

**EXPLORING THE ROLE OF SERVICE-LEARNING IN HUMAN  
DEVELOPMENT: PERSPECTIVES OF STAFF, STUDENTS  
AND COMMUNITY MEMBERS**

This thesis is submitted in accordance with the requirements for the

PhD in Higher Education Studies

in the

Centre for Research on Higher Education and Development (CRHED),

School of Higher Education Studies, Faculty of Education

at the

University of the Free State, Bloemfontein

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**Date of submission:** June 2017

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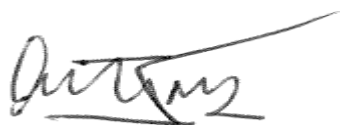
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## Declaration

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I, Ntimi N. Mtawa, declare that the study hereby submitted for the Philosophiae Doctor in Higher Education Studies in the Faculty of Education, University of the Free State, is my own work and that I have not previously submitted this work, either as a whole or in part, for a qualification at another university. I also hereby cede copyright of this work to the University of the Free State.



**14 September 2017**

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Signature

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Date: June 2017

## **Dedication**

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I dedicate this dissertation to the giver of life and all wisdom (Almighty God), to my dad Mr Nikusuma M. Mtawa and mom Bumi Lwina, and to my beloved wife Jaqueline Mgombawatu and daughter Hailey \_Tamara

## Abstract

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Higher education institutions (HEIs) and particularly universities are increasingly being linked to debates about development. This perspective is dominated by two schools of thought. On the one hand, universities are positioned as drivers of individuals' and nations' economic development. On the other hand, apart from an economic focus, there is an emerging discourse that calls upon universities to advance broader human development. The study is premised on two arguments. One, the overemphasis on economic imperatives of universities undermines and neglects their social values related to human development. Two, in the scholarly works focusing on universities and human development, more work focusing on specific and concrete strategies that can enable universities to promote such notions of development is needed. This study builds on and contributes to the universities and human development debate by arguing that service-learning (SL) has great potential and some challenges to enable universities to promote human development.

Traditionally, SL is positioned as a mechanism through which universities could achieve both educational and social purposes. These purposes include, among other things, enhancing pedagogical practices, fostering citizenship capacities, advancing social justice and developing civic-minded graduates. Generally, these purposes frame SL as a potential contributor to human development within and beyond universities' boundaries. However, in spite of these potentials, SL is understudied and often its values are assessed in relation to students' academic credentials and personal development, with less attention to benefits for communities. In response to these gaps in universities and human development perspectives and the SL field, the study explores the role of SL in human development from the perspectives of university lecturers, students and external community members. The study is guided by a central research question that focuses on the contribution of SL to human development.

The study is situated within the interpretivist paradigms, in which qualitative methods are employed to explore the perspectives of staff, students and community members on SL. The study collected qualitative data using document analysis, in-depth interviews, focus groups and observations.

The study integrated the Human Development (HD) and Capability Approach (CA) advanced by Mahbub ul Haq, Amartya Sen and Martha Nussbaum, and the notions of Participatory Parity, Transformative and Affirmative remedies of Nancy Fraser, as conceptual and theoretical frameworks. Both HD and CA were used to analyse and theorise the role of SL in enhancing capabilities and promoting human development. Based on these frameworks, I argue that SL can enhance capabilities and promote human development values. However, to do this, its design and implementation ought to be foregrounded in procedural principles for human development such as agency, empowerment, participation and sustainability.

The outcomes of the analysis is a CA- and HD-informed framework for SL, in which I propose capabilities and HD values as a response to SL design and implementation in the direction of human development. The dominant capabilities suggested by students, community members and lecturers include *multi-layered affiliation, narrative imagination, local citizenship, critical thinking/reflection, learning, knowledge and skills, capacity to aspire, public good-related professional capabilities, and citizenship capacities formation*.

The human development values and related processes include *inclusive and active participation, a sense of empowerment and agency, enhanced sustainability, diversity literacy, space for deliberation, participatory parity, and reasoning, and advancing partial (remediable) justice*. However, promoting these HD values and related processes in and through SL faces a number of conundrums and tensions.

HD and CA frame SL into two spectrums. At one end, they conceptualise SL as a strategy through which universities can advance public good and human development of the communities in which they are located. At the other, HD and CA enable us to interrogate the unexamined discourses of power and privilege, which act as barriers to transformative potentials of SL. I conclude the theorisation of the study with a proposed expansive SL framework that could enable the modification and improvement of SL in the interest of promoting social justice in a grassroots and empowering fashion.

**Key words:** Higher education institutions, human development, capability approach, capabilities, service-learning, public good, social justice, public good professionals, citizenship

## **List of abbreviations**

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CA – Capability Approach

CHE – Council on Higher Education

CRHED – Centre for Research on Higher Education and Development

HE – Higher Education

HEIs – Higher Education Institutions

HD – Human Development

SA – South Africa

SL – Service-Learning

UFS – University of the Free State

UK – United Kingdom

US – United States

## Acknowledgements

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I would first and foremost want to express my profound gratitude to the Almighty God, who made this academic journey possible, thus fulfilling the prophetic words that “*Before you were formed in the body of your mother I had knowledge of you . . .*” (Jeremiah 1:5).

This dissertation would not have been completed without the immense and invaluable assistance and support from my supervisors. I remain grateful to Prof. Merridy Wilson-Strydom for her tireless academic and moral support, and mentoring throughout my research. Her contribution made it possible not only to complete the study, but also enhanced its quality and potential. Thank you for your dedication. Also deepest and special thanks to Prof Melanie Walker who, despite all my circumstances during early days of this journey, believed in me and offered the opportunity and space to pursue my doctoral study under CRHED. Your academic and moral support were the pillars of my success in this research.

Profs, Merridy and Walker, thank you for caring about my academic and social well-being throughout this endeavour.

I am grateful to Lucretia Smith, for the countless administrative tasks that contributed to my well-being and completion of my dissertation.

I further wish to recognise and appreciate Prof. Mabel Erasmus and Karen Venter who, from the onset, supported my study and provided all the necessary academic and moral assistance. Thank you for being so passionate about my study.

I thank the scholarly community at CRHED, and in particular Faith, Bothwell, Elizabeth and Patience, for the constructive and rich conversation that shaped this research.

I am deeply grateful to my sweetheart wife Jacqueline Mgombawatu and our newborn baby girl Hailey\_Tamara, for your love, support, tenacity and perseverance throughout the period I was away undertaking this study.

To my parents, Nikusuma Mtawa and Bumi Lwinga, my sisters Nikwisa and Upendo (Love), and my brothers Innocent, Noel and Tumaini (Hope) I thank you for your love and support. Thank you, too, to my mother-in-law Elnath Mgombawatu for your unwavering support and care.

To beloved Samuel Fongwa’s family, you have always been there for me.

To friends, in particular Nelson, your friendship, formal and informal conversations shaped and immensely contributed to my study.

I am deeply indebted to the countless university staff/lecturers and students and external community members who have contributed to making this study a success. This research would not have been possible without your involvement and commitment.

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# Chapter 1

## Introduction

### 1.1 Setting the scene

The role of higher education institutions (HEIs) and, in particular, universities in contributing to development has, over the past several decades, gained momentum across the globe. The focus of this contribution has often been analysed and discussed from the point of view of how individuals and countries benefit economically. Within a similar debate, there is an emerging body of literature that criticises the dominance of economic imperatives in linking universities to development. The core argument is that understanding and analysing the contribution of universities mainly from an economic perspective neglects other important values of human development (see, for example, Walker & Fongwa, 2017; Oketch, McCowan & Schendel, 2014; Boni & Walker, 2013; Walker & McLean, 2013; Leibowitz, 2012; Nussbaum, 2010; Robeyns, 2006; Walker, 2006). In this study, I have attempted to explore theoretically and empirically the field of service-learning (SL) as a pedagogical strategy that involves university-community partnership. In doing so, I have focused on the role of SL in contributing to human development through the lens of the human development (HD) and capability approach (CA), as developed by Mahbub ul Haq (2003, 1995), Amartya Sen (1999, 1993, 1985) and Martha Nussbaum (2011, 2003, 2000), among others. HD and CA provide compelling analytical tools for exploring HD values and capabilities enhanced in and through SL. HD and CA, therefore, enable us to move beyond conceptualising and practising SL as an activity aimed primarily at benefiting students to capturing its broader value in terms of HD for all SL partners.

In this research project a number of gaps existing in the SL field have been considered. These include, *inter alia*, SL's theoretical limitations, limited focus and contested understanding of its goals and outcomes, methodological issues, and the unequal nature of SL partnerships between universities and external communities (see Bringle, Clayton & Price, 2009; Osman & Castle, 2006; Furco, 2003; Howard, 2003; Giles & Eyler, 1998). As such, my research has done the following. Firstly, it has introduced a more nuanced framework that potentially captures the holistic values and outcomes of SL. These frameworks also enable us to interrogate ideas such as partnership and social justice in and

through SL. Secondly, my research has employed a methodological approach that encompasses multiple sources of information. Thirdly, apart from students who are often seen as the sole beneficiaries of SL, my study has also included university staff (lecturers) and external community members who are largely overlooked when assessing and understanding experiences and outcomes of SL participation. I have focused on the University of the Free State (UFS) faculties of Health Sciences and Humanities and two external community partners as case studies for this research. Approaching SL using HD and CA perspectives might enable universities and external communities to better understand the design and implementation of SL in the direction of HD. In the theorisation chapter (Chapter 9), I suggest that the policy, design and implementation of SL should be underpinned and/or informed by CA and HD constructs.

## **1.2 Higher education and economic development**

For the past few decades, HE has increasingly been seen as an important pillar of economic development (Peercy & Svenson, 2016; Oketch, McCowan & Schendel, 2014; Reisz & Stock, 2012; Cloete, Bailey, Pillay, Bunting & Maassen, 2011; Bloom, Canning & Chan, 2006; Lin, 2004; Samoff & Carroll, 2004; World Bank, 2000). The recent involvement of HEIs in development is attributed to, among other things, the demands of the knowledge-driven economy (Cloete et al., 2011; Pillay, 2010; Global University Network for Innovation (GUNI), 2008; Gürüz, 2003; Salmi, 2001). At the core of the knowledge economy lies the argument that the contemporary global economy continues to shift from traditional industries to a more technology-based industrial revolution and services (Brennan, 2008; Olssen & Peters, 2005; Metcalfe & Ramlogan, 2005; Harris, 2001). Such a shift challenges HE and particularly universities to keep pace with the knowledge change (Gürüz, 2003; Gumport, 2000).

It is noted that the contribution of HEIs to development is and continues to be dominated by economic approaches (Peercy & Svenson, 2016; Oketch et al., 2014, Naidoo, 2010; Marginson, 2007; Walker, 2006; Singh, 2001). This is seen through an ongoing emphasis on universities to produce research for commercial purposes; creating links with industry; focusing on students' acquisition of knowledge, technical and transferable skills necessary for employability; and enhancing national economic competitiveness (Boni & Walker, 2016,

2013; Walker & McLean, 2013; Boni & Gasper, 2012; Naidoo, 2010; Lebeau, 2008; Lanzi, 2007; Lynch, 2006; Walker, 2006; Knight & Yorke, 2003). In general, the economic benefits of universities overshadow the idea of universities as social institutions that should foster development in its broadest sense. This trend has been criticised by scholars, who argue that the role of HE in development should also pay attention to values of HD (see Walker & Fongwa, 2017; Walker & Wilson-Strydom, 2017; Singh, 2014; Walker & McLean, 2013; Boni & Walker, 2013; Nixon, 2011; Nussbaum, 2010).

### **1.3 Higher education and human development**

While the economic benefits of HE continue to receive most attention in the literature and policy (Peercy and Svenson, 2016; Pillay, 2010), there have been increasing calls for the contribution of this sector to be assessed beyond economic dimensions (Walker & Fongwa, 2017; Walker & Wilson-Strydom, 2017; Peercy & Svenson, 2016; Singh, 2014; Walker & McLean, 2013; Boni & Walker, 2013; Leibowitz, 2012; Boni & Gasper, 2012; Nussbaum, 2010; Walker, 2006). Generally, the emerging literature is critical of HE largely focusing on promoting economic development while neglecting other important values of HD that cannot be measured in economic terms. An important area which is often overlooked in the analysis and assessment of the impact of HE on development is that of capabilities enhancement and promotion of HD values. The argument made in this body of literature is that universities should also promote values of HD by working towards social justice and developing the formation of professionals and citizens conscious of the public good (Peercy & Svenson, 2016; Singh, 2014; Boni & Walker, 2013; Walker & McLean, 2013; Nixon, 2011; Leibowitz, 2012; Aronowitz, 2005; Kezar, Chambers & Burkhardt, 2005). However, these scholarly works do not provide a concrete and specific practice that can enable universities to contribute to HD and transform society. I therefore take up the idea of SL to argue that it encompasses important values that can contribute to HD. I locate this study within the South African context, as briefly introduced below.



## 1.4 Higher education and development in South Africa

The discussion of HE in South Africa is often underpinned by historical antecedents and transformation imperatives; it aims at addressing inequalities and injustices created during the apartheid regime (Govinder, Zondo & Makgoba, 2014; Luvalo, 2014; Waghid, 2002). The narrative of HE in South Africa indicates that, prior to 1994, HEIs served as an ideological apparatus in order to maintain and sustain the colonial and apartheid policy. The policy intended to sustain 'social, political and economic discrimination and inequalities of class, race and gender' (Badat, 2009a, p. 457). In this context, the HE system was fragmented and differentiated, based on race and ethnicity (Wilson-Strydom, 2015, 2012; Reddy, 2004). This had major implications, not only in terms of the core functions of HEIs, but also their social and/or developmental roles. However, the end of apartheid in 1994 was followed by unprecedented changes in South African higher education (Cloete, 2002). Evidence of this can be seen in policies that were promulgated in order to build and reshape the HE system so that it could reflect a new democratic South Africa. As described by Cloete, Maassen and Bailey (2015) and Badat (2004), the main areas requiring change included systems and structures, equity, equality and social responsiveness. Driving such changes was one of the main focuses of the National Commission on Higher Education [NCHE] (1996), which led a foundation for transformation discourse in South African higher education.

From a development perspective, the NCHE outlined the role that HEIs could play in fostering an expanded notion of development. Central to the NCHE was the assumption that 'HE can play a pivotal role in the political, economic and cultural reconstruction and development of South Africa' (NCHE, 1996). Expanding on the NCHE, Reddy (2004, p. 35) sees this as a spectrum, indicating that:

At one end of this spectrum is the narrow conception reducing HE to the role of responding to the needs and demands of the economy. At the other, is the humanist emphasis expecting universities to empower individuals to assume the identities of active agents of a democratic society.

The potential role of HE in advancing society was further articulated within the White Paper 3 – A Programme for Higher Education Transformation released in 1997. Outlined

by the Department of Education [DoE] through the White Paper 3 (DoE, 1997, pp.7-8), the purposes of HE that specifically resonate with development more broadly can be summarised as:

- i. To meet the learning needs and aspirations of individuals through the development of their intellectual abilities and aptitudes throughout their lives;
- ii. To address the development needs of society and supply the labour market, in a knowledge-driven and knowledge-dependent society;
- iii. To contribute to the socialisation of enlightened, responsible and constructively critical citizens;
- iv. To contribute to the creation, sharing and evaluation of knowledge.

These purposes have also been taken up in the 2013 White Paper For Post-School Education Training, which recognises the importance of quality education in enhancing a 'person's health, quality of life, self-esteem, and ability of citizens to be actively engaged and empowered' (Department of Higher Education and Training (DHET), 2013, p.3). In general, the new White Paper acknowledges the role of education and, in particular, HE, in promoting equality of opportunities in areas of social and cultural development (DHET, 2013).

### **1.5 The potential role of SL in development**

SL, which serves both educational and social purposes of universities, has gained strong currency in HE over the past few decades (Butin, 2006). This is due to the realisation that SL is a transformative critical pedagogy that has great potential to enable universities to advance social justice, citizenship formation and develop mindful and caring professionals (McMillan, 2013; Osman & Petersen, 2013, Steinberg, Hatcher & Bringle, 2011; Britt, 2012; Mason O'Connor, Lynch, & Owen, 2011; Butin, 2010; Farazmand, Green & Miller, 2010; Einfeld & Collins, 2008; Howard, Gervasoni & Butcher, 2007; Boyle-Baise & Langford, 2004; Zuber-Skerritt, 1994).

The social value of SL has been observed in different HE contexts across the globe. For example, in the United States of America (US), SL is associated with the need for developing civic responsibilities (active citizenship), building a democratic society and renewed interest in HEIs becoming relevant to their local milieu (Steinberg, Hatcher & Bringle, 2011; Hatcher & Erasmus, 2008; Thomson et al., 2008; Bringle & Hatcher, 2002; Saltmarsh, 1996; Stanton, Giles & Cruz, 1999; Boyer, 1996). In the United Kingdom (UK), SL programmes are increasingly gaining popularity because of their links with the idea of democratic citizenship and development of moral and civic capacities in graduates (Jerome, 2012; Annette, 2005a, 2002). In a South American context, it is argued that the term SL is relatively new, but closely related to the concept of 'solidaridad' (solidarity) (Baker-Boosamra, Guevara & Balfour, 2006). As described by Tapia, (2004, p.149), this implies:

. . . working together for the common cause, helping others in an organized and effective way, standing as a group or as a nation to defend rights or to face natural disasters or economic crises, and doing so hand in hand.

Regarding SL in Asian HE, McCarthy (2009) notes that SL pedagogy has flourished in numerous Asian colleges and universities. The Service-Learning Asian Network (SLAN) is playing a major role in advancing SL within and beyond HEIs in Asia (McCarthy, 2009). McCarthy goes on to reveal that the International Partnership for Service-Learning and Leaders (IPSL) and the United Board for Christian Higher Education in Asia (UBCHEA) have been responsible for enhancing SL in Asian HE. According to McCarthy (2009), Ngai (2006) and Vickers, Harris and McCarthy (2004), SL is perceived by SLAN researchers and HEIs as an important strategy in improving student learning, awareness of social issues, responsibility, diversity literacy, personal growth and other related social values and skills. Broadly, colleges and universities in Asia regard SL as vehicle through which they can improve and sustain strong ties with external communities (McCarthy, 2009).

In South Africa, SL emerged within the broader debate about the public mission of HEIs. Specifically, SL was deemed a mechanism through which South African HEIs could become instruments of social change (Osman & Petersen, 2013; Hatcher & Erasmus, 2008; Thomson et al., 2008; Lazarus, 2007). Currently, SL continues to be linked with the overarching strategy for transformation and calls for HEIs to be more responsive to societal

needs (Osman & Petersen, 2013; O'Brien, 2012; Maistry & Thakrar, 2012; Lazarus et al., 2008; Mitchell & Rautenbach, 2005). As such, SL in South Africa continues to be seen as a means through which universities can actively foster social justice, human dignity, citizenship and develop civic-minded graduates (Preece, 2016a; McMillan, 2013; Osman & Petersen, 2013; Maistry & Thakrar, 2012; O'Brien, 2012; Hatcher & Erasmus, 2008; Bawa, 2003).

Broadly, the values of SL are centred on mutuality and collaboration between the university and external communities in seeking greater well-being of wider society. Baker-Boosamra et al., (2006) suggest that SL evokes a sense of mutual humanity, which extends to the idea of social change and social justice, promoting an understanding of common connection, collective action, affiliation, mutual struggle and critical reflection on the broader social issues (Caldero'n, 2007; Baker-Boosamra, Guevara & Balfour, 2006; Jacoby & Associates, 2003; Varlotta, 1997). Thus, SL has great potential to enable universities to promote human development, although often its benefits are narrowly understood and interpreted. Against this backdrop, the problem addressed in this study is now outlined.

## **1.6 Research problem**

As mentioned earlier, the contribution of this study is based on two gaps observed in literature relating to HE, HD and SL. The first body of literature argues that the contribution of universities to society should extend beyond economic imperatives to include values of HD (Walker & Fongwa, 2017; Peercy & Svenson, 2016; Boni & Walker, 2013; Walker & McLean, 2013; Boni & Gasper, 2012; Nixon, 2011; Nussbaum, 2010). The approach emphasised in this literature is that of HD, and it is framed within the notion of the public-good role of universities. However, one of the potential major gaps in this body of literature is that it needs to incorporate an account of specific practices that might allow and/or enable universities to promote HD.

The second body of literature is that of SL, which foregrounds SL as a practice that involves both educational and social benefits, which include SL as an emancipatory, empowering, transformative and integrative teaching and learning strategy; a social justice and citizenship agenda; and a space for training civic- and/or public-minded graduates

(Albertyn & Erasmus, 2014; Larsen, 2014; Mather & Konkle, 2013; Butin, 2010; Deeley, 2010; Cipolle, 2010; Peterson, 2009; Einfeld & Collins, 2008; Annette, 2005b; Kiely, 2005; Boyle-Baise & Langford, 2004; Vogelgesang & Rhoads, 2003; Morgan & Streb, 2001; Hunter & Brisbin, 2000; Deans, 1999; Battistoni, 1997). These goals of SL resonate well with the notion of HD, thus making SL a potential practice that can enable universities to foster this broader notion of development. Nevertheless, in spite of the well-documented potential of SL, particularly the emphasis on student learning, relatively little is known about the role it can play in advancing HD within and beyond university settings. There is little work focusing on lecturers, students and community members. This is mainly due to definitional and methodological issues, as most studies on SL are of programme evaluation or anecdotal descriptions, not research, while many theoretical perspectives seem inappropriate (Billig, 2003). Also, the field of SL is facing the question of its legitimacy within the ongoing dominance of economic thinking about the functions and outcomes of HEIs (Butin, 2006). Furthermore, the evaluation and assessment of SL values often do not take into account all the participants as equal partners in SL design, implementation and repeating of outcomes (Chupp & Joseph, 2010; Peterson, 2009). Thus, this study proposes a more nuanced definition of SL and employs a more robust methodological (and an expansive theoretical) approach that enables us to explore the role of SL in the interests of advancing HD among staff, students and external community members.

In framing the arguments for this study, in the initial stages I focused much on exploring the capabilities that university staff, students and external community members develop in and through SL. Therefore, my central research question was framed as:

***How does service-learning contribute to the development of valued capabilities among staff, students and community members?***

However, after critical examination of HE, HD and SL literature, I realised that focusing only on capabilities might limit the exploration of other values of HD. I also discovered that the values of SL may well extend beyond valued capabilities to include other fundamental elements of HD. Therefore, it became clear that the formulation of my research questions should be more expansive to incorporate both the role of SL in capabilities enhancement and promotion of HD more broadly. Such formulation articulates well the overarching aim of

my study, which is to explore the role of SL in respect of HD. As such, my central research question was re-framed as:

***How can and/or does service-learning contribute to human development?***

To respond to this main research question, the following related questions were formulated:

- i. How is service-learning conceptualised and approached at the University of the Free State?
- ii. How does the design and implementation of service-learning incorporate aspects of capabilities enhancement and promotion of human development at the University of the Free State?
- iii. What are the valued capabilities and human development values developed by staff, students and community members through their participation in selected service-learning modules/projects?
- iv. How can a study of SL using Human Development and Capability Approach frameworks contribute to thinking about and understanding SL practices in relation to human development?

Responding to these research questions involved a critical analysis and review of relevant literature, a theoretical lens and my own empirical research involving SL partners, namely the university (leaders, staff, students and institutional documentation) and external community members.

## **1.7 Context and background to the case study**

### **1.7.1 The University of the Free State (UFS): A general overview**

According to the University of the Free State (UFS) (2006a), it was established as a seminary or theological college for the Dutch Reformed Church in 1855. In 1904 the college became Grey University College, affiliated to the University of South Africa. In 1950 Grey University College became independent and was re-named the University of the Orange Free State (UFS, 2006a). The UFS was mainly established to serve the white middle class in

a province dominated predominantly by black Africans. UFS was created as a traditional university focusing on teaching and research (UFS, 2006a). Regarding its relationship with locals, the UFS 'aligned to the socio-political context of the country, which related to policies of separate development that favoured and protected historically white universities through a range of diverse policies' (Fongwa, 2013, p.211). This means that the university was potentially exclusive in terms of its engagement with the external communities.

However, following the end of apartheid in 1994, the UFS has evolved on many fronts, as can be seen from the expansion of university activities. Specifically, the university has witnessed considerable development in terms of number of campuses, number of students, academic programmes, research capacity and engagement with external communities. For example, since 1994 there has been a significant increase in the numbers and diversity of students at the UFS. Today there are 31051 students distributed over three campuses, namely Bloemfontein, Qwaqwa and South Campuses (UFS, 2015a). The demographic profile of students has also changed significantly: prior to 1994 the UFS was predominantly white, but today 70% of the students are black (UFS, 2015b).

In terms of external engagement, which is the main focus of this study, there has been significant transformation in relation to the university's relationship with local communities. This engagement has been conceived within the broader transformation goal of the university and the overall province and country (Fongwa, 2013; Fourie, 2003). Thus, this suggests that the history of the country and the university itself have played a pivotal role in shaping its social purposes.

Apart from seeing social engagement and/or public service as a vehicle through which the UFS can contribute to broader society in one of the poorest provinces of the country (UFS, 2015b), this is also seen as a mechanism through which the university can foster change within its settings. As such, there have been attempts to improve social integration and to develop a culture of inclusivity on campus. Evidence of this can be found in intertwined projects, namely academic and human projects.<sup>1</sup> Such initiatives as outlined by the UFS

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<sup>1</sup> The academic project focuses on 'an uncompromising commitment to high quality university education'. The human project has 'an unflinching commitment to racial and reconciliation and social justice' (UFS, 2015, p.2).

strategic plan (2015b, p.14) ‘are aimed at a university transforming itself into a community underpinned by a universal sense of a common humanity, with openness to the perspectives, experiences and cultures of others, and typified by the best characteristics of academia’.

Transformation in terms of social engagement continues through a number of initiatives and practice. As the strategic plan (2015b) highlights, ‘it is important to the university that students learn the value of public service through both their formal degree studies and voluntary work in surrounding communities’ (UFS, 2015b, p.2). One of the practices mentioned in the process of enhancing the transformation of the UFS within and beyond its boundaries is SL.

SL at the UFS has a long history that goes back to the early 1990s, with the Faculty of Health Sciences (the School of Medical Sciences and the School of Nursing) and the Faculty of Social Sciences playing pivotal roles in its foundation and evolution (Fourie, 2003). Since its uptake at the UFS, SL has evolved in many ways. This can be seen in, among other things, the promulgation of the Community Service Policy in 2006, establishment of support structures such as the SL office and leadership, increased number of faculties and departments that use SL for teaching and engaging with communities, and an increased number of partnerships (initiatives) between the university and external communities. Significantly, SL continues to be linked to the development goals of the UFS (UFS, 2015b, 2006b; Fourie, 2003).

At the faculty level, apart from the two faculties that adopted SL in the early 1990s, more faculties and department have taken up the idea of SL. With Fourie (2003) indicating that SL at UFS started with eight modules in the 1990s, by 2015 there were 60 SL courses in various disciplines across faculties at the UFS (UFS 2015b), as shown in Table 1.



**Table 1: SL modules across faculties at the UFS**

Faculty	Number of modules involved	Total staff members involved
Economic & Management Sciences	5	4
Education	2	2
Humanities	14	30
Health Sciences:		
School of Allied Health Professions:		
Dietetics & Nutrition	4	3
Occupational Therapy	5	3
Optometry	1	3
Physiotherapy	2	2
School of Medicine	3	3
School of Nursing	8	13
Law	3	2
Natural & Agricultural Sciences	8	11
Theology	5	5

**Source:** UFS (2016).

As shown above, the Faculties of Health Sciences and Humanities were the first to adopt and practise SL, and these faculties continue to lead in terms of numbers of SL modules, which perhaps reflects strong partnerships with external communities. In this study I focused on SL in these two faculties, as explained in Section 5.2.3.

## 1.8 Methodology

The empirical research was conducted using a qualitative approach, which is foregrounded within the interpretivism paradigm. This qualitative approach involved four methods, namely document analysis, interviews, focus groups and observations. A detailed description of the methodology and methods employed is provided in Chapter 5.

Data collection was conducted at different levels. At the university level, I reviewed key institutional documents related to SL. These included the university strategic plans from 2012-2016 and 2015-2020, the SL policy from 2006, SL reports from 2011-2015, and SL module descriptions across faculties. Then I interviewed an administrator (leader) responsible for university external relations and three SL administrators. I also interviewed sixteen lecturers teaching SL courses and involved in communities. I worked with third-year Bachelor of Social Science (BSoc.Sc Human and Societal Dynamics) students from the Faculty of the Humanities, and first-year nursing students and post-basic studies Nursing Education students from the Faculty of Health Sciences during their SL participation. At the end of the SL course, I conducted five focus groups. Two involved students were from the School of Nursing; two were with BSoc.Sc students from the Faculty of Humanities; and one was with Social Work students from the Faculty of Humanities. At the community level I interviewed six community members and conducted two focus group discussions with six and ten community members respectively. In addition, I used community members' responses to an open-ended questionnaire administered by SL lecturers and distributed to households by students at the end of the SL project. I also observed the context in which SL takes place and the kinds of activities lecturers, students and community members are involved in. This was done through accompanying lecturers and students during their SL visits and implementation. This enabled me to observe and keep note of information that was relevant to my study.

In general, document analysis, interviews, focus group discussion, observation and open-ended questions generated a large amount of rich data that has provided a deeper and more critical understanding of the potential role of SL in advancing HD.

## **1.9 Chapter outline**

In this section I present a summary of each of the ten chapters of this thesis. It should be noted that the richness of data collection made it difficult to present everything within the word limits of a PhD thesis. As a result, several data tables have been presented in the appendices to provide evidence for the claims made.

## *Chapter 1: Introduction*

This chapter introduces my study by briefly discussing HE and its incorporation within the debate about development. It also highlights the potential role of SL in HD and research problems, identifying the gaps the study is attempting to fill, research questions, context and background to the case study, methodology, definition of key terminologies and researcher positionality.

## *Chapter 2: Higher Education and human development*

Chapter 2 provides a review of relevant literature that frames and shapes the arguments and the research problem that this study addresses. The review is centred on a discussion of how HE is positioned in development literature, policy and practice. It involves two main strands, namely HE in economic development and HE in HD. Based on these perspectives, I argue for the role of HE in development to be foregrounded within the notion of human development. Also, with the study located in a South African context, the chapter presents literature on South African HE and the debate about its role in development.

## *Chapter 3: Service-learning theory and practice*

In this chapter, I make a case for SL as a pedagogical strategy and a mechanism through which universities can achieve social purposes related to HD. Chapter 3 examines SL literature to explain why it is a practice that can enable universities to advance HD. In doing so, I examine traditional frameworks supporting SL and why they are insufficient in analysing and interpreting SL in respect of HD. As such, I call for a nuanced and expansive framework that can help to analyse, interpret and theorise SL in relation to HD.

## *Chapter 4: Service-Learning as Human Development practice: A theoretical approach*

Chapter 4 builds on the arguments and suggestions made in Chapter 3 to propose the HD and CA approaches as compelling and suitable frameworks for analysing and theorising SL in the direction of HD. I then introduce HD and CA and provide justifications as to why they have been used as central framing ideas in understanding the role of SL in HD.

### *Chapter 5: Methodology and methods*

This chapter focuses on the methodology employed in this study. It unpacks the rationale for using a qualitative approach and methods such as document analysis, interviews, focus groups and observations. The chapter introduces the case study and the rationale for choosing this particular case. It also describes research participants and illustrates procedures and processes followed prior to and during data collection, data analysis and interpretation.

### *Chapter 6: Results - Institutional perspective on service-learning*

Chapter 6 provides results pertaining to research questions i, ii and iii, focusing on the institutional perspectives of SL. I report on the results by integrating the views that emerged from the institutional documents, SL leaders and lecturers. The chapter begins with a general overview of SL. It then interrogates how HD values and capabilities are incorporated in SL at the UFS. The chapter serves as a point of departure for the subsequent two empirical chapters as it paints a broader picture of the university's conception of SL.

### *Chapter 7: Results - Students' perspectives on service-learning*

Chapter 7 presents the results related to research question three. In this chapter I report on students' SL experiences. I use students' voices to present potential capabilities and HD values students might have developed and promoted through participating in SL.

### *Chapter 8: Results – Community members' perspectives on service-learning*

This chapter reports on results related to research question three, which highlights the voices of community members. The chapter focuses on community members who are often overlooked in SL, although they are key SL partners. I use HD values and core strands of the capability approach to analyse and interpret the voices of community members in respect of their perspectives on the value of SL participation.

## *Chapter 9: Theorising the role of service-learning in advancing the public good*

Chapter ten synthesises the empirical findings from Chapters 6, 7, and 8 by approaching and theorising SL through the HD and CA lenses in two strands. In the first strand, I use CA to theorise SL as an enabler of capabilities formation. In the second strand, I use HD to theorise and tease out the potential role of SL in promoting HD. I also borrow Nancy Fraser's (2009, 2003) notions of participatory parity and transformative vs. affirmative remedies to theorise the potential of SL in advancing HD. This chapter also interrogates the promises and pitfalls of SL in advancing HD within and beyond the university boundaries. Looking at what has emerged in the study, I propose a framework that shows how the design, implementation and outcomes of SL may look if approached from the perspectives of HD and CA and what universities can learn and/or draw from such model.

## *Chapter 10: Conclusion*

This chapter concludes my study by reflecting on the results and key findings and how they relate to the broader aim of this study. I finish by making recommendations that can contribute to the modification and maximisation of SL potential in the direction of HD for the UFS and other universities.

### **1.10 Defining key concepts**

#### **1.10.1 Capabilities**

A number of writers, such as Sen (1999, 1993) understand 'capability' as the range of real opportunities from which one can choose. What is key in the definition of capability is the importance of expanding people's opportunities, choices and/or substantial freedom to achieve what they value doing and being (Crocker & Robeyns, 2009; Alkire & Deneulin, 2009; Sen, 1999). The notion of capabilities is particularly important in exploring the role of SL in advancing HD. This is because Alkire and Deneulin (2009, p. 22) state that 'The objective of development is to expand what people are able to do and be'. As such, I am using the concept of capabilities to refer to what people value doing and being as a result of SL participation.

### **1.10.2 Human development**

HD is a paradigm in the field of development, which is concerned with the notion that development can only be equated to economic prosperity (Alkire & Deneulin, 2009; Desai, 1991). The conceptual foundation of HD is on the notion of capabilities as the basis of development. In an HD sense, development is defined as the process of enlarging a person's functionings and capabilities to function, the range of things that a person could do and be in her/his life (Sen 1989). Broadly, the process of promoting development in the HD sense is underpinned by the values of participation, empowerment, equity, agency and sustainability. Thus, Fukuda-Parr (2013, p. 307) concludes that 'The concept of HD is much more complex and broader than its measure; it is about people being able to live in freedom and dignity, and being able to exercise choices to pursue a full and creative life'. The values that define and underpin the notion of HD are fundamental in exploring the role of SL in HD (see section 4.4).

### **1.10.3 Public good**

The public good is a highly-contested notion in terms of its meaning. For example, Leibowitz (2012, p. xxii) argues that 'The public good is often defined in material terms, as if it is visible, countable or weighable'. Longanecker (2005) sees public good as the betterment of individual and of society. Nixon (2011, p.16) goes further, defining public good as the 'actuality of people working together for their own and others' good'. In the HE context, Chambers and Gopaul (2008, p. 60) argue that "There has been little empirical examination of the meaning(s) ascribed to "public good" as it relates to higher education'. However, Nixon (2011) views public good as the contribution of higher education to the quality of human life, acquisition and utilisation of capabilities. In my study, I define public good based on Leibowitz's (2012, p. xxii) conception that public good is 'concerned with participatory parity and equality, not the privileged and wealthy administering charity to the marginalised'. This definition is useful in this study because SL aimed at advancing public good ought to be underpinned by the values of active participation and equitable relationship and/or partnership between universities and communities.

#### **1.10.4 Service-learning**

Service-learning is a multidimensional concept which is sometimes regarded as a pedagogy, philosophy or programme (Jacoby & Associates, 2003). Howard (2003) notes more than 140 terms used in the literature to describe and define activities that involve service and learning. Broadly, SL is regarded as a form of the broader model of experiential education, focusing on community efforts which make a difference for individuals in the community and for students' commitment to the general welfare of society. With this study approaching SL from the HD and CA perspectives, I define SL as:

A pedagogical approach and a sub-set of public mission of HEIs through which staff and students and external communities establish sustainable partnerships and participate in activities that empower them, develop their capabilities and functionings and enhance their individual and collective well-being and agency as academics, students and community members. In this context, sustainability, participation, empowerment, capabilities, functionings, well-being and agency are seen as key components and outcomes of SL.

In developing this definition, I considered a number of factors. These are: (i) the core arguments in the existing SL definitions; (ii) the theoretical foundation of SL; (iii) the purposes associated with SL; and (iv) the core values and principles that might foreground SL if approached from and framed within HD and CA (see Chapter 3 for detailed discussion of these issues).

#### **1.10.5 Social justice**

Like the notion of public good, social justice is a slippery concept often used loosely by different people and which can have different meanings to different people in different contexts. For Schulz (2007, p. 25), 'Social justice has become something of an empty set, a referent pointing to so many different ideals and ideas that it has lost currency and shared meaning across communities'. This is partly due to the fact that it falls within the realms of philosophical, political and legal theory (Wilson-Strydom, 2015). As such, those who have attempted to define social justice draw from various philosophical and theoretical perspectives. Defining social justice in this particular study is important because it is one of the essential elements of the description of HD. Also, social justice is one of the dominant approaches to SL, which calls for further interrogation in terms of how it plays out in the

SL field. I will return to this concept in Chapters 2, 3 and 4 in which social justice is presented as a dimension of the public good and the approach to SL respectively. For introductory purposes, I define social justice by drawing from Bell who provides a definition that can be useful in framing the notion of social justice in SL. Arguing that diversity and social justice are inextricably bound together, Bell (2007, p. 4) indicates that social justice refers to:

. . . reconstructing society in accordance with principles of equity, recognition, and inclusion. It involves eliminating the injustice created when differences are sorted and ranked in a hierarchy that unequally confers power, social, and economic advantages, and institutional and cultural validity to social groups based on their location in that hierarchy. Social justice requires confronting the ideological frameworks, historical legacies, and institutional patterns and practices that structure social relations unequally so that some groups are advantaged at the expense of other groups that are marginalised.

This definition demonstrates the complex nature of social justice, which possesses challenges not only in terms of processes but also achieving justice-oriented outcomes. Thus, in debating social justice in this study, I argue for the notion of partial justice, which is briefly examined below.

#### **1.10.5.1 Partial justice**

The term ‘partial justice’ is applied in this study, not as used by Nussbaum (2003) in describing the partial theory of justice, but to refer to incomplete justice or non-ideal justice, as argued by Sen (2009). As such, partial justice in this study implies SL geared towards removing remediable injustices around us (see Sen, 2009), with the ultimate goal of striving towards complete justice.

#### **1.11 Personal (researcher) positionality**

I have been involved in SL for the past three years. From 2014, I started working with the Directorate of Community Engagement, Service-Learning Division and lecturers involved in SL at the UFS. Also from 2014, I started working with lecturers and students at the



School of Nursing (UFS). This involved engaging in discussions with lecturers and students, going to the community with lecturers and students and participating in students' reflection sessions. In 2015, I was appointed as a facilitator for Bachelor of Social Sciences (BSoc.Sc) students involved in Humanities Community Service-Learning (HCSL 3704). My tasks were to facilitate students' involvement in SL by guiding them, accompanying them to the communities, attending their meetings and assessing them. In 2016, I was appointed by the Faculty of Humanities to coordinate and lecture on the HCSL 3704 course for the BSoc.Sc third-year students.

The relationships I forged with individuals and structures responsible for SL, while being in the positions of facilitating, coordinating, lecturing HCSL and conducting doctoral research in the same field of SL, proved to be a challenging endeavour. The relationships have been a support mechanism to my study because I have experienced some of the complexities, such as the inherent power and privilege surrounding the field of SL. This has, to some extent, helped to shape my understanding of and assumptions about how SL courses and projects are designed and implemented within classrooms and in communities. Further, it has been challenging in that I have tried to incorporate some potential ideas informed by the theoretical lens I proposed to use in my study, which have never been foregrounded in SL modules before at the UFS. This became a challenge because I had to ensure that the new ideas and changes proposed contributed to the improvement of SL at the UFS. My direct involvement in coordinating, lecturing and researching SL sparked four additional critical questions, which are:

- i. How do power and privilege differentials between SL partners affect SL design, implementation and outcomes?
- ii. To what extent might SL design and the context in which it takes place empower and/or disempower students as they seek to contribute to creating empowering environments for others?
- iii. How do students' socioeconomic backgrounds impact their involvement and contribution to social change through SL?
- iv. To what extent can SL enable lecturers and students to engage in advancing social change if SL design and implementation do not take into consideration their (students') agency and sense of empowerment?

Overall, working with the lecturers and students from the School of Nursing and Humanities (BSoc.Sc) has positively shaped, informed and challenged much of my thinking before and during writing this thesis.

## **Chapter 2**

### **Higher Education and development**

#### **2.1 Introduction**

This chapter provides a review of literature regarding two global perspectives on HE for economic growth and HD. These include the global perspectives of: (i) the neo-liberal and human capital purposes of HE in development; and (ii) a critical perspective on the role of HE in HD. Then, I contextualise global perspectives on South African higher education and development. The review concludes with a summary of potential gaps in this literature before moving to Chapter 3, which provides a discussion of the possible practices that could enable universities to contribute to HD.

#### **2.2 Neo-liberal and human capital purposes of HE for development**

Globally, over the past couple of decades, HEIs, and particularly universities, have increasingly been linked with debates about development. This is reflected in the rapidly growing body of literature, which provides arguments for, and evidence that, universities have great potential to contribute to development. This has become not only a debate in HE literature, but also among policymakers and international development organisations. According to Percy and Svenson (2016, p. 142), 'Notwithstanding the international concentration on primary education over the past several decades, researchers have generated significant data on the impact of higher education on development'. The discussion of universities within the development landscape is regarded by some as influenced by a number of changes taking place across the world. Multiple sources, (Qi, 2016; Cloete et al., 2011; Benneworth, Charles & Madanipour, 2010; Pillay, 2010; GUNI, 2008) indicate that globalisation and the emergence of the knowledge economy have given rise to new economic, social, political and cultural challenges to which HEIs must respond.

The notion that universities are important institutions in fostering development has compelled these institutions to align their core functions with the needs of the new knowledge economy (Oketch, McCowan & Schendal, 2014; Samoff & Carrol, 2004; Altbach, 2002; Harris, 2001). At the core of this development is the human capital and neo-liberal policy that prioritises the economic value of HE (Walker & Fongwa, 2017, Saunders, 2010; Nussbaum, 2010; Robeyns, 2006; Walker, 2006; Quiggin, 1999). Thus, HEIs have been discussed in terms of the economic rationale for education and marketisation; and as ‘engines’ and hubs of knowledge production and economic growth professionalism (Temple, 2012; Caniëls & van den Bosch, 2011; Nixon, 2011; Saad & Zawdie, 2011; Turpin, Sager, Tait & De Decker, 2009; Dodds, 2008; Santiago, Tremblay, Basri & Arnal, 2008; GUNI, 2008; Wangenge-Ouma, 2008; Bloom, Cuning & Chan, 2006; D’este & Patel, 2005; Naidoo & Jamieson, 2005; Naidoo, 2003; Gumport, 2000; Morley, 2001). The tendency for universities to be regarded as pillars of economic development has been observed in countries such as Finland, South Korea, the US, Singapore, Denmark, Australia, China, New Zealand, India and the East Asian area (Pinheiro & Stensaker, 2014; Cloete et al, 2011; Pillay, 2010; Srinivas & Viljamaa 2007; Benner & Sandström, 2000).

The positioning of HE within neo-liberal and human capital thinking has led to HE being seen as a commodity and private good that can be marketed and measured mainly in terms of its economic value (see Walker & Fongwa, 2017; Peercy & Svenson, 2016; Burgess, 2016; Naidoo, 2010; Nussbaum, 2010; Kezar, 2008; Walker, 2006; Lynch, 2006; Slaughter & Rhoades, 2000). This has major implications for academic fields such as humanities, the value of which cannot necessarily be quantified in economic terms (see Nussbaum, 2010; Giroux, 2003). In general, research, teaching and the public service functions of HE are increasingly restructured and practised in order to drive the economic agenda of HE (see Peercy & Svenson, 2016; Saunders, 2010; McMahon, 2009; Bloom, Hartley & Rosovsky, 2007; Gunasekara, 2006; Gyimah-Brempong, Paddison & Mitiku, 2006; Altbach, 2002; Quiggin, 1999). With the overemphasis on the economic imperatives of HE, some authors are critical of the economic and private gains that are overshadowing the public and social value of HE (Peercy & Svenson, 2016; Nixon, 2011; Robeyns, 2006; Giroux, 2003; Singh, 2001).

The influence of neo-liberal and human capital thinking on the purpose of HE continues to be experienced in Africa and particularly the sub-Saharan African HE contexts. While in the

1970s the functions of HE in this region were associated with social purposes, foregrounded with the notion of ‘the developmental university’ (Wangenge-Ouma & Fongwa, 2012; Ajayi, Goma & Johnson, 1996; Sawadago, 1994; Sherman, 1990; Coleman, 1986; Court, 1980; Wandira, 1978; Yesufu, 1973), recent discourse on the purpose of HE is moving towards the contribution this sector can make to the continent’s economic development (Oketch et al., 2014; Wangenge-Ouma & Fongwa, 2012; Cloete et al., 2011; Kimenyi, 2011; Bloom, Canning & Chan 2006; Sawyerr, 2004; World Bank, 2000). Some of the notions associated with this emerging thinking include the call for revitalisation of African HE and, more specifically, in respect of its contribution to socio-economic development (see African Higher Education Summit, 2015; Oketch et al., (2014) and ideas about instrumentalism<sup>2</sup> and engines<sup>3</sup> of development (Cloete et al., 2011).

Considering the literature on HE and development in sub-Saharan Africa, two perspectives stand out. On the one hand, there is a clear realisation that significant investment is required in order for HE to contribute to economic development (see the Higher Education Summit draft of 2015). On the other, producing human capital is considered essential to the social benefits of HE (see Higher Education Summit draft of 2015; Oketch et al., 2014; Bloom et al., 2014; Cloete et al., 2011; Kimenyi, 2011; Bloom, Canning & Chan, 2006). In general, these perspectives on HE and economic development point to Aina’s (2010, p. 24) argument that:

The time has come for leaders and stakeholders in African nations to collectively and autonomously own their universities and the higher education sector, and to make them work in their national interests and for the benefit of their countries and their people in inclusive and democratic ways (see also Bloom et al., 2014).

Thus it can be argued that globally the discourse on HE and development is dominated by economic imperatives. This confirms findings from the study by Oketch et al. (2014), which shows the dearth of literature providing empirical and theoretical evidence that links HE with non-economic development outcomes in low- or lower-middle-income countries

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<sup>2</sup> The instrumentalist role of universities is premised on the assumption that universities ‘have a concentration – even a surplus – of expertise which should be applied to solving pressing social and health problems’ (Cloete et al., 2011, p.7).

<sup>3</sup> The engine of development notion, knowledge production and technological innovation are vital contributions universities can make to the global knowledge economy (Cloete et al., 2011; see also Bloom et al., 2014; GUNI, 2008).

(LLMICs). Nevertheless, there has been an emerging paradigm shift in thinking and re-imagining the contribution of HE to HD. The crux of the argument is that, apart from economic benefits, HE, and particularly universities, should also contribute to other non-economic values of HD. These perspectives are now examined.

### **2.3 A critical perspective on higher education and human development**

Education is becoming an internationally traded commodity. No longer is it seen primarily as a set of skills, attitudes, and values and/or *capabilities* required for citizenship and effective participation in modern society – a key contribution to the common good of any society (Altbach, 2002, p. 2, emphasis added).

This quotation emphasises the argument that HE for development is largely dominated by economic thinking, while little attention is paid to non-economic and social outcomes, although they are equally important values of HD. A growing number of scholars argue that universities should contribute to other facets of HD, which include, among other things, notions of empowerment, participation, equity, sustainability, agency as well as capabilities (see, for example, Walker & Fongwa, 2017; Walker & Wilson-Strydom, 2017; Boni, Lopez-Fogues & Walker, 2016; Boni & Walker, 2013; Walker & McLean, 2013; Boni & Gasper, 2012; Wood & Deprez, 2012; Nixon, 2011; Nussbaum, 2010; Robeyns, 2006; Walker, 2006). These scholarly works critique the influence of neo-liberal and/or human capital approaches in how universities think and practise their core functions and developmental roles. For these critics, approaching the developmental role of universities mainly from an economic standpoint provides a narrow understanding of both development and the critical contribution of universities.

The debate about the contribution of universities to HD is centred on how universities' activities and/or practices can contribute to the public good, which is increasingly becoming a key lexicon in contemporary HE literature (Singh, 2014, 2001; Leibowitz, 2012). The concept of the public good emanated from classical economic thinking and was popularised by economist Paul Samuelson in 1954. Multiple authors argue that the public good is a contested concept, one that does not lend itself easily to any single definition and is the

subject of much literature (Marginson, 2011; Enders & Jongbloed, 2007; Dill, 2005; Hufner, 2003; Pusser, 2002; Mansbridge, 1998). Some authors define it in economic terms (Nyborg, 2003), while others conceive it using competing ideas of private vs. public outcomes and/or benefits of a specific good or activity (see Hufner, 2003; Samuelson, 1954, for ‘non-rival’<sup>4</sup> and ‘non-excludable’<sup>5</sup> distinctions of public good).

As far as the concept of public good in HE is concerned, HE itself has long been considered a public good, benefiting not only individuals but also the whole of society (Singh, 2014; Tilak, 2009, 2008; Kinser & Levy, 2007). Historically, it is argued that advancing the public good was part of the medieval universities of the eleventh and twelfth centuries. Singh (2014) provides a useful historical account of the role of universities, which shows that public purposes and social uses have been central to these institutions. Singh argues that the professional training of medieval universities, land-grant universities in the US, the notion of the ‘developmental university’ in post-independence African countries, and expectations that universities in the Middle East will contribute to democratising the state and society as part of a strong civil society movement, are examples that presume some underpinning notion of societal good.

Nevertheless, in spite of the public role being a focus of early universities (Boyer, 1996, 1990), it is argued that, during the 1980s and 1990s, universities neglected their public purposes and became more economically oriented (Olssen & Peters, 2005; Kezar, 2005; Zemsky, 2003; Boyer, 1996). In more recent years, debate about the contribution of HE to the public good has gained momentum. One of the main themes underpinning this debate is the complexities of defining public good in relation to HE (Singh, 2014, 2001; Mosteanu & Cretan, 2011).

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<sup>4</sup> ‘Non-rival’ is associated with good where one person’s use does not prevent others consuming it too; for instance, reading a scientific article does not prevent others from reading the same article too (Enders & Jongbloed, 2007).

<sup>5</sup> ‘Non-excludable’ implies that it is difficult to limit access to a certain good; for instance, the knowledge in theory cannot be made exclusive or be controlled privately. Once the intellectual property rights are removed, it is disseminated and utilised by the public (see Marginson, 2011; Hufner, 2003).

In this study, however, I define public good as the impact of HE moving beyond the individual gains of getting HE access and qualifications to the contribution the individual and HEIs can have on the wider society (see also Walker & McLean, 2013; Leibowitz, 2012; Nixon, 2011; Chambers & Gopaul, 2008; Brennan & Naidoo, 2008; London, 2003; Singh, 2001). My suggested definition is founded on Chambers and Gopaul's (2008, p.76) conception that public good implies the 'contribution (real and potential) of HE to the improvement of community life, the creation of good citizens, and the advancement of freedom, justice and equality'. I also draw heavily on Leibowitz's (2012) definition of the public good noted in Chapter 1. As such, in this study I frame the contribution of HE to the public good using three key themes, namely social justice, citizenship formation and developing public good professionals. In this discussion, I integrate both general literature that discusses these concepts within the HE context and those which argue for them to be seen as vehicles through which HE should advance HD. These concepts collectively form the crux of HD in HE, thus, they are also central part of theoretical framework of this study (see Chapter 4).

### **2.3.1 HE's contribution to social justice**

One of the areas through which HE can and should contribute to the public good in terms of HD is by advancing social justice, which is a contested concept that carries different meanings for different people and is often used in philosophy, politics and legal theory (Wilson-Strydom, 2015; Schulz, 2007). As indicated in Chapter One, in this study, I take up Bell's (2007) conception of social justice, because it encompasses a number of theses useful in operationalising social justice in relation to public good and broader HD discourses. Adams, Bell and Griffin (2007) see social justice as both a goal<sup>6</sup> and a process<sup>7</sup>, which in Schulz's (2007) view is an endless journey.

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<sup>6</sup> The goal of social justice education is full and equal participation of all groups in a society that is mutually shaped to meet their needs (Adams, Bell & Griffin, 2007).

<sup>7</sup> The process of attaining the goal of social justice should be democratic and participatory, inclusive and affirming of human agency and human capacities for working collaboratively to create change (Adams, Bell & Griffin, 2007).



The last few decades have witnessed the idea of social justice gaining momentum and have attracted considerable attention in HE research and policy (Wilson-Strydom, 2015; Hackman, 2005; Brennan & Naidoo, 2008). Some authors argue that this is due to the narrow conception of social justice under neo-liberal policy (Subreenduth, 2013; Zajda, Majhanovich & Rust, 2006), and the realisation that HE has an important leadership role to play in reinvigorating and advancing social justice (Walker & Wilson-Strydom, 2017; Boni & Walker, 2013; Furlong & Cartmel, 2009; Rex, 2006). Broadly, the discussion of social justice in HE captures the broader debate of the role of HE in advancing HD.

However, arguing from the perspective of social justice in HE, Brennan and Naidoo (2008) ask: 'How can HE contribute to the creation of a more equitable, respectful, and just society for everyone?' A number of authors have suggested different ways in which HE can advance social justice. Some argue for widening access, participation and success, ensuring inclusion and opening doors of learning for the marginalised and disadvantaged groups (Walker & Wilson-Strydom, 2017; Wilson-Strydom, 2015, 2011; Christie, 2008; Bhola, 2006; Archer, 2003). Others call for social justice to form the basis of education policy-making, implementation and evaluation in order to ask what education can enable us to do and to be (see also Walker & Wilson-Strydom, 2017; Wilson-Strydom, 2015; Leibowitz, 2012; Wood & Deprez, 2012; Walker, 2003).

Moreover, other authors make a case for embedding social justice within the curriculum and pedagogies in order to advance equal and just opportunities (Walker & Wilson-Strydom, 2017; Calitz, 2017; Walker, 2017; McLean, Abbas & Ashwin, 2013; Walker, 2012; Walker & Unterhalter, 2007). Central to embedding social justice in the curriculum and pedagogical practice is the view that it 'calls into question the relations of power and privilege, pays careful attention to the inequalities experience by disadvantaged and marginalised social identity groups' (Adams, 2010, p. 60).

A number of authors recognise the importance of incorporating social justice elements into educational practices because it increases students' awareness of social injustices and their root causes, empowers them to understand their role in society, and provides opportunities

for them to become agents for change (Walker & Wilson-Strydom, 2017; Cipolle, 2010; Walker, McLean, Dison & Peppin-Vaughan, 2009; Schulz, 2007). For HE more specifically, such education, as emphasised by Hackman (2005), enhances awareness among students of issues of power, privilege and social inequality. For example, Edwards (2007) provides an example of how social justice is embedded in educational practice at California State University at Monterrey Bay. At this university, students are required to ‘analyse and describe the concepts of power relations, equity and social justice as part of their civic education’ (Edwards, 2007, p. 18). Writing from the HD and CA perspectives, Walker and Wilson-Strydom (2017, p. 15), view this as ‘socially just pedagogies [. . . that] plays a crucial role in creating awareness of one’s privileges so creating new opportunities to act in ways that advance social justice’ (see also Chapter 7).

However, Mayhew and Fernández (2007) ask how we understand those pedagogical practices that contribute to the development of social justice. In response, some authors acknowledge the importance of connecting classroom to communities through SL and participatory research in order to teach and foster issues of social justice (Becker & Paul, 2015; Cipolle, 2010; Caldero’n, 2007; Souza, 2007). The relationships between universities and society are regarded as a potential means to promote social justice, particularly through SL (Mellom & Herrera, 2014; Cipolle, 2010; Badat, 2009a; Bawa, 2003; Benson & Harkavy, 2003; Harkavy & Benson, 1998). Thus, it is argued that university-community interaction demonstrates commitment to social justice and equity through a focus on issues of values such as empowerment, participation, social status, social position and social transformation (Albertyn and Erasmus, 2014; Osman & Petersen, 2013; Adams, 2010; Winter, Wiseman & Muirhead, 2006; Battistoni, 2002; Marullo & Edwards, 2000), which are fundamental in fostering HD.

In this particular study, I argue that universities can advance social justice if their practices reflect Adams, Bell and Griffin’s (2007, pp.1-2) proposed dimensions of social justice. These are: (i) meeting basic needs; (ii) developing sets of capabilities; (iii) empowerment and equal participation; (iv) enlarging agency; (v) social responsibility; (vi) affiliation (social interaction); (vii) diversity and inclusivity; and (viii) power relations, status quo and privilege. These dimensions of social justice are worth considering for two main reasons. One, they

resonate well with HD and therefore provide a useful lens through which we can understand social justice as a process and goal of SL. Two, they suggest that advancing social justice is a complex and multidimensional process that cuts across different practices within and beyond universities' boundaries. Therefore, I argue for SL as a suitable and inclusive practice that can enable universities to achieve the broader goals of social justice in the direction of HD.

### **2.3.2 HE contribution to the public good through citizenship formation**

Another way in which universities can and should contribute to the public good is through advancing citizenship within and beyond their boundaries. Citizenship is a complex and contested concept, which involves issues of status, activities and/or practice and qualities displayed by citizens (McCowan, 2012; Preece & Mosweunyane, 2006). Because of its multidimensionality, it is argued that 'There is no clear-cut and universally accepted definition and articulation of citizenship' (Taylor, 2007, p. 3). Therefore, most definitions proposed in the literature are influenced or dependent upon dominant ideological forms at any given time (Taylor, 2007; Annette & McLaughlin, 2005). Some of the forms underpinning the idea of citizenship include faith traditions, ethical socialism, communitarianism and, more recently, civic republicanism (McCowan, 2009; Annette & McLaughlin, 2005; Kymlicka, 2002). Broadly, the literature on HE and citizenship often draws on competing views of communitarianism and civic republicanism.

Liberal-communitarianism is considered the traditional way of looking at citizenship and focuses on the state's guarantee of individuals' civil, political and social rights (Heater, 2013; Marshall, 1950). Although rights are important for citizens, it is argued that this perspective is closely linked to a capitalist way of life, connoting elements of individualism (pursuit of one's private life and interests), a weak sense of identity and limited state control over citizens' lives (Heater, 2013; McCowan, 2009). The 'civic republicanism' of the ancient Greeks 'emphasizes the duties of the citizens toward the state, particularly those of active participation in decision-making' (McCowan, 2011, p. 6). Therefore, citizenship includes active engagement in pursuing and advancing the common good (Walker & Loots, 2014; McCowan, 2012; Kymlicka, 2002). Understood this way, the republican opposes the

conservative premises of the liberal by advocating togetherness, responsibility for oneself and others, and requires citizens to be active and engaged members of society participating in environmental, political, social and economic spheres (McCowan, 2012, 2009; Crick, 2005; Waghid, 2005; Delanty, 2003). Therefore, this perspective puts emphasis on:

Civic virtue which rejects unfettered individualism and criticises the elevation of individual entitlements above the common values needed to sustain worthwhile and purposeful lives. We do not enter life unencumbered by any community commitments, and we cannot live in isolation from others (Blunkett, 2001, p. 19).

Although civic republicanism is widely accepted as a more nuanced conception of citizenship, it has also been criticised for identifying citizenship with being educated, male, and holding property, hence excluding other multiple political identities (Annette & McLaughlin, 2005). Therefore, given the limitations of communitarianism and civic republicanism, some argue for a conception of citizenship centred on both communitarianism and republicanism (Annette & McLaughlin, 2005; Annette, 2005a). Central to this argument is that framing citizenship<sup>8</sup> this way provides a comprehensive understanding of citizenship in modern society (see Dagger, 1997).

Considering the complexities surrounding the term ‘citizenship’, I argue that there is a need to conceive citizenship in a broad sense and, in particular, that which resonates with the common or public good (McLaughlin, 1992). Thus, drawing heavily on Nussbaum’s (2002, p. 302) conceptualisation, I define citizenship as

. . . the ability to take responsibility and participate actively in decision-making; being informed about and aware of everyday life conditions of society; exercising power and freedom to think critically and question unjust practices; having moral values; accommodating cultural diversity; and having capacity to take on the point of view of other human experiences (see also Nussbaum, 2006).

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<sup>8</sup> A more differentiated but universal concept of citizenship, which encourages civic virtue and participation while maintaining individual liberty and allows for cultural difference, will create a way of understanding citizenship that is appropriate for an education for citizenship and democracy (Annette & McLaughlin, 2005).

I use this definition in my study because it captures three fundamental capabilities that are needed in a complex interlocking world (Nussbaum, 2004, 2002, 1997). These capabilities are well understood as essential in cultivating humanity and include self-examination, global citizenship and narrative imagination (Nussbaum, 1997). Also, the definition resonates with the view that, by advancing citizenship, universities shape the lives of students and society and/or lead to realising common needs (Arthur with Bohlin, 2005; Nussbaum, 2002). Therefore, one can argue that citizenship relates to issues of ‘advancing social development, ameliorating inequalities and making lives go better’ (Walker & Loots, 2014, p. 5), and understanding and respecting diversity. Furthermore, the definition suggests that having citizenship qualities may lead to one becoming more concerned not only about contributing to one’s own well-being, but also for others who are less fortunate (see Walker, 2012). Emphasising the importance of citizenship, Walker (2017) argues that it is central to the human agency and capabilities, in order for students through actions to promote justice in communities and society. However, the question is how can such notion of citizenship be advanced and what practices can enable universities to contribute towards such forms of citizenship?

The emergence of citizenship as a major theme on the agenda of politicians, policymakers and civic organisations around the world (Biesta, 2009) has in recent years been included in HE literature and practice. This is for a number of reasons, and chief amongst these are the lack of social consciousness, citizenship capacities and moral virtues among today’s graduates. These capacities are declining because universities are concerned more with making profit, while students are driven by the material value of HE (Nussbaum, 2010; Walker, 2006; Arthur with Bohlin, 2005). The focus on measureable outcomes of HE has therefore prompted some calls for universities to engage in the cultivation of citizenship attributes in students (Walker & Loots, 2014; McCowan, 2012; Nussbaum, 2010, 1997; McIlrath & Mac Labhrainn, 2007).

McCowan (2012, p. 53) argues that ‘There is little doubt that the experiences of studying at the university have a significant effect on a person’s capacities and dispositions as a citizen’. As Boland and McIlrath (2007, p. 880) emphasise, ‘Pedagogies for civic engagement [e.g., SL] provide a potentially powerful medium for realising these objectives of the framework

and for paying attention to the being, caring, loving and reasoning dimension of human and societal development'. Thus, there is a broad consensus that, through formal curricula, co-curricular activities and initiatives undertaken outside their settings, HEIs have the potential to foster active, critical, informed, responsible, accountable, empowered and politically-literate citizenry (White, 2013; McCowan, 2012; Biesta, 2009; Haigh, 2008; Arthur with Bohlin, 2005; Nussbaum, 2002; Crick, 1998). For Walker and Loots (2014), the contribution of HEIs in developing such capacities is essential to build equitable and just societies (see also Costandius, Bitzer & Waghid, 2015; Munck, 2010; McCowan, 2009; Harkavy, 2006; Arthur with Bohlin, 2005; Ahier, Beck & Moore, 2005; Arlow, 2004).

In South Africa, citizenship became a central theme in HE following the realisation of the challenges of diversity and division within South African society. According to Waghid (2004, p. 530), in post-1994 there were major 'concerns for social solidarity and cohesion and for the practice and civic participation in democratic institutions'. This heightened the need to make citizenship an integral part of the constitution and curricula in the education system. For example, in its revised National Curriculum Statement, the DoE (2002, p. 8) described citizenship in terms of 'participation, respect for democracy, equality, human dignity, life and social justice'. Advancing such notions of citizenship is regarded by some as one of the key roles for universities in South Africa. For Waghid (2004), universities and HEIs in general provide a starting point for preparing and developing people for citizenship. With a diverse population, several authors call for universities in South Africa to foster citizenship values such as a democratic ethos, respect, recognition of difference, togetherness and a common commitment to humanity (Costandius, Bitzer & Waghid, 2015; Waghid, 2004). For example, Waghid (2005) conducted a study to understand a commitment of students to becoming responsible citizens of a post-apartheid South Africa. With research involving students from diverse backgrounds, Waghid (2005) found that universities can provide a space for teachers and students to engage in three important areas that promote citizenship: freedom to deliberate and challenge forms of injustice in society; the ability to respect and protect the dignity of each person; and understanding diversity and striving for an inclusive society. Such findings resonate with the argument that programmes aimed at advancing citizenship encourage students to begin to imagine 'how to ensure that our diverse society can also be a just and equitable one' (Arlow, 2004, p. 286. See also Costandius, Bitzer & Waghid, 2015).

In summary, I draw on a framework for critical citizenship proposed by Johnson and Morris (2010) to illustrate dimensions of citizenship that universities can cultivate among students and in community members in and through SL. What is significant about the dimensions in the following table below is that they resonate with the values of HD and public good professional capabilities (see Walker & McLean, 2013; section 2.3.3). This table provides exact replication of Johnson and Morris's framework.

**Table 2: A framework for critical citizenship education**

<b>Dimension of learning</b>	<b>POLITICS (Ideology)</b>	<b>SOCIAL (Collectivity)</b>	<b>SELF (Subjectivity)</b>	<b>PRAXIS (Engagement)</b>
<b>Knowledge</b>	<ul style="list-style-type: none"> <li>Knowledge and understanding of histories, societies, oppressions and injustice, power structures and macro-structural relationships</li> </ul>	<ul style="list-style-type: none"> <li>Knowledge of interconnections between culture, power and transformation;</li> <li>non-mainstream writings and ideas in addition to dominant discourses</li> </ul>	<ul style="list-style-type: none"> <li>Knowledge of own position, culture and context;</li> <li>sense of identity</li> </ul>	<ul style="list-style-type: none"> <li>Knowledge of how to collectively effect systemic change;</li> <li>how knowledge itself is power;</li> <li>how behaviour influences society and injustice</li> </ul>
<b>Skills</b>	<ul style="list-style-type: none"> <li>Skills of critical and structural social analysis;</li> <li>capacity to politicise notions of culture, knowledge and power;</li> <li>capacity to investigate deeper causalities</li> </ul>	<ul style="list-style-type: none"> <li>Skills in dialogue, cooperation and interaction of others' viewpoints;</li> <li>capacity to think holistically</li> </ul>	<ul style="list-style-type: none"> <li>Capacity to reflect critically on one's 'status' within communities and society; independent critical thinking; speaking with one's own voice</li> </ul>	<ul style="list-style-type: none"> <li>Skills of critical thinking and active participation; skills in acting collectively to change the status quo; ability to imagine a better world</li> </ul>
<b>Values</b>	<ul style="list-style-type: none"> <li>Commitment to values against injustice and oppression</li> </ul>	<ul style="list-style-type: none"> <li>Inclusive dialogical relationship with others' identities and values</li> </ul>	<ul style="list-style-type: none"> <li>Concern for social justice and consideration of self-worth</li> </ul>	<ul style="list-style-type: none"> <li>Informed, responsible and ethical action and reflection</li> </ul>
<b>Dispositions</b>	<ul style="list-style-type: none"> <li>Actively questioning;</li> <li>critical interest in society and public affairs;</li> <li>seeking out and acting against injustice and oppression</li> </ul>	<ul style="list-style-type: none"> <li>Socially aware;</li> <li>cooperative;</li> <li>responsible towards self and others;</li> <li>willing to learn with others</li> </ul>	<ul style="list-style-type: none"> <li>Critical perspective;</li> <li>autonomous;</li> <li>responsible in thought, emotions and action;</li> <li>forward thinking;</li> <li>in touch with reality</li> </ul>	<ul style="list-style-type: none"> <li>Commitment and motivation to change society;</li> <li>civic courage and taking responsibility for decision and actions</li> </ul>

**Source:** Johnson and Morris, (2010, p. 90).



The dimensions of citizenship identified in this framework are particularly important for my study, because they describe how citizenship capacities fostered in and through universities interlock with capabilities formation and promotion of HD values. In addition, these elements are linked with public good professional qualities discussed later. Although issues around citizenship are becoming increasingly important around the world (Arlow, 2004), little research has been done on the specific approaches and/or practices that can enable universities to contribute to citizenship formation in the interest of the public good. With the above components of citizenship resonating well with civic-minded graduates (Bringle and Steinberg, 2010), the following section examines the role of universities in developing public good professionals.

### **2.3.3 HE developing public good professionals**

Although preparing young men and women for different professions has been a crucial role of universities throughout history (Bonnen, 1998; Clark, 1983), in the recent past, professional training has become an increasingly important aspect of HE systems across the world (Lizzio & Wilson, 2004; Brancato, 2003). This is potentially due to the changing nature of universities in order to accommodate and meet graduates' and employers' expectations and the increasing demands of a changing society (Walker & Fongwa, 2017; Barrie, 2006). In this context, it is argued that professional training in contemporary HEIs is largely dominated by issues of enhancing generic graduate attributes (Muldoon, 2009; Barrie, 2004; Crebert et al, 2004). Muldoon (2009) argues that most universities have graduate attribute policies. Although the weight placed on the attributes varies significantly, they range from a list of individual skills and attributes to specific categories of professional capabilities and qualities (Muldoon, 2009). A host of authors argue that this is driven by a human capital ideology, which demands the production of graduates with better prospects in the job market and who can participate in the global economy (Walker & Fongwa, 2017; Oketch et al., 2014; Walker & McLean, 2013; Bridgstock, 2011; Walker & McLean, 2010; Treleaven & Voola, 2008; Barrie, 2006; Robeyns, 2006; Giroux, 2002;

Maharasoja & Hay, 2001; Bowden et al., 2000). The evidence of this can be seen through different approaches to graduate attributes<sup>9</sup> across countries.

Notwithstanding the emphasis on producing graduates with specific attributes, knowledge and skills, some authors criticise contemporary graduates and/or professional training in universities (see, for example, Walker & Fongwa, 2017). The core of the argument is that professional education in universities tends to create graduates who become highly individualised, self-regarding (self-interested) and focused largely on technical know-how (Walker & McLean, 2010; Nussbaum, 2010; Lynch, 2006; Arthur with Bohlin, 2005), with little concern for using their education to contribute to the well-being of wider society (Walker & McLean, 2013; McIlrath & Labhrainn, 2007). According to East, Stokes and Walker (2014), the orientation towards private gain, practices that sustain gender and social inequalities and decline of professional values have been major criticisms of contemporary professions (see also Zuber-Skerritt, Fletcher & Kearney, 2015; Walker & McLean, 2013).

The literature that calls for a different approach to professional education argues for training at universities to be geared toward developing professionals dedicated to the public good. Crucially, universities are called upon to foreground public good professional values in curricula and pedagogical practices. The advocates of such thinking are of the view that professionals ought to develop moral and ethical values, learning, knowledge and skills, commitment and responsibility to improving the lives of others (Walker & McLean, 2013; Leibowitz, 2012; GUNI, 2008). As emphasised by East et al. (2014, p. 1620), ‘Graduates are likely to become the ‘advantaged’ in society . . . and thus the university, if it is serving the public good, should be equipping graduates to advance social justice’. This involves training professionals with specific capabilities and dispositions that can contribute positively to the development of society (Boni & Walker, 2013; GUNI, 2008). However, how can universities do that in the midst of the growing influence of human capital policy? In response, Walker and McLean (2013), Walker (2012) and Walker et al., (2009) argue for the formation of professionals’ public good capabilities. A capability-based professional education points

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<sup>9</sup> See Walker and Fongwa, 2017; Cranmer, 2006; and Harvey and Bowers-Brown, 2004 for examples of approaches to graduate attributes across countries such as Australia, the UK, New Zealand, Canada, the US, Denmark, Finland and South Africa).

towards different and more expansive ways of training professionals. This is because such an approach broadens the possibilities of what graduates might choose to do and be as professionals (Walker & Wilson-Strydom, 2017; Walker & McLean, 2013; Walker, 2012). As such, Walker and McLean (2010, p. 852) 'conceptualised professional education as a process of capability expansion that will open up freedom(s) for individual students to be a particular kind of professional'.

Applying the concept of capabilities-based public good professionals, it can be noted that the increasing inequalities and injustice in society need a different cohort of professionals in all sectors. This is because professionals not only 'command a position of high status, substantial remuneration and public respect' (East et al., 2014, p. 1619), but they are also responsible for making decisions that affect the lives of the majority in society. Therefore, embedding values of the public good in training enhances professional capacities for moral reasoning, moral judgement, power and/or agency to act (Walker & Wilson-Strydom, 2017; Walker & McLean, 2013; Walker, 2012). In pushing the idea of public good professionals, Walker and McLean (2013) developed a normative Professional Capabilities Index (PCI) as a practical tool for professional education oriented to the public good in South Africa. This framework was further operationalised to capture how and what kind of professional universities might produce if their professional education is foregrounded within the PCI. Therefore, Walker (2012) and Walker et al., (2009) reveal that, by advancing PCI, universities can produce professionals who are empowered and uphold principles of justice, equal capabilities and obligations to others. In short, Walker (2012, p.823) states that:

Central to the PCI is the assumption that professional education has the potential to form agents who understand and respond to the plights of others and who have acquired through their university education the competencies, knowledge and values to contribute to human development.

However, looking at the basic tenet of the concept of developing public good professionals, the pertinent question that emerges is what kind of educational practices universities should use, and under what conditions should universities educate graduates who are able to contribute to the public good? A closer look at the notion of public good professionalism indicates that, in order for universities to achieve such a goal, a number of practices ought to

be implemented, aiming to (i) enhance graduates' opportunities (capabilities); (ii) change graduates' attitudes; and (iii) create or open avenues through which graduates can promote the public good (Calitz, 2017; Walker & Fongwa, 2017; Walker & McLean, 2013; Wood & Deprez, 2012). These conditions call for universities to think about their curricula and pedagogic strategies, graduate learning experiences, and their relationships with local communities (Hall, 2012; Leibowitz, 2012). At issue is that these components lead to a number of questions about professional training in universities. These questions may include: (i) to what extent do curriculum and pedagogies shape individuals to become civic-minded graduates; (ii) what kind of learning experiences do universities offer to enhance graduates' public good capabilities; and (iii) with the notion of the public good aimed at benefiting the wider public located outside universities, what kind of relationship should universities and society establish in order to enhance or cultivate graduates public good dispositions (Walker & McLean, 2013)? These are critical questions considering the argument that developing professional capabilities depends on, among other things, family background, social arrangements and graduates' experiences of university teaching and learning (East et al., 2014; Boni & Walker, 2013; Walker & McLean, 2013). Therefore, educational practices such as SL should aim at cultivating and developing professionals with the capabilities and qualities identified by Walker and McLean (2013). However, training such professionals poses challenges because of the dominance of human capital approaches within the current HE landscape. This, therefore, heightens the search for an alternative educational approach, which can contribute to the cultivation of public good capabilities among graduates.

It is important to contextualise the debate of HE and development in the South African context where this study is located.

## **2.4 Contextualising global perspectives: South African higher education and development**

The new South Africa was born in a time of great change. [...] The new government came to power with a mandate to build a just and equal society. It had to do so on a terrain of great global change, of which it was also a part. [...] It had to build a democracy, develop the economy, and regulate society in line with the values of human dignity, equality and justice (Christie, 2008, pp. 2-3).

This statement demonstrates that the debate about HE and development in South Africa can be located within two strands of the transformation agenda of HE following the first South African democratic election in 1994. These are: (i) transformation in relation to global trends and demands;<sup>10</sup> and (ii) transformation with respect to local realities.<sup>11</sup>

#### **2.4.1 Responding to global pressures**

The first mandate captures the challenges of globalisation and new knowledge societies, which universities globally, and particularly those in South Africa (SA), are facing (Luvalo, 2014; Naudé, 2011; Cloete et al., 2006; O'Brien, 2005). The NCHE was a policy framework that outlined some of the areas that needed to be transformed in order to align with global trends. The policy proposal of the NCHE underlined the need for massification of South African HE in order to provide greater opportunities for access (equity) and provide more high-level skills necessary for economic growth (Cloete et al., 2006; NCHE, 1996). This was within the wider aim of reducing educational inequalities by opening access and increasing participation of previously marginalised groups and, in particular, black South Africans (Wilson-Strydom, 2015; Christie, 2008; Reddy, 2004; Waghid, 2002). The provision of high skills for economic development resonates with the human capital model and, as highlighted in the NCHE, HE was called to provide a skilled workforce for a 'knowledge-driven and knowledge-dependent society' (Reddy, 2004, p.37).

The promulgation of the White Paper 3 of 1997 provided further articulation of the goals of HE in the broader transformation discourse in response to global demands. The White Paper 1997 stated that:

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<sup>10</sup> In the global demand strand, universities are expected to perform as viable 'corporate enterprises', producing graduates to help steer South Africa into a competitive global economy (Reddy, 2004, p.5).

<sup>11</sup> In the local realities strand, universities are expected to serve the public good and produce critical citizens for a vibrant democratic society (Reddy, 2004, p.5).

Higher education must provide education and training to develop the skills and innovations necessary for national development and successful participation in the global economy (Reddy, 2004, p.38. See also DoE, 1997, p.7).

Other policy frameworks that have attempted to clarify the role of HE in South Africa within the global debate are the Growth, Employment and Redistribution policy (GEAR)<sup>12</sup>, the National Development Plan (NDP) and the White Paper For Post-School Education and Training of 2013. A key observation that can be made about these policies is the emphasis placed on HE to engage in contributing to areas that can position South Africa favourably within the global knowledge economy. For example, the NDP calls for a strong HE system in order to develop skills that will improve quality of life, human capital development and global competitiveness (see Kruss, 2004; Maharasoa & Hay, 2001; Kraak, 2000).

#### **2.4.2 Responding to local realities and/or circumstances**

This strand has also been centred on HE addressing the historical and continuing local challenges facing South African society. As revealed by Christie (2008), challenges of poverty, gross inequality, injustice and a lack of social cohesion became government priorities post-1994. The process of addressing these challenges involved the development of a number of policy frameworks. Like the policies that steered HE towards positioning South Africa globally, similar policies have articulated the role of HE in responding to local needs (also see the Reconstruction and Development Programme (RDP) and the Accelerated and Shared Growth Initiative South Africa (ASGISA)). Luvalo (2014, p.1206) provides a useful overview of what universities are expected to do in a new democratic South Africa:

Universities in the democratic dispensation have to firstly contribute towards economic and socio-political transformation, secondly they are expected to serve public good and produce critical citizens for vibrant democratic society. Lastly, universities are considered as intrinsic sites of civil society, and then the focus on the

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<sup>12</sup> GEAR is a neoliberal macro-economic programme of deregulation, privatisation and fiscal restraints and is focused on economic growth aiming to attract international and domestic investment (Christie, 2008).

relationship between the state and civil society can be used to better illuminate some of the problems associated with the role of universities in the post-apartheid system (see also Wilson-Strydom, 2015; Badat & Sayed, 2014; Badat, 2009b; Christie, 2008; Cloete et al., 2006; Council on Higher Education '[CHE]' 2004; Reddy, 2004; Waghid, 2002; DoE, 1997).

There are several issues that dominate transformation in respect of local realities: participation, responsiveness and partnership (see Wilson-Strydom, 2015; Cloete et al., 2006; CHE, 2004; Reddy, 2004). Given my interest in the role of SL in HD, the idea of responsiveness is useful and important, as SL is often framed within such an approach to transformation. The White Paper 3 described responsiveness as a 'thick' notion of higher education that incorporated its wider social purposes (Badat, 2009a; DoE, 1997). Multiple sources (Badat & Sayed, 2014; Singh, 2014; Hall, 2010; Favish, 2010; Badat, 2009b; Christie, 2008; CHE, 2004; DoE, 1997; NCHE, 1996) view responsiveness as the process of social and democratic reconstruction, addressing both economic goals and the need for social, intellectual and cultural development. As such, responsiveness reflects the transformation imperative through which HE can strengthen a democratic ethos, a sense of common citizenship, a culture of tolerance and human dignity, and commitment to the common good, both within its institutions and in the broader community (Badat & Sayed, 2014; Hall, 2010; DoE, 1997).

In essence, the notion of responsiveness within South African HE resonates with the idea that HE should advance a public good agenda (see Singh, 2014; Leibowitz, 2012; Badat, 2009a; CHE, 2004; Singh, 2001). However, we are reminded of the influence of neo-liberal ideology on the purpose of HE universities, which often focuses on promoting economic growth and preparing students for the labour market, while detaching from their social and/or public good role (Singh, 2014; Leibowitz, 2012; Badat, 2010).

## **2.5 Conclusion**

In this chapter I have presented a review of the literature on HE and development, looking at HE and economic development, HE and HD-global perspectives, and HE and

development in the South African context. This chapter has highlighted that, globally, HE and particularly universities are increasingly becoming included in the debate about development. Within this debate, two main competing views exist. On the one hand, there is a view that HE has an important role in spearheading the economic development of individuals and nations. The main focus of this view is HE's contribution to economic prosperity. On the other, some argue that the role of HE should extend beyond economic imperatives to include HD. The perspectives on HE and HD call for HE to contribute to advancing social justice, developing public good professional capabilities and cultivating citizenship capacities within and beyond universities' boundaries. With my study located in the South African context, I have contextualised the global debate on the role of HE within South Africa. In doing so, the chapter has highlighted that the debate about the role of HE in development in South Africa is also caught between economic imperatives and the social purposes of HE. While my study takes up the argument that universities can and should contribute to HD more broadly, I argue that very little research has been done on the concrete practices that can enable universities to advance HD.

Thus, in the coming chapter, I introduce SL, which is considered as a possible university practice that could enable the operationalisation of the notion of the public good role of universities.



## **Chapter 3**

### **Service-Learning Theory and Practice**

#### **3.1 Introduction**

This chapter provides a thorough discussion of SL and its potential to enable universities to contribute to HD. This discussion builds on the point made in the preceding chapter that there is a need to search for alternative practices that can enable universities to promote HD. The crux of the argument is that many practices and social purposes of universities that may promote HD are losing resonance in the rush to make universities accountable and responsive to the logic of the market (Singh, 2014; Boni & Walker, 2013; Nixon, 2011; Arthur with Bohlin, 2005; Bawa, 2003; Singh, 2001). However, SL seems to be a suitable pedagogical approach, and a subset of the public role of universities that may allow these institutions to contribute to HD more broadly.

SL is a multidimensional idea that can be described as a philosophy, a programme, a pedagogy and a movement (Colburn & Newmark, 2007; Jacoby, 1996). The origin of SL can be traced back to the nineteenth and twentieth centuries when questions over the central role of education and how knowledge is constructed and made known to others began to be raised. Although the term ‘service-learning’ was never used during this period, its theoretical foundations draw on a number of philosophical and educational thinkers. Multiple authors (Naudé, 2011; Butin, 2010; Hall, 2010; Hatcher & Erasmus, 2008; McMillan, 2008; Speck & Hoppe, 2004; Mayhew & Welch, 2001; Hatcher, 1997; Saltmarsh, 1996; Giles & Eyler, 1994) mention philosophers, including Emile Durkheim, John Dewey, Paulo Freire and Jean-Jacques Rousseau, as the founders of SL through their philosophical understanding of connecting education to community service (experiences). Producing citizens to serve the community was viewed as the main mandate of education, and HE in particular. The theoretical justification for SL is built around the role of education advocated by classic liberal thinkers such as John Locke, Immanuel Kant and John Stuart Mill (Rocheleau, 2004). These thinkers, as Speck and Hoppe (2004) put it, argued for character education, education for capable and sensible civic participation, and for sympathetic and civil interaction with other members of society. What is more crucial for

this study is the extent to which SL was founded within the framework of universities' contribution to multiple dimensions of broader idea of development. As emphasised by Rocheleau (2004, p. 4):

With respect to higher education, these philosophers envisioned university graduates to contribute to the alleviation of human suffering, the insurance of human rights, and the development of productive society. For their own well-being states should provide an education of economic and political leadership and social and ethical concern.

The remainder of this chapter is divided into four sections: (i) traditional and dominant theoretical frameworks underpinning SL; (ii) SL potentials and contestations; (iii) approaches to SL; and (iv) conclusion.

### **3.2 Key educational frameworks underpinning SL**

In this section I present key educational frameworks, which are widely regarded as theoretical foundations of SL. It is important to consider the key tenets of these frameworks in order to theoretically situate SL as pedagogical strategy and contributor of social change. Broadly, the focus in this study is not on curricular knowledge but elements of SL and particularly those related to developmental potentials of SL (see for example section 3.4.2).

Since its emergence in the late 1960s and early 1970s, SL has been linked with several theoretical and philosophical perspectives. According to HEQC/CHE (2006), some of these theories and/educational frameworks that explain the pedagogical foundations and practice of SL include, *inter alia*, the work of Bandura (1977), Coleman (1977), Dewey, (1963), Freire (1973,1970,), Kolb (1984), Argyris and Schön (1978), Resnick (1987) and Schön (1987,1983). The basic tenets of these theorists point toward SL that is built on (i) the importance of students' contact with complex issues; (ii) understanding contemporary social problems; and (iii) efforts to solve them as an important element of a complete education (HEQC/CHE, 2006, p.14). While most of these theorists did not write or argue directly from a SL context, the works of John Dewey, Paulo Freire and David Kolb have been particularly influential in shaping the theoretical gaze of SL to date. Given their contribution to the theoretical

foundation of SL, I focus on the works of these three prominent thinkers. As emphasised by Naude (2011), McMillan (2008), Deans (1999), Bringle and Hatcher (1999) and Hatcher (1997), their interests lie in the combination of action, experience, reflection, theory and practice.

### **3.2.1 John Dewey and philosophical pragmatism**

Much of the theoretical background of SL has been credited to the twentieth-century educator and philosopher John Dewey. Dewey's conception of education was embedded in his philosophical pragmatism. Dewey's philosophy is rich with the moral responsibilities of education in a democracy (Hatcher, 1997) and such education was seen as an important pillar of flourishing democracy in America (Benson, Harkavy & Puckett, 2007). One of Dewey's critiques of education was that it had not led to a more humane and/or moral society (Dewey, 1916). Dewey envisaged education that improved society and enhanced individuals' fullest potential (Hatcher & Erasmus, 2008). Such a vision has dominated the field of SL as one of its central framing ideas. Although Dewey never used the concept of 'service-learning' (HEQC/CHE, 2006; Saltmarsh, 1996), his philosophical pragmatism was and continues to be the bedrock of SL. This philosophy ties together knowledge and experience, connects individuals to society, promotes student-centred education theory and emphasises democracy and community (Deans, 1999). From an educational perspective, Dewey's philosophy is centred on reflection, inquiry and experimentalism (Giles & Eyler, 1994). Focusing more on pedagogy, Dewey was an impassioned advocate of the philosophy of experience and specifically put emphasis on experience, inquiry and reflection, which are central elements of a theory of knowing in SL (Naudé, 2011; Hatcher & Erasmus, 2008; Bringle & Hatcher, 1999; Bringle & Hatcher, 1999; Zlotkowski, 1999; Giles & Eyler, 1994). In spite of his idea of experience, Dewey was concerned with how educative experience is or can be. Dewey (1938) provided two principles which form the core of his philosophy of experience. These are the principle of continuity and the principle of interaction. Expounding on these principles in relation to experience, Giles and Eyler (1994, p.79) write as follows:

1. *Principle of continuity:* All experience occurs along a continuum called the experiential continuum. Experiences build on previous ones and need to be directed towards

growth and development; it is the role of the teacher to shape such experiences. This is the temporal or linear dimension of experience.

2. *Principle of interaction:* This is the lateral dimension where the internal and objective aspects of experience interact to form a **situation**. Learning results from the **transaction** between the individual (learner) and the environment. In this context, learning for Dewey is “situation learning” and deeply social. Broadly, learning and knowing emerges from the situation and through action (Deans, 1999).

Crucially, Dewey’s contribution to the pedagogy of SL is seen through the close relationship between his education thinking and the ideas of citizenship and democracy (see Thomson et al., 2008; Hatcher & Erasmus, 2008; Saltmarsh, 1996). In his writing, Dewey pushed for education that promoted democracy and critical citizenship (Hatcher & Erasmus, 2008; Saltmarsh, 1996; Dewey, 1916). Broadly, education in Dewey’s sense ought to develop the capacities of all citizens to be active contributors to their communities (Hatcher & Erasmus, 2008; Rocheleau, 2004; Dewey, 1916). In her interpretation of Dewey’s work, Hatcher (1997, p.23) identifies three key moral dimensions of his philosophy of education, which are also essential in SL design and implementation. These are as follows:

- Education must develop individual capacities.
- Education must engage citizens in association with one another.
- Education must promote humane conditions.

Hatcher (1997) argues that Dewey has influenced the idea of SL in a number of ways which are evident through five areas central to his creation of a new paradigm for pedagogy: linking education to experience, democratic community, social service, reflective inquiry and education for social transformation (Saltmarsh, 1996). Paraphrased by HEQC/CHE (2006, pp.15-16) and Saltmarsh (1996, pp.15-18), Dewey considered the following to be important in education and learning for oneself and for the broader society, as summarised in the following table:

**Table 3: John Dewey's dimensions of education and learning in a SL context**

Dimensions		Descriptions
1	<i>Linking education to experience</i>	<ul style="list-style-type: none"><li>• Experiential learning</li><li>• Reflection and actions</li><li>• Knowledge and understanding</li><li>• Connecting theory and practices</li><li>• Learners as active, explorers, makers and creators</li></ul>
2	<i>Democratic community</i>	<ul style="list-style-type: none"><li>• Social process of connecting 'I' and 'we'</li><li>• Interaction, associated living and conjoint communicated experience</li></ul>
3	<i>Social service</i>	<ul style="list-style-type: none"><li>• Learning involves participation in democratic community</li><li>• Learning contributes to social well-being</li><li>• Positive opportunities for growth</li></ul>
4	<i>Reflective inquiry</i>	<ul style="list-style-type: none"><li>• Connects and breaks down thought and action, theory and practice, knowledge and authority, idea and responsibilities</li><li>• Opportunities for creating meanings from experience</li><li>• Actions transform into experience and then into learning</li></ul>
5	<i>Education for social transformation</i>	<ul style="list-style-type: none"><li>• Education as a primary means of social transformation</li><li>• The role of universities is to produce social change</li><li>• Bettering the lives of people</li><li>• Binding people together</li></ul>

**Sources:** HEQC/CHE (2006); Deans (1999); Saltmarsh (1996); Giles and Eyler (1994); Dewey (1933, 1916).

Apart from the above dimensions, Dewey's application of his philosophy is in the context of projects. He believed that for a project, and in this case SL, to produce educative experiences, it has to meet four criteria (Dewey, 1933). Regarded as arguably the clearest example of how to apply Dewey's theory in SL (Giles & Eyler, 1994), these criteria require a project or SL that:

1. must generate interest;
2. must be worthwhile intrinsically;
3. must present problems that awaken new curiosity and create a demand for information; and
4. must cover a considerable time and be capable of fostering development over time.

The work of Dewey has influenced many education theorists, philosophers, disciplines and SL research, pedagogy and practitioners. However, Deans (1999) argues that Dewey's work

should not eclipse other potential exemplars and/or theorists. One such educator and philosopher is Paulo Freire, who, through his pedagogical thinking, has contributed significantly to the theoretical foundation of SL.

### **3.2.2 John Dewey and Paulo Freire: action, reflection, self and society**

Deans (1999) provides a useful comparison of the educational philosophy and approaches between John Dewey and Paulo Freire. As shown above, Dewey's basic tenets are based on philosophical pragmatism, which calls for education and schools (universities) to help students become 'good citizens'. Individuals and schools ought to work with society and be agents of service and transformation (Deans, 1999). Freire was more focused on critical pedagogy and his educational goals were built around 'political transformation of individuals and society through literacy education, critical reflection, and collective social action' (Deans, 1999, p.19). Generally, both Dewey's and Freire's philosophies are embedded in the core concepts of experience, growth, inquiry, communication, mediation, problem posing and solving, consciousness-raising, ethical social action and transformation (McMillan, 2008; Deans, 1999; Hatcher, 1997).

Many applaud Freire's philosophy because it fits well with some of the goals and purposes of SL. His work is underpinned by the concept of 'praxis', which connotes the concept of 'action-reflection' and a problem-posing model of education (Freire, 1973, 1970). Freire (1970, p.75) explains that 'Within one world we find two dimensions, reflection and action, in such radical interconnection that if one is sacrificed – even in part –, the other immediately suffers'. Broadly, praxis must be a concurrent, recursive, ongoing process of action-reflection (Deans, 1999, p.20). As someone devoted to critical pedagogy, Freire viewed knowing as a constructive, experiential process and located learning as emerging from the situation (McMillan, 2008; Deans, 1999). Freire's ideas were largely shaped by his experience of working with Brazilian peasants in education and literacy programmes at grassroots level. Key features of Freire's work, which resonate with that of Dewey, are arguably regarded as the cornerstones of SL practice. For Freire and Dewey, education and learning consist of:

[h]ow individuals learn through the active, collaborative tackling of complex and experiential problems, and how individual and schools should function in society to promote a more participatory, curious and critically aware citizenry (Deans, 1999, p.20).

There are important differences that exist in the educational philosophies of Dewey and Freire. Dewey was inspired by thinkers such as Aristotle and Plato (Kezar and Rhoads, 2001), while Freire was true to his Marxist influence and focused on radical economic change (Deans, 1999). As such, their differences were largely centred on their ideological orientation but, perhaps even more so, the different cultural contexts from which the two philosophers emerged (Deans, 1999). Deans (1999, p.20) notes that:

Dewey cultivated his philosophy from within the American university and his own middle class sensibility. And while Freire also worked within a university setting for most of his life, his philosophy was profoundly influenced by his third-world context and his work in grassroots adult literary circles with the marginalised and dispossessed.

Nevertheless, in spite of their differences, the ideas of Dewey and Freire have been central to educational theories and practice and in particular for HE. A critical analysis of the ways in which they framed their philosophies of education can be equated to the contemporary notion of the public good of higher education. As emphasised by Deans (1999, p.20):

Both Dewey and Freire are humanists who see the educational process as bringing action and reflection, theory and practice, means and ends, self and society into intimate and ultimately transformative dialectical relationships on both the cognitive and social levels.

Another theorist who drew heavily on Dewey's work in developing a learning model for SL was David Kolb. As discussed next, Kolb built his theory around the ideas of learning from experience.

### 3.2.3 David Kolb's experiential learning theory

Drawing largely on the work of Dewey and other theorists such as Freire, Jean Piaget, Kurt Lewin and others (McMillan, 2008; Kolb & Kolb, 2005; Saltmarsh, 1996), David Kolb developed a holistic model of the experiential learning processes. Acknowledging the value of learning from experience, Kolb viewed experiential learning as a strategy integrating education, personal development and work (HEQC/CHE, 2006). In this conception, learning is seen as scaffolding and continuous processes, which involve implanting new and modifying old ideas, integrating new knowledge with existing knowledge (Naudé, 2007). David Kolb's work extended the idea of SL beyond history and philosophy to look at it more from a pedagogical standpoint (McMillan, 2008). According to Kolb and Kolb (2005, p.194), Kolb's theory is built on six propositions of learning, viewing it as a process that (i) engages students; (ii) builds on students' beliefs and ideas; (iii) requires the resolution of conflict between dialectically opposed modes of adaptation to the world; (iv) adapts to the world; (v) results from synergetic transactions between the person and the environment; and (vi) creates knowledge.

Building on the above six points, Kolb defines learning as a process of creating knowledge through the 'transformation' of experience (Kolb & Kolb, 2005; Naudé, 2007). In this process, two strands, namely grasping experience and transforming experience, stand out. These dimensions form what is famously known as Kolb's experiential learning cycle, which encompasses four elements: concrete experience,<sup>13</sup> abstract observation,<sup>14</sup> abstract conceptualisation<sup>15</sup> and active experimentation<sup>16</sup> (HEQC/CHE, 2006; Kolb, 1984).

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<sup>13</sup> Concrete experience, which in SL may involve doing something with someone. It thus corresponds to the idea of knowledge by acquaintance (HEQC/CHE, 2006; Kolb, 1984).

<sup>14</sup> Abstract observation 'focuses on what the experience means to the individual, and requires observation, examination, analysis and interpretation of the impact of a specific concrete experience' (Kolb, 1984).

<sup>15</sup> Abstract conceptualisation, gives meaning to discoveries by relating them to other discoveries and from which new implications can be drawn (HEQC/CHE, 2006; Kolb & Kolb, 2005).

<sup>16</sup> Active experimentation centres on action and testing concepts in different situations, which enables one to make connections between learning and experience, the theoretical grounding of the experience and the real world situation (Naudé, 2007; Kiely, 2005).



Generally, Kolb's cyclical pattern of learning, though not linear, begins with *experience* through *reflection* to *conceptualising* and *action* and returns to further experience (HEQC/CHE, 2006; Kolb, 1984). Arguably, the influence of Kolb's work on SL emanates mostly from this cyclical series of actions (McMillan, 2008; Naudé, 2007; HEQC/CHE, 2006).

### **3.2.4 Limitations of Dewey, Kolb and Freire's educational frameworks for SL**

Although the traditional educational frameworks for SL have largely influenced the foundation of SL, there are several criticisms levelled against them. Some critics have questioned the vagueness and ambiguity of terms such as 'experience' and 'growth', which have been interpreted and applied in multiple ways (Naudé, 2007; Noddings, 1995). For example, growth, in Dewey's view, embraces the intellectual, emotional and moral ends of every individual. However, Morgenbesser (1977) argue that such values underpinning growth ought to be cultivated rather than merely embraced or spoken of, thus pushing Dewey's idea of growth towards a practical realisation. Also, Dewey is criticised for not taking into consideration phenomena such as gender, class and race in a world full of power struggles, and thus his view of democracy seems utopian and naïve (Naudé, 2011; Noddings, 1995). As such, in spite of the argument that Dewey's ideas are impossible to avoid, some warn against worshipping rather than pondering him (Naudé, 2007; Cremin, 1959).

Regarding the experiential learning model of SL advanced by Kolb (1984), Kiely (2005) and Fenwick (2003) note that a number of experiential learning theorists have questioned the dominance of constructivist, reflective, experiential learning traditions. Cooper (2005) and Kiely (2005) outline the key limitations of experiential learning, which are worth considering.

Firstly, experiential learning theory fails to take into account the power relations at the centre of the pedagogy. This criticism may arise especially when SL is infused into the

curriculum and dominated by teacher-centred approaches in terms of design and implementation (see Section 7.4.4).

Secondly, Cooper and Kiely point out that experiential learning focuses much on the individual learner's experience, with little cognisance of the role of context and the fact that all learning takes place in and through a range of contextual specificities. As such, it isolates individuals from their context and views the context as a static space surrounding individuals rather than an integral part of knowledge construction (Fenwick, 2003). This potentially overlooks the importance of collective learning, and learning from multiple contextual perspectives.

Thirdly, with experiential learning relying heavily on reflection (Kiely, 2005; Fenwick, 2003), some critics have questioned its practicality and value. As Cooper (2005, p.42) states, 'Requiring the 'reflector' to step back from his/her experience in order to analyse it dispassionately, creates an unnatural split between thinking and action, mind and body, and individual and context'. Kiely (2005, p.6) concludes that 'Reflection is an important part of the learning process, but research should also examine the value and influence of contextual factors and nonreflective forms of learning in SL'.

Finally, advocates of experiential learning are criticised for treating the notion of 'experience' unproblematically, suggesting that, through reflection, the learner [student] can uncover the 'true' meaning of his/her experience (Cooper, 2005). Cooper draws on multiple authors who argue in different ways that 'experience' is never innocent or detached from historical, social, political and other contextual specificities, where it both reflects and reproduces social relations and social practices (Cooper, 2005; see Section 6.4.1.1). More important is the question of how students are to reflect, and what should guide their reflection (Cone & Harris, 1996) and also to what end. Kiely (2005, p.6) summarises:

[The] positionality and identity of the educator and the role of emotions, affect, context, ideology, and power play in enhancing and/or inhibiting transformational

learning processes have received insufficient attention in Kolb's model and in the SL literature in general.

In contrast, the work of Freire would help in addressing some of these limitations, as issues of power feature prominently; however, it does not seem to be used much in SL. Thus, SL needs a different set of theories that move beyond the dominant focus on pedagogy and students' development (Stoecker, 2016).

### **3.3 Service-learning potentials and contestations**

In the last few decades, there has been considerable development in the SL field. This is because of its growing importance as an approach used by HEIs for the purpose of teaching, learning and engaging with external communities across the globe (Butin, 2010; Colburn & Newmark, 2007; Annette, 2002; Marullo & Edwards, 2000). For example, a survey conducted by Berry and Chisholm (1999) to determine the SL interest in HE around the world found that in the 1990s SL was gaining a foothold in HE in many parts of the world. This growth is seen through a number of books, articles, reviews, policy directives and programmes initiated in universities and partnerships across the world (Colburn & Newmark, 2007). The development of SL is due to several reasons: first, there were increasing calls for HEIs to become more socially engaged, and, secondly, there was growing importance of learning in the context of communities or real-life situations while developing civic-minded graduates (Albertyn & Erasmus, 2014; Osman & Petersen, 2013; Cipolle, 2010; McIlrath & Mac Labhrainn, 2007). As such, SL has in recent times significantly influenced the theory, pedagogy, practice and curriculum of virtually every academic discipline (Colburn & Newmark, 2007; Zlotkowski, 2001).

Nevertheless, in spite of its recent development and uptake, there are contestations surrounding the field of SL. As Dubinsky (2002, p.63) puts it, 'Even as the evidence for its value mounts, so does the evidence for problems and concerns associated with it'. For example, Osman and Castle (2006) and Billig (2003) identify challenges for researchers grappling with SL, including definitional issues, theoretical foundations, methodology,

interpretation of results, dissemination and practitioners' use of research for improvement and funding. In addition, other authors have pointed out challenges associated with its institutionalisation, approaches and partnership (see, for example, Bringle, Clayton & Price, 2009; Furco, 2007; Jacoby & Associates, 2003; Bringle & Hatcher, 2000). In the following sections I present three areas that contribute to the contestations of the SL field. These are: (i) definitions of SL; (ii) criteria and the notion of partnership; and (iii) approaches to SL. I focus on these areas because they provide better ways of understanding SL in relation to some of the arguments of my study and particularly the notion of public good.

### **3.3.1 Definitions of SL**

SL can be defined in many ways (Kronick & Cunningham, 2013; Butin, 2010, 2003; Jacoby, 1996), and some of the existing definitions seem to contradict or compete with one another (Morton & Troppe, 1996). This is seen in both SL literature and the ways in which universities define and/or articulate it in their policies. For example, Jacoby & Associates (2003, p.3) define SL as 'a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development'. Some authors use particular theoretical/conceptual strands to define SL. As described by Morton and Troppe (1996, p.21), SL 'is a form of experiential education, deeply rooted in cognitive and developmental psychology, pragmatics philosophy and democratic theory'. Moreover, several definitions of SL incorporate learning, which is often seen as one of its main goals. Carracelas, Bossaller and Yaoyuneyong (2009, p.27) elaborate that SL is 'a model of education which combines traditional classroom learning with experiences that engage the students with the world outside the university'. In addition, a host of scholars, (Britt, 2012; Furco, 2003; Bringle & Hatcher, 1997; Sigmon, 1997; Jacoby, 1996; Giles & Eyler, 1994) define SL as an activity undertaken by students in communities for the purpose of deepening academic learning and providing services that enrich communities. Nonetheless, in spite of the argument that a 'vast amount of energy and interest have been devoted to defining SL' (Bender et al., 2006), there is a general agreement that the definition put forward by Bringle and Hatcher is the most commonly cited in the literature and within HEIs' SL policies. This definition states that:

Service-learning [is] a course-based, credit-bearing, educational experience in which students (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility (Bringle & Hatcher, 1995, p.112).

This definition is widely used as a model in the field of SL, given its attempts to balance service and learning and link them in a meaningful way (Butin, 2003). Such balance is necessary because some favour the use of ‘academic service-learning’ to emphasise the importance of SL as academic endeavour, while others prefer ‘community service-learning’ to indicate the importance of the community partners in the learning activity (Bender et al., 2006; HEQC/CHE, 2006). In addition to the above definition, Dipadova-Stocks (2005, p.345) defines SL as:

. . . an academically rigorous instructional method that incorporates meaningful community service into the curriculum. Focusing on critical, reflective thinking and civic responsibility, service-learning involves students in organised community service that addresses local needs, while developing their academic skills, respect for others, and commitment to the common good.

In general, a review of literature shows that the existing definitions of SL often provide a narrow interpretation of what SL constitutes and what it can yield for the benefits of university students, staff and community members. Embedded in the multiple definitions of SL, Butin (2003) observes that there are two problems within the traditional articulations and/or conceptions of SL. The first is that SL scholarship and practice privileges voluntary activities done by individual students with high cultural capital for the sake of individuals with low cultural capital and/or who are perceived to live in deficit (Butin, 2003, Varlotta, 1997). This may lead to inequitable power relations, maintaining the status quo (see Preece, 2016a; Peterson, 2009; Varlotta, 1997). The second pitfall involves the ‘unsupportable ethical foundation of SL’ through which SL scholarship and practices are predicated on the belief that both the process and outcomes of SL are universally beneficial (Butin, 2010, 2003). In short, most SL definitions do not capture the broader values of SL as framed in this study (Camacho, 2004). In this context, Butin (2003) argues for different perspectives that provide a more nuanced means of clarifying what is or is not possible within the SL field. Therefore, Carrington and Saggars (2008) and Butin (2010, 2003) provide four distinct lenses that underpin the conceptualisation of SL. These, as summarised in the following table, include *technical*, *cultural*, *political* and *postmodern lenses*.

**Table 4: Multiple conceptualisations of SL**

Perspective of SL	Focus	Main features	Strengths	Limitations
<i>Technical</i>	<ul style="list-style-type: none"> <li>Students' benefits</li> </ul>	<ul style="list-style-type: none"> <li>Student academic learning</li> <li>Better teaching for better learning</li> <li>Student's personal- and self-efficacy</li> <li>Changing the attitudes and behaviours of students</li> <li>Moral development</li> <li>Social responsibility</li> <li>Civic engagement</li> <li>Transfer of knowledge</li> <li>Critical thinking skills</li> </ul>	<ul style="list-style-type: none"> <li>Enrich teaching and learning processes</li> </ul>	<ul style="list-style-type: none"> <li>Pays surface attention to social problems</li> <li>Neglects benefits of SL for other partners</li> <li>Links to providing a good education</li> </ul>
<i>Cultural</i>	<ul style="list-style-type: none"> <li>All SL partners</li> </ul>	<ul style="list-style-type: none"> <li>Focus on the meaning of the SL practice for the individuals and institutions involved</li> <li>Fosters individual respect for and tolerance of diversity</li> <li>Understanding and recognising difference (cultural plurality)</li> <li>Gaining greater awareness of societal concerns</li> <li>Developing stronger moral and ethical sense</li> <li>Encouraging volunteerism and engagement</li> <li>Repairing frayed social network of our increasingly individualistic and narcissistic society</li> </ul>	<ul style="list-style-type: none"> <li>Resonates with the capacities that enhance the cultivation of humanity (Nussbaum, 1997)</li> <li>Resonates with public good professionals capabilities and/or values (Walker &amp; McLean, 2013; Boni &amp; Walker, 2013; Nussbaum, 2010)</li> </ul>	<ul style="list-style-type: none"> <li>Given little attention in SL practices (design and implementation).</li> <li>Seen as antithesis of neo-liberal demands of HE practices</li> </ul>
<i>Political</i>	<ul style="list-style-type: none"> <li>SL as partnership (multiple constituents)</li> </ul>	<ul style="list-style-type: none"> <li>Concerns with the issues of power relations in SL</li> <li>Raise normative, ethical, epistemological and ontological grounds in SL</li> <li>Asks whose voices are heard and whose are silenced?</li> <li>Asks who decides on what to do, how and by what criteria</li> <li>Asks who benefits and who loses</li> <li>Asks whether SL reinforces or discourages the status quo</li> <li>Asks whose knowledge is valid and whose not</li> <li>Rejects SL as an instrumental and amelioristic methodology</li> </ul>	<ul style="list-style-type: none"> <li>Pushes SL towards social justice</li> <li>Positions SL as an empowering and transformative pedagogy and social activity (e.g. Paulo Freire, 1970).</li> </ul>	<ul style="list-style-type: none"> <li>Under-utilised and applied perspective in SL practices (design and implementation)</li> </ul>
<i>Postmodern</i>	<ul style="list-style-type: none"> <li>All SL partners</li> </ul>	<ul style="list-style-type: none"> <li>Questions to what extent SL supports and/or undermines notions of teaching, learning, self and otherness</li> <li>Premises on the notions that no single truth</li> <li>Premises that individuals are constructed and construct themselves in society</li> <li>Focuses on identity constructions, destructions and reconstructions</li> <li>Questions definitions and boundaries of teaching process</li> </ul>	<ul style="list-style-type: none"> <li>Rooted in constructivism paradigm</li> <li>Rooted in social learning framework (e.g. Bandura, 1977).</li> </ul>	<ul style="list-style-type: none"> <li>Under-utilised and applied in SL practices</li> </ul>

**Sources:** Preece (2006a); Williams and Nunn (2016); Nhamo (2012); Naude (2011); Porfilio and Hickman (2011); Butin (2010, 2005, 2003); Chupp and Joseph (2010); Bringle, Clayton and Price (2009); Peterson (2009); Mitchell (2008); Oldfield (2008); Carrington and Saggars (2008); Cuban and Anderson (2007); Baker-Boosamra et al. (2006); Pomeroy and Bellner (2005); Kiely (2005); Deans (1999); Mendel-Reyes (1998); Giles and Eyler (1998); Varlotta (1997).

With multiple interpretations of SL, the literature proposes several principles or criteria that distinguish SL from other forms of university-community relationships and/or forms of community-engaged learning. These criteria are now illuminated.

### 3.3.2 SL criteria and the notion of partnership

From the perspective of criteria for SL, Butin (2003) reveals that, irrespective of definitional emphasis, there are four dimensions that underpin SL in order for it to be legitimate, ethical, and useful. Commonly classed as ‘the four Rs’, they comprise *respect*, *reciprocity*, *relevance* and *reflection* (Jacoby & Associates, 2003; Jacoby, 1996). A number of authors have provided an expanded description of these principles. Considering the extensive description provided in the literature, I summarise these principles using the following table.

**Table 5: A summary of SL principles (adapted from Jacoby & Associates, 2003)**

SL principle	Key tenet	Example of literature
<b>1. Respect</b>	<ul style="list-style-type: none"> <li>• Servers respect circumstance, outlooks and ways of life of those being served (respecting dignity of other human beings)</li> </ul>	Butin, 2010, 2003; Bringle and Hatcher, 1999
<b>2. Reciprocity</b>	<ul style="list-style-type: none"> <li>• Encourages equitable SL partnerships centred on co-teaching and co-learning, doing things <i>with</i> others rather than <i>for</i> them</li> <li>• Difference between charity and social justice</li> </ul>	Hatcher and Studer, 2015; Chupp and Joseph, 2010; Bender et al., 2006; Jacoby & Associates, 2003; Marullo and Edwards, 2000; Varlotta, 1997
<b>3. Relevance</b>	<ul style="list-style-type: none"> <li>• Articulate that course credit in SL should be based on both learning and service</li> <li>• Call for service to be central component of a course and help students engage with, reinforce, extend, or question its content</li> <li>• Encourage mutual benefit process in design and implementation of SL programmes</li> </ul>	Butin, 2010; Hlengwa, 2010; Petersen and Henning, 2010; Bender, 2008; HEQC/CHE, 2006; Butin, 2003; Bringle and Hatcher, 1999
<b>4. Reflection</b>	<ul style="list-style-type: none"> <li>• Help to develop a deeper understanding of the historical, sociological, cultural, economic and political contexts of the needs or issues being addressed</li> <li>• Enhance deeper understanding of course content, a sense of personal value and civic responsibility</li> <li>• Relates closely to self-examination capacity, which involves reasoning logically, consistency in reasoning and accuracy of judgement</li> </ul>	Butin, 2003; Jacoby & Associates, 2003; Bringle and Hatcher, 1999; Toole and Toole, 1995; Kendall, 1990

These four principles revolve largely around the idea of SL partnership. This is because partnership involves ‘a closer mutual cooperation between parties having common interest, responsibility, privileges and power’ (Jacoby & Associates, 2003, p.7). Encapsulated in the importance of partnership, Jacoby and Associates (2003) push for SL that is grounded in the network, or web, of authentic, democratic, reciprocal partnerships. Broadly, Jacoby & Associates (2003), Mitchell and Rautenbach (2005), Bringle, Clayton and Price (2009), Beere (2009) and Nduna (2007) suggest several guidelines that can be used in building partnerships based on principles of SL. These include:

- i. Partners have agreed-upon missions, values, goals and measurable outcomes for the partnership, namely a common purpose for the partnership;
- ii. Partnership is characterised by mutual trust, respect, genuineness and commitment;
- iii. Partnership is built upon identified strengths and assets, but also addresses the areas that need improvement;
- iv. Partnership requires balance of power among partners and enables resources among partners to be shared;
- v. There is clear, open and accessible communication between partners, making it an ongoing priority to listen to each need, develop a common language and validate or clarify the meaning of terms;
- vi. Roles, norms and processes for the partnership are established with the input and agreement of all partners;
- vii. There are feedback mechanisms to, among and from all the stakeholders in partnership with the goal of continuously improving the partnership and its outcomes;
- viii. Partners share the credit for the partnership’s accomplishment; and
- ix. Partnerships take time to develop, and evolve over time.

Looking at these nine guidelines, it can be argued that, apart from the four Rs summarised in Table 5, several authors acknowledge the importance of active participation, a sense of empowerment and sustainability in designing and implementing SL (Preece, 2016a; Rensburg, 2014; Vogel, Seifer & Gelmon, 2010; Peterson, 2009; Cushman, 2002; Munter, 2002). Therefore, SL that foregrounds these principles may potentially address the question



of what constitutes SL, who decides on what to implement and what outcomes are expected by all parties involved. Crucially, the abovementioned principles of SL partnership provide a useful summary that can enable us to think about designing and implementing SL based on equitable partnerships. Thus, SL literature calls for SL that is based on equal relationships and is mutually beneficial for both the external community partners and the university (Albertyn & Erasmus, 2014; Rensburg, 2014; Osman & Petersen, 2013; Fisher, Fabricant & Simmons, 2004; Jacoby & Associates, 2003; Furco, 2002). Translating the above SL criteria and principle of partnerships depends on the approach used in designing and implementing SL practices. Thus, this brings us to another debate about SL approaches.

### **3.4 Approaches to SL**

The design and implementation of SL can take different approaches. A review of SL literature shows that reference is often made to the models developed by Keith Morton. Morton's (1995) continuum of SL proposed three models or approaches that are mainly used in implementing SL. These include charity, projects and social change (or justice). However, the main focus in the literature is primarily on the charity and social justice approaches. The project approach is uncommon and it is often seen to represent a halfway house between charity and social justice (Mahlomaholo & Matobako, 2006). Generally, the project approach connotes many features of the charity approach, such as a university working for the community and a lack of meaningful engagement between lecturers, students and communities (Mahlomaholo & Matobako, 2006). The charity and social justice approaches are now explained, since these are the approaches that dominate the discussion in the literature.

#### **3.4.1 Charitable and/or philanthropic approach to SL**

The charity model of SL is typically understood as the provision of help or direct service to those in need, while the control of service (resources and decisions affecting their distribution) remains with the providers (Johnson, 2014; Einfeld & Collins, 2008; Marullo & Edwards, 2000; Morton, 1995). In this context, a charity approach may manifest in different

forms, such as the university acting voluntarily to transfer some of its resources (money, food, shelter, knowledge, labour, time and other related items) to individuals or groups deemed less fortunate (Preece, 2016a; Petersen, 2009; Mitchell, 2007; Mahlomaholo & Matobako, 2006; Butin, 2003; Marullo & Edwards, 2000; Robinson, 2000; Morton, 1995).

Broadly, the literature shows that the charity approach can have both positive and negative outcomes. On the one hand, when the charity model of SL is well organised, run efficiently, performed lovingly and with integrity (or humanistic respect), it can foster unselfish motivations to relieve destitution, restore human dignity, and build a more humane world (Einfeld & Collins, 2008; Hess, Lanig & Vaughan, 2007; Lewis, 2004; Boyle-Baise, 2002; Marullo & Edwards, 2000). This is regarded as a traditional approach to SL, which positions students and staff who provide services to those deemed disadvantaged as advantaged and/or privileged (Preece, 2016a; Johnson, 2014; Chupp & Joseph, 2010; Hess, Lanig & Vaughan, 2007). On the other hand, Osman and Petersen (2013) are of the view that the charity model is incompatible with the idea of SL as a university-community partnership in which all participants ought to contribute and benefit equally. As such, the charity approach often tends to focus on the needs, problems and deficiencies of individuals and communities (Moely, Furco & Reed, 2008; Butin, 2007b; Hess, Lanig & Vaughan, 2007; Cipolle, 2004; Lewis, 2004; Ottenritter, 2004; Boyle-Baise, 2002; Artz, 2001; Morton, 1995), without enabling partners to dismantle the root causes of social inequalities.

The charity approach to SL has received a number of criticisms. The basis of these criticisms is that the charity approach neglects the underlying principles of SL and in particular those that deal with reciprocity, respect and relevancy. Thus, it is argued that SL undertaken in the context of charity has the potential to become a patronising exercise, reinforcing the idea of privilege and power within our society, sustaining the hegemonic power of the elite, failing to address the root causes of societal inequality and reinforcing staff and students' stereotypes about people who are different from them (Preece, 2016a; Becker & Paul, 2015; Mitchell, 2008; Mitchell & Humphries, 2007; Lewis, 2004; Marullo & Edwards, 2000). For Nieto (2000), this approach places the recipients of services and particularly external communities as disadvantaged, whether by race, class, ethnicity or ability (see also Becker & Paul, 2015). For example, in the South African context, Osman

and Petersen (2013) are concerned with the charitable model of SL, as they argue that it makes university staff and students go into the community with the idea that they are there to 'help' others; the communities have problems, which need to be 'fixed' by individuals from the university who are perceived to be educated and have particular scientific skills. Similarly, drawing on his experience of SL work in the US, Johnson (2014) argues that SL done as charity results in reifying power relations, patronage, and is often humiliating and disempowering. In short, the charity approach can be summed up as the antithesis to using SL in developing change agents and in bringing significant social change. To borrow the words of Wade (2001, p.1), 'Rarely do students in service-learning programs consider whether some injustice has created the need for service in the first place'.

Encapsulated in the above features, many argue that the charity approach does not enable universities to work towards transforming society for the common good. Therefore, they call for SL to move from charity to a social justice approach, as now examined.

### **3.4.2 Social justice approach to SL**

In the past few years, social justice has become one of the main agendas and approaches within the field of SL. There are numerous reasons for the growing imperatives of social justice agendas within SL. First is the realisation that critical social problems cannot be sufficiently addressed through the traditional charity model, which is often critiqued for disempowering communities and failing to alter the root cause of social problems (Preece, 2016a; Osman & Petersen, 2013; Britt, 2012; Porfilio & Hickman, 2011; Butin, 2010; Cipolle, 2010; Chupp & Joseph, 2010; Peterson, 2009; Mitchell, 2008; Chope & Toporek, 2007; McIlrath & Mac Labhrainn, 2007; Butin, 2005; Boyle-Baise & Langford, 2004; Marullo & Edwards, 2000). Second is the lack of just and equitable reaping of SL outcomes/benefits. As emphasised by Mitchell (2008); Ward and Wolf-Wendel (2000), SL programmes often pay more attention to the learning and development of students, establishing a hierarchy between university and communities, while development and meaningful change in communities are given less primacy. In fact, these authors are critical of the emphasis in the literature, which is almost exclusively on outcomes (mostly positive) for students. Therefore, Johnson (2014), Mather and Konkle (2013), Einfeld and Collins (2008), Schulz

(2007), Boyle-Baise and Langford (2004), Lewis (2004) Marullo and Edwards (2000) and Morton (1995), among others, advocate social justice as the main goal of SL, because this aims at awakening participants to injustice and so catalysing action for change. Broadly, the social justice approach to SL is centred on addressing root causes of systemic social inequality (Einfeld & Collins, 2008), contributing to the greater good of society, finding common ground and common interest and enhancing collective action (Baker-Boosamra et al., 2006; Tapia, 2003).

Advocates of the social justice approach to SL also argue for SL to be foregrounded in critical approaches (Britt, 2012; Porfilio & Hickman, 2011; Zyngier, 2011; Cipolle, 2010; Chupp & Joseph, 2010; Mitchell, 2008; Neururer & Rhoads, 1998). There are three key defining elements of critical SL that underpin arguments that it should be used in designing and implementing SL programmes. These include ‘working to redistribute power amongst all participants in the SL relationship, developing authentic relationships in the classroom and in the community, and working from a social change perspective or actual amelioration of social conditions’ (Mitchell, 2008, p.50). Like social justice, critical SL approaches are concerned with issues of power, privilege, stereotypes, paternalism, marginalisation and the need to transform structures of inequalities (see, for example, Britt, 2012; Chupp & Joseph, 2010; Rosenberger, 2000).

Therefore, the critical and social justice SL approaches encourage students to: become agents of long-term social change, respond to injustice in communities, develop critical consciousness, develop a sense of caring, and enhance active participation with equitable and mutual exchange of SL benefits (Cipolle, 2010; Chupp & Joseph, 2010; Boyle, 2007). In addition, it is also argued that the critical SL approaches relate to Paulo Freire’s liberating pedagogy.<sup>17</sup> Central to the argument in the literature is the integration of theory and the real world through which students develop a number of capacities. These include cultural competence, negotiating power dynamics, interrogating personal assumptions and bias, and gaining opportunities for intergroup contact that builds empathy, mutual respect and

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<sup>17</sup> Liberating pedagogy emphasises the need to critique oppressive structures evident both within schools and throughout society (Deans, 1999; also see the work of Paulo Freire in *Pedagogy of the Oppressed* (1970) and as translated by Ramos (2005).

understanding (Britt, 2012; Cipolle, 2010; Chupp & Joseph, 2010; Bringle & Hatcher, 1999). In general, both the social justice and critical SL approaches are closely related to the idea of public good through which universities can and should promote HD (see Chapter 4 and 9). As such, it aligns with what is presented in Chapter 4, which focuses on the theoretical underpinning of the study and theorisation in Chapter 9.

### **3.4.3 Distinctions between charity and social justice approaches to SL**

Building on the works of authors who have engaged in debating the charity and social justice approaches to SL, it is important to outline features that distinguish these approaches. Such distinctions are useful because they provide a better understanding of the key dimensions of each approach and how they intertwine with HD. Therefore, the differences presented below have been drawn heavily from Cipolle (2010, pp.51-52) whose work is based in the US context but can also be useful when applied to South Africa. In presenting the differences, I also add a caring dimension,<sup>18</sup> which appears in the discussion involving a social justice approach to SL (see Cipolle, 2010; Moely et al., 2008; Petersen & Henning, 2010; Petersen, 2007). Key differences of these approaches are presented in the following table.

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<sup>18</sup> According to Nieto (2000), caring cannot be taught in the abstract. This is especially true in courses that focus solely on the 'head', removing social issues to the sphere of intellectual problems. However, caring can be modeled, and community service service-learning is one of the few places in the academe where this is most likely to happen.

**Table 6: Charity, caring and social justice approaches to SL: Key features**

		<b>Initial: Charity</b>	<b>Emerging: Caring</b>	<b>Developing: Social justice</b>
Ethics of Service	<b>Metaphor</b>	Give a fish	Teach to fish	Make room at the river for all to fish
	<b>Social Orientation</b>	Giving back to the community Do for others	Caring: compassion & empathy Do for, but in relationship with, others	Social justice: systemic change, work in solidarity Do with others
	<b>Motivation to serve</b>	“Helping others feels good”; “I learn a lot”; “A great opportunity”	“I can make a difference”; “A sense of efficacy and agency”	“My liberation is connected to yours”  “I can’t not act”
	<b>Reciprocity</b>	“I get back more than I give”	“I receive and contribute”	“We work together for common good”
Awareness of self & Others	<b>Racial-identity formation</b>	Colour-blindness Do not see their race “I don’t see race”	Awareness of racism, but don’t know what to do  Often feel guilt and frustration	Potential to be antiracist allies to people of different race -Begin to unlearn internalised racism
	<b>Diversity</b>	Everyone is the same/everyone has differences	Acknowledge differences, value diversity	Interconnectedness: diversity within inclusiveness
	<b>View of others</b>	Deficit view of others: “less fortunate, disadvantaged” Some deserve help, some don’t	View other as individuals, each with own story, not stereotyped Realised “It could be me”	View others as equal: community members seen as strength and resource Connected to others
	<b>Reflection on self and otherness</b>	Unaware of self in relation to otherness; everyone is basically the same	Compare others’ lives to theirs Begin to question beliefs, attitudes and what has previously been taught/learned	Critical reflection on assumptions, privilege, oppression, power structure surrounding race, class, gender, etc.
Awareness of social issues	<b>View of the world</b>	World is simple and basically good Some people need help due to dysfunctional families, poverty or poor education	World is bigger and more complex than thought- See inequality and contradictions between societal stated belief and reality	Injustice is inherent in social economic and political system on a global level
	<b>Source of the problem</b>	Individual responsibility: “If everyone just tried harder”; “Pull oneself up by the bootstraps” Blame the victim	The need for government to protect and ensure basic rights for all Avoid judging others for situations out of their control	Policies and practices maintain and reproduce the status quos that favour certain groups at the expense of others
	<b>View of social justice</b>	Increase resources	Treat people fairly and increase their opportunities	Examine root cause of injustice and work for systemic change

**Source:** Cipolle (2010).

In summary, the elements that underpin caring and social justice approaches to SL resonate well with the values of HD (see Sections 2.3 & 4.2). Crucially, caring and social justice dimensions outline points made above about the cultivation of citizenship capacities and developing public good professional capacities. As Einfeld and Collins (2008, p.108) conclude, a ‘responsible, moral, and productive citizen is committed to fostering social justice through civic engagement’.

### **3.5 Conclusion**

In this chapter, I have presented an overview of the literature relevant to SL. I have highlighted the theoretical foundation of SL, its potentials, contestations and approaches. From the above account, two observations can be made regarding SL. One, the theoretical frameworks highlight the view, and position SL as a vehicle through which universities can achieve their social purposes. Two, the social justice approach to SL seems to point towards the potential contribution of SL to HD, although it is often understudied and less often put into practice. Also, as indicated in Sections 1.5 and 1.6, SL can contribute to HD through providing space for developing public good professionals and citizenship formation.

Having introduced the idea of SL, the following chapter presents a theoretical/conceptual framework that I argue can enable us to analyse and interpret the role of SL in advancing HD. I construct a theoretical approach based on central ideas of the capabilities approach and values of HD. Within this chapter I integrate the arguments that support the potentials of SL for promoting HD in and beyond university settings.

## **Chapter 4**

### **Service-Learning as Human Development practice: A Theoretical/Conceptual Approach**

#### **4.1 Introduction**

This chapter presents a theoretical and conceptual framework within which the role of SL in enhancing HD can be analysed and interpreted. This is in line with points made in Chapters 1 to 3 that SL has the potential to enable universities to foster HD. Such potentials are embedded in SL's educational or pedagogical values and the promotion of social justice, citizenship formation and developing civic-minded graduates and/or professionals. However, in spite of the potential value of SL in relation to HD, relatively little has been explored theoretically, conceptually or empirically from this perspective. This may be for three reasons. One, some authors argue that SL suffers from a lack of strong undergirding theoretical and conceptual frameworks and definition limitation (Osman & Castle, 2006; Howard, 2003; Furco, 2003, Giles & Eyler, 1994). Two, SL literature has largely been dominated by traditional frameworks, which do not explicitly incorporate an analysis of the potential HD values in and through SL practices. Three, the focus in the literature has largely been on assessing and understanding the values and outcomes of SL for students, with little focus on communities (see, for example, Chupp & Joseph, 2010; Mitchell, 2008; Ward & Wolf-Wendel, 2000; Giles & Eyler, 1998).

Before introducing the proposed theoretical/conceptual framework for this study, it is necessary to acknowledge the relevance of the traditional and dominant SL theories. From the broader social purpose of SL, the works of Dewey (1933, 1916) and Freire (1970) point toward SL that has potential to advance HD. For example, their philosophies evoke notions of citizenship, democratic society, participation, social change (transformation), critical thinking and consciousness, power and oppression, to name but a few. From an HD perspective, these concepts are central to the debate about the contribution of universities to HD. Pedagogically, Dewey and Freire call upon learning that is socially embedded, emancipatory and empowering, and creates critical, autonomous and responsible beings (see



Cipolle, 2010; Hatcher & Erasmus, 2008; McMillan, 2008; Deans, 1999). Given the focus of this particular study, it is clear that these dimensions relate strongly to the argument that pedagogical practices should aim at capabilities formation and enhancement of HD values (see Calitz, 2017; Walker & Fongwa, 2017; Walker & Wilson-Strydom, 2017).

However, in spite of traditional SL theories providing some important elements that resonate with the values of HD, for the purpose of this study these theories are not sufficient as central framing ideas. This is for two main reasons. One, my interest is in exploring the role of SL in enabling universities to advance HD. Therefore, a more nuanced framework that explicitly pushes SL towards the direction of HD is required. Two, traditional SL theoretical frameworks do not provide clear analytical tools that can enable one to analyse and interpret the role of SL in fostering HD. Thus, I propose HD and the CA as suitable and relevant frameworks for this particular study.

Against this backdrop, exploring the potential role of SL in advancing HD requires different, nuanced and more expansive lenses, which not only transcend the existing SL frameworks (particularly the charity and social justice approach), but also provide robust tools to understand the values of SL more broadly. In this chapter I introduce HD and the CA as compelling analytical frameworks for SL, geared towards advancing HD. I start by examining their basic tenets and limitations and explain why these frameworks are suitable and then consider what they offer when exploring the role of SL in promoting HD.

## **4.2 Approaching SL from HD and CA standpoint**

As indicated in Chapters 1 and 2, my study is underpinned by three key propositions. One, HEIs and, in particular, universities are increasingly called upon to contribute to broader HD. Two, relatively few concrete pedagogical practices that enable universities to foster HD have been explored and proposed. Three, SL has much potential to allow universities to advance HD, but needs to be approached with a more nuanced manner in the direction of HD. Thus, I introduce HD and the CA as potential frameworks for SL in this study.

#### **4.2.1 Human Development (HD)**

HD is an approach founded in 1990 by Pakistani economist Mahbub ul Haq, drawing on the idea of early leaders of political and economic thought (ul Haq, 2003). These include Aristotle's idea of social arrangements that promote 'human good', leading to 'flourishing lives', Kant's notion of treating human beings as an end withal (never as means only), and Adam Smith's concept of integrating the poor into the mainstream of the community (ul Haq, 2003). Also, from the founders of modern economic thought, Haq reflected on Robert Malthus, Karl Marx, Stuart Mill and also through ongoing engagements with Amartya Sen. Thus, the theoretical foundation of HD is considered to be broad, encompassing several areas of human life, which not only pertain to income, but enlargement of all human choices, whether economic, social, cultural and/or political (ul Haq, 2003).

Therefore, the emergence of this approach came out of a process of thinking about and searching for alternative ways to assess economic and social progress beyond the usual income and economic growth considerations (Deneulin, 2009; McNeill, 2007). These economic measures of development became dominant after the Second World War, and interlock with a number of development theories, which are often regarded as 'top down' and fail to explain development in terms of the well-being of people. The main argument behind the HD approach is that mainstream measures of development pay too much attention to achievement in terms of economic growth alone, while neglecting what people regard as a full and meaningful human life. Considering the traditional emphasis on economic growth and national income, ul Haq (1995, p.24) stated that people 'as the agents of change and of development were often forgotten'. As the shortcomings of the traditional measures of development became apparent, the HD approach started to reach prominence, particularly in the United Nations Development Programme (UNDP) through its Human Development Report (HDR) published annually since 1990 (Alkire, 2010).

Emerging from the debate about the purposes and goals of development, the HD approach argues for non-income values of human well-being to be included alongside more traditional economic measures, such as gross national product (GNP). Thus, it has been defined as 'a process of enlarging people's choices and the level of their achieved well-being' (Alkire,

2007; McNeill, 2007). It is a more holistic approach, concerned with human flourishing in its fullest sense, cutting across public and private, economic, social, political and spiritual spheres of being human (Alkire & Deneulin, 2009; Alkire, 2002). In the context of this understanding, growth in terms of income or economy alone cannot be equated with HD. As such, development is much broader than economic growth, and, for ul Haq (2003), its purpose is to create an enabling environment for people to enjoy long, healthy and creative lives. Fukuda-Parr (2002) identifies three areas that distinguish HD from other approaches. Firstly, it is about the definition of ends and means, which advocates that development is about people's well-being and expansion of their capabilities and functionings. Secondly, it is concerned with freedoms, which is the primary end and principal means of development (Sen, 2000a, 1999), coupled with a good life worthy of dignity. Thirdly, it is about human agency, which focuses on elevating human beings as active agents of change and authors of their own development (Davis & Wells, 2016).

The substantive focus of HD has been changing significantly, allowing further addition of development values in line with global development concerns. This is evident in the HD annual reports in which the notion of HD continues to be articulated in a number of ways (Alkire, 2010). In expanding the core values of HD, ul Haq (2003) and The United Nations Development Programme identify a number of pillars of HD, including empowerment, equity, security and sustainability. Broadly, these aspects involve the 'expansion of capabilities (ability to attain valued ends), expansion of functionings (attained valued ends), and participation (sharing in specifying priorities), distribution of basic capabilities and people's valued attainments and opportunities' (Boni & Walker, 2013, p.3). HD encompasses values of empowerment, participation, sustainability, and equity (Alkire & Deneulin, 2009). Given the focus of this study, it is worth conceptualising some of these values.

***Empowerment and participation.*** These are two intertwined strands of HD, although they may carry different meanings and be practised differently in various contexts. Ibrahim and Alkire (2007) argue that empowerment has two components, namely *agency*<sup>19</sup> and

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<sup>19</sup> Agency implies ability to act on behalf of what you value and have reason to value (Sen, 1999).

*opportunity structure*<sup>20</sup>. According to Penz, Drydyk and Bose (2011), Alkire and Deneulin (2009) and Narayan-Parker (2002), participation and empowerment entail the process of individuals and groups acting as agents of change, having freedom to actively partake in decision-making, choosing and acting on desired goals. Considered to be essential principles of HD, participation and empowerment enable people to become aware of opportunities and/or capabilities they have (or may) develop and to use them in order to achieve valuable beings and doings. Thus, meaningful development can be achieved by enlarging peoples' capabilities to participate in, negotiate with, influence, control and hold accountable, institutions and activities that affect their lives (Narayan-Parker, 2002; Sen, 1999). Broadly, these principles imply 'that people need to be involved at every stage, not merely as beneficiaries but as agents who are able to pursue and realise goals that they value and have reasons to value' (Alkire & Deneulin, 2009, p.29). Empowerment and participation are closely related to the notion of public deliberation and reasoning (see Sen, 2009, 1999).

Ibrahim and Alkire (2007) add further descriptions of what they refer to as indicators of empowerment. These include the notion of *power over/control*, which focuses on the extent to which the individual has control over everyday activities; *power to/choice* focusing on decision-making with respect to different aspects of life; *power from within/change* focuses on one's ability to induce change in one's life; and *power with*, which refers to the ability of people to change things collectively in their community. These are fundamental values that ought to be considered in activities imbued with dynamics of power, status quo and privilege (Mtawa & Wilson-Strydom, *forthcoming*; Ibrahim & Alkire, 2007).

***Public deliberation and reasoning.*** Public deliberation entails a platform through which people participate in deciding what they should be committed to in respect of what they value (Crocker, 2008). Arguing from a development perspective, Sen (1999) positions public deliberation as an exercise that gives individuals and groups space and freedom to choose and decide what they value and how to go about achieving their goals. Such deliberation processes can act as an end as well as a means, leading to a group's collective choice, contributing to individual agency and group empowerment (Crocker, 2008). Nevertheless,

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<sup>20</sup>Opportunity structure refers to conditions and environments that allow effective agency (Ibrahim & Alkire, 2007).

Deneulin (2009) argues that promoting whatever people value, in this case through deliberation, does not necessarily imply development. Thus, she puts emphasises on reason to value, which can be achieved through a thorough process of reasoning in the public space in order to hear the views of all members of society (Deneulin, 2009). The notion of public reasoning has dominated much of Sen's writing because it is linked with social practices such as tolerance of different point of views (and agreeing to disagree) and encouragement of public discussion (and the value of learning from others) (Crocker, 2008). Thus, it is argued that:

In seeking resolution by public reasoning, there is clearly a strong case for not leaving out the perspectives and reasoning presented by anyone whose assessments are relevant, either because their interests are involved, or because their ways of thinking about these issues throw light on particular judgements – a light that might be missed in the absence of giving those perspectives an opportunity to be aired (Sen, 2009, p.44).

For Sen (2009, 2005), social discussion and public reasoning are fundamental in order not to take away from individuals and communities the freedom and responsibility to decide for themselves and to be authors of their own lives (see also Davis & Wells, 2016; Crocker, 2008). However, Sen has been criticised regarding the notions of public deliberation and reasoning. The main criticism is centred on Sen's idealistic assumption that different parties will enjoy equal rights and power relations in deliberating and reasoning processes (Hart, 2013; Cameron & Ojha, 2007). This is particularly important for externally-funded projects or projects such as SL that involve complex power differentials. Thus, Deneulin (2009) is of the view that efforts should be made to level off the disruptive effects of power relations on deliberation and reasoning processes. Sen's limitation of the idea of public deliberation and reasoning and Crocker's suggestions can potentially be mediated through Nancy Fraser's notion of 'participatory parity'.

According to Fraser (2008, 1997), participatory parity forms the basis of a normative ideal of social justice. Fraser conceptualised participatory parity as the ability to participate on a social level in an equitable way as a full partner in interaction with others (peers). This involves the principles of recognition and redistribution, which enable weaker or marginalised groups not to fall in line with the norms of the dominant group (Toppinen, 2005). From a social justice perspective, participatory parity requires independence and

voice, ethical self-realisation, equal respect for all participants and ensures equal opportunities for achieving social esteem (Toppinen, 2005). In essence, Fraser's notion moves beyond Sen's notions of public deliberation and reasoning to consider factors such as power relations (privilege) and structural inequality that may impede individuals from participating on an equal footing. Applying participatory parity in SL would imply establishing SL partnerships, which allows all partners to actively participate on an equal basis in designing, implementing and reaping the benefits and/or outcomes.

***Sustainability.*** The concept of sustainability has tended to be discussed mainly from the perspective of conserving environmental and resources (Mebratu, 1998). However, in more recent years there has been a strong shift towards integrating this concept within a HD context (see Penz, Drydyk & Bose, 2011; Alkire, 2010). Alkire and Deneulin (2009) provide a useful explanation of sustainability in the HD sense. According to these authors, sustainability 'refers to advancing HD such that outcomes of progress in all spheres – social, political and financial – endure over time' (Alkire & Deneulin, 2009, p.30). These authors go on to bring in a dimension of social sustainability, which refers to:

[. . . the] way in which social groups and other institutions are involved and support development initiatives over time, and avoid disruptive and destructive elements. Cultural liberty and respect for diversity are also important values that can contribute to socially sustainable development (Alkire & Deneulin, 2009, p.30).

Boni and Gasper (2012) provide a more nuanced description of sustainability, which is often used in the United Nations Development Programmes (UNDPs). For them, sustainability extends beyond advancing human capabilities to include sustaining people's valued attainments and opportunities (Boni & Gasper, 2012). Thus, development programmes ought to achieve both the promotion and maintenance of valued beings and doings.

***Equity:*** According to Percy and Svenson (2016), the notion of equity has gained prominence in the development terrain over the past few decades. At its core lies the idea that 'People's achievements are increasingly dependent upon personal efforts, choice and initiative rather than predetermined characteristics such as race, gender and socioeconomic

background' (Peercy & Svenson, 2016, p.149). Alkire and Deneulin (2009, p.29) provide a broader interpretation in terms of its underlying values and what it intends to achieve. They state that:

... equity draws on the concept of justice, impartiality and fairness and incorporates a consideration for distributive justice between groups. In human development, we seek equity in the space of people's freedom to live valuable lives. For example, the poor, differently-abled, women, ethnic minorities and other disadvantaged sections of the population may need special measures to enable them to have the same level of capabilities.

This statement illustrates that holistic development is that which ensures just creation and access to opportunities among people from diverse backgrounds. Broadly, from the HD standpoint, equity is central in the contemporary world, which is increasingly beset by, among other things, socio-economic inequality, poverty, marginalisation and limited opportunities. Thus, equity can be achieved through promoting empowerment, participation, agency, and sustaining outcomes (achievements) over time.

The underlying principles of HD as a process of expanding people's choices and/or opportunities has not changed radically since its articulation in 1990 (Human Development Report, 2015; Alkire, 2010). More importantly, the influence of HD continues to focus more on policy formulation (Alkire, 2005). The core principles and/or values of HD strongly derive from Sen's CA. In general, the CA has largely been used as a central framing idea of the HD (Alkire, 2005). In totality, both the CA and HD point in the same direction of capability expansion as their core argument. As Boni and Walker (2013, p.3) conclude, 'Human capability formation *is* human development; human development demands human capabilities'. Thus, what follows next is discussion of the capability approach.

#### **4.2.2 Capability Approach (CA)**

The CA is a broad normative framework for the evaluation and analysis of social issues, such as well-being and poverty, liberty and freedom, development, gender bias and inequalities, social arrangements, design proposals about social change, justice and social

ethics in a particular context or society (Walker & Unterhalter, 2007; Robeyns, 2003a; Sen, 1993;). Like its counterpart (HD), the CA also emerged as a counterweight to traditional approaches of measuring HD in terms of economic achievement. It is argued that promoting economic growth automatically trickles down to promoting other aspects of HD, but evidence shows that this is not the case (Sen, 1999; ul Haq, 2003). Thus, in its critique, of economic conception of development, CA argues that development should focus on what people are effectively able to do and to be; that is, on their capabilities. Therefore, it is regarded as a major paradigm shift in development thinking and, for Sen (1999), its main objective is to expand people's opportunities and freedom(s) so that they can achieve and enjoy valuable beings and doings. Simply put, the CA starts with a question of what people are actually able to do and be in shaping their lives in ways that they value across multiple dimensions.

The CA emerged in the 1980s through the works of economist Amartya Sen. Since its emergence, this approach has inspired many and continues to receive strong support from authors and scholars, most notably, Martha Nussbaum (2000, 1995), Ingrid Robeyns (2003a), Sabina Alkire (2005), Melanie Walker (2005), David Crocker (2008) and Sabina Alkire and Severine Deneulin (2009), among others. Although the CA is broad as it encompasses many strands, Sen (1999) argues that at its core lie two components, namely *capabilities* and *functionings*.

***Capabilities*** are opportunities or freedom(s) to achieve what individuals reflectively value pursuing in order to become who they want to be (Walker & Unterhalter, 2007; Robeyns, 2003b; Sen, 1999). Based on this conception, capabilities are more than resources or assets that enable individuals to achieve their desired goals. Thus, Robeyns (2003a) interprets a person's capability as the various combinations of functionings a person can achieve. Since the CA sees capabilities as a yardstick of development, the core argument is that 'social arrangements should aim at expanding people's capabilities: their freedom to promote or achieve what they valued doing and being' (Alkire & Deneulin, 2009, p.31).



As people value different things and have various reasons to value them, capabilities can take different forms. These include, but are not limited to, opportunities for good health, education, life-enhancing skills, social belonging, leadership, relations of trust, a sense of identity, values that give meaning to life, capacity to organise, capacity to represent oneself and others, access to information, forming association, and participation in political life (Narayan-Parker, 2002). Further examples of capabilities and their descriptions can be seen in the work of Nussbaum (2006, 2002, 1997). Regarded as essential in the process of cultivating humanity in today's world, these capabilities consist of critical examination, narrative imagination and global citizenship. Summarised from Nussbaum's writings, critical examination involves developing capacities to reason logically, to test consistency of reasoning, correctness of fact and accuracy of judgment. Narrative imagination refers to 'the ability to think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions and wishes and desires that someone so placed might have' (Nussbaum, 1997, p.85). Global citizens require an ability to see themselves as not simply citizens of some local region or group, but also, and above all, as human beings (Nussbaum, 2002) and to see oneself as a citizen of world. While global and cosmopolitan citizenship is dominant in Nussbaum's writing, the CA and even SL literature, in the case of this study it is much more about building local citizenship within the diverse and unequal context of South Africa, as will be shown later. Capabilities are the means through which one can achieve valued goals and so 'capability is thus a set of vectors of functionings, reflecting the person's freedom to lead one type of life or another' (Sen, 1992, p.40). This leads to the second key concept in the CA, namely functionings.

According to Sen (1999), *functionings* are the 'beings and doings' of a person. Broadly, they are outcomes-based capabilities in a sense that they involve achievements people derive from being or doing what they value (Robeyns, 2006; Crocker, 2008). There are many examples of functionings one can achieve, ranging from elementary things to more complex achievements. Crocker (2008) and Robeyns (2006) state that functionings may include (but are not limited to) taking part in the community; being sheltered; relating to other people; working in the labour market; caring for others; being healthy (adequately nourished, avoiding escapable morbidity and premature mortality); being happy; having self-respect; taking part in the life of the community; and so on. The core feature of functionings is what

people value and have reasons to value. Thus, an activity or situation can be counted as functioning or achievement for that person only if that person values it (Crocker, 2008). While individuals can be deprived of freedom(s) to choose due to limited opportunities, Sen (1988) identified *freedom* (capabilities) and *achievement* (functionings) as two interlocking CA elements that ought to be considered, particularly in development initiatives. Pioneers of the CA (and in particular Sen and Nussbaum) emphasise the freedom to achieve valuable ways of functioning (Crocker, 2008).

In the CA context, freedom and achievement are often used to differentiate between capability and functioning. While capability is concerned with notions of freedom in the positive sense of what real opportunities are available regarding the life one may lead, functioning is achievement in different areas of life (Walker, 2005; Robeyns, 2003b; Sen, 1983). To put it more simply, achievement is an outcome, while freedom is an opportunity to achieve. Significantly, 'All capabilities together correspond to the overall freedom to lead the life that a person has reason to value' (Robeyns, 2003b, p.63). As a framework concerned with the broader notion of HD, the CA conceptualises the ends of well-being, justice and development in terms of people's capabilities to function (Robeyns, 2005; Sen, 1999). Robeyns (2005) goes further too, arguing for achieved functionings and capabilities, which equate to what is realised in terms of what individuals want to be and do, and effective opportunities to partake in activities they want to engage in. As such, well-being, justice and development may be achieved if an individual or a group is provided with sufficient capabilities and functionings to choose from.

The primary aim of the CA is to ensure that different dimensions of people's ***well-being*** are achieved. Therefore, well-being is another important strand of the CA within which a person's functionings are evaluated. As emphasised by Sen (1985), the primary feature of well-being is the capability to function, which entails various combination of beings and doings that a person can achieve. In this light, well-being as an end result involves several interrelated processes. As Chiaperro-Martinetti, (2000, p.209) puts it:

. . . if achieved functionings constitute a person's well-being, capabilities represent the real opportunities for a person to *have* well-being and include also the freedom to have alternatives other than the chosen combination.

This statement illustrates two important components involved in the notion of well-being. As pointed out by Sen (1993), they include '*well-being freedom*' and '*well-being achievement*'. Well-being freedom is concerned with the (capabilities) opportunities provided to an individual in order to have various functionings and to enjoy the corresponding well-being (Sen, 1985). Conversely, the CA does not consider the individual's achieved functionings as sufficient in determining overall well-being (Robeyns, 2000). This is mainly due to circumstances that may influence the freedom people have to achieve well-being. The freedom to achieve well-being is, however, intertwined with the concept of agency, which, as we shall see, encompasses the valued goals a person has reason to adopt and pursue.

The CA is also underpinned by other dimensions that are crucial in the process of achieving beings and doing. These are called ***conversion factors*** (Crocker & Robeyns, 2010; Robeyns, 2003a, 2000). These factors can be grouped into three main categories: (i) personal, which may constitute physical condition, reading skills and intelligence; (ii) social factors in the form of public policies, social norms, social hierarchies or power relations; and (iii) environmental factors such as location, pollution, public infrastructure, to name but a few (Crocker & Robeyns, 2009; Robeyns, 2005). Sen (1999) and Nussbaum (2000) reveal that individuals' ability to convert available resources into valued functionings (well-being) can be enhanced or inhibited by these factors.

As mentioned above, well-being is closely linked to the idea of ***agency***, which is also central to the CA. This is due to the fact that achievements (functionings) are judged against an individual's own objectives and the desire to pursue them. By human agency, Sen (1999, p.19) means 'someone who acts and bring about change, and whose achievements are to be judged in terms of her own values and objectives, whether or not we assess them in terms of some external criteria as well'. While capabilities and functionings are important in the pursuit of well-being, agency can be seen as a determinant factor in such process. Thus Walker (2005, p.106) argues that:

At the boundary of functionings and capabilities is the matter of choice, where a person exercises his or her agency, having the requisite set of capabilities, to make choices from a range of options and alternatives, if such a choice achieves his or her well-being.

The notion of agency elevates individuals as the principal drivers in making decisions that affect their lives, based on what they value (Ibrahim & Alkire, 2007). Therefore, Sen (1999, p.281) deems agency to be an important element if people are ‘active participants in change rather than . . . passive and docile recipients of instruction or dispensed assistance’. Thus it is recognised that individuals have a responsibility to be actively involved in shaping their lives, and so the importance of agency is related to the view that a person is a responsible agent, who acts and brings about change essential to new ways of being (Walker & Unterhalter, 2007; Sen, 1985). From an HD point of view, this is an important concept because it encapsulates the idea of ‘people-centred’ development, which argues that individuals have the capacity to manage their own development consistent with what they value (see Davis & Wells, 2016; Ibrahim & Alkire, 2007). Hence, it recognises that enhancing people’s agency to participate in activities that affect their lives develops and strengthens their capabilities, which in turn can lead to empowerment, self-transformation and self-reliance, thereby ensuring sustainability (Ibrahim & Alkire, 2007; Rahman, 1993).

In short, Sen (1985, p.203) notes that ‘Agency cannot be understood without taking note of [person’s] aims, objectives, allegiances, obligations, and – in a broader sense – the person’s conceptions of the good’. Also, the idea of choice seems fundamental in exercising agency. This is because agency that leads to well-being can be expanded or diminished, depending on the choices available. The choices people make can be influenced by conversion factors such as social, political, economic and environmental conditions (Sen, 1985). Nevertheless, in the process of making choices, one needs to have sufficient information regarding the available opportunities and what can be yielded in relation to what individuals value. This is critical for people to have the capacity to make informed and reflective choices (Walker, 2005).

Furthermore, agency goes hand in hand with the notion of freedom(s). Sen calls this ‘*agency freedom*’ and ‘*agency achievement*’. The former is conceptualised as ‘freedom to achieve whatever the person, as a responsible agent, decides he or she should achieve’ (Sen, 1985,

p.204); in other words, freedom(s) for an individual to convert available capabilities into functionings. As such, assessment of agency freedom would include well-being freedoms, because the pursuit of well-being depends on whether the person has well-being freedom or not (Crocker & Robeyns, 2009; Sen, 1985). The latter focuses on the attained goals, though not necessarily in terms of one's well-being. Agency achievement is of paramount importance as it goes beyond one's own well-being. As emphasised by Robeyns (2000), if well-being is supplemented with the outcomes resulting from some commitment, then we are focusing on agency achievement, well-being freedom and well-being achievement.

With the above discussion suggesting a strong link between well-being and agency, it is important to note that there is also a significant distinction between the two concepts. This dichotomy often arises when one has to choose between well-being and agency, because several factors may play a pivotal role in making such a decision. In this context, Deneulin (2009, p.25) is of the view that 'People are responsible to decide in each context whether considerations of agency or well-being matter more'.

Agency can be observed at two levels: individually and collectively (Cleaver, 2007; Ibrahim, 2006). Crocker (2008) provides a concise description of these typologies of agency, stating that 'Individual agency comes into play when individuals decide which of their freedoms and functionings to value and which to rank highly' (Crocker, 2008, p.178). Individual agency is essential as people have different reasons to value and act on different things in their lives. However, in order to maximise voices and capacity to affect change more broadly, collective agency is often seen as ideal. Thus, Crocker (2008, p.178) conceives that:

Collective agency takes place when individuals engage in a collective process that results in a joint decision and action. When this process expresses the agency of all affected and respects individual rights, we have collective agency that is democratic.

Both individual and collective agency are vitally important in fostering HD because they 'affirm the importance of the individual and group freedom to deliberate, be architects of their own lives, and act to make a difference in the world' (Crocker, 2008, p.19).

Furthermore, the CA is associated with another concept known as *adaptive preference*. This notion is often used in describing how people cope with and/or adjust to difficult and/or adverse situations in their lives. According to Bridges (2006), the notion of adaptive preference simply reflects choices (but compelled choices) people make in terms of what they will do, how they will spend time or resources, or what kind of life they lead. These choices that lead to people adapting to a particular life are often a result of limited options set by the existing circumstances (Comim, 2008; Bridges, 2006; Nussbaum, 2001, 2000). Due to limited choices and/or opportunities, people develop mechanisms as a defensive adjustment of desires and expectations (Sen, 1992). Thus, adaptive preferences are forced conditions that can either be reasoned choices or adapted under overall conditions of constrained choice. As Nussbaum (2000, p.137) argues, 'Adaptive preferences are formed without one's control or awareness, by a causal mechanism that isn't of one's own choosing'. Sen describes adaptive preference as a situation whereby:

Deprived people tend to come to terms with their deprivation because of the sheer necessity of survival, and they may, as a result, lack the courage to demand any radical change, and may even adjust their desires and expectations to what they unambitiously see as feasible (Sen, 1999, p.63).

Thus, adaptive preference can become problematic for HD, because the objective conditions under which individuals live can influence their subjective perceptions of their realities (Comim, 2008). In other words, by developing mechanisms of adjustment, people may become content with their situations, irrespective of potential opportunities and possibilities. As such, the concept of adaptive preference may play an essential role in development thinking and practices, because development initiatives ought to consider the circumstances that shape people's lives, choices and preferences over time. For Comim (2008), it is about taking into account people's capabilities. Crucially, such processes would require public participation and dialogue in the formation of people's values and their identity (Sen, 1999).

#### 4.2.3 The interface between the CA and social justice

The CA is also closely related to the idea of social justice, although it is not a full-fledged theory of justice (Robeyns, 2005). For Nussbaum (2003), there is no fully formulated account of social justice in Sen's work and those interested in understanding social justice from his perspective need to rely on suggestions only. Most authors who attempt to connect Sen's CA and social justice begin by highlighting his criticisms of the conception of justice within dominant utilitarianism thinking and, in particular, welfare economics and utilitarianism. Sen is concerned with a narrow conception of the utilitarian theory of justice, which focuses much on individual utilities and the values and/or well-being yielded from the total of utilities (Sen, 2009; 2000b; Nussbaum, 2003). Supporting Sen's criticism, Nussbaum (2003) states that, because utilitarian frameworks ask people what they currently prefer and how satisfied they are, they are insufficient to confront the underlying and pressing issues of injustice (see foregoing discussion about adaptive preference). Nussbaum suggests that a theory of justice can only be adequate if we are willing to make claims about fundamental entitlements (capabilities) that should be available to all in a just society. Thus, Nussbaum (2011) developed a list of ten central human capabilities that form the basis for constructing a 'partial theory of social justice' and can be useful in understanding human flourishing and what it means to live a dignified human life.

In an attempt to conceive social justice, Sen made reference to Rawls' theory of social justice, which focuses on the idea of primary good.<sup>21</sup> Central to Rawls' theory is the concept that primary goods such as rights, liberties, power, opportunities, income, wealth and resources should be equally distributed (Rawls, 1971). Although Sen acknowledges the influence of Rawls in his thinking, they differ, particularly on the notion of equal distribution of goods. Summarising the works of Sen (2009; 1999; 1993; 1992), Percy and Svenson (2016, p.150) state that:

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<sup>21</sup> The primary good idea can be described as things that every rational man [sic.] is presumed to want (Percy & Svenson, 2016).

Where Rawls and Sen diverge is on the concept of equal distribution of goods, as opposed to the individual's ability to use them. Sen argues that inherent differences across individuals, such as class or gender, impact their ability to take advantage of the primary goods, which he terms as "freedom", "capabilities", and "real opportunity".

In general, the utilitarian theory falls short because of its focus on the equality of utility without taking into consideration that individuals need different levels of resources to achieve the same level of capabilities and convert them into functionings (Nussbaum, 2003). In short, the relevance of Sen's CA to social justice can be captured as follows:

Sen's arguments about equality seem to have the following bearing on issues of social justice and public policy: to the extent that a society values the equality of persons and pursues that as among its social goals, equality of capabilities looks like the most relevant sort of equality to aim at (Nussbaum, 2003, pp.35-36).

However, while equality of capabilities is fundamentally important in the pursuit of social justice, Sen is concerned with the idea that we should aim at creating a completely (or ideally) just society, because the world falls short of being completely just (Sen, 2009). As such, Sen argues for the notion of incomplete or partial justice, which, as next discussed, provides useful possibilities in an attempt to achieve a just society.

#### **4.2.4 The partial or remediable justice: Affirmative and transformative remedies**

One of Sen's ideas of justice that might be useful when interrogating the notion of social justice in SL is that of partial justice. In *The Idea of Justice*, Sen (2009) uses the idea of partial justice to argue against ideal theories or transcendental justice. The ideal or transcendental justice concentrates on perfect justice and/or a completely just world and establishing just or right institutions (Sen, 2009). However, for Sen, such a conception of justice is inadequate in an imperfect world and does not take account of people's behaviour and the lives that people are able to lead. In this context, Sen argues that we should work to remove injustices that are 'remediable' because complete justice is not attainable and/or feasible (Sen, 2009). In his conception of justice, Sen is more concerned with the lives people live than the choice



of institutions or identifying ideal social arrangements (Sen, 2009); he argues that 'Justice cannot be indifferent to the lives that people can actually live' and the importance of human lives, experience and realisation of the lives that people manage (or do not manage) to live (Sen, 2009, p.18).

Central to the idea of partial justice is Sen's call to identify (and then act to change) remediable injustice, which we see around us in the world (Sen, 2009, p.vii). In other words, Sen's vision of justice is that of making the world less unjust even though a completely just world is unlikely (Deneulin, 2011). Linking Sen's conception of partial justice to development processes, one can argue that meaningful development ought to begin with addressing simple and immediate impediments that prevent individuals from aspiring, realising their beings and doings (Sen, 2009).

As such, in providing further articulation of the idea of partial justice, Sen calls for substantive freedoms to reason and choose between different kinds of lives, as such freedoms make us accountable and responsible for what we do or should do (Deneulin, 2011; Sen, 2009). This embodies capability, which in itself is the power to do something coupled with accountability and duty. Thus, the actual capabilities that people have are central to the analysis of justice in the world (Sen, 2009).

The notion of partial justice is worth applying to this study for two main reasons. One, there is extensive SL literature that argues for SL to be approached from a social justice framework as a way of achieving more just outcomes. However, what kind of justice and how it can be achieved remains contested. Two, SL literature provides little theoretical and empirical explanation regarding the extent to which SL can enable universities to achieve full or perfect justice in society, deconstructing structures that reinforce social inequalities and injustice. Thus, the notion of partial justice provides a better way of operationalising social justice in SL. This is important because SL design and implementation is often associated with silent and complex tensions such as power, privilege and limited sustainability in a context of poverty and resource inequalities, which may act as barriers to

socially just forms of SL. Thus, the idea of partial justice provides a useful point of departure in discussing what is and is not possible in and through SL.

The full and/or perfect justice and partial justice debate relates closely to Nancy Fraser's notions of affirmative vis-à-vis transformative approaches (remedies) to social justice, which are now illuminated.

In debating achieving and addressing the issues of social justice, Fraser has two notions: affirmative and transformative remedies for injustices. On the one hand, Fraser (2003) argues that affirmative remedies aim at correcting inequitable outcomes of social arrangements without disturbing the underlying framework that generates them. On the other, transformative remedies focus on correcting inequitable outcomes by restructuring or dismantling the root cause of social inequalities. Applying an affirmative approach in an SL context would mean SL partners participating in SL activities aimed at ameliorative changes without addressing the root and/or structures that cause social inequalities, marginalisation and poverty. Locating SL within the transformative approach would involve SL practices that explicitly address the root causes of maldistribution, misrecognition and exclusion/misrepresentation. Ideally, SL should focus on transformative remedies; however, the extent to which such goals can be achieved remains debatable. This is because of complexities and dynamics such as inequality, poverty, power and privilege between SL partners and the limited sustainability of SL projects. As such, a number of authors have criticised SL for focusing on affirmative remedies, which is closely related to the charity approach to SL, which does little in addressing root causes of societal inequality (Peterson, 2009; Einfeld & Collins, 2008; Mitchell, 2008; Butin, 2007b; Cipolle, 2004).

Overall, HD and the CA provide compelling analytical tools that enable one to explore and understand the role of SL in enabling universities to contribute to HD. Although some raise criticisms against the HD and CA, most of these critiques are not really relevant to my study. As such, the following section provides explanations as to how my study applies the HD values and CA constructs to SL.

### **4.3 Applying HD values and CA constructs to SL**

In accordance with the argument that SL has the potential to contribute to HD, it is necessary to describe how this is done, taking account of the three purposes of SL: advancing social justice, developing public good professionals and citizenship formation, as discussed in Chapter 3. Before providing a detailed description of how HD and CA can be applied to SL, it is necessary to provide a rationale for such an approach.

#### **4.3.1 Why approach SL from HD and the CA?**

In exploring and understanding the role of SL in advancing HD, I have employed HD and the CA as my theoretical and conceptual frameworks. There are two main reasons for approaching SL from the perspectives of HD and the CA. One, the theoretical foundations of SL and its purposes resonate with the ideas of HD. In some of their writings, advocates of HD and the CA, in particular Sen (1985) and Nussbaum (2010), make reference to the ideas of John Dewey, who is regarded as a father of SL. For example, Dewey's theory of valuation articulates continuous engagement in the valuation of dimensions that are intrinsically relevant to human life (Sen, 1985). Also, the notion of democratic citizenship, calls for 'the production of active, curious, critical, and mutually respectful democratic citizens' (Nussbaum, 2010, p.65). Two, because my study draws on the growing body of work on HE understood from an HE and CA point of view, it pushes SL towards HD. Thus, HD and the CA provide concrete analytical tools for analysing and interpreting the role of SL in HD (see Walker & McLean, 2013; Boni & Walker, 2013; Ibrahim & Alkire, 2010; Nussbaum, 1997). For example, with SL being regarded as a powerful pedagogical strategy that enhances students' learning, personal development and contribution to fostering social justice, exploring its values from the CA resonates with Walker's (2006) reasons as to why CA is of particular value in the context of university education aimed at advancing social justice. Walker's (2006, p.142) rationales for using the CA in an education context are as follows:

1. Both the intrinsic and instrumental values of HE (in this case SL) are recognised;
2. The approach addresses both recognition and redistribution as key elements of social

justice;

3. Agency as a measure of individual advantage or disadvantage in and through HE (in this case SL) is foregrounded;
4. Individual agency, social and institutional arrangements are located on the same plane; and
5. A space is created to focus on the capabilities that should be fostered, in an effort to achieve the educational/pedagogical rights (of SL).

The HD and CA analytical tools fundamental to exploring the role of SL in HD are empowerment and participation, sustainability, equity, capabilities, agency, conversion factors and adaptive preference. The potential applicability of these tools is further examined now.

#### **4.3.2 Conceptual application of HD and the CA**

In the table below, I present a summary of the conceptual application of HD and the CA to SL. The ideas presented are generated from the synthesis of the sources listed under the table. It should be noted that the table only provides descriptions of HD values and CA constructs that have been used in the theorisation chapter and does not seek to set out all elements of the two approaches. In general, I focus mainly on valued capabilities and HD values across all sources of data. In this table, links are made on how SL is foregrounded in HD values and how CA constructs can ideally advance social justice, citizenship formation and develop public good professionals. The ideas in the following table are synthesised from HD, CA and SL literature such Davis and Wells, 2016; Preece, 2016b; Rensburg, 2014; Waldner et al., 2011; Vogel et al., 2010; Crocker & Robeyns, 2009; Alkire & Deneulin, 2009; Deneulin, 2009; Martinet al., 2009; Comim, 2008; Crocker, 2008; Ibrahim & Alkire, 2007; Butin, 2007b; Schulz, 2007; Wade, 2007; Sandy & Holland, 2006; Walker, 2005; Keen & Baldwin, 2004; Jacoby & Associates, 2003; Nussbaum, 2001; Weah et al., 2000; Sen, 1999; Crabtree, 1998; Varlotta, 1997.

**Table 7: Conceptual application of HD and CA to SL**

HD and CA	SL advancing social justice	SL for citizenship formation	SL developing public good professionals
<b>1. Empowerment &amp; participation</b>	<ul style="list-style-type: none"> <li>• University staff and students, and community members actively and deliberatively involved in decision-making (freedom to decide) on the focus of SL programmes</li> <li>• Diverse voices heard in designing and implementing SL programmes</li> <li>• Creating space for dialogue and deliberation in determining needs and priorities to be addressed in and through SL</li> <li>• Embracing equitable partnership (acknowledging strengths and weakness) among SL partners</li> </ul>	<ul style="list-style-type: none"> <li>• SL lecturers, students and community members actively participate in SL programmes</li> <li>• SL lecturers, students and community members being responsible for oneself and others in and through SL</li> <li>• SL lecturers, students and community members developing a sense of belonging and caring in and through SL</li> <li>• SL lecturers, students and community members learning how to engage in public deliberation</li> <li>• SL lecturers, students and community members developing multicultural competency and diversity literacy</li> </ul>	<ul style="list-style-type: none"> <li>• Graduates (students) developing empowering values through SL</li> <li>• Students participating in contributing to other peoples' well-being through professional practices</li> <li>• SL enabling students and professionals to develop capacities to realise and question the status quo, social inequalities and oppressive structures in society</li> </ul>
<b>2. Sustainability</b>	<ul style="list-style-type: none"> <li>• Developing long-term SL partnerships</li> <li>• Designing and implementing long-term SL programmes</li> <li>• Enabling people to sustain SL outcomes</li> </ul>	<ul style="list-style-type: none"> <li>• Students and community members taking responsibility in sustaining established SL programmes</li> <li>• Students and community members taking responsibility in utilising (converting) SL opportunities into achievements</li> </ul>	<ul style="list-style-type: none"> <li>• Enabling students and professionals to develop sustainable SL programmes (projects) in communities</li> <li>• Enabling students/graduates to develop long-term commitment in contributing to the broader society (cultivating and sustaining civic- or public-minded values)</li> </ul>
<b>3. Equity</b>	<ul style="list-style-type: none"> <li>• Developing equitable SL partnerships (striving for common goal in solidarity)</li> <li>• SL enabling people to achieve what they value (beings and doings)</li> <li>• SL contributing to uplifting the disadvantaged, marginalised and vulnerable groups in communities</li> </ul>	<ul style="list-style-type: none"> <li>• Participating and taking responsibility in achieving SL common goals</li> </ul>	<ul style="list-style-type: none"> <li>• SL enabling students to develop responsibility and concern for disadvantaged, marginalised and vulnerable groups in communities</li> </ul>
<b>4. Capabilities</b>	<ul style="list-style-type: none"> <li>• SL enabling lecturers, students and community members to realise and cultivate available opportunities in their lives (what they can do and be)</li> </ul>	<ul style="list-style-type: none"> <li>• SL enabling lecturers, students and community members to take responsibility and play an active role in creating opportunities/capabilities</li> </ul>	<ul style="list-style-type: none"> <li>• SL enabling students to develop capabilities and dispositions in order to contribute to the community</li> </ul>
<b>5. Agency</b>	<ul style="list-style-type: none"> <li>• SL programme designed and implemented in line with goals that people value pursuing</li> <li>• SL creates space for people to take control and authorship of their lives (fostering ability to bring about change)</li> </ul>	<ul style="list-style-type: none"> <li>• SL enhancing peoples' ability to participate in transforming their lives</li> <li>• SL enabling people to become more responsible for themselves and others</li> </ul>	<ul style="list-style-type: none"> <li>• SL enabling students and professionals to become agents of change</li> <li>• SL enabling students to extend the value of education beyond private gains</li> </ul>

#### **4.4 Potentials of service-learning for promoting human development**

An analysis of the literature indicates that SL can advance the public good through fostering social justice, promoting citizenship formation and contributing to developing civic-minded professionals. In this context, SL seems to provide some possibilities for pursuing and operationalising important values of HD.

##### **4.4.1 SL advancing social justice**

As indicated earlier, SL is regarded as one of the mechanisms through which universities can contribute to advancing social justice in and beyond their boundaries (see Chapter 3 and Table 4). The literature provides numerous examples of SL aimed at fostering social justice. For example, a study conducted by Cuban and Anderson (2007) at the Jesuit University in the US found that a social justice approach to SL is rooted in the policies and practices of the institution. Such decisions aimed at making SL ‘engage students in changing social structures, liberating the oppressed, and cultivating a character of men-and-women-for-others’ (Cuban & Anderson, 2007, p.149). From this finding, it is evident that SL can potentially be framed and practised with the intention of contributing towards empowering people and enhancing collective action in working for the betterment of all. Similarly, a study by Lewis (2004) at Denison University in the US found that the university is attempting to move SL from a charitable approach towards SL based on collaboration and social justice principles. Through SL, the university seeks to empower people to transform the oppressive social system into more equitable social arrangements (Lewis, 2004).

In light of the above, Baker-Boosamra et al., (2006) underline the importance of social justice approaches in advancing solidarity, which has become one of the mantras in El Salvador and other Latin America countries (see Camacho, 2004; Tapia, 2010, 2004, 2003). These authors emphasise that by incorporating social justice within SL, HEIs promote fellowship of responsibilities and interest that place equal value on all members of that fellowship. In this way, collective social action with the goal of positive social change is seen as a result of solidarity fostered through SL (Baker-Boosamra et al., 2006).

Specifically, SL as a pedagogical approach geared towards social justice seems to counterbalance the dominant thinking that views education merely from an instrumentalist standpoint. In support of this argument, Britt (2012, p.85) draws on Pollack (1999) to argue that ‘This approach challenges the idea that [SL as education practice] should provide students with skills and a knowledge base necessary to fit into existing social structures and, instead, sees the goal as preparing students to engage in social transformation’.<sup>22</sup> In other words, SL as a social justice agenda may provide opportunities for students to develop valued capabilities and agency, which would enable them to view this activity not only from an academic learning perspective, but also as a tool that enables them to exercise what they value doing and being as individuals and as members of wider communities (see Table 4). For example, it may allow students to develop a sense of caring for others and the ability to fight structures that perpetuate inequalities, discrimination and other forms of oppression and domination within the university and in communities. As Boyer and Hechinger (1981, p.60) put it,

The aim is not only to prepare the young for productive careers, but to enable them to live lives of dignity and purpose; not only to generate new knowledge, but to channel that knowledge to humane ends; not merely to increase participation at the polls, but to help shape a citizenry that can weigh decisions wisely and more effectively promote the public good.

In this context, it is stated that SL foregrounded in social justice principles should expose students to the root causes of social problems, structures of injustice and inequity that persist in society and enhance their consciousness (Britt, 2012; Cipolle, 2010; Mitchell, 2007; Schulz, 2007; Ottenritter, 2004; Marullo & Edwards, 2000), while helping them to become agents of social change. Further, Chupp and Joseph (2010) insist that SL, implemented within the social justice framework, relates to Freire’s (1970) conception of liberating pedagogy that provides experience in which students develop a mind-set conducive to social change (Deans, 1999). Several authors have highlighted the importance of embedding social justice in pedagogical practices such as SL. The values of such pedagogy define the kind of citizens and professionals universities ought to produce. In short, the social-justice approach to SL pedagogy, as described by Boyle-Baise and Langford, (2004, p.56) is:

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<sup>22</sup> The idea that SL is a social transformation pedagogy partly derives from the work of Paulo Freire on critical pedagogy (see Deans, 1999).

... (1) student centered and experiential, as students' experiences are recognized and valued as part of the curriculum; (2) collaborative, as students work together to serve, learn, grapple with social problems, and effect change; (3) intellectual and analytical, as students engage in inquiry and seek out multiple perspectives; (4) multicultural and value-based, as students address issues from diverse perspectives and recognize possible value conflicts; and (5) activist, as students engage in action that helps create more just conditions (see, also, Zyngier, 2011; Chupp & Joseph, 2010; Mitchell, 2008; Moely, Furco & Reed, 2008; Butin, 2007a; Cuban & Anderson, 2007; Mayhew & Fernandez, 2007; Oden & Casey, 2007; Schulz, 2007; Souza, 2007; Wade, 2001).

From the above account, it is clear that the social-justice approaches to SL resonate with some values of HD. However, the literature often provides little evidence to suggest that, through this idea, universities can contribute to HD. This is attributed to the fact that much of the work on the social-justice approach to SL (see Britt, 2012; Chupp & Joseph, 2010; Moely et al., 2008; Cuban & Anderson, 2007; Hess et al., 2007; Lewis, 2004) focuses on students' moral values and personal responsibility, cultural competency, civic values and justice-oriented citizenship. Focusing on the abovementioned students' benefits is important, particularly in the contemporary world. This is because such SL outcomes may increase students' 'desire to gain insight into how structural and systemic forces shape and reproduce social issues and for students to begin to assume an activist orientation to addressing those issues' (Britt, 2012, p.85). Notwithstanding the values of the social-justice model of SL to students, the question of whether SL is generally seen in the context of broader social change remains critical. As Chupp and Joseph (2010, p.196) observe, 'Most SL efforts aim for a modest social contribution through the service activity itself and hope that, by building awareness and aptitude for social change among the students, long-term change can be indirectly generated'. Hence, the process of achieving social justice may require SL that not only focuses on students, but also that aims at providing opportunities for all participants to actively engage in bringing about change.

Although the movement towards making social justice one of the goals of SL is gaining momentum, there are challenges that can be identified in its implementation, as now presented.



**Table 8: Challenges facing the social justice approach to SL**

<b>Challenge</b>	<b>Description</b>	<b>Implications for social justice</b>	<b>Examples in the literature</b>
1. SL viewed in terms of academic benefits	<ul style="list-style-type: none"> <li>Universities adopt SL mainly because of its effectiveness in helping students to develop academic skills</li> </ul>	<ul style="list-style-type: none"> <li>Limits focus on social change</li> <li>May perpetuate oppressive conditions and assumptions</li> <li>Creates conditions within which privilege, identity and power are defined and obscured</li> </ul>	Chupp and Joseph, 2010; Cuban and Anderson, 2007; Butin, 2007b; Himley, 2004; Ward and Wolf-Wendel, 2000; Cruz and Giles, 2000.
2. Unwillingness to take up a social justice framework	<ul style="list-style-type: none"> <li>Due to lack of commitment, funds, and prioritising research and teaching over SL.</li> </ul>	<ul style="list-style-type: none"> <li>Lack of commitment to pursue systemic social change by participants</li> </ul>	Einfeld and Collins, 2008; Cuban and Anderson, 2007; Marullo and Edwards, 2000.
3. Social justice approach to SL does not align with the neo-liberal culture of today's universities	<ul style="list-style-type: none"> <li>Social change, development of moral, ethical, critical thinking; citizenship and civic participation capacities are seen to be incompatible with neo-liberal imperatives</li> </ul>	<ul style="list-style-type: none"> <li>Make SL operate within liberal individualism, suggesting an incrementalist view of social change while offering limited hope for large social transformation</li> </ul>	Nussbaum, 2010; Nixon, 2011; Walker, 2006; Arthur with Bohlin, 2005; Vogelgesang and Rhoads, 2003; Hessler, 2000.
4. The dynamics of power and privilege involved in SL partnerships	<ul style="list-style-type: none"> <li>The tendency of universities to make external communities feel that they are being served and depend on others to bring change in their lives</li> </ul>	<ul style="list-style-type: none"> <li>Limits community members' participation and ability to exercise their agency and power in SL design and implementation</li> </ul>	Preece, 2016a, Davis and Wells, 2016; Mellom and Herrera, 2014; Osman and Attwood, 2007; Bringle et al., 2009; Peterson, 2009, Holland, 2005; Camacho, 2004, Battistoni, 1997.
5. Questions of sustainability in terms of long-term impact, particularly on external communities	<ul style="list-style-type: none"> <li>SL programmes lack sustainability because they tend to be sporadic and discontinuous and funded from temporary funding sources</li> </ul>	<ul style="list-style-type: none"> <li>Neglects SL programmes that require a more extended time of service, sustained and meaningful change</li> </ul>	Chupp and Joseph, 2010; Einfeld and Collins, 2008

The implications of the challenges highlighted above for the transformative potential of SL are well captured by Baker-Boosamra et al., (2006, p.480), who argue that:

SL, gone unexamined, can actually harm the community if well-intentioned beneficence perpetuates dependency, with the use of a community as a lab and even the denigration of human beings who are objectified and looked at as the “other”, as poor people. . . . [S]hort-term service relationships are often fragmented and leave community partners in the dust, while students who are unable to successfully process their experience in the host community revert to previously held beliefs, thus hardening prejudices and stereotypes.

A host of authors, (Osman & Petersen, 2013; Peterson, 2009; Mayhew & Fernandez, 2007; Mitchell, 2008, 2007; Lewis, 2004; Jacoby & Associates, 2003; Varlotta, 1997) provide alternatives, including addressing, scrutinising and reconfiguring undeniable power differentials in SL relationships; creating just and shared opportunities and benefits in society; and developing long-term commitments between SL partners to invest time and resources. Broadly, the movement toward effective SL for social justice requires it to be built around a number of principles, drawn from the works of Rensburg (2014), Cipolle (2010), Chupp and Joseph (2010), Mitchell (2008), Lewis (2004), Marullo and Edwards (2000), Britt (2012), Bringle, Clayton and Price (2009), Nduna (2007), Sandy and Holland (2006), Boyle-Baise and Langford (2004), Jacoby and Associates (2003), Marullo (1999) and Varlotta, (1997), among others. These principles are listed below:

- i. Service-learning for social justice should assist self-understanding, deepen knowledge and action for lecturers, students and community members.
- ii. Service-learning for social justice should attend to community needs and potentials.
- iii. Service-learning for social justice should attend to learning differences among students.
- iv. Service-learning for social justice should include local inquiry.
- v. Service-learning should address antisocial and discriminatory behaviour by investigating some of the underlying causes and broader social justice issues.
- vi. Students in service-learning should not be exempt from serving or be forced to serve because of economic privilege or disadvantage.

- vii. Service-learning for social justice should involve a long-term sustainable partnership that emphasises reciprocity, active participation, independence and interdependence.

Foregrounding SL within these principles is fundamental if SL is to play a role in transforming universities into agents of social transformation (Chupp & Joseph, 2010), rather than promoting the very social inequalities it aims to confront (Butin, 2010; Mayhew & Fernandez, 2007; Jacoby & Associates, 2003; Marullo & Edwards, 2000). However, achieving social justice involves complex issues and requires a broad-based strategy to address them. The question that we need to be asking is ‘How far can SL contribute to a more just society?’ This question is of paramount importance because there is a push for SL to be embedded in social-justice principles, and because of silent features such as power relations and privileges in SL, which make it difficult to design and implement social justice-oriented SL.

Apart from the potential to contribute to social justice, the literature indicates that SL can also play a critical role in enabling universities to produce civic-minded professionals. This dimension is examined next.

#### **4.4.2 Developing public good- or civic-minded professionals through SL**

As indicated in Chapter 2, professional training in universities is largely pre-occupied by utilitarian or vocational views in which students are trained to become experts, skilful and employable (Walker & Fongwa, 2017; Boni & Walker, 2013; Walker & McLean, 2013; Nussbaum, 2010, 1997; Walker, 2006; Arthur with Bohlin, 2005; Munter, 2002). However, the goals of university education ought to be more than high academic achievement, to include creating responsible, sensitive intellectuals, critical, moral and productive citizens (Leibowitz, 2012; Badat, 2009b; Einfeld & Collins, 2008). As highlighted in Chapter 2, producing graduates with such capacities and/or values is attributed to the growing tendency of professionals to become more concerned about the individual benefits of

university education in the midst of increasing inequalities in society (see Walker & Fongwa, 2017; Walker & McLean, 2013; Leibowitz, 2012). Therefore, the emerging argument is that universities should produce professionals who are able to extend the values or benefits of HE to the wider public. Walker and McLean (2013) call these professionals ‘public good professionals’ and, as Bringle and Steinberg (2010, p. 428) reveal, they are needed because:

. . . a well-functioning, viable democracy is that citizens are well informed about community issues, they participate in various ways in contributing to work around those community issues, and the quality of life is improved as a result of their involvement.

Similarly, Maistry and Thakrar (2012), writing in a South African context, recognise the importance of producing students (graduates) who have the will to serve and bring about change. Therefore, it is argued that ‘Students have to be educated and holistically prepared if they are to have positive impact, specifically on historically disadvantaged communities’ (Maistry & Thakrar, 2012, p.59). The question is, however, How can HEIs produce such professionals? In responding to this critical question, I argue that SL can and ought to provide platforms for HEIs to train public good-oriented professionals. According to Steinberg et al. (2011), Hansen et al., (2007) and Annette (2005a), SL based on John Dewey’s and David Kolb’s experiential learning has now firmly established itself in HE as a pedagogical strategy geared towards professional development. SL provides opportunities for students to engage in hands-on experience in service to others, contributing to holistic development and cultivating civic-mindedness, which is regarded as an essential element of social participation (Einfeld & Collins, 2008; Hansen et al., 2007).

Unlike other pedagogical practices or forms of community-based education (Bringle & Steinberg, 2010), SL is possibly a powerful and dynamic approach that can push universities towards producing civic-minded graduates (Mitchell, 2015), through both the direct service students provide and their learning, which in many cases involves learning both academic and social qualities. Dubinsky (2002) thinks that SL is a more comprehensive way of preparing students for the workplace and general life than any other pedagogical strategies, because of the interaction between and among diverse students and community members. Drawing on this view, it is compelling to argue that, because it moves students from the

confined classroom and/or university settings, SL creates space for students to use their knowledge and skills to contribute to the collective good. This view is clearly supported by Dubinsky (2002, p.65), who notes that 'Because SL is concerned with getting things done for the common good, students gather the necessary "know how" along with an opportunity to bridge theory and practice by taking the knowledge they accumulate and applying it to human affairs'. Thus, SL may result in two areas that can yield public good outcomes.

Firstly, SL potentially allows students to develop public good professional attributes as it exposes them to people and settings that make them think beyond their private gains of HE. For Bringle and Steinberg (2010, p.2), such dimensions lie in the capacity of SL to 'prepare students to assume a civic minded disposition in their career and acquire the knowledge, skill, and dispositions to be active in their communities'. Peters (2004, p.48) holds a similar view, that SL enables students to define 'professional identities around a public mission, opening professionals' eyes and imaginations to the civic responsibilities and possibilities'. Through SL, students learn to respect social diversity, whether based on race, language, culture, social economic status, religion, sexual orientation or ability/disability (Einfeld & Collins, 2008; Thomson et al., 2008; Souza, 2007; McIlrath & Mac Labhrainn, 2007; Weah, et al., 2000). These are fundamental dispositions if universities are to produce professionals who are critical, ethical and concerned about their well-being and that of others (Walker & McLean, 2013; Boni & Walker, 2013; Nussbaum, 2010; GUNI, 2008). For instance, arguing from the perspective of healthcare professionals in the US context, Clark (1999, pp.648–649) is of the view that 'By entering the world and community of the patient, the student is forced to broaden his/her scope of understanding of the "problem," and to recognise perhaps for the first time that the bases for many health problems are essentially social, economic, or political conditions'. Martin (2000) is even more convincing in his view of SL. Writing from an engineering education perspective, he says that 'The SL experience helps students to realise that they can develop from being technocrats remote from the community they serve to being true professionals' (Martin, 2000, p.145).

Secondly, through SL, students provide services in the communities, which can lead to public good benefits. However, the public good outcomes that may emanate in the form of services depend largely on whether the SL is implemented in the context of charity *vis-à-vis*

social justice approaches. This is because services rendered through the former approach have a connotation of private good and often fail to bring public good benefits, but rather perpetuate inequality and oppression of service recipients while enhancing a sense of self-righteousness on the part of students and lecturers (Jacoby, 1996). Conversely, the social justice approach seems to move the services offered by students and lecturers towards public good. For example, using the empowerment components of social justice, Walker and McLean (2013) are of the view that professionals may empower communities through policy formulation and implementation, working in intra- and inter-professional teams, training and educating others and building networks. This is because the social justice commitment shifts the service from what Dubinsky (2002, p. 5) refers to as:

... a self-oriented to an other-oriented focus, students seeing the benefits inherent in the kind of learning-by-doing; they also see the value inherent in working with community partners to solve problems, and they begin to recognise that they have a responsibility to continue that work as they move from academia to the workplace.

From Dubinsky's statement, a public good professional is one who, through SL, sees the potential to work with others in bringing about change and creating better lives in their immediate surroundings (see Hatcher & Studer, 2015; Walker & McLean, 2013; Leibowitz, 2012). Dubinsky (2002) proposes three ways in which the charity and social justice models differ in relation to students' contribution to the public good through SL: 1) students emphasised their contributions to the community instead of emphasising how the course prepared them for the workplace; 2) students and SL partners worked more closely together and, in doing so, eliminated some of the problems of coordination and commitment; 3) students did not see the work as charity; instead they saw the work as an opportunity to get involved in their community and work to solve problems.

The recognition of SL as a potential practice for training public good professionals is accompanied by a growing number of empirical studies aimed at understanding and assessing the extent to which SL can enable universities to play such a role. For example, studies conducted by Cipolle (2010) and Erickson and Anderson (1997) in the US reveal that, through SL programmes, students were able to develop a number of professional attributes. Among these were the values and habits essential for ethically-grounded and

effective practices, social and personal responsibility, moral reasoning, awareness of social problems, clarification of their values and identities as individuals, and enhanced self-esteem (Erickson & Anderson, 1997). Other empirical studies supporting the role of SL in cultivating public good dispositions among students can be found in the work of Bringle and Steinberg (2010), Ash, Clayton and Atkinson (2005), Steinke and Buresh (2002), Moely et al., (2002), Williams, King and Koob (2002), Sax, Astin and Avalos (1999), Astin and Sax (1998), Driscoll et al., (1996); Battistoni (1995); and Markus, Howard and King (1993).

In light of what the above literature suggests, it is tempting to argue that SL that is framed and practised with the aim of fostering such capacities can enable universities to develop the kind of professionals suggested by Walker and McLean (2013). Thus, SL has the potential to push universities towards achieving Sullivan's (2005, p.23) view that:

To become a professional is not only to join an occupation; it is to assume a civic identity. The core of professionalism is that by functioning as lawyer, engineer, doctor, accountant, architect, teacher, or nurse, an individual carries on a public understanding and affirms public values. With this identity comes a certain public status and authority . . . but professionalism also means duties to the public. Chief among these duties is the demand that a professional work in such a way that the outcome of the work contributes to the public value for which the profession stands.

However, with the dominance of human capital ideology in training professionals, much work remains to be done (Walker & McLean, 2013; Walker, 2006; Peters, 2004). For SL, in spite of the potential it has in unleashing public good capacities among professionals, Peters (2004) observes that SL is as yet underdeveloped and underappreciated as a way of addressing the preparation of professionals merely for technical competence and economic aims. Crucially, Erickson and Anderson (1997) raise an important point:

If service-learning is to be accepted as a way to enhance [professionals'] commitment to principles of care, social justice, and civic education, instruments to measure these outcomes must be developed (Erickson & Anderson, 1997, p.56).

Further, apart from assessing the outcomes in relation to public good professional capacities, it is equally vital to rethink how SL programmes are implemented at both classroom and community levels. Specifically, it is essential to ask: What kind of SL programmes yield what kind of public good professional capacities?

The calls for universities to develop public good professionals seem to be deeply intertwined with the idea that these institutions can and should contribute to citizenship formation. With SL regarded as a way of cultivating citizenship capacities, which is essential for HD, the next section focuses on citizenship formation through SL.

#### **4.4.3 Citizenship formation through SL**

Boyte and Farr (1997) argue that the interpretation of the training (teaching) role of universities goes beyond instrumental values. For Boyte and Farr, the ultimate goal of the teaching function of the university is and should be fostering citizenship qualities. Boyte and Farr (1997, p.7) assert that:

Our colleges [HEIs] should not be content with only the training of outstanding agriculturalists, or engineers, or home economists, or teachers, or scientists, or lawyers, or doctors, or veterinarians -- it is not enough that our young people be outstanding technicians. The first and never-forgotten objective must be that every human product of our educational system must be given that training that will enable him [sic.] to be an effective citizen, appreciating his [sic.] opportunities, and fully willing to assume his [sic.] responsibilities in a great democracy.

This statement demonstrates that the true value of a university education can and should be judged based on the extent to which graduates become well-rounded citizens and not solely employable (Walker & Fongwa, 2017; Mason O'Connor, Lynch & Owen, 2011; Nussbaum, 2010, 2006, 1997). For Boni and Walker (2013), Nussbaum (2010), Ahier, Beck and Moore (2005) and Boyte and Farr (1997), the argument is that universities are not focusing on enhancing citizenship capacities needed in the contemporary world. This trend is interlocked with the lack of expansive and robust practices that promote citizenship both



inside and outside universities settings. However, SL has been identified as a potential practice that can help HEIs achieve this purpose (Costandius et al., 2015; Larsen, 2014; McMillan, 2013; McCowan, 2012; Cipolle, 2010; Johnson & Morris, 2010; Einfeld & Collins, 2008; Harkavy, 2006; Arthur with Bohlin, 2005; Mendel-Reyes, 1998; Battistoni, 1997; Saltmarsh, 1996). This is because SL offers unique and real experiences whereby participants can develop and exercise citizenship capacities. According to Jacoby (2009), Lawton, Cairns and Gardner (2004) and Mendel-Reyes (1998), SL enables participants to see and act, experience, observe, reason, reflect, make choices, participate in decision-making and become more responsible for oneself and for others. Using the example of critical reflection, Jacoby (2009) and Bringle and Hatcher (1999) argue that, through SL, participants create meanings, avoid simplistic conclusions of matters, examine causality and challenge prior assumptions. In fact, Mendel-Reyes (1998) has gone as far as to refer to SL as ‘pedagogy for citizenship’ because it integrates the academic study of democracy and the experience of democratic community service. Broadly, citizenship that can be advanced among students and community members in and through SL align with both the capabilities and HD values. These include *inter alia*, a sense of belonging, active participation, feeling part of the community, identity formation, tolerance, critical thinking and a sense of caring for others (McMillan, 2013; Cipolle, 2010; Morgan & Streb, 2001; Battistoni, 1997; Saltmarsh, 1996).

The use of SL as a space for citizenship formation is evident in countries such as the US (see Stanton and Erasmus, 2013; Steinberg et al., 2011; Hartley, Saltmarsh & Clayton, 2010; Conway, Amel and Gerwien, 2009; Annette 2005a), the UK (see McCowan, 2012; Crick 2005; Annette, 2009, 2005a) and South Africa (see McMillan, 2013; Maistry and Thakrar, 2012; Waghid, 2009; Badat, 2009a; Thomson et al., 2008; Hatcher and Erasmus, 2008). The citizenship role of SL identified in this body of literature is in line with John Dewey’s conception of the values of education (Hartley et al., 2010; Bringle and Hatcher, 1999) and they resonate well with Nussbaum’s (2010, p.7) idea of education for a more inclusive type of citizenship. Also, the citizenship role of SL is in line with Larsen’s (2014) study, which focused on analysing how SL contributes to developing university students as critically-engaged global citizens. This study involved the North Goes South (NGS) project, where Canadian students undertook their SL projects in Tanzania, Kenya and Rwanda. Larsen found that SL reinforces a number of key global citizenship dispositions, attitude and

actions: difference awareness,<sup>23</sup> self-awareness,<sup>24</sup> global awareness,<sup>25</sup> responsibility awareness<sup>26</sup> and self and civic action<sup>27</sup> (Larsen, 2014).

Thus, the citizenship capacities that can potentially be cultivated in and through SL overlap strongly with notions of social justice and public good professionals. In other words, one can argue that to become social justice-oriented and a public good professional, there is a need to first and foremost develop citizenship capacities. However, while SL seems to make a significant contribution to citizenship formation, there are several key issues that call for further research on SL. This study sheds light on some of these issues, which include identifying specific SL programmes and activities that cultivate citizenship, and identifying tools that enable one to authentically assess and understand the values of SL in relation to citizenship.

#### 4.5 Conclusion

The focus on the value of SL for students continues to influence how SL programmes are designed and implemented. Seldom is sufficient attention paid to how SL is designed and implemented in order to maximise impact to all partners involved and particularly in terms of capabilities enhancement and the promotion of HD. I thus ask: ‘How might the HD and capabilities approaches presented in this chapter provide a framework to inform the design and implementation of SL geared toward contributing to HD through advancing social justice, citizenship and public good professionals?’ I have outlined why HD and the CA are suitable frameworks for SL.

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<sup>23</sup> Difference awareness involves recognizing and encountering difference, without creating a hierarchical relationship between the privileged self and the marginalized ‘other’ (Larsen, 2014, p.7).

<sup>24</sup> Self-awareness includes an awareness of one’s own identity, perspectives and acknowledgement that identities are complex, fluid and capable of change (Larsen, 2015, p.10).

<sup>25</sup> Global awareness involves recognition of existing environmental, political, social and economic issues and interdependencies (Larsen, 2014, p.13).

<sup>26</sup> Responsibility awareness is a sense of responsibility towards their fellow human beings, caring and concern *toward* and *with* the ‘other’ (Larsen, 2014, p.14).

<sup>27</sup> Self and civic action entails working with others to enact positive social change (Larsen, 2014, p.16).

HD and the CA provide a means of exploring and operationalising issues of social justice, citizenship and public good professionals as the broader purpose of SL. An understanding of how relevant principles may play out in SL provides a theoretical and practical foundation for designing and implementing SL programmes for human development. As Davis and Wells (2016, p.4) argue, HD perspectives are ‘concerned not only with making people’s lives go better, but also directly with transforming them’. Thus, HD and the CA highlight the importance of understanding the transformative values of SL. Approaching SL from a HD and CA viewpoint can enable us to interrogate some barriers to the pursuit of social justice, citizenship and public good professionals in and through SL.

Therefore, approaching SL from the HD and CA perspective in this study could potentially contribute to both HD and CA scholarship and the field of SL in many ways. One, through applying and teasing out the values of HD and CA, I theoretically and empirically contribute to understanding how these notions play out in educational and social practices. Two, with SL often being criticised for operating within the realm of power, privilege, poverty and inequality (Mtawa and Wilson-Strydom, *forthcoming*), the proposed frameworks in this study enable me to critically unpack how ideas such as social justice are framed and practised in and through SL. Three, the HD and CA can enable one to extend and expand understanding of the value of SL beyond students’ learning and personal development.

In order to provide a critical understanding of these three points, there is a need for a methodological approach that encompasses multiple voices involved in SL. Therefore, the next chapter presents the research design and methodology used in gathering and processing the empirical data.

## Chapter 5

### Research Methodology and Methods

#### 5.1 Introduction

In this chapter I present the research design and methodology of my study. The chapter focuses on process, procedures, steps, experiences and learning that were undertaken and developed in responding to the following research questions:

Central research question: ***How can and/or does service-learning contribute to human development?***

Related questions:

- i. How is service-learning conceptualised and approached at the University of the Free State?
- ii. How does the design and implementation of service-learning incorporate aspects of capabilities' enhancement and promotion of human development at the University of the Free State?
- iii. What are the valued capabilities and human development values developed by staff, students and community members through their participation in selected service-learning modules/projects?
- iv. How can a study of SL using Human Development and Capability Approach frameworks contribute to thinking about and understanding of SL practices in relation to human development?

This chapter is structured as follows. I begin by presenting my research design and include a discussion of the approach I took as a researcher. This is framed within the broader research paradigms, discussion on the methodology, data collection process and research rigour. Thereafter, I outline the lenses I drew on to analyse, interpret and present the data. Finally, the ethical considerations and limitations of the study are highlighted.

## 5.2 Research design

This section outlines the design of my research, which includes discussion of my choice of methodology, selection of my research case study and the process of collecting my data. My research design (and thus ultimately my analysis) was guided by research questions the study aimed to address and the theoretical and/or conceptual underpinning of the study.

In accordance with the nature of the questions that have guided my thinking and which I seek to address in this study, I have undertaken a qualitative study. Luttrell (2010, p.1) defines qualitative research as:

[An] effort to highlight the meanings people make and the actions they take, and to offer interpretations for how and why. Qualitative research is committed to participants using their own words to make sense of their lives; it places an importance on context and process; it rests on a dialectic between inductive and deductive reasoning; and uses iterative strategies to comprehend the relationship between social life and individual subjectivities. Doing qualitative research involves a healthy scepticism about whether “to see is to know”, and instead calls upon us to look at people (including ourselves as investigators), places and events through multiple and critical lenses.

This qualitative study took both *interpretivism* and *constructivism* as its epistemological stance and theoretical perspective. This is because knowledge is a human construct and thus it is subjective and inseparable from the subject and ought to be understood and interpreted in respect of time, values attached and contextual specificities (Cousin, 2009; Babbie & Mouton, 2001; Grix, 2001). Mertens (2005) and Ogunniyi (1992). Add to that, qualitative research aims to capture the lives of participants in order to understand and interpret the meaning and reality from their own views. Such an approach could be transformative and context-specific as it enables the researcher to study things (phenomena) in their natural settings, thus understanding the meanings people bring to them (Mertens, 2005). In other words, qualitative research is a situated activity that locates the observer in the world (Denzin & Lincoln, 2005, p.3). The basis for selecting a qualitative method in this study is that it helps to understand constructions held by SL participants (partners) in a particular

context, it describes the world as experienced by individuals and it is based on humanistic values (Mertens, 2005).

The interpretivism and constructivism perspectives differ from *positivism*, as the latter focuses on applying the methods of natural sciences to study social sciences, with the belief that knowledge is objective and separate from the knower, it can be generalised and independent from values, time and context (Bryman, 2008; Crotty, 2003). This key difference is summarised as followed:

Cultures of inquiry associated with positivism could be said to pursue *explanations* of and *predictions* about human behaviour, while those associated with interpretivism aspire to generate *understandings* and *insights* in contexts that are held to be inherently too unstable for reliable predictions to be made (Cousin, 2009, p.9).

Proponents of interpretivism are concerned with subjectivity, agency and the manner in which people construct their social world (Grix, 2002, 2001). Within this understanding, there are possibilities of contradictions, ambiguities, silences and internal inconsistencies emerging as part of the interpretation of findings that are likely to be messy and thick. As such, Snape and Spencer (2003) and Grix (2001) provide a useful list of core tenets of the *interpretivism* and *constructivism* paradigms, which include:

- The world is socially constructed through interactions of individuals, and the separation of ‘fact’ and ‘value’ is not as clear-cut as the positivists would argue.
- The emphasis is on *understanding* as opposed to *explanation*.
- Social phenomena do not exist independently of our interpretation of them and it is these interpretations that affect outcomes – i.e., researchers are inextricably part of the social reality being studied and are not detached from this.
- Researchers in this paradigm tend to place emphasis on meaning in the study of social life and emphasise the role of language in constructing reality.

In particular, such researchers stress ‘the meanings given to the world in which those studied live’.

Thus, I chose a qualitative inquiry foregrounded within *constructivism* and *interpretivism* because of my belief and understanding that people's experiences, conceptions, perceptions and meanings are developed, created and embedded in the interactions they make in and through SL practices (e.g., of students engaging with communities). This research involved four levels of participants with multiple perspectives, constructed and created based on their own socio-cultural, economic, political values and positionality, as well as the HE context. Central to this research was an exploration of the role of SL in fostering HD, using the perspectives of the institution (the university), lecturers, students and community members. At issue is the importance of the context, in that individual perspectives cannot be interpreted without an understanding of the context in which they are developed, something I argued for in Chapter 1. Qualitative studies, foregrounded within interpretivism and constructivism, enable one to develop an account of practices such as SL. As emphasised by O'Leary (2004), such studies attempt to investigate the complexities of the social world. She goes on to argue that:

. . . there are times when you want to delve deeper into social complexities; times when you want to get below the 'pure and simple truth' – times when you want to explore the interactions, processes, lived experiences, and belief systems that are part of individuals, institutions, cultural groups and the everyday . . . delving into such complexities is likely to find you working with small numbers, but generating 'rich' data. The goal is to gain an intimate understanding of people, places, cultures and situations through rich engagement and even immersion into the reality you are studying (O'Leary 2004, p. 113).

Following this, *interpretivism* and *constructivism* were the epistemological and theoretical approaches that underpinned the methodology and methods in this study.

### **5.2.1 Case study methodology**

The main goal in this study was to conduct an in-depth exploration of SL in relation to its contribution to HD. I therefore set out to examine a 'bounded system' and/or a particular instance or entity that can be defined by identified boundaries (see Creswell, 2012). The focus was to explore the unit and/or a particular case. A single case study was chosen,

guided by the research agenda, as was the selection of a case. A case study methodology was deemed suitable due to its advantages, which provide a more nuanced way of exploring the role of SL in promoting HD.

A case study is defined as the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances (Stake, 2005, 1995). In providing further a description of a case study, Gillham (2005) identified four characteristics of a case, which include:

- a unit of human activity embedded in the real world;
- which can only be studied or understood in context;
- which exists in the here and now; and
- that merge with its context so that precise boundaries are difficult to draw.

For Simons (2009) and Yin (2003), a case study is underpinned by research aims and emphasis; it is in-depth; it is an empirical inquiry, carried out in real life contexts; and it allows multiple methods of data collection to be employed. This implies that a case study is contextual, specific and complex and can yield rich and detailed data. A case study is also built around two components, namely 'subject' and 'analytical frame' (Thomas, 2011). The subject component of a case entails what we are interested in studying (Thomas, 2011) and in my study it is capabilities and HD values enhanced in and through SL. An analytical frame segment of a case focuses on the theoretical gaze and/or conceptual tools guiding a study. Regarding the types of cases, Stake (2005, 1995) argues that a case can either be *intrinsic*,<sup>28</sup> *instrumental*,<sup>29</sup> *multiple* or *collective*.<sup>30</sup> Using these distinctive features of cases, my study is positioned as an intrinsic case study. This is because my interest was in understanding the UFS itself in relation to the SL partnerships it creates with external communities.

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<sup>28</sup> Intrinsic case means the study is undertaken because of the researcher's interest in understanding the case itself.

<sup>29</sup> Instrumental case refers to using the case to understand something else, not the case itself.

<sup>30</sup> Multiple or collective cases are a special form of instrumental case study that comprises a number of cases.



Although case studies are not inherently qualitative, qualitative designs are often used for case studies, because qualitative methods allow in-depth, contextualised and deeper interpretations of the topic undertaken. Considering the epistemological perspectives of this study, namely *interpretivism* and *constructivism* and the quest for detailed explorations of SL practices at the UFS, my case study is qualitative.

These core features and strengths of a case study as previously illuminated provide a compelling rationale for my study to be approached, using a case study methodology. The following table presents a summary of these features and strengths and juxtaposes them against my own case study research.

**Table 9: A summary of key features and strengths of qualitative case studies in relation to my study**

Features and strengths of qualitative case study (Thomas, 2011; Stake, 2005)	My case study research
Design and type	Qualitative- intrinsic case study
Two components of a case <ul style="list-style-type: none"> <li>▪ The subject</li> <li>▪ The analytical frame</li> </ul>	<ul style="list-style-type: none"> <li>▪ University leaders, staff, students and community members' SL experiences (outcomes)</li> <li>▪ Capability and human development approaches</li> </ul>
Bounded system	Explored the case of SL in one South African university (the UFS)
In-depth, detailed explorations and understandings and insights of the complexities and particularity of a case and its rich, holistic picture and contextual specificities	In-depth exploration and understanding of SL practices and outcomes – their similarities, contradiction, silences and ambiguities
Multiple perspectives and contested viewpoints	SL perspectives from institutional documentations, leaders, lecturers, students and community members
Methods	Observation, documents analysis, interviews, and focus group
Real-life context	Data was collected and interpreted in the context of the Health Sciences and Humanities faculties and in the HE, economic, political, socio-cultural contexts of the Free State Province and South Africa in general

### 5.2.2 Case study selection

In this study, the SL programmes offered by the UFS were selected as a case study. While the nature of research questions in this study are best suited to be answered through a

single case study, various authors have proposed more criteria that can be used as a basis of selecting a case. Simons (2009) emphasises that, in choosing a case study, a researcher must consider the type of case study he/she wishes to conduct; where it is located; what will yield the most understanding; travel costs; and time. Stake (2005, p.451) goes on to argue that the key criterion in the selection of a single case should be the 'opportunity to learn' whereby we should 'choose that case from which we feel we can learn the most'. With the department of HE and training (DHET, 2015) indicating that there are 23 accredited public universities in South Africa, the criteria mentioned led me to purposely select the UFS for this study. Within the UFS, a number of factors related to SL positioned the UFS as a suitable and useful case in exploring the potential role of SL in fostering HD.

Firstly, the UFS has a long history of commitment to SL and other forms of university social engagement that date back to the early 1990s (Erasmus, 2007; Fourie, 2003). Such commitment was taken up in the University of Free State [UFS] Community Service Policy (2006b), which unequivocally articulates that 'The inclusion of compulsory community service-learning modules in all academic programmes (at least one per programme) is a policy priority and will be propagated accordingly'. For example, while by 2007 the UFS had 34 registered SL modules, the number increased to 50 in 2008 and 60 in 2015 (UFS, 2015b; Erasmus, 2007). This is substantiated by specific reference made in the policy to the 'proven record' of SL as an educational approach that leads, through reflection, to 'a deeper understanding of the linkage between curriculum content and community dynamics, as well as the achievement of personal growth and a sense of social responsibility with staff and students involved'. Such commitment was also commended by the Higher Education Quality Committee Audit Panel in 2006 (Erasmus, 2009, 2007). This is intertwined with the presence of a vibrant and dedicated SL division under the Directorate of Community Engagement, which coordinates SL activities within the university and links the university and communities.

Secondly, the UFS Community Service-Learning Policy (2006a) underlines the importance of faculties/departments including a SL component in every course in order to enable students to become responsible and engaged graduates. In other words, incorporating SL within academic courses is aimed at fostering citizenship capacities and public good

professional qualities, something that I argue for in this study. These support the argument that ideals underpinning SL at the UFS include elements of unconditional respect, and an ethos of care and appreciation for the power of diversity. These goals and values are also underlined in the university's strategic frameworks. For instance, the strategic plan of 2012-2016 explicitly acknowledges the importance of students applying their skills in communities for the improvement of human conditions. Crucially, recently the UFS SL division through its website and Annual Report of 2013 called attention to the concept and practices of SL to be foregrounded within the notion of human capabilities. This is due to the realisation of the potential of SL in enabling the university to educate and train professionals with knowledge and skills, and capabilities such as vision, resilience, integrity, emotional reflectivity and confidence, among others. This provided a useful point of departure in my study that sought to explore the role of SL in advancing HD.

Thirdly, the selection of the UFS was informed by other criteria, such as the researcher's prior knowledge of the case and accessibility, as espoused by Rule and John (2011). Being located within the case study university, I had a better knowledge of it in terms of its context and existing SL activities. This made it easy and possible to access SL sites and participants. Moreover, drawing on Simons (2009), the selected case study was deemed suitable since it provided potential opportunities to yield a rich understanding of the research questions, and minimised travel cost and time.

In the light of the above considerations, the UFS met the requirements for a suitable case study. The UFS has a relatively well-researched trend of the uptake of the notion of SL within South African HE (see Naude, 2011, 2007; Erasmus, 2007, Fourie, 2003). As such, with SL often discussed from both academic (curriculum) and development perspectives (Erasmus, 2009; Fourie, 2003), it was ideal to use a case study of UFS in exploring the role of SL in promoting HD.

### **5.2.3 Units within the case study**

Another aspect that often emerges in a case study methodology is the issue of units of analysis. This is due to the fact that a researcher has to decide whether to study the whole case as a unit or identify specific units within the case (Rule & John, 2011). In order to collect information within the selected case, three units were identified. These included UFS Service-Learning Division, the Faculty of Health Sciences and the Faculty of Humanities. These units and the reasons for their selection are examined now.

#### ***5.2.3.1 Service-Learning division***

The UFS SL division was purposely selected because it is mandated to oversee SL activities within the university. The Service-Learning Office has one full-time and two part-time staff members. It provides various forms of support for lecturers who offer SL modules and thus endeavours to liaise closely with the Portfolio Committees for Community Engagement in the various faculties and at the QwaQwa campus (UFS, 2016). The SL office has relationships with various international universities, namely Rutgers University; University of Virginia, Charlottesville, USA; University of Bremen, Germany; Appalachian State University, USA. Also, nationally, the SL office has strong collaboration with universities such as University of Stellenbosch, North West University, University of the Western Cape and Cape University of Technology, to name but a few. The SL office is affiliated with the South African Higher Education Community Engagement Forum, where 23 South Africa universities are represented. Thus, overall information on SL at the university was provided by individuals working in the division. This included the history of SL, overarching objectives, partnerships created and the approach used in implementing SL activities. Also, key SL documents such as policy statements and reports were obtained from the SL division.

In terms of the number of SL projects, it was indicated that most of SL modules across the university are implemented in a project format (see UFS, 2016; Table 1).

### ***5.2.3.2 Faculty of Health Sciences***

The Faculty of Health Sciences was purposely selected for a number of reasons. Firstly, the Faculty of Health Sciences was one of the faculties that played a major role in the early stages of adoption of SL at the UFS. Thus, the Faculty of Health Sciences is regarded as one of the leading faculties in SL modules (see Table 1) and activities (partnerships) within the university. As revealed by Fourie (2003), the Faculty of Health Sciences, in particular the School of Medical Sciences and the School of Nursing, have played an important role in advancing SL work. The adoption of a problem-based approach to teaching and learning in 1995 contributed greatly in this regard.

Secondly, my study intended to focus on a faculty that trains professionals (professional training education). This is embedded in the argument that through the process of training professionals, universities are called upon to foster public good professional capabilities, which in turn may enable professionals to create environments for other people (communities) to expand various capabilities, and live long, healthy and creative lives (Walker & McLean, 2013; Boni & Walker, 2013). Therefore, the Faculty of Health Sciences offers good opportunities to explore and understand the role of SL within this faculty in advancing HD. Within the Faculty of Health Sciences there are three schools: School of Medicine, School of Health Professions and School of Nursing. This study focused on the School of Nursing through the module known as Nursing Education. This is a module that uses SL for training future nurses (professionals) and providing services to communities. This module was purposely selected due to its long-term and vibrant partnership with communities in Heidedal, Springfontein and Trompsburg, which are considered disadvantaged communities in the Free State Province.

Thirdly, I was able to create a working relationship and rapport with the Faculty of Health Sciences and particularly the School of Nursing before commencing data collection. This allowed me to work closely with staff and students during their SL classroom sessions, visits and activities carried out in the communities. This enabled me to familiarise myself with the SL activities within the faculty and potential key respondents, which made it easier

when the actual process of data collection begun. In short, such an opportunity allowed me to get to know the settings and the people in depth.

#### ***5.2.3.2.1 Faculty of Health Sciences SL activities***

In the Trompsburg and Springfontein communities, the Faculty of Health Sciences is involved in SL through the National Research Foundation-funded project called *Knowledge Sharing through Rural-based Health Dialogue in Action* project (UFS, 2015b). This SL project involves post-basic students in Nursing Education, Community Healthcare and Paediatric Nursing students, and first-year Nursing students enrolled for BSoc.Sc Nursing. This SL project is linked to the module *Nursing Education Practical*. It is a compulsory part of the degree students take to qualify as nurses in South Africa. The module is divided into two components, namely theory and practical, and/or actual SL experience. The theory component consists of SL theoretical content and principles of working with the communities through SL. The practical component deals with actual implementation of SL activities, which involves SL lecturers and students' visiting community partners. In the Heidedal community, lecturers and students from the School of Nursing engage with the parents and children housed at the Crèche in Heidedal in a number of SL activities.

Across all three community partners, SL lecturers and students from the Faculty of Health Sciences are involved in SL activities, which include health, economic activities, culture- and education-related issues (see Table 10).

#### ***5.2.3.3 Faculty of Humanities***

Like the Faculty of Health Sciences, the Faculty of Humanities (FH) was purposely selected for three main reasons. Firstly, the Faculty of Humanities (alongside the Faculty of Health Sciences) played a pivotal role in strengthening the adoption of SL at the UFS (Fourie, 2003). The faculty continues to recognise SL as an important teaching strategy and mechanism through which communities can be reached. Evidence of this can be seen in the

increased number of SL modules in various academic courses (see Table 1) and SL partnerships across the faculty.

Secondly, my study argues that universities should aim at training and producing professionals who are oriented toward advancing the public good. At the UFS, the Faculty of Humanities is made up of disciplines such as Sociology, Psychology, Criminology, English, Social Work, Political Science and Anthropology. In this study, I focused on the Community Service-Learning module of the Bachelor of Social Science (BSoc.Sc) Human and Societal Dynamics programme. This is a module offered to students studying Sociology, Psychology and Criminology and, in some cases, Anthropology. Through this module, students enrolled in the BSoc.Sc collaborate with several primary schools (often referred to as disadvantaged primary schools) around peri-urban and townships areas of Bloemfontein. Overall, the common features within these schools are that they enrol learners who come from poor backgrounds (households), learners walk long distances to and from the schools and the schools are surrounded by difficult teaching and learning environments.

Thirdly, the Faculty of Humanities was selected due to my own involvement in SL where I acted as Community Service-Learning Module facilitator, coordinator and lecturer. It should be noted that I did not design the programme, but was employed by the faculty after it was designed. Such an opportunity was important in myriad ways. First, it enabled me to understand how SL is positioned, and the SL practices within the faculty. Second, it allowed me to understand and experience some of the key issues my study aimed at interrogating, e.g., the complexities of balancing between learning and service, preparing students before going to the communities, the challenge of moving away from charity to social justice SL, and so forth.

#### ***5.2.3.3.1 Faculty of Humanities SL activities***

The FH integrates SL in its BSoc.Sc Human and Societal Dynamics programme. This SL course is called *Humanities Community Service-Learning* (HCSL) and it is a multidisciplinary

course comprising disciplines of Sociology, Criminology and Psychology and, in some cases, Anthropology. HCSL is presented as a capstone module for BSoc.Sc final year students. The broader aims of the course are to (i) integrate and extend academic competence through SL activities; (ii) cultivate reflective practice in order to think and act clearly and ethically; and (iii) gain better understandings of the underlying psycho-social, political and economic issues in communities.

The HCSL is a compulsory module implemented through partnerships with a number of primary schools in Bloemfontein townships. With the complexities of the schooling system in South Africa, these schools are often characterised by a weak culture of teaching and learning, low performance rates, crime incidences, teenage pregnancies, drug abuse, bullying and so forth (UFS, 2012b). Generally, such schools may well paint a clear picture of multiple inequalities in the South African education system and other spheres of society.

The Faculty of Humanities also uses SL in both training students enrolled for Bachelor of Arts Social Work and providing services to the communities. The social work students are involved in a variety of SL activities in collaboration with various community partners around Bloemfontein.

Having identified the units of analysis, the next section presents a description of SL participants, roles and the activities they were involved in.

### **5.3 Participants selection and description of SL modules/courses and activities**

In this section I briefly provide a description of research participants and the roles they play. In these descriptions, I provide a breakdown of the roles, race, gender and age range of participants. I also present information on the selected SL modules. The university leader was purposely selected because she/he is responsible for overseeing all activities involved in the university-community interactions. SL administrators were purposely selected because



of the role they play in SL at the UFS. Thus, it was expected that they would provide rich, useful and detailed information regarding SL at the UFS. The SL lecturers were also purposely selected across two faculties (see Section 5.2.3.2 and 5.2.3.3). Only lecturers who were involved in SL were selected. The university leaders, SL administrators and lecturers were approached directly and via emails and phone calls.

As far as students are concerned, they were purposely selected. The students were recruited with the assistance of SL lecturers. The students who accepted to participate were contacted through class announcements, emails and WhatsApp texts. The community members were sampled using both purposely and snowballing techniques. The community members who work in the Non-Profit Organisation were purposely selected because of their roles and the relationship with the university. These individuals assisted in mobilising other local community members who were willing to participate in the interviews and focus group.

The information of participants selected and descriptions of SL modules/course and activities is now calibrated in Tables 10 and 11.

**Table 10: Research participants**

Participants	Age range	Race	Gender	Role
1 University leader	Middle-aged	Black African	Female	Responsible for the university's external relations
3 SL administrators <sup>31</sup>	Middle-aged	2 Black African 1 White	1 Male 2 Female	<ul style="list-style-type: none"> <li>Responsible for overall SL operation across the university.</li> <li>Responsible for establishing partnerships with external communities</li> </ul>
16 SL lecturers <sup>32</sup>	Young adult and Middle-aged	4 Black African 1 Coloured 1 Indian 10 White	1 Male 15 Female	<ul style="list-style-type: none"> <li>Designing and teaching SL courses</li> <li>Involved in implementing SL project with students and communities</li> <li>Involved in assessing students' SL experience and outcomes</li> </ul>
58 Students	Young adult (19-25 years)	<b>Nursing first years</b> 7 Black African 3 White 3 Coloured	2 Male 11 Female	<ul style="list-style-type: none"> <li>Conducting household surveys in Springfontein and Trompsburg communities</li> <li>Implementing variety of SL activities (gardening, toy-making, eye-screening and disease testing)</li> </ul>
		<b>Social Work third years</b> 6 Black African 2 White 3 Coloured	3 Male 8 Female	Involved in variety of SL projects, including: <ol style="list-style-type: none"> <li>Lepologang Old Age Home – Vegetable Garden</li> <li>Heide Primary School, Heidedal – Project on Bullying</li> <li>Joe Solomon Primary School, Heidedal – Project on Bullying</li> <li>Two Towers Church, CBD – Project on women working on the street</li> <li>Lereko SSS – Project to address drug abuse</li> <li>Batho Primary School – Project to improve the health and safety of children</li> </ol>
		<b>Humanities (BSoc.Sc) third years, group 1</b> 6 Black African 2 White 3 Coloured 1 Indian	3 Male 9 Female	Working with disadvantaged primary schools in areas of bullying, study skills, life skills, drug abuse, sexuality, hygiene and crime
		<b>Humanities (BSoc.Sc) third years, group 2</b> 7 Black African 4 Coloured	1 Male 11 Female	Working with disadvantaged primary schools in areas of bullying, study skills, life skills, drug abuse, sexuality, hygiene and crime

<sup>31</sup> For confidentiality and anonymity reasons no more details can be provided regarding these participants.

<sup>32</sup> For confidentiality and anonymity reasons no more details can be provided regarding these participants.

Participants	Age range	Race	Gender	Role
		1 White <b>Post-basic Nursing Education students</b> 8 Black African 2 Coloured	10 Female	Working with Nursing first-year students in <ul style="list-style-type: none"> <li>• Conducting household survey in Springfontein and Trompsburg communities</li> <li>• Implementing a variety of SL activities (gardening, toy-making, eye-screening, and disease-testing)</li> </ul>
22 Community members <sup>33</sup>	Young adult and Middle-aged	14 Coloured 6 Black African 2 White	4 Male 18 Female	<ul style="list-style-type: none"> <li>• Responsible for running Non-Profit Organisation (NPO)</li> <li>• Care givers</li> <li>• Social workers</li> <li>• NPO administrators</li> <li>• Local community members working with lecturers and students doing household surveys and other SL activities</li> </ul>

**Table 11: Summary of key elements of three CSL courses**

Discipline	Level and duration of the course	Description	Approach to design
Nursing	First-year undergraduate (one-year course)	Students spend time in a poor rural community to do a household survey focused on community-nursing and how to do a family study. After the survey, the students worked with their assigned family on either a toy-making or a gardening project (using a tyre to create a herb garden for the family). Only these two project options were available.	<p>Starting point was the curriculum of the course related to conducting family studies in community nursing. The aim of the survey it to provide a means for the students to better understand the family they are working with.</p> <p>The lecturer, based on her experience in the field, conceptualised the two projects – either toy making or gardening project.</p> <p>Community members were not consulted on the project focus and, besides answering the survey questions, were not further involved in the survey design and analysis process.</p>

<sup>33</sup> For confidentiality and anonymity reasons no more details can be provided regarding these participants

<b>Discipline</b>	<b>Level and duration of the course</b>	<b>Description</b>	<b>Approach to design</b>
Social Sciences capstone	Third-year undergraduate (one-year course)	Final-year Bachelor of Social Sciences students worked in groups and were placed in nine underserved primary schools. Themes dealt with at the school included drug abuse, bullying, study skills (motivation), and child development. A range of participatory activities were undertaken with learners at the schools, and included workshops, role play, creation of posters and group discussions.	The participating schools were not involved in the planning of the course, and were simply approached by the lecturer to be a site for the Community Service Learning [CSL] course. The lecturer/university indicated what students could offer and then the school decided whether or not to agree to participate.
Social work	Third-year undergraduate (one-year course)	Third-year social work students conduct a situation analysis (in the form of a questionnaire) with the community (organisation) to whom they are assigned. The project is identified with the community members. During the data collection for this study, students worked with a number of different community partners on a variety of projects, including: a vegetable gardening project at an old age home, projects focused on bullying at two different primary schools, drug abuse at a high school, a church-based project focused on women working on the street, and a project seeking to address health and safety of children at a primary school.	This CSL course is based on a social work theoretical framework of asset-based community development. Part of the principles of asset-based community development that students must adhere to, and reflect on, include that the community must see a need for the project and what is done by the students, who must respond to issues raised by the community. In some cases community members actively participate, but in others, the student groups continue to be seen as outsiders who come in to solve a problem. The design of the course tries to overcome this challenge, but the lecturer recognises that community participation is not always as anticipated.

## **5.4 Methods of data collection**

Gillham (2005) argues that a case study is the main methodology within which different sub-methods are used. According to Rule and John (2011) and Mertens (2005), researchers using a single case study often employ multiple methods of data collection. These may include interviews, observations, documentary and record analysis as well as work samples (Gillham, 2005). In this study I used a multi-method approach to data collection. Using multiple sources of information and evidence is heralded for strength in terms of providing an opportunity to obtain sufficient and relevant in-depth information that offers the best possible answers to the research questions. Data collection methods consisted of participant observation, SL documents analysis, in-depth semi-structured interviews and focus groups. These methods and their applicability in this study are now explained.

### **5.4.1 Participant observation**

I used participant observation as a data collection technique. Yin (2003) describes participant observation as a special mode of observation in which a researcher assumes a variety of roles within a case study situation and actively participates in the events being studied. Gillham (2005) indicates that observation has three main elements, namely:

- i. Watching what people do;
- ii. Listening to what they say;
- iii. Sometimes asking them clarifying questions.

Gillham (2005) goes on to argue that observation allows a researcher to be located in the settings, to work there, to keep their ears and eyes ‘open’, to notice things that might have been overlooked and to keep a written record. In doing my observation, I regularly accompanied lecturers and students during their visits to the communities. I began with ‘low-key’ participant observation (Gillham, 2005) through which I focused more on

knowing places (settings) where SL activities take place, and the people involved. Later I started doing what Gillham (2005) refers to as structured observation through which I paid more attention to issues such as SL participants' interactions, participation, power relations, ethics, language used and processes of decision-making. I also jotted down some key issues that were of interest during my observation. Observation was imperative to my study because it enabled me to identify issues that are not commonly written about in SL, but also that were not reported in the documents or mentioned during the interviews and focus groups. In order to avoid and/or remedy errors and selective biases that occur during observation, I supplemented the data collected through observation with other instruments, described next.

#### **5.4.2 Document analysis**

Cohen, Manion and Morison (2007, p.475) define document analysis 'as a process of summarising and reporting written data – the main contents of data and their messages'. The information may involve not only formal policy documents or public records, but also anything written or produced about the context or site (Simons, 2009). This method is often used when the research design includes other methods such as interviews and/or observation (Rule & John, 2011). In this study, document analysis provided a way of getting a sense of the case study, its culture, values, underlying policies, beliefs and attitudes and its history (see Rule & John, 2011; Simons, 2009). The following four key documents were analysed:

1. *The university's strategic plans (2012-2016 and 2015-2020);*
2. *The university's service-learning policy document of 2006;*
3. *The university's SL reports of 2011, 2012, 2013, 2014 and 2015;*
4. *The selected SL modules' descriptions,*

These documents were analysed in order to understand how SL is articulated within the institutional documents that describe the key priorities of the university and those used in

practice and reporting outcomes. In essence, I was more interested in exploring the articulation of SL in these documents in respect of issues related to capabilities and HD.

#### **5.4.3 In-depth semi-structured interviews**

Kvale (1996) defines interviews as understanding the world from the subjects' point of view in order to elicit the meaning of people's experience prior to scientific explanation. Although Gillham (2005) argues that interviews are enormously time-consuming, Bryman (2008) and Kvale (1996) argue that semi-structured interviews provide flexibility, and richer and more detailed answers from interviewees' perspectives.

The use of interviews in this study was based on the argument that they can yield a great deal of useful information (Denzin & Lincoln, 2005; Leedy & Omrod, 2005; Yin 2003). Interviews enabled both researcher and interviewees to interpret the world in which they live and the meanings they create through social interaction (Cohen, Manion & Morison 2007; Kvale, 1996).

There are several types of interviews, ranging from informal conversation interviews, the interview-guided approach, standardised open-ended interviews and closed quantitative interviews (see Gillham, 2005). This study used the interview-guided approach, which is sometimes called semi-structured interviewing, as this allows the researcher to ask respondents about the facts of a matter and their opinions. It also allowed the researcher to use respondents' own insights as a basis for further inquiry, coupled with the respondents being in a position to suggest other people to interview and other sources of evidence (see Yin, 2003). Being semi-structured, the interviews also covered similar issues across the different people interviewed.

Three groups of interviewees were involved in a 45-60-minute interview (see Table 11). These included one university leader responsible for external relations issues and three senior administrators from the division of SL. These individuals were purposely selected and provided information on SL at the UFS in terms of understanding, objectives,

approaches, partnerships, strategies and achievement. These interviewees were also responsible for clarifying some of the ambiguities, contradictions and silences that emerged in the analysis of SL documents (strategic plans, policy and reports). The interviews with these individuals were important to explore and understand the potential of SL in fostering HD.

The second group of interviewees (also purposely selected) involved sixteen academic staff (lecturers) in charge of SL modules across the Faculty of Health Sciences and Faculty of Humanities. To get a broader understanding of SL from the lecturers' perspectives, eight lecturers involved in SL within the School of Nursing were interviewed, including two lecturers responsible for the SL module Nursing Education. I also interviewed six lecturers who incorporate SL in modules such as Community Health, Nursing Practical and Wound Care Project Midwifery Practical. From the Faculty of Humanities, I interviewed two lecturers responsible for a SL module called HCSL. In addition, I interviewed six lecturers who infuse SL into the modules they teach. These included Psychology, Perspectives on Groups and Communities, Therapeutic Horse-riding Project, Social work, Theatre and Drama, and South African sign language. These SL lecturers were interviewed because as argued by Bringle, Hatcher and Games (1997) they are responsible for designing and implementing SL modules. In essence, these interviews aimed at exploring lecturers' perspectives in respect of the potential of SL to advance HD.

The third group included six community members selected purposely. The UFS policy document indicates that the university collaborate with partners such as community-based non-profit organisations, schools and participants from local and provincial government. In this study I interviewed six community members from community partner organisations in Heidedal. These individuals work with nursing students through the Nursing Education module. I also interviewed six teachers from primary schools that hosted HCSL students. The community members were selected based on their level of involvement in SL activities, availability and willingness to partake in the study. The SL lecturers and community leaders provided assistance in identifying community members appropriate for such interviews. The interviews were scheduled based on interviewees' availability and took place in a venue preferred by the interviewees. The interviews with community members were of great importance since this group are often given less primacy when exploring the values of SL, in spite of being key SL partners.



#### **5.4.4 Focus groups**

Mertens (2005) conceptualises focus groups as a group interview that relies not only on a question-and-answer format, but also on interaction within the group. Cohen, Manion and Morison (2007) view focus groups as a more nuanced method than interviews in terms of providing insights that might otherwise not have been available in more researcher-dominated interviewing. Focus groups were seen as a suitable data collection method in this study, as, drawing on Mertens (2005), they allow the researcher to elicit participants' points of views; are useful when the researcher is interested in how individuals form their perspective on a problem; and allow opportunities for participants to argue, disagree and reach consensus on issues raised (Mertens, 2005).

Initially, I intended to conduct two focus groups consisting of twelve students, one with twelve first-year nursing students and another with twelve third-year (final year) humanities (BSoc.Sc) students involved in SL. However, as the data collection processes unfolded, the need to conduct more focus groups with students and also community members arose. I added three more groups of students: a second group of twelve third-year humanities students, ten post-basic nursing education students and twelve third-year social work students. I added these groups in order to access broader and different perspectives.

As far as community members were concerned, I was compelled to conduct two focus groups (one with six and another with ten Heidedal community members), after realising that most community members were uncomfortable in one-on-one interviews. I realised this because no community member wanted to talk after ice-breaker during focus group session. My interpretation is that they were uncomfortable potentially because of the inherent power relations between community members and individuals from the university. Also, most community members were predominantly Afrikaans speakers, thus, they were uncomfortable to express themselves in English. As such, I used a translator in order to allow community members to use the language of their choice. Through these focus groups, community members were able to open up and engage in discussion with more freedom and confidence. The change of technique from interview to focus group did not have any

negative impact on the data, rather it enhanced the level participation and sharing of different experiences and perspectives among community members.. All focus groups sessions were scheduled according to the participants' preferred time and took place in comfortable and appropriate venues.

#### 5.4.5 Written responses

In the Springfontein and Trompsburg communities, I was unable to access community members for interviews. This was because, firstly, most community members were reluctant to voluntarily participate in the interviews; and, secondly, my data collection time coincided with household surveys (mapping) conducted by students. However, I was able to get some community feedback from twenty community members' responses obtained through open-ended questions prepared and administered by SL lecturers responsible for the Nursing Education module. The criteria used in selecting these responses included language (English), legibility and those that provided sufficient information based on their answers.

The following table presents a summary of methods of data collection.

**Table 12: A summary of the case study, units, methods of data collection and participants**

Main case	Units	Methods of data collection	Participants
The UFS and SL partners	<ul style="list-style-type: none"> <li>• Division: SL</li> <li>• Faculty of Health Sciences</li> <li>• Faculty of Humanities</li> <li>• Springfontein and Trompsburg communities</li> </ul>	<ul style="list-style-type: none"> <li>• Observation</li> <li>• Documents analysis</li> </ul>	<ul style="list-style-type: none"> <li>• Researcher</li> </ul>
		<ul style="list-style-type: none"> <li>• In-depth semi-structured interviews</li> </ul>	<ul style="list-style-type: none"> <li>• 1 Institutional leader</li> <li>• 3 SL administrators</li> <li>• 16 SL lecturers (staff)</li> <li>• 6 Community members</li> </ul>
		<ul style="list-style-type: none"> <li>• Focus groups</li> </ul>	<ul style="list-style-type: none"> <li>• 58 Students</li> <li>• 16 Community members</li> </ul>
		<ul style="list-style-type: none"> <li>• Written responses</li> </ul>	<ul style="list-style-type: none"> <li>• 20 responses of community members involved in one SL module</li> </ul>

## **5.5 Data collection processes and procedures**

The data collected through document analysis, interviews and focus groups commenced after a number of processes and procedures had been observed. Firstly, the researcher sought ethical clearance by submitting a research proposal and proposed instruments to the Faculty of Education Ethics and Review Committee and other relevant individuals at the University of Free State. Authorisation was granted through a written response from the committee (Appendix 1). Also, I requested permission from SL partners (Heidedal, Springfontein and Trompsburg), to undertake interviews and focus groups. The Heidedal community leader provided authorisation by letter while Springfontein and Trompsburg communities agreed verbally and by signing informed consent forms (Appendix 2). After obtaining ethical clearance, the researcher conducted a pilot study whereby two lecturers (staff) and two community members were interviewed. The pilot interviews enabled the researcher to review and refine questions in order to align with the main aim of the research. Following the pilot interviews, the researcher requested access to institutional documents, and arranged interviews with institutional SL leaders, administrators, lecturers and community members. The process of organising and conducting focus groups with students and some community members followed after interviews with leaders/administrators and lecturers had been completed. The interviews and focus groups were arranged by telephone and face-to-face conversations with participants.

## **5.6 Addressing research rigour**

According to Mertens (2005), Kvale, (1996) and Guba and Lincoln (1994), rigour includes issues of credibility, transferability, dependability and confirmability. Each of these aspects is concerned with key dimensions that a qualitative researcher needs to take into account in order to ensure that the research is of accepted quality and/or meets scientific standards (Krefting, 1991). In this study research rigour was considered as follows.

***Credibility.*** This is described by Yin (2003) and Guba and Lincoln (1994) as parallel to internal validity, which focuses on the correspondence between the respondents' social

constructs and the ways the researcher portrays their viewpoints. With many strategies that can enhance the credibility of the research outcomes, in this particular study, triangulation, which involves collecting information using multiple sources, was used. The information collected using observation, document analysis, interviews and focus groups helped to explain what Mertens (2005) identifies as rival explanations and so determines convergence of data. Crucially, the major goal was not to 'measure' participants' perspectives, but rather to gain knowledge and understanding of the value of SL for them. Thus, multiple methods enhanced credibility in terms of quality of the results and findings.

***Transferability/applicability.*** This is concerned with the extent to which research results can be generalised to other situations (Guba & Lincoln, 1994). In this study I had less concern about transferability as the study was conducted within a case study setting. As such, lack of transferability is often regarded as one of the weaknesses of a case study methodology (Simons, 2009). This is because, within a case study, research is conducted in a naturalistic setting with few controlled variables, as each case is unique and thus unamenable to generalisation (Krefting, 1991). Also transferability assumes that responsibility is on the person wanting to transfer the findings to another situation or population, rather than the researcher of the original study, provided sufficient contextual details is provided (Mertens, 2005; Krefting, 1991). However, in order to allow the potential transferability of my results and/or findings, I considered Mertens (2005) and Krefting (1991), who suggest that research should present sufficient descriptive data to allow readers to understand the context, and in this way address the problem of transferability/applicability. As such, I provided a detailed description of the case study, methods used, research results and key findings.

***Dependability.*** In qualitative research, dependability is equated to reliability, which refers to the consistency of the research results (Guba & Lincoln, 1994). Yin (2003) indicates that it involves maintaining a case study protocol that details each step in the research process. To ensure dependability, I provided a dense description of research methods through which triangulation and/or multiple sources of evidence were used. I also shared some transcriptions with interviewees who were available and willing to audit them.

**Confirmability.** This focuses on objectivity in terms of the extent to which influences on the researcher's judgement are minimised (Mertens, 2005). In ensuring that confirmability is observed and maintained in this study, I relied on triangulation of data sources and personal reflexivity, in terms of understanding my positionality and how it could affect the way I interpreted SL participants' voices. As such, I transcribed data verbatim and used original text in supporting my interpretation. I also employed an 'audit trail' technique where interviews' transcripts were sent to a number of interviewees in order for them to examine the possibility of errors that might have occurred during the process of transcribing the data (see Carcary, 2009). Furthermore, I relied on the proposed analytical framework in analysing and discussing results and key findings.

## **5.7 Data analysis**

In this study, the data collected was analysed thematically. Kvale (1996) defines thematic analysis as the theoretical analysis of the theme investigated. All interviews and focus groups were transcribed, coded into themes and subthemes, and analysed alongside SL documents. In analysing the data I followed three interactive processes, as noted by Babbie (2007) and Miles and Huberman (1994). These comprise (i) coding of patterns, which involves classifying and categorising individual pieces of data in order to illustrate a particular idea; (ii) building categories of meaning through aggregation of coding elements; and (iii) integrating diverse categories into themes. For Saldana (2009), coding, categorisation and analytic reflection lead to themes.

Applying the above processes in my analysis, I coded words, concepts, phrases and sentences pertaining to similar meanings, categorised them and assigned 'codes'. This was followed by category generation, in which words, sentences and phrases identified were categorised into larger fields of meaning, such as 'SL values', 'reasons for participation in SL', 'potential capabilities enhanced' or 'agency fostered' etc. The patterns further helped to organise and reduce data into a few logical conceptual frames. Integrating categories involved correlating patterns in order to form common themes. In doing so, I used In Vivo (using the language of participants) manual coding (Saldana, 2009). I used a text-based

approach where observation notes, interviews and focus groups' transcripts were printed and text was separated into short paragraph-length units with a line break between them. In Vivo manual coding was used to keep data rooted in the participant's own language, voice, perception and perspective (Saldana, 2009). I also used coding filters, which is described as the researcher's analytic lens (Saldana, 2009). The coding filters enabled me to interpret what was happening and emerging in the data.

Overall, I used both deductive and inductive approaches to analysis. Through an inductive approach I allowed the research themes to emerge from the raw data by looking at words, phrases, concepts and sentences that suggested a particular meaning. The deductive approach enabled me to use the analytical frame and/or pre-determined concepts/tools such as capabilities, agency, participation and empowerment to analyse the data. A good example of a theme that emerged in this study through inductive approach was 'the paternalism in SL', while limited participation was a theme that emerged through application of the notion of participation in analysing the data.

The analysis therefore was in three stages, as proposed by Merriam (2009): *descriptive, analysis* and *theorising*. Chapters 6, 7 and 8 provide a descriptive analysis of institutional, students' and community members' perspectives of SL. Chapter 9 presents a theorisation of the role of SL in advancing HD, using both capability and human development approaches.

## **5.8 Ethical considerations**

Since my research involved both university (leaders, lecturers and students) and community members (partners), my first task was to obtain ethical clearance and permission from the Faculty of Education Ethics and Review Committee. This was done at the outset of the study and permission was granted through a written letter (Appendices 1-3). In addition, I approached Heidedal community members whereby representatives (and leaders) commented on research instruments and granted permission through a written response (Appendices 2 and 3). Also, in Springfontein and Trompsburg communities, I used lecturers

who have been working in these communities as an entry point. Then I verbally asked community members to participate in the research. I used a verbal approach because, unlike the Heidedal community, which is represented by specific Non-Profit Organisations, Springfontein and Trompsburg communities had no representatives. Regarding permission to conduct research in primary schools that partner with the university in SL, I wrote to ask teachers involved in arranging university students' visits to participate in my research (Appendix 4). Additional ethical considerations are now described.

### **5.8.1 Voluntary participation**

The four institutional leaders, sixteen lecturers, sixty students and sixteen community members were asked to participate in this study voluntarily and were free to withdraw whenever they wished to. Selected and/or proposed participants were provided with detailed information about the study prior to consenting. This information was provided through consent forms, which were read and signed by participants before involving them in the interviews or focus groups. None of the participants I approached declined to participate.

### **5.8.2 No harm to the participants**

In order to ensure that no harm was caused to the research participants, all the instruments (interview and focus group guides) were submitted to the research ethics committee. I was also cognisant that the languages used in drafting interviews and focus groups guides were appropriate so as to minimise any potential harm. Also, focus groups and interviews were conducted at a time and place suitable to the participants. In addition, I was sensitive to the participants' reactions and feelings during interviews and focus groups.

### **5.8.3 Anonymity and confidentiality**

No participants' names were recorded during interviews and focus groups. In transcribing data and analysing data, I assigned pseudonyms to all participants and their inputs have remained confidential during the course of the study. Also, to ensure anonymity and confidentiality, particularly of focus group participants, I drafted a confidentiality clause that required all participants to safeguard the confidentiality of the participants by not revealing the names or contents of focus group discussions to anybody beyond the individuals involved. Each participant was asked to sign the clause.

### **5.8.4 Ethical challenges**

In conducting this study, I encountered a number of ethical challenges. The most notable was getting participants, especially community members, to participate in interviews. This was due to an ongoing challenge (documented in the coming chapters) of a lack of community members' meaningful participation in SL (see Albertyn & Erasmus, 2014). Thus, I had to use community leaders to encourage community members to take part in the study. I also encountered some language problems, which compelled me to use a translator. In addition, I faced community members not feeling comfortable to participate in individual interviews. As indicated in earlier sections of the chapter, I overcame this challenge by opting to use focus groups, which allowed community members to open up and engage in discussions.

However, these challenges did not negatively impact the data or erode the credibility of the study as I was able to get community members to participate in the focus group, use the language of their choice and transcribe verbatim their voices.



## **5.9 Conclusion**

In this chapter, I presented an account of the research design and methodology. My rationale for positioning my study within constructivism and interpretivism paradigms was presented, coupled with the reasons for the use of a qualitative research approach. As described, qualitative research grounded in constructivism and interpretivism requires the researcher to obtain participants' perspectives on a phenomenon within their contextual specificities. Approaching SL from the CA and HD approaches required it to be studied within a defined context, because what people value being and doing and how they conceive values of human development in and through SL can be shaped by the context in which SL programmes take place. I provided a detailed discussion of research methodology and data analysis strategies. My methodology provided space for exploring and understanding the role of SL in advancing human development from multiple perspectives. In the coming chapters, I present my research results, drawing from the institution, lecturers, students and community members' perspectives.

## **Chapter 6**

### **Institutional perspectives**

#### **6.1 Introduction**

In this chapter I present my results on the institutional perspectives of SL. Specifically, I examine the purposes of SL and how the design and implementation of SL articulates with capabilities and HD notions. The chapter provides a detailed review of the university documentation pertaining to SL and analysis of the voices of institutional leaders and lecturers responsible for SL. The chapter is focused on research questions i, ii, iii.

- i. How is service-learning conceptualised and approached at the University of the Free State?
- ii. How do the design and implementation of service-learning incorporate aspects of capabilities enhancement and promotion of human development at the University of the Free State?
- iii. What are the valued capabilities and human development values developed by staff, students and community members through their participation in selected service-learning modules/projects?

In order to understand how SL is conceived, designed and implemented, broader institutional perspectives were required. Thus I integrate data from three sources. These include results generated from a review of four key sets of documents relevant to SL, which are: (i) the university's strategic plan 2012-2016 and 2015-2020; the university's SL policy of 2006; (ii) the university's SL reports of 2011-2015, and SL modules and/course descriptions; (iii) the analysis of interviews with four institutional leaders responsible for the university's external relations; and (iv) analysis of the voices of SL lecturers. The integration of these data sources is not to interrogate similarities and differences, but rather to provide a broader picture and thread of SL objectives (purposes), design and implementation at the UFS.

This chapter is divided into two: (i) the purposes and implementation of SL; and (ii) the potential evidence of capabilities enhancement and promotion of HD. The following table provides a summary of the key themes that emerged in analysis of institutional perspectives of SL.

**Table 13: A summary of institutional perspective on SL**

Purposes of SL	Approach to SL		Valued capabilities	Sources		HD values	Sources
<ul style="list-style-type: none"> <li>• Enabling institutional transformation (enhancing and embracing diversity; fulfilling public or social role of the university)</li> <li>• Preparing students for public service</li> <li>• Enriching teaching, learning and research (public scholarship)</li> </ul>	<ul style="list-style-type: none"> <li>• Limited elements of social justice in SL</li> <li>• Tensions between social justice and charity approaches</li> <li>• Potential lack of a common institutional approach to SL</li> </ul>		<ul style="list-style-type: none"> <li>• Students' critical examination</li> <li>• Students' narrative imagination</li> <li>• Students developing local citizenship</li> <li>• Multi-layered affiliation and related values</li> <li>• Students' capability to acquire and use knowledge</li> <li>• Students' public good professional capabilities and citizenship capacities</li> <li>• Community members' capability to gain and use knowledge and skills</li> <li>• Can foster agency and capacity to aspire</li> </ul>	<ul style="list-style-type: none"> <li>• SL module descriptions,</li> <li>• SL leader and lecturers' voices</li> </ul>		<ul style="list-style-type: none"> <li>• Elements of participation</li> <li>• Elements of empowerment</li> <li>• Indications of sustainability</li> <li>• Tensions between fostering and constraining HD values</li> </ul>	<ul style="list-style-type: none"> <li>• SL module description,</li> <li>• SL leaders and lecturers' voices</li> </ul>

**Sources:** UFS SL documents, leader and lecturers' voices

## 6.2 The purposes and implementation of SL at the UFS

The purposes of SL differ from context to context (Jacoby & Associates, 2003) and from one institution to the other. At the UFS, the review of documents and analysis of interviews indicate three main purposes the UFS aims to achieve through SL. The UFS's definition of SL provides a useful point of departure in examining the purposes of SL at this university:

*An educational approach involving curriculum-based, credit-bearing learning experiences in which students (a) participate in contextualised, well-structured and organised service activities aimed at addressing identified service needs in a community, and (b) reflect on the service experiences in order to gain a deeper understanding of the linkage between curriculum content and community dynamics, as well as achieve personal growth and a sense of social responsibility. It requires a collaborative partnership context that enhances mutual, reciprocal teaching and learning among all members of the partnership (lecturers and students, members of the communities and representatives of the service sector) (UFS, 2006a, p.9).*

A closer look at the data shows that there are a number of other goals the university intends to achieve, all of which point toward a recognition of the public good role of the university. A summary of these purposes, rationales, other goals envisaged and supporting illustrative quotes is presented in Appendix 5. Nevertheless, there is a need for clear and expansive articulation of how SL can enable the university to advance these goals. Currently, one can argue that the articulation of SL within the policy and strategic frameworks needs to be expanded. This brings us to the implementation of SL at the UFS.

## 6. 3 Implementation of SL practices at the UFS

The approach that the university follows in implementing SL provides an important point of departure in examining the broader purpose of SL programmes. Specifically in this study, the argument is that the approach to SL is largely reflected in practices. Thus, in exploring how SL is implemented, I focused mainly on understanding the dominant approach in practice to SL at the UFS. This cannot be examined without looking at the broader debates of SL when it was initially introduced in South Africa in the early 1990s. There are historical dimensions of context, such as country's history, politics, economy, society and

cultural background, that played a pivotal role in the search for the SL approach in South Africa. One of the approaches that was proposed by early pioneers of SL in South Africa was partnership (Stanton & Erasmus, 2013; Thomson et al., 2008; Hatcher & Erasmus, 2008; Lazarus, 2007; Perold, 1998). This partnership involved HE, community and service providers and was regarded as suitable for South Africa because it:

would contribute to the empowerment and development of local communities; make higher education policy and practice more relevant to community needs; and enhance service delivery to participating communities (Stanton & Erasmus, 2013, p.75).

The White Paper 3 articulated community service programmes as one of the areas through which universities should focus on their partnerships with external communities. Similarly, the UFS SL policy strives to ensure that ‘partnerships are cornerstones of the community service objectives of the UFS’ (UFS, 2006a, p.6). This therefore required a specific and nuanced SL suitable for the South African context. The quest for such a model has to consider that SL in South African HE was introduced within the development framework at a particular historical juncture. As shown in Chapter 2, HE began to face demands brought about by the globalisation and the mandate to meet the basic development needs of the marginalised and impoverished population (Netshandama & Mahlomaholo, 2010). This required a different way of thinking about the potential contribution HEIs could make in building a new, more just and equitable nation (see Chapter 1). Thus, analysis of the data shows that the SL approach that was taken up embodies some values of HD. Consider these selected examples from interviewees’ responses:

*... still you find people, though not many, who still come with the charity way of doing it [SL], but those who were involved in our capacity building are very much into reciprocal, collaborative knowledge building, they have a very strong sense of that, so that you don't come to your external partners as the [person with] expertise trying to tell or teach them (SL leader, 2015).*

*... development requires different ways of working together with more partners and the people who got involved in the beginning were sensitive and intelligent enough to understand the political complexities of doing SL in [a] SA context as compared to the US context. I think that is why they said we don't just want to have institutions [universities] and one strong partner like in the US, but in our context [it] is much more complex because it is a developmental context, so all the complexities of working within this notion of human development and development in the broader sense,*

*understanding the sensitivity and empowering and thinking differently about collaboration (SL leader, 2015).*

*I think it was a deliberate choice that we must go that route of [...] sustainability. Remember welfare is not sustainable. We see [...] SA is becoming a welfare state and again welfare takes away human dignity because it takes away the recognition that human beings are capable of doing things for themselves if you create the right environment and you give them the right tools (SL leader, 2015).*

These respondents appear to imply that the social-justice model was always the intention, but was not always taken up by all SL partners or universities (see Thomson et al., 2008; Lazarus et al., 2008; Perold, 1998). This brings us to the institution perspective on SL.

### **6.3.1 SL for social justice and/or charity?**

From the analysis of the voices of institutional leaders, it is clear that tensions exist between charity and social justice approaches to SL. Two of the leaders interviewed implied that there is more than one approach to SL at the UFS. While the respondents positioned SL within the social justice framework, they also acknowledged that there are some forms and elements of charity which they were critical of, as these approaches to SL can potentially acts as barriers to promoting HD (see Chapter, 3). Consider these examples:

*We try in our training to say, “don’t use words like ‘help’, ‘assist’ or ‘problems’”, because we cannot solve society [’s] problems. The sense of charitable need [is something we have] to get out of lecturers’ minds first; then lecturers conveys that to students. Sometimes when I listen to students’ presentations I feel that they are really thinking about charity here (Personal Interview, UFS SL leader, 2015).*

*. . . equally, working together to bring change, not coming into the communities as if you have all [the] solutions to the problems of partners (SL leader, 2015).*

*The dominant approach here at UFS is what we call [a] partnership approach. [...] [P] artnership assumes that when we interact with communities we are partners, there is something that we are bringing and there is something communities are bringing (SL leader, 2015).*

*Going into communities and acknowledging that we do not know it all is part of our approach. So if one looks at the features of what we are doing, it is a social justice [approach, which] works in that we are trying to bring change but in a very equitable manner [...] emphasising the exchange of knowledge, skills and capabilities for the benefits of all parties involved (SL leader, 2015).*

*The basis of it starts with recognising your partners or different communities as equals. So that is the basis, because the minute you think you are better [than they are], do not even start the partnership. It*

*starts with accepting that you are coming with different kind[s] of knowledge and the communities come with different type[s] of knowledge, so you are bringing these two together to make something richer* (SL leader, 2015).

This shows that institutional leaders are inclined towards a social justice approach to SL, because of their concerns that a charity approach contradicts the process of advancing what I am calling ‘values of HD’. Firstly, the charity approach to SL is unsustainable in terms of creating an environment in which all people can expand the opportunities for both present and future generations (see Boni & Gasper, 2012; Alkire, 2010). Secondly, the charity model is ethically unjustified in that it erodes what individuals or groups are able to do and be in relation to the things they consider to be worthwhile (see, for example, Davis & Wells, 2016; Crocker, 2008). Thirdly, the charity approach may be disempowering and patronising, which contributes to obscuring people’s sense of agency and capacity to aspire (Davis & Wells, 2016; Hart, 2016; Nussbaum, 2016; Preece, 2016a; Halverson-Wente & Halverson-Wente, 2014; Conradie & Robeyns, 2013; Ibrahim, 2011; Cipolle, 2010; Desmond, Stahl & Graham, 2011; Peterson, 2009).

From the above account there seems to be a tension, as some perceive or practice SL as charitable work, while others frame it as a social justice endeavour. This is potentially due to limited articulation of a clear approach to SL in different institutional documents and, in particular, SL policy (see UFS, 2006a). This has potential implications for the process of fostering human development and valued capabilities, as I shall shortly discuss. I argue that this tension calls for the UFS to explicitly articulate an overarching institutional model that underpins SL design and implementation. Embedding the approach to SL within an HD perspective could resolve the existing tension.

The view, from the above excerpts, of partnerships emerging supports Bringle, Games and Malloy (1999, p.9), who suggest that a social justice approaches to SL should adhere to the principle of partnership, and communities cannot be viewed as pockets of needs or passive recipients of expertise. This brings us to the third of the three elements of institutional perspectives of SL, i.e., capabilities enhancement and promotion of HD.



## **6.4 Capabilities and human development through SL**

A review of SL documents (particularly reports and module descriptions) and interviews with institutional leaders and lecturers suggest that SL is seen to provide space in which various capabilities and HD values can be enhanced. I start by examining emergent capabilities before presenting HD elements.

### **6.4.1 Capabilities enhancement through SL at the UFS**

A review of institutional documents, and analysis of interviews with SL leaders and lecturers, suggests that SL has great potential to enhance capabilities and other values for students and community members. There are capabilities that align with Nussbaum's (1997) three citizenship capacities and Walker and McLean's (2013) public good professional capabilities.

#### **6.4.1.1 Nussbaum's three capabilities**

The analysis of institutional perspectives shows a view that SL has the potential to cultivate among students Nussbaum's (2006, 1997) three capabilities developed through education and particularly HE (see Chapter 4). In reviewing SL documents and interviews, it emerged that at the institutional level SL is positioned as a space that enables students to cultivate interrelated capabilities of critical examination, narrative imagination and local citizenship. In other words, SL fosters capacities necessary for what Nussbaum (1997) refers to as *cultivating humanity*. Analysis of the data revealed some evidence suggesting their cultivation and importance, and some difficulties that students face in developing (in particular) a capability for critical examination. I use the following table to extrapolate what emerged from the analysis of data.

**Table 14: Cultivating three citizenship capabilities: examples of SL contribution**

Capability	Description of importance	Supporting literature	Illustrative quotes from the data
1. Critical examination (subsumed within the SL reflection process)	<ul style="list-style-type: none"> <li>• Enables students to understand themselves and their world; to learn how to think rather than what to think; to engage with ambiguity and complex situations, and be able to recognise and define a problem; evaluate all available evidence, recognise stated and unstated assumptions and draw valid conclusions</li> <li>• Constitutes moral dimensions associated with thinking critically about social issues</li> </ul>	Nussbaum, 2010; Goldberg and Coufal, 2009; Carnegie Report, 2006; Duron, Limbach and Waugh, 2006; Butin, 2003; Bringle and Hatcher, 1999; Toole and Toole, 1995; Paul, 1993; Martin, 1992.	<p><i>... just to give you an indication of what they reflect on, we ask them "What", "So what?" "Now what?" (SL lecturer, 2015).</i></p> <p><i>It is not something I do but I encourage student[s in such a way] that they should come up with new idea[s] and think about why and what can we do to address X, Y, Z. Then I tell them to write in their reflections so linking what they think and how we can put [their thoughts] in [to] action. So I provide that room. Sometimes I do tell students to take [the] initiatives when they are in the community and do things that they think they can [do to] help to bring [about] change, as long as it is legally accepted and ethical. So I create that space to think out [side] of the box and be creative (SL lecturer, 2015).</i></p> <p><i>You know critical thinking is very important and you can pick [up] that in the reports they write, we emphasis[e] the aspect of critical thinking. So they must be critical about why child abuse [occurs], how can they find sustainable solutions and we tell them to give us a case study or a scenario. So we tell them to be critical as to whether the project meets the purposes intended (SL lecturer, 2015).</i></p> <p><i>... SL sensitise our students [to] real social issues in our communities. But that is not enough: we also encourage our students to critically reflect and critically analyse what they have experienced or done in communities. This is important, especially when it come to the theories that we are using, because those theories are not in [an] African context and we are saying, "Based on what theories say, can you apply them in [an] African context and in the areas you have identified though SL?" What is the African perspective in relation to those theories? That is what I always strive to encourage my students to pay attention to. Look at the theory, which is in [a] Western context and locate[d] in [an] African context and ask, "Can it be applicable in [an] African context? What is an African perspective on this?" (SL lecturer, 2015).</i></p>

Capability	Description of importance	Supporting literature	Illustrative quotes from the data
2. Citizenship	<ul style="list-style-type: none"> <li>Enhances students' understanding of how their lives are connected and/or tied to others within and beyond UFS and South African boundaries</li> </ul>	Walker and McLean, 2013; McMillan, 2013; Nussbaum, 2010, 2006, 1997; Appiah, 1996.	<i>It is all about working with people, listening to the people and trying to understand the meaning those experiences make to your life and their lives and finding identity as a citizen and as someone with an important role to play. . . . so when they go [in] to the community they get puzzled because they see or experience some things for the first time. Through that, students understand the world better and understand themselves better while they are at the university. So within that, people start to learn about the others but also to unlearn about themselves. Also understanding how different people are and also to start questioning what makes us different (SL leader, 2015).</i>
3. Narrative imagination	<ul style="list-style-type: none"> <li>Creates conditions for cultivation of basic values such as responsibility, affiliation, caring and empathy</li> <li>Allows students (and to some extent lecturers) to understand and transform pre-assumptions and perceptions of the circumstances and struggles of others</li> </ul>	Walker and McLean, 2013; Nussbaum, 2006	<i>I want students to develop empathy; I want students to learn that they need to serve society or communities with justice. If you look our country at the moment you hear stories of corruption and other wrongdoing in society, so I want students to understand that as privileged individual I am supposed to serve the community and my country by being just, fair and true (SL lecturer, 2015).</i>

However, in order to cultivate the above capabilities, there is a need for pedagogical arrangements that create enabling environments for these capabilities to be fostered. For example, using the capability for critical thinking, analysis of the data indicates that some lecturers have different opinions, as they appeared to question why some students find critical thinking and/or reflection so challenging. The interviewees raised some structural issues and patterns concerning the schooling system and how that impacts on the preparedness of students before entering university (see also Wilson-Strydom, 2015). Further, there is a potential lack of lecturers' reflection on their own role in encouraging more critical reflection or thinking. As Belluigi (2009) argues, the responsibility for creating conditions to encourage or discourage critical thinking rests with both teachers and wider teaching and learning processes. Some lecturers' views on this issue are presented here:

*. . . you are in a position to see the growth in terms of thinking and understanding of the purpose especially the application of theory but in most cases students seem not to think beyond what we teach or [they] experienced during SL activities (SL lecturer, 2015).*

*I think our students come not necessarily from strong educational background[s]. As you know, more than 50% of humanities students are in extended programmes: they could not [. . .] [achieve the] university level. So I think cognitively not everybody might be at the level of critical thinking that we want them to be at and sometimes it is frustrating [. . .] you think, "they have been in the university for three years, they went [in] to the community, they did assignments and group work. Why can't they think about this in an informed way? Why can't you make the links? Why can't they go deeper?" (SL lecturer, 2015).*

The remark on the lack of critical capacity amongst students cannot be generalised across the university or all SL modules, as the current study only focused on specific disciplines across two faculties. Thus, the perspectives provided above do not provide a broad picture as to whether lack of critical thinking is evident in all disciplines that embed SL in their curriculum across the UFS. This perhaps calls for further research, considering the importance of developing critical thinking capacity among students (see McCowan, 2006). This, however, should potentially go beyond further research into critical thinking capacity among students to include whether pedagogical practices are optimal to develop these skills in students (see Walker & Wilson-Strydom, 2017).

#### 6.4.1.2 A capability for affiliation

Nussbaum (2003, p.41) defines affiliation as ‘being able to live with and toward others, to recognize and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another’. For Walker (2006, p.90), ‘Affiliation involves social relations, respect and equal valuing of differences’. The review of SL documents and analysis of interviews with SL leaders and lecturers suggests that SL creates potential space for multi-layered affiliation to develop. This is due, in part, to social integration and/or interaction among and between SL partners, which contributes to the development of a sense of belonging, friendships, connectedness and understanding of themselves in relation to others. The following two illustrative examples provide a starting point in understanding how SL fosters affiliation among partners:

*[SL] is very powerful for me because, how do we get a person to develop from a selfish being? That is, from saying “it is all about me” to also realise that “I need other people, I need to be part of the community, I have responsibility to others, I am a social being”? So it enables me to be a better me, to find my identity, if I am able to open myself up and be vulnerable and take the risk of reaching out to another person [...] that I would otherwise not necessary have contact with (SL leader, 2015).*

*... this process starts to help them as they become good listeners and build that sense of connectedness, which helps them to understand deeply because you connect with another person in a special way due to what you are doing together. So they really understand the power of being in the world and becoming a different person, so it is about [a] being and becoming process (SL leader 2015).*

The above excerpts indicate that affiliation cultivated through SL can be regarded as an architectonic capability (see Nussbaum, 2000), as it mediates the cultivation of other capabilities and/or values. For instance, Popok (2007, p.38) argues that ‘SL allows teacher, students, and community partner to witness recursively the differences that separate and the humanity that binds’. There are four typologies of the capability for affiliation identified in the institution level data. These included the capability for affiliation between student and student (peer affiliation), lecturer and students, students and community members, and lecturers and community members.

#### 6.4.1.2.1 Student-student affiliation

As far as student-student affiliation is concerned, the data suggested that SL at UFS has potential to enhance the capability for affiliation between students. Lecturers mentioned a number of dimensions essential in enhancing a capability for affiliation, such as a platform for them to develop friendships, capacity to imagine (narrative imagination), trust, a sense of interdependence, respect and equal valuing of differences, love, a sense of caring, thinking about others, acting ethically, critical reasoning and a sense of agency. These dimensions of affiliation have been identified as critical in enhancing students success (Wilson-Strydom, 2015), cultivating public-minded professionals (Walker & McLean, 2013), inculcating citizenship capacities (Nussbaum, 2010), and promoting human (student) flourishing (Wood & Deprez, 2012; Walker, 2006).

SL lecturers' experiences of teaching and organising SL courses show that the dimensions of affiliation enhanced through SL could play a key role in students' learning processes and flourishing in the university environment and beyond. Working in diverse groups and (more importantly) outside classroom settings during SL activities is cited as an enabler of the capability for affiliation. This affiliation, as argued by lecturers, enables students to understand what Chapter 4 referred to as '*conversion factors*' affecting both students and community members. The data suggests that SL allows students to cultivate affiliation in terms of understanding how other people's lives are shaped by personal, social and environmental factors. As can be extrapolated from the quotation below, conversion factors include: (i) social conversion factors in terms of the school one attended, family background (differences in social class); and (ii) environmental conversion factors such as the availability of and access to facilities and resources. Understanding these factors is of paramount importance for students in the processes of learning, developing and contributing to the well-being of others within and beyond the university (see Walker & McLean, 2013). Examples of these perspectives can now be seen:

*... this is the first time some of these students are going to integrate. So in South Africa we still have white schools, black schools and it is not that a black person cannot go to white school; it is maybe because of lack of finance or location [. . .]. So in SL we do a lot of work on cultural congruence and I feel SL helps some of students (not only white students) [who] come from better social economic*

*background[s]. Once they walk into the community and see what people have to deal with, like walking and fetching water and the little they have to live with, they get a new appreciation for what they have, but they also understand the group [work] better [. . .] often the students would get frustrated because one of the peer[s] in the group, [perhaps] she does not do her part in the community, but may be that student come[s] from [a] rural village in Eastern Cape and she has never seen a computer before (SL lecturer, 2015).*

In addition to enhancing students' ability to understand some of the conversion factors, affiliation foregrounded in the above factors may create a sense of collective agency among students and the capacity to acknowledge that each individual is a worthwhile human being and that, when working collectively, more may be achieved than when working alone. Similarly, a capability for affiliation enhanced through SL relates to Osman and Petersen's (2013) premise that students begin to see that how they construct their identity is not neutral but influenced by a host of intersecting issues. The authors argue from the notion of 'othering',<sup>34</sup> which in South Africa includes *inter alia*, elements of race, language, social class and other related dynamics. Consider the following excerpts:

*They were so dependent on each other, they had to work together and in some cases they became the best friends at the end of the year. These are students from total different culture[s] and background[s], colour[s], race[s] etc. So in the end of SL projects they start saying, "Actually we all have the same basic needs, we all love the same nice things", so when you bring them together they start asking, "What make us different?" (SL lecturer, 2015).*

*What we normally see in the reflections and presentation is the interdependence that students show. In a normal classroom situation students don't show such ability to depend on one another, but in SL they begin to develop a strong sense of relying on one another. SL forces them to share strengths and weaknesses. I think it is very important for them to learn skills such as conflict resolution and depending on each other, being responsible for one another (SL lecturer, 2015).*

The formation of the capability for affiliation via SL is also viewed as something that can create conditions whereby students develop a sense of being worthy and equal individuals. This relates closely to the argument identified in the transcripts that there is an inferiority-superiority divide between and among students at the UFS. However, this may depend largely on lecturers' positionality, assumptions and experience of working in a complex institution in terms of students' diversity. This also seems to be about the broader institutional culture that privileges whiteness, as do some of the lecturers (UFS

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<sup>34</sup> 'Othering' is the process of asserting positive identity by stigmatizing what is different or 'other', viewing people as belonging to either the group referred to as us (people who are the same) or to the group referred to as them (people who are different) (Osman & Petersen, 2013).

Transformation Report 2004-2014). Crucially, from the responses below, comments on how black students regard or gauge themselves against others is worth noting for further exploration. Also, remarks on who eats apple and who eats *vetkoeks*<sup>35</sup> at an SL picnic invokes a sense of stereotype and superiority that may be entrenched in the institutional culture:

*... our black students have [an] inferiority complex. So what we try to do is to put them together in those groups in order to address [this] [. . .]. We try to make black students see that they are equal to white students, they have sometimes even better cognitive [ability] or [other] way[s] of understanding things than white students, but that inferiority makes them feel they can't do much or they do not know a lot. That is something we think SL can help because it doesn't happen in classroom and when they go out there they become interdependent and they begin to engage unlike in [the] classroom where they group themselves in their corners based on cultural background. So some see that they are not inferior, but [the] majority don't see [it] that way (SL lecturer, 2015).*

*But the main point is to get to a point where our students, particularly black, can realise that they can work with white students as equal[s]. As a coloured student you can work with white student[s] as [an] equal, you can work with black students as [an] equal. It [is] a mutual[ly] beneficial working relationship. But this is difficult because [for] some of our students, it is like they have decided that white students are better than them and that's it. (SL lecturer, 2015).*

*Something interesting among the groups that we saw last year [was] on the last day of the semester, we have [the] evaluation and we do a picnic, so we tell them to bring food and after the evaluation they go sit outside in the grass and eat and it was interesting they chose to stay in their groups. We didn't tell them to do that, we just said "We are going to have a picnic" and when we looked at the photos it was quite interesting to see students integrate. It was not white students sitting that side eating apples and black students sitting [the] other side eating vetkoeks. There was integration and people were sharing things they brought (SL lecturer, 2015).*

From the literature's point of view, the capability for affiliation seemed to be largely enhanced through doing SL activities in groups, which is appreciated by the lecturers for its positive impact on students' integration, understanding of and respect for diversity. However, the mechanisms used and other processes followed in forming groups appear to differ from one SL lecturer to the other. For example, while the dominant mechanisms and/or criteria are languages, personalities and ethnicity, some lecturers feel that in some cases students have to be forced to work in groups, as often students prefer to group according to friendship, similar backgrounds and in some cases academic ability:

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<sup>35</sup> *Vetkoeks* is a popular meal for many people living in townships of South Africa.



*Our students are quite comfortable to work according to similar racial group[s], similar ethnic group[s] and I am sure some people even without knowing that you are not a South African<sup>36</sup> they might have said something to you in Sesotho because they assume [. . .] because you are black person you can speak Sesotho or other local language[s]; that [is] how they are. They are more comfortable in their own cliques. So to avoid that and to make students appreciate the differences that exist among people, we need to put them in groups not according to what they are used to (SL lecturer, 2015).*

However, while the above analysis explains why lecturers prefer to put students in groups according to the pre-determined criteria before going into the community, there are few lecturers who believe that such decisions ought to be made by students themselves. The view of this group of lecturers appears to be important in terms of agency, choice and autonomy, emphasised in the capability approach (see also Wood & Deprez, 2012; Walker, 2006):

*They must learn to be together to survive the whole process. [In the] first year there are some rules involved in forming groups, second year there are rules; we do not have rules for group forming in the third year, we believe that these are mature students and have understanding of each other and the importance of working together (SL lecturer, 2015).*

Although allowing students to form their groups may seem to be important in fostering a sense of responsibility and autonomy, vital in the learning process (Nussbaum, 2010; Walker, 2006), in the context of SL this approach can potentially inhibit the cultivation of the capacity for affiliation. This is due to the institutional history coupled with complex diversity that students bring to university. Allowing students to decide who to be or work with during SL projects may reinforce the differences rather than embracing and respecting diversity which is central to the formation of the capacity for affiliation (Walker & McLean, 2013; Boni & Walker, 2013):

*. . . we want to get to a point within or by using SL to promote social change, which we think starts with students (SL lecturer, 2015).*

Thus it is important to see how students feel about either being put in groups or being given the opportunity to form their own groups during an SL course and what this means for capabilities formation (see Chapter 7).

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<sup>36</sup> The researcher in this study is originally from Tanzania.

### 6.4.1.3 Lecturer-student affiliation

Affiliation between lecturer and students is identified as central to the creation of pedagogical space that enhances students' self-confidence and disposition to engage in the learning process (Walker, 2006), as well as their well-being (Wood & Deprez, 2012). This is because such relationships are essential in creating a just, inclusive, caring and democratic practice in classrooms (Walker & Wilson-Strydom, 2017; Wood & Deprez, 2012) and in the community during SL projects. Analysis of interviews reveals that SL lecturers recognise the value of SL in moving teaching from the traditional top-down/lecturer-centred approaches to a more interactive process. By developing affiliation with students, lecturers are able to cultivate students' growth and confidence. Such affiliation is also seen to be important in enabling students and lecturers to unleash their academic and social qualities. Overall, lecturers seem to appreciate the broader benefit of SL in terms of enhancing and challenging their teaching. This also enhances lecturers' critical thinking and/or reflection capacities, questioning issues of power relations in pedagogical spaces, and developing narrative imagination.

*I am learning other things like different skills of teaching because in SL there has to be reciprocity, that nobody is above somebody else, there is more equity. I am not [more] important than the community members because I am studying or working at the university. It also shows me that even in the classroom you can be authentic. You do not have to be superior to your students or anything, there must still be discipline, so it teaches me that sometimes there are different ways of teaching and you also see what works for different students (SL lecturer, 2015).*

*SL [. . .] gives you [an] opportunity when you are out in the field to get to know students better. When we reflect, things come out like, "my daddy used to abuse me" and it upset[s] them if they see that in the family they work with, so [. . .] we identify issues that need to be referred to, so when you stand in a class you just teach and talk and they just get whatever you are saying and do something with it, there is no interaction and students do not teach you anything; you just teach them, so you are superior. In SL that relationship is more level because sometimes students might know the answer and they might show and teach you something even though you are the lecturer and they are students. So I think it levels the playing field a little bit and it makes me [be] a little bit more humane to them (SL lecturer, 2015).*

#### 6.4.1.4 Student-community members affiliation

According to Arthur with Bohlin (2005, p.7), ‘Universities can be a powerful influence in shaping individuals’ relationships with each other and their communities and they have many opportunities to develop basic human qualities for the benefit of both their students and society’. At the core of this statement is the capability for affiliation, which in this context captures the social relations students and community members may develop via SL programmes. Some lecturers seemed to suggest that SL enhances affiliation between students and community members, as SL allows or enables students to create ties with communities, develop a sense of being part of a broader society and understand challenges existing in communities:

*I think it can encourage integration but also on the other hand, if I [can] put it this way, many of our students as you know here, we have white students, black students etc. and in most cases it is true that the white students are better off and then they are not exposed to these projects which deal with poor people, people who do not have much in their lives and I think that exposure is very powerful to students because sometimes students come here with certain perceptions of people and once they are exposed they totally change (SL lecturer, 2015).*

*This also helps to understand diversity. And for me the most important thing [is] to try [to] see strength within people and that is also what I teach my students because you have to teach students to understand others so that they can know how to approach issues (SL lecturer, 2015).*

For students, the connection they make with community members may enhance their dedication to contributing to the well-being of communities during and after their studies (see Walker & McLean, 2013). For example, the SL project targeting learners from township public schools may foster affiliation between students and community members (learners), which in turn leads to cultivating a capacity to aspire and awareness of possibilities among the school learners.

*... for students from university to be able to go to the communities and work with young people [and] be able to see them it is an inspiration and motivation. Sometimes they even try to imitate what students are doing. They get exposed. They enjoy their company, they like, and they start asking question [s]: “So what is university? How do I get there?” That is what I like, to give someone hope of the future, for me that is the only thing I like about SL (SL lecturer, 2015).*

For example, the value of empathy that can be fostered due to student-community members’ affiliation is important for students because, as future professionals, they ought to develop a sense of concern for other peoples’ circumstances. This is a fundamental dimension

considering the context in which SL operates, which is preoccupied by dynamics of powers and privilege, or inequality and poverty (see Preece, 2016a; Williams & Nunn, 2016; Cipolle, 2004):

*It is about empathy because as a human being you need to have empathy when you are working with people. It is important to share feelings with others, understand their concerns from where you are standing and in others' positions* (SL leader, 2015).

From the perspective of professional training, the capability for affiliation as delineated here shows how affiliation cultivated through SL can contribute to developing public good-minded professionals. In their study on operationalisation of professional capabilities for poverty reduction, Walker et al., (2009) mention the capability for affiliation/s as one of their public good professional capabilities. Their interpretation of this resonates closely with the quotations above. Walker et al., (2009, p.570) view a capability for affiliation as: (i) showing concern for others; (ii) imagining and understanding how the world is experienced by poor persons; (iii) respecting each person's identity and dignity; (iv) acting in an ethical way; (v) being able to work effectively with other agencies; (vi) working collectively with fellow professionals for transformation; and (vii) contributing to pro-poor professionalism beyond one's own profession.

#### **6.4.1.5 Lecturers-community members affiliation**

The interviews show that the involvement of lecturers in SL enhances their affiliation with communities. Evidence of this capability for affiliation is seen through what lecturers seem to value when engaging with community members in SL programmes. One lecturer noted that “*You also learn to know people by heart, so they become friends*”. Other lecturers appeared to appreciate the value of developing affiliation with community members via SL. Some SL lecturers seemed to value the opportunity to work with people, while trying to change their lives; others appeared to value friendships and networks with community members; and others seemed to develop public values, cultural literacy, a sense of satisfaction and concern for others, and critical reflection:

*But also we create a lot of networks and friendships when we do SL. This is because it is not only about social workers when it comes to deciding and implement[ing] project[s]. So you can't address issue[s] that are outside there alone, so you need other professional people and communities, so*

*networking and creating friendship[s] is another value and motivation to continue doing SL. We get to know so many people in the community (SL lecturer, 2015).*

*But I also like people [. . .] when I see small change in other people's li[ves] it makes me feel that what I am doing has impact. So you go to the community with a purpose, you don't just go to see people but you have reasons which is to learn and contribute to their well-being (SL lecturer, 2015).*

*SL helped me to learn cultural knowledge. I learnt a lot about culture that I didn't know so by interacting with the communities I started to understand culture, particularly a culture which is different from mine (SL lecturer, 2015).*

One of the most significant elements deduced from the interviews was the relationship between the capability for affiliation and social conversion factors. Some lecturers seemed to explain how affiliation with community members has challenged and shaped their understanding of how they were socialised during their formative years. Thus, some lecturers appreciated how SL challenged their assumptions, attitudes and perceptions:

*It has made me a different person, especially about biases that I had about different culture[s]. In my young life if my dad [had] told me I will have coloured and black people as my best friends, I would have told him "No, it can't happen, because I wasn't brought up like that", but now they are all my best friends because I have learnt to connect to different kinds of people and not to judge, I never enjoy judging people but I was influenced by how I grew up. [. . .] [T]he uniqueness of each person [has] opened up for me and the [. . .] distinctiveness and uniqueness [of others], so my respect for peoples' diversity grew so much. SL has made me a better person definitely (SL lecturer, 2015).*

While the above excerpt could potentially be interpreted as an example of an individual lecturer claiming not to be racist because of having black friends, it also shows us the importance of connecting with others in order to develop the ability to deal with diversity and related issues. Such capability for affiliation seems to resonate with the social conversion factor, which required and/or taught these lecturers to detach from other ethnic groups. Therefore, the value of affiliating with community members through SL can enable lecturers to learn, integrate, respect, develop critical reasoning, and enhance social friendships and connections with diverse people.

*I come from [an] Afrikaans family that was very racist and I was part of [the] apartheid system [. . .], so we were told "This is the way life is", but it was not right because once I integrated with others I started learning. I learn so much about people when I am in the field. [. . .] when I worked in Kwa-Zulu Natal I started to learn some languages, I learnt how to enter into the house and eat, I learnt about myself and some of the things that I grew up with were not correct and I am not superior because of the colour of my skin (SL lecturer, 2015).*

*So I am starting to build new friendship[s]. Personally I grew up in an era of apartheid. I have started to become a democratic, respectful citizen, I have learnt a lot about social responsibility and I always think about things in that big sense. But I didn't apply it as much as I do it now. It didn't make sense to me as it does now. So my eyes also opened. Obviously the networking skill has been enhanced because I think I have got a talent to let people grow together [. . .] it got enhanced and better through SL because I found opportunities to link different people (SL lecturer, 2015).*

One of the observations that can be made from the above perspectives is that SL in some ways is enabling lecturers' capabilities to develop in the direction that they intend for their students. Evidence of this can be seen from the values of social responsibility, respect, critical thinking and ability to engage with others. The lecturers' voices also highlight the importance of SL in both providing conditions for affiliation and related capabilities and HD values to be formed. The table below extrapolates the levels of affiliation and associated capabilities and HD values.

**Table 15: SL metric of the capability for affiliation and its potential to foster other capabilities and HD values**

<b>Affiliation</b>	<b>Capabilities fostered</b>	<b>HD values</b>	<b>Practices that helped the development of HD capabilities</b>
<b>Student-student</b>	<b>Students:</b> Friendships, trust, learning, respect, critical thinking/reasoning, belonging, caring, narrative imagination (empathy), local citizenship, self-examination, social conversion factors, identity formation	Agency Human diversity	<ul style="list-style-type: none"> <li>• Working in diverse groups</li> <li>• Working outside classroom (in communities)</li> </ul>
<b>Lecturer-student</b>	<b>Students and lecturers:</b> Narrative imagination, emotion, learning, critical thinking/reasoning, self-confidence, satisfaction, respect, friendships, caring	Agency Aspiration Human diversity	<ul style="list-style-type: none"> <li>• SL in classroom</li> <li>• Assessing students' SL tasks</li> </ul>
<b>Students-community members</b>	<b>Students and community members:</b> Narrative imagination, self-examination, local citizenship, empathy, emotions, caring, happiness, respect, capability to aspire, raising awareness	Agency Aspiration Human diversity	<ul style="list-style-type: none"> <li>• Collaborative SL project</li> </ul>
<b>Lecturers-community members</b>	<b>Lecturers and community members:</b> Friendships, respect, learning, critical reasoning, narrative imagination (empathy) caring, passion and compassion, satisfaction, language, humility, cultural competence, social conversion factors	Agency Aspiration Human diversity	<ul style="list-style-type: none"> <li>• Collaborative SL project</li> </ul>

**Source:** SL institutional perspectives (SL documents, leaders' and lecturers' voices).

## **6.5 Developing public good professionals and citizenship formation through SL**

The data suggests that SL has great potential to cultivate both public good professional capabilities (Walker & McLean, 2013) and/or attitudes towards the social good and citizenship capacities among students and lecturers.

### **6.5.1 Students' and lecturers' public good professional capabilities and citizenship capacities**

Analysis of institutional perspectives (specifically the voices of SL lecturers) indicates that, apart from achieving academic outcomes, another aim of SL at UFS is to educate and develop students who are public-minded in action and thought. These lecturers positioned SL as a vehicle through which citizenship qualities are or can be enhanced. The evidence suggests that public good professionals and citizenship emerged through asking *What kind of professionals and citizens do you want to develop and how does SL fit within that agenda?* Relatively similar patterns of responses emerged from lecturers, suggesting that, if employed effectively and meaningfully, SL has the potential to develop 'the whole person' who embodies values and capabilities necessary for him/her to become socially responsible, caring and committed towards bettering their own lives and those of others. The data also suggests how SL can enhance learning in various ways, including students' critical reflective thinking, understanding societal issues and learning about their world and their responsibilities (Dipadova-Stocks, 2005). Broadly, the analysis pointed towards Popok's (2007, p.38) view that 'We must create an environment where students can challenge their fundamental values and beliefs about themselves, their communities, and their role as responsible citizens'.

What is suggested in the institutional perspectives of SL aligns with Walker and McLean's (2013) proposed public good professional capabilities. The following table illustrates this with examples from the interviews. Further evidence can be seen in SL module descriptions (see Appendices 6 and 7).



Table 16: Examples of potential contribution of SL in developing public good professional capabilities and citizenship capacities among students

Walker and McLean (2013) public good professional capabilities	Public good professional capabilities and citizenship capacities: Examples from SL lecturers' interviews
<b>1. Informed vision and awareness of social and collective struggle</b>	<p><i>I think there are skills or things about being human and serving the people or communities you can't teach in classroom, you cannot tell somebody that you have a responsibility to serve the communities, they have to develop them [by] doing and learning and it is a realisation they have to come to on their own, it is a sense of responsibilities they have to [arrive at], a sense of justice that they can develop, in my view, through interacting with the communities and serving the others (SL lecturer, 2015).</i></p> <p><i>I think I try to teach them that they need to be aware of the needs of the country and their community and that they can make a big difference because of the skills they develop. I tell them that they need to keep studying; they need to be life-long learners because the field of nursing and other field[s] changes a lot and also things in society change a lot. The basic ethics and caring for a dying person and other people who are in need [are the same]. So I encourage them to keep on caring for themselves, the patients, and other people and to be aware of what is going in the country. I have seen in the field that we keep saying we have been doing this for twenty years. How long are we going to keep this [going]? So I encourage them to become life-long learners and to be aware of the need[s] of the patient and that should drive the practice, not the money or the funds (SL lecturer, 2015).</i></p>
<b>2. Affiliation and emotional reflexivity</b>	<p><i>We also promote other characteristics of empathy because some of these students, both black and white, who have been out in the community come back to my office and said, "What can we do beyond the two visit[s] or interventions that we are supposed to do? What else can we do? Because the situation in those schools is not ideal for learning purpose[s]" (SL lecturer, 2015).</i></p> <p><i>Also empathy, because as a human being you need to have empathy when you are working with people. It is important to share feelings with others, understand their concerns from where you are standing and in others' positions. Yes, you have [an] academic background and maybe you are privileged that you have access to the university, but if someone come[s] or you go to the community, you meet community members [and] you have to listen to their stories then work with them to come up with alternatives, and you must also know that every person has his or her own background. Listen to them carefully and then have empathy toward their stories and as a professional after spending three, four years in the university there is still something that you can learn from our communities. We always learn from them: we do not know all. There is always an opportunity to learn in every encounter with our communities. We must not have an attitude of looking down to the communities (SL lecturer, 2015).</i></p>

<b>Walker and McLean (2013) public good professional capabilities</b>	<b>Public good professional capabilities and citizenship capacities: Examples from SL lecturers' interviews</b>
<b>3. Integrity</b>	<p><i>So I would tell them, "Even when you make comments you must be considerate, be sensitive. Don't just slash another person's view and you don't consider how they feel about the whole thing. Do not be disrespectful." So SL helps them to build respect for another human being's way of looking and doing things but also respecting the communities that they work with. Respect is very important among the students themselves when they are working together and the respect for communities is very important. So SL helps them to develop that (SL lecturer, 2015).</i></p> <p><i>I think we are trying to develop somebody or a person who is ethical in conduct, who is a person of integrity, who is genuine, somebody who can think critically because it is not only about going and playing with children and coming back, there is a very important process of reflection that goes into that, so you need to be able to look at your experience in a critical manner and learn from that, you need to be able to look at this week [of] experience and see what you can do better next week in order to serve the community more effectively (SL lecturer, 2015).</i></p>
<b>4. Assurance and confidence</b>	<p><i>You don't need to know everything, if you [are] coming to provide service, you don't need to be a professor or have a PhD, you can just do something very basic and some of the basic information that you can share mean a lot to people. But also there has to be reciprocity, the community share[s] things with you and you share things with them, so I think that is good for the first years that they feel they can go back and use this information in the communities they come from (SL lecturer, 2015).</i></p> <p><i>I can just say it is the most useful and enriching way of teaching students about who they are, what they ought to do and where will they be after university. It benefits students a lot and we can also see communities getting the best out of our students. Education should be emancipating students for them to see that they have gained something and can take that out there in the world (SL lecturer, 2015).</i></p>
<b>5. Knowledge, learning and skills</b>	<p><i>For me it is about seeing SL as something that gives students authentic transformative learning opportunities, that sense of "I can see learning taking place". I can see my students beginning to understand their own learning and then also making linkages with the external partners and enriching them (Personal Interview, UFS leader 2015).</i></p> <p><i>I think the whole idea of civic responsibility, lifelong learning skills, understanding your own learning and developing better as a person through the reflective and experiential process and through engaging with others [comes from SL] (SL leader, 2015).</i></p> <p><i>OK, they must be researcher[s] and that is what we share with them; they must be able to be good communicator[s] because if you can't communicate you can't be a nurse; they must be knowledgeable individuals; [they must have] knowledge about themselves and about others; they must be practical people who can integrate theory into practice. They must have that skills (SL lecturer, 2015).</i></p>

**Sources:** Walker and McLean (2013); SL lecturers at the UFS.

The capabilities and values in the table and Appendices 4 and 5 epitomise the potential of SL from lecturers' perspectives, in citizenship formation, developing public good professionals and seeking social justice. These capabilities and values may contribute to students' flourishing and enable them to develop awareness and make a meaningful contribution to the community (see Walker & McLean, 2013). For community members, SL (as described in Table 15) may enable community members to develop a capability to aspire and achieve other valued dimensions of their lives. However, the extent to which SL implementation and/or practices align with the above capabilities and whether students and community members see the value of SL provides an important starting point in understanding alignment between institutional perspectives and students and community members' perspectives of SL (see Chapters 7 and 8).

The analysis suggests two perspectives through which the commitment and interest of SL lecturers to public benefits can be explained. The first view depicts a generally positive attitude towards their role and commitment to the public interest and seems to align with London's (2003, p.22) argument that 'If civic engagement and social responsibility are to mean something they must be rooted in conviction, caring, and commitment'. When asked why and what motivates them to engage in SL, the reasons highlighted by academics included the sense that SL enables them to understand social issues, develop a sense of civic responsibility and cultivate and encourage civic values among students. Some lecturers raised some broader social justice dimensions that SL ought to promote. Five personal and civic dispositions were deduced from their voices: empathy; a sense of responsibility, caring and obligation; being agency of change; the ability to create conditions for others to aspire and develop; and affiliation and narrative imagination. Examples illustrating lecturers' views in relation to the role of universities in society and their commitment to advancing such an agenda are summarised in Appendix 11.

## **6.6 Promoting human development through SL**

A review of SL documents and analysis of leader and lecturers' voices suggested two competing views regarding the potential of SL to promote HD. On the one hand,

institutional perspectives point towards SL aimed at enhancing empowerment, participation, agency and sustainability. On the other, the data also highlight the tensions and challenges of embedding and practising HD values in SL.

### **6.6.1 Empowerment, participation, agency and sustainability**

The institutional perspectives suggest divergent interpretations of the notions of empowerment, participation, agency and sustainability in and through SL. At one end of the continuum of these perspectives is the notion that SL is and should be centred on HD. Looking across SL documents and the voices of leaders and lecturers interviewed, there are suggestions that SL is geared towards advancing (i) empowerment and participation, enabling individuals and groups to engage and/or participate in different activities; (ii) agency through enhancing autonomy and self-direction and taking control of one's life; and (iii) establishing and creating SL relationships, built on long-term goals of equality and sustainability. These three elements suggest the potential framing of SL within the social justice perspective (see Chapter 3). Empowerment and participation in SL are subsumed under concepts such as partnerships, mutuality, reciprocity and solidarity. The elements of empowerment, participation, agency (solidarity) and sustainability are mentioned through the ways in which notions of "community" are articulated. The definition of community at the UFS seems to be largely founded on HD values such as collective agency (solidarity), participation and sustainability (see UFS, 2006a, p.7). Translating these ideas into SL activities potentially enables the university and external communities to achieve SL goals such as social justice, citizenship formation for students and communities as well as cultivating public-mindedness among students (see Chapter 2).

Illustrative examples of empowerment, participation, agency and sustainability from the data are provided below. These examples also show that values of HD are interrelated, and point towards possibilities for integrating and translating them into SL design and implementation. Thus, SL lecturers interviewed commented that:

*Empowerment in SL means to enable someone to be able to help him/herself [. . .]. To start to build relationships with people it is part of empowerment because as soon as we start to learn about each*

*other we can both grow and [...] do things on our own. So it is in [a] relationship context for me. You cannot just 'hit and run': that is not empowerment. You have to start to build relationship[s] and that is one of the biggest things that we [teach: to] start to build long-term relationships [...] in the end with the whole community. So it is about giving something from ourselves and sharing something and also receiving something back from the community and in the end to have a common goal of bringing change in the community because if you are poor you don't want to be poor and hungry. It is not a basic need to be poor and hungry; a basic need is to be fed (SL lecturer, 2015).*

*We didn't say "Here are the dolls, go and play with them". It was capacitating through the dolls and there must be sharing of knowledge. I can't just say there is empowerment without sharing of knowledge. So learning is important in SL; it is not only about service. There must be learning and reciprocity so there is service reciprocity and learning reciprocity and the connection of the two enhances participation and empowerment. There must be a common goal, because my goal is to [...] render a better health service. [...] It is holistic nursing of a person actually, head, heart and hands. [...] People must be involved to be uplifted and they must take responsibility and it was interesting that last year the learning needs were all about responsibility. We wanted to hear, what is the parents' responsibility? What is my responsibility as a citizen in SA? So they wanted to learn about responsibilities because I think they realised that if I am [a] responsible person they will uplift themselves (SL lecturer, 2015).*

Considering the SL module descriptions, there are several HD values outlined as intended impacts of SL on the community. SL is intended to enhance what Fernández-Baldor, Boni, Lillo and Hueso (2014) refer to as the multidimensionality of well-being, such as opportunities for community members to participate in activities that impact their lives (participation); increase self-determination and autonomy (empowerment and agency); and increase abilities to maintain and sustain valued ends (sustainability). Evidence of HD values in SL module descriptions appears in Appendix 9.

## **6.7 SL fostering agency and the capability to aspire**

SL is appreciated for its potential to foster community members' agency and capability to aspire. Agency is conceived as the ability to act and bring about change (Sen, 1999) and aspiration implies 'both material needs and non-material hopes and dreams, as well as with the values and norms which shape them' (Conradie, 2013, p.190). In line with these conceptions, the interviews revealed a set of diverse perceptions of SL as a lever to create conditions for people to realise their potential and to decide to be involved in SL activities that impact their wellbeing. In describing the context in which SL takes place, the UFS SL leaders seem to suggest the importance of SL in fostering agency and aspiration among community members:

*If you see the structural inequalities and structural issues that we have, [they] [. . .] make it so difficult to actually get anything positive done. So it shows you that you are working with the whole system, which wants those who are down to remain down. So I think it is all about giving people hope and creating a sense of believing that things can be done and situations can be changed (SL leader, 2015).*

*So the understanding of development [is] thinking that the power and agency must come from the people themselves, especially from the people who are in dire situation[s], utilising their knowledge and bringing in knowledge that would be useful to them (SL leader, 2015).*

*Here at the UFS we emphasis the role of change agents in SL. We encourage people to understand how a change agent can distract people to think that they cannot do things without the change agent's presence. [. . .] [A]s opposed to creating a community of practice where people are able to do things on their own, to see what can we do, what are our common goals and to understand in appreciative way how you can design plans for the future that can take them to a better destiny (SL leader, 2015).*

Appearing to argue from the perspective of agency and choice, which are central ideas of CA, some lecturers positioned SL as an enabler of individual and collective agency and choices (see Davis & Wells, 2016; Sen, 1999). The following excerpts indicate how lecturers interpret these dimensions in an SL context:

*We also consider that people must have choice because in SL we take risk[s] and you have to take risk[s]: that goes with responsibility and people must be able to take responsibility in choosing what they want to do and whether what we share is within their choice (SL leader, 2015).*

*you cannot go and offer something through your SL students that the communities cannot do. So you first need to say "We have third-year medical students and we want them to do this and that" and hear from the partners what do they want and what they want to offer (SL leader, 2015).*

A good example of individual and collective agency and aspiration is found in the following quote. In this excerpt the interviewee argues that SL should cultivate the ability of individuals and groups to change their situation, enhance their capacity to realise and utilise their potentials and imagine future possibilities. Positioning SL in this context, one leader expressed that:

*It is about change in peoples' mind-set in order to let them understand that they have the power to change situation[s] as individuals and as groups together, so to give people [a] sense that you have power and ability, so you can do this. So believe in them and enable them to have that vision of possibilities. I have seen that from community members when they tell us that "Because you were here, you have made us think and see that we can do things and it is possible for us to solve problems that we have for ourselves" (SL leader, 2015).*

In this statement there are a number of HD values that can be extrapolated. Perhaps the most important one is the notion of creating an enabling environment for people to realise their full potentials and enhance their well-being. This reiterates the fundamental goal of HD, which is about building and enlarging people's choices (capabilities) and the level of their achieved well-being (Boni & Walker, 2013; Alkire, 2010; Ranis, Stewart & Samman, 2006; ul Haq, 2003; Sen, 1999).

## **6.8 SL tensions and/or conundrums in relation to HD**

The analysis of institutional perspectives also suggests conundrums surrounding issues of empowerment, participation, agency and sustainability in SL. These conundrums can be seen in how lecturers interpret values of HD. Some elements appear to be contrary to advancing HD. For example, phrases such as *“educating them”*, *“address important issues for the community”*, *“empowering community members”* and *“helping them”* in describing the impact of SL modules on the communities suggest how power dynamics may play out in SL design, implementation and practice. Such framing of SL modules may potentially reinforce inequitable SL partnerships, disempowering and perpetuating a deficient way of positioning communities (see Chapter, 3; Mather & Konkle, 2013). Such perspectives potentially underline the notions of affirmative viz. transformative approaches to SL.

### **6.8.1. Affirmative viz. transformative approaches (remedies) to SL**

As described in Chapter 4, an affirmative approach in SL may refer to SL partners engaging in activities without being able to disrupt the underlying structure of inequalities (see Fraser, 2003). Meanwhile, a transformative approach would require SL partners to actively decide to engage in SL that challenges forms of social inequality and impacts the valued dimensions of their lives. From an institutional perspective, there are elements of empowerment, participation, agency and sustainability that point towards an affirmative approach to issues of social justice, as the data points towards tensions surrounding values of empowerment, participation, agency and sustainability in SL.

Questions regarding the notion of empowerment emerged from the data analysis. For example, in Chapter 2 it is argued that empowerment connotes people's ability to help themselves and act as agents able to pursue and realise valued goals (see also Ibrahim & Alkire, 2007). However, the conception of empowerment that emerged from the transcripts is that of the university (staff members and students) appearing to assume an empowering role in communities. At issue are voices suggesting power imbalances due to resource inequality, coupled with the relatively low participation of the community members in decision-making and implementation of SL projects. This is perhaps due to the fact that community members do not see the value of the SL projects they participate in, or have other, more pressing issues. Also, the instrumental value of SL for university, lecturers and students is in tension with a larger and longer term intrinsic social justice agenda. Further, the evidence suggests that the short-term nature of SL projects and limited involvement of any specific group of students over time constrains the potential for deeper social change.

The above tensions are some of the key challenges facing the field of SL (see Chapter 3). The following illustrative examples show how the UFS and its SL partners grapple with embedding and practising empowerment, participation, agency and sustainability in SL implementation. In many instances SL seems to be operating at an affirmative level, pre-occupied with power relations and inequitable sharing of its values and/or benefits.

*But importantly students start to realise that it is important to empower people if you really want to make a difference or change. So I tell students "Do not go there to tell people what to do, but do [it] with them and then let them do [things] using their hands and minds. Then you can empower them to be able to do [things] even in your absence" (SL lecturer, 2015).*

*. . . previously students used to design pamphlets and took them back to communities, but there was no principle such as empowerment and participation. So I felt that taking pamphlets to the communities without spending time with them to share what they have come up with did not empower the community and that process did not bring [a] sense of ownership and sustainability. This is because we can't just distribute pamphlets and think that we can raise child awareness to communities. So when I took over I decided we will use those pamphlets to guide us on how we can share the information with communities and make sure that they can go and apply [those principles] on their own (SL lecturer, 2015).*

*. . . the community was not only going to be a [. . .] passive recipient: the community had to be a partner wherein both students will be learning [as] much as [the] community will be learning and if students were teaching or educating the community, then the community had an active part of also educating students in things like cultural norms, values, beliefs (SL lecturer, 2015).*



These excerpts highlight the challenges of a university initiating SL projects that may in some cases not align with what the local communities value pursuing. Such projects may lack consent and authorship (Davis & Wells, 2016), and do not try to empower people during the process, hence missing their transformative potentials (Fernández-Baldor et al., 2014). These pitfalls of SL have been observed by a number of authors in different parts of the world. Examples of empirical studies carried out are Preece (2016a); Williams and Nunn (2016) in South Africa; Halverson-Wente and Halverson-Wente (2014) in Cambodia; Baker-Boosamra et al., (2006) in El Salvador; Kiely (2005) in Nicaragua; and Camacho (2004) in Tijuana, Mexico. These studies collectively show how tensions involving power and privilege and instrumental vs. social values of SL and the context of poverty can lead to SL programmes carrying overtones of paternalism.

Further interpretation of institutional data, particularly lecturers' responses, highlighted the notion of human dignity,<sup>37</sup> which may potentially underpin the importance of advancing empowerment, participation, agency and sustainability in SL. Thus, it is worth looking briefly at the idea of human dignity in an SL context from lecturers' perspectives.

## **6.9 Human dignity in and through SL**

Nussbaum (2000) warns us that we often judge people as unworthy of dignity and unable to exercise human power because of their impoverished life. Nussbaum (2008, p.351) goes on to argue that human dignity 'plays a role in abstract theories of justice and human entitlement'. The notion of human dignity in SL is founded within the social justice approach, which calls for SL programmes to take into account the worth and dignity of individuals involved (Butin, 2010, 2003; Cipolle, 2010). SL, as per Butin's (2003) assertion, should involve respect between participants. For example, highlighting both instrumental and intrinsic values of SL, several lecturers seemed to emphasise maintaining dignity, particularly of the community members. Central to this is that community members should be seen as capable of doing things for themselves. Thus, respect is arguably the fulcrum of

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<sup>37</sup> Human dignity includes respect for persons as choosers, as separate ends and involves a wide range of liberties and self-determination (Nussbaum, 2000).

SL that aims to foster HD. Distinguishing between charity and social justice approaches, the following examples show how human dignity in SL is and/or can be ensured:

*...empowerment is not charity at all because charity is making or creating pitiful people; charity is not uplifting, it is degrading. [...] So when we go out to the community we cannot go there with the mind-set of trying to render some charity services. [...] [T]he main thing is to treat our partners with respect, maintain dignity of our community partners. That is really very important. So we are not going out there and say[ing] "Listen, you need one two three four and this is how we can sort out your one, two, three, four", but we say as partners, "How do we go about moving forward?" and "This is what we can do from the outside and what can you do from your side". But also the other things which one must remember is [that] our SL module is credit-bearing, so students are [...] not only serving the communities, they are serving themselves. They must get credit so that they can graduate (SL lecturer, 2015).*

*So we discourage [the] charity way of doing SL because, in as much as we are working with poverty-stricken communities, we believe that human dignity should come first. We do not want our students to go there with the mentality of "We know better, we have solutions for you". We want them [students] to go with the attitude of respect and working together in order to share skills and knowledge. It is more empowering each other through sharing skills and knowledge (SL lecturer, 2015).*

*The first thing we do is to try to make it a mutual[ly] beneficial partnership where we share information equally with respect and dignity. So as much as our student benefits, community members also must benefit. But the question on how community members benefit, we need to continuously discuss [this] and set clearly what we mean by benefits to the communities. But at the moment we are thinking that from these partnerships if we could get to a point where each school get[s] to start a project based on the issue it faces, then that would be one impact or benefit of the partnership. So we from the university start it up and let the community continue with it (SL lecturer, 2015).*

From the above examples, two important dimensions of human dignity as proposed by Nussbaum (2008) emerge: equal respect and the need to treat community members as ends rather than merely as means, not to engage in SL that only favours the university SL agenda. This can be seen through the emphasis on discouraging a charity approach to SL, which often erodes human dignity and does not enable SL partners to exercise their agency. A potential way of achieving this is by ensuring that SL relationships are centred on the principles of reciprocity, underpinned by values of respect, collective agency and/or solidarity and equal sharing of SL outcomes (see Chapter 3).

## 6.10 Conclusion

This chapter has analysed institutional perspectives regarding the conceptualisation, purposes and implementation of SL at the UFS. The analysis sought to flag the institutional perspectives of SL in relation to capabilities enhancement and promotion of HD. What emerged from the analysis can be categorised into five overarching themes: (i) SL is positioned as one of the mechanisms through which the university aims to advance both academic and social purposes; (ii) the approach to SL paints a somewhat bleak picture of the debate on power and tensions surrounding the field of SL; (iii) SL is positioned as an important space for capabilities enhancement for both students and community members; (iv) SL enhances public good dispositions and citizenship capacities among students and lecturers; and (v) the institutional perspectives point to SL that has the potential to advance HD. One of the most important areas that this chapter highlighted is that of the language used in interpreting SL and its goals, which points to inherent power and privilege in SL (Mtawa & Wilson-Strydom, *forthcoming*). The use of such language might act as a barrier to SL's capacity to promote HD or potentially leave justice concerns at an affirmative level.

This chapter has provided a critical foundation for other subsequent results chapters, particularly in terms of students' and community members' perspectives on SL. With institutional perspectives focusing more on the positioning and implementation of SL, the following three chapters provide useful ways of understanding the perspectives of students and community members in relation to capabilities and HD.

## **Chapter 7**

### **Students' perspectives**

#### **7.1 Introduction**

This chapter focuses on students' perspectives on SL experiences at the UFS. It probes the views of students regarding the potential contribution of SL in enhancing capabilities and HD. The analysis is based on five focus groups with students involved in SL across two faculties of the UFS (see Chapter 5). In SL literature, much of the research is on the effects and/or value of SL on students' personal development, learning, career development, retention, citizenship development, ability to deal with diversity and self-identity (Cipolle, 2010; Hatcher & Erasmus, 2008; Munter, 2002; Eyler, Giles, Stenson & Gray, 2001; Saltmarsh, 1996). This study however, went further to explore the potential role of SL in enhancing capabilities and promoting HD values as outcomes for students' SL participation. The analysis respond to research question three, namely:

What are the valued capabilities and human development values developed by students through their participation in selected service-learning modules/projects?

Analysis of students' voices is divided into two main sections, namely: (i) valued capabilities, and (ii) HD values. Links are made in relation to the contribution of SL in advancing social justice, cultivating citizenship and developing public good professionals. From the analysis of students' data, several capabilities and HD values were identified and will be discussed in this chapter. The chapter begins with the discussion of valued capabilities, followed by identified HD values and ends with students' public good vis. instrumental values.

#### **7.2 Valued capabilities**

The central capability that emerged from the analysis of students' data, similar to that reported by lecturers in Chapter 6, is that of affiliation between students and community

members, and among students (peer affiliation). A capability for affiliation plays a significant role in fostering other capabilities and HD values. In essence, the data shows that a socially just SL is underpinned by the value and power of affiliation. As such, affiliation in this case can be positioned as an architectonic capability cultivated in and through SL and responsible for creating conditions for other capabilities and HD opportunities to be enlarged; as calibrated in the following table, and further elaborated thereafter.

**Table 17: Affiliation as an architectonic capability: Students' perspectives**

<b>AFFILIATION BETWEEN</b>	<b>FOSTERED CAPABILITIES</b>	<b>PROMOTED HD VALUES</b>	<b>PRACTICAL EXPRESSIONS</b>
<b>STUDENTS-COMMUNITY MEMBERS</b>	Friendships, obligation and caring, self-examination (critical thinking), narrative imagination (empathy), local citizenship, emotional reflexivity, resilience, aspiration, informed vision, reflection on privilege	Respect for human diversity, empowerment, agency (voices), participation,	Listening, tolerance, patience, respect
<b>STUDENTS-STUDENTS</b>	Self-examination, obligation and caring, sense of belonging	Agency, freedom, respect for diversity, deliberation (inclusion)	Tolerance, patience, commitment, communication, team work, confidence, leadership, impartiality, disposition to learn, conflict resolution

**Source:** Focus group with students at the UFS (2015).

### **7.2.1 A capability for affiliation between students and community members**

Several students appreciated the affiliation that developed between them and community members during SL programmes. As the capability for affiliation encompasses obligations to others, caring and respect for diverse people, understanding the lives of vulnerable people (Walker & McLean, 2013; Nussbaum, 2000), involvement in SL appears to enhance students' affiliation with community members. During focus group discussions, one student emphasised the importance of building SL relationships, which articulates well with elements of affiliation. These elements include *inter alia*, a capacity to imagine other's lives,

obligation to and care for others, listening, empathy, self-examination, and an ability to reflect on or recognise power and privilege. These are fundamental values students ought to develop if they are to become public-minded professionals, active and responsible citizens working towards social justice (see Walker & McLean, 2013). A capability for affiliation was also seen as important in fostering community members' participation in SL projects. The following examples provide the perspectives of students on a capability for affiliation enhanced through SL and the values it potentially fostered:

*So for me SL basically means going out to the communities, building relationships, which is [. . .] most important, especially when you go work with these ladies of the night [i.e sex-workers] you can't just go thinking that they will come and tell you everything you want or work with you. It starts with us building relationships [. . .] [so that they know] you are actually interested in their stories and what they have to share. It is about going out there, building relations, listening to their stories, showing empathy that you are trying to put yourself in their shoes and trying to understand [. . .] and not going there to judge them as most of people would do, because most people always say "Can't those ladies find other forms of employment?" (Social work students' focus group, 2015).*

*So actually it is about listening to them [sex workers] and trying to understand why they do what they are doing and also just knowing that they are also human being[s] [. . .] they are not just there to sell their bodies as people often say that it is something that they choose, but it is not the case. So we start a project there [to] be there with them and sustainability is also another important thing that when we leave it should continue running although we are done for the semester [. . .] that is why we did all the ownership, self-reliance to empower those ladies with the skills and everything so that they can find other alternatives in their lives (Social work students' focus group, 2015).*

Along with the above views some students suggested the potential interface between a capability for affiliation and that of self-examination, local citizenship and narrative imagination, fostered through SL participation. Such connection is also central to the cultivation of the values of empathy, compassion and caring, which are fundamental for public good professionals dedicated to advancing opportunities in communities (Walker & McLean, 2013).

*I think I learn[t] the skill of empathy because for you to be able to relate with these people you have to put yourself in their shoes; and another important thing was being able to differentiate between sympathy for somebody and showing empathy (Nursing students' focus group, 2015).*

*I think SL helps you to speak in people's own language and I think it help[s] to reach out to their heart and in that way they are able to express themselves their inner feelings, so in that way you also get to that point of empathy. You feel what they feel because the definition of empathy is your pain is in my heart, so that pain drives you to actually wanting to help them out, to become compassion[ate] towards them and in that you are also able to tailor your solutions to their own needs and be able to*

*find solutions that fits with what they need* (Bachelor of Social Science students' focus group, 2015).

The following is an example of how narrative imagination can be developed through affiliation between students and community members:

*... the overall SL work tells me not to judge the book by its cover but to really understand what people are going through in their lives. We come from different background[s] [...] but through SL I learnt that we need to see the way people see themselves and be in their shoes so that we understand what exactly they are going through not just come and judge them and then help them to discover their strengths and abilities, because what I realised during our SL at school is that those kids have different challenges and problems and once we got there we got involved hands-on and we realised the strengths and skills they had and they were very talented, which made our project more fantastic.* (Social work students focus group, 2015).

The capacity to empathise with and care for others demonstrated in the previous excerpt supports Mellom and Herrera's (2014) findings, who found that through SL experience, 'they [students] minimize "self" in order to better understand those with whom they are interacting; students begin to form empathetic relationships with the individuals they encounter. In short they begin to truly care' (Mellom & Herrera, 2014, p.21).

During focus groups most students who mentioned that their capabilities for empathy and caring were enhanced due to affiliation with community members linked these capacities to the ability to listen to others and to imagine their stories and circumstances. In Nussbaum's (2006, p.390) sense, listening resonates with the capacity 'to be an intelligent reader of [a] person's story, and to understand the emotions and wishes and desires that someone so placed might have'. A capacity to listen and to imagine in the context of SL can enable one to create what I term a 'humanising space' in which voices and agency of marginalised groups are elevated. This could perhaps be an antidote to paternalistic tendencies of initiating SL projects without listening to what community members' needs are and what they value pursuing (see Davis & Wells, 2016; Mitchell, 2008; Robinson, 2000). Also, the capacity to listen that develops in and through SL is fundamental in training students to become professionals who care for other voices. The following examples describe the value of listening to others in SL:

*For me I think also listening, listening in the sense that not just hearing the stories and making your own assumptions and generalising by saying “This is usually the story and this [is] what normally happens”, but listen to the person and understand their unique situations. That is what I gained (Bachelor of Social Science students’ focus group, 2015).*

*Yes, for me it has contributed a lot, like when I get to a hospital and someone tells me they have this problem [...] now I know that they don’t have anything. I know, I have seen it. I don’t take it lightly but I now take it that you really don’t have anything. We [are] trying to have health dialogue and trying to know the person more in the first place, just to understand. If I give a person lasagne, they would ask me what is that; at first I would be shocked but now I know that what they only know is pap and vegetable[s]. (Nursing students’ focus group, 2015).*

One of the capabilities that runs through the above examples is ‘emotional reflectivity’ and recognition of and/or reflections on power and privilege in SL. These are now examined.

### **7.2.2 Emotional reflexivity, recognition of power and privilege**

While several students highlighted empathy, compassion, imagining and listening, they also suggested what Walker & McLean (2013) refer to as being emotionally reflexive about power and privilege. With power and privilege outlined as potential barriers to the transformative potential of SL (Preece, 2016a; Mitchell, 2008; Camacho, 2004; Cipolle, 2004), developing this capability is one way of enhancing SL potentials for lecturers, students and community members. Of critical importance is developing professionals who understand intersectional social inequalities and people’s plights while thinking about how to bring about meaningful change. The following examples highlight why there is a need to develop these kind of professionals, particularly in unequal society such as South Africa.

*I am a first year and I am just an aspiring health professional so you can’t tell me you don’t have a job, I can’t really do much about that, I can’t provide a job for you. It was so sad and the fact that they said they don’t have food every month, I also can’t do much about it, so it was disappointing but also emotional to hear and see that (Nursing students’ focus group, 2015).*

*[...] it makes me grateful for what I have at home because we are always complaining and you find that after you go to the community you just step back and realise that you are so privileged. You realise that you are always complaining, yet you are a student in a university, you have so much. You get there and it’s amazing to see the way people survive. I know I am black and there is that stereotype that I am black and [therefore] I know what poverty is like, but I don’t. You get there and you realise that people are just making a living out of nothing, so for me it makes me be much more grateful with what I have (Bachelor of Social Science students’ focus group, 2015).*



*One thing I noticed, I am also from a small town, and with small towns, it's like a cycle because they are there and live in poverty, a child is born there, they go to school in the same area, after finishing school nothing happens, its only survival of the fittest. I really think we can do much but it doesn't necessarily have to be about material things. There are other things, for example, maybe career wise, our higher education department can go there and encourage so that it's not only a matter of being given food every month and you are not doing anything (Social Work students' focus group, 2015).*

A good example of a student's capacity for reflexivity can be drawn from the following excerpt in which the student appeared to underline the inability of students to achieve specific SL outcomes for the benefit of communities. For this student, inequitable relationships, positionality and lack of sustainability were the potential reasons for SL limitations (see also Chapter 3):

*So I feel like we sold people dreams because we got there and we introduced ourselves and what we would have come to do but they don't even understand what you are doing and keep asking them what they need most and they say "jobs" and we keep on writing it down and they probably think you are going to do something about it because we are most nearer to infrastructure and to people with influence and things. And when you just don't do anything in the end because really it is out of your control, then they have a certain stereotype towards you. (Social work students' focus group, 2015).*

However, not all students who participated in the focus groups showed similar reflectivity; rather there were those whose voices indicated how powerful privilege is in SL and how difficult it is for students to reflect on and recognise their powerful and privileged positions. In some cases students appeared to have less concern for difficult conditions and/or circumstances in communities, shifting responsibility to community members. Thus, some students suggested a paternalistic way of thinking about community members, which does not position them as drivers and/or agents of change in their communities (Robinson, 2000):

*When we were doing SL the community members [. . .] run to us because they expect us to change their circumstances, but they must also be willing. Everyone is saying "We must do this and that", but it is also them, they must pitch [in], they must show that willingness, they must have that self-help attitude (Bachelor of Social Science students' focus group, 2015).*

*I would say it was eye-opening because as I said, I have been to the community and know much about the community and know how people in the community struggle and how they make it to a point to live every day. One thing that I liked about these poor people in the community is that they have nothing to complain about. They might go to bed with nothing to eat, but they are still looking forward to tomorrow (Nursing students' focus group, 2015).*

*. . . you get people who are too comfortable with their situations. They think that "This has always [been] happening in this community so let it be", so for me that was a little bit confusing. I think*

*people adapt and adjust to what they go through and once they adjust it is difficult for them to see the possibilities for change; even if you say there is possibility of change they don't feel that it is possible and it is difficult sometimes to get them out of that thinking* (Nursing students' focus group, 2015).

Students' contribution to the community calls for the design and implementation of SL to enable the cultivation of such dispositions among them. As Dipadova-Stocks (2005, p.351) argues:

So as we work and study and learn in the context of our privileged status, we must ask ourselves – and ask our students – what do we owe those people who cannot qualify to be privileged, but who make it possible for us to be so? What is our responsibility to them?

One could argue that students begin to grapple with the tensions of power and privilege, perhaps because of how SL projects are designed, often with little meaningful community input. For example, there were several students who were critical of being unable to meaningfully contribute to the communities and projects and activities, who potentially did not align with what the community members valued.

*I felt the questionnaires was [sic.] awkward. [. . .] [In] traditional African households there are certain questions you do not ask, it will be crossing boundaries. We don't ask whether you went to bed hungry or not, pride will never [allow them to] say "Yes". [. . .] that lady asked us why we were asking her that and I didn't know what to say, so some of those questions are a bit rough. I don't know if I learnt anything from Springfontein, I am being honest, I don't know if I gained anything from it but I feel that the people we were visiting gained something from it* (Nursing students' focus group, 2015).

*. . . I don't think I am contributing much to the society. [. . .] [or] for the community. I am not saying children don't need this, they do need such education but I think they had the knowledge on bullying so we could have done something else and contribute[d] to other people* (Bachelor of Social Science students' focus group, 2015).

While students appreciated affiliation cultivated through interaction with community members, they also made reference to the development of affiliation among themselves as a result of SL participation.

### 7.2.3 Student-student affiliation (peer affiliation) – the promise and pitfalls of SL group work

From the analysis of the students' voices, I found that SL could enable or constrain the capability for affiliation between and among students. One of the areas that seemed to play a big role in enhancing or constraining this affiliation was working in groups during SL activities. In this study, I term these as enabling and constraining student affiliation.

#### 7.2.3.1 Enabling student-student affiliation

Several students who participated in the focus groups acknowledged that group work enabled them to develop affiliation, when discussing what they liked and disliked most during SL, and why they thought they were put into groups. Several students appreciated the importance of working in groups and the values fostered through the process, including a range of capabilities and values. They also highlighted recognising and showing concern for other human beings (see Nussbaum, 2000). Further, from an agency standpoint, SL groups were seen as important in enhancing collective responsibility and commitment to the goals of SL projects. The capability for affiliation and its related values can be seen from these examples:

*Working in a group taught me to know that I am different from other people but other people matter as well. It taught me to respect other people even though you don't approve [of] their behaviour sometimes [...] you need them to accept you, you need to accept them as well (Bachelor of Social Science students' focus group, 2015).*

*To work as a group makes the work easier to accomplish the common goal than when you are alone. For security, the group will support me in difficult times or during test week. The group will assist you when you cannot answer a question and they turn your weakness into your strong points [...] we have different strengths and weaknesses (Nursing students' focus group, 2015).*

Of critical importance from the above excerpts is how students articulate the importance of working in diverse groups. Perhaps this supports lecturers who argue for student SL groups to be composed by lecturers to encourage transformative learning along and across differences (see Section 6.4.1.2.1). For the UFS, such platforms could be used to drive the

human embrace agenda, which is central to the broader institutional transformation projects (see UFS, 2012a).

A capability for affiliation developed between and among students also supports processes of deliberation. Sen (2009) emphasises the centrality of deliberation as it enables groups to make collective choices and contribute to individual agency and group empowerment (Crocker, 2008; Sen, 1999). Students reported that while working in groups, they had to communicate and deliberate to address group dynamics and share their views. Through the process of deliberation in groups, students developed patience, respect, communication, teamwork, confidence, leadership skills, time management and a sense of belonging:

*You learn a lot of patience [...] [and] that every person has the right to voice out their opinions and [it] takes a lot of respect to actually work together and agree on specific things (Nursing students' focus group, 2015).*

*... Being cooperative, communicating, having one voice and working with other people with different opinions, views and perceptions and personalities. So it was nice working with you guys (Bachelor of Social Science students' focus group, 2015).*

*One skill that I gained was communication because I was not someone that would communicate with someone openly but now I can because this module kind of forced me to that. [...] communication is important because it help[s] to understand different views people have about cultural, moral and [other] values. Because when you start a conversation with someone immediately you understand their views and the things they believe instead of shutting them down and thinking that "my views is the only right view and I am just going to say "Yes" to this person and ignore their perspectives". So through communication we are able to see and respect other people's view and perspectives which come out of their moral values [and] beliefs (Bachelor of Social Science students' focus group, 2015).*

The notion of deliberation, which runs through the above excerpts, is central in binding students together and developing shared ideas of what they ought to achieve in SL and other academic endeavours. The above voices resonate with the view of affiliation as a practice that 'opens out a transformative space in which, through democratic dialogue with others different from oneself, [students] gain ideas which enable [their] critical reflection on [their] own position' (Walker, 2006. p.99). Such SL space is critical in making learning a deeply socially underpinned process that enhances thinking, experiences and standpoints that students bring to classrooms and other university environments.

However, in spite of the above voices suggesting that SL enables student-student affiliation, some students pointed towards a constrained affiliation among them. This leads me to the strand of constraining student-student affiliation.

### 7.2.3.2 Constraining student-student affiliation

During focus groups, some students appeared to be critical of both being put into and working in groups during SL projects. Taking up Walker's (2006, p.94) view that 'We need to . . . allow ourselves to feel engaged with a friend's life and choices, to share a form of life with them', particularly in a pedagogical space, shows that this can be difficult in practice and is not necessarily an outcome of group work. The analysis of focus group data suggested that, during the course of SL projects, some students became alienated from one another and often did not feel comfortable working in groups. The group dynamics that appeared to limit or inhibit affiliation between students included strategies used in composing groups, individual personalities, the divergent goals each student had in academic endeavour and the challenge of ensuring commitment and active participation.

For example, challenges associated with the group size were the central point of discussion among BSoc.Sc students, who had fifteen students in each group. The difficulties of such a large group created more alienation, tension, disharmony and a sense of exclusion:

*We were so excited from the onset but when we went on and on, it was so boring and we did it for the fact that we want the degree. Other people in this group wished if they could only get 50% out of it because it was draining, exhausting and tiring. [. . .] we just tolerated each other, it was not an atmosphere where we could work as a group, and we did our work [. . .] I don't know why we are not allowed to choose group (Bachelor of Social Science students' focus group, 2015).*

Those students critical of group size seemed to suggest that how groups were formulated limited affiliation in terms of understanding differences, obligation to the group, developing a sense of belonging, commitment and participation. Some argued that they did not learn anything from working in SL groups. In my observation, complaints about group size came

mostly from BSoc.Sc students, while Social Work and Nursing students, who had six members per group, only mentioned the difficulties of working in SL groups:

*I think the groups were too big [...] people just fall off the way and you just carry them on your back. [...] I think it's easier when we are [in] smaller group[s] because everyone contributes and participates, know[s] each other and understand[s] more [...] It's difficult and challenging working with so many people [...] because you have to get to know so many different personalities, [...] even after nine months we still don't know the people we worked with in the group, you know the face but you don't know the name, you do not know how he or she behave[s] (Bachelor of Social Science students' focus group, 2015).*

Some of the students who held these views appeared to align with SL lecturers who argued for students to be given freedom to choose their own group members before going into the communities. As freedom is an important component in the learning processes (Walker & Wilson-Strydom, 2017; Walker, 2006), some students questioned why they were required to work in groups during SL projects. Although, with respect to the capability for affiliation, these students acknowledged the value of group work in terms of understanding diversity, the underlying concern was freedom and autonomy in forming groups. This perhaps suggests that group work enhances the capability for affiliation, but only when constituted in a way that creates conditions and space for affiliation to develop:

*We should not be forced to be in a group. I know group work helps us a lot, we gain a lot because we get to learn different things from different people and get to know something about ourselves. I feel like being forced to do group work is actually a burden on some of us. For example, take Hanna. She was used to being alone and I don't mind working with people who are difficult or whatever, but there are other people you see that they can't be in a group and you are forced to be with that person. [...] I am not saying it should be taken out. It just should not be forced (Bachelor of Social Science students' focus group, 2015).*

These quotations demonstrate several elements crucial in pedagogical environments and practices: freedom, dialogue, autonomy and participation in the learning process. However, the question the above statements beg is whether students should be given freedom to form their groups, or whether lecturers should put them together. From an affiliation point of view, lecturers should be responsible for composing groups during SL projects, but students should be given a space in which they can raise their concerns and views about their experience of working in groups and what can be done to ensure that groups provide

positive outcomes. To enhance affiliation, which is embedded in social relations, respect and equal valuing of difference (Walker, 2006; Nussbaum, 2000), lecturers should compose groups and create enabling environments for students to feel comfortable, tied to one another and with shared values (see Nussbaum, 2010).

However, group work on its own cannot enable students to achieve learning objectives and personal growth. There need to be other pedagogical conversion features, which are embedded in intentional skills and values development; these enable students to develop active learning, the capacity to think for themselves, and responsibility for oneself and for others (see Walker & Wilson-Strydom, 2017; Walker, 2006). Also, a strategy that could enable students to develop a sense of affiliation when working in groups is to allow space for active listening, communication and deliberation, both among students and between students and lecturers. Therefore, there is a need for re-thinking about how groupworks are implemented as pedagogical strategies.

### **7.3 Other valued capabilities**

From the analysis, several other capabilities were identified. Evidence suggesting these capabilities point toward Walker and McLean's (2013) capabilities needed in order to develop professionals who are capable and dedicated to advancing the public good.

#### **7. 3.1 Students' informed vision, social and collective struggle, and a capability of learning, knowledge and skills**

From analysis of students' data, I identified other capabilities such as informed vision, social and collective struggle, and a capability of learning, knowledge and skills that appear to be fostered through SL. Walker and McLean (2013) identified informed vision, and social and collective struggle as among the eight capabilities needed to produce public-good professionals. Analysis of students' voices shows that SL can foster students' ability to imagine alternative futures, think about the influence of systems and structures on

individual and groups' lives and engage in expanding opportunities for others, as well as creating an enabling environments for people to exercise agency and voice. In this context, enhanced student capabilities resonate with Kendall's (1990) view that SL should move students beyond acts of charity to address root causes of systemic social injustice. Of particular relevance in this study is the evidence that affiliations students develop with and towards community members to enhance their informed vision and participation in social and collective struggle (see Section 7.2.1). In essence, the students appeared to call for a social justice approach to SL, which creates enabling conditions in communities. A case in point is the student's comment on a 'strength-based perspective' highlighted in the transcripts, which calls for community members to develop agency and self-directed capacities.

Also in their list, Walker and McLean (2013) identified that professionals dedicated to advancing the public good ought to have a capability of learning, knowledge and skills relevant to their particular profession. The data indicates that SL can foster within students what Walker and McLean (2013) identified as multi-perspectives: critical being; enquiring and evaluative capacity and an ability to integrate theory and practice. Several instances that suggest the value of SL in enhancing students' learning, knowledge and skills emerged. Some students expressed that SL allows them to develop an enquiry capacity, learn, apply theories, develop different perspectives, and interrogate the impact of theories on peoples' lives. This was also about bringing knowledge to life and finding meaning in it.

It appears that these capabilities are fundamental in enhancing students' academic and social well-being and in enabling them to think and act in the direction of social justice. Quotations indicating the importance of these capabilities for students and broader society can be found in Appendix 8.



## **7.4 Human development values**

The HD values that emerged as important from students' perspectives included community members' empowerment and participation, and recognising and enhancing community members' agency. There was also evidence of students' public good dispositions and the tension between instrumental and individual values of SL.

### **7.4.1. Students' views of community members' empowerment**

Analysis of the data indicates that students recognise the importance of SL for creating an empowering environment in communities, pointing to Alkire and Deneulin's (2009, p.28) conception of empowerment as the process and goals of 'enabling people to become agents in their own lives and in their communities' (also see Ibrahim & Alkire, 2007). This can be seen through the emphasis on enabling communities to develop self-directed and self-help capacities. For Kabeer (1999, p.437), 'Empowerment entails a process of change'. The students appear to suggest that social change should be brought about by communities themselves. Generally, the students' views of empowerment rejected the notion of doing things *for* the community (see Chapter 3); rather they supported the idea of working *with* them to bring about social change.

Students also suggested that empowerment should be intertwined with sustainability which, in an HD context, is about sustaining valued attainments and opportunities (Boni & Gasper, 2012; Deneulin, 2009). The students proposed that SL should enable community members to sustain the self-directed and/or self-help capacities of SL. With lack of sustainability being one of the limitations of SL programmes (Butin, 2010; Baker-Boosamra et al., 2006), SL projects that are designed and implemented in a sustainable fashion can potentially result in expanding long-term opportunities in society. Some of these contributions that are underlined in most SL course descriptions (see Chapter 6) include entrepreneurial, educational and skills development; access to resources such as health and information; and active participation in community development projects. The following quotations show how students frame the idea of community members' empowerment through SL:

*. . . for people to better themselves, to strengthened themselves and bring something better in their situations. That is what I value about SL (Bachelor of Social Science students' focus group, 2015).*

*... you can't go there and make promises that you can't keep. Last year when we did one project in Heidedal there was a problem when every time when the people got grant money there will be chaos, crime especially when younger people are trying to take money from the elders. So when we got there this one lady from the neighbourhood wanted us to help them and they were saying "Ooh you are going to come and help us solve our problem[s]" [. . .] [but] we are not there to solve the problems. We help them to help themselves. [...] You work with people so that at the end they can help themselves. We come in there we help them and empower them with the skills that we have (Nursing students' focus group, 2015).*

*. . . I think we should empower children and give them examples of how to be what you want to be and not always have to follow your parents and do what they say. I know in some cultures it's different and you have to live to your parents' expectations but I think we should be role models in that you can do and be better and empower them (Bachelor of Social Science students' focus group, 2015).*

However, some students suggested that the notion of empowerment carries an overtone of power imbalance and a sense of privilege. The students suggested that because they come from the university and potentially privileged backgrounds, they have more power than the community members. Such positionality is manifested through the languages of 'othering', helping, doing for them and/or decision-making. Preece (2016a) see this as a factor that limits students' contributions to sustainable community outcomes. Consider the following examples:

*I felt sometimes you perceive people as if they need help, you think that in your mind that if you approach someone and you ask: Are you willing to be helped definitely they will say yes but with us it was not the case. It opened my eyes to see that some people are willing to be helped and some are not because they seem to be too comfortable in their situations that no help whatever. So I realised that some people don't think that they need help and they are comfortable with their situations. I think that they feel that the circumstances they go through are just what it should be at that specific stage. (Bachelor of Social Science students' focus group, 2015).*

*. . . we taught them how to do [i.e. make] the doll[s] [. . .] we actually found out that she had made more dolls and she showed her friend how to make the dolls too, but she had made them with different materials. I was just proud that we actually left something they can do. [. . .] When we got there she had made six dolls, they were different dolls and different characters, so we were really proud that we taught her something. [. . .] They had no garden at all and they did not know how to do it properly, so we taught them the exact steps. Some wouldn't remember them because there were old people, but we made it and we made a big one because we had enough space and the soil is very fertile (Nursing students' focus group, 2015).*

What seems to emerge in the above excerpts is the idea that in order to promote meaningful empowerment, community members should actively and equally participate in designing and implementing SL. What follows are students' views of community participation in SL.

#### **7.4.2 Students' views of community members' participation**

In order for people to realise a sense of being empowered, they ought to actively be involved in making decisions (Kabeer, 1999) and in implementing those decisions. Alkire and Deneulin (2009, pp. 27-28) argue that 'When people and social groups are recognised as agents, they can define their priorities as well as choose best means to achieve them'. Analysis of students' focus group discussions shows both an understanding of the notion of participation and its importance. Looking at how participation is articulated and reflected through students' voices, there are four potential dimensions of participation that students pointed out: (i) participation in SL for social change; (ii) space for deliberation; (iii) capacity to do; and (iv) control over one's life and choices. Of specific relevance to HD (see Ibrahim & Alkire, 2007; Sen, 1999), are students' views that community members should not be passive recipients of the outcomes of SL programmes:

*I think I valued the participation of the community because if the community is also participating throughout the process then there will be maybe changes (Social work students' focus group, 2015).*

*There is health education and there is health dialogue. Health dialogue is not just you educating the person and giving them information but it's you being in a dialogue with them and having to hear what they have to say concerning whatever you will be talking about and you say whatever you know. Health education is more of teaching them because you have the knowledge and you are the professional. (Nursing students' focus group, 2015).*

*So we must not take them for granted and their participation as well was valuable because when we went there we did lasagne garden[s] in tyres so we wanted to go ask the children in the school to paint the tyres for them and everything; we never even ask them to paint the tyres for themselves [. . .] at last they managed to approach us and tell us that painting tyres is something that we can do for ourselves. So in that way we also became aware that being old doesn't mean that you stop doing things for yourself' (Social work students' focus group, 2015).*

Broadly, the foregoing excerpts illustrate the value of participation of community members in SL projects. Active participation is of paramount importance in SL because of the

ongoing critique that SL can easily drift ‘into the realm of “aid” which often has overtones of paternalism’ (Mellom & Herrera, 2014, pp.12-13). However, Varlotta (1997) poses a critical question regarding participation in SL asking whether ‘Even if students eliminate many or all the formal barriers to participation, how can they avoid the social and material inequalities at hand?’ In addition, how do unequal power relations and privilege influence community members’ participation?

#### **7.4.3 Recognising and enhancing community members’ agency**

In analysing students’ focus groups, I found that the language, words and phrases they used in describing their SL experience was potentially problematic in that they evoked questions of whether SL enhances and/or constrains community members’ agency. From the following quotations, my interpretation is that SL can potentially constrain individual and collective agency. I found some evidence that support Butin’s (2003), and Halverson-Wente and Halverson-Wente’s (2014) argument that, instead of being transformative, SL can easily become a potentially patronising and repressive activity, reinforcing and maintaining deficient perspectives of others and leading to inequitable power relations.

The data delineates a number of elements that point to the conundrum of SL acting as an enabler or barrier to students’ agency for social change and capacity to enhance community members’ agency. A closer look at students’ voices suggests a double-edged sword of sending potentially disempowered and marginalised students into communities to implement an empowering project such as SL. The data indicates two conflicting ideas: on the one hand, students seem to suggest that they are not responsible for what is happening in communities and that perhaps they themselves ought to be on the receiving end of services provided through SL; and, on the other, they appear not to recognise that their service can enhance community members’ agency. For example, the use of language such as “*see their problems*”, “*be able to help them*”, “*they lack so much*” and “*not my responsibility*” capture a tendency to view community members as powerless, needy and lacking agency:

*We got to engage with them, they got used to us and we build a relationship with the community. We went there nine times and it was really a great experience to work with the community and seeing some of the problems that the family had and being able to help them. Springfontein is such a small town, they lack so much but we were able to help them* (Nursing students' focus group, 2015).

*. . . I didn't see the point of going there and just talking to people who don't want to talk to me and asking them about their personal things, like, "What did you eat at night?" [. . .]. It's like undermining them to say they are eating pap all day. Thinking that you are better than them, but at the end of the day they got to understand the point of the exercise* (Nursing students' focus group, 2015).

*Yes, and then you get there and on the implementation day because I am a student, I can't buy you food because I can barely afford to buy myself food, and what I can do for you is to make a garden for you and you are just there like, "That is what you are bothering me in my house for all of these weeks [for]? Just to make me a garden out of a tyre?"* (Nursing students' focus group, 2015).

These quotations paint a picture of how difficult it is for students to see SL as a space to act, bring about change and create enabling conditions for community members to develop and exercise agency. Broadly, these excerpts beg two fundamental questions. One, can students be agents of change in communities, if their own agency is and/or has been constrained, or their backgrounds limit such ability? The last quote containing examples of “*buying food*” and “*making a garden*” is a case in point. Similar views were raised by the community members in their responses (see Chapter 8). Two, to what extent do conditions of extreme poverty in communities and relative power and privilege within universities lead to students thinking from a paternalistic perspective, even when SL activities resist this? This is one of the arguments made by Mellom and Herrera (2014) when they ask ‘Who Is the “Server” and Who Is the “Served”?’ They argue that ‘the problem is further exacerbated when those who are “serving” come from socioeconomically, ethnically, and linguistically privileged groups’ (Mellom & Herrera, 2014, p.13). Of critical importance is that when SL projects are imposed on communities, the projects might go against what the community values doing and being. London (2003, p.20) warns that:

The academy cannot presume to speak or act on behalf of the public unless it plays some role in defining its own interests. College and universities routinely study and survey the public, but rarely do they engage community members, civic leaders, and other non-academics in sustained public work.

However, there are a few students whose responses indicated that there is also potential for SL to enable students to question paternalistic approaches and factors that contribute to it. The students’ statements point to the idea of agency freedom of community members (see

Sen, 1985; Crocker & Robeyns, 2019) in that, just as students can go to the communities as change agents, community members themselves must intrinsically become agents in their own lives and decide what is to be achieved and how to achieve it. The next quote shows how some students feel community members should be architects of their own destiny but also expressed this in an extremely paternalistic way:

*I don't feel that I am responsible for anybody's life [...]. There is so much a person can do to empower people but we have those people, those organisations who go to the community to empower women and children, but it has to come from within you if you want to change your life or not. I can't come from university and tell you what to do, you are not going to do it because it's not within you, and you are used to that cycle of life. [...] I am not responsible for anybody's life, I can help if you are willing to be helped but there are those people you try so much to help but they just don't want to be helped. So I feel in Springfontein, they have those organisations but they prefer to wake up, sit and drink all day and sleep and then they complain that they don't have jobs [and] we should give them money and food. It can't work like that, people need to stand up and work (Nursing students' focus group, 2015).*

One of the pertinent questions that needs further investigation is whether SL really can meaningfully contribute to HD at a community level, or is it perhaps more about creating public good professionals who will do the HD work later on in their lives?

#### **7.4.4 Students' agency and aspiration enhanced through SL**

Analysis of focus group discussions reveals that SL can play an important role in enhancing students' agency and aspiration for change in communities. The expression of agency that emerges from the data entails the ability of some students to question SL design and implementation and the experience thereof. Lack of participation and paternalism in how students are treated can be deduced: students questioned the lack of freedom to think and act beyond what books, theories and the specific SL course demands, in order to undertake activities that could benefit the community. This is a long-standing criticism of SL: that it focuses more on instrumental (academic) goals, in this case getting credits, rather the other social values (see Dipadova-Stocks, 2005; Howard, 2003).

*... we did not have an opportunity to grow or extend beyond the set requirements because it was sort of working from the scripts [...] you could not work outside of these boundaries and not only in terms of the module itself but also the organisation that we worked with. [...] even if you try to think outside the box or you see that the theories say this and that but in this situation I see it is not going to work, [...] we were not allowed to implement [...] what you felt fits the situation better than what the text book said (Social work students' focus group, 2015).*

*I think with the textbook and theories they work from idealist situation[s] which is not necessarily a reflection of the real situation [...]. So [...] you're put in a box and you have to work within these boundaries and if you don't [...] you don't get your marks, so you cannot really interact with the community [...] in the ways that could actually benefit them (Bachelor of Social Science students' focus group, 2015).*

These two excerpts provide useful critical reflection on how pedagogical arrangements might intentionally or unintentionally constrain students' agency. From the CA point of view, Wood and Deprez (2012) argue for the need to create learning environments where students are able to reflect on the relationship between what they are learning and their own values in relation to what they want to do in the future. Thus, expanding students' agency in and through SL has been one of the goals of SL. As Butin (2010, p.x) emphasises:

We must rethink the belief that academic knowledge comes directly from us, in a classroom, based on a written text, and assessed objectively. We must acknowledge our students as active, reflective, and resistant agents in their own educational processes. We must come to terms with the reality that our particular expertise may have very little currency (or even relevance) in the messy and complex world outside our classroom walls.

As far as students' aspirations are concerned, it can be argued that, through SL, students might aspire to supporting community change, despite the limits placed on their agency. This is in line with Butin's (2010, p.vii) view that 'Service-learning appears ideally situated to make an impact in the classroom and in the world'. However, SL projects are often implemented on a short-term basis and focus on achieving academic goals. The limited time students spend in communities, coupled with pressure to achieve academic goals, constrain students' capability to aspire to meaningful long-term impact in communities.

*For me it is [a] lack of opportunity to see change taking place [...] we actually don't see what is happening after. Do we see change happening when we just stay for a short period of time and move to the next thing? [...] you put your heart there, you build relationship[s] with these people. Next*

*things you have to leave them and do other things. So you want to go back but you can't because you are told CSL time is finished. [. . .]. So for me it limits that chance of seeing that change happening because we are no longer there (Social work students' focus group, 2015).*

*I think [. . .] the challenge is not being able to see changes happening and the time frame that is being put on us is unrealistic when you look at other things that we have to do. You cannot have one session on drug abuse and you feel like now they know or have gained awareness; you cannot work for two months with the ladies of night and feel like you have empowered them [. . .]. It is not enough having one or two session[s] or one hour telling people about issues they are facing [. . .]. We did manage to implement the things we planned, but we are not there to see or evaluate whether there is impact. The important things is sustainability [. . .]; you don't just go there and disappear after [a] short period of time. But currently that is what is happening because we go there we do what we are supposed to do; next thing we are gone. We want to do more, we want to go back, but remember we have other things to do, like now we have a case study; we have other new relationships we are building and we are also going to leave them after [a] short period of time, although [the] books say you have to build long-term relationships (Social work students' focus group, 2015).*

*I also think because of limited time that we had to do CSL the community that we work with they don't take us serious[ly] anymore. For instance, the school that we did our project at, they told us some other students were here before, so what is that you are bringing that is going to bring change and be sustainable? (Bachelor of Social Science students' focus group, 2015).*

The students provide an understanding of their capability to aspire to long-term change or impact of their SL work in communities. Despite the limitations highlighted by students, a key question is whether this then leads to longer-terms aspirations to make a difference in the world? On the one hand, these experiences may enable students to develop a capacity to imagine and believe that their contributions can have a major impact for others. On the other, students might perpetuate the status quo by thinking that the primary objective of SL is enriching their academic credentials. This leads me to the recurring theme of public good *vis-à-vis* the instrumental values of SL.

#### **7.4.5 Public good values vis-à-vis instrumental/individual value of SL**

London (2003, p.19) states that the term public good 'implies a moral obligation on the part of individuals or institutions to attend to social problems'. It involves people working together for their own and others' good, rooted in conviction, caring and common commitment to social justice and equality (Nixon, 2011; London, 2003). Such values can be expressed in many programmes and practices (London, 2000), including SL. Drawing on these normative statements, I found evidence suggesting two competing views of the values of SL on the part of students. The analysis indicates that, because of SL, some students were



inclined to think about the contribution they could make to other peoples' lives, while others were more focused on the private or instrumental gains of SL.

#### 7.4.5.1 Students' public good values

Some of the data illustrated the potential of SL in enabling students to contribute to the betterment of society and to their beginning to imagine future possibilities. During focus group discussions, some students appeared to suggest that SL allowed them to develop public good values and think about contributing to the well-being of broader society. Evidence for this can be seen in how students articulate the importance of doing SL and the values cultivated through it. For example, some students talked about giving back to the community; a desire to be part of promoting change in society; thinking about the trickledown effects of the knowledge and skills one gains; fostering community members' aspirations and hopes; acting ethically; and providing quality services.

In many instances students' voices articulated well with the conception of the public good being about HE that moves beyond individual gains of getting qualifications to the contribution the individual and institutions can have on wider society. Consider the following examples of students thinking about the public good:

*I think SL gives us [an] opportunity to give back to the communities because we are also by-products of the communities, so it is not necessarily a matter of us getting credit or marks. It is for us really empowering the community and we get inner joy that we contributed to somebody's life. So that is actually one motivation that motivates me to go out there and help people out, it is not only some external things which motivates my contribution (Social work students' focus group, 2015).*

*For me the ability to give people hope in hopeless situations, that is the reason. To be able to put a smile on people ['s] face[s] [. . .] that is the motivation until now. To make a positive change, not only to give hope but to carry out those promises as well (Nursing students' focus group, 2015).*

*. . . but at the end of it I think what I took from SL is the skills that I needed in order to make change or be able to empower the communities because now that you have these skills, practical with the theories on the background you actually realise that you are in a better position to help your communities as opposed to somebody who just have the heart but doesn't have the theoretical background to back it up (Bachelor of Social Sciences students' focus group, 2015).*

However, cultivating public good capacities among students via SL seems to depend partly on the lecturers' positionality in terms of ethical and moral obligation to the public and what the lecturers think about the value of SL and overall education for broader society. As Dipadova-Stocks (2005) argues, academics have responsibilities as educators to extend their vision beyond narrow disciplines for the purpose of enhancing the greater good.

*SL at the end is not just that degree you get at the end of the day because in social work even if you get your degree there is no so much money [. . .]. So that passion has to be there. One lecturer once said if you're here and you expect to have so much money after your degree then you are in [the] wrong profession and that is why I say passion is so important when it comes to social work and SL. You have to have that passion to [. . .] say "I want to work with people; I want to make change where possible" (Social work students' focus group, 2015).*

The public values highlighted by these students position SL as an activity that may enable the cultivation of civic and/or public dispositions. As emphasised by Dipadova-Stocks (2005, p.349), 'Service-learning can equip students to disarm the negative impacts of socioeconomic class distinctions, understand those who are less fortunate and exercise power with more wisdom, discretion, and hopefully, compassion'. Walker and McLean (2013) call for such values to be at the centre of professional education as they enable students to develop capacities to engage in social transformation. The literature often overlooks the benefits of SL in terms of enhancing students' public good capacities; the students' voices capture that SL is 'not for ourselves alone' (Chambers & Gopaul, 2008, p.61).

In all five group discussions, I asked what kind of professionals students want to be when they graduate. The students mentioned several potential valued capabilities that are similar to Walker and McLean's (2013) list of public good professional capabilities.

Overall, the foregoing analysis epitomises what London (2013) refers to as the process of educating for the full human being in order to contribute to the public good. However, despite the students suggesting that SL enables the cultivation of professionals' capabilities and inclinations towards public good thinking and attitudes, some students focus more on SL for instrumental reasons.

#### 7.4.5.2 Instrumental values of SL

*I was just saying that the whole SL experience is very selfish because I go there to get my marks. I am not really there to empower the communities (Bachelor of Social Sciences students' focus group, 2015).*

This statement summarises the views of some students regarding the instrumental value of SL. This group of students appeared to appreciate SL mainly for its contribution to their own academic gains. Although SL is heralded for its potential to prepare students for democratic and civic engagement (McMillan, 2013; Cipolle, 2010; Einfeld & Collins, 2008; Mitchell, 2007; Dipadova-Stocks, 2005), I found evidence that contradicts this. Some students clearly pointed towards Arthur with Bohlin's (2005, p.1) argument that 'There is much concern in society that students lack a social consciousness, and that they are driven largely by materialistic values'. One of the common threads found in the analysis of the data was the issue of students thinking that doing SL is primarily for marks or credit reasons.

A closer look at students' data indicates that the positioning of SL as a solely academic-driven activity potentially influences how students think about SL and what they should be doing during SL. For example, I found elements that suggest a 'double-edged sword' whereby students feel that they have to do SL because it is for marks, and the higher the marks, the higher the commitment to SL is presumed to be. Thus, academic credits were seen as driving factors for students to participate in SL, as opposed to them seeing SL as a potential opportunity to contribute to communities' well-being. Students who held such instrumental perspectives on SL made statements such as the following:

*I am just there because I need the 25% and that's it. Maybe if it was 5% maybe we would have focused more on these people. If it was voluntary, I would have wanted to be there (Social work students' focus group, 2015).*

*If we were to toss [a coin] to say who wants to come and who is forced to come, people who would want to come are going to be less. But if we say we are going to Springfontein just to experience community work, some will go, others wouldn't; but because it's about marks we all have to go there (Nursing students' focus group, 2015).*

These two quotations illustrate how the design and implementation of SL can potentially foster individual instrumental values at the expense of benefits that ought to accrue to all partners.

However, there are some students who, in spite of valuing academic and/or instrumental benefits of SL, also recognised the limited social benefits of SL. These students suggest that focusing mainly on achieving academic outcomes hinders the sustainability of SL projects and outcomes. One example is students not being able to develop affiliation with communities in the space of one module. This also has a long-term impact on students in respect of developing civic dispositions, as some students highlighted that the continuity of SL projects might depend largely on individual students' agency and choice. Thus, we might suggest that focusing on instrumental values of SL might perpetuate paternalistic ways of thinking and practising SL. A case in point is the example of garden- and doll-making in the second following excerpt. Overall, the students take the view that framing academics as a primary goal of SL leads to less impact on them and in communities. Below, students argue that focusing on getting marks limits the effectiveness of SL:

*I think because of the little time that we had, I think we just did what we had to do for the sake of doing it and getting marks, we didn't put our hearts because we were rushing but we had a plan, a schedule that we had to finish. So we were rushing because we had to finish what we had to do, we were just doing it, not out of our hearts because [...] you couldn't even know a child's name. (Social work students' focus group, 2015).*

*I think we just went there because it was a project we were getting marks for [...]. We did not go there and mentor people and show them what is supposed to happen, so it's not going to be sustainable because we didn't leave the knowledge with them. We just went there did our project and came back. We left with them the lasagne gardens, the doll-making, but we didn't share enough knowledge in order for them to mentor other people as well. That's how I feel (Nursing students' focus group, 2015).*

It appears that these students do not see SL as a co-learning and knowledge-sharing space. To some extent this is also about the limits of SL, such as overemphasis on students' academic benefits, as in this quote:

*I didn't like that we spent less time in a community and [...] not even sure that our purpose has been fulfilled. [...] through SL I have understood how to compare the theories and the work that we are doing in real life. (Bachelor of Social Science students' focus group, 2015).*

The students who held the above views ought to be applauded for their honest assessment of SL module/project limitations. Although the data does not provide conclusive evidence as to why these students feel that getting academic credit through SL is more important than other values, we can begin to see some tensions, silences, ambiguities and contradictions that surround the SL field. This may enable us to ask different questions, such as what kind of SL design and implementation lead to what outcomes for individuals and wider society. This supports Howard's notion (2003, p.5) that 'Research can determine if service-learning benefits students and communities, in what ways, under what conditions, and for how long'. From my argument that SL should advance both academic and social values, I take up Vogelgesang and Rhoads' (2003, p.1) conclusion that:

... a broad notion of student public engagement – one that includes orientations toward both incremental and structural change – ought to be considered if the goal is to offer a range of experiences reflective of student interests and understandings of the social good.

In sum, the above analysis shows that, despite challenges that may face SL in terms of design and implementation, this practice has potential to enable universities to cultivate capabilities and promote HD values. These capabilities and HD values are fundamental for students and broader society's wellbeing. The table below summarises the capabilities and HD values that emerged in this chapter.

**Table 18: Overall derived capabilities and human development values from students' perspectives**

	CAPABILITIES	PRACTICAL EXPRESSIONS		HUMAN DEVELOPMENT VALUES
1	Affiliation	<ul style="list-style-type: none"> <li>- SL enabling students to cultivate self-examination and local citizenship</li> <li>- SL enabling students to develop friendships, obligation and caring, and a sense of belonging</li> </ul>	1	SL enabling students to create empowering environments in communities
			2	SL allowing students to understand the importance of participation
			3	SL enabling students to develop agency and the capacity to aspire
2	Emotional reflexivity, recognising power and privilege	- SL enabling students to cultivate narrative imagination (empathy, compassion, imagining and listening to others)	4	SL fostering students' understanding and respect for human diversity
3	Informed vision	- SL enabling student to think and find possibilities, questioning systems and structures, thinking broadly and beyond, self-actualisation (practising)		
4	Social and collective struggle	<ul style="list-style-type: none"> <li>- SL fostering students' understanding of circumstances, realities, differences</li> <li>- SL enabling students to undertake advocacy and empowering work and promoting awareness</li> <li>- SL enabling students to become critical of injustices, internalising solidarity, listening, and developing obligation and a sense of responsibility for others</li> </ul>		
5	Learning, knowledge and skills	- SL fostering students' ability to apply and make links, interrogating assumptions and stances, questioning relevance and validity, identifying and solving problems, valuing community knowledge, grasping disciplinary gazes, imagining the future, and life-long learning		

**Source:** SL students' focus groups at the UFS (2015); Walker and McLean (2013).

## **7.5 Conclusion**

The aim of this empirical chapter was to demonstrate students' perspectives on their SL participation and outcomes in respect of capabilities and HD. The analysis has shown the potential of SL in cultivating public good professionals and citizenship capacities, which are fundamental in advancing the public good. The analysis also indicated that SL enables students to understand and promote HD among themselves and in communities.

However, the chapter also highlights how the design and implementation of SL might limit the cultivation and expansion of capabilities and promotion of HD values for students and in communities. The design and implementation is dominated by complexities and challenges, such as power differentials among SL partners, lack of sustainability due to the time constraints of academic time-tables and the importance of instrumental and/or academic goals of SL. Such complexities potentially lead to SL becoming a paternalistic project that could perpetuate hierarchies, the status quo and inequalities.

## **Chapter 8**

### **Community members' perspectives on SL experiences**

#### **8.1 Introduction**

In this analysis, I capture community members' voices as potential evidence of capabilities enhancement and promotion of HD values at the community level through SL. As highlighted in Chapter 3, this chapter builds on the argument that community members are often regarded as passive actors in SL design and implementation. For example, while Giles and Eyler (1998) identified limited involvement of community members in SL decision-making, Albertyn & Erasmus (2014) and van Rensburg (2014) argue that this continues to be one of the challenges facing SL. Thus, community members' positions in SL could impede what Baker-Boosamra et al., (2006), Butin (2003), Jacoby & Associates (2003), Varlotta (1997) and others refer to as respect, reciprocity and mutuality, which are essential dimensions of SL geared toward social transformation.

In accordance with the community members' voices and the primary areas of interest for this study, I divide the analysis into two: (i) valued capabilities, functionings and conversion factors; and (ii) HD. This analysis is guided by research question three, namely:

What are the valued capabilities and human development values developed by staff, students and community members through their participation in selected service-learning modules/projects?

#### **8.2 Community members' valued capabilities**

Analysis of community members' voices involved in this study reveals that SL can potentially enhance capabilities for themselves and for students. These included affiliation, local citizenship and narrative imagination, capability to use knowledge and skills, and aspirations, needs and expectations.



### 8.2.1 A capability for affiliation

Community members identified a capability for affiliation as one of the main benefits of SL for both community members and students. Community members' voices revealed the capability for affiliation that is in line with Nussbaum's interpretation. Most important for community representatives was affiliation that develops between the community and the students.

#### 8.2.1.1 Affiliation between students and community members

Most community members who participated in this study appreciated the importance of SL in cultivating affiliation between students and community members. Drawing on community members' perspectives, it emerged that such affiliation is essential in fostering students' public good dispositions. These values included a sense of responsibility, feeling connected to the communities and committed to the communities' well-being (see Walker & McLean, 2013; Eyler, Giles, Dwight Jr, & Braxton, 1997). In the South African context, it is about educating and preparing students to have a positive impact, specifically in historically disadvantaged communities (see Maistry & Thakrar, 2012).

The views of community members suggest that this form of affiliation has the potential to enable students to achieve multiple values. Affiliation and related values are regarded as fundamental for students in many ways. Some community members appreciated affiliation because it enables students to understand the complex and diverse South African society. Some argued that such affiliation provides opportunities for students to experience and understand social realities, and to think about possible alternatives and/or solutions. The following examples illustrate community members' perspectives on the value of students' affiliation with communities.

*. . . they learn to become part of the community [. . .] people here are vulnerable individuals, so students are helping and supporting them to recover. I think they learnt that everything in life is not all about themselves it is about other people as well and also that people out there have got much worse conditions or situations than what they know about and they can learn from these people because these people think in different ways, they talk in different ways and sometimes it is good to hear something from different perspectives and I think they are proud of themselves for the things that they do here and when they come back they said "We did this last year, remember?" I think as the organisation*

*grows [...] they will also feel that they have been part of this process of [...] becoming a bigger instrument in the hands of the community (Personal Interview, Community member, 2015).*

*...for them to come and work here they make a difference in the lives of other people because [when] they come here they help people. They [the students] have never been exposed to people who are in these situations [...] people that are here come from very bad conditions and they have been through hard times and so on. So it is a very big experience for the students to be exposed to people that come from homeless or hardship situations, some of them are sick, some of them are hopeless (Personal Interview, Community member, 2015).*

One of the ideas that emerged is that of narrative imagination. The above quotations suggest that community members feel students should develop the capacity to imagine, be connected and concerned about the lives of others and particularly those less fortunate. The capability for narrative imagination that comes out of the above voices resonates well with the ideas of local citizenship. Such capacity is crucial in advancing affiliation, which is critical in enhancing the transformative potential of SL. This perspective is in line with the findings of Baker-Boosamra et al., (2006) in El Salvador. Using community partners' voices, these authors found that SL promotes cross-cultural solidarity and global social change through the development of narrative imagination. Drawing on Nussbaum (2004), these authors provide a helpful description:

This compassionate [narrative] imagination makes other people's lives more than distant abstraction and encourages students to see themselves as not simply citizens of some local region or group but also, and above all, as human beings bound to all other human beings by recognitions and concern (Baker-Boosamra et al., 2006, p.498).

A number of community members who participated in this study indicated that SL enabled them to develop affiliation with lecturers. The data pointed towards affiliation that foregrounds the idea that SL should revolve around mutuality of purpose and a commitment to the common end (see Varlotta, 1997). This form of affiliation can be described in two ways. One, community members perceive that through affiliation they have an obligation and responsibility in ensuring that SL yields the intended benefits for the university. Two, affiliation with the university creates space for students and lecturers to contribute meaningfully to the communities.

Further, the affiliation community members develop with lecturers and students has the potential to enhance SL values. For example, there is evidence that such affiliation promotes mutual benefits in SL partnerships and enables community organisations to run activities

that could contribute to social change. Some community members value affiliation because it promotes critical reflective capacity in respect of their personal purpose and role in broader society. Other community members highlighted the need for affiliation because, through it, students foster values of happiness and a sense of hope among community members. The idea of developing reflective capacity through SL is supported by Baker-Boosamra et al., (2006). SL programmes require all parties to critically reflect on the implications of the SL relationship. Such capacity is vital if SL practices are to be designed and implemented in line with what each SL partner values. Consider the following examples:

*. . . working with students enhances my sense of social responsibility to ask myself what my responsibility is toward social issues in my area because our work focus[es] a lot on social service[s], so it [. . .] really helped me looking into myself and searching myself and asking what am I really here for? So those are just some few things that opened my mind to see and ask what my passion is and what is my responsibility towards what I am doing here* (Personal Interview, Community member, 2015).

*When students come to my house they bring happiness and they gave us hope and they give us the thinking that there is someone who want[s to] make change in this society and in this community. Those visits are important because I can a see changes in my child's commitment to the house because, instead of him being in the street, he now come[s] home [. . .] the children would rather stay at home than walking around in the streets* (Focus group, Community member, 2015).

One of the common threads in the above excerpts is affiliation that enhances the ability of community members to work in solidarity with the university. For some authors, SL programmes centred on the idea of solidarity promoting equitable and mutual relationships, which extends to the idea of social change and social justice (see Baker-Boosamra et al., 2006; Tapia, 2004). SL centred on the value of solidarity may provide a means of addressing some of the tensions that surround SL design and implementation, thus fostering the expansion of the sphere of freedom, justice and human agency (Giroux, 1995).

### **8.2.2 Students' narrative imagination and local citizenship**

Community members reported that they valued the importance of SL in enhancing students' capabilities of narrative imagination and local citizenship. From the community members' voices, it emerged that SL has the potential to cultivate within students what Nussbaum

(2004) describes as capacities to imagine, understand and develop compassion for the poor and downtrodden. Also, community members appreciated the value of SL in allowing students to understand that their lives are connected with other distant individuals and how common needs are differently realised in different circumstances (see Nussbaum, 2004, 1997). What is fundamental to the community members' perspectives is the perception that such capabilities provide a repertoire through which students contribute meaningfully to the communities. This can be seen in how community members recognise what they teach the students.

The following quotations provide examples of some community members who value students' capabilities for narrative imagination and local citizenship:

*I think they benefit hugely [...] in terms of this being a practical session for them, the dynamics of our country is built in such a way that we have classes, we have races and being exposed to different classes and races in itself is a huge benefit because it [...] gives you not only sympathy but also it is making you to understand and developing empathy about broader perspective in a macro effect in our country. Coming from a farm, being a rich man's boy and you were exposed only to that little community and now coming to a broader community like this it changes their perspectives and it even gives them better perspectives about the society we live in (Personal Interview, Community member, 2015).*

*Yes they are mixed, they are White, Black, Indian and Coloured, and sometimes they get shocked especially when they go do home visits [...] there is a lot of poverty in our community. [...] and then they say "So, this is the reality, people are living in these circumstances". Sometimes it is shocking to them [...] let them see what we are dealing with on daily basis (Personal Interview, Community member, 2015).*

*I think students should come more often because we feel that they make a real difference and we welcome them and it is good for students also to see the circumstances of the children and families so that they can understand why sometimes the child's development is not so good, just to compare the child's home and school areas. So that they can see where the children come from (Focus group, Community member, 2015).*

While these quotations suggest that SL allows students to cultivate the above capabilities, the analysis also indicates that community members develop capabilities related to learning, knowledge and skills.

### 8.2.3 Community members' capability to learn, gain and use knowledge and skills

Varlotta (1997) argues that the common good might be more likely to be served in SL if we emphasise 'learning' over 'service'. This is because of reciprocity and mutuality built on co-learning and exchanging knowledge and skills. As Kendall (1990, p.22) emphasises, 'All parties in SL are learners and help determine what is to be learned'. The data indicates that community members valued their participation in SL because it enabled them to learn, a capability that can be enhanced through SL built around equitable exchange and sharing of information. The following statement from one community member serves as a point of departure in relation to community members' perspectives of knowledge exchange in SL.

*. . . we realised that the university would not be able to play [a] part financially but they can be [a] partner in knowledge. So my drive is to improve it [partnership] and [. . .] how we get the knowledge and other investments from the university to help us improve our service to the community members (Personal Interview, Community member, 2015).*

One of the key elements raised in this statement is that of seeing knowledge as a possible and potential medium of exchange in SL. With SL often challenged for its failure to address structures that perpetuate inequalities and the status quo (Butin, 2010a; Cipolle, 2004), suggesting knowledge exchange as the basis of a SL partnership speaks to a focus on remediable injustice (Sen, 2009). It refers to the various knowledge and skills community members mentioned in their responses, such as knowledge and skills in areas such as working with children, health, communication and language, computing and running community organisation activities. Consider these examples:

*. . . the interventions through the university students help in building capacity to our care givers, to give them a bit of confidence, skills and knowledge to work with children [. . .]. We [. . .] are not qualified teachers to help children with their school homework [...] nowadays school work is a complicated thing but for our care givers to get a bit of skill and knowledge in terms of engaging and empowering the children and especially to motivate [is very useful]. [. . .] Maybe I cannot help you with mathematical problems but I can motivate you to go to school, I can motivate you to engage with the teacher, or maybe a student from the university that has got a bit of exposure to whatever subject you are struggling with [can be] that bridge (Personal Interview, Community member, 2015).*

*Definitely we do benefit a lot when students are here [. . .] last year medical students did first aid training with us [. . .] now we are able to use first aid kit[s] and they even brought us [some] so that*

*we can be able to help children in case of an emergency.* (Personal Interview, Community member, 2015).

Community members indicate that gaining knowledge and skills in areas of health, gardening and bringing up children were repeated themes among some community members. What was significant in their responses is the fact that the knowledge they valued is often the focus of several SL modules (see Appendix 7). The following table provides examples of community members' responses captured through the question: ***What new knowledge have you learnt after collaborating with the students?***

**Table 19: Community members' valued knowledge and skills**

<b>Community members' responses</b>	<b>Valued knowledge/skills</b>
<i>I learnt how to make my own garden, how to eat a balanced diet, the importance of living a healthy life. How I can exercise to release stress, what cheaper foods I can afford as well as the importance of keeping my hands clean.</i>	Gardening and health
<i>I learnt how to plant vegetable[s] and how to make composite from papers and vegetable stuff. I learnt many things that I can do for example about planting my own garden using a tyre and how to take care of [my] health.</i>	Gardening and health
<i>Learnt how to do a doll, I also learn how to communicate with my grandchildren and to say "no" when they do something wrong. I have learnt so many things from this student and I intend also to educate my children in the future about what I have learnt, which is the spirit of helping others.</i>	Bringing up children  Communication with children

**Source:** SL community members' written responses.

Overall, the capabilities valued by community members and related values are summarised in the following Table 19.

**Table 20: A summary of valued capabilities derived from the voices of community members**

<b>Valued capabilities</b>	<b>Descriptions</b>
<b>Students-Community members affiliation</b>	<b>Students:</b> Being responsible for the community; able to think about the role of the university; being part of other peoples' lives; an ability to learn and unlearn about themselves and others; having a sense of belonging; having different perspectives; having responsibility for others; being proud; respect for diversity; exposure to situations and conditions of other people; being able to communicate professional knowledge; being respectful, friendly, empathetic and ethical
	<b>Community members:</b> Being responsible for the community; able to think about the role of the university; being part of other peoples' lives; an ability to learn and unlearn about themselves and others; having a sense of belonging; empathy; having different perspectives; having responsibility for others; being proud; respect for diversity; exposure to situations and conditions of other people
<b>Students' local citizenship and narrative imagination</b>	<b>Students:</b> Exposure to situations and conditions of other people; understanding society; being able to make a difference and help others; being able to imagine; being transformed (having different perspectives)
<b>Community members' capability to learn, gain and use knowledge and skills</b>	<b>Community members:</b> Being able to achieve valued goals; having confidence; being able to work well with children; being motivated; having skills; being able to use technology (computers, pastels, first-aid kit); feeling empowered; exposure to situations and conditions of other people; being recognised; having self-esteem, confidence and self-worth; being able to imagine; being able to respect and embrace diversity; being able to communicate and understand other languages; having self-actualisation; being grateful; being able to grow

**Source:** Community members' voices.

### **8.3 Community members' expected value from SL projects**

During focus group discussions, participants mentioned a number of things that they value and that they feel students should focus on in SL programmes, which can be interpreted as expectations, needs and/or benefits that community members have reason to value (valued capabilities fostered through SL). These values and/or expectations appear to be largely shaped by the communities' socio-economic conditions. As such, there were two areas that community members wanted students to focus on during SL: working on things that create an enabling environment for children to engage in productive activities that can enhance their well-being and shape their future; and providing alternatives to social challenges that potentially constrain people's well-being and capability to aspire. The community members' perspectives on these values and/or expectations are summarised in Appendix 10.

From the evidence presented in Appendix 10, there are several possible explanations of SL benefits valued by community members. One, social conditions play a pivotal role in shaping one's valued SL benefits. The community members' expectations and aspirations for a better future for their children is a case in point, as some community members believe that their children fail to aspire or 'dream' because they are conditioned by their socio-economic background. Two, although community members have expectations and/or aspirations, they suggest that they have limited opportunities to realise them. For example, it is clear that lack of entrepreneurial education and access to information contribute to unemployment in the community. Third, community members believe that the university can play an important role in enabling communities to realise their expectations and/or needs and call for the university to focus more on areas that yield public benefits. A critical question that needs further exploration is evident: To what extent can SL, which is often criticised for limited reciprocity, sustainability and equal participation, enable community members to realise their valued ends via SL? This leads into analysis of HD values and how they play out in SL from community members' point of view.



## 8.4 Human development values

With SL increasingly heralded for its potential to contribute to the public good, particularly in relation to social justice (see Chapter 3), my analysis delved into identifying moments suggesting HD values promoted via SL. On the one hand, community members seem to appreciate the importance of SL in promoting certain HD values; while on the other, there appear to be some potential conundrums that impede the promotion of HD through SL. I begin by identifying evidence of potential HD, followed by an analysis of tension in relation to HD values.

### 8.4.1 Potential human development values promoted

#### 8.4.1.1 Empowerment and agency

The evidence suggests that SL enhanced a sense of empowerment and agency among some community members. These two HD values were captured through two focus group questions **(i) How can you use what you have learned from the SL partnership in future life?** **(ii) How can you make a difference in your community?**

As the table below suggests, the values of empowerment and agency identified from the community members' voices resonate with Ibrahim and Alkire's (2007) indicators, such as a sense of self-direction and self-determination. Also, there is evidence to suggest the promotion of individual and collective agency among community members. Examples of self-direction and determination deriving from the data can be seen in the realisation of community members that they are capable of doing things that can bring about change for themselves and other members of the community. Of particular relevance in the context of this study is the importance of SL enabling community members to do so. Enabling community members to develop such capacity is important in addressing the potential tendency of the university to do things for the communities and/or perpetuating elements of the status quo and paternalism (see Davis & Wells, 2016). Views supporting the promotion of empowerment and agency emerged largely from community members' written responses, as summarised in the following table.

**Table 21: A summary of community members' responses and emerging human development values**

<b>Responses</b>	<b>HD values</b>
<i>I am definitely going to start a vegetable garden in my community and also arrange a get-together so that I can teach others how to do garden[ing] and make jerseys and sweaters for their kids to wear during winter when they go to school</i>	Empowerment, individual and collective agency, responsibility or concern for others
<i>Through ploughing I believe I can help the community by selling the things I have ploughed such as spinach, onions and cabbages. This will help the community as a whole to survive</i>	Empowerment, individual agency
<i>To make something that will better the situations like planting and making toys that will make my future great</i>	Empowerment, individual agency
<i>I can make the difference by sharing the knowledge I have gained and teach the people in my community about caring and sharing</i> <i>By sharing the ideas with the community members</i> <i>I have learnt to do toys of my own without buying only</i> <i>To share the information with my neighbours about how to make [a] garden</i>	Sharing knowledge theoretically Empowerment, individual agency, sense of belonging Individual agency, responsibility for others Empowerment (self-direction)
<i>To teach other young mother about their lives, children and how to handle pain and emotions of day-to-day lives</i>	Individual agency, responsibility for others
<i>The difference is already there but I think by sharing and giving information I have learnt to those who don't have can help the community and advising them to know they help at the nearest health facilities</i>	Individual agency, responsibility for others
<i>I can help the older people in the community, assist them with hygiene problems and also share the knowledge on improving immune system through lifestyle</i>	Individual agency, responsibility for others
<i>Talking to my neighbours about the importance of taking medication, refer them to the clinic</i>	Individual agency, responsibility for others
<i>I can use what I have learnt to make a living for myself, e.g., they showed me how to do a dolly and a plastic ball</i>	Empowerment, individual agency, self-direction
<i>I can take children and teach them how to make toys for themselves and I can also teach them how to take care for their health with the knowledge I gained from the students</i>	Individual agency, responsibility for others
<i>I can teach the community how easy it is to make a garden and how I started mine</i>	Individual agency, responsibility for others
<i>I can use it to help my community and those who doesn't have any clue about health</i>	Individual agency, responsibility for others
<i>I will teach other community member how to make garden</i>	Empowerment, individual agency
<i>I will help many neighbours by sharing with them knowledge on TB and refer them to the clinic</i>	Individual agency, responsibility for others
<i>I learnt that working together, helping each other we can do better, that I can offer someone my help that will bring difference</i>	Collective agency and responsibility for others
<i>Life is not about what you don't have but about what you can do to change or make your life better or your environment</i>	Empowerment and sense of individual agency
<i>I can make more gardens for plenty of vegetable and fruits so I can sell them to the community and make money</i>	Empowerment and individual agency
<i>I will sustain everything they taught me and keep the pamphlets to help other people</i>	Individual agency and responsibility for others

Table 20 provides evidence to support the promotion of empowerment and agency, while a sense of responsibility for oneself and other community members can be deduced. A closer look at the voices suggests that SL can enable community members to develop individual agency and enhance capacities such as responsibility and participation. In essence, community members suggest that SL enables them to realise what they are able to do. Arguably, empowerment and agency are central to SL projects as they can enhance the ability of people to see that they are agents of their lives. A sense of empowerment and agency highlighted in the previous table is intertwined with the notion of active citizenship in communities. This is because empowerment and agency can lead to citizens' capacities such as participation and commitment to valued ends. This value of SL is seen as one of the transformative potentials of SL as Varlotta (1997, p.473) underscores: SL projects should 'engage people in responsible and challenging actions for the common good'.

However, despite the suggested sense of empowerment, agency and sense of responsibility, other community members' perspectives pointed to tensions that are potential barriers to the promotion of HD via SL.

#### **8.4.1.2 SL conundrums in promoting human development values: limited participation, sense of empowerment and lack of sustainability**

Partnerships between communities and the university in SL ought to be built around equitable power sharing and active participation of all actors. Nduna (2007, p.70) notes that 'In order for such partnerships to be meaningful all relevant stakeholders need to be involved in the conceptualisation, implementation and evaluation of SL'. Bringle, Clayton and Price (2009, p.1) argue that:

. . . participation is critical for mutually-beneficial collaboration in which all persons contribute knowledge, skills, and experience in determining the issues to be addressed, the questions to be asked, the problems to be resolved, the strategies to be used, the outcomes that are considered desirable, and the indicators of success.

Active participation is a hallmark of SL, as it may create an enabling environment for partners to develop a sense of empowerment and ensure sustainability. Nevertheless, the

analysis of community members' voices suggested several conundrums SL partners encounter when promoting participation, empowerment and sustainability via SL.

My analysis revealed that some community members did not actively participate in or exercise control of the design and implementation of SL activities. Also, community members voiced concerns about the short-term nature of SL activities. From the analysis and interpretation of transcripts, a number of potential contributing factors emerged. One of the main issues was that of power differentials between communities and the university. For example, the community members' voices appeared to show that SL is sometimes designed and implemented in a one-sided and/or charitable way, rather than a social justice and/or partnership approach. Furthermore, community members seem to position themselves as passive actors while the university's staff and students are positioned as powerful, privileged and active. In other words, community members suggest that they do not see themselves as equal and integral SL partners, as:

*You are sick so you have to explain to the doctor and you know what you are experiencing in terms of physical symptoms and the doctor has got theoretical background [...] but oftentimes we find that patient cannot really explain what the pain is and that is what I have seen over the years: that in our organisation and in the communities we have so many dire needs and dire situations that we sometimes cannot express truly what we feel and what we think and we need, we just quickly try to get away with the pain. So [...] we cannot extract the benefits [...] because we cannot communicate and tell the university that we think this and that are our problems and if we cannot tell them what our problems are they [...] think for themselves (Personal Interview, Community member, 2015).*

The potential implications of this are that it can limit deliberation, participatory parity in SL and constrain community members' agency, allowing the university to make most SL decisions on behalf of the communities (see Preece, 2016a; Kezar & Rhoads, 2001). Also, it may have an impact in terms of benefits, as community members point to possibly unequal distribution of SL benefits, with the university seen as the main beneficiary.

*... the university students benefit more [because] [...] most of the time they do service-learning [...] because they have to get degrees [...] and once they finish coming here they are just gone. [...] Yes, they do send another group the following year, but [...] you have to give them new information*

again [. . .]. Even though we get the knowledge and skills and they are helping us with activities and stuff, I feel they are benefiting more than us. (Focus group, Community member, 2015).

*Their approach actually differs. You have those who come with the intention that they are only here to [. . .] pass their assignment but others do not show that they are here to benefit for themselves because of the way they communicate, their body language, so you can see they are really looking forward to benefit from us and us benefiting from them. [. . .] It also depends on [the] personality of the students, but also that pride that “We come from the university”. And sometimes parents may not provide enough information like, if you ask “how [is] your child is doing in terms of school work?” they would just say “he or she [is] doing okay” because of your attitude, so they are not going to be open to you and tell the stories about the child because of the way you behave [. . .]. So they answer you in short and straightforward [ways] and you don’t get that information. So the attitude and the manner in which students communicate with the parents is very important (Focus group, Community member, 2015).*

Related is the issue of sustainability in SL. A closer look at the voices of community members indicates a general lack of sustainability in SL projects, because of: (i) a one-way approach to SL (lack of reciprocity and participation); and (ii) the limited time students and staff spend in the communities due to curriculum structure. The following excerpt highlights community members’ perspectives in respect of sustainability:

*. . . I think it is not sustainable because the students will come here for [. . .] three or four months [until] they are done, so it is like they just come and steal information but in the long run we do not get anything back. For instance [. . .] sometimes we have children suffering from different type of diseases and [. . .] the students they just come here and get information, ask [a] few questions and leave and get their degree and everything but what do we remain with? Do they come back when they are in their profession and say, “You helped us and we are here to continue with the relationship we made so that it can continue going?” Sometimes I feel that they just focus on getting information (Personal Interview, Community member, 2015).*

Sentiments such as that expressed in the previous excerpt point to several interrelated tensions that may have a significant influence on the transformative potentials of SL. Community members are facing the challenges of navigating the inherent dynamics of power and privilege in SL. This can be seen in how they position themselves in relation to university students and staff. The community members’ perspectives on power relations reveal the potential tendency of universities to define, label and characterise communities as marginalised, poor, disempowered and in need of care (see Preece, 2016a; Kezar & Rhoads, 2001). Some SL authors refer to such tendency as patronage and/or paternalism (Mitchell, 2008; Cipolle, 2004; Robinson, 2000). For example, Halverson-Wente and Halverson Wente (2014, pp. 87-88) draw on O’Leary and Nee (2001) to argue that:

When or if development practitioners are unconscious of the power dynamics [i.e., patronage] in their relationship with villagers, or perceive these to be the norm,

they tend to assume that their project activities are participatory and empowering regardless of the actual level of engagement of villagers in decision-making processes and the nature of the relationships formed.

Community members underlined the potential lack of opportunity and space for them to deliberate and reason with partners from the university. This implies that community members are not participating on an equal footing (Fraser, 2008) with their counterparts in SL partnerships. This also implies some sort of misrecognition of a particular section of the community. Crucially, the partnership between the university and intermediaries such as NGOs and NPOs could potentially act as a barrier to participatory parity and recognition of some community members at the grassroots level. This brings me to this question: Does the university's use of the NGOs and NPOs as intermediaries and entry points to the communities enhance or inhibit participation of local community members in SL programmes? This is a complex question that needs further research, as community organisations may be acting as both enablers and/or barriers to active participation and genuine voices of some community members in SL.

The approach to SL and its instrumental and/or academic goals play a major role in influencing the participation and sustainability of SL projects. Based on community members' voices, elements of charity can be deduced. However, the approach seems to be driven by how SL is structured in order to align with its instrumental and/or curriculum objectives. Further, SL in most cases is supported and/or funded by the university. Thus, its sustainability depends largely on the university's commitment and the extent to which the university wishes or is able to move beyond the short-term instrumental/academic goals to include longer-term social impact. From the data, there is evidence that the limited time students spend in communities inhibits their affiliation with communities and cultivation of civic dispositions. This has an effect on communities, as Baker-Boosamra et al., (2006) found, revealing that many Salvadorans lamented the short duration of the SL programme, which hindered enhancement of the capability for learning. The interviewees said 'The ideal would be for students to be here longer we are not learning from students – there's too little time' (Baker-Boosamra et al., 2006, p.492). Examples of a lack of sustainability of SL projects identified by these authors and my study resonate with Lewis's (2004, p.105) view that 'Social change cannot take place in one semester; it requires a long-term commitment'. Thus, in most cases, SL programmes end up taking on a charity approach, which is far

easier to accommodate (Lewis, 2004), although it has major implications for issues of sustainability, empowerment, participation and the agency of community members.

The above SL conundrums and/or tensions are increasingly questioned by multiple SL authors as they thwart the transformative potentials of SL (see Preece, 2016a; Halverson-Wente, & Halverson-Wente. 2014; Butin, 2010; Chupp & Joseph, 2010; Peterson, 2009; Mitchell, 2008; Nduna, 2007; Camacho, 2004).

This assumption about the inherent good of the freely donated time of individuals who are generally in a position of power and privilege and who thereby have the time and means to be able to do service has the potential to override our critical sensibilities and to do more harm than good. Service learning, gone unexamined, can actually harm the community if well-intentioned beneficence perpetuates dependency, with the use of community as a lab and even the denigration of human beings who are objectified and looked at as the “others” and as poor people (Baker-Boosamra et al., 2006, p.480).

From the community members’ voices, a number of potential means to overcome the conundrums/tensions highlighted here can be observed. Perhaps the most important is a two-way and/or social justice approach to SL. Within this suggestion, community members are calling for effective communication and equal engagement with the university, active participation and genuine voices. Such approaches could enhance both social and instrumental (academic) benefits of SL. In order to ensure sustainability, community members call for SL that enables them to take further what has already been established and achieved. In addition, community members suggest continuity in terms of annual undergraduate students’ SL groups’ succession and linking postgraduate students to SL projects. However, this solution might demand different ways of thinking about SL curricula and projects that articulate well with both the university and community goals. A final recommendation based on the community voices is about developing a sense of self-help (agency) in communities. The community members proposed the need for community members to take up SL opportunities and improve individual and communal well-being.

## 8.5 Conclusion

In this chapter I have presented results of my analysis of community members' perspectives of SL. In presenting the results, I used the voices of the community members themselves. The data pointed to a series of emergent themes. The capability for affiliation was one of the recurring themes identified. The majority of community members expressed the importance of SL enabling students to develop affiliation with community members and community members with students. Within this theme, community members recognise the public good role of the university, which can be reflected through developing and sustaining students' public good dispositions during SL and after graduating.

One of the key themes that emerged while interpreting HD values is the conundrums and/or tensions facing SL in the quest for advancing HD. The discourse of power and privilege inherent in SL was the most common challenge with respect to SL promoting HD values. Community members underlined the difficulties of having little control and/or influence and participating equally with other SL partners from the university, especially in designing and implementing SL activities. In order to develop SL that promotes social justice in a more grassroots and empowering fashion, several community members proposed a number of alternatives, revolving around the social justice approach to SL (see Chapter 3), which includes two-way communication (deliberation), sustainability, enhanced voices and a sense of agency (see Ibrahim & Alkire, 2007). The proposed solutions, as suggested by Kidd and Kral (2005) and Taylor et al. (2004), frame SL as a participatory and inclusive process aimed at fostering social justice.

Considering the potential promises and pitfalls of SL as highlighted in the results of this and other chapters, it is necessary to theorise the role of SL in advancing the public good. In doing so, I use CA and HD approaches and related theoretical and conceptual lenses set out in Chapter 3 and 4 to discuss the role of SL in promoting HD.



## Chapter 9

# Theorising the role of service-learning in advancing the public good

### 9.1 Introduction

Chapters 6, 7 and 8 presented the views of institutions, lecturers, students and community members in respect of capabilities enhancement and promotion of HD via SL. These chapters thus addressed my four research questions. The focus of this chapter is on synthesising key findings, with the aim of responding to my central research question and sub-research question 4, which ask:

How can service-learning contribute to human development?

How can a study of SL using Human Development and Capability Approach frameworks contribute to thinking about and understanding SL practices in relation to human development?

As explained in Chapter 3 and 4, SL has much potential to advance HD, including social justice, citizenship formation and the formation of public good professionals. However, in spite of the values SL is argued to have, relatively little is known in relation to its contribution to fostering HD inside and outside universities, and what challenges SL may face. As discussed in Chapter 3, these challenges include: (i) narrowly defined values of SL, focused on students' academic learning and personal development; (ii) SL continues to suffer from conceptual, definitional and methodological limitations; and (iii) most SL studies have focused mainly on understanding its impact and/or values from the perspectives of the university (students and lecturers), with little coming from the community. By answering the research questions of this study, this chapter empirically and theoretically attempts to fill the existing gaps. Therefore, in this chapter, I apply human development and capabilities approaches to understand the broader values of SL, particularly in relation to HD. This includes perspectives of all the various stakeholders.

I begin this chapter by mapping out (in table format) capabilities and HD values identified from the results chapters (6, 7 and 8). Then I delve into theorising SL as a practice geared towards fostering HD, using four organising frameworks that work at the level of theory, capabilities and process to give a full framework. These are: (i) *affiliation as an architectonic capability in SL*; (ii) *public deliberation, reasoning and participatory parity via SL*; (iii) *affirmative and transformative approaches and/or remedies in SL*; and (iv) *notions of social justice and partial (remediable) justice via SL*. I use these organising frameworks to unpack the promises and pitfalls of SL in respect of advancing HD. I then propose a framework to suggest what (ideally) SL might look like when approached from a human capabilities development standpoint.

As indicated earlier, my purpose was to explore capabilities and HD values enhanced via SL using the perspectives of institutions, lecturers, students and community members. In this section I draw on the results presented in Chapters 6, 7 and 8 to discuss capabilities and HD values that emerged, looking at similarities, differences, tensions, contradictions and silences in relation to how capabilities and HD values are articulated at all four levels. This discussion enables us to think about potential ways of framing SL as a pedagogy and a subset of a university's public engagement mission.

Table 21 summarises the perspectives of institutions, students and community members on valued capabilities and HD values, as intended, practised and realised via SL. The distinction between intended, practised and realised is important because it resonates well with the notions capabilities as opportunities and functionings as achievements.

**Table 22: A summary of capabilities and human development values and challenges via SL from the perspectives of institutions, students and community members**

SL partners	Valued capabilities of/for SL partners	Challenges to achieving human development values
<b>1. Institutional</b>	<ul style="list-style-type: none"> <li>• Multi-layered affiliation (students' affiliation with other students and community members; lecturers-students; lecturers-community members affiliation (Respect and dealing with diversity, tolerance)</li> <li>➤ <b>Students'</b> <ul style="list-style-type: none"> <li>• Narrative imagination</li> <li>• Critical thinking</li> <li>• Local citizenship</li> <li>• Capability to learn, use knowledge and skills</li> <li>• Civic responsibility (dispositions)</li> <li>• Capability for learning (life-long learning), knowledge, skills</li> <li>• Students' informed vision; students' social and collective struggle; students' emotional reflectivity</li> <li>• Students' integrity; assurance and confidence</li> <li>• Community members' agency and capability to aspire</li> <li>• Lecturers and students' civic disposition and critical thinking (reflection)</li> <li>• Community members' capability for learning and skills</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Tensions between social justice and charity approach; unequal power relations</li> <li>• Divergent interpretations of empowerment, participation, agency and sustainability</li> <li>• Community members' agency and aspiration</li> <li>• Tension between social justice and charity approach; tensions in relation to empowerment, participation, agency and sustainability in SL</li> <li>• Emphasis on human dignity</li> <li>• SL at affirmative level</li> </ul>
<b>2. Students</b>	<ul style="list-style-type: none"> <li>• Students' affiliation (enhanced and constrained affiliation)</li> <li>• Student's emotional reflexivity</li> <li>• Students' informed visions</li> <li>• Students' social and collective struggle</li> <li>• Students' narrative imagination</li> <li>• Students' knowledge and skills</li> <li>• Students' critical thinking (self-examination)</li> <li>• Students' reflection on and recognition of privilege</li> </ul>	<ul style="list-style-type: none"> <li>• Divergent interpretations of empowerment and participation; limited sustainability</li> <li>• Unequal power relations and privilege (paternalism)</li> <li>• Community members' and students' agency</li> <li>• Tensions between public good values and instrumental values of SL</li> <li>• Students' deliberation and reasoning</li> </ul>

SL partners	Valued capabilities of/for SL partners	Challenges to achieving human development values
	<ul style="list-style-type: none"> <li>• Understanding community members' choices</li> </ul>	
<b>3. Community members</b>	<ul style="list-style-type: none"> <li>• Community members-students affiliation (networking; acceptance, appreciating others; students' sense of social responsibility and awareness; obligation to others, caring, love, sense of belonging)</li> <li>• Students' narrative/compassionate imagination</li> <li>• Students' local citizenship</li> <li>• Community members' knowledge, learning, skills and values</li> </ul>	<ul style="list-style-type: none"> <li>• Limited sustainability; limited sense of empowerment and participation</li> <li>• Community members' collective agency</li> <li>• Community members' positionality (power relations and privilege conundrum)</li> <li>• Resource inequality</li> </ul>

**Source:** Institutional, students' and community members' perspectives of SL at the UFS.

## **9.2 Capabilities and human development values enhanced through SL**

From the data, the capability for affiliation was identified across all four levels. Further, the capability for affiliation appeared to be the basis for fostering other capabilities and values, especially those related to citizenship and public good professionals.

### **9.2.1. Affiliation as an architectonic capability developed in and through SL**

The findings from Chapters 6, 7 and 8 (as summarised in Table 21) suggest that the capability for affiliation was valued across all four groups. This capability was potentially enhanced because SL creates spaces in which participants (lecturers, students and community members) interact, connect, understand each other, and bring together and negotiate different perspectives and experiences. Crucially, the capability for affiliation developed in and through SL can be described as the ‘fertile capability’<sup>38</sup> (Wolff and de-Shalit, 2007) because, in Nussbaum’s (2011) sense, it pervades and/or allows other capabilities and values, especially those related to citizenship and public good professionals, to be mediated and/or fostered. Thus, I use the notion of ‘an architectonic capability’, as described by Nussbaum (2000), to indicate affiliation as the dominant capability, valued by all SL partners and enhanced through SL and the roles it plays in mediating the expansion of other capabilities and values.

#### **9.2.1.1 Institutional perspectives of the capability for affiliation**

The perspectives of SL, from both institutional (documents and leaders) and lecturers’ points of view, indicate that SL creates space for affiliation to develop between and among participants. This includes student-student affiliation (peer

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<sup>38</sup> Fertile capabilities refer to capabilities that tend to promote or assist in securing other functionings or capabilities (Wolff & de-Shalit, 2007).

affiliation), lecturer-student, student-community members and lecturer-community members. Affiliation among and between students is essential for them to become humane and have flourishing lives. The capability for affiliation and accompanying values are mainly developed through SL group work and by doing SL activities in communities. As argued in Section 2.1.1, these values are typically not given sufficient attention in contemporary universities, as these institutions are pre-occupied with the human capital approach, which focuses more on quantifiable outcomes that promote individual and national economic growth. For institutional SL lecturers, SL can foster what Robeyns (2006) calls the declining ‘non-instrumental’ values of education among students and in communities. Importantly, these values are critical in promoting citizenship capacities (Nussbaum, 2010; 1997), and qualities of public good professionals among students (Walker & McLean, 2013), and can also be fundamental in strengthening social cohesion and a sense of solidarity. Arguing from a pedagogical perspective, Walker (2006) acknowledges the significance of a capability for affiliation and the associated values as they enhance students’ participation, social relations and meaningful interactions within diverse groups in the university, thus making learning a socially-embedded process that also contributes to the cultivation of a full human (see Walker, 2006; Nussbaum, 2000).

The capability for affiliation cultivated between lecturer and students during SL is of great importance in teaching and learning processes, as the relationship between lecturer and/or teacher and students has often been criticised for privileging top-down presumptions of knowledge transfer (Butin, 2010), with the former seen as the knowers and depositors of knowledge while the latter are regarded as the receivers and depositories (Freire, 1970). SL provides a vital space for dialogue or engagement between lecturers and students, creating a co-teaching and learning environment and, in Nussbaum’s (2010) sense, enabling lecturers to see students as human beings rather than objects. Reflecting on how SL can lead to a pedagogical shift from teacher-centred to a more democratic, participatory and inclusive process (Calitz, 2017; Wood & Deprez, 2012; Walker, 2006) was a clear theme emerging from SL lecturers’ voices. This resonates with Giroux’s (1989) view that teachers should reflect on the role they assume and treat students as if they ought also to be concerned with issues of social justice. Relevant quotations were presented in Section 6.4.1.3, and an additional example providing further illustration is:

*. . . when you go to the community with students, they begin to see you as a normal person because often we lecturer[s] try to distance ourselves from students [. . .] SL [. . .] make[s] it easy and they start looking at you as a normal person and from there the reciprocity start[s] to grow and they see that you are also a human. It break[s] that barrier between you and students [which makes] it easier to build relationships and plays [a] more active role in students' lives. [. . .] I cannot talk to them like I am lecturer or above them, somehow I need to get to their level but still having authority, I literary become a student in the process of situational analysis (SL lecturer, 2015).*

The capability for affiliation between lecturer and community members was another theme that emerged from the data. Many SL lecturers interviewed noted that SL enhances their relationship with community members, through which other values were cultivated. The establishment of networks and partnerships outside the academy and commitment to advancing the public good (see London, 2003) were common areas underlined by SL lecturers in this study. These were accompanied with the values of friendships, understanding and respecting cultural differences, narrative imagination, developing social responsibility and self-reflection of assumptions, beliefs and attitudes. Such SL benefits accrued to lecturers are important for their own well-being as individuals in society, but also for universities which, as shown in Chapter 2, are criticised for focusing on internal activities of teaching and research and achieving private gains (see Naidoo, 2008; Marginson, 2007). For SL more specifically, affiliation between lecturer and community members is essential: it potentially enables lecturers to understand social issues that can be tackled through SL; it can strengthen the university-communities partnerships, thus advancing the public purpose of the university; and through such affiliation, lecturers may become role models who influence and inspire students to be more public-minded after completing university. These three points support Schulz (2007), Cipolle (2004), London (2003) and Giroux (1989), who argue that commitment to SL ought to begin with educators. The following quotation provides an example of a lecturer who appreciated the need for dedication to SL as a way of influencing students to be more involved in communities:

*. . . I cannot just teach theory to students we need to also teach more practically. We need to prepare students [to be] ready to work, not only to accumulate theories which they cannot use. The involvement and connection we create in communities is essential because it contribute[s] to how students perceive you as a lecturer and whether they can learn things from you in a positive way. If they see you as a lecturer very much involved in community they see you as a role model (SL lecturer, 2015).*

The capability for affiliation between and among students was a common theme in interviews with lecturers, who felt that, unlike other pedagogical practices, SL provides a powerful and dynamic space where affiliation among students develops. Most lecturers cited the value of working in SL groups, outside classrooms and/or in communities, as important in enhancing student-student affiliation (peer affiliation). In other words, SL groupwork and working in the community context enabled students to cultivate affiliations among themselves. From the data, this capability for affiliation is appreciated for fostering a number of capabilities and values for students. As indicated in the analysis, these capabilities and values cut across some of Walker and McLean's (2013) list of public good professional capabilities and Nussbaum's (2003, 1997) three citizenship capabilities cultivated through education. A closer look at the data indicates another two dimensions. Firstly, affiliation is essential for students' flourishing lives (see Calitz, 2015; Walker, 2006). Secondly, SL lecturers appreciate affiliation among students for the purpose of embracing diversity and enhancing integration (see Section 5.3.1).

One of the fundamental elements of the capability for affiliation between students that needs to be emphasised is how affiliation enhanced through SL facilitates the development of multiple capacities and values. Cultural competence, which is associated with critical thinking and/or reasoning (see Goldberg & Coufal, 2009; Einfeld & Collins, 2008) and students' collective agency in implementing SL projects and other learning activities were enhanced due to affiliation. From the data, cultural competency is promoted through grouping students based on different languages, ethnicity, gender and learning style. Thus, SL enables lecturers to raise students' awareness of their assumptions or prejudices, analyse different arguments, make informed decisions (Cipolle, 2010; Goldberg & Coufal, 2009), construct identity and participate actively and democratically, both as individuals and collectively (Walker, 2006). They are also able to navigate the complexities of working with different perspectives and personalities. As far as agency is concerned, I argue that traditional classroom pedagogies potentially diminish students' agency as they do not take into consideration different factors that affect students' agency in teaching and learning processes (see Calitz, 2015). Nevertheless, working in diverse SL groups may promote cultural competency and a sense of collective agency (although not always, based on students' data), thus enabling even students with low and/constrained



agency to increase their learning dispositions and navigate university lives. The following examples describe cultural competence and collective agency:

*We also insist working in a multicultural team [. . .]. We cannot put all white students or black students in one group because the world out there is not like that. So we need to work in multicultural and overcome the language, ethnicity and other barriers and SL teaches them how to work in a group (SL lecturer, 2015).*

*. . . we want people who want to be together because SL is not an easy project, they go to the patient[s] every day so they must be together regardless of the backgrounds. We encourage them to integrate, understand each other and work together (SL lecturer, 2015).*

SL lecturers also mentioned the importance of the capability for affiliation that is fostered between students and community members in and through SL. This category of affiliation underpins the importance of using SL for the purpose of cultivating public good professional capabilities, especially emotional reflexivity, social and collective struggle (Walker & McLean, 2013), citizenship capacities and the development of cosmopolitan and/or global citizens, as emphasised by Nussbaum (1997). Looking at the SL lecturers' voices regarding the affiliation between students and community members, one can sense notions of power and privilege. SL lecturers argue that students should develop affiliations with and towards communities, but see students as individuals from powerful and privileged positions. Consider the following:

*. . . some of them will say, "Madam, at home I have got a lot of clothes and old shoe that are lying around. Would you mind if I take some when we are going to the community?" But even there I have [. . .] to say to them, "You may but don't create an expectation because we don't want the community to think that when the university comes there is a jackpot coming, they should understand that you are a student. Don't create expectations that other students who are coming will not have [the ability to meet]" (SL lecturer, 2015).*

However, from the same quote, one can argue that this lecturer is attempting to encourage students to develop affiliation without thinking about community members' circumstances in a paternalistic way.

### **9.2.1.2 Students' perspectives of the capability for affiliation**

The capability for affiliation valued by students who participated in focus groups is grouped into two levels: the capability for affiliation between students and community members; and the capability for affiliation between students.

The students involved in focus groups valued SL because it enabled them to develop the capability for affiliation with community members. Of critical importance is how this affiliation interlocks with and expands other capabilities and HD values for students and community members. Looking at the students' transcripts, we see that these capabilities and values resonate with Walker and McLean's (2013) list of public good professional capabilities, Nussbaum's (1997) three citizenship capabilities and the notion of participation. In general, the students were of the view that cultivating affiliation with community members is essential to: (i) understand challenges and circumstances in the community; (ii) provide alternative ways of addressing issues in communities; (iii) enhance community members' participation in SL activities; (iv) cultivate collective commitment; (v) recognise and respect community members' dignity; and (vi) question the status quo in communities and/or society. As such, an affiliation that develop between a student and community members can be seen as a fertile capability (Wolff and de-Shalit, 2007) as it pervades other capabilities and values to be cultivated (Nussbaum, 2011). However, in spite of students appreciating affiliation that they develop with community members, there are instances indicating that such affiliation carries elements of power relations and privilege.

In essence, students are grappling with developing a socially just affiliation whereby students and community members can see each other as equally tied and bound by common concerns and goals. As noted by Baker-Boosamra et al., (2006), it is through such kinds of solidarity (affiliation) where equitable relationships are enhanced and social change becomes possible. However, as shown in Chapter 8, such affiliation is dictated by power and privilege, as described here:

*So the moment you understand and you listen to what the community is trying to say, definitely you are not going to miss their needs and challenges. So it is always better to communicate in their language [...] and you don't put them under pressure to come to your level rather you go down to their level, listen to them and [...] show them that you are interested in them [...] my plans are not the communities' plans and what I perceive as the communities' problem[s] is basically not the problem [...] you need to communicate with people and listen (Social work students' focus group, 2015).*

In terms of the capability for affiliation between students, the study also identified two competing views. Students think that working in groups during SL may act as both enablers and barriers to fostering affiliation. These views emerged from all the groups of students involved in focus groups. On the one hand, some students appreciate SL for enabling them to cultivate the capability for affiliation with other students. As indicated in Section 7.2.4.1, my interpretation indicates that these students acknowledge this capability because it expands other important citizenship capacities, as well as values of public good professionals. This group of students valued the importance of SL groupwork and working collectively in a diverse group. These students aligned with SL lecturers who argued for lecturers to be responsible for forming SL groups, to ensure that students are randomly allocated. On the other hand, some students did not value the role of lecturers seeking to enable affiliation among them by forming groups. As shown in Section 7.2.4.2, the students who held this perspective identified that the dynamics and complexities of working in groups hindered the capability for affiliation. One possible factor that contributed to constraining affiliation as cited by these students is not having freedom and autonomy to form their own groups. As highlighted earlier, these students support SL lecturers who push for students to be given freedom and responsibility to form their own SL groups. Although these are fundamental values in pedagogical arrangements as they enhance students' participation and a sense of empowerment (Calitz, 2015; Walker, 2006), on balance, I argue that in some cases students ought to be pre-organised into diverse groups (and encouraged and taught about the value of doing so). This is of paramount important for the UFS and perhaps many other South African universities, considering their history and the quest for transformation (see Chapter 2).

What I grappled with from the above two perspectives is unpacking factors that contribute to students having diverging views about the role of SL group work in relation to the capability for affiliation. While individual personalities, values and backgrounds may play important roles in determining how students cultivate affiliations among each other, the data does not provide conclusive and concrete reasons for the differences between these two experiences of working in diverse groups. Understanding the differences between students' perspectives on groupwork calls for further research to explore the conditions that influence affiliation to develop among students during SL groupwork and during other pedagogical arrangements.

#### **9.2.1.3 Community members' perspectives on the capability for affiliation**

The capability for affiliation that develops between students and community members, community members and the university, and among community members was a clear theme that emerged from the interviews and focus groups with the community members. As extrapolated in the data analysis section, community members think that SL should enable students to build affiliation in terms of connecting with communities, building long-term relationships with the communities and taking responsibility for communities. The community members recognise the importance of this kind of affiliation because it is the basis for the cultivation of civic dispositions and related values among students, which are fundamental in contributing to the well-being of communities. Some of the common capabilities and values mentioned by community members include a sense of social responsibility and narrative imagination. These are important qualities that students ought to embody if they are to think critically, and imagine circumstances in the communities and the role they can play in creating a more just society. Overall, the perspectives of community members on affiliation relates to Strand's (1999) view of SL. Writing about SL from a sociological perspective, Strand underscores that through SL experiences students:

. . . begin to recognize the pervasiveness and the flaws of individualistic thinking about the causes and consequences of social and community

problems, and gradually are equipped to consider the viability of alternative strategies for addressing these problems and to debate the effectiveness of individual versus collective responses. [...] Students who come out of our classes and institutions with this capacity for critical analysis along with the passion and compassion that so frequently come from service experiences are students who have been served well by service-learning. They are equipped to think analytically about their society and are inspired to assume roles as community leaders and agents of social change (Strand, 1999, p.36).

However, community members were critical of the limited time students spend in communities during SL and how that hinders the enhancement and sustainability of students' affiliation with the communities. The concern among community members is that often students do not go back to the communities where they undertook SL projects after completing their studies. With this being the most apparent barrier to the cultivation of the capability for affiliation as reported by the respondents, it reflects the long-standing criticism that SL programmes focus mainly on students' benefits and are based on short-term relationships (Ringstad, Lester Leyva, Garcia & Jasek-Rysdahl, 2012; Martin, Seblonka, Tryon, 2009; Baker-Boosamra et al., 2006; Keen & Baldwin, 2004). Similar findings of community members showing their frustration at the limited time spent in communities were identified by Baker-Boosamra et al., (2006) in their study of SL in El Salvador. Broadly, this limitation has potential implications for the public good professional capabilities that can be cultivated and expanded in and through SL. However, Baker-Boosamra et al., (2006) provide a helpful recommendation that might enhance the role of SL in cultivating long-term affiliation, arguing for SL that is built on a relationship of solidarity in terms of committing to work together.

The findings reported in Chapter 8 also point to another category of the affiliation community members develop with students and the university. They suggest this affiliation is subsumed under the notion of partnership. The community members valued the affiliation that develops when they partner with the university (students and lecturers). The key word repeatedly used by community members and which denotes some form of affiliation was 'partnership'. Looking at the kind of partnership the community members are arguing for, one can clearly see affiliation in terms of

working in solidarity for social change. Community members perceived SL as a space for common and/or collective struggle.

Some of the solidarity dimensions mentioned included a sense of selflessness, obligation, responsibility, mutual learning and value-sharing, networking, collective commitment and common goals. The views from the community members were embedded in the principles of SL partnership identified in Chapter 3, and so challenge SL partnerships which are centred on unequal or one-way relationships. Using Tapia's (2003) notion of solidarity, the community members seemed to value SL partnerships that recognise all partners (community members, students and lecturers) as equal and having a significant contribution to make. The following quotation provides further examples of community members' views of SL partnerships embedded in some form of affiliation, such as caring, obligation and collective responsibility:

*We have got our annual event Indaba and this year the theme was entrepreneurship [. . .]. Last year and this year the university was the partner [. . .] they provided the funding and so on. So the university is part of us, we will partner forever because together we will grow to make things successful and contribute to changes in our society. [. . .] It is like becoming a family, grow together and stick together for social change (Personal Interview, Community member, 2015).*

Therefore, based on community members' perspectives, I argue that cultivating affiliation between community members, students and lecturers in SL is an important step in ensuring that a truly equitable SL partnership is implemented. Most importantly, when community members have and/or develop strong affiliation with students and lecturers, collective agency and action can be achieved, making university-community activities such as SL yield more mutual benefits (see Baker-Boosamra et al., 2006; Varlotta, 1997). Cruz and Giles (2000) outlined examples of SL collective benefits which, when juxtaposed against the community members' voices in this study, can be generated, due to affiliations community members develop with students and lecturers. Paraphrased from Cruz and Giles (2000, p.30), some of these benefits include: (i) developing social capital and revitalising communities; (ii) informing partners about institutional (university) assets and limitations; (iii) enabling community to gauge institution's attitude towards their

needs; (iv) the university is more accessible to community members; (v) communities play a role in the preparation of future professionals; (vi) the community forms potential working relationships with students; (vii) community members gain access to research and knowledge within the university; and (viii) the university provides the community with resources.

The last category of the capability for affiliation identified from the community members' voices is what Varlotta (1997) refers to as 'communal affiliation'. Using the interpretation of the capability for affiliation provided by Walker and McLean (2013) and Nussbaum (2000), community members valued SL because it fostered several values that underpin the idea of 'community'. My notion of community in this context is driven by ethical values that foreground the relationships people create within communities. As highlighted by the community members, these values include being able to live with, recognise and show concern for other human beings; being able to imagine the situation of another; and being able to be treated as a dignified being whose worth is equal to that of others (see Nussbaum, 2000). These values undergird the potential of SL in bringing community members together and building trust among them (see Cruz & Giles, 2000). In other words, SL provides a basis for social cohesion to be enhanced. Thus, Varlotta (1997, p.455) argues that 'Even well-respected veterans of SL define community as a place where we will strain to hear what makes us alike, a place where we will listen for a common rhetoric evocative of a common purpose or common good'. Normatively, it can be argued that SL framed in Varlotta's sense can lead to creating a well-functioning community, particularly in South Africa, which is highly divided along the lines of race, social class, geographical location and language, to name but a few divisions. Consider the following responses from community members when asked "How can I make a difference in the community?"

*I will talk to my community member[s] about health dialogue, gardening and selling vegetables and make money to live. Buy different seeds and donate [them] to each family for planting (Community members answering open-ended questions, 2015).*

*I can make the difference by sharing the knowledge I have gained and teach[ing] the people in my community about caring and sharing (Community members answering open-ended questions, 2015).*

These quotations provide examples of community members who recognise community affiliation through obligation and concern for others, independence and a sense of belonging. These community members are likely to influence others to participate in SL and to use it for the purpose of achieving common and/or collective goals. Developing such a capacity captures the idea that ‘Individuals can act not only to promote their own well-being, but also to bring about changes in their community’ (Sen, 1999, p.19).

In sum, the capability for affiliation identified across four perspectives indicates how SL can enable the building of partnerships in which partners respect each other and listen to each other as equals striving for common goals. These are some of the central and/or core values the proponents of HD and CA argue for and which are important within university settings (classrooms) and in communities (see Davis & Wells, 2016; Alkire, 2010; Crocker, 2008; Nussbaum, 2003; Sen, 1999). These values position SL as an educational and social activity that may enable universities to promote HD. Overall, the capability for affiliation cultivated through SL as my data suggests, supports Popok (2007, p.38) who argues that:

Service learning allows teacher, student, and community partner to witness recursively the differences that separate and the humanity that binds. Experiential pedagogy rivets us: “our capacity to generate excitement is deeply affected by our interest in one another” We work to encourage students to celebrate the goodness in humanity during a period in history when all news seems to be focused on our greedy and violent natures. Service learning provides an opportunity for students to do more than just sit and watch. Students who may have discriminated against and feared the other write of a deeper understanding once they experience the other in the one-on-one manner of service learning.

### **9.3 Additional valued capabilities cultivated through SL**

As highlighted across Chapters 6, 7 and 8 and Table 21, several additional valued capabilities were appreciated by SL participants. These are examined now.



### **9.3.1 SL lecturers and students' critical thinking (examination) capability**

The capability of critical thinking and/examination is underpinned by the reflection process, which is a central element of SL. This was mentioned mainly in the institutional SL documents, by leaders and SL lecturers. This capability is enhanced when students provide critical analysis of their SL experience, meanings develop, personal reflexivity and the implications of SL projects for individuals and broader communities occur. Given the overemphasis on students acquiring knowledge and skills in today's universities (see Chapter 2), cultivating critical thinking through SL provides opportunities for students to understand their position as educated individuals, to develop critical consciousness of social issues (in the data it is referred to as 'awakened sensitization'), a capacity to deal with diversity and fostering independent action. Sedlak, Doheny, Panthofer and Anaya (2003) conducted a study to understand critical thinking in nursing students' SL experiences and found two major themes. Resonating with my findings, these authors identified that SL led to critical thinking by enabling students to 'develop professional self-perspective (with a focus on caring for others and improving communication skills); and development of a community perspective (with a focus on promoting health and developing an awareness of diversity)' (Sedlak et al., 2003, p.100). Critical thinking, as my data suggests, locates SL as a potential pedagogical practice that enables students to develop what Nussbaum (2010, p.7) refers to as:

. . . the spirit of the humanities: by searching critical thought, daring imagination, emphatic understanding of human experiences of many different kinds, and understanding of the complexity of the world we live in.

Crucially, SL also impacts on lecturers' critical reflection capacities. As highlighted in Section 7.2.2.4, this critical examination is subsumed under the capability for affiliation that SL lecturers develop toward community members. Lecturers appreciate SL because it provides space in which they reflect on their assumptions, attitudes and perceptions of others, and their social responsibility. These are fundamental values that lecturers ought to develop if they are to enable the

university to achieve its social purpose and to frame SL as pedagogical and social practice that enhances critical reflection and reasoning for both students and community members.

### **9.3.2 Students' capability of narrative imagination**

Narrative imagination recurred in the data analysis. From an institutional perspective, SL is positioned as an important space for students to develop empathetic capacity and deeper understanding of the lives of the people they interact with, particularly community members. This coincides with the view of SL lecturers, arguing that SL fosters the ability of students to develop awareness and position and/or imagine themselves in community members' situations and circumstances. However, what is crucial within the capability for narrative imagination underlined in both institutional and lecturers' perspectives is the notion that such capability should not be uncritical (see Nussbaum, 1997). This is because, if it is developed without critical reflection of its implications and especially in the context in which SL takes place, it may lead to narrative imagination that is masked by elements of power, privilege and paternalism.

Similarly, community members also argued that SL fosters a capability of narrative imagination among students because it allows them to experience social issues such as poverty and vulnerability. Community members highlighted that students should witness these social challenges. Nevertheless, the kind of narrative imagination the community members raised may carry some elements of paternalism if students' SL experience is not guided towards social justice. Phrases used by students that may carry paternalistic thinking included *'these people are vulnerable'*, *'students helping'*, *'they are living at the university, and places where they come from are not in bad conditions'*. This is largely due to the power dynamics that play out in SL implementation and particularly with students often seen or positioned as powerful and privileged (Preece, 2016a; Halverson-Wente & Halverson-Wente, 2014; Johnson, 2014; Camacho, 2004). Such views align with Baker-Boosamra et al., (2006, p.480), who

caution that ‘Students who are unable to successfully process their experience in the host community revert to previously held beliefs, thus hardening prejudices and stereotypes’. Broadly, developing initial steps towards a narrative imagination in the context of paternalistic thinking may lead to constraining people’s agency and compromising their values, dignity and respect as worthy human beings (see Nussbaum, 2011). This is where the CA, through its emphasis on respecting human dignity and agency (Nussbaum, 2011; 2008), may contribute in framing SL as social justice, rather than a paternalistic project.

SL lecturers appreciated the capability for narrative imagination that students develop towards each other. One of the potential advantages of this capability is how it may enable students to understand factors and their influence on students within pedagogical arrangements. Notable conversion factors that were mentioned by lecturers were social and environmental factors. With the lives of students at the university often influenced by multiple conversion factors (Calitz, 2015; Wilson-Strydom, 2015; 2012), cultivating narrative imagination among students is essential in order to create learning support structures among them, enhancing academic success and flourishing lives. Such SL values provide an important lesson for other pedagogical practices, which are limited in terms of offering space for students to engage with and understand factors that shape their academic and well-being at university (Calitz, 2017; Walker & Wilson-Strydom, 2017; Walker, 2006).

### **9.3.3 Students’ capability for local citizenship**

As illuminated in the data analysis, SL has the potential to cultivate the capability for local citizenship, mainly in students. This capability, as conceived and discussed in the data, resonates with Nussbaum’s research (1997), with elements of being bound by ties of recognition and concerns, linking with fellow citizens who live at a distance or who look different from ourselves. While Nussbaum argues for global and cosmopolitan citizenship, in this context local citizenship is much more relevant

and pertinent for people, as the data suggests. Importantly, in some cases, this capability of citizenship overlapped with the HD values.

Based on institutional perspectives, SL is positioned as a space for students to create ties among themselves and with community members, understanding the value and power of diversity, which results in interdependence. Also, local citizenship is embedded in the capability for affiliation, through which students forge ties among themselves in a complex and diverse context. Community members, on the other hand, view the capability of local citizenship from the perspective of SL exposing students to new people and circumstances. These views resonate with Espino and Lee (2011, p.137), who argue that, 'Through SL students can gain understanding of themselves in relation to others and can confront their assumptions about communities in need, particularly those with whom they do not personally identify'. From the students' perspectives, the capability for local citizenship is more about students coming into contact with each other, from different contexts and with different personalities, working together and embracing diversity. The next quotations sum up the views of several students involved in focus groups:

*To be able to learn to work with others from different backgrounds and in a way to prepare me for the future and to discover my true potential, strengths and weaknesses. To see whether a group of different people will be able to come together and work as a team to achieve our goals. It is to form a friendship with each other (Bachelor of Social Science students' focus group, 2015).*

*Firstly I am open to anyone's values and beliefs and I don't believe that there is [a one size] fit[s] all ways of doing things. There is no right and wrong because people come from different background[s] and you must respect that. Maybe it is because of this module, because previously I wouldn't socialise with people who have different values and moral[s] [. . .]but now it is different because I know that there is various moral, beliefs, values and I know where they come from and I can now engage with them (Nursing students' focus group, 2015).*

Looking at these perspectives, I argue that SL is a potential space for students to make connections within and beyond the university, across social differences. Espino and Lee (2011) see this as important, especially for students who feel marginalised on the university campus, because it allows them to engage with others, validate their personal background and find a sense of home or belonging. For students, the

capability for narrative imagination is fundamental to become informed citizens and future professionals who can work in different contexts and engage with others in a more humane way (see Walker & McLean, 2013; Nussbaum, 2010,1997).

#### **9.3.4 Community members and students' citizenship values**

Apart from the three citizenship capabilities just identified, there were a number of specific citizenship values identified across all four perspectives of SL. Of critical importance is how citizenship capabilities cultivated in and through SL resonate with the HD values (see section 2.3.2 and 4.4.3). For community members, responsibility and care for others, participation in community activities, tolerance, respect and valuing diversity were the citizenship values identified. Students were more critical of the citizenship capacities among community members. Several students were of the view that community members also should take responsibility and participate in activities that affect their lives:

*There are those people who want things to be given to them just like that and when you say, "It's time to work" they will say "I am fine being here" (Nursing students' focus group, 2015).*

*I would like to add something there. When we were doing CSL the community members expected us to go there and when we arrived they run to us because they expect us to change their circumstances but they must also be willing. Everyone is saying we must do this and that but it is also them, they must pitch, they must show that willingness, they must have that self-help attitude (Social work students' focus group, 2015).*

The community members' citizenship values, as set out by students, epitomise the importance of SL in enhancing self-help and self-reliance, which were the main reasons why citizenship became central in HE within a South African context (Waghid, 2004; DoE, 2002). From an HD and CA standpoint, the foregoing views, and especially those of students, point to citizenship underpinned by notions of agency, autonomy, participation and empowerment. Students call for community members to be their own agents of change, take control of their own lives and decide

what they value doing and being (see Crocker & Robeyns, 2009; Cleaver, 2007; Sen, 1999).

Of the aforementioned citizenship values, students' responsibility, participation and commitment to public service were commonly mentioned by all four groups. For students, values such as respect, care, love, respect for diversity, tolerance, responsibility, trust, awareness, being informed citizens, friendship, participation in and commitment to public service, sense of justice and a sense of belonging have dominated SL literature (see Table 2). Thus, SL is regarded as a vehicle through which universities cultivate citizenship capacities among students (see Chapter 3). From a CA perspective, Walker and McLean (2013) argue for universities to enable professionals to acquire such capacities in order for them to be able to be involved in social transformation and in expanding human capabilities in the broader society. This is what SL can contribute if it provides space for citizenship capacities to be fostered. As the data indicates, these may include students seeing, experiencing and understanding social issues, working with others and regarding themselves as individuals who can act and bring about change. As this SL lecturer says:

*... beyond learning, they [students] develop a sense of responsibility, a sense of justice because it is easy for students to be self-oriented. The responsibilities for communities is very genuine, but also it is very rare and for the university to create a platform and to sustain a platform where those sorts of skills and sensibilities are promoted is very important (SL lecturer, 2015).*

### **9.3.5 Students' public good professional capabilities**

At the institutional level, documents relating to SL and interviews with leaders and lecturers position SL as a mechanism through which the university cultivates civic dispositions and/or public good attitudes and provides space for students to exercise these values. This is captured through the notion of the Human Project, which partly underpins the importance of students and lecturers developing the values of public service by thinking beyond individual values of knowledge and skills gained (see Section 5.3.1). In terms of specific capabilities related to being a public good professional, there were several capabilities that stood out in the data analysis.

Similar to some of the public good professional capabilities proposed by East, Stokes and Walker (2014), Walker and McLean (2013) and Walker (2012), they include the capability for affiliation, which is closely related to the capability for emotional reflexivity, as illuminated here. They also consist of the capability for learning, the capability to use knowledge and skills, informed vision, social and collective struggle and emotional reflexivity, integrity and ethical value. The capability for learning advanced through SL was seen as more than just about learning skills and subject matter, as often learning in SL is defined (see Molee, Henry, Sessa & McKinney-Prupis, 2010; Jacoby, 1996). In this case, the data suggested a capability for learning that goes hand-in-hand with professional socialisation, which entails cultivating the values and norms that are fundamental to professionals who are oriented to serving the public. These values include critical awareness, reflective capacity, making links and connections across different perspectives, and learning about ethical conduct.

The capability to use knowledge and skills was underlined in SL module descriptions and by SL leaders' voices, SL lecturers and students. Using Walker and McLean's (2013) descriptions of the public good professional capabilities, this capability was mainly about integrating theory and practice, valuing community knowledge, problem solving, life-long learning and inquiry. The capabilities for informed vision and social and collective struggle were largely expressed by students and lecturers. These capabilities emerged, perhaps because of two arguments. First, SL ought to enable students to develop what Walker and McLean (2013) refer to as the functioning of being able to understand structures that shape individual lives. Second, through SL, students are or should be involved in what Walker and McLean (2013) describe as creating empowering opportunities, listening to diverse voices and contributing to social change (see Chapter 3). The capability for integrity, coupled with ethical values, also emerged because SL involves students working with people experiencing different circumstances who they should treat with dignity and respect (Butin, 2003). As such, integrity and ethical development are some of the goals of SL (Jacoby & Associates, 2003). The following quotation shows how lecturers encourage students to act ethically during SL at the UFS:

*Ethics as well, SL enables them to know and observe ethics [...] through our ethical guide that we give them before they go to the communities that become very important because they need to develop ethics in their professional work (SL lecturer, 2015).*

To some authors, integrity and ethics underline an affective component of SL (Leever, Daniels & Zimmerman-Oster, 2006), and it is central to professionals if they are to act ethically and be responsible and accountable in communities (see Walker & McLean, 2013). As emphasised by Leever et al., (2006, p.16):

Affective goals, such as commitment to social justice and a concern for the victims of injustice and misfortune, are equally important, though perhaps more difficult to assess. Hence, if colleges hope to graduate ethically sensitive and compassionate leaders of the community, they must give more deliberate attention to these *affective* aspects of ethics education.

### **9.3.6 Community members' capability to learn, gain and use knowledge, skills and values**

The capability to learn, gain and use knowledge and skills as outcomes of SL participation was mentioned in SL module descriptions and appreciated by community members in their responses. As the debate about the benefits of SL to community members continues to dominate SL literature, in this study, opportunities to learn, gain and use knowledge, skills and related values were the outcomes valued by and/or accrued to community members. The data shows that SL allows community members to obtain new knowledge and skills in areas such as health, computing, working with children, gardening, doll-making and running community organisations. Such opportunities were the foundation for community members to develop values and capabilities such as confidence, self-esteem, a sense of self-worth and a capacity to imagine and aspire. Looking at these capabilities, one may argue that SL supports the development of valued capabilities and opens up opportunities for community members to see the possibilities of functioning in accordance with those capabilities. Consider these examples drawn from the community members' responses to the question about what new knowledge was learnt after collaborating with the students:



*I learnt that toys can be made by simple materials and it can be very educational and not a lot of money, mom can then spend a lot of time with kids enjoying and having fun using dolls and toys* (Community member's written response, 2015).

*I learnt how to plant vegetable[s] and how to make compost from papers and vegetable stuff* (Community member's written response, 2015).

*How to understand my children, their different emotion[s] and to make a toy out of old things. That playing with children makes them to know themselves* (Community member's written response, 2015).

From the above account, I argue that in order for SL to contribute to advancing social justice, SL activities should focus on producing capabilities, and enabling or empowering community members to convert these capabilities into functionings. However, this requires more than what is enhanced through SL. For example, using gardening knowledge as a capability developed is all very well, but community members need other resources such as land, to be able to cultivate and manage a garden. Thus, SL may enable community members to develop valued capabilities, but achievements and/or functionings delivered from such capabilities may depend on other opportunities provided beyond the SL space. Therefore, there is a need for alignment between what is valued by community members, what they can do and what SL can offer.

### **9.3.7 Community members' agency and capability to aspire**

Community members' agency and capability to aspire was a recurring theme identified from the institutional perspectives, students and community members themselves. The institutional perspective positions SL as: (i) an enabler of community members' agency and their ability to aspire for better life opportunities; and (ii) activities that should be implemented in accordance with community members' agency and aspiration. For students, the argument was mainly about SL enabling them to understand and experience the desires and wishes community members have in their lives. As revealed by students, these included hope for a change in their circumstances and a desire for work. Several key words that imply agency and capability to aspire were captured from the transcripts. These included '*giving people hope and beliefs*', '*enablement and reciprocity*', '*power sharing*', '*change agent*',

*‘power and agency must come from people themselves’, ‘responsibility’, ‘vision of possibilities’ and ‘choice’.* Locating these phrases within the CA and HD frameworks, I argue that SL may enable community members to achieve their valued ends if the above-mentioned phrases are at the core of SL design and implementation. Broadly, the identified words push SL toward enhancing freedom(s), self-help, individual and group commitment to common goals and/or collective action and deliberation in decision-making regarding SL activities and outcomes (see Davis & Wells, 2016; Ballet, Dubois & Mahieu, 2007; Cleaver, 2007; Ibrahim & Alkire, 2007; Ibrahim, 2006; Alkire, 2005; Sen, 1999).

In terms of fostering the capability to aspire, as described by Conradie and Robeyns (2013), it seems that the institutional perspective is of the view that SL should foster the ‘desires and wishes’ of community members. Importantly, with SL at the UFS operating in disadvantaged, marginalised and often very poor communities, focusing on fostering aspiration potentially supports Appadurai’s<sup>39</sup> (2004) suggestion that the poor should be taught the capacity to aspire in order to overcome poverty (see also Conradie, 2013). The following quotation illustrates how institutional leaders think about community members’ agency and their capacity to aspire:

*We have been working with the notion of enablement and it is basically about participation, power-sharing and agency. These are the requirements to ensure true reciprocity, so we cannot say there is reciprocity on what we do if the roles players do not have real agency to decide on SL activities and if there is no power-sharing. Something that has become very important for me is the ability to give the ‘vision of possibilities’; that is, how SL can help to open peoples’ mind[s] so that they can see what is possible in their lives, developing a sense that things are possible and we can reach there together (SL leader, 2015).*

The perspectives of the community members on the notion of aspiration resonate well with the idea of ‘desire and wishes’ and also ‘hope’ (see Conradie & Robeyns, 2013). As indicated in the analysis, the desires and wishes of community members emerged when asked to explain what they value or would like SL programmes to focus on. The areas that were mentioned reflected resource inequality in communities, including enabling children to realise their dreams: addressing child

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<sup>39</sup> Appadurai talks about capacity to aspire but this study uses capability to aspire.

abuse, drug abuse and alcoholism; and computing and literacy skills. Thus it is clear that parents and/or guardians (community members) aspire for their children's future well-being. Using community members' data, it can be argued that if these needs, desires and wishes are not achieved, they might lead to aspiration failure, which is one of the mechanisms of the intergenerational poverty trap (see Pasquire-Doumer & Brandon, 2013). Perhaps these are some of the remediable injustices and inequalities (Sen, 2009) that SL should address.

Having examined the valued capabilities that emerged across Chapters 6, 7 and 8, the following section illuminates HD values identified in these results chapters.

#### **9.4 Processes related to human development core values in and through SL**

In this section I discuss processes related to HD values that emerged in this study. In framing and discussing how these processes play out in SL, I use two organising frameworks: (i) public deliberation, reasoning and participatory parity, and (ii) affirmative and transformative approaches and/or remedies. I use the notion of partial justice to interrogate the potentials and possible limitations of SL in advancing human development and social justice.

##### **9.4.1 Public deliberation, reasoning and participatory parity in SL**

As indicated in Chapter 3, SL ought to be embedded in the principles of partnership, which include, among other things, dimensions of solidarity, mutuality, reciprocity, shared values, power-sharing, common goals and communication (see Jacoby & Associates, 2003). These dimensions are in line with Sen's notions of public deliberation and reasoning, as they suggest that SL partners should be able to engage in democratic deliberation and reasoning (see Section 4.1) and participate fully and equally (see Fraser, 2008) in the design, implementation and outcomes of

SL programmes. From the analysis of the data, public deliberation, reasoning and participatory parity in and through SL can be classified into two: (i) students and (ii) overall SL partnerships between the university and communities.

#### **9.4.1.1 Students' deliberation and reasoning and participatory parity in SL**

For the students, there were mixed reactions regarding how individuals and groups deliberated and reasoned about the implementation of SL activities. On the one hand, some students acknowledged that in their SL groups they were able to deliberate, reason and actively participate in planning and carrying out the required SL activities. As reported by students, this involved open meetings, communication, listening and respecting opinions, having one voice and working collectively. It involved students who valued the capability for affiliation cultivated in and through SL (see Chapter 7). These students pointed to and moved beyond Sen's (2009) ideas of democratic deliberation and reasoning to include Fraser's (2008) notion of participatory parity, as this example illustrates:

*We focused much on reflections, group meetings, doing work. Not that it was not nice (it was), but it was lot of work and we were under a lot of pressure but well I have learnt something from it. Being cooperative, communicating, having one voice and working with other people with different opinions, views and perceptions and personalities. (Bachelor of Social Science students' focus group, 2015).*

In terms of pedagogical arrangements, such deliberation, reasoning and participatory parity is fundamental in creating a socially just pedagogy (Walker & Wilson-Strydom, 2017). While these dimensions and processes are often limited in traditional classroom settings, which focus largely on teacher-centred approaches (Freire, 1970), SL potentially provides an emancipatory transformative space for students to engage, deliberate and reason about their learning and socialisation. In other words, students develop a sense of self-direction, autonomy and agency (self and collective determination) in the learning process. As such, SL can be used as a pedagogical model that allows students, particularly those from weak schooling and disadvantaged social backgrounds, to participate on an equal footing with their peers

(Bozalek, 2017; Calitz, 2015; Walker, 2006), hence advancing academic success and flourishing lives (Walker, 2017).

On the other hand, it was identified from several students' voices that SL and particularly working in groups did not necessarily involve democratic deliberation, reasoning and participation parity. This group of students include some who argued that SL constrained affiliation among them. Hence, a number of group decisions and implementation of SL activities were done by only a few students and some developed a sense of being excluded. Apart from individual personalities, attitudes and a lack of commitment to SL group work, another reason these students gave and which is critical in most pedagogical practices is the absence of deliberation, reasoning and participation in forming SL groups and implementing SL activities. It was clear from the students that freedom and choice, the two important elements in the process of deliberation and reasoning (Sen, 2009), were lacking, particularly in the process of establishing SL groups:

*We were so excited from the onset but when we went on and on, it was so boring and we did it for the fact that we want the degree. Other people in this group wished if they could only get 50% out of it because it was draining, exhausting and tiring. To be honest we didn't like it, we just tolerated each other, it was not an atmosphere where we could work as a group, and we did our work and finished with it, but again I don't know why we are not allowed to choose group and decide who to work with (Bachelor of Social Science students' focus group, 2015).*

However, this sense of restrictedness raised by this group of students highlights the complexities that take place in the pedagogical space in terms of striking a balance between the role of students and that of teachers. A critical question here is how a socially just pedagogy (Walker & Wilson-Strydom, 2017) can be realised in a context of clear power differential between students and lecturers.

*... we do have a guideline that we follow and we also add our own experience [...] but for students involved in SL they don't really have voice at that stage, old voices are taken into consideration but the voices of current students are not really taking into account at that stage of module design (SL lecturer, 2015).*

Perhaps this is where democratic processes (Calitz, 2017; Boni & Walker, 2013; Sen, 2009) that enable lecturers and students to deliberate, reason and participate in arranging pedagogical practices such as SL come into play. Nevertheless, the extent to which pedagogical arrangements in universities are foregrounded in processes related to HD values remains to be observed. This potentially calls for a more inclusive pedagogy that impacts students' understanding of what SL is, what is expected of them and how assessment could be aligned with the collective agreed outcomes (see section 9.8).

#### **9.4.1.2 Community members' public deliberation, reasoning and participatory parity in SL**

From the analysis of the data (see Chapter 6, 7 and 8, and Table 21), there are instances of SL centred on the principles of partnership, underpinned by values of participation, collaboration and empowerment. From an HD perspective, these are fundamental processes that may position SL as a practice aimed at advancing transformative change in communities. However, a closer look at the data indicates that the aforementioned processes related to HD values are loosely articulated, which has strong bearing on how they are practised in SL partnership at the UFS. There are two positions that can explain how these processes and HD values are conceived and implemented by SL partners in this study. First, instead of framing SL as a space and project that empowers individuals and groups in terms of enhancing the degree of control or mastery over one's self and one's environment, the focus is often on how university staff and students empower communities (Battistoni & Hudson, 1997). Second, there are assumptions that all SL partners have equal opportunities, freedom(s) and power to be actively involved in making decisions (deliberating) and making choices (reasoning) about what should be undertaken and for what end.

However, the instances identified in the analysis that SL is and should be centred on partnership through mutuality, reciprocity and respect contradict Sen's (2009)

notions of public deliberation and reasoning, and Fraser's participatory parity. This is because SL partnerships ought to be embedded in common aspirations, shared values, responsibilities, privileges and power (Jacoby & Associates, 2003), but the empirical data discussed in earlier chapters indicates that the university lecturers and students are usually the ones who define the problems and provide solutions for the communities. Overall, there is limited democratic deliberation, reasoning and participation parity, particularly of the community members, in the design and implementation of SL programmes. This thus erodes the potential for SL creating empowering and participatory environments and/or conditions for communities to develop a self-help capacity (see Davis & Wells, 2016; Ibrahim & Alkire, 2007; Osman & Attwood, 2007; Ibrahim, 2006). In short, some SL partners and community members seem to lack freedom(s), which for Sen (2009) is essential in enabling people to decide what to do, how to do it, and who should do what. Given these findings, it is important from the onset for community members to understand, freely consent to the process, actively and fully participate (Davis and Wells, 2016), in the design and implementation of SL activities.

#### **9.4.1.3 The SL partnership conundrums**

From the data and Table 26, I deduce an SL partnership conundrum, attributed to a number of complexities and dynamics involved in ensuring the realisation of HD values and principles through SL. Chief among these challenges are issues of power and privilege on the part of lecturers and students in the context of extreme poverty and social inequalities in communities. Given current social arrangements, lecturers and students cannot escape their positions of privilege. The instances that suggest power and privilege in relation to HD values emerged across all four perspectives of SL. At the institutional level, SL is positioned within notions of mutuality, reciprocity, collective decision-making, sustainability, participation and empowerment. However, what was not clear from the analysis of institutional perspectives is the question of how deliberation takes place, who initiates SL projects, for what purpose and whose benefits. For example, a critical analysis of the UFS SL reports of 2011-2015 shows elements of power and privilege, which potentially confirm that theoretically the institution positions SL within Sen's and

Fraser's notions of social justice, but in reality and/or practice, that is not the case. Firstly, the reports are mainly dominated by SL outcomes pertaining to the university (students and lecturers) in terms of academic learning, research and conferences, whilst relatively little is mentioned about community members' benefits. Secondly, the SL reports are largely based on the perspectives of students and lecturers, with few community members' views considered. Crucially, some community members are aware of their limited power, low levels of participation and inability to derive SL benefits. Strongly implicit in community members' view was a sense that communities have to report and explain their needs and challenges to the university, because the latter is perceived to have solutions for the former. These perspectives are typified in the views of the following community members who used the metaphor of a patient-doctor relationship:

*You are sick so you have to explain to the doctor and you know what you are experiencing in terms of physical symptoms and the doctor has got theoretical background and thinking what it could be [...] but oftentimes we find that patient cannot really explain what the pain is and that is what I have seen over the years that in our organisation and in the communities we have so many dire needs and dire situations that we sometimes cannot express truly what we feel and what we think we need, we just quickly try to get away with the pain. So from my point of view one of the reasons we cannot extract the benefits is because we cannot communicate and tell the university that we think this and that are our problems and if we cannot tell them what our problems are they sometimes [...] think for themselves (Personal Interview, Community Member, 2015).*

This evokes some pertinent questions in respect of SL partners' deliberation, reasoning and participation parity. For example, what emerged in the above excerpts and the overall analysis of the data is in line with questions raised in reporting about institution perspectives (see Chapter 6). These questions have been in SL literature for many years, as Weah, Simmons and Hall (2000) and Kahne and Westheimer (1996) note, as examples: What are the goals of the SL programmes? Whose values are being promoted? Whose needs are being met? Who is doing what to whom and for what reasons? These questions re-emphasise the conundrum of power and privilege in SL and they often receive insufficient reflection and answers in SL literature. As such, the analysis of the data indicated potential elements of SL leading to paternalistic tendencies in communities. This is discussed in the following section.



#### **9.4.1.4 SL partnership or paternalism?**

In the absence of democratic deliberation, reasoning and participatory parity in development-related initiatives such as SL, tendencies of (unintentional) paternalism emerge (see Sen, 2009; Crocker, 2008; Nussbaum, 2000). This was another clear theme that emerged from the data and it was highly informed by the notion of SL operating in the context of power, privilege, poverty and inequality. The data highlights the power play and positional differences among individuals, both between and within SL partnerships. There are two important notions that can explain paternalism in action in and through SL: (i) the positionality of lecturers and students in relation to community members; and (ii) community members' positionality and expectations of students and lecturers.

##### **9.4.1.4.1 Lecturers and students' positionality**

The first strand is entrenched in a power and privilege discourse, through which students and lecturers from their position perceive community members as needy, disempowered individuals living in extreme poverty. Thus, students and lecturers approach or practise SL as a philanthropic and/or charitable activity with little cognisance of its potential to erode the enhancement of valued capabilities (see Davis & Wells, 2016; Mtawa & Wilson-Strydom, *forthcoming*). From the data, a number of elements and/or mechanisms that connote paternalistic thinking and practice were identified. These included passive<sup>40</sup> and bargaining<sup>41</sup> types of participation (Crocker, 2008), doing or deciding for the community, analysing community circumstances, stereotyping and othering community members. Although students and lecturers may have positive reasons for doing so, Davis and Wells (2016, p. 2) are concerned that 'Paternalism is an ever-present danger in work on development and one which

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<sup>40</sup> In passive participation, people are group members and attend the group's or officials' decision-making meetings, but passively listen to reports of decisions others already have made (Crocker, 2007, p. 433).

<sup>41</sup> In bargain participation, the greater the power imbalances between an elite and non-elite, the less influence the non-elite has on the final outcomes (Crocker, 2007, p.433).

can creep in all too easily in the company of good intentions”, as this quotation illustrates:

*For me it was a little hard to see how people can live like that especially for us who do not live like that. It's the first time I saw something like that, the way their houses are built, the way they live, the way they treat certain medical conditions using trees, they actually taught us something. It was really a great experience and it was really nice to work with the families, we actually became so close to them (Nursing student focus group, 2015).*

*So what can one do, when you go there to start a garden with them, the question [s] is it going to be sustainable thing for them. We come with our own things and they see us with papers and they say you are just going to come with your things and start doing your things and leave us like this. So it's very challenging to go into a community and see the problems that you can't even solve them (Social Work student focus group, 2015).*

Furthermore, this ways of positioning community members was not only from the students' perspectives: lecturers also seem to be attempting to do good in communities whilst in turn perpetuating a sense of power and privilege, exacerbated by potentially poor design of SL and the conceptualisation of SL courses, which often lean towards what the university has to achieve through SL, as opposed to bringing meaningful transformative change in communities (see Mtawa & Wilson-Strydom, *forthcoming*). This is underpinned by three interwoven issues, namely tensions between doing *for* them versus doing *with* them approaches; the instrumental benefit of SL outweighing the social transformative value; and the conundrum of sending relatively disempowered students to communities to undertake what ought to be empowering work. This aligns with Sen's (1999) caution of seeing people as passive recipients of development, and also contradicts Davis and Wells' (2016) ideal of striving for free prior-informed consent and democratic processes in development programmes. The following quotations provide further examples of paternalism in action and its potential impact, particularly in relation to community members providing limited support to the SL project:

*It depends on how you involve them from the beginning. I can take the project in Bunju as an example, we went there as the university with certain things that we saw we can change and that was not really what the community wanted because they have their own way of dealing with that. They supported the project, but it is not really a support that one would have wanted, so you do the project in order to finish it but the end product is not what you should have had at the end (SL lecturer, 2015).*

*But I think overall we are benefiting more than the community members, I think the taking is more than the giving. Yes through SL we do benefit them and that is why they always want us to go back, but I think and feel that the university gain[s] more than the community (SL lecturer, 2015).*

A key issue here is how individuals from the university use various sources of power, resources and privilege to position and describe community members and their circumstances. This is largely embedded in the notion of othering, which is a mechanism of paternalism. Through analysis of the data and in particular some of students' voices, I identified substantial evidence of what Davis and Wells (2016) refer to as paternalistic conduct expressed in the language of othering to describe community members. Examples of paternalistic language and thinking identified included elements of pity, deficit and the potential creation of relationship of dependency:

*One thing that I liked about these poor people in the community is that they have nothing to complain about. They might go to bed with nothing to eat, but they are still looking forward to tomorrow. As aspiring health professionals, we tend to have this attitude that we know everything, different diagnosis and different treatments to diagnosis but these people know how to prevent [illness] with herbs and yet we undermine them (Nursing students' focus group, 2015).*

This way of thinking about 'the other' is deeply imbued with students' sense of power and often unrecognised privilege (Mitchell, 2008; Camacho, 2004; Cipolle, 2004); it has the potential to constrain the systemic transformative social impact of SL in society. I thus argue that SL should enable students to understand the complexities of power and privilege and recognise that community members can participate equally in enhancing opportunities through SL. This leads me to examine community members' positionality and expectations of SL.

#### **9.4.1.4.2 Community members' positionality and expectations of students and lecturers**

The positionality and expectations of community members in SL partnerships also have major implications for the extent to which SL may lead to paternalism. My data shows that community members described high levels of poverty and resource

inequality in their communities. From the data it was clear that these circumstances shape how community members think about SL and especially the position and the roles students and/or lecturers should be playing. In general, community members see students as powerful and privileged individuals who need to be exposed to poverty and other difficult circumstances. At issue is the sense that community members do not see students as individuals with whom they can work in creating opportunities through SL; rather, they see them as advantaged people who ought to understand what the disadvantaged are going through. Several community members focused more on describing the dire conditions in which some of the community members find themselves, without any reference to responses that indicate agency or community actions. Consider this quotation from one community member:

*They [students] have never been exposed to people who are in these situations because they are living at the university and places where they come from are not in bad conditions, so these people that are here come from very bad conditions and they have been through very hard times and so on. So it is a very big experience for the students to be exposed to people, people that really come from homeless or hardship situations, some of them are sick, some of them are hopeless (Personal Interview, Community member, 2015).*

The community members' positionality and expectations raise two major concerns regarding the potential of SL. One, it limits students' ability to raise critical consciousness of injustices and abilities and/or agency (Cipolle, 2010; Mitchell, 2008). Two, it obscures community members' abilities to realise and exercise autonomous authorship over their own lives (Davis & Wells, 2016). Thus, SL ought to be designed and implemented with the aim of enabling community members to recognise that they have agency to address their circumstances, rather than perpetuating the very injustices and inequalities SL sets out to dismantle (Preece 2016a; Butin 2010; Peterson 2009; Einfeld & Collins, 2008; Mitchell, 2008).

The above complexities and dynamics that play out in SL practices point to the importance of distinguishing between affirmative and transformative remedies, which provide a useful way of operationalising the potential of SL in relation to advancing social justice. These frameworks are now examined.

### **9.5 Affirmative or transformative approaches (remedies) in SL**

The data, Table 22 and discussions of public deliberation, reasoning, participatory parity and paternalism in SL show that SL at the UFS is largely located within the affirmative approach to transformation. As discussed in Chapter 5, ‘affirmative’ refers to an approach to change that leaves structural inequalities in place, while transformative change seeks to disrupt structural inequalities (Fraser, 2009; 2003). This was seen in how notions such as empowerment, participation and sustainability are articulated by SL partners and potentially practised in and through SL. Paternalism is another important element that heightens the argument that SL practices at the UFS are affirmative remedies. Critical analysis of the data indicated that there are good intentions of the UFS undertaking SL activities in the community, and community does derive some benefits from this. As indicated in Section 6.2, the purpose of SL at the UFS is positioned within the developmental goal of the university. However, this goal is reflected more through affirmative rather than transformative remedies, for three main reasons.

The first reason is that the main focus of SL appears to be on students’ academic learning, instrumental values and personal development. Traditionally, the value of SL for students has largely occupied the SL literature, along with the design and implementation of SL activities. As emphasised by Baker-Boosamra et al., (2006, p.485), ‘Given that SL is the undertaking of the university, the objectives for SL often tend to be primarily student-focused’. In this study a similar focus was identified, particularly in how SL is defined, reported on annually, and in the limited sustainability of SL programmes. As highlighted in Section 5.2, the essence of SL in UFS’s SL definition is that of student learning and growth. This is coupled with little evidence in SL reports to suggest that SL is benefiting communities in the long-term or in a sustainable way, although short-term benefits are noted (i.e., affirmative change). Although such a focus might have positive value for students, it may act as a barrier to transformative change (see Fraser, 2009; 2003). This is because SL might remain as a space for students to merely experience and learn without meeting community needs, failing to awaken students to injustice or cause them to strive for deeper, long-term social change (see Mather & Konkle, 2013). In

other words, the conceptualisation of SL outcomes in the annual reports and short SL programmes do not position or reflect SL as a mechanism through which social arrangements that cause inequalities can be altered. However, ensuring effective student learning, services that bring equitable outcomes and long-term transformative change continue to remain a debatable topic in SL literature and research to date (see Preece, 2016a; Chupp & Joseph, 2010; Peterson, 2009; Osman & Attwood, 2007; Vogelgesang & Rhoads, 2003; Robinson, 2000).

The second reason is that several examples show how SL design and implementation act as both enablers and barriers to advancing HD values, such as empowerment, participation, sustainability and agency. In analysis of the data, there are moments that suggest HD values. In terms of SL as a pedagogical strategy, it was clear in this study that SL provides a dynamic and transformative space that empowers students to engage in learning processes and enhances their participation and agency in both learning and life experiences. Of critical importance is how SL enables students from diverse backgrounds to interact on an equal basis (see Bozalek, 2017). Although SL may not necessarily disrupt the underlying social inequalities, it is likely to foster 'end-state outcomes' in terms of creating support systems between students that may enhance equitable outcomes (see Bozalek, 2017; Walker & Wilson-Strydom, 2017; Fraser 2003).

From the perspective of SL as a social transformation project, my study indicates that positioning community members as individuals who ought to be passive and have decisions made for them reinforces the structures that generate inequalities. This is because the power and ability to change these structures have to be realised by community members, rather than being imposed by external agents with their own vision, goals and motivation. This aligns with Wong and Latus (2003) who draw on the work of Fraser to argue that potential transformations need not be imposed from 'outside', but rather should originate from within the community. For example, the following excerpt summarises the complexities of deconstructing structures of inequalities through SL:

*If you see the structural inequalities and structural issues that we have, issues we have in the country make it so difficult to actually get anything positive done. So it shows you that you are working with the whole system which wants those who are down to remain down. So I think in SL it is all about giving people hope and creating a sense of believing that things can be done and situations can be changes (SL leader 2015).*

This excerpt leads well into my third reason, namely paternalism, which explains why SL remains at the level of affirmative remedies and may well fail to move towards transformative remedies.

From the data and as just discussed, there is significant evidence suggesting that SL reinforces elements of charity and paternalism towards communities, even though often unintentionally. This paternalism is embedded in the complexities and dynamics of SL operating in impoverished communities. Paternalism can limit the transformative capacities for staff, students and communities. This is captured in an argument made by Boyle-Baise (2002) that approaching SL with this paradigm can humble the receiver, reinforce the advantages of the giver, and fail to address the root causes of societal inequality. Using Fraser's (2008, 2003) conception of affirmative remedies to injustice, the impact SL may have in communities through paternalism can be seen as ameliorative change, without deconstructing frameworks that perpetuate inequalities. For example, there were moments that showed that SL exposes students to the realities of poverty and inequality, but experiencing poverty and other difficult circumstances in communities does not necessarily enable students to strive for justice, questioning the causes of inequalities and taking action against them (see also Einfeld & Collins, 2008). Crucially, even some community members held a similar view of paternalism without transformation in communities:

*Sometimes they [students] get shocked especially when they do home visits, they get shocked because of the circumstance, and there is a lot of poverty in our community. It really shocks them and then they say this is the reality, people are living in these circumstances. Yeah it is sometimes shocking to them. Because we need to take them out, let them see what we are dealing with on daily basis (Personal Interview, Community member, 2015).*

However, there are two pertinent questions that emerge here, and which call for further research. Firstly, does SL that leads to affirmative remedies do enough to advance social justice? Second, are transformative remedies really possible in SL that is embedded in complexities and dynamics of power, privilege, paternalism, unequal partnership and limited sustainability, which is at least partially a result of unjust structural conditions of the society in which SL must operate? Ideally, SL should enable participants to engage in achieving transformative remedies to injustice but, in reality, the interface between poverty, power, privilege and the complexity of balancing learning and meaningful service makes it difficult for SL to move beyond affirmative remedies. In short, SL practices would move toward transformative remedies if they were deeply embedded in HD in terms of equal partnership, collective deliberation, reasoning and enhanced empowerment and agency among SL partners. Affirmative change is still valuable and better than doing nothing, but does not go as far as transformative change. This brings us to an interrogation of the notion of social justice in SL, using Sen's idea of partial and/or remediable justice.

## **9.6 SL for full or partial justice?**

As discussed in Chapter 3, over the past few years there has been a major shift from charity to social justice approaches to SL. Critical analysis of SL literature indicates that exponents of the latter approach (see Butin, 2015; 2010; Mather & Konkle, 2013; Britt, 2012; Cipolle, 2010; Einfeld & Collins, 2008; Mitchell, 2008) locate SL within what Sen (2009) refers to as perfect justice and/or Fraser's (2008) notion of transformative remedies. Broadly, advocates of SL for social justice position SL as a practice aimed at dismantling structures that perpetuate injustice and inequalities in communities. However, such SL literature often does not critically question the processes and outcomes of SL and whether they can in fact lead to social change. This emphasises the question asked earlier, namely: Under what conditions and for how long can SL benefit students and communities (Howard, 2003) in a social justice fashion?



The data shows that achieving partial justice in terms of preventing injustice (Sen, 2009) through SL is more realistic than seeking a perfectly just society. Drawing on my data, it can be argued that SL cannot enable universities and community partners to achieve a perfectly just society, or even perfectly just partnerships, due to the complexities and dynamics of power, privilege, poverty, the widening gap of inequality and limited sustainability. As indicated earlier, there are structural complexities that shape how SL partners behave, act and are positioned in relation to one another. These complexities obscure the promotion of HD values such as empowerment, participation, agency, democratic deliberation, reasoning and continuity, which are fundamental to creating conditions necessary for advancing just societies and outcomes in and through SL. The design, implementation and conditions in which SL operates do not provide a platform for people to engage in discussions (reasoning) and to act against all injustice that exists in communities.

Nevertheless, my data does show that SL provides a means to address what Sen (2009, p.vii) calls ‘remediable, intolerable and/or redressable injustice’ around us. For example, in the analysis of the data, there were several values of SL that can be regarded as remediable injustice and/or basic forms of injustice that SL can address. These included raising awareness of different social, political and economic issues in communities, offering educational and healthcare support in communities and creating space for capabilities such as affiliation, knowledge and learning to be expanded. These are some of the areas through which social inequalities in South African society are manifested and SL should aim at remedying them, even though the underlying structural inequalities will remain. The following are examples of remediable injustices that universities can focus on (through SL):

*Like she actually said, people from higher education can come and encourage people and help them apply for bursaries as well [. . .]. We should empower people to go to school. [. . .] sometimes I feel I can't do much. I am there and people say they need jobs, "Can you help us?" and you promise whatever you can but in your heart you know it's impossible. I did cry a couple of times, seeing those people [. . .]. There was this old man who didn't even know it was his birthday. We asked for his ID (Identify Card) and realised that it was his birthday and he said he doesn't remember (Nursing students' focus group, 2015).*

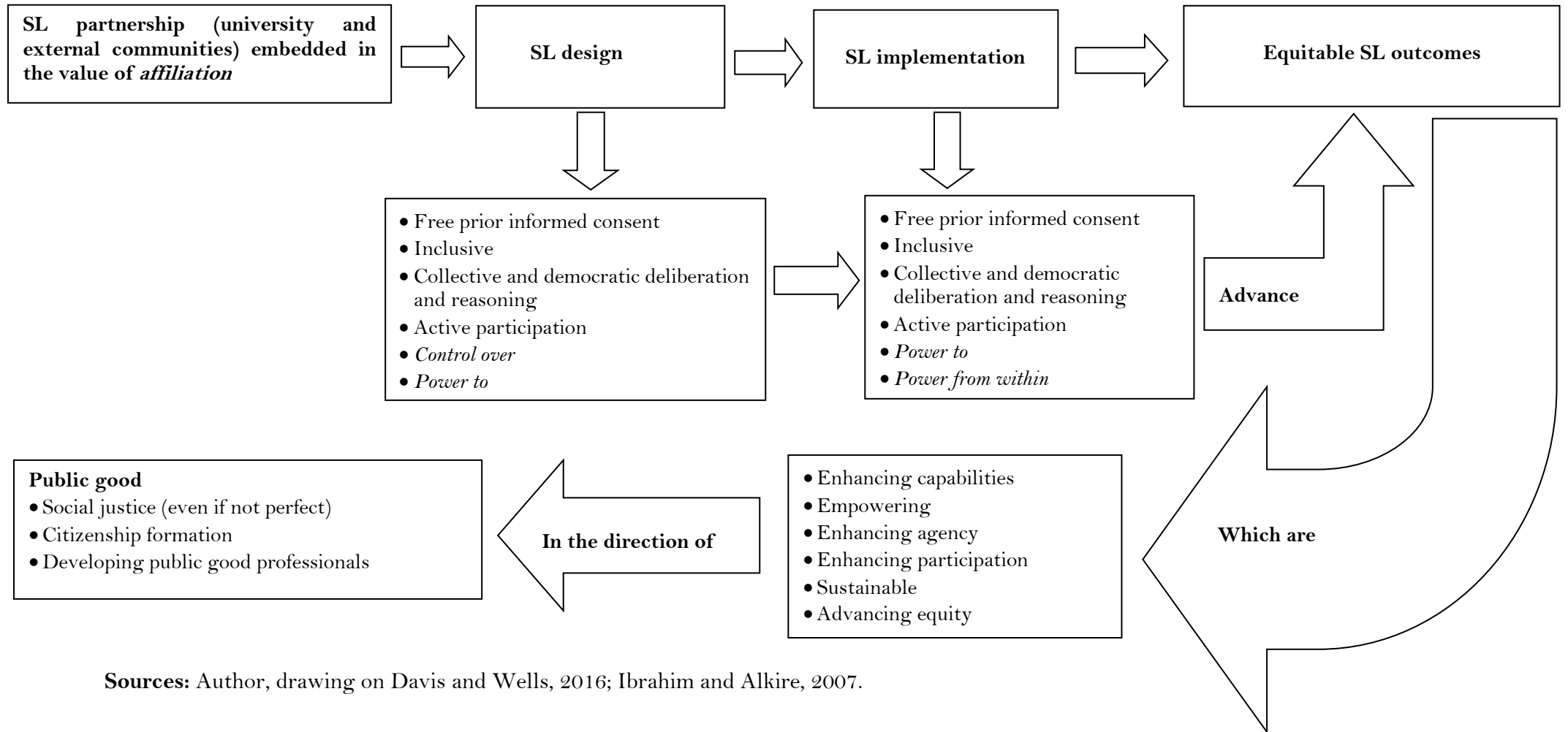
While SL seems to fall short of creating a perfectly just society, perhaps focusing on fostering the abovementioned HD values and valued capabilities formation would achieve partial justice in communities and produce graduates who value, and might work towards, justice in their professional lives. Specifically, I argue that enhancing capabilities such as affiliation, agency, aspiration (hope), knowledge and learning and related capabilities as indicated above is much more possible in SL than focusing on dismantling underlying structures that perpetuate social inequalities. Such a view resonates with Sen's (2009, p.19) notion of 'social realisations', which includes the process of enhancing the capabilities people have in seeking justice.

Drawing on the promises and pitfalls of SL illuminated already in this chapter, in the following I present a proposed SL expansive framework informed by the HD and CA and with potential policy recommendations.

## **9.7 Proposed SL expansive framework**

Considering the potential of SL and the tensions and/or conundrums that face it, it is necessary to propose an expansive framework that could guide SL policy, design and implementation. The ideas used in developing this framework are generated from result chapters (6-8), theorisation chapter (9) and relate to the conceptual application of HD and CA indicated in Table 7 (see Chapter 4). These are captured in the following figure.

Figure 1: A HD and CA informed framework for SL design, implementation and outcomes



**Sources:** Author, drawing on Davis and Wells, 2016; Ibrahim and Alkire, 2007.

## **9.8 Policy recommendations**

Drawing on the key findings of this study and the proposed framework for SL design, implementation and outcomes, the following recommendations tease out what SL would look like if approached from a human development and capabilities approach at policy and practice levels.

### **i. Recognise the multi-dimensionality of SL**

The conceptualisation of SL should capture multiple SL actors and the broader educational and social purposes of SL. This calls for a more expansive and inclusive definition of SL that recognises the multidimensionality of SL. Currently, the definition of SL at the UFS draws heavily on the most cited definition (see Chapter 3) which, as the data in this study suggests, focuses more on students' learning and civic responsibility (see also Preece, 2016b; Bortolin, 2011). Thus, it can be expansive and inclusive if it includes the equitable partnership component; if it embeds the value of affiliation; and if it recognises that all SL partners ought to actively participate in designing, implementing and benefiting from SL outcomes.

### **ii. Inclusive and participatory SL design and implementation**

The design and implementation of SL should adhere to the principles and values of deliberation, reasoning, active and equal participation, and equal power to influence decisions and determine the outcomes. This argues for an approach to SL that acknowledges all voices and respects what each SL partner values as important outcomes, to enhance the sustainability of what is achieved together.

### **iii. Focusing on SL outcomes that advance partial justice**

The intended outcomes of SL should be geared toward framing SL as a socially just pedagogy and social activity. However, the complexities of power, privilege, poverty and inequalities beg the question of how far SL can realistically go in terms of contributing to a long-term and empowering change in communities. The notion of partial justice seems to be an ideal way of looking at the potential and possibilities of SL. As such, focusing on addressing remediable injustice would maximise the benefits of SL, particularly to marginalised communities.

## Chapter 10

### Key findings, conclusion and areas for further research

#### 10.1 Introduction

This study has built on the recent plethora of literature on the role of universities in advancing HD. The study set out to fill two gaps: the need to formulate specific and concrete strategies and/or practices that can enable universities to promote HD; and the under-researched potentials of SL in advancing HD. Approaching SL from the perspectives of HD and the CA, the present study has potentially contributed to universities and HD discourse in three ways. Firstly, it has introduced SL as a mechanism through which universities can promote HD. Secondly, it has introduced a more robust and expansive theoretical and conceptual framework that allows for the exploration and understanding of the broader values of SL to all parties involved. Thirdly, it has interrogated how HD values and CA constructs might play out in an educational and social activity such as SL. This has potentially enriched and reinforced both the field of SL and that of HD and CA.

As such, I set out to explore the role of SL in contributing to HD. This has been done through exploring qualitatively SL perspectives of UFS policy, staff, lecturers, students and external community members. The primary data was collected through document review, observation, interviews and focus groups. In this process, a range of conceptual and theoretical tools have been taken up and employed in theorising this research. The HD and CA were used as central framing ideas through this thesis. The nexus of HD and CA enable us to look more closely and broadly at the outcomes of SL for all parties involved.

## **10.2 Summary of key findings**

### **10.2.1 SL as a fertile space for capabilities enhancement**

In Chapters 6, 7 and 8, it was observed that a number of capabilities were enhanced as a result of staff, students and community members participating in SL. From an institutional perspective, SL is positioned to achieve a number of objectives related to capabilities, including those that enable the cultivation of humanity (see Nussbaum, 1997), enrich social relations, enhance students' learning and knowledge, and those that foster community members' agency and aspirations. These have increasingly been found to be useful by the UFS in supporting institutional transformation and providing meaningful change in communities.

From an institutional perspective, it is clear that they think and potentially practice SL in terms of enhancing capabilities. While in designing and implementing SL, lecturers may not deliberately frame activities that create conditions for capabilities to be cultivated and expanded, it was evident that the social interaction between lecturers, students and external community members through SL provides a fertile space for capabilities formation. The identified capabilities probably enhance lecturers' and students' academic endeavours and social qualities, and more so in the interest of the broader society. Such thinking about and interpretations of potential outcomes position SL as a strategy that allows universities to make education and learning a social process that enriches our being, knowing, acting, understanding, awareness and capacity to shape the world (see Walker & Wilson-Strydom, 2017; Boni & Walker, 2016; Walker & McLean, 2013; Wood & Deprez, 2012; Nussbaum, 2010; Patiño-González, 2009; Walker, 2006; Barnett, 1997).

From the students' perspectives, SL is appreciated because it acts as a capabilities cultivation space and a process of understanding broader social issues. The capabilities identified from students' voices underline the role of SL in producing graduates who reflect Patiño-González's (2009) view of the kind of graduates needed in a contemporary world. What is significant about students' perspectives of SL is the development of moral, ethical and responsible sentiments toward their fellow citizens (communities) in need

(Patiño-González, 2009; Walker, 2006), which are fundamental in functioning better for the sake of advancing social justice within and beyond university boundaries (see Walker & Wilson-Strydom, 2017).

As far as the community members' perspectives are concerned, SL is valued because it enables students to develop capabilities that allow them to contribute to the well-being of society. SL provides a platform for community members to express and share their concerns, aspire and raise expectations. Their thinking and interpretation of students' SL participation and possible outcomes are shaped and influenced by their difficult socio-economic conditions. Such positionality, however, exacerbates SL tensions and/or conundrums, which can potentially obscure the transformative values of SL.

### **10.2.2 Affiliation as an architectonic capability in SL**

A major finding is the multi-layered capability of affiliation, which was identified across all four results chapters. Affiliation emerged as the most fertile capability enhanced through SL. This is because most of the capabilities and capacities, particularly those related to the public good professionalism and citizenship, were either built upon, or expanded through, it. Having a strong affiliation among SL partners was identified as important in ensuring socially-just SL as pedagogy, and as a vehicle for social change. As such, a capability of affiliation enhanced the public good values that can be yielded when the university interacts with external communities. In other words, SL enables universities to cultivate 'affiliations with and towards others on behalf of [creating] a more just society' (Walker & Wilson-Strydom, 2017, p.9). From the broader notions of public good professionalism and citizenship, a capability of affiliation permeates other capabilities and qualities that are essential in producing the kind of professionals envisaged by Nussbaum's (2010, 1997) vision of citizenship among lecturers, students and community members.



### **10.2.3 SL as a vehicle for cultivating public good capabilities and citizenship capacities**

Universities are increasingly moving into business-like models of operation while neglecting their public good purposes (Nixon, 2011; Walker, 2006; Gumport, 2000). Embedded in this argument, this study found that SL can provide an important space in which individuals are trained to be relevant and dedicated to bettering broader society, and develop as ethical and democratic citizens both in and outside the university. The evidence that SL enables the cultivation of public good professional capabilities and citizenship qualities was observed in all four results chapters. Of critical importance are the indications that SL can enable lecturers to develop an interest in the public good and enhance citizenship virtues. Also, SL allows external community members to develop citizenship capacities. With lecturers and external community members often being overlooked in the literature and empirical studies that assess the values of SL, such findings reinforce and align with my argument that the benefits of SL may extend beyond students' academic and personal development. Furthermore, this emphasises Leibowitz's (2012) public good idea, in which the university as a whole leans consistently towards the values, practices and policies of social justice and inclusion, both within the institution and in its external dealings.

### **10.2.4 Divergent interpretations and application of HD values in SL**

Across all three results chapters, it is clear that there are multiple understandings of HD, which potentially influence application in SL practice. One of the common threads running through the result chapters is how the position of each group of SL partners involved in the study influences how they interpret the HD values. While some SL partners' interpretations are in line with HD, others contradicted its underlying principles. On the one hand, there is the notion that one group is responsible for and capable of advancing another group's HD. On the other is a notion that HD ought to be promoted and realised by concerned people themselves (see also Davis & Wells, 2016). Such, divergent views of HD are the results of tensions and/or conundrums, which were identified as another major finding in this study.

### **10.2.5 SL preoccupied with tensions and/or conundrums**

Arguably, this is one of the most significant findings of the study. For the participants in this study, SL faces tensions and conundrums of inherent power, privilege, poverty and inequality; instrumental *vs.* long-term social impact; positionality and expectations of SL partners; and the notion of ‘othering’. With lecturers and students positioned as more powerful and privileged, SL is potentially designed and implemented (often unintentionally) in a paternalistic way in relation to external communities. Such dynamics were shown to have theoretical and practical implications for the conception of SL, policy articulation, framing the intended outcomes, participation and overall transformative outcomes of SL. Furthermore, it was clear that SL cannot promote social change if lecturers and students do not have a sense of empowerment and agency prior to embarking on an empowering project such as SL. As such, I argue that if these tensions and conundrums are not critically examined, SL might creep into being merely good intentions, while constraining the capacity of SL participants to bring about change for others and themselves (see Davis & Wells, 2016). The identified tensions pointed to SL that operates at an affirmative level.

### **10.2.6 SL operating at an affirmative level**

Drawing on the interpretation and potential application of HD values, coupled with the tensions identified in the preceding section, it emerged that SL is and could potentially be operating as affirmative change. This was evident through the interpretation of participants’ SL experience, which suggested that SL does not necessarily enable them to get a full understanding of and engagement with disrupting structures and forms of inequalities in communities. At issue are tensions surrounding notions of empowerment, participation, agency and sustainability, coupled with the challenge of practising these within the SL context. While in HD these principles ought to create an enabling environment for transformative change, seeking to tackle the root causes of injustices (see Fraser, 2003) in SL, my study suggests, they are practised superficially, leaving SL practices to focus on achieving *ameliorative* changes without disturbing the underlying structures that generate social inequalities (Fraser, 2003, 2008). This led me to argue for SL to focus on partial and/or remediable injustices.

### 10.2.7 SL and partial justice

In spite of SL's tensions and the argument that its outcomes focus on affirmative change, I found that the idea of partial justice provides a useful interpretation of what can be seen as possible for SL, which involves multiple actors with different levels of power and privilege. This finding stems from two observations made in this study. One, SL has great potential to enhance capabilities and values essential to removing remediable injustices. A case in point is cultivating a capability of affiliation, public good professional capabilities and citizenship values that could partially enable SL to address some injustices and inequalities. Two, with the tension between affirmative and transformative change in SL, focusing on partial justice enables us to understand the extent to which SL can contribute to social change, given the structural and institutional conditions in which it must operate. Such an understanding could offer potential solutions to some of the limitations of SL in respect of advancing social justice and public good.

### 10.3 Conclusion

In conclusion, there is compelling evidence from this study that SL has the capacity to enable universities to contribute to HD. However, if universities are genuinely committed to doing so, they must consider changes in how they perceive themselves, the concept and the practice of SL (Enos & Morton, 2003). In other words, universities and communities and their relationship through SL has to move from universities being in the 'domain of the solution' and the community as 'the domain of the problem' to building a partnership that creates an enabling environment for all partners to achieve their beings and doings and be architects of their own development and/or lives. In sum,

A genuinely *human development* [approach to SL] requires more than good intentions. It also requires respecting, protecting, supporting and restoring the personal autonomy of the individuals concerned (Davis & Wells, 2016, p.11, emphasis in original).

Working with policy-makers, staff, students and external community members, these are the values and principles that I hope could be infused and practised in SL design and implementation. It is also my hope that, given the complexities and dynamics of power, privilege and poverty, SL partnerships built around HD values and CA constructs might enable SL to move towards transformative change, as emphasised by Fraser (2003).

#### **10.4 Areas for further research**

In the course of this study, a number of potential research avenues have emerged. Firstly, it is important to carry out an overall institutional study, which can assess SL practices in terms of design, implementation, approach, outcomes and/or impact on students, lecturers and community members. With the focus often being on the academic impact of SL on students, such a study should aim at providing a broader picture of the non-academic value of SL.

Secondly, there is a need for research that focuses on understanding and exploring SL practices and impacts in non-professional fields. This study was based on professional fields, which are critical to HD in training professionals. Nevertheless, considering the argument that universities should produce public good-oriented professionals, conducting such a study in what is referred to as the 'hard' disciplines may enable us to understand both how SL can be infused and the potential contribution it can make to those disciplines (see Ropers-Huilman, Carwile & Lima, 2005). In addition, such a study would further enable us to understand whether there are differences between students enrolled in fields that integrate SL and those that are not, in terms of the capabilities and values cultivated among students.

Thirdly and finally, with the tensions of power relations, privilege, poverty and inequality having such a significant bearing on the transformative potential of SL, it is important to research the impact of SL as it relates to social justice. This is because of the argument made in this study that, while it is difficult to escape the challenges posed by the identified

conundrums and tensions, focusing on partial justice as an outcome of SL provides a more nuanced way of understanding what is and is not possible through SL.

Some community members who participated in this study were critical of the extent to which students develop long-term public dispositions after leaving university. As this study has shown that SL enhances the civic disposition of students, it is thus important to trace the long-term impact of SL on graduates' civic dispositions (public good values), particularly those cultivated through SL.

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# Appendices

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## Appendix 1: UFS Ethics Clearance letter



Faculty of Education  
Ethics Office

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21 November 2014

### ETHICAL CLEARANCE APPLICATION:

*EXPLORING VALUED CAPABILITIES DEVELOPED THROUGH SERVICE-LEARNING: PERSPECTIVES OF STAFF, STUDENTS AND COMMUNITY MEMBERS*

Dear N Mtawa

With reference to your application for ethical clearance with the Faculty of Education, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence, is:

**UFS-EDU-2014-055**

This ethical clearance number is valid for research conducted for three years from issuance. Should you require more time to complete this research, please apply for an extension in writing.

We request that any changes that may take place during the course of your research project be submitted in writing to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours sincerely,

Andrew Barclay  
Faculty Ethics Officer

## Appendix 2: Community partner acceptance letter



## **Appendix 3A: Information sheet and consent form (Interview and focus group)**

**UNIVERSITY OF THE FREE STATE  
CENTRE FOR RESEARCH ON HIGHER EDUCATION AND DEVELOPMENT  
Room 114 Benito Khotseng Building**

### **PARTICIPANT INFORMATION SHEET**

**Research Title: EXPLORING THE ROLE OF SERVICE-LEARNING IN HUMAN  
DEVELOPMENT: PERSPECTIVES OF STAFF, STUDENTS AND COMMUNITY  
MEMBERS**

I am Ntimi Nikusuma Mtawa, a PhD student at the Centre for Research on Higher Education and Development, University of the Free State in South Africa. I am conducting research on service-learning with a particular focus on **exploring the role of service-learning in human development: perspectives of staff, students and community members**. This study involves interviews the university's staff, lecturers, and community members and focus groups with students involved in service-learning.

#### **What is the purpose of the project?**

The purpose of my project is to explore and understand valued capabilities developed among staff, lecturers, students and community members in service-learning. The study hopes to find out participants' views, experiences, and values, pertaining to service-learning.

#### **Who participates in the interviews and focus group discussions? How can I participate?**

The interviews involve two UFS staff, lecturers involved in service-learning modules. Also, it involve community members of Heidedal, Springfontein and Trompsburg areas. There are also focus groups involving student from the Faculty of Health Sciences – School of Nursing and Faculty of Humanities.

#### **Can I refuse to participate? How do I benefit?**

Yes, participation is voluntary. If you decide to participate in the study, you must indicate so by signing the consent form (provided below). You have the right to withdraw your participation at any time or stage. If you would like to get more information about the project, raise a complaint, or withdraw later, you can contact any of the persons whose contact details are overleaf.

There are no direct benefits for the participating respondents or the case university. However, your contributions in terms of opinions and experience are important to understand valued capabilities developed through service-learning. Therefore, I hope that by conducting this research, the researcher will help to improve or inform service-learning activities/practice for the benefits of all partners.

#### **What will the data collected by means of documents, interviews and focus groups be used for?**

The data will be used to write a PhD thesis and other related publications pertaining to service-learning in higher education institutions. The general objective of the research reports is to explore ways in which service-learning can help universities to foster human capabilities and promote development. Thus, the study report will seek to highlight evidence that contribute to



understanding the role of universities in human development. For confidentiality purposes, the collected data will be transcribed by the researcher, stored in a safe and stored in a private computer and be destroyed after the completion of the study.

**Have these interviews and focus groups questions been independently approved?**

The interviews and focus groups guiding questions have been checked and pre-approved in an ethical review process conducted by the Faculty of Education Ethics Review Committee and other relevant individuals of the University of Free State. All information collected will be treated confidentially and that pseudonyms will be used to protect the identities of participants. With participants' consent, interviews and focus groups will be digitally recorded.

**Where can I get more information, complain or follow up on the research process and result?**

This research is being conducted by Mr Ntini Nikusuma Mtawa, a registered student at University of the Free State with student number 2013164666. He can be contacted on cell phone number: (+27) 83 5281 988 and email: [mntimi@gmail.com](mailto:mntimi@gmail.com).

Any questions or complaints regarding this research can be directed to Dr Merridy Wilson-Strydom or Prof Melanie Walker of the Centre for Research on Higher Education and Development (CRHED), University of the Free State who are my supervisors. They can be contacted through email [wilsonstrydommg@ufs.ac.za](mailto:wilsonstrydommg@ufs.ac.za) AND [walkermj@ufs.ac.za](mailto:walkermj@ufs.ac.za) respectively.

## INTERVIEWEES INFORMED CONSENT

Before we proceed with the interview, your signed consent to participate in this process is required. The consent form is included with an information sheet so that you can review the details of the study and then decide whether you would like to participate in the study or not. You may keep this consent form for future reference.

### UNIVERSITY OF THE FREE STATE CENTRE FOR RESEARCH ON HIGHER EDUCATION AND DEVELOPMENT

**Room 114 Benito Khotseng Building**

**Research Title: EXPLORING THE ROLE OF SERVICE-LEARNING IN HUMAN DEVELOPMENT: PERSPECTIVES OF STAFF, STUDENTS AND COMMUNITY MEMBERS**

If you agree to participate in this research, your signed consent is required before we proceed with the interview process.

CONSENT FORM	
<p>I have read the information about this research study on the Participant information sheet. I have been given the opportunity to ask questions; inquiries have been answered to my satisfaction. I hereby:</p> <ul style="list-style-type: none"><li>• agree to participate in this research project,</li><li>• note the information on the project and have had an opportunity to ask questions about it,</li><li>• agree to have my interview digitally recorded,</li><li>• agree to my responses being used for research purposes on condition that my privacy is respected,</li><li>• I understand that my personal details will be used in aggregate form only so that I will not be personally identifiable and I will be assigned a pseudonym for all data reporting,</li><li>• I understand that I am under no obligation to take part in this project and that I have the right to withdraw at any stage.</li></ul>	
<hr/> <b>Participant Name</b>	<hr/> <b>Signature</b>
<hr/> <b>Consent Date</b>	

Appendix 3B: Interview and focus group guide

**DATA COLLECTION: INTERVIEWS AND FOCUS GROUPS GUIDING QUESTIONS**

**A: INTERVIEW GUIDE- SERVICE-LEARNING LEADERS AND LECTURERS**

**Study topic: EXPLORING THE ROLE OF SERVICE-LEARNING IN HUMAN DEVELOPMENT: PERSPECTIVES OF STAFF, STUDENTS AND COMMUNITY MEMBERS**

**INTERVIEW QUESTIONS**

Target group	Research questions	Probes
1	<b>Staff: UFS service-learning division</b>	
		When, why and in which context was UFS launched SL programmes?
		What are the overarching objectives of SL at UFS?
		How is SL conceptualised at UFS?
		What is the dominant model or approach used by UFS in SL?
		Who are the main community in SL at UFS and why?
		Does the background or profile of community influence the type of model or approach used in SL at UFS and vice versa?
		What are the criteria used by the university in choosing community to partner with in SL projects?
		How is the target communities/sectors involved in SL at UFS?
	<i>How does the design and implementation of service-learning incorporate aspects of capabilities enhancement and promotion of human development at the University of the Free State?</i>	What are the core elements of UFS's SL conception?
		What kind of opportunities does SL provide to participants?
		What are intended benefits of SL to the university and communities?
		How the SL programmes at UFS operate?
		Are there any institutional evaluation mechanisms of SL at UFS?

			How the evaluation of SL being done at UFS? Please explain
			What are the core aspects in evaluating SL at UFS?
			What are the challenges facing SL at UFS?
			Looking at SL programmes at UFS would you like any changes or improvements to be made?
			In which areas and how would you like these changes or improvements to be made? (partnerships, setting agendas, determining outcomes)
<b>2</b>	<b>Lecturers modules)</b>	<b>(SL</b>	<i>How does the design and implementation of service-learning incorporate aspects of capabilities enhancement and promotion of human development at the University of the Free State?</i>
			What are the core activities undertaken in SL modules/practices?
			What are the process and criteria involved in designing SL modules/curriculum?
			What components are considered to be important in designing SL modules/curriculum?
			What kind of professional and citizens do you want to develop and how SL fits within that agenda?
			How are students' SL groups composed and what are the criteria used? How are communities' dynamics and conditions reflected in SL modules/practices?
			How are academic learning and non-academic learning components of SL balanced and reflected in SL module/practices?
			Are students given opportunities to exercise creativity during SL practices?
			What is considered to be important in assessing students' SL participation?
			What are the most important aspects of SL to community members?
			To what extent students SL outcomes inform or contribute in designing SL modules/curriculum?
		<i>What are the valued capabilities</i>	What opportunities do SL activities/programmes offer to you? Explain how.

		<i>and human development values developed by staff, students and community members through their participation in selected service-learning modules/projects?</i>	<p>To what extent is SL beneficial to you as academic and as a member of society? Please explain</p> <p>What specific aspects have you developed as a lecturer and member of communities through SL? Please mention and describe</p> <p>How do students' SL outcomes impact on your perspectives about the value of service-learning to (i) you (ii) students and (iii) communities?</p> <p>What kind of activities do you undertake in SL and for how long?</p> <p>What motivates you to engage in SL?</p> <p>How has SL experience changed/impacted your life as a lecturer and as member of society e.g. being responsible, understanding diversity, caring? Any other particular experience?</p> <p>What are the challenges encountered when teaching the SL module and what mechanisms did you use to overcome?</p> <p>What and how would you like to change the SL module to be better, effective or provide better outcomes?)</p>
<b>3</b>	<b>Community members</b>	<i>What are the valued capabilities and human development values developed by staff, students and community members through their participation in selected service-learning modules/projects?</i>	<p>In which activities did or do you participate when students and lecturers were/are here?</p> <p>What was your role in these activities?</p> <p>Do you think engaging with students/lecturers has any value or impact in your life and or community? Please explain</p> <p>How do you think projects like this could be improved to enhance the impact on your life?</p> <p>How decisions were made regarding who would participate in the projects and the types of activities that would be done?</p>

			Do you think your decisions influenced what was being done when students and lecturers were here?
			Was your participation in SL beneficial to you? Please explain
			What impact have SL programmes brought to you?
			What areas of your life improved after engaging with students and lecturers in various activities?
			Are there areas in which you want things to be done differently when engaging with students and lecturers?
			What do you think could be done to improve activities you do with students/lecturers? (If any) why do you think so?
<b>B: FOCUS GROUP GUIDING QUESTIONS- STUDENTS</b>			
<b>Study Title: EXPLORING THE ROLE OF SERVICE-LEARNING IN HUMAN DEVELOPMENT: PERSPECTIVES OF STAFF, STUDENTS AND COMMUNITY MEMBERS</b>			
<b>Researcher:</b> Ntimi Mtawa		<b>Venue</b>	
<b>Time:</b>			
<b>FOCUS GROUPS QUESTIONS</b>			
4	<b>Students (SL modules)</b>	<i>What are the valued capabilities and human development values developed by staff, students and community members through their participation in selected service-learning modules/projects?</i>	What is your understanding of service-learning?
			Which values are promoted in SL and why?
			What kind of SL activities do you undertake?
			How can you describe your service-learning experience?
			How did or do you benefit by participating in service-learning activities?

			What particular skills, knowledge, or experience did or do you gain through SL? Please provide examples
			What opportunities does SL offer to you? Please explain
			Has this SL module met your expectations and other goals and how? Please explain and provide specific examples.
			Has SL helped you to understand yourself, others students and community members? Please explain and provide examples.
			What motivates you to participate in service-learning activities?
			What did or do you hope to gain from your involvement in SL?
			What SL aspects/experience do you value most and why?
			Are there any aspects from service-learning that you do not value and why?
			Would you say SL has contributed to your professional training/preparation?
			Has SL impacted or changed your life as a student and as member of society?
			Has SL made you more informed and responsible citizens?
			Looking at SL programmes would you recommend any changes?
			What areas would you recommend changes and how? (Preparation, timing/length, content, structure, assessment)

## Appendix 4

### Appendix 4:



Ntimi Mtawa  
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Bloemfontein  
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[051 4017566](tel:0514017566)  
Email: [WilsonStrydomMG@ufs.ac.za](mailto:WilsonStrydomMG@ufs.ac.za)

Date 4 August 2014

Dear Principals,

Considering the partnership between your school and the UFS, I would like to invite your school to take part in this research project titled **Exploring the role of service-learning in human development: perspectives of staff, students and community members**. This involved staff and students who work with the university students when they visit your school.

The main aim of the study is to understand the benefits the school gain through engaging with the university. Your participation is voluntary. I am sure the study will benefit your school because you will have the opportunity to explain your experience of hosting students during the visits. This will give you an opportunity to raise concerns about the relationship you have with the university.

Warm regards,

Mr Ntimi Mtawa



#### Appendix 5: Empirical summary of the main purposes of SL at the UFS

SL main purpose	Rationale	Other intended goals	Illustrative quotes from the data
1. Enabling institutional transformation (enhancing and embracing diversity; fulfilling public (social) role of the university )	<ul style="list-style-type: none"> <li>• Calls for universities to become more responsive and participate in addressing the immediate challenges facing South African society (UFS, 2012; DoE, 1997)</li> <li>• ‘Developmental agenda’ of the university</li> <li>• Quest for internal transformation (historical antecedents and culture)</li> <li>• Advancing human togetherness and solidarity across social and historical divides (UFS, 2012).</li> </ul>	<ul style="list-style-type: none"> <li>• Building an inclusive university devoted towards serving the broader and diverse society (UFS, 2012).</li> </ul>	<p><i>...the major thing for the UFS is that we have had over the years many challenges especially coming from apartheid and known as an apartheid institution, one of the major challenges was how it (UFS) transform itself with regard to preparing students to be relevant in the communities that they are going to serve (SL leader, 2015).</i></p> <p><i>When we say developmental agenda we mean that SL is linked with the agenda of the country. We are the developmental state but with that we prioritise development of people and society and for the university there is temptations that because we have human and financial resources there is an easier route to say let's go the welfare way because we will have most impact depending on your definition of impact because if you do the welfare way you are in the papers and people see what you are doing. But if you approach it from peoples' development it is always invisible it is not tangible but it has big impact that last long and it does not create expectations. But under my office we said no let's build on human capacities and capabilities because it is not tangible you can't prove result that we have built this and that because knowledge and experience we share in SL reside in an invisible ways (Personal Interview, UFS leader, 2015).</i></p>
2. Preparing students for public service	<ul style="list-style-type: none"> <li>• Developing public minded professionals</li> </ul>	<ul style="list-style-type: none"> <li>• Promoting the value of public service among students in the face of rampant consumerism and self-indulgence (UFS, 2012).</li> </ul>	<p><i>"The spirit of public service, which the university seeks to inflame in each student, is a quest that is in many ways counter-cultural at this stage in the history of the country" UFS, 2012, p. 11).</i></p> <p><i>"It is important to the University that students learn the value of public service through both their formal degree studies and voluntary work in surrounding communities" (UFS, 2012, P. 12).</i></p>

SL main purpose	Rationale	Other intended goals	Illustrative quotes from the data
3. Enriching teaching, learning and research (public scholarship)	<ul style="list-style-type: none"> <li>• Nexus between internal functions (learning, teaching and research) and external role (engagement)</li> </ul>	<ul style="list-style-type: none"> <li>• Enriching both the core functions of learning, teaching and research and social purpose</li> <li>• Enrich educational content and pedagogic practices</li> <li>• Enabling academics to conduct research in their disciplines, about students and relevant to societal issues (Abes, Jackson &amp; Jones, 2002; Cushman's (1999; Gray et al., 1999).</li> <li>• Break down teacher-student duality (create inclusive and engaging teaching and learning strategy) (e.g. Freire, 1970).</li> <li>• Fostering critical thinking capacity (e.g. Nussbaum, 2010).</li> <li>• Enabling students to have control over their learning process (e.g. Wood &amp; Deprez, 2012; Walker, 2006).</li> <li>• Students' transformation and developing multiple perspectives (e.g. Walker, 2017; Dipadova-Stocks, 2005; Kiely, 2005; Dewey, 1933).</li> </ul>	<p><i>...lecturers are now encouraged to do research within SL and a lot of research is being done about SL in their disciplines which is really encouraging and lecturers enjoy because they are so passionate about it and they can link their research to what happen to students in their discipline (SL leader, 2015).</i></p> <p><i>The transformative element of going through the experience, going into a new space help students to have what Mezirow calls 'disorienting dilemma' of always thinking about this and that but now in this context, what is this now I don't understand it and now that sense of I need to understand this to feel okay again because I feel disoriented. So that transformative aspect of Mezirow is important in SL because university should be a place to change people so that they can have wider and different ways of understanding and looking at things (SL leader, 2015).</i></p> <p><i>The other thing is that it makes academics to start thinking differently about research that there is also other way of doing research which is participatory and also the value of research by asking questions that do I just do research for the sake of doing it, publishing a paper and being recognised or there is more to that. But through community engagement and in particular SL it makes academics to think about their research that contribute to solving problems (SL leader, 2015).</i></p>

**Sources:** Institutional documents and SL leaders' voices

**Appendix 6: Illustrative examples of *students' SL* outcomes related to capabilities, citizenship and public good professionals values**

Illustrative examples from SL modules descriptions	Capabilities and/or values
<p><i>You will also practice to think critically about how your presence, feelings, perceptions, and prior assumptions influence how you approach and work with your community partners</i> <b>(FH, Humanities Community Service Learning 3704, UFS)</b></p> <p><i>This module requires students to think “out of the box” and be very creative with their presentations. Students, furthermore, need to understand that the world is a set of related systems and be able to convey the meaning of it to the school learners in such a way. They should be able to break complex knowledge down to the level of high school learners and should be able to exercise good people management skills when they are working with the learners in an unfamiliar environment</i> <b>(EMS, International Economics ECO623, UFS)</b></p>	<p><b>1. Critical thinking (self-examination)</b></p> <p><b>2. Capability to use knowledge</b></p>
<p><i>Students learn to apply the theory and practice they have learned during their first three years of study, but also learn empathy for people and an understanding and respect for a diversity of cultures and practices</i> <b>(HS, Community Nutrition VD409, and UFS).</b></p> <p><i>Students form part of multicultural and diverse groups (based on gender, race, language and learning styles). Through active group work students obtain a certain level of social responsibility and an appreciation for diversity</i> <b>(EMS, Training and Development in Community Settings TRG314, UFS)</b></p>	<p><b>3. Empathy (Narrative imagination)</b></p> <p><b>4. Affiliation</b></p> <p><b>5. Dealing with diversity</b></p>
<p><i>Students benefit from the exposure as they learn from the learners and their families, as well as their own group members. The class is divided into groups that are representative of the diversity among the student population</i> <b>(FHS, Nursing Theory VRT116/128 &amp; Nursing Practical VRP114/124, UFS).</b></p> <p><i>They further learn to be culturally and aesthetically sensitive across a range of social contexts. Students are expected to submit a reflection report after every planning meeting and every visit to the community. This enables them to reflect on their experiences and to document the process. A personal diary – kept by all students – provides them with the opportunity to reflect on their personal experiences as the module progresses</i> <b>(FH, Community Service Learning: Human and Societal Dynamics, CSL112 &amp; CSL 122, UFS).</b></p> <p><i>The aim is to instil in the students a sense of responsibility towards fulfilling their duty in the community whereby they can contribute towards social and economic development</i> <b>(EMS, Accounting REK208, UFS).</b></p>	<p><b>6. Civic disposition</b></p> <p><b>7. Dealing with diversity (respect for diversity)</b></p> <p><b>8. Critical thinking (reflection)</b></p>

**Source:** UFS SL modules descriptions

**Appendix 7: Illustrative examples of SL impact on *community members* related to valued capabilities and citizenship values**

Illustrative examples from SL modules descriptions	Capabilities and/or values
<p><i>The members also develop interpersonal bonds with the students and the University staff who then become included in their supportive social networks (FH, Social Research and Practice SOS324).</i></p> <p><i>Community members are enabled to participate in a variety of recreation activities, which facilitates a healthier, more balanced lifestyle. Through participation in the games day, various communities are introduced to each other. Social interaction and community integration is facilitated and it is evident that these days help to foster a greater sense of tolerance and respect among different communities (FHS, Clinical Occupational Therapy KAB205, UFS).</i></p> <p><i>Small business owners and their service sector partners get the opportunity to interact with one another and to build lasting relationships (EMS, Entrepreneurial Management OBS 622, UFS).</i></p>	<p>1. <b>Affiliation</b></p> <p>2. <b>Tolerance</b></p> <p>3. <b>Respect</b></p> <p>4. <b>Dealing with diversity</b></p>
<p><i>The community is given a platform to discuss their health care related problems and challenges (FHS, The Doctor and the Environment, MEC153, UFS). Community members become more involved in their own health care, take responsibility for their own health and also experience less health care problems (FHS, Nursing Practical VRP214&amp;RVP224, UFS).</i></p> <p><i>The women are eager to learn and develop skills that will bring some relief to their families. Most of the women are able to generate an income from the needlework they do (NAS, Community Development and Beyond: Issues, structures and procedures VBW414, UFS).</i></p> <p><i>The community, including learners, their teachers and family members, gain knowledge and skills on how to manage health-related problems (FHS, Nursing Theory &amp; Nursing Practical, VRT116/128, VRT114/124, UFS).</i></p> <p><i>Community members are able to apply for better job opportunities due to the training they received in computer literacy. They also receive a certificate on completion of the course. In this manner, some members of the community are able to create their own job opportunities and to provide for themselves (NAS, Computer Information Systems RIS242, UFS).</i></p>	<p>5. <b>Health</b></p> <p>6. <b>Capability to use knowledge</b></p> <p>7. <b>Learning and skills</b></p> <p>8. <b>Job/employment</b></p>

**Source:** UFS SL modules descriptions

## Appendix 8: A capability for informed vision, social and collective struggle and learning, knowledge and skills: Students' perspectives

Capability	Importance	Selected illustrative quotes
1. <i>Students' informed vision, social and collective struggle</i>	<ul style="list-style-type: none"> <li>• Understanding and respecting communities' struggles and circumstances</li> <li>• Empowering communities and advocating for human rights</li> <li>• Understanding and experiencing forms and structures of social injustices</li> <li>• Creating enabling environments for community members to aspire</li> <li>• Interrogating structures of inequality in society</li> <li>• SL provide opportunities for them to develop, enhance and contribute to the vision they have for themselves and for the communities</li> <li>• SL allowing them to understand that they have responsibility toward the broader society</li> <li>• Enhancing social solidarity; fostering aspirations and providing alternatives solutions to social issues</li> </ul>	<p><i>I have been involved in SL with the police station advocating against domestic abuse and it is quite interesting because the purpose of SL is that it helps you link people with resources, so you make them aware of resources that are available in their immediate environment because when people have problems they become overwhelmed and they do not see what is around them so you make them aware of that (Social work student focus group).</i></p> <p><i>For me going back to the purpose of SL I would say SL is not about you as a person going to the community but then it is about you creating opportunities for the communities that even when you leave at least there is something that they can hold onto and the other thing is that with SL you may enlighten the community about some things they were not quite aware of like their own resources that they have but maybe coming with different perspectives on how to view their resources and their circumstance. Also adding to the issue of theories other speakers have said about going back to the theory of strengths perspective<sup>42</sup> is that when you go to the community and you get there what you do is that you don't see people as the problem but you see the positives that it is in the community. Again I would say that in terms of SL it is not only about material things, empowerment is one of things that you can bring, you are not going to teach them but just making them aware of their inner potential to say if this is the case then this is what possibly should happen or if you tried this and it didn't work may be you do this way this time. So SL is about trying to come up with solutions to issues. You come up with solutions and you don't solve problems for them but you come up with solutions with them. So you may be trying to help the community in a way but you don't do things for them, you help them to move forward for themselves (Social work student focus group).</i></p> <p><i>I have been working with the organisation that I started last year because I saw a gap or difference between children or learners who go to government or public schools as opposed to those who go to the multiracial or model C schools and the fact that when they get to tertiary level the adaptation skills are not the same. You find that the ones who go to these multiracial schools are better equipped to deal with settings at tertiary level. So what we do we go out to these schools in the locations and we give them talks to try to equip them with life skills and also academic skills in terms of helping them, we have tutors who help them with home works and other things during the weekend, we also try and find bursary opportunities that are available and to give them information to say this is what you can do and this is how you can apply for bursary because some of them feel that because my parents don't have enough money after I finish matric there is nothing else I can do with my life maybe I will need to go find employment in construction. So we are trying to bridge that gap that currently exists between government schools and multiracial or model C schools (Social work student focus group).</i></p>

<sup>42</sup> The strengths perspective demands a different way of looking at individuals, families, and communities. All must be seen in the light of their capacities, visions, values, and hopes, however dashed and distorted these many have become through circumstance, oppression, and trauma (Saleebey, 1996).

Capability	Importance	Selected illustrative quotes
2. <i>Capability of learning, knowledge and skills</i>	<ul style="list-style-type: none"> <li>Enhances their ability to apply theories but also the confidence that results from having such ability. As such, there is a sense that ability and confidence to act go hand in hand</li> <li>Feeling worth of the work and doing and acting for change (see Walker &amp; McLean, 2013).</li> <li>Personal development i.e. self-understanding, competence and reflective capacities</li> <li>Preparing students for future professions</li> <li>Acquiring knowledge and skills that are useful to communities</li> <li>Enhances critical grounding in disciplinary academic knowledge (Walker &amp; McLean, 2013)</li> <li>Enabling students to become experts and capable of advancing the well-being of persons and communities (Walker &amp; McLean, 2013)</li> <li>Enabling students to create new knowledge, understanding professional values and 'indigenous knowledge systems</li> <li>Respected and recognised knowledge in</li> </ul>	<p><i>What I saw wasn't very different with what I had seen before. The situation, the circumstances, the conditions, it was something I had been exposed to, even worse situations. But what I found useful about this module was the theory part of it because when you are working for a corporate company and doing a serious project you focus more on the project management and getting the project implemented. You don't really look at the different psychological or sociological theories or the ethics part of it all, so the theory for me was very informative in terms the issues were focusing on, it was really nice. I think I learnt a lot about SL as a subject and what it entails and its benefits. It is always good going out to the community, every project I went out has always been a fulfilling experience to me</i> (Social work students' focus group).</p> <p><i>SL gives you opportunities to take what you learn in classroom and go implement it in practice but more than that the theories that you learn in classroom give you a guideline in terms of how you conduct the activities that you do in the communities but also it give you an opportunity to question some of the things that we learn in classroom. I remember when we were doing SL I felt that some of the things in the textbooks did not speak to our situation because we couldn't put into practice. So maybe it is an opportunity as well to extend what is already in the textbooks because the textbook is not able to cover everything and it doesn't have answers to everything that you will encounter in the communities</i> (Social work students focus group).</p> <p><i>The family I was working with, the mother is training to be a traditional healer so I would ask her questions like, "if your child has certain medical problems, do you take him to the clinic or you use knowledge you have that you get from the ancestors?" So we talked about it and I learnt that if a person believes more in ancestral practices you don't underestimate them because you are a nurse but rather try and help them so that they link whatever they know to what you know. So I didn't look at her as what she was doing was wrong but rather I tried to understand why she does what she does that and how it could actually benefit them and what I know could help her. That is how I benefited, I learnt to respect people more with how they do things and not looking down on things I don't know much</i> (Nursing students focus group).</p> <p><i>I agree, I actually did learn how to accommodate people's beliefs and values because we are different and not from the same backgrounds, so if maybe she would treat a sore throat with some honey, I would go and get a cough syrup at the pharmacy. I think we learnt how to merge our different things. Hence when I talked to a mother asking her what she would use for a fever, she would say something else not Panadol syrup. So I would tell her that I agreed with her but she should also try and use Panadol syrup</i> (Nursing students' focus group).</p>

Capability	Importance	Selected illustrative quotes
	communities (Walker & McLean, 2013)	

**Source:** Students' focus groups

**Appendix 9: Illustrative examples of SL impact on *community members* related to human development values**

Illustrative examples from SL module descriptions	Potential HD values
<p><i>Members of the community participating in this project experience a greater understanding of economics, which will lead to better decisions regarding personal money management. Their self-knowledge is also enhanced and economic literacy improved (EMS, International Economics EKN314, UFS).</i></p> <p><i>The main aim of the projects is to address challenges experienced by the community through the implementation of an appropriate sustainable project that will result in members of the community becoming more self-reliant (FH, Clinical Community Work MDP332, UFS).</i></p> <p><i>The ultimate aims of the module is to contribute to the achievement of community development goals as set by the communities themselves (FHS, Clinical Occupation Therapy KAB123, UFS).</i></p> <p><i>The key developmental area this module attempts to address is empowering community members (e.g., grade 11 learners) to take responsibility for their own health by helping them identify the risk factors at stake in the community and educating them on these aspects (Concepts of Health and Disease MED153, UFS).</i></p> <p><i>The service outcomes, tangible benefits and community development priorities differ depending on the goals and needs of the specific community. Depending on their goals, research projects are designed in such a way so as to answer important questions and address important issues for the community (FHS, Clinical Occupational Therapy KAB309, UFS).</i></p> <p><i>Community members become more involved in their own health care, take responsibility for their own health and also experience less health care problems (FHS, Nursing Practical VRP 241/VRP224, UFS).</i></p>	<p><b>1. Participation</b></p> <p><b>2. Empowerment and agency (decision-making, self-direction)</b></p> <p><b>3. Sustainability</b></p>

**Source:** UFS SL modules descriptions



## Appendix 10: Community members' voices indicating values/expectations and/or needs

Community members' selected voices	Values/expectations and/or needs
<i>What I value in this SL the most is the children, to see them gaining more knowledge and changing their life style so that they can be able to study and become better people in the future doing things for themselves and not to depend on their parents or government because what kills the dreams they have is the background they have at home. They think that is what can determine their future not knowing that there is more that they can do so that they can be able to sustain themselves and become better people in the future. So that is what I value most to see them becoming better people.</i>	Children's knowledge Better future for children Children self-help attitude
<i>The first group of children we started with are now about to finish their matric this years (2015), we are trying to help them get there but as you know circumstances are limiting. So you can only assist them that far but we can say not necessary in terms of good stories of those went to the university to study but we have seen few who come through and getting chances to improved their lives and changing the circumstances at home and that is one of our idea of trying to see that as much as we cater for the need of one reaching matric but what else can we do post matric. So we are that point of looking at resources where we can take them further to tertiary institutions.</i>	University education for children Better future for children Improved school resources
<i>For me I would like students to come and teach our children computer skills because there is a computer lab upstairs. We have computer lab but we do have people with experience and skills in this area who can teach us or kids things like basic computer skills.</i>	Children's/learners computer skills
<i>I would like the students to come and help our children with reading skills, spelling etc. because it is very important. Having reading clubs because we have library here but it doesn't help, there are book and space but if they don't know how to read it doesn't help really. So the library is just there having dust and everything because we do not use it.</i>	Education for children Education facilities
<i>The unemployment is the very big problem in this community and there were people who used to come and train people about small businesses like entrepreneurs but they stopped. So educating people so that they can go out and make a living for themselves and help people to remove poverty and unemployment and giving people the purpose. I think that is where the university can help a lot giving skills because some people here registered their business but it died because they couldn't manage it. So if there could be skills like management skills how to manage the business and what procedures to follow and have access to information such as where to go to get funding for small businesses and connect them with the people who can help them to sustain their business and their small enterprises.</i>	Job/employment opportunities Entrepreneurship education Business management skills Community members self-help education (awareness) Access to information
<i>They should come and work with the school children on sport soccer, cricket, and netball because our children do not get such kind of opportunities in this community. Because most of students especially sports students when they come they basically do games with children so what I am saying is that they should come do proper sports and we have got space behind this building. So they should do proper organized sports.</i>	School extramural activities
<i>For me what I would like students to do is maybe once a month to come with materials for the kid because some of the kids do not go to clinic and they get sick, so maybe come once a month and test the kids and I think that would make a big differences. So they should come for medical reason like testing or general check-up.</i>	Children's health care

Community members' selected voices	Values/expectations and/or needs
<i>They can focus on issues of gender abuse and alcoholism. So they can focus on counselling on these areas. Students doing psychology can help in these areas. Because we have OT, medical students, nursing education students, sports students, we don't have law students but they can do a lot.</i>	Tackling social challenges (gender and alcoholism)

**Source:** Community members written responses

## Appendix 11: SL lecturers' views of their commitment to public interests

Identified lecturers' personal and public (civic) dispositions	Illustrative quotes from the data
1. Empathy	<i>I want students to develop empathy; I want students to learn that they need to serve society or communities with justice. If you look our country at the moment you hear stories of corruption and other wrong doing in society, so I want students to understand that as privileged individual I am supposed to serve the community and my country by being just, fair and truth (SL lecturer, 2015).</i>
2. A sense of responsibility, caring and obligation  3. Agent of change	<p><i>I think making an impact and changing my community are major values of SL. I was born in Bloemfontein and when I go to such spaces/places knowing that through this module I have touched one or two kids that brings so much joy to me, it is not a module that you do it and you don't see reasons why you doing it, it is a module that you do while knowing that you are planting a seed in a child's mind to say this is something you could do, this is something that you could explore and you change the community whether by doing something big or small, if there is any issue you go you use theatre to change that community that is what always excited me (SL lecturer, 2015).</i></p> <p><i>I don't need something to motivate me, it is just who I am. I want to serve, make difference, and show others what is possible in life. I am a nurse and in my heart I have the passion and call to work with people, show care and concern for others. That is what I have been doing my whole life (SL lecturer, 2015).</i></p> <p><i>When I got the brief about SL I understood that me and the drama department have to go into the communities and make a difference even if it is small, so I went and read and said so we have to make a difference how do we make a difference at that time I was familiar with a certain type of theatre called theatre for development so I said this is a perfect method that can be used to bring development into our communities (SL lecturer, 2015).</i></p> <p><i>Because of aspects of community in SL I got attracted and part of our Nursing is community nursing and I love education aspect of it. So I could link the two, which is nursing education with SL. So it was rewarding for me to do that, and as I person I love people and I love uplifting the community and empowering people so that they can help themselves. So through sharing knowledge which is also important in helping people to help themselves you can go into health dialogue and where they can apply what you shared with them but you also understand from them problems that they have (SL lecturer, 2015).</i></p>
4. Creating conditions for others to aspire/imagine and develop	<i>Through my students, young people especially from disadvantaged background are in a position to dream big, they are in the position to see beyond their poverty or poor circumstances, they in the position to see the light and that is what I want, I am not for giving out food and giving out money and all that but I would like these learners to be in a position to dream and I believe that is how we can, not deal away with poverty but getting to address the issue of poverty. Black empowerment, we are empowering kids in poor community, some of those kids they know about computer but they have never seen it or</i>

Identified lecturers' personal and public (civic) dispositions	Illustrative quotes from the data
	<p><i>worked on a computer (SL lecturer, 2015).</i></p> <p><i>Responsibility to others and creating opportunity to your students to develop. This is a very big thing where will students develop if you do not expose them to these situations otherwise they can just stay in class and get their certificates but they know nothing about the world. So we must throw them into difficult situations in the streets and in rural areas (SL lecturer, 2015).</i></p>
<p><b>5. Affiliation and Narrative imagination</b></p>	<p><i>I think it is my own commitment towards people, the poor, and the destitute and more importantly towards the people who don't know what they need. If people were not involved in your life would you have changed? It is because of other people that why you have changed (SL lecturer, 2015).</i></p> <p><i>Have human elements and know that you are working with people because some of them are not aware that working with people is difficult and requires humility. Example when we went to school and did interview with teachers some students were quite shocked to hear the things teachers were saying, so they said to me how can this happen and how can we address, I told them you can't feed each person who is hungry or address all problems in society that is the reality, but it also means that you have responsibility towards community. Those are things that I want them to have or develop (SL lecturer, 2015).</i></p>

**Source:** SL lecturers' interviews