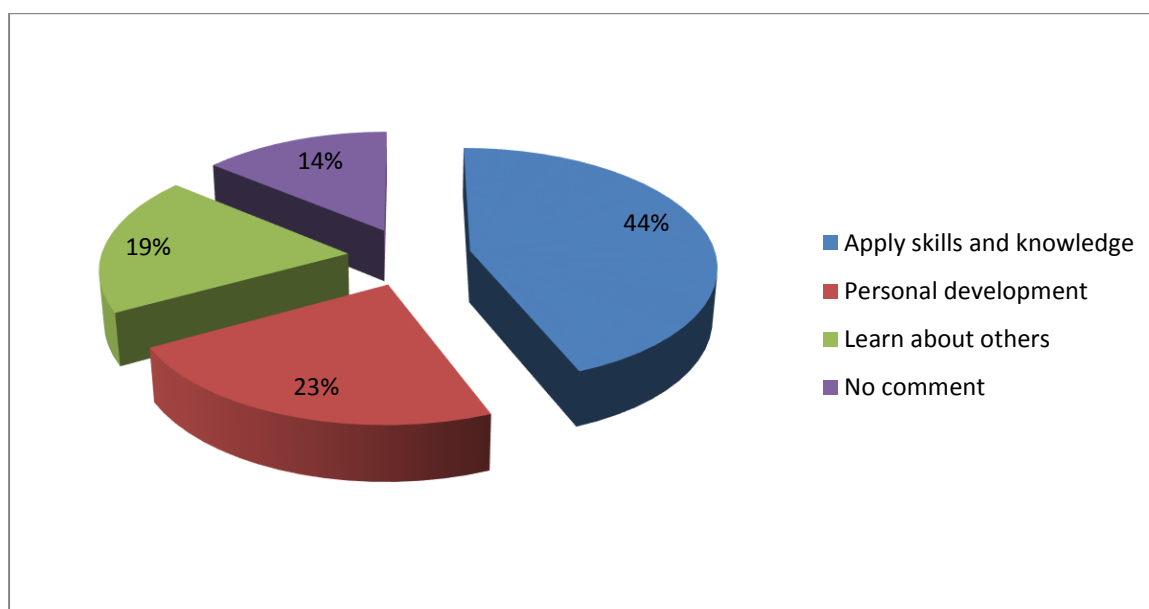


Figure 5.6: Main themes in the category of students' expectations from participating in CE (n = 43)

Twenty-three percent (23%; n = 10) of the students stated that they expected to be developed personally (Refer to figure 5.6). Eight of the students (19%) also indicated that they expected to learn about others. One student commented: *“I think it was to help us develop characters out of those different characters, different people, different personalities, and different backgrounds, different everything, even the education they get is different to ours so it’s basically how to approach those people.”*

This study contributes to existing research by Muturi, An and Mwangi (2013: 400) that found students’ expectations about SL included personal and interpersonal development (e.g. dealing with other people) and knowledge and skill building. However, Mitchell (2014: 1), Cipolle (2010: ix) and Jacobs (2009: 9) argued that the purpose of SL is to develop informed perspectives on social issues. Based on the results presented, it can be gathered that students did not expect changes in social awareness during and after the SL experience, which is similar to findings by Simons and Cleary (2006: 316) when they investigated the influence of SL on students’ social development. As mentioned previously, students are not familiar with the characteristics and outcomes of social justice-orientated SL (Muturi, An and Mwangi 2013: 399). It must also be pointed out that the preparation of the students who participated in this phase of the study for SL did not emphasise a critical service learning approach.

Studies conducted by Gerstenblatt and Gilbert (2014: 1047), Moely and Ilustre (2011: 53), Mitchell (2007: 110) and Moely *et al.* (2002: 23) showed an increase in social awareness in students after a social justice-orientated SL experience embracing a critical SL pedagogy. So, for students to become active critical citizens working for a more just and equitable society, opportunities need to be explicitly linked to social justice issues allowing students to become more aware and to make sense of them so that they can become confident to take action. These opportunities can be successfully created in a capacity building or preparation programme (Gerstenblatt and Gilbert 2014: 1047; Swords and Kiely 2010: 164 and Mitchell 2007: 110).

5.2.4 Students’ apprehensions and concerns about CE

Students emphasised the prominence of a “disorientating dilemma” (Mezirow 2000) and border crossing. Students used the following words to describe this: *“I learnt about adjusting to change... I felt lost, clueless”* and *“eye opening experience”*. The theme identified here was personal dissonance created through crossing cultural, physical and personal boundaries. The data suggested that the CE activities afforded students an opportunity to self-reflect and learn more about their own characteristics, challenges and interests. It can also be gathered that

through the dissonance students questioned their own beliefs, assumptions and misconceptions through self-awareness. This is exemplified in the following extracts:

“I felt very scared because I thought of myself as someone who is not capable of leading a group... I am stunned at how much a few hours can do to your perception upon your own abilities.”

“I think we are getting out of this selfish tendency that everything revolves around me, now we have to focus on another person.”

“And you also benefit, giving someone nutritional advice and then you are not applying that to yourself, so in a way you would feel guilty and then you will start changing the way you do things.”

“Understanding that we have different situations. We face different situations under different circumstances and that I’m...I should...I shouldn’t use the same knowledge to someone else’s situation.”

In some instances the CE experience made students challenge existing paradigms and create new ways of understanding one’s self. Students reported instances where their existing value systems were being challenged; as one student commented, *“Considering how young we are, telling adults what to do is very scary.”* Students focused on the uncertainty of the context and used words such as *“I saw what the home looked like from the outside... And then you think... Oh no, what have I let myself into?”* and *“When I went, I expected like, maybe you are going to go there and they are not going to cooperate”* to describe it.

The results are also confirmed by Naude (2015: 92), in a study on students in a SL community psychology programme aimed to equip students with the necessary skills to plan and implement counselling interventions within a local community, who found that students make attempts to understand their experiences and “restore their balance”. Kiely (2005: 8, 12), however, pointed out that the intensity and duration of the dissonance will ultimately inform the level of transformational learning during a SL experience. High-intensity dissonance (e.g. being confronted by human rights issues, profound poverty, working with disabilities) leads to ongoing learning and transformation.

Kiely (2005: 9) reported similar findings in a study on students during and after participation in a SL programme in Nicaragua. The researcher describes personal, structural, historical and

programmatic aspects to contextual border crossing. Kiely (2005: 12) found that if students experience dissonance, they begin to rethink their own assumptions and beliefs and it is the starting point of the transformational learning process.

5.2.5 Impact of CE on students

The impact of CE on students (n = 43) indicated themes similar to those identified in the category “student expectations” namely (1) self-knowledge (2) interpersonal (knowledge about others) (3) skills development (communication and leadership skills) and (4) future aspirations as depicted in Figure 5.7.

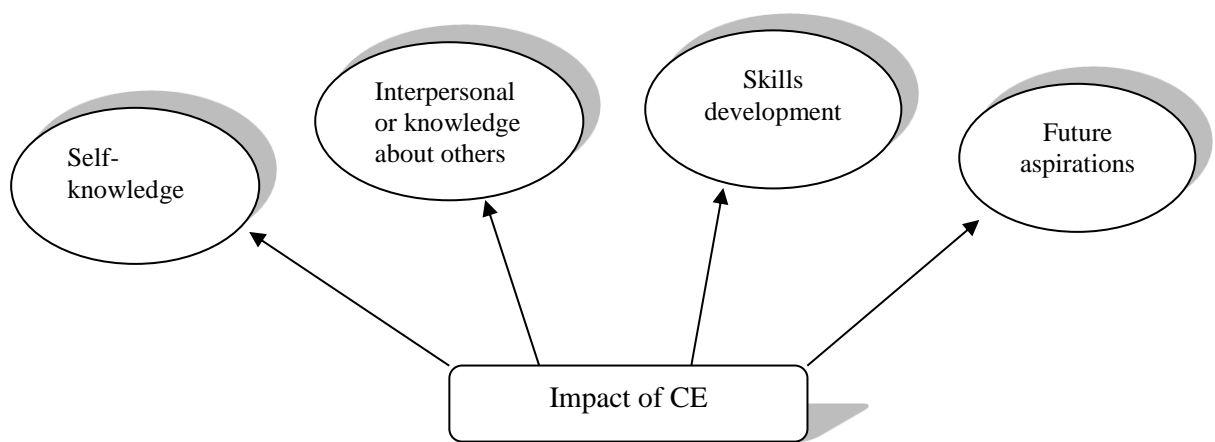


Figure 5.7: Dominant themes identified in the category: impact of CE

Service learning researchers propose that CE contributes to students’ ability to work well with others and encourages an appreciation for cultural diversity (Moely *et al.* 2002: 20; Eyler and Giles 1999: 34). The findings in this study contribute to the previous research by showing that SL has a positive impact on what students learn about themselves and others.

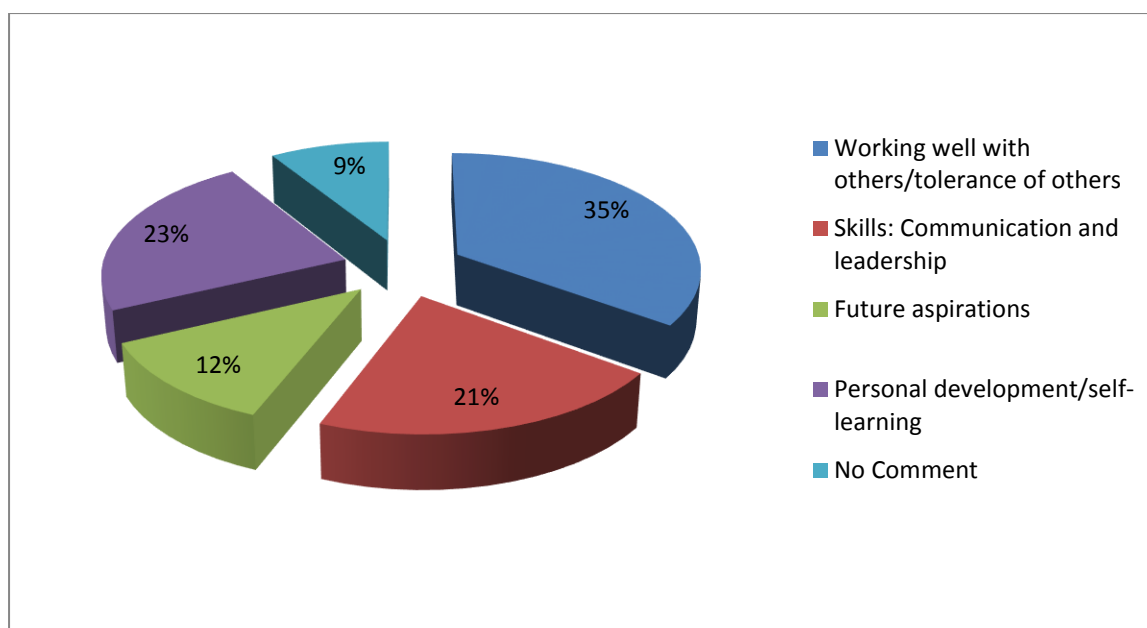


Figure 5.8: Reported impact of CE on students (n = 43)

Thirty-five percent (35%; n = 15) of the students in this study reported increased tolerance of others (refer to figure 5.8) and emphasised the value of group work to build trust and depend on each other. One student mentioned, *“I think we all discovered something because we are always in a group and you get to see if you can work with people or not. If this is for you or not because we divide ourselves in groups and so I think we all learnt something because we always have different tasks that we have to get involved in.”*

Personal development and “self-learning” was a point highlighted by 23% (n = 10) of the students as indicated in figure 5.8. Students stated, *“It was a good experience just to see how the things the community go through and in what they, you know, what things the nurses do the food, the chopping, so many chopping the food they are giving. It was just a good experience and just to see that there are people who like to know what we know so we can also teach them. Also just to know they can, we learn what they go through so we can understand”* and *“You also benefit, giving someone nutritional advice and then you are not applying that to yourself, so in a way you would feel guilty and then you will start changing the way you do things”*. Self-learning is considered as an important consequence of SL as stated by Simons and Cleary (2006: 315) and Eyler *et al.* (2001: 19). The researchers wrote that SL contributes to students’ personal development and gaining of self-knowledge. The study conducted by Simons and Cleary (2006: 316) showed that 83% of the students identified inter- and intrapersonal learning as major processes in SL. Gardner (2004: 239) suggests that

personal learning, which includes both interpersonal and intrapersonal learning, is a students' ability to assess one's feelings and the capacity to notice and make distinctions among other individuals.

As indicated in figure 5.8, the students also reported that CE improved their communication skills and enhanced their leadership skills (mentioned by 21%; n = 9). Students reported growing confidence in public speaking and listening as described by one student in the following way: *"Yes, for me, I'm a very quiet person and shy, so when we were there with the Hambanathi community and talking to them, it was like I've known them forever. They were open, talking—I think that really changed my personality."* Another student commented on the positive influence on listening skills: *"I had to listen carefully. It was not about my ideas, but about what they know. I learnt to listen to someone else."* Concerning leadership skills, students learned various task-orientated and practical lessons to manage their environment by thinking on their feet and applying self-control in challenging situations. The following student's extract illustrates this:

"And taking control, like the last time we went to, the last time we were with the children, yes. You had to tell them, "No, don't waste the glue. I will help you," and all that. They will keep doing it and we tell them again, "No, you can't do this" Then the next thing that you had to do was just keep the glue with you. "Everyone who wants to use glue you come to me".

This showed that students developed the ability to adapt and respond to changing conditions similar to what was reported by Govekar and Rishi (2007: 6) and Yorio and Fe (2012: 10) in studies on the effects of SL on the social, personal and cognitive outcomes of learning.

Overall, these findings are consistent with earlier research conducted, which revealed the development of cultural awareness, development of social and problem-solving skills, leadership skills, self-efficacy, appreciation of diversity and improved communication skills (Yorio and Fe 2012: 10; Knapp, Fisher and Levesque-Bristol 2010: 234; Stewart 2008: 39; Govekar and Rishi 2007: 6 and Moely *et al.* 2002: 23). Ellerton, Di Meo, Panteleo, Kemmerer, Bandziukus and Bradley (2015: 7) also reported that as a result of participating in a SL project, students at the City University of New York commented that they were more confident in their ability to express ideas verbally and to think critically.

It can also be gathered from the results that SL had a positive impact on students' future aspirations. Twelve percent (12%; n = 5) of the students commented on the fact that CE has

fostered an enthusiasm to become involved with community activities in the future (refer to figure 5.8). This is evident in the following student's extract: *"For me I think it changed me in a way that, in the future, I want to be able to do community engagement, to work with kids more."*

Existing research by Ellerton *et al.* (2015: 11), Muturi, An and Mwangi (2013: 395), Buch and Harden (2011: 58) Knapp, Fisher and Levesque-Bristol (2010: 247) and Moely *et al.* (2002: 22) showed that through engagement with real-world issues students' desire "to make a difference" and plans for and an interest in future civic action increase. It can therefore be argued that SL can build a sense of social responsibility that may foster future involvement in community service as a citizen. However, what is not clear from the data is whether this future action involves a notion of social justice which involves a deep awareness of social justice issues, or whether the involvement mentioned by the students is merely as a responsible or participatory citizen. As described by Westheimer and Kahne (2004: 263, 264), civic action can be put into practice either as a personally responsible citizen (law abiding, contributes to food drives, improves society), a participatory citizen (active member of community organizations, organises a food drive) or a justice-orientated citizen (acts to solve root causes of hunger as a social change agent).

The authors also pointed out that SL programmes that focus on participatory citizenship (i. e. one that merely promotes active participation in community activities) do not necessarily develop students to critically analyse the root causes of social problems or act as social change agents (justice-orientated active citizens). Should the latter be the intent of SL, explicit attention should be given to both intentions during student preparation as posited by Westheimer and Kahn (2004: 265). The view of SL as a vehicle to contribute to mainly the socioeconomic goals of a country (and lacking a social change agent notion) is confirmed in prior research by Maistry and Thakrar (2012: 69) on student preparation for CE at a university in the Eastern Cape in SA in which they found that students viewed the purpose of CE as mainly socioeconomic development and did not consider themselves as change agents within that milieu. Now, in SA, due to the immense social, economic and political issues facing communities, citizenship requires collective participation and critical analysis of these issues and should not merely be seen as an individualistic and personal action, which is very often disconnected from the critical issues facing the nation.

5.2.6 Students' view on the possession of necessary skills and knowledge and their explanation of the set of skills needed to engage with communities

When students were asked whether they possess the necessary skills to engage with communities, the majority of the students (58%; $n = 25$) agreed that they were adequately prepared to apply theoretical knowledge and skills in a community setting, nineteen percent (19%; $n = 8$) were not sure, while a small percentage (9%; $n = 4$) indicated that they did not agree that they were adequately prepared (refer to figure 5.9).

The following extract from the focus group discussions is evidence of the majority view:

“With regards to the recipe development for the children’s home I am confident that we did enough of the preparations, because I think we were well prepared for the child care workers to explain to them what was happening and it was easy to explain to them because we had that preparation that Mrs B did with us. So, yes, I think we were well prepared for that.”

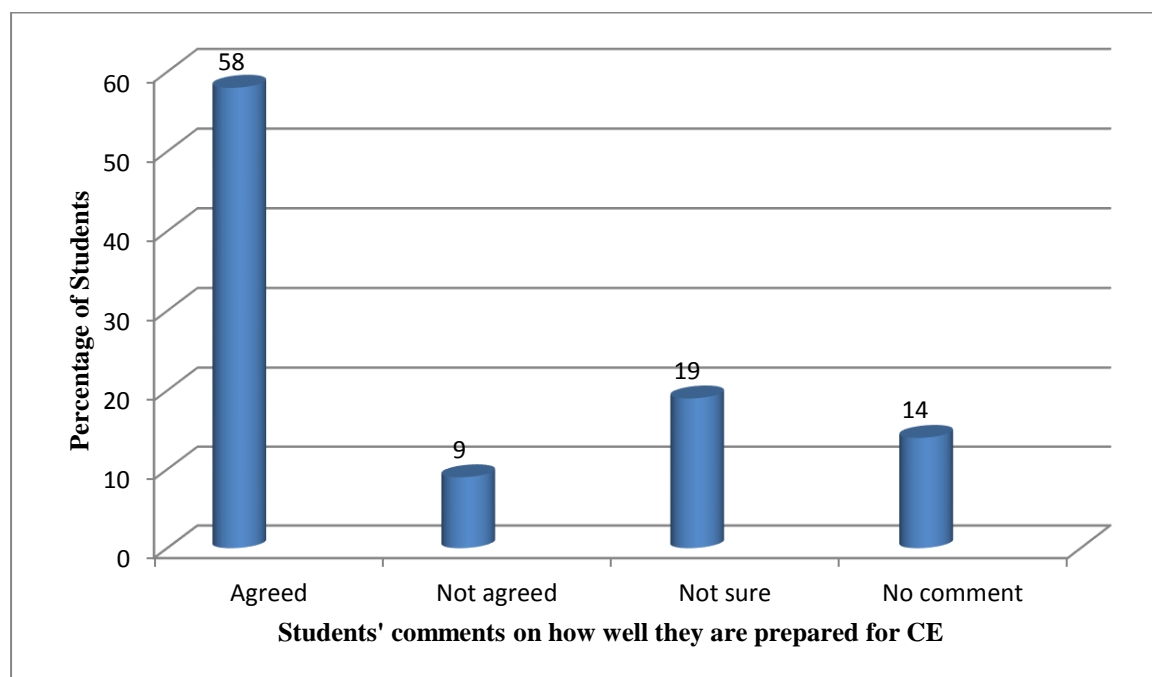


Figure 5.9: Students' views on whether they possess the necessary skills and knowledge to engage with communities ($n = 43$).

Students' understanding of preparation was in relation to theory and discipline-related practical skills. In a study by Ellerton *et al.* (2015: 11) the researchers found that after participating in

SL, students reported increased confidence in their ability and application of course content knowledge and skills. A possible explanation for the results in this study could be that food and nutrition related knowledge and skills are acquired by the students who participated through attendance at theoretical and practical lectures on campus. The syllabi for the food and nutrition related subjects in the Department of Food and Nutrition Consumer Sciences are closely linked to food and nutrition issues facing communities in South Africa including food insecurity, nutrition education and malnutrition by basing theoretical, practical assignments and projects accordingly (DUT 2016a: 19–24).

However, students are not guided to identify problems, issues and concerns through questioning their context as these assignments and projects are classroom and case study based and do not require practical application in a community setting. Since nutrition education and food skills are the major focus of the food and nutrition profession, the students may view the SL experience as providing them with the authentic experience needed to be more proficient in their future careers, but they do not essentially grasp and understand the social justice issues (for example, the right to and access to nutritious food) that need to be addressed in communities and the role that they can play as active critical citizens. Mitchell (2014: 1), Cipolle (2010: ix) and Jacobs (2009: 9) argued that the purpose of SL is to develop informed perspectives on social issues and that it should not only be seen as a vehicle for applying theoretical knowledge in a community setting but also as an opportunity to become more proficient in future careers. Based on the results presented in the focus groups, it can be gathered that changes in social awareness during and after the SL experience were not evident.

Another point deserving mention is that some students commented that they needed “more information” before going into communities. Consequently, upon further questioning, they highlighted a few shortcomings in their preparation as stated below:

“I felt a bit unsure, because I wasn’t sure that what I was told is enough. I would like to know more about working with people.”

“I would have liked to know more about the people I was going to work with and how to approach them.”

“Because you don’t work with these people and you don’t know them, my worry was whether I knew enough about them to do what I had to do.”

They also recognised the importance of preparation prior to the CE experience and stated that “more time” and “more periods” should be allocated for it. One student commented on the need for adequate preparation for CE by stating: *“I think it is a matter of when people get there they know how to speak to the people, then also to respect the people, you don’t just walk in and do anyhow with the people or be this is how it works here..... the prior learning or the training beforehand will help in the execution of whatever community work you are going to be doing.”*

However, the majority of the students commented positively that the current format of preparation for SL was suitable. They used words such as “in class” and “as we are doing it now is fine” to express their satisfaction. It must be noted that the current format of preparation referred to here by the students is encompassed within the WIL programme. So students’ perceptions are from a WIL perspective of adequate preparation and not a comprehensive understanding of SL.

5.2.7 Students’ suggestions for programme content to prepare them for CE

The students recognized the importance of preparation prior to a SL experience. Students emphasized that they need to be adequately prepared in their field of study and would require discipline specific skills. They stated: *“I think it is very important to know your theory before going out into a community”* and *“You definitely need to know how to prepare food and nutrition related stuff before you can tell people what to eat.”* Maistry and Thakrar (2012: 71) indicate that preparation of students should be compulsory for CE. In their study, students highlighted two reasons: firstly, that they understood that without adequate preparation students could cause harm in a community, and secondly, preparation linked to course credits could serve as an incentive to participate in CE. What is reflected in this study by Maistry and Thakrar (2012) is that there are two areas of preparation: one on CE and SL and the other on the translation of theoretical knowledge into the practice of SL.

From the students’ (n = 43) input into the content of a preparation programme, three overarching themes emerged: (1) the goal and process of CE (2) the pedagogy (classroom approach) and (3) the programme components (Refer to figure 5.10).

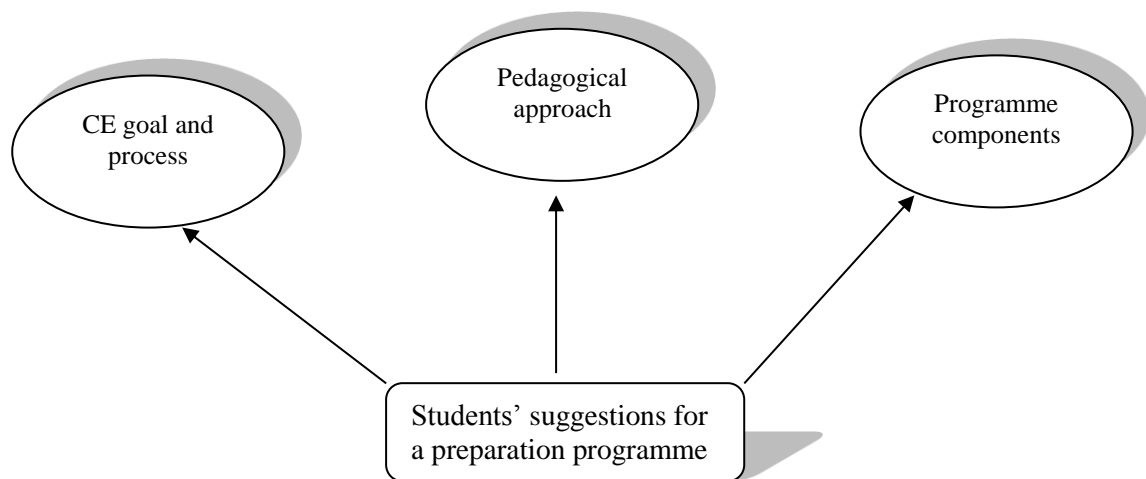


Figure 5.10: Dominant themes identified in the category: programme content

Based on the results presented, a preparation programme should include more information about the purpose of CE. Students pointed out that they did *“not really understand why we had to go out there”* and *“why can we not just practice here on campus?”* Another student stated *“If before, when there was more explanation on why we’re going to that community engagement, because for the first time we was there some of us didn’t understand why we must go there.”* What these statements indicate is that, while some of the students, as mentioned previously, accepted that the format of the current preparation for SL, that is, within the WIL framework, is adequate, others pointed out that they would have liked to have been better prepared. Examples are responses such as *“More time”* and *“more periods”* should be allocated for preparation. The students who participated in this phase of the study underwent approximately two hours of preparation prior to the SL activities. The preparation included a brief explanation of the SL activities and sites, and the necessary professional conduct and dress code.

Other important components of a preparation programme mentioned by the students are practical skills for implementation of projects including problem-solving skills and how to conduct a needs analysis in a community setting. The following students’ extracts illustrate this: *“One needs to know how to solve problems. Where to start? What is the first step? You will have to lead them”* and *“When there is a problem, how do I help them in fixing it?”* In addition, students stated they would need to know how to conduct a needs analysis in a community setting before actually meeting the community members. They stated, *“You will need to know how to find out what their needs are”* and *“If you are in a community, how*

will you know what they need if you do not ask the right questions?” A student also remarked, *“Do not make up your own stories, find out what they need. Do a proper assessment.”*

The data confirms the previously noted theme that students (albeit a small number) see SL as moving beyond a pedagogical approach to SL as a potential contributory component of community development. A need, therefore, exists to equip students adequately in this regard to prevent any possible harm to communities and to bring about social transformation. The notion of a lack of preparedness and thereby possible harm being done to communities is corroborated by existing research on these issues by Muturi, An and Mwangi (2013: 399), Maistry and Thakrar (2012: 69) and Swords and Kiely (2010: 162).

Students also mentioned the importance of developing social skills prior to engaging with community members. The data suggested that students experienced difficulty in dealing with community members from different backgrounds, ages and classes. The following comments by students exemplified this point *“With [the] background of the children, just to know and understand, sort of have that, like emotion, about them. Feel sympathetic about their situation, probably react in a different way than not knowing exactly how, what they’re going through”* and *“Yes, to understand why they’re responding the way they are towards you or to what you’re saying”*. It can be gathered from the data that it will be important to prepare students adequately to cope with issues of diversity and interpersonal relationships.

Moely *et al.* (2002: 23) reiterated that social skills would enable students to establish positive interpersonal relationships in the community. In the study by Maistry and Thakrar (2012: 71) students indicated that HE does not address the student as a whole person or their holistic development; HE should not only be about academic education, but should also be about education for social responsibility, to reduce individualism and contribute to the collective (in other words, humanising the curriculum), and how to relate to others who are ‘different’. This requires holistic education encompassing cognitive, social, emotional, physical and moral areas of students’ lives to engender social responsibility and active, critical citizenship (Maistry and Thakrar 2012: 71). Nussbaum (2000: 299) writes that to become an educated active critical citizen does not only mean educating individuals academically, but is also about how to be “a human being capable of love and imagination” which, in the view of the researcher, would assist students to deal with the notions of difference and diversity.

The WIL programme, which encompasses preparation for SL, does not include social skills, personal issues of identity, social connectedness, social class or diversity issues. Thus, students have not sufficiently been encouraged to think about these issues and how to deal with them. The food and nutrition curriculum as it is currently implemented does not provide space for a humanising education, challenging self-interest and individualism and including caring or connectedness with the collective. As mentioned in Chapter one, students are purposefully prepared for the workplace with the emphasis on contributing to the economic goals of the country, which, while necessary, is only a part of the development picture of South Africa and does not deal with the social development needed. Currently, as planned and executed in the department, SL maintains the power dynamic between students from a university and community members with whom they work, which can further aggravate lack of reciprocity and social injustice, albeit unintentionally as highlighted by Simons and Cleary (2010: 315) and Moely *et al.* (2002: 23).

5.3 SUMMARY OF RESULTS: PHASE I

Students' understanding of CE is mostly a charitable view with little emphasis on addressing social justice issues. The results showed that SL as currently planned and executed seems to perpetuate and reinforce existing social hierarchies and paternalism. Students acknowledged CE as an opportunity to learn new knowledge and to apply their theoretical knowledge in the real world. In addition, a small number of students highlighted community development as an outcome of CE as they recognised the fact that SL activities are moving beyond a mere pedagogical approach to a community development approach.

The results showed that students understood social responsibility as personal interaction in a community and working with people in a social context. Students also linked social responsibility with citizenship and pointed out that the purpose of being socially responsible is to improve society. The attributes required by a socially responsible person were identified as problem solving skills, communication skills, listening skills, having a vision, understanding others and respect and humility.

The most common expectation of participating in CE was to apply skills and theoretical knowledge in a community setting. Students also commented that they expected to be developed personally and to learn about others. Additionally, it is evident from the results that students did not indicate any changes in their social justice awareness. The preparation of the students who participated in this phase of the study did not encompass a social justice

paradigm. Students indicated that they experienced a personal dissonance that resulted in questioning their own beliefs and assumptions. Self-awareness gave rise to students questioning their own value system indicating that SL can facilitate the process of transformative learning.

The results confirmed that the impact of CE was developing the ability to work with others and adapt and respond successfully to a changing environment. Another important impact worth mentioning is that of fostering future civic action. Although the results did not indicate what kind of citizen is being promoted, they do, however, confirm the importance of preparation for SL activities within a social justice framework to foster development of justice-orientated citizenship. The results further confirmed that students felt adequately prepared to apply theoretical knowledge and skills in a community setting, but not to bring about change in their social awareness.

Finally, students discussed that a preparation programme should encompass the purpose of CE (and SL), community development principles, social skills and building interpersonal relationships.

5.4 PHASE II: DEVELOPED CAPACITY BUILDING PROGRAMME

5.4.1 Description of the capacity building programme developed

The researcher named the programme: “*Sisonke siyaphambili*” (refer to Annexure A) which translates as “Together we move forward”. In general, the capacity building programme which was developed engaged students in readings, reflections (written and verbal; individually and in groups), dialogue and critical analysis of significant social, political and economic problems confronting the communities they were placed with. This served to contextualise the common and distinct issues pertaining to the specific communities. The pedagogical design of the programme followed a critical service learning model as identified in the literature and discussed in Chapter two.

5.4.2 Outcomes of the capacity building programme

As discussed in chapter four, the capacity building programme was developed within the framework of four dimensions (self-awareness, awareness of others, awareness of social issues and change agent) identified by Cipolle (2010: 7) as critical to preparing students for SL with the purpose of fostering social responsibility and active critical citizenship within a social

justice paradigm and guided by the Ubuntu philosophy, Freire's critical pedagogy and Mezirow's Transformative Learning theory.

Table 5.1 refers to the four dimensions and the learning objectives in each dimension. Firstly, the *self-awareness* dimension consisted of identifying core values, self-development, critical and analytical thinking and development of a personal philosophy of social and civic responsibility. Secondly, the *awareness of others* dimension incorporated the Ubuntu philosophy, cultural diversity issues, working collectively with others and characteristics of communities. Thirdly, the *awareness of social issues* dimension focused on the social issues in communities including issues around gender, racism and inequality. Lastly, the *social change agent* dimension included the principles of community engagement and community development, social responsibility and active critical citizenry—in other words, the role of a change agent in society.

Table 5.1: Learning objectives of each dimension in the capacity building programme

Dimension	Learning objectives
Self-awareness	<ul style="list-style-type: none"> • Awareness of ways one's own identity is connected to innate and self-elected communities. • Understand that the self is deeply rooted in relationships with others and in a social, cultural and historical context. • Exploring and reflecting on own core personal values. • Examining of personal values in the context of social and active citizenship responsibility. • Developing effective attributes of the Ubuntu philosophy. • Developing the ability to listen attentively and speak confidently. • Developing an aptitude for critical and creative thinking and cooperative methods.
Awareness of others	<ul style="list-style-type: none"> • Understanding and applying the attributes of the Ubuntu philosophy. • Understanding and committing to work in collective contexts. • Developing the capacity to work well across multiple differences. • Developing a curiosity to learn about group/community diversity. • Understanding the rich and complex resources and knowledge of diverse cultures and communities. • Understanding that knowledge is socially constructed and concerned with power. • Understanding how communities can also exclude, judge and control.

Table 5.1: Learning objectives of each dimension in the capacity building programme (continue)

Dimension	Learning objectives
Awareness of social issues	<ul style="list-style-type: none"> • Developing an awareness of social issues. • Developing a determination to raise ethical issues and questions about social issues.
Change agent	<ul style="list-style-type: none"> • Explaining CE and related concepts. • Explaining the reciprocal relationships in CE. • Exploring the role of CE in promoting students' social responsibility and active critical citizenship. • Understanding the community development process that leads to constructive participation in communities. • Planning, implementing and reflecting upon community activities.

5.4.3 Discussion of the content of the developed programme

The centrality of the SL experience was the starting point and the subject matter of the programme. The students who participated in the capacity building programme were from the sample group of the quantitative phase of the study (also referred to as the experimental group). The activities planned in the programme (critical reflection, dialogue, assignments) were based on the SL experience. As pointed out in Chapter three, Mezirow (1995: 50) indicated that it is the student's experience that is the starting point for transformative learning to take place. However, having experience is not enough to bring about transformation (Merriam 2004: 62; Taylor 1998: 8) but it does provide a potential source for critical reflection. Experience is also socially constructed, so it can be deconstructed and acted upon (Taylor 1998: 8).

The developed programme included a weekly practical component of three hours extended over seven weeks. The service learning experience in this programme enabled students to actively participate in the community whilst applying their theoretical knowledge. Mitchell (2015: 22), in a comparison of three multi-term civic engagement programmes at three HEIs in the USA, confirmed that programmes to develop civic mindedness in students, which incorporated a practical component in communities, allow for students to engage in communities effectively as they provide the space to address the needs of communities, develop authentic relationships and foster possibilities for transformative action. Allen (2011: 11) also strongly advised in a study on teaching students about civic engagement that students need concrete applications in the real world when engaging in the study of social issues. The

author goes on to say that reducing programme content to only theory, tests and reflective essays denies students the potential to fully gain from the experience.

It was made explicit to students that the purpose of their placement as part of the practical component of the programme was twofold: firstly, applying academic and theoretical knowledge in a community setting but, more specifically, also to identify social issues and implement interventions to address those, that is, SL in a social justice paradigm.

The rationale behind this approach was to facilitate a deep investment in real life issues that would create a community on and off campus and create a space that builds critical awareness necessary to take action in constructive ways rather than just a “do good” approach. Sax (2004: 78) and Mitchell (2007: 106) state that although programmes emphasising the “do good” only approach and that ignore social justice issues may be beneficial to students, they do not lead to any transformation in the community. To foster the latter, the developed programme emphasized community development principles as well.

Furthermore, Wang (2013: 35) identified criteria to describe a social justice focus in a programme as follows: firstly, the inclusion of social issues, such as racism, social class prejudice and structural prejudice; secondly, presentation and discussion of the complexity of the causes of these issues; thirdly, the recognition of the social changes needed to correct social injustice; and lastly, encouragement to act for social change. Westheimer and Kahne (2004: 264) established in a study on the impact of various programmes on the development of citizenship, that to develop a justice orientated citizen, the design of the course material needs to give explicit attention to social justice issues and not merely those of being active in a community.

To ensure a social justice focus, the reflections on social justice issues were built into the programme content and teaching methods to address the need to have students, community partners and lecturers engage in reflective dialogue about social and economic issues that framed the direction of the SL projects. The programme included a discussion reflecting on newspaper articles and videos focusing on social issues (refer to Annexure A pages 21, 22). Students sourced articles on a variety of issues trending in the news media, including a child and youth care centre destroyed in a fire, the rape of an elderly woman, closing of a shelter for street children, racist comments on face book and access by the elderly to social welfare, just

to mention a few. The students had to process the articles in order to find their relevance to their lives, their community service, the community and efforts towards social justice. The intentional exploration of the readings through reflection and conversation in class allowed for robust discussions on social issues and their causes.

The focus on social justice issues in this programme and a critical service learning pedagogy, through reading, dialogue and writings was a similar approach taken in the Citizens Scholars Program at the University of Massachusetts Amherst. The findings of a research study on this programme showed that students became more mindful of how their actions and attitudes impacted possibilities for justice in a society (Mitchell 2007: 110). Chupp and Joseph (2010: 206) also reiterated that for SL to be a transformative educational experience for students, service activities in a community need to be closely integrated into course readings and in-class activities.

The Ubuntu philosophy was included into the programme as a topic and focused on during class discussions (refer to Annexure A pages 11, 19). Specific attention was given to fostering Ubuntu-orientated attributes such as caring, being non-judgemental, concern for others, sharing, respect, compassion, kindness, benevolence and generosity through an exercise in which students had to identify their cultural, personal and work values and finally their core values (refer to Annexure A pages 5, 6, 7, 8, 9). A strong focus was also placed on the importance of the relationship between the individual self and community unity and co-existence with other individuals, and building authentic relationships in the community in the context of communalism, and commitment to treating others with a sense of justice and fairness (refer to Annexure A pages 11, 12, 13, 14, 15). Thus, this approach allowed for students who are often disconnected from community issues and who lack values (Waghid 2004: 531) to awaken in themselves critical and independent thinking about their own core values.

In a Philosophy of Education course, Waghid (2004:536) also included values as a component. The author argued that to become an active critical citizen one needs to cultivate mutual respect, warmth, trust, dignity, generosity and compassion as well as self-respect towards other people. Hatcher and Bringle (1997: 156) pointed out that one cannot assume that students will automatically connect their SL experience to concepts of social and civic responsibility and it does not necessarily lead to change in social and civic awareness unless activities explicitly include opportunities for values exploration and clarification (refer to Annexure A page 5).

The students met in week three with the community partners selected by the lecturer to discuss possible projects (problem-posing pedagogy) after which they conducted a needs analysis during weeks four and five (refer to Annexure A page 24). All the projects in the practical component were situated in the students' field of study and were drawn from the community members' needs and concerns. Participating in contributing to addressing them was situated in the students' personal and professional knowledge, skills and experience, for example, menu planning, nutrition education, food skills training, food safety and hygiene. The process of brainstorming, problem selection and problem solving afforded opportunities of problem-posing and participatory, dialogic and democratic processes. The experience of working closely with the community partners, peers and the lecturer provided the space for "diversity" through which students could evaluate, analyse and examine their existing assumptions and beliefs. Through the dialogue that formed part of these interactions, students could search for a common understanding resulting in some instances in perspective transformation (Kiely 2005: 17). Eyler and Giles (1999: 35) emphasised that for SL programmes to have a significant influence on students' perspective transformation, it should integrate and focus on quality of the placement, diversity, reflection and community voice. Swords and Kiely (2010: 152) and Chupp and Joseph (2010: 208) also reported on research conducted on SL approaches that with such interactions, students are exposed to a diverse understanding of social problems, of relationship building and of how partnerships should function. They are also more likely to critically examine their own assumptions and beliefs in various domains.

To ensure diversity the researcher selected community partners which included diverse ages, cultures, disabilities and religions. To further the discussion around cultural diversity, students had to choose one community partner of dominantly African culture and the other partner of dominantly Western culture and then had to reflect dialectically on the beliefs and practices of these cultures as well as on their own (refer to Annexure A page 18).

Rational discourse and interactive dialogue as part of the process of meaning structure transformation formed part of weekly sessions. Rational discourse is explained by Mezirow (2012: 78) as "that specialised use of dialogue devoted to searching for a common understanding and assessment of the justification of an interpretation or belief. This involves assessing reasons advanced by weighing the supporting evidence and arguments and by examining alternative perspectives". The *Let's Chat* sessions in the programme permitted dialogue to be facilitated and were explicitly intended to provide students with the opportunity

to draw connections between their readings, weekly lectures and SL activities (Refer to Annexure A pages 8, 10, 16, 19, 20, 22).

The use of dialogue was specifically devoted to searching for a common understanding and evaluation of the justification of a belief or an assumption of viewpoint. It involved each student critically assessing the reasons for an assumption, weighing the supporting evidence and arguments raised during the dialogue and then examining alternative perspectives. Students were encouraged to examine their own position and articulate a personal philosophy (Annexure A page 9) of responsibility to promote a more just and humane society. In a longitudinal study conducted by Kiely (2005: 17) on a group of students to investigate their transformational experience during SL, the researcher found that dialogue with community members with very different cultural, political, economic, spiritual and social perspectives enhanced the students' ability to query their own innate assumptions and beliefs, critique their own world-view and reframe perspectives.

The *Let's Chat* sessions also allowed students to share their successes and challenges at their respective placements and to connect these experiences with readings, own assumptions and previous classroom discussions. This concurs with Naude's (2015: 99) findings in a study on students in a SL community psychology programme aimed to equip students with the necessary skills to plan and implement counselling interventions within a local community, and Mayhew and Fernández's (2007: 73) findings in an exploratory study examining the pedagogical approaches that contribute to social justice learning outcomes. Both these studies highlighted the immense value of interactive forms of dialogue and group interaction on the learning that takes place and the understanding of social justice issues when students share expectations and ideas.

The concept of praxis was built in through critical reflection and discussions with peers, the lecturer and the community partners with the purpose of facilitating collective action. To facilitate praxis the lecturer included an activity "What kind of citizen do we need in SA?" to allow students to reflect upon their own experiences and commitments to citizenship. Students were asked to review the article by Westheimer and Kahne (2004) and indicate which form/forms of citizenship they are currently practicing (refer to Annexure A page 20). Also, an exercise on their current perspective on community engagement and how relevant that is to the South African context, that is, the ostrich model, the deficit model or the strategic model, was included as shown in Annexure A page 18).

In another exercise, the students had to select an action that is connected to their community placement and were asked to write a letter to a newspaper entitled: “What is wrong with this picture?” These activities were designed to encourage students to deeply reflect and make connections between the theory and current practices in the form of their lived experience (refer to Annexure A page 22). This approach to include praxis through course assignments is similar to that mentioned in a study by Kajner, Chovanec, Underwood and Mian (2013: 40).

Facilitated critical reflection during which further questioning of the integrity of the students’ assumptions and beliefs based on their prior experience and current frame of reference was included throughout the programme. In studies by Knapp, Fisher and Levesque-Bristol (2010: 247) and Kiely (2005: 17), the researchers strongly suggested that the programme should include assignments that encourage critical reflection. In terms of transformative learning, the most significant type of reflection to effect change in a student’s established frame of reference is the critical self-reflection of assumptions (Mezirow 2012: 77, 78).

Although the written form of reflection is the most common form used in critical reflection, this programme included discussion reflections as well (*Let’s Chat* sessions in the programme as previously referred to). This is supported by Knapp, Fisher and Levesque-Bristol (2010: 247) and Popok (2007:39) who, in studies on the impact of reflection on students’ learning, found that sharing experiences publicly develops authenticity through vulnerability and trust-building and can entice students to think about ways that they have helped and can in the future help others and work together to bring about positive social change. It allows for a space where students can be challenged, questioned on their ideas and assumptions and can integrate new perspectives into their thinking. In a meta-analysis study by Yorio and Ye (2012: 23) to explore the effects of SL on the social, personal and cognitive outcomes of learning, it was established that to facilitate the understanding of social issues, the inclusion of both a discussion reflection component and a written reflection component in the SL experience is important. The researchers explained that the reason for this impact is because the different knowledge, attitudes and values that are exchanged support an acceptance and tolerance of others.

Relationship building was emphasized through an attempt to establish a community of students. Weekly interactions created opportunities during which students could collaborate with peers, the lecturer and community partners to develop authentic relationships in a safe and supportive environment. Taylor (1997: 55) established in a study on relationship building in partnerships and transformative learning that developing positive relationships is most important to promote

rational discourse. The awareness and balance of power between the lecturer, students and community partners was highlighted throughout the process to foster the building of authentic relationships. Community partners were invited into the classroom sessions and students were encouraged to visit the establishments regularly outside of formal time scheduled for this purpose.

The students were encouraged to think about the world critically and to engage in it constructively. This encouraged conscientisation by making the students aware of social issues in the communities and their own actions or inactions and how to improve these issues. The purpose was for students to learn how to perceive, think, judge, choose and act for the rights of others. During classroom discussions the lecturer explicitly and repeatedly encouraged the students to “think out of the box” and to look at “the bigger picture” (referring to their innate assumptions and beliefs or taken-for-granted ways of looking at the world) and consider the social world differently. In the programme this was facilitated through videos and newspaper articles coupled with reflection questions to address diverse pedagogical objectives. Firstly, students had to select various forms of news media and bring to a class discussion the latest news on happenings in South Africa (as reported above). In addition, three videos were uploaded on the electronic blackboard (*Two families*, *Two realities* and *Access to Justice: South Africa*) and students were requested to watch and reflect on them in their own time guided by the questions in the workbook which was followed by a discussion reflection in the classroom (refer to Annexure A page 22).

This way of reflecting on the social world through course materials, is similar to the approach reported by Kajner *et al.* (2012: 41) who used documentary films and books reflecting a critical orientation in their content of an activist community placement programme. The researchers found that by encouraging students to think about the world critically facilitated the students to develop an awareness of systemic inequality, power inequalities, practices and beliefs that support domination and their own positionality in the social system.

Lastly, to address the change agent dimension, students were introduced to the concepts of community engagement and community development (refer to Annexure A pages 10, 23). Due to time constraints, only two weeks could be planned for this section in the programme. However, the practical implementation allowed the students to be guided through the process of conducting a needs analysis and the principles of partnership building. Content on community development was included based on the recommendations by Swords and Kiely

(2010: 162) to facilitate the shift from a focus on pedagogy to an understanding of SL as community development and how well their activities in the community can contribute to community development.

5.5 SUMMARY OF RESULTS: PHASE II

The second phase of the study entailed the development of a SL capacity building programme to foster justice-orientated social responsibility and critical active citizenship and to implement the programme developed among students involved in SL. The capacity building programme was developed within the dimensions of self-awareness, awareness of others, awareness of social justice issues and being a change agent. The programme was also underpinned by the Ubuntu philosophy, TLT and critical pedagogy. The centrality of the SL experience was the starting point and the subject matter of the programme. The activities planned in the programme (critical reflections, dialogue, assignments) were based on the SL experience.

5.6 PHASE III: QUANTITATIVE PHASE: RESULTS AND DISCUSSION OF THE CASQ

The purpose of this phase of the study was to implement the CASQ pre- and post-SL in the experimental and control groups to establish the impact of the capacity building programme on students' civic attitudes and skills and values related to civic engagement and to gauge changes in behavioural intentions.

The CASQ was developed to assess students' attitudes and self-evaluations of SL outcomes on civic attitudes and skills, values related to civic engagement and changes in behavioural intentions (Moely *et al.* 2002: 23). The piloting of the questionnaire indicated that all the questions were clear and understood by the target group so no changes were made. The questionnaire included items on civic action, interpersonal and problem solving skills, political awareness, leadership skills, social justice attitudes, diversity attitudes and the value of their academic course from the CASQ randomly arranged in a self-administered questionnaire. The completion of the questionnaire was overseen the researcher in a lecture venue. The pre-test was implemented in April 2016 and the post-test in September/October 2016 for both groups.

To determine whether there were significant changes in the subscales mentioned above, a paired *t*-test was conducted for both the experimental and control groups. The results are indicated in Table 5.2, 5.3 and 5.4.

The discussion of the CASQ results will focus on two main domains: firstly, the social justice related subscales, civic action, political awareness and social justice attitudes, and secondly, the interpersonal and problem-solving skills, leadership skills, diversity attitudes and course value subscales.

Table 5.2: Means, standard deviations and statistical significance on the CASQ scales for the experimental (n = 19) and control groups (n = 24) for the pre- and post-tests.

Subscales	Pre-test		Post-test		<i>p</i> -value
	Mean	± SD	Mean	± SD	
Civic action					
Experimental group	3.75	0.847	4.35	0.467	0.029*
Control group	3.02	0.558	2.91	0.397	0.203
Interpersonal and problem solving skills					
Experimental group	4.04	0.515	4.21	0.344	0.212
Control group	3.89	0.465	3.74	0.364	0.004*
Political awareness					
Experimental group	2.78	0.309	4.36	0.341	0.000*
Control group	3.39	0.445	3.16	0.390	0.000*
Leadership skills					
Experimental group	3.62	0.739	3.64	0.435	0.923
Control group	3.88	0.791	3.70	0.695	0.033*
Social justice attitudes					
Experimental group	3.03	0.460	4.00	0.447	0.000*
Control group	3.65	0.475	3.63	0.521	0.730
Diversity attitudes					
Experimental group	3.47	0.721	3.88	0.471	0.100
Control group	3.60	0.625	3.33	0.549	0.000*

**p* statistical significance at <0.05

±SD: Standard deviation

As illustrated in Table 5.2, there was an increase in the mean values across all six subscales in the experimental group. The mean values increased in the subscales for interpersonal and problem-solving skills from (mean±SD) 4.04±0.515 to 4.21±0.344, for leadership skills from 3.62±0.739 to 3.64±0.435, and for diversity attitudes from 3.47±0.721 to 3.88±0.471 but it was not significant. Statistical significant increases ($p < 0.05$) are evident in the civic action ($p = 0.029$), political awareness ($p = 0.000$) and social justice attitudes ($p = 0.000$) subscales.

The control group data shows a decrease in the mean values across all subscales with a statistical significant decrease in the interpersonal and problem solving skills ($p = 0.004$),

political awareness ($p = 0.000$), leadership skills ($p = 0.033$) and diversity attitudes ($p = 0.000$) subscales.

Table 5.3: Means, standard deviations and statistical significance on the course value scale for the experiment ($n = 19$) and control groups ($n = 24$) for the pre- and post-tests

Scale	Pre-test		Post-test		<i>p</i> -value
	Mean	± SD	Mean	± SD	
Course value					
Experimental group	4.28	0.659	4.47	0.353	0.359
Control group	3.54	0.674	3.32	0.472	0.014*

* p statistical significance at <0.05

±SD: Standard deviation

Table 5.3 shows the results for the course value subscale of the CASQ pre- and post-test for both groups. The results indicate an increase in the mean value for the experimental group from (mean±SD) 4.28 ± 0.659 to 4.47 ± 0.353 and a decrease in the mean value for the control group from 3.54 ± 0.674 to 3.32 ± 0.472 . A statistical significant decrease is evident in the control group ($p = 0.014$).

The experimental group also completed pre- and post-test questions relating to their expectations of a course to prepare them for SL. Table 5.4 shows the results for this section of the questionnaire. It shows a decrease in the mean value from (mean±SD) 4.7 ± 0.403 to 4.5 ± 0.300 in the expectation scale for the experimental group with no significant change.

Table 5.4: Means, standard deviations and statistical significance on the expectations of a SL capacity building programme for the experimental group ($n = 19$) for the pre- and post-test.

Scale	Pre-test		Post-test		<i>p</i> -value
	Mean	± SD	Mean	± SD	
Expectations of a SL capacity building programme	4.7	0.403	4.5	0.300	0.234

* p statistical significance at <0.05

±SD: Standard deviation

The experimental group who participated in the capacity building programme showed a significant increase in the social justice related subscales (refer to table 5.2). The subscales

were a self-evaluation of the students' intentions of becoming involved in the future with some community service or action and helping others (civic action). It also included a self-evaluation on items concerning awareness of local and national political issues and events (political awareness) as well as attitudes concerning causes of poverty and misfortune and how social problems can be solved (social justice attitudes). The written comments by the students confirmed the results as they wrote: *"the class discussions about justice helped me to understand the community better"*; *"the notes in class about social justice and then the talks, discussions, writings showed me what is really going on out there"*; *"I never thought about social justice in my community. Now I understand. I try to see what the causes are. Maybe I can help somewhere"*. The comments by students suggest that the capacity building programme impacted their perspectives through the combined effect of the SL experience, the pedagogical practices and the content. A number of researchers have characterized such opportunities of reflection as a crucial element in impactful SL programmes (Mitchel 2015: 24; Wang 2013: 39; Mitchell 2007: 109).

The significant changes in the social justice related subscales reported in this study are supported by findings in a recent study by Wang (2013: 39) on the impact of SL courses underpinned by a social justice curriculum on students' development of social responsibility. Wang (2013:39) concluded that SL courses with a social justice emphasis can develop justice-orientated social responsibility among students in American Colleges. Buch and Harden (2011: 53) also reported significantly higher scores in the social justice subscales in a study on the impact of a CSL programme on students' justice-orientated social responsibility.

So, it can be gathered from the results that participation in the capacity building programme prior to and during SL demonstrated a significant shift of the experimental group towards understanding and awareness of social justice issues that their peers in the control group did not demonstrate. The shift identified here can be described as perspective transformation (Mezirow 2000: 22). Kiely (2005:7) stated that the end result of transformative learning is that one is empowered by learning to be more socially responsible and self-directed and less dependent on false assumptions. The results of this research support previous studies (Stenhouse and Jarrett 2012: 73; Mitchell 2007: 110; Simons and Cleary 2006: 316; Moely *et al.* 2002: 24; Astin *et al.* 2000: 2; Eyler and Giles 1999: 57) confirming that CSL (or SL underpinned by the notion of social justice) can indeed foster students' justice-orientated social responsibility. The capacity building programme, then, might reasonably be characterised as an effective intervention for fostering justice-orientated social responsibility in SL.

In the control group, however, the results demonstrated a decrease in the mean values in the post-test for the social justice subscales with a significant decrease in the political awareness subscale (refer to table 5.2). These results are similar to those reported by Wang (2013: 39) who found that SL activities without a social justice focus did not have a positive impact on students' development of justice-orientated social responsibility as the results in this study showed a decrease in the mean values of the social justice related subscales of the CASQ. Mitchell (2014: 23) also pointed out that not every SL experience invokes social justice sense-making or leads students to social justice commitments and may leave students with stereotypes reinforced with very little understanding of the systemic nature of social problems.

A possible explanation of the decrease in the control group's social justice subscales can be explained by exploring qualitative data obtained from a subsequent focus group held with a smaller sample of the control group post-test to assist in the interpretation of the data (n = 6). The students commented "*I thought I knew about suffering, but seeing it out there is different*"; "*I realize to really understand political and social issues is more than just knowing about them. You need to go deeper into it. It is not just on the surface*" and "*I thought I knew how tough it is out there, but seeing it in other people's lives during the practical made me wonder if I really know about social justice and problems that much.*" The interview data indicated that students had certain perceptions about their social justice knowledge, skills and attitudes but consequently realized after the SL experience and whilst completing the post-test, that it may not be an accurate self-evaluation. It can therefore be gathered from the qualitative data mentioned above that the SL experience fostered critical thinking about social justice issues but it did not bring about perspective transformation as students were not encouraged, as in the experimental group, to deal with social issues through critical reflection, rational dialogue and praxis, hence the decrease in the mean values. The critical thinking of the control group is similar to what Kiely (2005:18) identified as processing in a study on the impact of SL on a group of American students in a Nicaraguan project. It is one of five interrelated processes, according to the researcher, that fosters transformative learning in SL. The author explains processing to be an action by students during which they start to explore and re-evaluate their assumptions and beliefs to understand the origins of and solutions to social problems they may experience during SL.

The connecting process that follows processing is an affective learning dimension in making sense of their SL experience leading to perspective transformation (Mitchell 2014: 23; Kiely 2005: 14). Mitchell (2014: 23) goes on to say that key to the sense-making process are students

developing understanding of themselves and their role in society, connecting to new concepts and understandings (e.g. social justice issues), interacting with others and developing confidence in their understandings. The developed capacity building programme aims to achieve the processes mentioned here by focusing on self-, other- and social justice awareness to eventually become a transformed agent for change.

The findings also suggest that SL practitioners should include assignments that encourage critical reflection and opportunities for dialogue that raise diverse perspectives to encourage students to question their own assumptions and beliefs. The students in the control group confirmed this as one student stated “*We did not talk about the stuff after the engagement. We only wrote it down. It may have helped if we spoke about it*”. The latter comment points to particular aspects of CSL that may have an impact on the students’ assumptions and beliefs. It suggests that dialogue and rational discourse as transformative learning strategies are imperative in SL to bring about change in students. As confirmed by Mezirow (1995:50) the SL experience alone will not bring about transformation. The structured critical reflection that follows will allow for the questioning of assumptions and beliefs and the critical examination of these assumptions and beliefs to effect change in a student’s established frame of reference.

The results also showed an increase in the mean values for the interpersonal and problem-solving skills, leadership skills, diversity attitudes and course value subscales for the experimental group but did not change significantly (refer to table 5.3). An explanation for the insignificant change in these subscales could be an indication of a weak influence of the capacity building programme on student attitudes toward these subscales. In the interpersonal and problem-solving skills subscale, students evaluated their ability to listen, work cooperatively, communicate, make friends, take on the role of another, think logically and analytically and solve problems. The diversity attitude subscale describes students’ attitudes towards diversity and their interest in relating to culturally different people. Nevertheless, the slight increases in the mean values in these subscales are supported by research conducted by Ellerton *et al.* (2015: 7), Mitchell (2015: 24), Simons and Cleary (2006: 315) and Astin *et al.* (2000: 3) in which a positive impact on specifically interpersonal skills, problem solving skills, leadership skills and diversity attitudes was reported. Service learning gives students opportunities to interact with people from different age groups, backgrounds, social classes and races and thus provides opportunities for interpersonal, social and problem-solving skills to be developed as it requires students to show initiative, creativity and flexibility in dealing with situations (Moely *et al.* 2002: 23).

However, the results in table 5.2 have demonstrated the opposite pattern (a decrease in mean values) in the control group in all the subscales (civic action, interpersonal and problem-solving skills, political awareness, leadership skills, social justice attitudes and diversity attitudes) compared to the experimental group, with significant decreases in the interpersonal and problem-solving skills, leadership skills, diversity attitudes and course values. Moely *et al.* (2002: 21) also reported a decrease in the mean values in the interpersonal and problem-solving skills, leadership skills and diversity attitudes subscales in a study using the CASQ to measure the impact of SL on students. Stenhouse and Jarrett (2012: 73) found similar results in a study on five cohorts of student teachers after participating in traditional SL (in other words not embracing a critical pedagogy). The researchers in the latter study confirmed that engaging in SL, even combined with reflection (as in the case of the control group), can leave students with deficit perspectives or feelings of helplessness and concluded that merging SL with critical pedagogy (as in the capacity building programme) challenges paternalistic or deficit perspectives and offers a structured and concrete way to engage students with critical pedagogy (Stenhouse and Jarret 2012: 73).

So, a possible explanation for the results could be that the students in the control group did not systematically deal with interpersonal, diversity or leadership issues through structured critical reflection and rational discourse (elements of critical pedagogy) during the SL experience as in the case of the experimental group. A further explanation could also be found in the qualitative data collected for the purpose to interpret the results reported here. Students commented: *“It is very different to talk to people that is not in your class about nutrition. You do not know them or what they are like”*; *“It is very difficult out there. How do you as a young one talk to a gogo and tell her what to do?”*; *“You think it will be easy, but hey, it is very difficult. You have to be very sure of yourself”*.

Once again, students may have perceived themselves to be adequately equipped but found through active community service that it may not be the case and that their fears and apprehensions are very real. It is worth referring here to the qualitative data reported on in Phase I where students recognised similar difficulties experienced during CE activities and noted the importance of preparation for SL. It must be emphasized that students who participated in Phase I also did not participate in a preparation programme prior to CE. Students specifically identified social, interpersonal and practical skills for project implementation as important elements of a preparation programme.

Another explanation for the difference of the results between the experimental and control groups could be founded on the intensity and duration of dissonance experienced by the students during SL. The experimental group was placed with a SL community partner that was specifically selected to include age, gender, religion, race and cultural diversity. The students were involved in a detailed needs analysis (research) and implementation of an intervention working closely with the community partner and it required them to build authentic relationships and deal with power relationship issues. The research component of the project on its own required the students to establish the context, determining the feasibility of an idea and soliciting feedback or input to further streamline the concept. In this process students worked on building authentic relationships and it often required of them to question and address power relationships issues. So, through this interaction power relationships are made visible.

On the other hand, the control group merely reported to the SL site once a week for two hours to participate in pre-planned SL activities. It did not require the students to be intensely involved with the community partner through a needs analysis nor did it require authentic relationships to be built as the interaction was brief. The interaction with the community members was also not guaranteed as on certain days there were hardly any visitors to the clinic, resulting in students logging two hours of SL but the activities may have been limited. So, it can be concluded that the dissonance experienced by the two groups was different. Placing students in real-life situations present students with problematic situations similar to what Mezirow (2000: 22) refers to as “disorientating dilemmas”. Transformative learning theorists are of the view that the dissonance experience by students (which was also referred to in the phase I results of this study) will affect students’ transformative learning (Kiely 2005: 8; Mezirow 2000: 22). Kiely (2005: 15) identified and differentiated between the type, intensity and duration of the dissonance experienced and how it affects students’ transformative learning. The author confirmed that low-level dissonance (low intensity/duration) as experienced by the control group in this study does not lead to profound shifts in the students’ frame of reference, but can trigger forms of learning that lead to further adaptation. High-level dissonance (high intensity/duration) on the other hand, as is evident in the experimental group, stimulates ongoing learning and transformation.

The content of the programme implemented as preparation for the SL experience was significantly different for the groups. The capacity building programme included a theoretical and practical component as discussed in Table 4.4. The content included was based on the learning objectives as stipulated in Table 5.1. The capacity building programme was

intentionally designed to foster justice-orientated social responsibility. On the other hand, the control group underwent approximately two hours of preparation as part of their preparation for WIL as SL is included as a component of WIL and requires 20 hours of service in the community. During the preparation for this component a brief explanation of SL is given, including a description of the SL sites and logistics around the SL activities. The emphasis is placed on charity-oriented social responsibility (for example, fund raising or preparing food in a soup kitchen) and not justice-oriented responsibility. The findings in this study support findings by Mitchell (2015:24) and Wang (2013:39) that SL supported by a social justice paradigm can promote the development of justice-orientated social responsibility and active critical citizenship. Equally, SL without a social justice focus did not influence students' development of justice-orientated social responsibility.

The pedagogical practices applied in the two groups were also different. The pedagogical approach in the capacity building programme included the following characteristics of CSL pedagogy (as described in detail in Chapter Two and elaborated on in Chapter Three): highlighting issues of social justice through readings and dialogue; fostering a community of students in the classroom; nurturing partnership building (emphasising relationship building) with students and community members; embracing a problem-solving approach to real issues in the community and praxis. Qualitative interviews with the experimental group during the process revealed that students perceived the impact of the capacity building programme to lie in the combined effect of their personal experiences and conversations with community members at the SL sites and the theoretical framework provided in the class discussion sessions and programme content. Although the control group submitted a written reflection after each SL experience, no dialogue or discussion followed the activity.

One of the major differences in the pedagogical approach of the two groups lies in the fact that the experimental group participated in classroom and practical components which were intimately intertwined and explicitly linked to social justice issues and the SL experience in reading, writing, dialogue and reflection activities. Another difference was that the experimental group completed a final "capstone" presentation detailing their journey, problems/issues identified, how the issues were researched and analysed and the strategy implemented to address the issues. Mitchell (2007: 102, 105) points out that this affords the students an opportunity to link theory and practice through the intentional exploration of causes and their solutions thereby steering students to a deeper understanding of social justice issues. The author continues by stating that this approach also facilitates the development of authentic

relationships with community members and other students and enables them to question the distribution of power in society.

The differences in the pedagogical approaches stated above could be a possible explanation for the results showing an increase in the mean value across all the subscales for the experimental group and a decrease in the mean values across the six subscales for the control group. More specifically, it could explain the significant increase in the civic action, political awareness and social justice attitudes subscales of the experimental group. Mayhew and Fernández (2007: 72) found in an exploratory study on pedagogical practices that contribute to social justice learning that dialogue on diversity and opportunities for reflection (as included in the capacity building programme) increases students' understanding of social justice issues.

Lastly, the duration of the practical component of the programme was different for the experimental and the control groups. The practical component of the capacity building programme continued over seven weeks during which the students visited the community partner in their own time so the number of hours may vary from group to group. The minimum number of hours logged was 33 hours and many groups logged more than 35 hours. The control group participated in SL activities for 20 hours as stipulated by the department of Food and Nutrition Consumer Sciences. Knapp, Fisher and Levesque-Bristol (2010: 247) found that programmes which involved students for at least seven weeks and a minimum of 30 hours of service have the strongest effect on students' commitment to future community involvement and social responsibility. According to the researchers, the reason for this strong influence is that it extends the students' time to build deeper and prolonged experiences working with and for others. So, a possible explanation for the negative impact on the results for the control group could be that the duration of the SL activities (20 hours) was not sufficient to bring about change. The duration of a programme is a critical element in developing social responsibility and commitment to active critical citizenship as confirmed by Mitchell (2015: 24), Roholt, Hildreth and Baizerman (2009: 33) and Knefelkamp (2008: 3). Developing a civic identity that results in a commitment to active critical citizenship takes time and requires consistent community engagement (Roholt, Hildreth and Baizerman 2009: 33). In fact, Mitchell (2015: 24) in a study on components in programmes that contribute substantially to the development of social awareness and active critical citizenship, established that it requires one to four years of involvement in a community.

Finally, the experimental group showed a decrease in the mean value in the expectation subscale of the pre- and post-test but it was not a significant change (refer to table 5.4). This subscale measured the students' expectation and perception of how useful their service will be or had been and what they expected to learn about their academic field and the community during the service. It must be noted that the mean value pre-test was already high with a mean value of 4.7 on a Likert scale of 1–5 where 5 indicated a response of “strongly agree”. The post-test showed that the mean value was slightly lower (4.5) but still high on the Likert scale. The results therefore indicate that the students' initial optimism was not completely maintained and did not improve during SL.

5.7 SUMMARY OF RESULTS: PHASE III

The experimental group who participated in the capacity building programme showed a significant increase in the social justice related subscales indicating their intentions of future civic action and change in social justice attitudes. The results in the control group, however, demonstrated a decrease in the mean values in the post-test for the social justice subscales with a significant decrease in the political awareness subscales. The experimental group also showed an increase in the interpersonal and problem-solving skills, leadership skills, diversity attitudes and course value subscales but it was not significant. An opposite pattern was demonstrated in the control group with significant decreases in the interpersonal and problem-solving skills, leadership skills, diversity attitudes and course value.

The difference in the results can possibly be explained by firstly, the critical service learning content of the capacity building programme in which the experimental group participated before and during the SL experience: the programme was situated within a social justice paradigm. Secondly, the intensity and duration of the dissonance experienced during the SL experience was different: the experimental group experienced a greater intensity and dissonance to that of the control group. Thirdly, the pedagogical practices were different: the experimental group's personal experiences were integrated through dialogue and critical reflection during the SL experience and classroom activities throughout the process. Lastly, the duration of the SL experience (practical component) was different in the two groups: the experimental group logged a minimum of 33 hours, whilst the control group logged a maximum of 20 hours or less.

5.8 CONCLUSION

The purpose of the phase I data collection was to establish how effective the current preparation of Food and Nutrition students is for SL to foster justice-orientated social and civic responsibility. The data suggested that students are equipped with discipline-based knowledge and skills but are not adequately equipped with interpersonal skills and problem solving skills. A capacity building programme should focus on enhancing students' skills, attitudes and behaviour required for them to be social change agents with a deep understanding and awareness of social issues facing communities and to move away from the notion that it is a charitable service only. The results further suggest that students are not satisfactorily informed about SL as a form of CE and the purpose of SL at a UoT, which has very different outcomes to WIL. The insights and imperatives presented in the results from phase I provided several options to be included in a capacity building programme to prepare students for SL.

A capacity building programme was developed based on the results from phase I framed by dimensions of self-awareness, awareness of others, awareness of social justice issues and change agent. The content and the pedagogical approaches were underpinned by the theoretical and philosophical frameworks of the Transformative Learning theory, critical pedagogy and Ubuntu philosophy.

Overall, the results of phase III showed a positive impact on the experimental group and a negative impact on the control group. Although both the experimental and control groups were exposed to social justice issues at their SL sites, the quantitative results reported here showed that transformation occurred in the experimental group and not in the control group. The results showed the significant impact of the capacity building programme on students' awareness and understanding of social justice issues. Specifically, the students in the experimental group came away from the experience with a greater recognition of social justice issues that contribute to poverty and inequality in comparison to their peers in the control group. The results confirm the importance of combining SL and critical pedagogy to foster an educative process resulting in the transformation of students. The impact of the capacity building programme as demonstrated here is worthy of careful consideration in future for the preparation of students for SL at a UoT. Overall, the findings of the various phases will assist in refinement of the framework for a social justice orientated SL capacity building programme.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

There is a lack of a referential framework for the preparation of students for service learning based on a social justice paradigm at Universities of Technology generally and at the Durban University of Technology in particular. This research set out to explore the philosophy and theories suited to underpin a capacity building programme for service learning with the purpose of fostering justice-orientated social responsibility and active critical citizenship in students at a UoT. A mixed-methods exploratory research design was adopted to provide in-depth analysis of primary and secondary data. The study comprised of three phases for qualitative and quantitative data collection: qualitative Phase I; qualitative developmental and implementation Phase II; and quantitative pre- and post-tests Phase III.

The purpose of this final chapter is to consolidate the discussions of chapter five and six and draw on the philosophy and theories derived from this study to create a framework that can guide the development of a capacity building programme to effectively prepare students for service learning at a UoT. This framework is based on a social justice paradigm with the explicit aim of fostering student social responsibility and active critical citizenship.

The chapter begins with a summary of the main findings of the study and then highlights the limitations of the study. It then presents a social justice orientated service learning capacity building framework which could contribute to prepare students for service learning that fosters social responsibility and active critical citizenship at Universities of Technology. The researcher is aware that the findings of the study have limitations as a case study. However, it is hoped that the framework can be adapted and utilised by other disciplines at the Durban University of Technology and also other UoTs to suit their specific contexts. The chapter concludes by highlighting some recommendations for future research.

6.2 SUMMARY OF THE MAIN FINDINGS OF THE STUDY

The first objective of this study was to establish how effective the current preparation of Food and Nutrition students is for SL in fostering justice-orientated social and civic responsibility. Qualitative data collection was used to explore the effectiveness of student preparation. The data suggested that students are equipped for SL with discipline-based knowledge and skills, but are not adequately equipped with interpersonal skills, problem solving skills and attitudes

and values required to be socially responsible and active critical citizens with a deep understanding and awareness of social issues. The results further suggested that students are not satisfactorily informed about SL as a form of CE nor about the purpose of SL at a UoT having very different outcomes as to that of WIL. The insights and imperatives highlighted in this phase of the study informed the capacity building programme by focusing on SL as a form of CE encompassing community development and inculcating interpersonal skills, problem solving skills, and skills, attitudes and values required to be socially responsible and active critical citizens.

The second objective was to identify the theoretical and philosophical considerations that should guide the development of students' justice-orientated social and civic responsibility through SL in the field of Food and Nutrition. By taking students and their contexts into consideration, the researcher explored and recommended the philosophy of Ubuntu, Freire's critical pedagogy and Mezirow's Transformative Learning theory as a suitable philosophy and theories to guide a SL capacity building programme.

The third and fourth objectives were to develop a SL capacity building programme that would foster social responsibility and critical active citizenship within a social justice paradigm and implement the programme with students involved in SL. The capacity building programme was developed on four dimensions: self-awareness, awareness of others, awareness of social justice issues, and being an active critical citizen. The programme was also underpinned by the Ubuntu philosophy and embraced the Transformative Learning theory (TLT) and critical pedagogy. The centrality of the SL experience was the starting point and the subject matter of the programme. The activities planned in the programme—critical reflection, dialogue, assignments—were based on the SL experience. The programme, comprising of both theoretical and practical components, was implemented over a period of 10 weeks.

The fifth objective was to evaluate the programme by applying the Civic Attitudes and Skills Questionnaire (CASQ) prior to and after implementation. Overall, the results showed a positive impact on students who participated in the programme—with significant changes in the social justice related subscales—and a negative impact on the students who did not participate in the capacity building programme—with significant changes in the political awareness, interpersonal and problem-solving skills, leadership skills, diversity attitudes and course value subscales. A possible explanation for both the positive and negative impacts on the experimental and control groups' subscales could be assigned to the following programmatic

elements: firstly, the content of the programmes for the preparation of the two groups was different; secondly, the pedagogical practices were different; and thirdly, the duration of the practical component of the SL activities was different for the two groups. Lastly, the results showed that the level of dissonance experienced during SL by the two groups was also different. The experimental group participated in a capacity building programme underpinned by the Ubuntu philosophy, TLT and critical pedagogy over a period of 10 weeks and experienced a higher level of dissonance resulting in more positive change than the control group.

Based on the results presented, it is proposed that SL supported by a social justice curriculum can promote the development of justice-orientated social responsibility and active critical citizenship. Social Learning without a social justice focus does not encourage students' development of justice-orientated social responsibility.

6.3 LIMITATIONS OF THE STUDY

- A limitation of this study is the small size of the sample: experimental group n=19 and control group n = 24. Therefore the findings cannot be generalised to other departments or institutions. A solution would be to expand the study to include a larger sample that is more diverse, particularly in terms of race and socioeconomic background. Students from different backgrounds and at other UoTs may have different assumptions and beliefs about justice-orientated social responsibility and as a result may experience the programme differently.
- The SL outcomes should be clearly developed and incorporated into the community-university partnership in a way that is acceptable to both the community partner and the students. The issues identified through the needs analysis often required an extended period of time to be resolved. Students therefore had limited time to make critical decisions with the community partner as to which issues could be addressed in the short period of time available for implementation of any interventions. This often left the community partner and students disappointed with the end result and increased the risk of seeing the service as a quick fix rather than examining and addressing the issues from a systemic perspective. It was also difficult to emphasise, or keep in the foreground, the broader goals of community development and social change with the reality of academic programme time constraints. An option would be for the timeframe of the programme to be extended

and offered over two semesters or integrated into an annual module rather than a single semester.

- Student mobility was another limitation in this study. The students did not have access to private transport. In some instances students paid for public transport out of their own pockets when the co-ordinator could not organise transport at short notice. This made spontaneous visits to the community partner rather difficult for engagement and hindered the building of authentic relationships.
- Self-reporting on surveys may not fully capture the depth, richness and complexity of the students' experience. The CASQ survey data are self-reported and students may not accurately report the impact of SL. It is therefore imperative to support this data with qualitative data such as student journals or focus group interviews to assist the researcher in interpreting the data. In this study the researcher had to conduct an additional focus group post-test interview with a sample of the control group to assist in interpreting the data more comprehensively.
- The student sample consisted of only African students as explained in Chapter 4. So, race and ethnicity issues were not dealt with in this study. The researcher is aware that it is an important component to consider in SL as it may add another dimension to interpretation of results.

6.4 RECOMMENDATIONS FOR SOCIAL JUSTICE ORIENTATED CAPACITY BUILDING FRAMEWORK FOR SL

The lack of a referential framework for a social justice orientated service learning programme that would inculcate social responsibility and active critical citizenship in students at Universities of Technology, specifically at the Department of Food Nutrition Consumer Science, Durban University of Technology was the main motivation for the researcher to embark on this study. The intention was to develop a capacity building programme that would assist the researcher and colleagues in the Department in the preparation of students for service learning. Furthermore, this knowledge would be disseminated to all interested faculties at the Durban University of Technology and made available to other universities, specifically, Universities of Technology, in South Africa. With this in mind, the researcher attempted to

develop a framework that would guide service learning practitioners in the preparation of students within a social justice framework for community engagement service learning. An analysis of the literature and findings from Phases I, II and III guided the development of a capacity building programme. The programme is intended to orientate students towards social injustices and a critical approach to examining the issues. The activities planned in the programme—critical reflection, dialogue, assignments—are based on the SL experience.

6.4.1 Objectives of the framework

The overall objective of the framework was to provide a coherent approach to the planning and implementation of SL at a UoT in order to promote the effective, efficient and sustainable preparation of students for SL within a social justice paradigm. The framework outlines the key structural elements of a capacity building programme that would prepare students for the development of justice orientated social responsibility through the service learning experience. The relationship between the theoretical programme activities and the practical component is clarified in the framework. The framework reflects the underlying process through which the change, or transformation, (in knowledge, behaviour, attitudes and practices) at the individual level is expected to occur.

6.4.2 Components in the framework

The framework is made up of five key components: philosophy that guides social justice oriented service learning; theories that underpin service learning; a pedagogy that would effectively enhance a social justice oriented SL experience; and praxis that integrates theory and practice (refer to Table 6.1). Service learning in this framework is considered as a powerful instrument in strengthening social and moral values, addressing societal issues and stimulating dialogue towards critical thinking, problem solving, decision making and a commitment to fostering justice-orientated social responsibility and active critical citizenship when underpinned by the Ubuntu philosophy and framed within the TLT and critical pedagogy.

Table 6.1 sets out the various components and their composition and the description which form the framework for a social justice oriented capacity building programme for SL.

Table 6.1: Framework for a social justice orientated SL capacity building programme

Components	Composition and Description
PHILOSOPHY	<p>Ubuntu philosophy</p> <p>For the inculcation of attributes and values that contribute to the development of students' social responsibility and active critical citizenship through SL. As a philosophy, Ubuntu promotes attributes and values such as humanness, caring, sharing, respect, compassion, kindness, generosity, benevolence, courtesy and concern for others—all of which are important for students in their engagement with communities.</p>
THEORY	<p>Mezirow's Transformative Learning Theory</p> <p>The core characteristics of TLT in this framework are the centrality of experience, critical reflection and rational discourse in the process of meaningful structure transformation.</p>
PEDAGOGY	<p>Critical service learning</p> <p>Service learning is explicitly linked to education for social justice by engaging students in meaningful service in the community and integrating that experience with a thoughtful introduction to, and analysis and discussion of, issues important to understanding social justice through dialogue and problem-posing education.</p> <p>Three elements are emphasised in this approach: distribution of power amongst participants, development of authentic relationships in the classroom and community, and working for social change.</p>

Table 6.1: Framework for a social justice orientated SL capacity building programme
(continue)

Component	<u>Composition and description</u>
CONTENT	<p><u>Context</u> <u>The South African context:</u> Role of HEIs in social and economic transformation Profile of communities in South Africa: social, economic and cultural aspects <u>The discipline of Food and Nutrition:</u> Discipline specific theory</p> <p><u>Student development:</u> <u>Self-knowledge:</u> Self-awareness (assumptions and beliefs, own life philosophy and values: core, cultural, personal, work); awareness of others (diversity); awareness of social issues; change agent; interconnectedness and interdependence between people and their environment; cultivating a sense of social connection <u>Skills:</u> Problem-solving; critical thinking; listening; communication; engaging with communities; project management <u>Ethical considerations</u> Ethical guidelines for students; ethics of service; guidelines for entering an unfamiliar environment</p> <p><u>Concepts</u> <u>Community development:</u> Definition and purpose; needs assessment; development, implementation and evaluation of an action plan <u>Community engagement:</u> Definition and purpose; typology; impact of CE <u>Service learning:</u> Definition and principles; stages: preparation, action, reflection, demonstration; implementation of SL; benefits to students and community partners <u>Community partnerships:</u> Establishing partnerships in SL; introduction to community partners; asset-based and strength-based approach; reciprocity and mutual benefit (indigenous knowledge); distribution of power; development of authentic relationships in the classroom and community; working for social change (change agent)</p> <p><u>Social justice:</u> Raising consciousness about power, privilege, racism, sexism and characteristics of society construction that perpetuate inequities; evidence-based practices that can create an equitable society <u>Active critical citizens and citizenship:</u> Typology of citizenship; enhancing civic attitudes <u>Reflection:</u> Aims of reflection; modes of reflection; reflection models</p>

Table 6.1: Framework for a social justice orientated SL capacity building programme
(continue)

Component	Composition and description
PRAXIS	<p>Action-reflection-action</p> <p>Praxis focuses on integration of theory and practice. In the case of SL, it includes subject content and its practical implementation in relevant communities. It combines action and reflection in a reflexive and critical manner and in so doing fosters ways of acting and reflecting that move individuals and communities toward a more just and equitable society for all people (transformation). It enables individuals to understand the world around them objectively and to engage in the world as critical thinking citizens who are able to transform the world through their interventions.</p>

The study proposes that the philosophy of Ubuntu should underpin the capacity building framework. Philosophy as a process functions as an activity which responds to society's demand for wisdom. It brings together all that we know in order to obtain what we value and is part of the activity of human growth and thus an integral, essential part of the process of education. Philosophy and education have as a common goal the development of the total intellect of a person and the realization of human potential (Braddon-Mitchell and Jackson 2006: 24). Since philosophy acts as a guiding principle for behaviour and action, it is therefore critical to re-establish values that have become eroded as a result of colonialism and decades of apartheid and the current moral vacuum that seems to pervade South African society in general as evidenced by the high rate of violence, crime and corruption (Matolino 2013: 198). Values and attributes inherent in ubuntu such as being caring, humble, thoughtful, considerate, understanding, generous, wise, hospitable, socially mature, socially sensitive, virtuous, benevolent and having concern for others are identified as being central to fostering justice-oriented social responsibility and active critical citizenship and ultimately, acting as a social change agent. Ubuntu has particular significance in the building of a democracy and responsible citizenship. Educating students to be socially responsible active citizens aligned to a set of universal values is considered the building block for community and nation building in South Africa. The tenets of the Ubuntu philosophy emphasised in this framework contributed to the dimensions of self-awareness, awareness of others and awareness of social issues by encouraging students to examine their own values (core, cultural, personal and work) and life philosophy. Students come to learn that the individual is an interdependent being—not isolated—and has strong ties with community. However, this does not mean that the community

is superior to the individual but rather that the individual sees himself/herself to be an integral part of the community through a sense of shared commitment with the community as a whole.

The second aspect of the framework is Mezirow's TLT. A theory presents a systematic way of understanding events, behaviours and/or situations by means of organising knowledge and constructing objectivity by framing observations. Theory includes a set of interrelated and interconnected concepts, definitions and ideas that explain or predict events or situations by specifying relations among variables (Patton 2015: 85). Mezirow's TLT thus provides a framework for observation and understanding of what we see and how we see it in the context of SL. Purposefully engaging with unfamiliar others and cultures through structured activities such as SL, gives students opportunities for critical reflection, examination of assumptions of self and others and a relational process stimulating new world-view understandings of more complex realities of the world. The real-life situations in which students are placed, supported by the curriculum content (as shown in the framework), framed to address social issues present students with problematic situations similar to those Mezirow refers to as "disorientating dilemmas". He explains that providing students with learning experiences that are direct and personally engaging and during which students are forced to self-assess and examine previously uncritically accepted assumptions and beliefs, values and perspectives is a powerful tool for fostering transformative learning (Mezirow 1991: 17).

The third aspect to the framework is based on how the possible content is delivered in the preparation of students for SL. The approach here is that of a critical service learning pedagogy. Based on the framework, the pedagogy aims to raise consciousness, deepen knowledge and build skills. Critical reflection and rational discourse are central themes to critical pedagogy. For the purpose of this framework, critical reflection is the process during which the integrity of the students' own assumptions and beliefs is based on prior experience and it occurs in response to becoming aware of a conflict that exists between thoughts, feelings and actions which is then questioned. Through rational discourse the "new" meanings are discussed and evaluated through active dialogue with others (awareness of others dimension) to enable full understanding of the meaning of an experience. Discourse or dialogue leads towards a better understanding by drawing from collective experience to arrive at a tentative, more dependable judgement. It may include interaction within a group or between two people (awareness of others dimension) (Mezirow 2012: 83, 84).

The final aspect of the framework is praxis. Praxis directs practice formed from both reflection and action. The self, striving to transform the world creatively according to an emerging vision based on its own values, actualizes itself as it actualizes its vision. Praxis is therefore informed, committed action linked to certain values (Hoffmann-Kipp, Artiles and López-Torres 2003: 250). To prepare students for SL within a social justice paradigm would require the programme to attend to critical consciousness. The researcher argues for embodying a social justice consciousness within the belief system and values of the students. This will include the need to possess a deep understanding of power relations and social construction that perpetuate social injustices.

The content areas, or the curriculum, are designed to influence consciousness, deepen knowledge and build skills, and this is the purpose of the pedagogical approach. To prepare students for SL to foster justice orientated social responsibility, the content should include: the South African context, student development matters and concepts such as community engagement, service learning, community development, community partnerships, social justice, citizenship and critical reflection.

6.4.3 The approach to the capacity building programme

The recommended programme is flexible to enable adaptation to specific contexts. As stated previously, the framework is recommended for other departments at UoTs who may then adapt it to suit their context and discipline. The programme can run over a period of 10 weeks with a practical component starting in week 3 (refer to Table 6.2).

Table 6.2: Recommended schedule for implementation of the capacity building programme

			THEORETICAL COMPONENT		PRACTICAL COMPONENT
WEEK 1	UNDERPINNED BY CRITICAL PEDAGOGY	↓	SA context		
WEEK 2			Community engagement Service learning		
WEEK 3		↓	Student development	↓	Meeting with community partner
WEEK 4		↓	Student development (continued)	↓	Needs analysis Planning of activities
WEEK 5			Community development		
WEEK 6		↓	Community partnerships	↓	Implementation and evaluation of activities
WEEK 7					
WEEK 8			Social justice		
WEEK 9			Citizenship		
WEEK 10			Group presentation and celebration		

6.5 FINAL CONCLUSION

As UoTs explore the possibility of SL as an intervention that serves to support the development of social responsibility and active critical citizenship as stipulated by the White Paper on Higher Education (1997), a focus on how students are prepared for SL is essential. Without negating the importance of WIL, the researcher's aim with this study was to develop a capacity building programme for SL to foster justice-orientated social responsibility to produce graduates at a UoT with a deeper understanding of the causes of and concerns about social justice issues and in doing so, produce critically active citizens. Practising critical SL in the

classroom coupled with student placement in communities can greatly enhance not only student learning but also individual transformation.

The study confirmed that SL can be a vehicle to foster justice-orientated social responsibility and active critical citizenship and develop social agents of change if it adopts a curriculum underpinned by the Ubuntu philosophy, TLT and critical pedagogy. This study also demonstrated that through this approach to SL, students become socialized to a new set of attitudes and values important for SL in a social justice paradigm. In this way, the lack of justice-orientated social responsibility and active critical citizenship that concerned the researcher can be addressed. The field of food and nutrition is well-placed to take advantage of these findings because its curriculum (nutrition education and food security) lends itself to study power relationships in society and the integration of theory and praxis.

While further exploration and dialogue is required involving UoT staff, communities and a wider student sample, the study nevertheless confirms the potential of the capacity building programme integrated into an existing module at a UoT to foster justice-orientated social responsibility and active critical citizenship. This will ensure that UoTs will better meet their obligation to students and better fulfil their social function as institutions that help prepare socially responsible and active critical citizens.

6.6 RECOMMENDATIONS FOR FUTURE RESEARCH

- Research on societal impact in this study has centred on the assumption that students would be caring and active citizens in the future. However, it is recommended that longer term studies are needed to establish whether students' future aspirations accurately predict their future behaviour. The extent to which SL in a social justice paradigm leads to long-term change in perspective or ascertains whether students will take action in the future should be explored.
- The processes involved in the students' change in perspective and learning and in particular, how SL can provide ideal opportunities for teaching relevant and socially responsible food and nutrition practices, should be investigated.

- Beyond the impact and benefit of SL experienced by the students, research is also needed on the reciprocal impact and benefit of SL on all the other constituencies involved: the community members, the organisation, the academic staff and the UoT.
- Future studies may also focus on which programmatic element affected an attitude change and a shift in perspectives more prominently: the duration, the content or the pedagogical approach of the programme.
- Much work still needs to be done towards changing UoT lecturers' conception of SL as a form of CE and as a component of WIL, research and teaching and learning at UoTs. More specifically, ways of how to align research and publications with SL at a UoT.
- To implement the framework at UoTs, highly qualified administrative and infrastructural support is recommended.
- Research could also be conducted on whether the capacity building programme should be offered as a stand-alone module or an integrated component within existing modules at DUT. In particular, the findings of this research may be of interest to the developed, credit-bearing CE General Education (GE) module at DUT intended for implementation in 2018. Further research on how the programme may be included in this GE module across DUT can be conducted.
- Future investigation readiness and preparedness of staff to facilitate capacity building and engage with the content of a programme focusing on development of justice orientated social responsibility needs to be conducted.
- Although diversity in race and ethnicity did not exist in the participant groups or in the community members with whom the students had contact, it is noted that it may add a different dimension to SL outcomes. Race and ethnicity issues and in particular the impact on the pedagogical approach and programme content suggested in this study should be researched. The research should explore in more detail the dimensions of race and ethnicity related to SL outcomes to fully understand different students' experiences.

6.7 SCHOLARLY ACTIVITIES RELATED TO THE STUDY

6.7.1 Papers presented at conferences and symposiums

- Grobbelaar, H. 2016. Reinforcing Paternalism? The need for a social justice approach to prepare students for Community Engagement at UoTs. *Community Engaged Learning Symposium*. Rhodes University, 3-5 May 2016. Grahamstown: Community Engagement Office
- Grobbelaar, H. 2016. Transforming from Dissonance to Commitment during a service learning experience. *5th Learning, Teaching and Assessment Symposium: Fostering transformative learning experiences for student success*. Durban University of Technology, 9-11 November 2016. Durban: CELT
- Grobbelaar, H. 2017. Transformative Learning theory as a framework for service learning. *Community Engagement Conference: Towards epistemic and social justice*. Durban University of Technology, 31 May – 2 June 2017. Durban: Community Engagement Office.

6.7.2 Publications:

- Grobbelaar, H., Napier, C. and Maistry, S. 2017. Reinforcing Paternalism? The need for a social justice approach to prepare students for Community Engagement at UoTs. *Journal of New Generation Sciences* (in press).
- Grobbelaar, H. 2017. The role of Higher Education Institutions in Developing Critical Citizenship. In: Lortan, D. and Maistry, S. eds. *Community Engagement and the Developmental Role of Higher Education Institutions in South Africa* (assembled and currently edited).

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SISONKE SIYAPHAMBILI

TOGETHER WE MOVE FORWARD

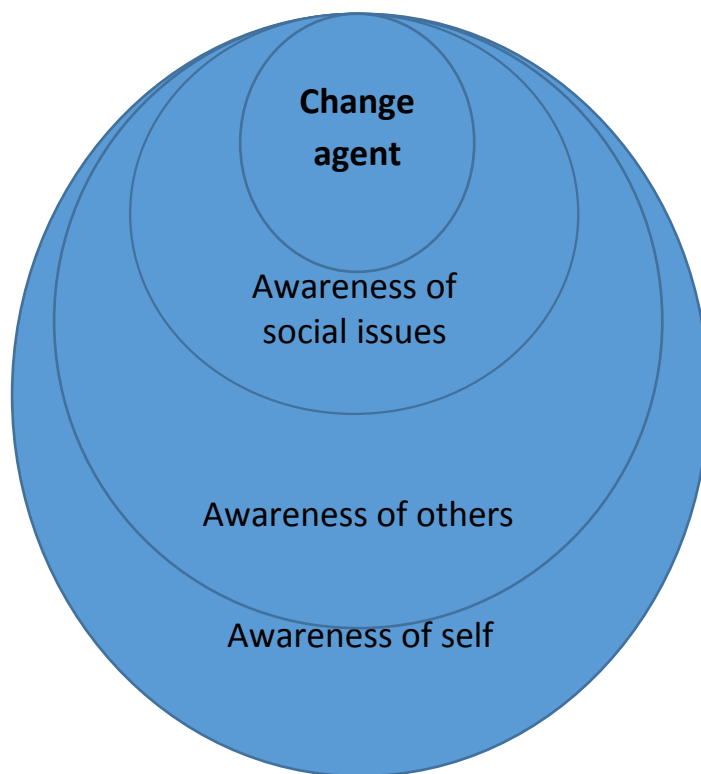


Izandla Zidlula Ikhanda

THANK YOU - WE SALUTE YOU

2016

The capacity building programme was developed with in the following four dimensions:



The objectives of each dimension are:

Dimension	Learning objectives
Self-awareness	<ul style="list-style-type: none"> • Awareness of ways one's own identity is connected to innate and self-elected communities • Understand that the self is deeply rooted in relationships with others and in a social, cultural and historical context. • Exploring and reflecting on own core personal values • Examining of personal values in the context of social and active citizenship responsibility • Developing affective attributes of the Ubuntu philosophy • Developing the ability to listen attentively and speak confidently • Developing an aptitude at critical and creative thinking and cooperative methods
Awareness of others	<ul style="list-style-type: none"> • Understanding and applying the attributes of the Ubuntu philosophy • Understanding and committing to work in collective contexts • Developing of the capacity to work well across multiple differences • Developing a curiosity to learn about group/community diversity • Understanding the rich and complex resources and knowledge of diverse cultures and communities • Understanding that knowledge is socially constructed and concerned with power • Understanding how communities can also exclude, judge and control
Awareness of social issues	<ul style="list-style-type: none"> • Developing an awareness of social issues • Developing a determination to raise ethical issues and questions in and about social issues
Change agent	<ul style="list-style-type: none"> • Explaining CE and related concepts • Explaining the reciprocal relationships in CE • Exploring the role of CE in promoting students' social responsibility and active critical citizenship • Understanding the community development process that lead to constructive participation in communities • Planning, implementing and reflecting upon community activities

Programme Schedule:

		THEORETICAL COMPONENT		PRACTICAL COMPONENT
WEEK 1	↓	Community Engagement and Community Development		
WEEK 2				
WEEK 3	↓	Awareness of self	↓	Meeting with community partner
WEEK 4	↓	Awareness of others	↓	Needs analysis Planning of activities
WEEK 5				
WEEK 6	↓	Awareness of social issues	↓	Implementation and evaluation of activities
WEEK 7				
WEEK 8				
WEEK 9				
WEEK 10		Group presentation and celebration		

Values Exercises

There are three different kinds of life values, with each playing an important role in who you are as a person.

These three types of values have been defined below so that you can better understand and appreciate how they operate in your life.

Cultural Values Cultural values are those principles that you have learned throughout your life. These standards often come from parents, family and friends who surround you as you develop. Because society is made up of many different cultures, there are many different cultural values.

The list that follows gives just a few examples. Do you recognise any of your cultural values?

be religious, believe in God, attend church, temple, mosque or synagogue,
be skeptical toward things that cannot be empirically proven,
be practical and use your common sense,
become educated in the liberal arts and sciences,
be a true individualist and make your own way in life,
develop contacts and get to know the "right" people,
some occupations are better than others,
all work has worth and dignity family comes first



EXERCISE

List the principles you feel you received from your parents, teachers and friends that reflect your cultural values. List at least five.

Personal Values Personal values are often very similar to cultural values because they can be learned from and shared with family and friends. However, these standards constantly are being developed as you grow and change as a person, sometimes differing from what parents and others value.



EXERCISE

The following is a list of personal values. Check the 10 that are most important to you.

___ Achievement, accomplishment

___Aesthetics - appreciation of beauty, for beauty's sake

___Loyalty - maintaining allegiance to a person, group

___Morality - belief in and maintaining ethical standards

___Knowledge - seeking of the truth, information

___Love - warmth, attachment, devotion

___Altruism - regard for the interest of others

___Autonomy - ability to be self-determining

___Creativity - creating innovative ideas and designs

___Emotional well-being or peace of mind

___Health

___Honesty, integrity

___Recognition

___Skill

___Physical appearance

___Wealth

___Pleasure, fulfillment

___Wisdom, insight

___Other (list)



EXERCISE

Look at the definitions of the various satisfactions people obtain from their jobs and rate the degree of importance that you would assign to each, using the scale below:

1 = Not important at all 2 = Moderately important 3 = Important 4 = Very important

___Help Society: Do something to contribute to making the world a better place in which to live.

___Help Others: Be involved in helping other people in a direct way, with individuals or small groups.

___Public Contact: Have a lot of day-to-day contact with people.

___Work with Others: Have close working relationships with a group; work as a team toward common goals.

- ___ **Competition:** Engage in activities that put my abilities against others in a situation where there are clear win-lose outcomes.
- ___ **Make Decisions:** Have the power to decide courses of action, policies, etc.
- ___ **Work Under Pressure:** Work in situations where time pressure is prevalent and/or the quality of my work is judged critically by supervisors.
- ___ **Power and Authority:** Control the work activities or (partially) the destinies of other people.
- ___ **Work Alone:** Do projects by myself, without any significant amount of contact with others.
- ___ **Intellectual Status:** Be regarded as a person of high intellectual prowess or as one who is an acknowledged "Expert" in a given field.
- ___ **Creativity (general):** Create new ideas, programs or systems not following a format previously developed by others.
- ___ **Supervision:** Have a job in which I am directly responsible for the work done by others.
- ___ **Change and Variety:** Have work responsibilities that frequently change in their content and setting.
- ___ **Precision Work:** Work in situations where there is very little tolerance for error.
- ___ **Security:** Be assured of keeping my job and a reasonable financial reward.
- ___ **Recognition:** Be recognized for the quality of my work in some visible or public way.
- ___ **Excitement:** Experience a high degree of (or frequent) excitement in the course of my work.
- ___ **Profit, Gain:** Have a strong likelihood of accumulating large amounts of money or other material gain.
- ___ **Independence:** Be able to determine the nature of my work without significant direction from others; be my own boss.
- ___ **Moral Fulfillment:** Feel that my work is contributing significantly to a set of moral standards that I feel are very important.
- ___ **Location:** Find a place to live (town, geographical area) which is conducive to my lifestyle and allows me the opportunity to do the things I enjoy most.
- ___ **Community:** Live in a town or city where I can get involved in community affairs.
- ___ **Time/Freedom:** Have work responsibilities that I can work at according to my own time schedule.



EXERCISE

In the final exercise, you are asked to list the top five cultural, personal and work values you have determined from the previous exercises. You may wish to note which principles or standards you want to fulfil through your career and which you may fulfil through outside activities as mentioned above.

Cultural

1. _____
2. _____
3. _____
4. _____
5. _____

Personal

1. _____

2. _____
3. _____
4. _____
5. _____

Work

1. _____
2. _____
3. _____
4. _____
5. _____



LET'S CHAT!

Are there common themes?

Did anything surprise you?

Are you involved in clubs/organizations that support and/or further your

values?

How does your field of academic study align with your values?

Which values align with the Ubuntu philosophy?

Identifying core values



EXERCISE

Work in pairs for this exercise

Carefully study the values printed on the hand out.

Select 10 that least describes the person/s in your group

List them here:



EXERCISE

Identifying Core Values

Working individually, identify your core values

While some people might expressly publish their core values, often the best way to identify these values is to which how they act and behave.

A core value is only a true core value if it has **an active influence** and if the **person manages to live by it**, at least most of the time.

Study the remaining values and decide your core values.

List your core values here:



EXERCISE

Learning about others....

Select and investigate an african culture other than your own and one western culture. Give a brief report back in class comparing these cultures with your own. What is similar? What is different?

My own philosophy.....

Ask yourself the question: what is my philosophy in life? Can you answer this?

Consider the following questions to help you:

1. What do you get up each and every morning wanting to do?
2. What directs your actions and decisions, especially the impulsive ones?
3. What gives you a sense of satisfaction at the end of the day?
4. What feeling is in the *core of your soul and heart* that you know to be self-evident?
5. Why are your beliefs important to you?
6. How does your philosophy measure up to higher standards or ideals?
7. How does it contribute to the vitality and resilience of the ecosystem of the Earth?
8. How does it impact the health and well-being of other human beings?
9. How does it contribute to global transformation that we need to survive and thrive?



EXERCISE

Reflection after a service learning experience.

1. List words/phrases that describe your senses/feelings whilst at the SL site
2. List words/phrases that describe your actions at the SL site
3. List words/phrases that describe your thoughts at the SL site
4. Describe what contradictions you sensed at the site.

Community Engagement



LET'S CHAT!

What is the purpose of a university?

What is your purpose then as a university graduate?

What is community engagement?



Types of community engagement:



EXERCISE

Explore the following types of CE:

In your groups investigate and discuss the following types of CE:

Volunteerism:

Outreach:

Service learning:

What is a community?

The word 'community' is a very broad term used to define groups of people; whether they are stakeholders, interest groups, citizen groups, etc. A community may be a geographic location (community of place), a community of similar interest (community of practice), or a community of affiliation or identity (such as industry or sporting club).

Often when we think of community, we think in geographic terms. Our community is the city, town or village where we live. When community is defined through physical location, it has precise boundaries that are readily understood and accepted by others. Defining communities in terms of geography, however, is only one way of looking at them.

Communities can also be defined by common cultural heritage, language, and beliefs or shared interests. These are sometimes called communities of interest. Even when community does refer to a geographic location, it doesn't always include everyone within the area.

In larger urban centers, communities are often defined in terms of particular neighbourhoods. Most of us belong to more than one community, whether we're aware of it or not. For example, an individual can be part of a neighbourhood community, a religious community and a community of shared interests all at the same time. Relationships, whether with people or the land, define a community for each individual.



EXERCISE

Describe the community that you are working with in your project:

Who are they? Where do they come from? What are they doing at the centre, the school, etc?



EXERCISE

What is the difference between?

Working "in a community":

Working "with a community":

In your own words, explain the following key facts:

Community development:

Transformation:

Inequality:

Social justice:

Empowerment

The word 'empowerment' is often used in community development. Many programmes state that the purpose is to 'empower' the women and children in a community. However,

remember that empowerment is not a one way street – it is where we should create spaces and opportunities for people to use the activity to realise their full potential.

Principles of community engagement:

Community engagement is more than just an outreach! The activities in a community must be planned, organised and implemented with a very good understanding of the context of that community.

Good practices in community engagement are based on principles. These principles are:

Reciprocal benefit:

Power:

Mutuality:

Project planning, organising and evaluation:

Asset Based approach:

Learning, action, reflection:



EXERCISE

Role play

Work in groups of 4. In your groups discuss the principles of CE.



Then, plan a scene and act it out to illustrate CE principles.

What is a partnership?

We need to build successful community partnerships. A partnership is a relationship between two or more people or between two or more organisations.



EXERCISE

In your group, discuss the following questions. Select one group member to report back to the class.

1. When do you think a community partnership can be considered as successful?

2. Think about your community partner and identify possible power imbalances around education levels, race, class or gender

3. Think about a difficult situation/ problem in your CE experience and explain how you can reach consensus without perpetuating power imbalances around education levels, race, class or gender

4. Explain how you would deal with the domineering person in your discussions with your community partner

LETS' CHAT!



Share with the class your experience during the first meeting with your community partner.....

1. List words/phrases that describe your senses/feelings whilst at the SL site
2. List words/phrases that describe your actions at the SL site
3. List words/phrases that describe your thoughts at the SL site
4. Describe what contradictions you sensed at the site.

Various perspectives on community engagement

Various perspectives on Community Engagement

IT IS NOT OUR BUSINESS



Addressing social problems
is the Government's responsibility
– I pay my taxes
We do not have the time or resources

THE DEFICIT MODEL

We want to help the needy
We want to give back to the community
We are privileged
It is the right thing to do
It is my social responsibility to do it

THE STRATEGIC MODEL

I understand the value of CE
CE is integrated into the curriculum – it is not an add-on
Breaks down barriers: forge respectful mutual beneficial relationships
Learning can be applied in new situations and knowledge can be co-created in the community
It has cultivated humanity and promoted citizenship
It promotes being caring critical citizens
It means working “with” the community and not working
... ..



EXERCISE

WHAT IS YOUR PERSPECTIVE ON COMMUNITY ENGAGEMENT?

Study the illustration above and write a short review on your perspective.

Do you think that your view on CE is relevant to SA today? Why do you say this?



EXERCISE

GETTING TO KNOW OTHER CULTURES

Select two cultures you would like to know more about. One should be an African culture and one should be a western culture.

Prepare a short oral on the cultures. In your oral also reflect on your own culture and how it compares with the cultures you selected.

UBUNTU

A community is complex. It is made up of various individuals – all who are connected in some ways. It is important to understand that members in a community are intertwined. This means that the fate of community members is bound up with one another.

LETS' CHAT!



What attributes of Ubuntu do you consider to be important in CE?

What does it mean to be collectively responsible for problems?

Can you illustrate with an example from you CE experience?

What does it mean to be socially responsible?

Read the passage below on social responsibility:

Workshop for Civic Initiatives Foundation (WCIF), Bulgaria, describes ISR in its position statement on Social Responsibility as:

“The individual social responsibility includes the engagement of each person towards the community where he lives, which can be expressed as an interest towards what’s happening in the community, as well as in the active participation in the solving of some of the local problems. Under community we understand the village, the small town or the residential complex in the big city, where lives every one of us. Each community lives its own life that undergoes a process of development all the time. And every one of us could take part in that development in different ways, for example by taking part in cleaning of the street on which he lives, by taking part in organization of an event, connected with the history of the town or the village or by rendering social services to children without parents or elderly people.

LETS' CHAT!



Is social responsibility just about philanthropy? Motivate your answer.

In what other ways than those describe above can you contribute in the development of a community?



Exercise

WHAT KIND OF CITIZEN DOES SOUTH AFRICA NEED?

Read the article by Westheimer, J. and Kahne, J. K. 2004. What Kind of Citizen? The Politics of Educating for Democracy. American Educational Research Journal, 41(2).

Share and discuss the following in your group.

What kind of citizen are you? And Why do you say that?

What kind of citizen does South Africa need? Why do you say that?



Exercise

WHAT IS GOING ON IN SOUTH AFRICA TODAY?

Instructions:

Access various forms of the news media (news papers, journals, web pages) and answer the following questions.

1. What is going on in South Africa today?

2. Who has the power to change it?

3. What can you do?

4. Why do you care?



Exercise

On blackboard in the CSP II module, access the following videos in your own time, watch carefully and prepare your view for next weeks' class discussion

1. **Two families Two realities**

<https://www.youtube.com/watch?v=e5jJSjpztmA>

2. **Access to justice: South Africa**

<https://www.youtube.com/watch?v=tHU93TqTwd8>

<https://www.youtube.com/watch?v=Yx78lbfH8Io>

LETS' CHAT!



What is your view on the videos “Two families Two realities”? Share with the class. Why do you say that?

What does it mean to have access to justice?

Now, think about your community placement. Do they have access to justice? If not, why not?

Exercise

LETTER TO THE NEWSPAPER

Select an action that is connected to your community placement and write a letter to your local Newspaper titled: “What is wrong with this picture?”

Print the letter and read to the students in your self-selected groups.

In your group listen carefully to the content of the letter. Do you think that the student managed to get across the important message of social justice issues in the community?

If not, what can they add/delete?

Community development

Community development is a process where community members come together to take collective action and generate solutions to common problems. Community wellbeing (economic, social, environmental and cultural) often evolves from this type of collective action being taken at a grassroots level.

Effective community development should be:

- ✓ a long-term endeavor
- ✓ well-planned
- ✓ inclusive and equitable
- ✓ holistic and integrated into the bigger picture
- ✓ initiated and supported by community members
- ✓ of benefit to the community grounded in experience that leads to best practices

Community development is a grassroots process by which communities:

- ✓ become more responsible
- ✓ organize and plan together
- ✓ develop healthy lifestyle options
- ✓ empower themselves reduce poverty and suffering
- ✓ create employment and economic opportunities
- ✓ achieve social, economic, cultural and environmental goals

Community development seeks to improve quality of life. Effective community development results in mutual benefit and shared responsibility among community members.

Such development recognizes:

- ✓ the connection between social, cultural, environmental and economic matters
- ✓ the diversity of interests within a community its relationship to building capacity

Community development helps to build community capacity in order to address issues and take advantage of opportunities, find common ground and balance competing interests. It doesn't just happen – capacity building requires both a conscious and a conscientious effort to do something (or many things) to improve the community

The term “development” often carries an assumption of growth and expansion. During the industrial era, development was strongly connected to better products with new increased speed, volume and size. However, many people are currently questioning the concept of “development” for numerous reasons – a realization that more isn't always better, or an increasing respect for reducing outside dependencies and lowering levels of consumerism.

So while the term “development” may not always mean growth, it always imply change. The community development process takes charge of the conditions and factors that influence a community and changes the quality of life of its members. Community development is a tool for managing change but it is not:

- ❖ a quick fix or a short-term response to a specific issue within a community;
- ❖ a process that seeks to exclude community members from participating;
- ❖ or an initiative that occurs in isolation from other related community activities.

Community development is about **community building** as such, where the process is as important as the results. One of the primary challenges of community development is to

balance the need for long-term solutions with the day-to-day realities that require immediate decision-making and short-term action.



Exercise

NEEDS ASSESSMENT TASK

Step 1. Learn about the community

What are some of the ways you can learn about the community, on your own, before embarking on a community development initiative

Activity	Resources Required
1.	
2.	
3.	

Step 2. Listen to community members

- (a) How can you connect informally with community members?
- (b) How will you introduce yourself?
- (c) What questions will you ask?

Step 3: Bring people together to develop a shared vision

- (a) Who will you invite to your meeting with the community partner?
- (b) Where will you hold the meeting?
- (c) What outcomes do you hope to achieve at the gathering?
-

Step 4: Assess community assets and resources, needs and issues

Briefly describe two methods you might use to assess the community's assets, resources, needs and/or issues.

Type of Assessment	Goal	Description of Activity

Step 5: Help community members to recognize and articulate areas of concern and their causes.

Your task is to follow up with any individuals or organisations that indicated an interest in being involved and help them to process the results of the community meeting. You will explore with them the areas of concern that were voiced, in more depth than was possible at the visioning session, and examine their root causes. You have decided to tackle this task by organizing a meeting.

- (a) Who will you invite to this meeting?
- (b) How will you invite them?
-

(d) When and where will you hold the meeting?

(e) What do you hope will be the outcome of the meeting?

Step 6: Establish a "vehicle for change"

In order for the community change effort to be effective, there needs to be some organizational structure and processes in place. In this case, at an initial meeting, those that indicated an interest in working together to improve the community decided to form a community coalition, made up of both organizations and residents.

(a) In addition to community partners, what (if any) organizations do you think should be recruited to join the project?

(b) What are some of the governing principles you think the coalition should adopt? (e.g. How are decisions made? Who can speak on behalf of the coalition? How are coalition members informed of meetings and actions taken on behalf of the coalition?)

Step 7: Develop an action plan

Use the action planning chart below to identify what needs to be done, when, who should do it and what resources will be required.

Community Action Plan

Goal:

Task	Who	When	Resources Required		
			Source	Cash	In-Kind
1.					
2.					

3.					

Step 8: Implement action plan

It is likely that funds will be required to implement the action plan?

(a) What are the risks, from a community development point of view, in accessing external funding and developing close working relationships with funding sources? How can the risks be lessened?

(c) Are there local funding sources that could be tapped?

Step 9: Evaluate results of actions

The community coalition has worked hard with its many partners and supporters to meet their goal. How will you evaluate whether your project has been successful?

(a) What are your criteria for success?

(b) Who will be involved in the evaluation process?

(c) Using simple procedures, how will you assess the degree of success of your initiative?

(d) How will you assess the process of the initiative; i.e. how well the coalition functioned?

Step 10: Reflect and regroup

(a) What activities will help the group to "wrap up" the project?

(b) Are there any "spin off" benefits or unintended outcomes of the project?

(c) How will you assess whether there is interest or energy for tackling another area of concern from the list developed at the community visioning session?

(d) The following essay title require a judgement or an argument.

To what extent has my group's community engagement activities been successful in empowering the community?

Write your answer below. Please note that if you were to write a very general about empowerment, without answering the question asked, you are not completing the task correctly.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



Letter of Information

Dear Student

Thank you for the opportunity to explain my research to you and how you can participate in this study.

Title of the Research study:

Principle Investigator:

Heleen Grobbelaar, MTech: Consumer Sciences: Food and Nutrition

Co-Investigators/ supervisors:

Professor Carin Napier and Dr Savathrie Maistry

Why is this study important?

Students in the department of Food and Nutrition Consumer Sciences are currently involved in various forms of community Engagement; volunteerism, community outreach and service learning. The challenge for the department is how we ensure that these students are not only adequately prepared for the job market, but also as social and civic responsible individuals contributing to the common good. So, there is a need to develop a capacity building programme that will adequately prepare students for CE. I realise that you can make an important contribution to this study by sharing with me your experiences and expectations.

What will it involve?

- The Durban University of Technology has been approach to get permission to conduct the study.
- You will need to sign a consent form to indicate that you agree to participate in the study after I explained the procedures to you and you agree to participate.
- Participation is voluntary and you can withdraw at any time during the study.
- If you agree to participate, you will be asked to attend and participate in one focus group interview with at least 4/5 other students.
- The discussions in the groups will be voice recorded so that the researcher can refer to these later.

- There will be no risk as the data collected will be treated confidentially and only the researchers will have access to it.
- No names will be used in the study and research report. You will be given a participant number. All information will be reported for the group as a whole.

Benefits of the research to students and the Department of Food and Nutrition Consumer Sciences

The results of the study will be used to develop a community engagement capacity building programme to help students to successfully engage with communities while cultivating social and civic responsibility within a social justice paradigm.

Please note that:

- No payment will be given to any of the participants.
- It will not cost you anything to participate in the study.
- There will be no discomfort.
- Beverages and a snack will be served during the focus group interview.
- Participation is voluntary and you can withdraw at anytime during the study.

Research-related Inquiries

For any questions or concerns, please feel free to contact my supervisors or our Ethics committee.

Principle investigator:

Heleen Grobbelaar

031 -373 2328 heleeng@dut.ac.za

Supervisor of research

Prof. C. Napier

031 373 2326 carinn@dut.ac.za

Institutional Research Ethics administrator: 031 373 2900

Complaints can be reported to the DVC TIP, Prof F. Otieno on 031 373 2382 or dvctip@dut.ac.za

ANNEXURE C



Statement of Agreement to participate in the Research Study:

- I hereby confirm that I have been informed by the researcher _____ (name of researcher), about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number : _____
- I have also received, read and understood the above written information (participants Letter of Information) regarding the study.
- I am aware that the results of the study, Including personal details regarding my sex, age, date of birth and initials will be anonymously processed into a study report
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerized system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.



_____	_____	_____	_____
Full Name of Participant	Date	Time	Signature or Right Thumbprint

I, _____ (name of researcher) herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

_____	_____	_____
Full Name of Researcher	Date	Signature

_____	_____	_____
Full Name of Witness (if applicable)	Date	Signature

(Known to participant and is literate)



FOCUS GROUP INTERVIEWS

- What is your understanding of community engagement or service learning?
CE understanding/what is CE
- Why do you think the university included CE/SL in your curriculum?
- What is your understanding of social responsibility?
- What skills and qualities do you identify in a social responsible person?
- Can CE/SL develop and/or promote social responsibility?
- In what type of community experiences have you engaged/participated in the past? Be specific – identify projects and/or volunteer experiences – also indicate the context of the experience (whether experiences have been related to a class, service learning?)

Now think back to these experiences respond to these questions....

1. What expectations did you have for this community experience?
2. What is your experience with working in the community?
3. How did this experience change you?
4. What did you expect to learn about people?
5. What do you expect to learn about yourself?
6. What do you see as your strengths in working with/in this community?
7. What are/were your concerns or apprehensions, in working in this community?
8. Do you think that the preparation for community engagement/service learning was adequate/ not adequate? Explain
9. What impact do you think community engagement/service-learning will have on your future aspirations with work or service? Explain

Highlight any personal qualities identified and discuss.

Responsibility
Considerate
Initiative
Optimistic
Self-confident
Can accept criticism

Flexible
Adaptable
Work under pressure

11. What impact do you think community engagement /service-learning will have on your beliefs about what is desirable, important, and good? Explain
12. What impact do you think community engagement/service-learning will have on your understanding of the world?
14. What impact do you think community engagement/service-learning will have on your awareness of your personal strengths and areas of challenge? Explain
16. Did you possess all the necessary knowledge to address the needs/concerns/questions of the community? YES/NO
17. If the answer is YES to question 16, which of the following knowledge was applied?
 - Knowledge about my target market. Explain
 - Nutrition knowledge Explain
 - Food Science knowledge Explain
 - Food preparation knowledge Explain
18. If the answer was NO to question 16, which knowledge did you lack? Explain
19. Did you possess all the necessary skills to address the needs/concerns/questions of the community? YES/NO
20. If the answer is YES to question 19, which of the following skills were applied?
 - Verbal communication skills Explain
 - Written communication skills Explain
 - Presentation skills Explain
 - Listening skills Explain
 - Food preparation skills Explain
 - Numerical skills Explain
 - Time management skills Explain
 - Problem solving skills Explain
 - Team work skills Explain
21. If the answer was NO to question 19, which skills did you lack? Explain
22. What do you think you need (skills/ knowledge/values/beliefs/feelings) to be effective in your CE activities? Explain
23. Suppose you were asked to compile a programme for future students to prepare them for CE/SL what will you include?



Institutional Research Ethics Committee
Faculty of Health Sciences
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http://www.dut.ac.za/research/institutional_research_ethics

www.dut.ac.za

24 March 2014

IREC Reference Number: **REC 13/14**

Ms H H Grobbelaar
P O Box 47027
Greyville
4023

Dear Ms Grobbelaar

Development of food and nutrition community engagement capacity of university students

I am pleased to inform you that Full Approval has been granted to your proposal REC 13/14.

The Proposal has been allocated the following Ethical Clearance number IREC 024/14. Please use this number in all communication with this office.

Approval has been granted for a period of one year, before the expiry of which you are required to apply for safety monitoring and annual recertification. Please use the Safety Monitoring and Annual Recertification Report form which can be found in the Standard Operating Procedures [SOP's] of the IREC. This form must be submitted to the IREC at least 3 months before the ethics approval for the study expires.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the IREC according to the IREC SOP's. In addition, you will be responsible to ensure gatekeeper permission.

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOP's.

Yours Sincerely

A black rectangular box redacting the signature of Prof J K Adam.

Prof J K Adam
Chairperson: IREC

ANNEXURE F

Moely, Barbara E <moely@tulane.edu>

Sun 2016-02-14 11:03 PM

Inbox

To: Heleen Grobbelaar;

...

You forwarded this message on 2016-10-17 08:42 AM.

Hello Heleen – Sorry to be slow getting back to you! Yes, it is fine for you to use the CASQ in your research. We published it so that it would be available to any researchers who might find it useful. To make things easier, I am attaching some files that may be useful:

The **ITEMS INFORMATION** file contains information about psychometric properties of the six scales in the CASQ. It also describes other measures used in initial validation of the CASQ scales, and several measures used to assess service-learning course quality and outcomes.

The **PRETEST** and **POST TEST** forms are given in separate files -- the consent forms were those approved at the time data were collected – you will need to revise and elaborate as necessary to fit guidelines from IRB's at your institution(s). In order to show how we arranged the items in these forms, the pretest items are shown in different colors that correspond to the colors used in the ITEMS file.

Best wishes for all success with your work! - Barbara Moely

Questionnaire

Dear student,

Thank you for agreeing to complete this questionnaire. It will take about 20 minutes of your time. Participation is voluntary. You may stop at any time. Your answers will be kept confidential and anonymous; they will only be seen by the researcher and her supervisors. No names are used.

Today I am asking you to complete this questionnaire about your attitudes toward people, the university and certain perspectives on life, society and yourself.

Please complete the following:

Date: _____

Gender:

Female	Male
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On the pages that follow are a number of opinion statements about public issues, politics, and your beliefs about the world in general. You will agree with some and disagree with some and have no opinion about others.

Please use the following scale to indicate your degree of agreement with each statement. Do this by writing the appropriate number in the blank to the left of the statement.

Please be open and honest in your answers. Remember it is anonymous – no names are used. It will help me most if you do not skip any questions.

1.	2.	3.	4.	5.
Strongly disagree	Somewhat disagree	Neither disagree nor agree	Somewhat agree	Strongly agree

1. Strongly disagree	2. Somewhat disagree	3. Neither disagree nor agree	4. Somewhat agree	5. Strongly agree
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<p>___ I like what I am learning during community engagement</p> <p>___ In the future, I plan to participate in a community service organization</p> <p>___ Individuals are responsible for their own misfortunes</p> <p>___ When trying to understand the position of others, I try to place myself in their positions</p> <p>___ I am knowledgeable of the social issues facing South Africa (racial and gender discrimination, violence, inadequate health care system etc)</p> <p>___ When I make a mistake, I always admit I am wrong</p> <p>___ I think to do community engagement is valuable</p> <p>___ I plan to become involved in my community</p> <p>___ I can communicate well with others</p> <p>___ I have often experienced openness and honesty</p> <p>___ It is hard for a group to function well when the people involved come from very diverse backgrounds</p> <p>___ I feel I can make a difference in the world</p> <p>___ I always help people who need help</p> <p>___ I am knowledgeable of the issues facing the world</p> <p>___ I plan to do some volunteer work</p>	<p>___ I plan to help others who are in difficulty</p> <p>___ I try to place myself in the place of others in trying to assess their current situation</p> <p>___ I was open about myself during the community engagement activities and around my peers, lecturer and community partners</p> <p>___ I am always polite even to people who are not very nice</p> <p>___ Cultural diversity in a group makes a group more interesting and effective</p> <p>___ I tend to solve problems by talking them out</p> <p>___ I am a better follower than a leader</p> <p>___ I think that I will be able to use what I am learning during community engagement in other subjects I am studying</p> <p>___ I can listen to other people's opinions</p> <p>___ Sometimes I do not like it when another person asks me to do things for him or her</p> <p>___ We need to look no further than the individual in assessing his/her problems</p> <p>___ I am knowledgeable of the economic issues such as poverty and income inequality facing south Africa</p> <p>___ I can work cooperatively with a group of people</p> <p>___ I view the future with optimism</p> <p>___ We need to change people's attitudes in order to solve social problems</p>
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1. Strongly disagree	2. Somewhat disagree	3. Neither disagree nor agree	4. Somewhat agree	5. Strongly agree
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<p>___ I can easily get along with people</p> <p>___ I enjoy meeting people who come from backgrounds very different from my own</p> <p>___ I am a good leader</p> <p>___ Sometimes I get angry when people do not do what I want</p> <p>___ I find it easy to make friends</p> <p>___ The way I interact with my peers, lecturers and community members truly reflects who I am</p> <p>___ I am aware of events happening in my local community</p> <p>___ I can think logically when solving problems</p> <p>___ I understand cultural issues such as different belief systems, racism, language, diversity facing South Africans</p> <p>___ I never let someone else get blamed for something I did wrong</p> <p>___ It is important for me to learn what is taught in community engagement related courses</p> <p>___ In order for problems to be solved in this country, we need to change public policy</p> <p>___ I am aware of current events</p> <p>___ I have experienced deep affection</p>	<p>___ I am always aware of the views and feelings of my peers</p> <p>___ I plan to get involved in programs to help clean up the environment</p> <p>___ I dislike most of the work relating to community engagement</p> <p>___ I always listen to my parents</p> <p>___ I think what I am learning whilst doing community engagement is useful for me to know</p> <p>___ People are poor because they choose to be poor</p> <p>___ I am knowledgeable about cultural issues such as different belief systems, racism, language, diversity facing South Africa</p> <p>___ I find it difficult to relate to people from a different culture or race group</p> <p>___ I am committed to making a positive difference</p> <p>___ I do not understand why some people are poor when there are so many opportunities available to them</p> <p>___ I try to find effective ways of solving problems</p> <p>___ My future seems extremely uncertain</p>
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1. Strongly disagree	2. Somewhat disagree	3. Neither disagree nor agree	4. Somewhat agree	5. Strongly agree
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<p>___ I understand the issues facing the community where I come from</p> <p>___ I am satisfied with the opportunities the university provides for community engagement</p> <p>___ I am aware of my relationship with my peers, lecturers and community partners</p> <p>___ Sometimes I feel like skipping classes even if I am not sick</p> <p>___ If I do not like someone, I prefer not to work with that person</p> <p>___ I would rather have somebody else take the lead in formulating a solution for a problem</p> <p>___ I understand the social issues facing the people living in South Africa (racial and gender discrimination, violence, inadequate health care system)</p> <p>___ I am satisfied with the opportunities the university provides for career preparation</p> <p>___ I am always careful about keeping my clothes neat and my room picked up</p> <p>___ I can think analytical in solving problems</p> <p>___ I always make an effort to improve my relationship with my peers, lecturers and community members</p> <p>___ Sometimes I do not feel like doing what the lecturers want me to do</p> <p>___ I think my life is moving in the right direction</p>	<p>___ I plan to participate in a community action program</p> <p>___ I prefer the company of people who are very similar to me in background and expressions</p> <p>___ I have the ability to lead a group of people</p> <p>___ It is important that equal opportunity be available to all people in South Africa</p> <p>___ My subjects are relevant to everyday life</p> <p>___ I understand the economic issues such as poverty and income inequalities facing the people living in South Africa</p> <p>___ I have never felt like saying unkind things to a person</p> <p>___ I plan to be involved in the political process</p> <p>___ I can successfully resolve conflicts with others</p> <p>___ There are people with whom I feel a natural connection</p> <p>___ I want to gain an understanding of the lives of people from different backgrounds</p> <p>___ I am satisfied with the opportunities the university provides for students to become leaders</p> <p>___ I never say anything that would make a person feel bad</p>
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1. Strongly disagree	2. Somewhat disagree	3. Neither disagree nor agree	4. Somewhat agree	5. Strongly agree
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(Pre-test)

Through the preparation course for community engagement, I expect that I will:

___ Gain a deeper understanding of the things I will learn about in this course

___ Learn about the community

___ Learn how to work with others effectively

___ Learn to apply concepts from my studies to real situations

___ Learn to appreciate different cultures

___ Learn to see social problems in a new way

___ Become more aware of the community of which I am part

___ Better understand the role of a professional in my field of study

___ Become more interested in a career in community work

___ Learn about myself

Anything else you expect from this course not mentioned above?

1. Strongly disagree	2. Somewhat disagree	3. Neither disagree nor agree	4. Somewhat agree	5. Strongly agree
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(Post-test)

Through the preparation course for community engagement:

- ☐ I gained a deeper understanding of the things I learnt about in this course
- ☐ I learned more about the community
- ☐ I learned how to work with others effectively
- ☐ I learned how to apply concepts from my studies to real situations
- ☐ I learned to appreciate different cultures
- ☐ I learned to see social problems in a new way
- ☐ I became more aware of the community of which I am part
- ☐ I better understand the role of a professional in my field of study
- ☐ I became more interested in a career in community work
- ☐ I feel that my community engagement activities were worthwhile
- ☐ I accomplished something in my community engagement activities
- ☐ My community engagement activities met real needs of the community
- ☐ I did a good job in my community engagement activities
- ☐ During the community engagement I was free to use my own ideas
- ☐ I was well prepared to engage in the activities planned by my department
- ☐ The community engagement activities were a central part of my studies at DUT and not just an “add on” activity
- ☐ I had opportunities to reflect on my community engagement activities through discussions with my peers, the lecturers and community members
- ☐ I had opportunities to reflect on my community engagement activities through writing exercises, journaling and assignments
- ☐ I had the opportunity to learn about myself
- Anything else you learned from this course not mentioned above?
