Service-learning and student development: the role of critical reflection

Submitted by

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Summary

In response to the challenges facing South African higher education institutions in the 21st century, the call for developing holistic and civic minded individuals who can contribute to a democratic South Africa, is heard louder than ever before. Emphasis is placed on the shaping of citizens with the ability of praxis (reflection and interaction with the world in order to transform it). In this regard, educational transformation (including innovative pedagogies such as service-learning and reflective practice) is imperative.

From the perspectives of developmental and social psychology, as well as experiential and service-learning, this study investigates the role of structured reflective activities in the development and transformation of students enrolled in a service-learning module. During 2006, 75 psychology students in their third and fourth years of study respectively in the Human and Societal Dynamics, BPsych, and Psychology Honours programmes at the University of the Free State (UFS) participated in the *Mangaung Schools Counselling Service-Learning module*. Two kinds of reflective activities (levels of independent variable), namely individual and group reflection, were employed in this study. Experimental group 1 (25 students) received opportunities for structured group reflection (bi-weekly focus group discussions), as well as individual reflection (bi-weekly reflective journals), while Experimental group 2 (25 students) only received opportunities for individual reflection (bi-weekly reflective journals). The control group (25 students) was not exposed to any form of structured reflection.

It was hypothesised that exposure to reflective activities (independent variable), would result in change with regard to the different dependent variables, namely civic responsibility, cultural sensitivity, social competence, self-esteem and hours spent in the community. The amount of the change observed was expected to differ depending on the kind of reflection that students were exposed to. Furthermore, it was hypothesised that differences

may exist in the pre-scores, as well as patterns (amount, extent and direction) of change for the different race groups (black and white).

The statistical analyses (based on the pre and post data collected by means of multi-item scales) yielded significant results for two of the dependent variables, namely cultural sensitivity (operationalised by universal orientation and social dominance) and the number of hours spent in the community. Some racial differences (interactive effects) were also seen with regard to these two variables. No statistically significant effects were found for the dependent variables civic responsibility, social competence, and self-esteem. Furthermore, all the significant differences occurred between the group that received a combination of group and individual reflective activities and the other two groups. No significant differences were found between the group that received only individual reflective activities and the group that received no reflective activities. Research results were interpreted and discussed in the context of the philosophical and theoretical perspectives explicated in the literature study. An argument was made for how learning principles, informed by a psychological understanding of student development, can enhance educational practice in the field of service-learning and reflective practice.

Key terms

civic responsibility, cultural sensitivity, development, developmental psychology, experiential learning, higher education, reflection, service-learning (SL), self-esteem, student social psychological perspectives, social competence, social dominance, universal orientation

Opsomming

In reaksie op die uitdagings waarmee Suid-Afrikaanse hoër-onderwysinstellings in die 21e eeu gekonfronteer word, is die aanvraag na die ontwikkeling van holistiese en burgerlik georiënteerde individue wat kan bydra tot 'n demokratiese Suid-Afrika, sterker as ooit tevore. Die vorming van burgers met die vermoë tot *praxis* (refleksie en interaksie met die wêreld met die doel om transformasie teweeg te bring) word beklemtoon. In dié verband, is onderwyskundige transformasie (insluitende innoverende praktyke soos samelewingsdiensleer en reflektiewe praktyk) noodsaaklik.

Vanuit die perspektiewe van ontwikkeling- en sosiale sielkunde, sowel as ervarings- en samelewingsdiensleer, ondersoek hierdie studie die rol van gestruktureerde refleksie-aktiwiteite in die ontwikkeling en transformasie van studente wat ingeskryf is vir 'n samelewingsdiensleer-module. Gedurende 2006, het 75 sielkunde studente in hul derde en vierde jaar van studie in die Mens- en Samelewingsdinamika-, BPsig.-, en Sielkunde Honneurs-programme aan die Universiteit van die Vrystaat, deelgeneem aan die *Mangaung Skoolvoorligting Samelewingsdiensleer module*. Twee soorte refleksie (vlakke van die onafhanklike veranderlike), naamlik individuele en groeprefleksie, is toegepas in die studie. Eksperimentele groep 1 (25 studente) het geleentheid ontvang vir gestruktureerde groeprefleksie (twee-weeklikse fokusgroep besprekings), sowel as individuele refleksie (twee-weeklikse refleksie-verslae), terwyl Eksperimentele groep 2 (25 studente) slegs geleentheid vir individuele refleksie (twee-weeklikse refleksie-verslae) ontvang het. Die kontrole-groep (25 studente) is nie blootgestel aan enige vorm van refleksie nie.

Die hipotese is gestel dat blootstelling aan refleksie-aktiwiteite (onafhanklike veranderlike), verandering ten opsigte van die verskillende afhanklike veranderlikes, naamlik burgerlike verantwoordelikheid, kulturele sensitiwiteit, sosiale vaardigheid, selfbeeld en tyd spandeer in die gemeenskap, teweeg sou bring. Daar is verwag dat die hoeveelheid verandering sou verskil, afhangend van die soort refleksie waaraan die studente blootgestel is. Verder

is die hipotese gestel dat verskille mag voorkom in die voortellings, sowel as patrone (hoeveelheid, omvang en rigting) van verandering vir die verskillende rassegroepe (swart en wit).

Die statistiese analises (gebaseer op die voor- en natellings verkry deur middel van veelvuldige-item-skale) het betekenisvolle resultate gelewer vir twee van die onafhanklike veranderlikes, naamlik kulturele sensitiwiteit (geoperasionaliseer deur universele oriëntasie en sosiale dominansie), sowel as vir die hoeveelheid tyd spandeer in die gemeenskap. Sommige rasse-verskille (interaksie-effekte) is ook waargeneem ten opsigte van hierdie twee veranderlikes. Geen statisties beduidende resultate is gevind vir die afhanklike veranderlikes burgerlike verantwoordelikheid, sosiale vaardigheid en selfbeeld nie. Voorts is al die beduidende resultate gevind tussen die groep wat die kombinasie van groep- en individuele refleksie ontvang het en die ander twee groepe. Geen beduidende verskille is gevind tussen die groep wat slegs individuele refleksie ontvang het en die groep wat geen refleksie ontvang het nie. Navorsingsresultate is geïnterpreteer en bespreek in die konteks van die filosofiese en teoretiese perspektiewe wat in die literatuuroorsig ontvou is. 'n Argument is gemaak rakende die rol wat leerbeginsels, ingelig deur die sielkundige begrip van studente-ontwikkeling, kan speel om onderwyskundige praktyke in die veld van samelewingsdiensleer en reflektiewe praktyk te verbeter.

Sleutelterme

burgerlike verantwoordelikheid, ervaringsleer, hoër onderwys, kulturele sensitiwiteit, ontwikkelingsielkunde, refleksie, samelewingsdiensleer, selfbeeld, sosiaal sielkundige perspektiewe, sosiale dominansie, sosiale vaardigheid, studente-ontwikkeling, universele oriëntasie

In times of change the learners will inherit the world, while the learned will find themselves beautifully equipped to understand a world that no longer exists.

E. Hoffer

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CHAPTER 1 – THE CHANGING ZEITGEIST OF HIGHER EDUCATION – AN OVERVIEW

Higher education institutions (HEIs) in the 21st century, and particularly those in South Africa (SA), are facing the challenge of globalisation, new knowledge societies, and complex issues of social transformation and diversity (Department of Education, 2002; O'Brien, 2005). Responding to these challenges, institutions recognise the importance of developing holistic human beings with the ability of praxis, i.e. reflection and interaction with the world in order to transform it (Freire, 1968). More emphasis is placed on the need for critical cross field / generic outcomes, such as participating as responsible citizens in the life of local, national, and global communities (Department of Education, 2002). The necessity of increased community participation and greater social responsiveness of HEIs is also indicated (Department of Education, 1997; National Commission on Higher Education, 1996). The call for shaping citizens for a democratic society and the production of useful knowledge is heard louder than ever before. In this regard educational transformation (including innovative pedagogies), community engagement (CE)[1] and an enhanced social contract are increasingly crucial.

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[1]

The terms community engagement and service-learning will be discussed comprehensively in Chapter 4. To orientate the reader, the following definitions may be of value:

In the Glossary of the Higher Education Quality Committee's *Framework for Institutional Audits* (HEQC, 2004a, p. 15) **community engagement** is defined as "initiatives and processes through which the expertise of the higher education institution in the areas of teaching and research are [sic] applied to address issues relevant to its community. Community engagement typically finds expression in a variety of forms, ranging from informal and relatively unstructured activities to formal and structured academic programmes addressed at particular community needs (service learning programmes)."

In the Glossary of the Higher Education Quality Committee's *Criteria for Institutional Audits* (HEQC, 2004b, p. 26) **service-learning** is defined as "applied learning which is directed at specific community needs and is integrated into an academic programme and curriculum. It could be credit-bearing and assessed, and may or may not take place in a work environment."

The term service-learning is thus used to denote the integration of engagement with teaching and learning (Erasmus, 2005).

Within this zeitgeist, this study focuses on the importance of innovative pedagogies, such as service-learning (SL) and reflective practice, to facilitate the development of civic minded individuals who can contribute to a democratic SA. From the perspectives of developmental and social psychology, as well as experiential learning and SL, this study investigates the effect of different kinds of reflective activities on the development and transformation of students enrolled in an SL module. The specific outcomes to be investigated are social competence, civic responsibility, cultural sensitivity, and self-esteem.

The specific research problems to be investigated are as follows:

All participants will be exposed to essentially the same SL experiences. Due to these experiences, as well as confounding effects such as natural maturation and growth, it is expected that all participants will show a certain amount of change.

All students are expected to show higher scores of civic responsibility, cultural sensitivity, social competence and self-esteem at the end of the module than at the beginning of the module.

It will be proposed, however, that exposure to reflective activities (independent variable), will result in a greater extent of change. The amount of the changes observed are thus expected to differ depending on the kind of reflective activities to which students are exposed.

Group 1 (who will be exposed to both group and individual reflection) is expected to show more change with regard to civic responsibility, cultural sensitivity, social competence and self-esteem than Group 2 (who will be exposed to only individual reflection).
Group 2 is expected to show more change with regard to civic responsibility, cultural sensitivity, social competence and self-esteem than Group 3 (who will not be exposed to any form of structured reflection).

In addition, it is expected that certain kinds of reflective activities will motivate students to complete more hours of community work. Therefore, differences between the three groups regarding the average number of hours spent in the community are expected.

Group 1 is expected to report a higher average number of hours spent in the community than Group 2.
Group 2 is expected to report a higher average number of hours spent in the community than Group 3.

Within the SA context, the race of a student (co-variable) can play an important role in their educational and psychological functioning and development. It is envisaged that differences may exist in the pre-scores, as well as patterns (amount, extent and direction) of change for the different race groups (black and white).

A difference between white and black students regarding the pre-test scores with regard to civic responsibility, cultural sensitivity, social competence and self-esteem, is expected.
A difference in the patterns of change between white and black students with regard to civic responsibility, cultural sensitivity, social competence and self-esteem, is expected.

In order to ground this study and find the boundaries of the milieu in which this dissertation is embedded, it is crucial to take an in-depth look at the changing zeitgeist of higher education (HE) today – worldwide, in Africa and in SA.

1.1 Higher education in the international sphere

"It has long been recognised that higher education institutions, particularly universities, are among the most stable and change resistant social institutions to have existed during the past 500 years" (Gibbons, 1998, p. 1). With this statement, Gibbons accuses HEIs of remaining unchanged amidst political and social upheaval, social development, and technological advancement. Due to this, some authors (Boyer, 1996; Wergin, 2006) are of the opinion that public confidence in HEIs has declined during the last decades; HEIs are no longer seen as the vital centres of nations' activities or sources of social wisdom and intellectual leadership. Bawa (2003) calls this the process of institutional alienation and the disarticulation of HEIs. In SA, the necessity of moving away from a discourse that presents HE as "diseased" is also recognised (Gibbon, 2005, p. 1). According to Hebel (2007), it is important to note that, in spite of HE's critics, national surveys report that HE is still appraised favourably and seen as essential for success in life.

Harkavy (2006) has criticised education for failing to respond to the call for improved and relevant practice. This failure is due to platonisation: embracing Plato's elitist idealism and undemocratic theory with a lack of practical action. Commodification resulted in the abandoning of academic values in the pursuit of entrepreneurial, competitive and profit making values, self interest, and economic wellbeing. Furthermore, disciplinary ethnocentrism, tribalism, and guildism (disciplinary fallacies and silos that inhibit interdisciplinary co-operation) reinforce the problem.

HEIs are shaped by their societies and history. If they aspire to be the creators of new knowledge and at the centre of political and social thought, new and changing contexts call for new approaches (Bawa, 2003). If universities are regarded as the conscience of society and meant to serve society, it is important to find the intrinsic nature of the university amidst the changing demands of society (Fourie, 2006; Gibbons, 1998). In order to become relevant again and escape from absolutism, HE has been striving for transformation during the last few decades.

1.1.1 The context of change

The contemporary context of HE has been marked by rapid globalisation, democratisation, and the emergence of a new and more open knowledge society. Other tendencies entail the commodification of knowledge (which implies that knowledge is driven by social and industrial processes and needs) and the explosion of information technologies (which speeds up the access, rate, and effectiveness of communication) (Bawa, 2003; Kraak, 2000a; O'Brien, 2005; Subotsky, 1998). Furthermore, HE is no longer the bastion of the elite, but expected to be accessible to the masses (Maurrasse, 2001). Gibbons (1998) and Van der Merwe (2004) concur, adding to the list of challenges facing HE: shifts in demographic tendencies and the social profiles of the student population, a broadening ethos of accountability and efficiency, and calls for education for the professions. This leads to further changes, such as the need for the individual academic to become a multifaceted professional (diversification of function of the academic profession), teaching activities that shift from formal lectures to a variety of teaching modes, learning environments that facilitate lifelong learning, the move from mono- to multidisciplinarity and increased sensitivity to societal needs. Kraak summarises these shifts in HE in Table 1 (2000a, p. 10):

The shift from closed to more open systems asks for education that is more responsive and applicable to societal and economic needs. These changes urge HEIs to shift focus from knowledge to competence, from dichotomy to pluralism and diversity, as well as from closed systems based on canonical norms and collegial authority to open and permeable systems responsive to social interests (Kraak, 2000a). Evidence of this is seen in SA, where multiple policy imperatives and the increased use of SL as a pedagogy attempt to realign the relationship between HEIs and communities (O'Brien, 2005).

Table 1: Transformation in higher education from elite to mass, open systems

Aspect	Elite systems	Mass, open systems
Key features	Discipline-based. Maintenance of the canonical traditions of science. Knowledge important for its own sake, not because of its instrumental value.	Programme-based. Responsiveness to society and economy. Plural, heterogeneous.
Size and shape	Mostly binary or trinary systems.	Tendency towards unified or single systems with a high degree of programme and institutional diversity.
Boundaries	Hard, rigid.	Soft, permeable.
Relations to society	Insular. Academic peers are the key external reference.	Open, accountable. Partnerships with industry, society, and academic institutions.
Knowledge structures	Formal, academic. Discipline-based.	Hybrid formations: mixes between academic and professional / tacit knowledge.
Organisational forms	Collegial, canonical.	Managerial, programmatic. Trans-disciplinary schools. Trans-institutional projects.
Mode of delivery	Contact / residential teaching in discipline-based degrees.	Diverse delivery modes: contact / residential, distance, and resource-based learning, recurrent and adult education, lifelong education and learning, certificated short course training.
Access	Restricted. Learners are mainly young members of the elite middle class.	Extended. More diverse learner constituencies: young students and working adults, members of previously marginalised groups such as workers, women and black people.

1.1.2 Contemporary thoughts regarding higher education

Responding to the changing context in HE, the thoughts and theories of contemporary thinkers, such as Ernest Boyer and Michael Gibbons, play a

major role in transforming and shaping HE. (In the chapters to follow, it will also become clear how these contemporary views provide a renewed and contextualised emphasis on the philosophies and ideas of scholars such as Dewey, Piaget, and Freire.)

a) Ernest Boyer

When discussing the reformation of HE today, the work of Ernest Boyer (1928 – 1995) is paramount. After more than a decade, Boyer's vision of scholarship remains relevant (and even cutting edge), broadening the idea of scholarship and academe's priorities. Among others, Glassick (1999) acknowledges Boyer to be one of the most articulate and influential reformers in the history of American education.

A former president of the Carnegie Foundation for the Advancement of Teaching (1979 – 1995), Boyer claimed that academe should conclude with the teaching–research debate and find more creative ways of defining what it means to be a scholar (Boyer, 1990; 1996). In this way, Boyer assisted in creating a more balanced approach to scholarship (Bringle, Games & Malloy, 1999). He described four forms of scholarship:

The scholarship of discovery
In this sphere, Boyer challenged academics to ask, "What is to be known? What is yet to be found?" Academe should be committed to promoting an intellectual climate and to contributing to existing knowledge by "being the first to find out". Through research by investigative minds, practising freedom of inquiry and conducting a true search for information, new and revised theories, principles, models and insights can be found (Boyer, 1990).

The scholarship of integration
The next challenge to academics is illuminating, interpreting and integrating otherwise isolated knowledge and, as such, creating new knowledge. Questions such as "What do these findings mean? Is there a more comprehensive context for understanding?" urge scholars to make

interdisciplinary connections, converge fields across boundaries, and synthesise larger intellectual patterns situating knowledge into ever larger contexts (Boyer, 1990). This trend of converging disciplines and acknowledging blurred boundaries is also emphasised by Gibbons – as will be seen in the next section.

The scholarship of application

"How can knowledge be helpful to people and society?" Boyer placed a strong emphasis on engagement – applying and practising knowledge to address social issues, to solve problems, and for development and change. A scholar's core professional activity entails service related to one's field of knowledge and experience – with the same rigour and accountability traditionally associated with research activities (Boyer, 1990).

The scholarship of teaching

The sharing and presentation of information for others to understand is emphasised: educating future scholars, transmitting, transforming and extending knowledge, as well as developing knowledge, skills, abilities, and character. The relationship, interaction and understanding between teachers and scholars can also lead to new creative discoveries (Boyer, 1990).

Boyer regarded these activities (to explore, integrate, connect through application, and inspire) as inseparable. He emphasised their dynamic interaction and interconnectedness, stressing that all four activities are present in research, teaching, and service. Furthermore, he warned against linear, cause and effect relationships; for example, application does not always follow discovery, application can initiate new discovery. Boyer believed that "education is a seamless web, such that one level of learning relates to every other" (Glassick, 1999, p. 17).

Boyer asserted that education must prepare students to be independent, self-reliant human beings that relate learning to the realities of life. He also emphasised the importance of educating students for life, not only for careers. The college should be educationally purposeful, open, just, disciplined, caring

and celebrative. He emphasised interaction, active and interactive connections with people and places outside the university, and activities in context (Bringle & Hatcher, 1996; Cox, 2006; Glassick, 1999; Zlotkowski, 2002).

Engagement with the broader community was one of the hallmarks of Boyer's ideas (Glassick, 1999). Although HEIs pride themselves on subscribing to the priorities of teaching, research and service, service has always been the stepchild. For Boyer, a reaffirmation of the historic commitment to engagement is needed. HEIs must become involved again in the social, civic, economic and moral issues of society. He was of the opinion that if scholars and practitioners learn to listen with care, both the civic and academic cultures will be enriched (Boyer, 1996).

Boyer was excited about the scholarship of engagement. Although Boyer's view of civic engagement can be interpreted as a substitute for application, civic engagement can also be viewed as a new approach, reinterpreting the nature of not only application but also discovery, integration, and teaching (Bringle, et al., 1999; Glassick, 1999). Following in the footsteps of Dewey (with his ideas of democratic education), Geertz (who focused on the quality of life for all) and Martin Luther King (with his statement "Everybody can be great because everybody can serve") (Glassick, 1999, p. 20), Boyer was of the opinion that building the community is the most essential goal of education. Believing fervently that scholars should improve the human condition, and that service is a fundamental aspect of life and should be an expectation, he merged citizenship with the core of academic purpose (Glassick, 1999).

Boyer challenged academe to use the rich resources of HEIs to address the most pressing social, civic and ethical problems around them. For Boyer, the scholarship of engagement provides the climate where academic and civic cultures can communicate in creative and continuous ways (Bringle & Hatcher, 2004; Zlotkowski, 2005). With statements such as "[our] troubled universe can no longer afford pursuits confined to an ivory tower",

"scholarship has to prove its worth not on its own terms but by service to the nation and the world" (Glassick, 1999, p. 18) and "campuses should be viewed not as isolated islands, but as staging grounds for action" (Glassick, 1999, p. 29), Boyer challenged academe.

Taking their cue from Boyer's ideas regarding the synergy between theory and practice, various pioneers have embraced the idea of engagement. Many current developments in academe honour Boyer's wisdom and echo his ideas (Holland, 1999; Zlotkowski, 2005). According to Zlotkowski (2005), Boyer provided the scaffolding needed to create a relationship between academy and society. Ramaley (2006) acknowledges that Boyer played an instrumental role in breaking the restrictive debates (regarding the dissection of academic life perused through the three lenses of teaching, research and service) towards more integrative discourse and approaches that provide opportunity for innovation and depth.

Fear, Rosaen, Foster-Fishman and Bawden (2001, p. 23) warn, however, that Boyer should not be used for merely "rearranging the deck chairs" – from three legs (teaching, research and service) to four forms of scholarship. Boyer's work should rather be seen as a conceptualisation, in order to appreciate the full range of scholarly expression. Scholarship should be positioned at the centre.

b) Michael Gibbons

Like Boyer, Gibbons also realised that fundamental transformation is needed in HE. Recognising these changes, academe cannot afford to regard teaching and learning as self-contained, quasi-monopolistic activities carried out in isolation. HEIs need to acknowledge that sharp distinctions, demarcations and divides are crumbling. Science and technology, theory and practice, knowledge and culture become contingent phenomena. Universities are recognised as one of many actors involved in knowledge production (Gibbons, 1998; Kraak, 2000a).

Gibbons asserted:

> Knowledge can no longer be regarded as discrete and coherent, its production defined by clear rules and governed by settled routines. Instead, it has become a mixture of theory and practice, abstraction and aggregation, ideas and data. The boundaries between the intellectual world and its environment have become blurred as hybrid science combines cognitive and non-cognitive elements in novel and creative ways. (Gibbons, 1998, p. 18).

Gibbons (2000) coined the terms Mode 1 and Mode 2 in order to have a single phrase summarising the cognitive and social norms followed in the production, legitimation and diffusion of knowledge. Mode 1 is based on sound scientific practice, embracing the conventional, the disciplinary and homogeneity. It focuses on preserving its form and is hierarchical in organisational terms. Mode 1 research can be done in the absence of practical goals. In contrast, Mode 2 research is trans-disciplinary and embedded in a socially distributed knowledge production system. It is more heterogeneous, with flatter and more transient organisational structures, and is more socially accountable and reflexive, with an expanded system of quality control. Mode 2 research is conducted in the context of application and shaped by the social demands of the context (Gibbons, 1998; 2000). Kraak (2000a) acknowledges the strength of the Mode1 / 2 debate, especially in the movement away from elitist and unitary forms to more democratic and plural forms of knowledge production.

Table 2 provides a summary of the characteristics of Mode 1 and Mode 2 knowledge production (Kraak, 2000a, p. 15).

Table 2: The characteristics of Mode 1 and Mode 2 knowledge

Mode 1 Disciplinary knowledge	Mode 2 Problem-solving knowledge
Disciplinary Knowledge is formal and coded according to the canonical rules and procedures of academic disciplines.	**Trans-disciplinary** Knowledge is problem-orientated; it attempts so solve problems by drawing on multiple disciplines, which interact in the real-world contexts of use and application, yielding solutions and new knowledge which are not easily reducible to any of the participating academic disciplines.
Homogeneous production sites The development of disciplinary knowledge has historically been associated with universities and other HEIs. These institutions often exist in (ivory tower) isolation from real-world problems.	**Heterogeneous, trans-institutional production sites** Knowledge is produced at multiple sites by problem-solving teams with members emanating from various institutions; from HEIs, enterprise, laboratories, state institutes, and NGO think tanks. Formal partnerships and joint ventures, forged between these actors to generate new knowledge and exploit its commercial potential, are common.
Insular knowledge The only reference points for disciplinary knowledge are academic peers and the canonical rules and procedures internal to the academic discipline.	**Socially useful knowledge** Many of the problems addressed by trans-disciplinary and trans-institutional knowledge workers today are of great social importance or commercial value. This is socially accountable knowledge.

Although universities contribute to the development of various applied fields, HEIs are mostly seen as more successful at the production of knowledge (Boyer's scholarship of discovery) than drawing creatively on existing knowledge or reconfiguring existing knowledge for the social good (Boyer's scholarship of integration and application) (Boyer, 1996; Kraak, 2000a).

Previously, universities were seen as the home of discipline-based research, with the duty to protect science against intrusion, which may alter this pursuit of scientific inquiry. This implied the exclusion of inappropriate and illegitimate outside interference. Disciplinary structures advocated "good science". At

present, however, HEIs function in a new culture of accountability and relevance. Societal demands influence or shift the agenda from production of knowledge that is only reliable, to production of knowledge that is also socially robust. When knowledge production reaches beyond the walls of the academy, boundaries become permeable, and societies are "allowed" to speak back to the academy. These new demands are more complicated because consensus across a broader range of social worlds is complex, calling for multidisciplinary approaches, "experts" from all spheres of society, boundary work, reverse communication, and transaction spaces where social worlds can interact (Gibbons, 1998; 2005).

Gibbons is in favour of the idea that universities should serve the public good and have closer engagement with society. He warns against withdrawing into the ivory tower and challenges HEIs to enter public spaces to move "beyond", becoming sites of socially robust knowledge, engaged in the joint production of knowledge with their communities (Gibbons, 2005).

1.1.3 A new contract with society

Zlotkowski (2005, p. 146) reflected upon the interplay between the disciplines and the public good and came to the conclusion that, previously, academe has focused more on the interests, values and standards emanating from the disciplines than on the public good. He is of the opinion that academe needs to be less threatened by outside forces and rather focus on the dangers of "fossilization", "scholasticism" and "self-referential[ity]" that result from an overemphasis on the disciplines.

Bringle, et al. (1999) agree that, traditionally, the academy has been internally fragmented and compartmentalised, with a strong focus on research. Different criticisms have been raised against specialisation and subspecialisation, where environments / fields that are far removed from life's problems are created (Furco, 2003). This discipline-based approach to education can narrow the educational experience to such an extent that it does not prepare students for engaged citizenship (Bringle, et al., 1999).

Traditionally, research has taken centre stage (Furco, 2003). It is research that breeds prestige. At first glance, thus, while research drives the reputation of major universities, CE and service activities do not appear to be compatible with the core of the academic focus (Maurrasse, 2001).

Recently, however, the interdependence among institutions and people has come to the fore (Bringle, et al., 1999). Various academics agree that CE has become a moral imperative (Chapdelaine, Ruiz, Warchal & Wells, 2005). They recognise that HEIs need to embrace a more diversified idea of institutional excellence, create synergy amongst different initiatives, develop support mechanisms and make room for non-academics to provide their expertise (Zlotkowski, 2002).

Recent developments have provided a more central role in answer to the question of the public good within the traditional academic sphere (Zlotkowski, 2005). There is growing pressure on academe to move out of its safety zone and answer to the demand for accountability – contributing to a more just social order. Cushman (1999, p. 328) is of the opinion that the "public intellectual" can dovetail research, teaching and service efforts to address social issues. SL can contribute to this.

In this renewed focus on the civic purpose of HE, voices supporting the importance of the community are overpowering the pursuit of individualism. The importance of people as citizens and not only as consumers is realised (Howard, et al., 2000; Wiegert, 1998). Echoing Dewey (see Chapter 3), it is believed that education must contribute significantly to developing and sustaining democracy and educating students to become democratic, creative, caring and constructive citizens of a democratic society. Education should accelerate social justice and democratic progress (Harkavy, 2006). Tracking the notion of civic education to the turn of the century, Hepburn (1997) agrees that in today's socially disconnected age, a civic focus is of greater importance that ever.

Harkavy (2006, p. 13) states that we need to "release the vice-like grip of Plato's dead hand" – to overthrow Plato and institute Dewey – before we will be able to provide democratic, collaborative and community-based education. Practical strategies needed to achieve this include rejection of the commodification of knowledge and disciplinary guildism, as well as a renewed focus on the democratic mission of HE. A redefinition of the purpose of education is also needed. This will result in a more critical reflection on learning strategies and the type of student HE produces.

1.2 Higher education and Africanisation

According to Waghid (2004b), philosophy of education is intertwined with understanding, explaining, exploring, questioning or deconstructing the lived experiences of people. An African philosophy of education should therefore contemplate what it means to be African. Indigenous African epistemology should serve as a foundation for an African democracy.

Acknowledging that the key to the construction of knowledge is also the key to power, it is paramount that an African discourse should be prevalent in the HE conversation regarding a philosophy of education (Ramose, 2004). HE initiatives, policies and true transformation can only be realised if embedded, informed and framed in a philosophy of education and practices embedded in Africa (Nakusera, 2004; Van Wyk & Higgs, 2004). The dismissal of the African voice in this discourse can prevent transformation from happening (Wiredu, 2004). This debate can thus not be ignored or seen as a casual footnote (Ramose, 2004).

Von Kotze (2004, p. 5) notes the importance of working towards a truly African and South African university, especially since universities on this continent have thus far only been "poor copies of Oxbridge and Harvard". In his inaugural speech, Makgoba defines the African university as:

> an institution that has the consciousness of an African identity from which if derives and celebrates its strengths...The African university

draws its inspiration from its environment, as an indigenous tree growing from a seed that is planted and nurtured in African soil. (Makgoba, 2002, p. 6).

According to Van Wyk and Higgs (2004), the history of Africa and a philosophy for education in Africa are marked by colonialism and fragmentation, with elements of Marxist and neo-Marxist paradigms, liberalism that focuses on democratic schooling and individual empowerment, analytical philosophy from London with a "Doeyweerdian" frame, and the apartheid years (in SA) with the fundamental pedagogy of Christian National Education. The classical western democracies, alternative democracies of the east and conservative liberal philosophies that formed part of Africa's history of colonisation, cannot serve as appropriate models for future HE endeavours (Enslin & Horsthemke, 2004). Van Wyk and Higgs (2004) call for an African Renaissance – where the African identity, indigenous worldview, and indigenous sociocultural paradigms can be integrated in the educational discourse.

Although some are of the opinion that we need a new philosophy qualitatively and quantitatively different from the colonial conqueror, decolonisation of the mind, heart and soul does not mean discrediting everything non-African (Ramose, 2004; Von Kotze, 2004). It is not about a rebirth, but rather about taking a stand for Africa in the context of contesting knowledge structures (Von Kotze, 2004).

At present no recognised area of academic inquiry termed African philosophy of HE exists (Van Wyk & Higgs, 2004). Outlaw (in Nakusera, 2004, p.128) defined Africana philosophy as a gathering notion that embeds the collective articulation of cultural traditions of Africa and peoples of African descent. However, Africans are doing rigorous and rational work and it is a disservice to think that only "fuzzy stuff" is available (Basu, 1998). Authors such as Hountondji, Oruka, Nyerere, and Wiredu are recognised as professional, trained philosophers and theologians. Furthermore, trends in African contemporary philosophy, such as ethno-philosophy (folk philosophy that

deals with collective worldviews of diverse African peoples), philosophic sagacity (a reflective system of thought based on the wisdom and traditions of people who are acknowledged both as sages and thinkers), nationalist-ideological philosophy (a socio-political system of thought, based on traditional African socialism, familyhood and traditional African humanism), and professional philosophy (a universal discipline, analysis and interpretation of reality, with criticism and argument) are recognised legitimate movements from which an African philosophy of education can be formed (Emagalit, n.d.).

When attempting to define an African philosophy of education, one should be extremely careful not to make sweeping generalisations (Basu, 1998). Hountondji (in Basu, 1998) used the term unanimism (the unwarranted assumption that all inhabitants of the vast and varied continent of Africa are uniform in characteristics of thought and culture). In this regard, Nakusera (2004) recommends that we should move away from universalism towards pluralism, to draw from varied traditions in Africa to champion the African cause. Such a cause need not conform to western norms; neither does it have to be wholly different.

Wiredu (2004) recommends that when we attempt to form a true African perspective, we need to think as much as possible in our own languages, the African vernacular, as a way of looking at ourselves and our interaction with the environment. Nakusera (2004) agrees that we dream, desire, have consciousness, and locate our images in our language. Others mention acknowledging culture and race (i.e. an epoch in the history of mankind) as well as history (e.g. suffering poverty, and the lack of dignity that grows from negative identities imposed by oppressive others) (Nakusera, 2004).

Prominent in the African philosophy of HE debate are the themes of ubuntu (a communal embeddedness and connectedness that affirm one's humanity by recognising the humanity of others) and the acknowledgement of Africa's oral and narrative tradition. This implies that the inclusion of education practices, such as the use of dialogue, inquiry and deliberation, the collective construction of knowledge, and collaborative learning may be of relevance.

1.3 The challenge facing higher education in South Africa

During the last five decades most countries have been confronted with redefining themselves in the face of social expectations. In SA, this has been more drastic because these years coincided with the democratic transition and the restructuring and development of a society previously marked by discrimination, oppression and inequality. Facing the need to redress the effects of apartheid, construct new social relationships (among government, society and education) and compete in a fast moving world economy, SA has experienced transformation that has been dramatic and of deep significance.

With the dismantling of apartheid and the abandonment of its systems, it is also necessary to initiate a new discourse and reassert an African way of thinking (Van Wyk & Higgs, 2004). Notions such as the African Renaissance and an African union of nations, political economic changes, challenges to identity and citizenship, democratisation, a strengthened civil society and a culture of human rights, set the stage for new discussions (Bawa, 2003). As a developing country, SA is also challenged to balance imperatives of globalisation with local / regional demands (Enslin & Horsthemke, 2004; Fourie, 2006; Kraak, 2000a). The White Paper on the transformation of higher education (Department of Education, 1997) refers to the intricacies inherent in staying competitive in the international arena while simultaneously reconstructing the practices of segregation and apartheid.

1.3.1 The legacy of apartheid and the vision for a democratic South Africa

One of the greatest challenges that democracy has to face is the restructuring of SA's education system. Kader Asmal, the Minister of Education during the transformation from apartheid to a democratic SA, summarised the education situation well with the statement: "We inherited a cumbersome education machine in 1994" (Robbins, 2001, p. 46). At that stage, the HE system was flawed, with various inequities, imbalances, and distortions with regard to distribution, access and opportunity. Mahlomaholo and Matobako state:

> We are birthed out of a construction that separates. Light complexioned members of our communities were separated from the dark skinned ones. Universities as custodians of knowledge and its production were separated from the frustrations of poverty, marginalization and exclusion. (Mahlomaholo and Matobako, 2005, p. 12).

Furthermore, academic insularity, closed system disciplinary programmes and fragmentation resulted in a mismatch between HE output and the needs of the economy, as well as an inability to address moral, social and economic demands. Concerns were raised regarding inefficiency and ineffectiveness, lack of coordination, and few common goals. It was recognised that past inequalities, imbalances and distortions must be transformed and reshaped to serve the new social order.

The SA HE discourse should be embedded in its own unique multicultural, multiracial, and multilingual context (Enslin & Horsthemke, 2004). After 1994, responding to transformation in general, but also in recognition of the importance of revival and development, the nation's educational system reacted by introducing new policies and initiatives. HEIs positioned themselves in line with these policies and the practices that follow from them (Hay, 2003; Subotsky, 2000).

Naledi Pandor, the current Minister of Education, has stated that transformation in SA demands engaged and responsive HEIs. It would be strange if HE were to stay unaffected by the changed priorities of the country (Pandor, 2004). Bawa (2003, p. 48) agrees that in a radically changed society, HE needs to deal with changed relationships, new learning partnerships and different "knowledges". Real transformation should provide new and radical meaning to HE. Questions regarding the nature of HE and its role in new contexts should result in an education system that is more relevant to local, national, African and international spheres (Bawa, 2003; Mokadi, 2005).

A non-racial, non-sexist, transformed system embedded in a democratic ethos and based on equity, justice and a better life for all is envisaged. Summarising these values, the National Commission on Higher Education (NCHE, 1996) identified three pillars for HE transformation: increased participation, co-operative relationships and partnerships, and greater responsiveness. The aim of increased and broadened participation is to accommodate a larger and more diverse population. Equity and redress, diversification of programmes, and multiple entry and exit points promote a more flexible, accessible and less fragmented education system – not only for the elite, but also for the masses. Co-operative relationships and partnerships will be achieved by a move away from self-reliance to the recognition of interdependence between multiple actors in HE. This entails a move from closed to open knowledge systems, flexible boundaries, and interactive perspectives incorporating the social context. Greater participation by all sectors and the incorporation of previously silenced groups will result. Through a more dynamic interaction between HE and society, greater responsiveness to societal interests and needs will be achieved. In order to address the development needs of society and meet the learning needs and aspirations of individuals, HE must produce trans-disciplinary research and knowledge contributing to a better quality of life for all, as well as the socialisation of trained, enlightened, responsible citizens committed to citizenship and the common good (Department of Education, 1997; Kraak, 2000a; NCHE, 1996).

Honest attempts to re-evaluate the definition of the public good will result in the blurring of interfaces between HE and society. When community voices are heard in discourses, and communities become active participants in knowledge production, they assist in pushing the boundaries beyond disciplines and encouraging interdisciplinary integration (Bawa, 2003; Lazarus, 2001).

1.3.2 The first decade of democracy: towards an engaged educational system

Amidst the transformation challenges and the struggle for social justice, human dignity and political freedom, an opportune moment for the repositioning of CE and SL was created. Although teaching, research and service have traditionally been the three foundational pillars in SA HE, service is the most undefined and least considered, superseded by teaching and research. In the previous political dispensation, HEIs seldom succeeded in achieving a balance where community development and SL are acknowledged as an integral part of the institutions' responsibilities. However, CE and SL were placed on the agenda as a critical mechanism to address challenges towards relevance, connectedness, and transformation (Bawa, 2003; Council on Higher Education, 2004; Erasmus, 2005; Fourie, 2003; Lazarus, 2005; Subotsky, 2000).

From their mission and vision statements, it is clear that many HEIs have opted for CE and SL as vehicles to formalise and organise their tripartite functions while repositioning themselves. CE and SL are seen as ways of materialising the engaged university, addressing civic responsibility and social problems, and developing civic minded individuals (Bawa, 2003; Council on Higher Education, 2004; Lazarus, 2005; Muller & Subotsky, 2001; Subotsky, 2000).

a) Policy developments in relation to the social contract with society

Although not explicitly stated in the newly constructed policies of the post-1994 decade, CE and SL are implicit through principles such as "critical civil society", "democratic ethos" and "commitment to the common good" (Bender, Daniels, Lazarus, Naudé & Sattar, 2006). The history and development of CE and SL in SA will be discussed in more detail in Chapter 4.

The White Paper on higher education (Department of Education, 1997), culminating from the report of the NCHE (1996), the *Green Paper on Higher Education Transformation* (Department of Education, 1996) and various other discussions, forums and recommendations, can be regarded as the first policy to mandate CE in SA. This foundation document and positional paper has as its goals social responsibility, awareness, and receptiveness (Department of Education, 1997; Council on Higher Education, 2004; Lazarus, 2005). Various initiatives have taken their cue from the White Paper's recommendations.

Based on the White Paper, the HE Act of 1997 mandated the Higher Education Quality Committee (HEQC), a permanent subdivision of the Council on Higher Education responsible for quality promotion. The HEQC *Founding Document* (2001) included CE and academically based community service as a core function that could enhance social development and transformation, as well as quality assurance in the academic domain.

Responding to the White Paper, the Ford Foundation provided a grant to research, develop and support community service in SA through what was then the Joint Education Trust (now renamed JET Education Services). Since 1997, JET, working closely with the Department of Education, has researched and supported feasibility studies and pilot programmes. This led to the birth of the Community – Higher Education – Service Partnerships (CHESP) project. CHESP was launched in 1999 as a pilot initiative to give direction to the CE agenda in SA HE, to support the conceptualisation, implementation, monitoring, evaluation and research of SL initiatives, and to use this to inform policy and practice at the national, institutional and programmatic level. From 2005, CHESP's focus shifted to consolidation of the lessons learned, dissemination of information and building capacity. Thanks to CHESP, significant progress in the CE and SL agenda has been made (Council on Higher Education, 2004; Jet Education Services, 2000; Jet Education Services, 2005; Lazarus, 2004).

b) Gibbons's relevance for South Africa

The vibrant international debate led by Gibbons regarding the transformation in knowledge production and the use of Mode 2 knowledge, is also evident on the South African HE scene (Kraak, 2000c). Due to timely availability during the restructuring of HE, Gibbons's ideas (in conjunction with the work of Scott) have specific relevance to post-apartheid SA. Providing an impetus for policy development that offers space to socially relevant knowledge production (Bawa, 2003), Gibbons's ideas triggered a discussion that influenced post-apartheid policies in HE. Mode 2 forms of knowledge production were seen by social actors as an answer to the demands of social and educational reconstruction (Jansen, 2000; Kraak, 2000a; Ravjee, 2001). For example, the NCHE called for the incorporation of the Mode 2 thesis in HE policy and practice (Kraak, 2000a; Kraak, 2000b).

However, a number of criticisms (and even voices of dismissal) were raised against the application of Mode 2 in South Africa (Jansen, 2000; Kraak, 2000b). In SA HE policy debates, Gibbons's ideas were characterised by a rather uncritical preoccupation and hasty acceptance (Ravjee, 2001; Subotsky, 2000). Different interpretations of key concepts, as well as the fact that literature is divided about the positive ways in which Mode 2 can inform policy, complicate the matter further (Ravjee, 2001). Unfortunately, some academics embrace Mode 2 for financial and other reasons, while compromising academic rigour (Muller, 2000).

Many of the issues that exist in this debate stem from the replacement theses and a linear Newtonian view supporting the move from Mode 1 to Mode 2, often leading to conundrums and contradictions (Muller, 2000; Muller & Subotsky, 2001). Incidentally, Gibbons never recommended the abandonment of Mode 1, but recommended the supplementary thesis: Mode 2 is an adjunct dependent on Mode 1 (Muller & Subotsky, 2001). Rather that placing the two modes in a contradictory position to each other, one should strive to develop cumulative links between Modes 1 and 2 (Muller & Subotsky, 2001). The less risky and more responsible scenario exists where academics support Mode 2,

while still valuing the Mode 1 intellectual climate (Muller, 2000; Muller & Subotsky, 2001).

c) A communitarian take on Gibbons's theory

Various authors have articulated concerns regarding the pruning of education to fit into a vocational culture. In the move from the university as a "house of knowledge" to the university in "service of the market" (Kraak, 2000b, p. iii) a holistic, creative approach is lost (Speck, 2001; Von Kotze, 2004). This neo-liberal market focus on corporate interests and economic productivity does not facilitate real educational reform and social redress (Nakusera, 2004). Subotsky (1998; 2000) asserts that, although the commodification of knowledge spurred a healthy shift away from abstract academic problems, it mostly led to maximising private interest, efficiency, competition, and economic growth but not the public good. Von Kotze (2004, p. 3) is concerned that academics "are to be the breeders and guardians of the global culture of predatory capitalism, privilege and increasing inequality". Counter (and unfortunately often in opposition) to this market orientation, is the call for the social purpose of HEIs (Ravjee, 2001; Subotsky, 1999).

Answering these concerns, Subotsky (1998; 2000) provides a communitarian take on the Mode 2 debate. In developing countries an even stronger imperative exists for the inclusion of the community in the Mode 1–Mode 2 knowledge production thesis (Fourie, 2003). Subotsky contends that the community service partnership model (a three-way partnership among academic institutions, community structures and service providers) provides an alternative to the entrepreneurial university. It can counter the negative aspects of a unilateral focus on marketisation, while reaching the social purpose of HE. Subotsky regards community SL as a complementary alternative (but not an ideological opposite) to emerging entrepreneurialism. He mentions that SL, a pedagogy that provides an opportunity for contributing to the public good while engaging with complex social problems, facilitates an optimal mix between Mode 1 disciplinary knowledge and the outcomes-based problem-solving competences needed in SA. SL leads to Mode 2 application

driven trans-disciplinary knowledge production, integrating teaching, research and outreach (Muller & Subotsky, 2001). With this interesting deviation of Mode 2 application, Subotsky supplements the market metaphor with a social relevance paradigm.

1.3.3 The current scenario in higher education in South Africa

From the mid-1980s, South Africa moved from a paternalistic community service / outreach perspective (mostly initiated by liberal white and historically black universities with an activist, anti-apartheid focus) to legitimised academically based community service learning, to CE and to the scholarship of engagement. This move, marked by a mutual and inclusive social contract, is indicative of how CE has become an integral part of HE endeavours (Bender, et.al., 2006; Council on Higher Education, 2004).

Currently, SA can take pride in policy documents strongly referencing CE and SL, such as the *Founding Document* of the HEQC (2001), the *National Plan for Higher Education* (Department of Education, 2001), the HEQC *Criteria for Institutional Audits* (2004b), the HEQC *Criteria for Programme Accreditation* (2004c) and the HEQC / JET *Good Practice Guide and Self-evaluation Instruments for Managing the Quality of Service-Learning* (2006). These documents encourage debate and reflection on CE and SL, serving as critical resources for capacity building and quality management.

Currently, a number of HEIs have an understanding of CE's potential to transform HE in relation to their civic responsibility. The many SL programmes in operation, as well as institution-wide policies, guidelines and strategies for CE and SL (e.g. good practice guides, exemplary case studies, research instruments for audits) show that SL is seen as a vehicle to inform and enrich HE practices (Council on Higher Education, 2004).

Amidst significant progress, however, HEIs do not yet embrace CE as a core academic function. Many still regard it as an add-on and nice-to-have philanthropic activity. Service remains ill defined and lacks conceptual clarity

in interpretation and application. The traditional boundaries of the academy could be challenged and stretched further to ensure stronger partnerships with recipient communities, local authorities and service agencies (Council on Higher Education, 2004; Lazarus, 2005; Lickindorf, 2004). In his inauguration speech as vice chancellour of the University of the Free State, Fourie responded to this challenge:

> [At the] University of the Free State, this ivory is still very much attached to the elephant, to the African elephant, in the veld of the Free State and Southern Africa. Our ivory finds its meaning and its nourishment and vitality from being rooted in the elephant (i.e. the broader environment of the province and the country. (Fourie, 2003, p. 9).

According to Muller and Subotsky (2001), although evidence is seen of more informal collaboration and partnerships during HE curriculum development, formal knowledge production remains a weak link. Ramose (2004) agrees, arguing that although apartheid has been dismantled, the mentality and practices have not died. The philosophy and epistemology of the "conqueror" continue to dominate and need to be challenged by a balanced, representative, truly SA philosophy of education, reflecting the experience of all the people of SA. People cannot be empowered if they are locked into oppressive ways of thinking. We need to access indigenous knowledge that acknowledges African people as persons (Van Wyk & Higgs, 2004).

Erasmus (2005) and Favish (2003) call on courageous scholars and social change agents – champions – "to bolster a renaissance of HE in support of the public good" (Favish, 2003, p. 29). To achieve this, the continuous challenge of proactive transformation, creative interaction and the importance of the African reality, consciousness and identity are recognised (University of the Free State, 2006). According to Fourie:

> We have a long but exciting journey ahead of us. One thing is for certain: the University of the Free State has embarked on an adventure – where community service learning is based on scholarship and critical enquiry – without fear of favour...*because it is our task as a university in South Africa*. (Fourie, 2004, p. 6).

1.3.4 What is expected from the millennial citizen in South Africa?

In a world of "permanent white water", change and uncertainty, we need knowledge and skills of increasing complexity (Clayton & Ash, 2004, p. 59). SA, in particular, is entering the new millennium with enormous societal, environmental and scientific challenges (Van der Merwe, 2004). Recognising the complexities of living in a transforming and increasingly interdependent world, public scholarship that matches the demands of a changing society is essential for the 21st century education system (Ramaley, 2006; Simmons & Roberts-Weah, 2000).

"What knowledge is of most worth for the millennial citizen?" With this Muller (2000, p. 70) posed a challenging question, especially to a developing country such as SA. The challenge is twofold: to participate in the competitive global world and to meet the development needs of marginalised people in SA (Muller & Subotsky, 2001). However, Muller (2000) warns that a sharp distinction between cultural, political and moral knowledge on the one hand and economic productivity on the other is unwarranted. Critical / reflexive knowledge and productive knowledge are related and should be integrated in the millennial citizen.

Recognising that the world is in flux, Wiredu (2004, p. 18) warns against the training of "highly educated fools". Chickering (2001) agrees that we cannot afford to educate a generation that does not understand how to use knowledge for the benefit of society and to contribute to democracy. For this, intellectual, inter-personal and emotional knowledge and competence, as well as integrity and motivation, are needed. Lazarus (2001) agrees that HE

should shape future citizens and produce knowledge that is relevant for the SA context.

From various spheres the call for the importance of learning about being human is heard (Rubin, 2001). There is a need for holistic education with a vision of mind, spirit and heart (Aquino, 2005). True learning, i.e. creative, expressive, reflective, self-directed learning, should be regarded as a way of being (Clayton & Ash, 2004). Albert (2005) emphasises that universities should not only be focused on the world of work but also on shaping caring and responsible citizens. Students and graduates should make a difference in the workplace but also in the community. In this regard, Von Kotze (2004) recommends that the academy should be stretched, and excellence redefined to include active engagement, contribution to social justice, and life-world usefulness (as embodied in the concepts of ubuntu).

At a national level, the trend towards holistic development is echoed in the nationally recognised critical cross field and developmental outcomes (Hay, 2003), namely:

- Identifying and solving problems by using critical and creative thinking;
- Working effectively with others as a member of a team, group, organisation and community;
- Organising and managing oneself and one's activities responsibly and effectively;
- Collecting, analysing, organising and critically evaluating information;
- Communicating effectively using visual, mathematical and/or language skills in the modes of oral and/or written persuasion;
- Using science and technology responsibly, effectively and critically, showing responsibility towards the environment and the health of others;
- Demonstrating an understanding of the world as a set of related systems by recognising that problem-solving contexts do not exist in isolation;
- Contributing to the full personal development of each student and the social and economic development of society at large by making it the

underlying intention of any programme of learning to make an individual aware of the importance of:

- o Reflecting on and exploring a variety of strategies to learn more effectively;
- o Participating as responsible citizens in the lives of local, national and global communities;
- o Being culturally and aesthetically sensitive across a range of social contexts;
- o Exploring education and career opportunities; and
- o Developing entrepreneurial opportunities.

(Department of Education, 2002).

It is recognised that one of the primary purposes of HE is to train tomorrow's leaders and to instil lifelong commitment to service, civic responsibility and making a difference in societal issues (Rubin, 2001). HE should play a role in educating socially responsible citizens to live and participate in a pluralistic democracy (Chickering, 2001; Favish, 2005). In this regard, Mokadi (2005) proposes the kind of graduate SA HE should be producing: responsive citizens and well rounded human beings with a social conscience, equipped with the competence and interest to participate creatively, constructively and meaningfully in the improvement of the quality of life of all South Africans.

The expectation of HE is thus to produce people with the knowledge, skills and critical thinking ability to function in a growing ethnic and culturally diverse society (Simmons & Roberts-Weah, 2000). Learners need to become thinkers, developing inquiring minds (Hay, 2003; Ramaley, 2006). Muller (2000) refers to deepened critical reflexivity as an important characteristic for successful existence in a modem society.

Furthermore, there is a need to know what it means to be an African (Nakusera, 2004). Like Wiredu (2004), we must ask what it means to be an educated person in SA. For example, for Wiredu, from an Akan (Ghana) perspective, it entails being a sensible person with basic knowledge of the culture and environment, and advanced mastery of applicable knowledge or

skills, united with a capacity for logical reasoning and refined articulation. Furthermore, moral maturity, an adequate sense of right and wrong, commitment to the promotion of the good and prevention of the wrong, tolerance, an openness to dialogue in inter-personal relations, and the harmonisation of interests of individuals in the community, are also emphasised. From an African perspective, Waghid (2004b) too mentions the importance of moral maturity and refinement with virtues of honesty, faithfulness, duty and empathy for the wellbeing of other Africans.

The millennial citizen must be equipped to integrate Mode 1 and Mode 2 paradigms (Muller & Subotsky, 2001). In African scholarship, knowledge is embedded in the culture and history of the people. It is relational and interrelated, holistic and relevant. Situated in an understanding of the context, knowledge should improve the conditions of life and work of people, effect social transformation and focus on indigenous scholarship (Von Kotze, 2004).

The aim of citizenship education in SA is thus to teach individuals to be members of this diverse society (Enslin & Horsthemke, 2004). Democracy depends on active citizens with the capacity to engage and participate in community life. The education of good, responsible and critical citizens for a future SA is emphasised at national level (Department of Education, 1997). HE is responsible for inculcating the notion of citizenship (not as an add-on or philanthropic exercise), in order to promote a scholarship of engagement. Now is the opportune moment for facing this challenge (JET Education Services, 2000).

1.4 The role of psychology in understanding people in context

In this changing zeitgeist, Wergin (2006, p. 23) warns educators to resist becoming "an odd mix of scientific specialist" and "hopelessly out-of-touch humanities professors". The social and human sciences in particular have a role and niche in SA, but need a different agenda. The relevance of the human and social sciences, and specifically psychology, should be assessed in the face of social problems such as racism, violence, crime, poverty,

unemployment, and HIV/AIDS (Murray, 2002; Van der Merwe, 2004). Van der Merwe (2004) challenges the social and human sciences to accept the social and environmental responsibilities of a volatile African continent and a rapidly transforming SA, reposition itself and serve a new social order.

Psychology, in particular, can contribute to this quest. Psychology provides an understanding of how the mind and human behaviour work, as well as how they are linked to the social context. Duffy and Bringle (1998) state that, in explaining the role of psychology in a changing society to our students, academics can utilise psychological knowledge in a socially responsive way.

Already by the early 1990s, Vogelman, Perkel and Strebel (1992) were challenging psychologists to do introspection. "Within the psychological sphere there is room for manoeuvre in the struggle for democratic and progressive ideals and practices" (Vogelman, et al., 1992, p. 9). Psychologists cannot escape from the short- and long-term effects of socialisation in an apartheid society. Psychology has the responsibility to equip people to understand and deal with the reality of SA life.

During the past decades, psychology in SA has been subjected to scrutiny and criticisms (Duncan, Van Niekerk, De la Rey & Seedat, 2001). Some have refered to the colonial and even racist nature of SA psychology (Seedat, 2001). Psychology in SA is perceived by the community as out of touch with reality, and should strive towards a more collectivist orientation by incorporating community members as experts and by supporting indigenous scholarship (Murray, 2002; Vogelman, et al., 1992). In addition, Mokwena (2007) mentions that the discipline of psychology has attended to the internal processes of individuals' inner worlds with more vigour than to the sense of self as it is formed by the outer world. In a country with various worldviews and cultures (such as SA) an emphasis on both internal and external (contextual) factors is of the utmost importance.

It is clear that the principles of SL (e.g. real-life experiences, partnerships, and reciprocity) can facilitate this process and provide the ideal opportunity for the

teaching of relevant and socially responsive psychology. Furthermore, CE and SL can help students to examine critical issues relating to the discipline of psychology. SL provides an excellent environment for learning the context of psychology, as it gives psychologists the opportunity to be directly involved in societal changes, experiencing the application of psychological concepts (Bringle, 2003; Duffy & Bringle, 1998).

The relationship between the discipline of psychology and the pedagogy of SL thus proves to be reciprocal in nature. Psychology provides insight into SL practices. Community psychology provides the values of health and wellness, a sense of community, caring and compassion, citizenship participation, collaboration and community strengths, respect for human diversity and dignity, and social justice (Dalton, Elias & Wandersman, 2001; Viljoen & Eskell-Blokland, 2007; Visser, 2007). Furthermore, the fields of developmental and social psychology can provide a better understanding of individuals and the meaning they construct in order to understand and find their place in the world (Brandenberger, 1998). On the other hand, SL provides real-life settings that contribute to psychological theory and the understanding of human behaviour (Bringle, 2003).

1.5 Necessity and value of the research

Von Kotze (2004) challenges academics to become more daring in their research, teaching and community engagement – three activities that inform and complement one another. Research should not get out of touch with the realities on the ground, needs to seriously commit to local issues, and should go outside the geographic and epistemological location of the HEI. With this study, the researcher attempts to face this challenge by initiating a research project that integrates both teaching and service practices, through the use of SL. The reality of a rapidly transforming SA HE context, which calls for innovative education practices preparing individuals to function in a transformed and diverse SA, is one of the major themes of this study.

SL is a relatively young field with a limited research base (Billig, 2003). Like any new paradigm, it must endure institutional scrutiny and provide evidence of its value (Gelmon, 2000; Gelmon, Holland, Driscoll, Spring & Kerrigan, 2001). Questions are asked by both believers and sceptics in the field (Eyler & Giles, 1999). Mundy (2004) points out that knowledge and awareness of the educational value of a pedagogy enhances involvement, improves awareness and facilitates positive perceptions. Further, in a "publish or perish" environment, SL needs to be integrated with scholarship – either through pedagogical research to inform practice, or discipline related research to advance knowledge in the field (Rubin, 2001, p. 18).

Although there has been an expansion of SL practice, a paucity of SL research exists (Bringle & Hatcher, 2000). According to Howard (2003) there are currently many more practitioners than researchers in the field. Most SL practitioners are passionate about the pedagogy of service. Possibly because of this passion, they are less motivated to conduct research. As a result, limited evidence exists to document the transformational power and impact of this educational practice (Eyler, 2002a). A "fragile far flung research base" still exists (Furco & Billig, 2002, p. 16). Eyler and Giles (1999, p. 1) and Markus, Howard and King (1993) mention that sceptics criticise SL to be "fluffy feel-good stuff" "without one iota of scientific research". Also, Butin (2003) refers to a plethora of anecdotal results and the dearth of substantive research.

A sound knowledge base built on rigorous research is therefore needed to enhance our understanding of the practice, outcomes, impact and quality of SL endeavours (Billig & Furco, 2002; Hecht, 2003). Both Eyler (2000) and Howard (2003) thus call on cognitive scientists to do research in the field, to explain the power of SL, to improve practice, to develop a knowledge base for educational practice and to advocate for legitimacy in the academic domain. Bringle and Hatcher (2000; 2005) point to the necessity of devoting more resources to systematic, scientific, theory-based research of SL outcomes across students, faculty, institutions and communities. They challenge practitioners in SL to develop theory that explains the process and outcomes of SL, improve practice in SL and facilitate a culture of evidence.

A question that frequently arises when conducting SL research is whether it is the service itself or a specific aspect of SL that impacts on learning. Many experienced researchers in the field urge new researchers to identify the specific instructional strategies that are powerful and effective in SL and that result in positive outcomes (Astin, 2000; Bringle, 2003; Eyler, 2000; 2002a; Speck, 2001). Astin (2000, p. 103) suggests the investigation of both "interior" (e.g. values) and "exterior" (e.g. performance) aspects of SL outcomes.

In this regard Furco (2003) mentions that more recent SL definitions focus on SL as a pedagogy grounded in experience, with reflection as a core feature. In this study, reflection has thus been identified as the central feature of study, to be better understood as a critical mechanism for achieving learning and development goals.

1.6 Chapter layout of this study

Bringle (2003) mentions the critical relationship between theory and research when attempting to improve the knowledge base of SL. By asking and answering Why questions, theories provide the conceptual grounding for research and can assist in understanding the nature of constructs, as well as the relationship between these constructs. Reviewing the existing SL literature base, Bringle and Hatcher (2000) came to the conclusion that theory has not been emphasised enough in SL research. In recognition of these recommendations, the chapters to follow will first present, discuss and develop the philosophical and theoretical underpinnings of philosophers, psychologists and pedagogues that informed the activities of this research study. Consecutive chapters will discuss the more practical dimensions and research processes of the study.

"Theories represent cognitive and linguistic templates that are laid upon phenomena" (Bringle, Phillips, & Hudson, 2004, p. 12). Theories provide context for diverse pieces of information and observations, clarifying, making connections and facilitating understanding. Before embarking on a study such as this, it is important to qualify the paradigms and perspectives that are

subscribed to; to state the basic assumptions on which the discourse, arguments, interpretation and applications rest. Thus, in Chapter 2 relevant psychological theories, namely development and social psychological perspectives that inform HE and SL practices for the purposes of this study, will be discussed. Chapter 3 focuses on the philosophy of learning and learning theory. It is envisaged that these two foundation chapters will provide the principles and context for embedding the inquiry into educational SL practices of the chapters to follow.

The consecutive sections of this dissertation will provide a more particular conceptual framework that matches the broad theoretical underpinning with practices in HE. Chapters 4 and 5 will focus respectively on SL and reflective practice as specific pedagogies and principles of good practices in HE today. Chapter 4 will provide a more particular conceptual framework for SL, a contemporary practice in HE. The integration of the scholarship of engagement with the specific pedagogy of SL will be explicated. The chapter will also illuminate how the principles discussed in Chapters 2 and 3 are embedded in the practice of SL. In Chapter 5, reflection, which is one of the most important pedagogical strategies used during SL, will be placed under the magnifying glass. After providing a general conceptual framework for reflection and highlighting the most essential aspects of effective reflection, the chapter will conclude with a more contextualised view of reflection for the purpose of this specific study.

As suggested by Bringle and Hatcher (2000), a process of deduction is followed to translate theoretical underpinnings into more specific research problems. Chapters 6 will focus on this process of deduction from the aforementioned theoretical underpinnings towards the specific research focus and problem statements. The chapter will commence with a description of the research design, methodology and procedures, as well as the analysis of data and the results.

The dissertation will conclude with Chapter 7, where the research results will be interpreted and discussed in the context of the theoretical framework. It is

envisaged that the research results will shed light on how a reflective practice can be adapted to facilitate maximal learning and development in certain fields. The chapter will culminate in an informed argument on how learning principles, informed by a psychological understanding of student development, can enhance educational practice in the field of SL and reflective practice. From these arguments it should be clear how the fields of psychology and experiential learning (including SL and reflective practice) can mutually inform each other. Reflections on the limitations of the study and directions for future research will also be provided.

CHAPTER 2 – PSYCHOLOGICAL THEORIES ON STUDENT DEVELOPMENT AND BEHAVIOUR

In the introductory chapter, the contemporary challenges facing HE were highlighted. The expectations of engaged citizenship in a diverse and transforming society such as SA today, were also discussed. The chapter concluded with a call for innovative pedagogical endeavours that will facilitate the production of useful knowledge, as well as shape engaged citizens that can make a contribution to society.

Acknowledging the various individual characteristics (such as developmental tasks, interests, values, expectations and personal dispositions) students bring to HE, it is realised that different individuals may experience HE and its pedagogies differently. Thus, when attempting to face the challenges posed to HE, it is of importance to focus not only on innovative pedagogy and learning theory, but also on the psychological dynamics of individuals (students) in the learning process. This chapter will provide a psychological perspective on the student in HE. The discussion will include theories regarding the psychological development of students in the cognitive, ethical-moral and psycho-social spheres. Furthermore, some social psychological theories that explain human cognition and behaviour (including attitudes, values, motivation, decisions and roles), will receive attention. The chapter will conclude with an explication of the different constructs investigated in this research, namely civic responsibility, cultural sensitivity, social competence and self-esteem.

2.1 Student development in different spheres

Theories on learning and development complement one another and can inform educators regarding the complex interaction between the internal dynamics inherent to development and the external aspects and concerns of the learning environment. Developmental psychology, the study of the course and causes of development and growth over a person's lifespan, can facilitate a more comprehensive understanding of the possibilities for learning. The

developmental tasks that late adolescents and young adults face while engaged in HE, can provide educators with critical insights, as well as assist in framing learning in general and SL practice specifically (Brandenberger, 1998; McEwen, 1996; Sperling, Wang, Kelly & Hritsuk, 2003).

In order to provide a theoretical context for understanding the holistic development of students, the following sections will trace the path and map the journey of human development in the cognitive, ethical-moral and psycho-social spheres. Attention will be given to the various developmental tasks at different stages in a person's life, with specific focus on the late adolescent and young adult years (relevant to students at university level). Before proceeding, it is necessary to define and frame the much debated terms development and learning, as well as the relationship between them.

Most theorists in the field subscribe to the idea of development as organisation with increasing complexity, i.e. increased differentiation and integration (Salkind, 1985). Development entails the organised progress from simpler to more complex forms, and growth shows the progress of this development. Psychological development thus implies the redefining of the self in more complex and integrated ways (McEwen, 1996; Perry, 1968). It is usually associated with a decrease in egocentrism and the development of social autonomy (Salkind, 1985). Atherton (2005) reports a fairly standard and consensual definition of learning as a relatively permanent change in behaviour that results from practice. In this regard, most theorists will thus agree with Piaget (1976a), who considered development (learning in the wider sense of the word) as a more general, inherent and spontaneous process applicable to many situations, while learning (in the more narrow sense) is the more specific acquisition of new information, often provoked or prompted by the environment. Another distinction that is often referred to is maturation ("a biological process where developmental changes are controlled by internal factors") versus learning ("a function of direct and indirect experience") (Salkind, 1985, pp. 30-31).

Different theories exist regarding the relationship between learning and development. Some theorists, such as Piaget, believe that development forms the superstructure in which learning occurs. For Piaget, development makes learning possible. Neo-Piagetians, such as Bruner (2004), question Piaget's original belief and are of the opinion that development during a given age is strongly influenced by the learning and exposure provided by the environment. This corresponds with Vygotsky's (2004) belief that learning (he used the term "proactive adaptation") is the vehicle for development via interactions between the individual's biological potential and the society's symbols and artefacts (Ginsburg & Opper, 1979; Kolb, 1984).

Experiential learning theory also emphasises the transaction between internal characteristics (such as biological maturation, developmental achievements) and external circumstances (e.g. environmental demands). Experiential learning theory thus regards the process of learning from experience as shaping and actualising individual development (Kolb, 1984). Most scholars today will support the idea that both the readiness for development within the person and the challenge and support from the external environment are important conditions for development. This presents an interactional approach that encompasses both the nativist and nurturist perspectives (Salkind, 1985).

Many of the theorists discussed in the following sections refer to the sequential nature of development. From a theoretical and philosophical perspective, an attempt is thus made to explain development in a logical and chronological way. This approach represents the often used strategy of describing development progress by taking cross sections of a life at different time intervals. The characteristic forms and functions salient during that time period provide an organised sequence of the quantitative, but especially qualitative, changes that individuals go through (development as a discontinuous process). This can be related to critical periods; time spans during which internal and external events have a maximal impact on development. Thus, a framework of developmental tasks to be completed at a certain life stage in order to ensure healthy development is provided (Salkind, 1985).

It is important to recognise that the approaches discussed here only provide a skeletal structure or X-ray of human development (to use an analogy used by Perry, 1968). The developmental process is not necessarily smooth, and change can happen in spurts, as well as in different directions. Although consecutive stages transcend previous stages, individuals can sometimes move back a stage (Perry, 1981). Often the transitions between stages are more dynamic and informative than the stages themselves. Furthermore, it is believed, as Perry stated, that the best model of growth is not a straight line nor a circle, but a helix with expanding radius, indicating how the same issues are faced and revisited repeatedly, but from a broader and increasingly complex perspective (McEwen, 1996; Perry, 1981). Thus, in spite of the logical structure and mechanisms provided by structural developmental theory, it should be recognised that individuals' attempts to make meaning of their worlds are creative, aesthetic endeavours of the most personal nature. Confronted with issues of competence, loneliness, community and self-esteem; personal experiences of discovering, resisting, claiming, and rejecting; as well as feelings of doubt, hope, shame, self-respect, weakness and courage, the individual undergoes development as a balancing act filled with yearnings, limitations, love and humour. This is the flesh of development (Perry, 1968).

2.1.1 Cognitive development

Cognitive development is concerned with how humans think – the processes of thinking and the structures of reasoning (McEwen, 1996).

a) Piaget

Swiss psychologist Jean Piaget (1896 – 1980) is regarded by many as *the* child psychologist and foremost contributor to the field of intellectual development (Ginsburg & Opper, 1979; Salkind, 1985). Piaget's work has defined the field of cognitive development for a considerable period of time (Halford, 1978). Recognised theorists such as Dewey, Kolb and others draw

on Piaget's seminal work (Brandenberger, 1998). Even the more contemporary neo-Piagetian theories still build strongly on the strengths of classical Piagetian theory (but attempt to eliminate its weaknesses).

The processes inherent in development and learning

Piaget moved away from the quantitative definition of intelligence (accepted in his time) based on the correct responses on a test. He regarded intelligence as the individual's adaptation to the environment. Piaget was interested in individuals' mental activity while in interaction with the world, as well as the intellectual growth in their understanding of reality (Salkind, 1985).

Piaget proposed a constructivist perspective and believed that knowledge is not static or given to passive observers, but constructive in its origin and development. Not only do individuals discover reality, but they also construct or invent an understanding of reality in relation to pre-existing cognitive structures and expectations (Brandenberger, 1998; Piaget, 1976a). Piaget poses that experience is the *sine qua non* of learning and believed that, in order to know something, it must be acted upon (Flavell, 1963; Inhelder, 1976).

For Piaget, learning implies a continuous interaction and exchange between the individual and the challenges posed by the environment. Individuals strive towards an active balance or equilibrium with the environment and therefore organise their mental structures into coherent patterns (schemes) that explain the environment and their reactions. As individuals are confronted with new events and possible conflicts between their existing schemes and the environmental challenge (disequilibrium), they employ self-regulatory processes of adjustment. Increased experience results in more and increasingly complex structures that facilitate adaptation to different situations (Salkind, 1985). Adaptation is made possible by two complementary processes, namely assimilation and accommodation (Piaget, 1976a).

Assimilation is the process whereby the individual deals with an event or the external world by incorporating its elements into current and existing structures. Accommodation entails the individual's tendency to change in response to the environmental demand, by transforming or modifying his/her schemas (Ginsburg & Opper, 1979, Salkind, 1985). Intelligent activity is thus an active process of assimilating the new to the old and accommodating the old to the new (Flavell, 1963).

Although the ratio between these two complementary processes may vary, they need to be in equilibrium with each other and the environment. One of the most important characteristics of the assimilatory schema is the tendency towards repeated application. Once constituted, it will be applied repeatedly and continue to assimilate aspects of the environment. When assimilation outweighs accommodation, it implies that the individual only concentrates on aspects that are consistent with what is known. This may lead to egocentric directions and a centredness on own actions and viewpoints. When assimilation is not accompanied by adequate accommodation, an individual will not acquire new perspectives. In contrast, too much accommodation may hinder the linking of new knowledge to existing schemes. These successive accommodations / decentrations may result in a lack of integration of the self, and the imitation of others (Flavell, 1963; Piaget, 1976a).

Although individuals are mostly aware of the results of these cognitive processes (such as their behaviour and attitudes), the internal underlying mechanisms are often unconscious and left unquestioned. Well adapted action becomes automatic. However, when a difficulty or a need for adjustment occurs, the process towards awareness is triggered. This process of becoming aware usually entails not simply a translation of the unconscious processes, but partly a reorganisation and reconstruction of the unconscious organisation into the conscious. Piaget referred to this consideration of action and the appreciation of its significance as reflective abstraction. He was of the opinion that real learning is not produced by activity alone, but by this parallel mental activity regarding actions (Piaget, 1976a; Piaget, 1976b).

Sequential nature of development

Piaget perceived important differences in the way humans interact with and respond to their external world. As individuals move through life, they employ different types of interactions and organised responses, made possible by changed psychological structures and instruments (Ginsburg & Opper, 1979; Salkind, 1985). Piaget structured his observations in four stages of cognitive development (see table).

Table 3: Four stages of cognitive development, according to Piaget

Stage	Age	Processes involved
Stage 1: Sensory motoric	Birth to 2 years of age	Schemas are based in action, with the emphasis on feeling, touching, and handling.
Stage 2: Preoperational	2 – 6/7 years of age	The individual can begin to internalise and convert images from the concrete actions and form representations in the mind.
Stage 3: Concrete operational	7 – 11 years of age	Marked by the start of concrete operations and the development of more abstract symbolic power. Individuals rely on logic, inductive power, concepts and theories to shape experiences
Stage 4: Formal operational	11 years of age and onwards	Symbolic processes and powers are at the level of hypothetical, deductive reasoning. Individuals can form ideas regarding the implications of theories and test them experimentally

Table constructed from information gained from Halford (1978) and Kolb (1984).

In the formal operational stage, where most students in HE are functioning, adolescents and adults have the cognitive ability to take an ideological stance. In this stage the individual is not limited by concrete details and experiences and can make abstractions and reason about possible explanations and consequences (Bradley, 2003). For the first time in an individual's cognitive development, they have the ability to move away from totalistic logic or utopian convictions and understand complex social concerns. This ability can also facilitate and reinforce the development of a moral identity. In this regard,

Piaget emphasised mutuality and the importance of holding others' values in respect to one's own (Brandenberger, 1998).

b) Perry

William G. Perry (1913 – 1998) provides a neo-Piagetian and also more contemporary view on cognitive development. He focused his attention specifically on development during university (college) years, where students develop, as he states so eloquently, from the "limitless potentials of youth to the practical realities of adulthood" (Perry, 1968, p. 108).

Although Perry's scheme referred to cognitive and intellectual development, he emphasised the affective component and personal meaning making of learning. His developmental theory thus has implications for ethical development too (Hay, 2003; McEwen, 1996) and could just as well be discussed in the section on moral-ethical development.

The processes inherent in development and learning

Although Piaget repeatedly emphasised that the act of intelligence is incomplete without emotions, he did favour the intellect and ignored emotion in his own theories (Ginsburg & Opper, 1979). In contrast, Perry's theories emphasise that learning is an ego-strengthening experience, with a strong affective component. Perry believes that personal and intellectual development are integral to each other and cannot be separated. As a personal identity develops, a person becomes more apt to make committed decisions and portray advanced levels of thinking (Eyler & Giles, 1999; McEwen, 1996).

Perry (1968) placed high value on the role of motivation. He realised that the energy of development is primarily internal in nature. Opposing vectors such as the urge to progress and the urge to conserve (maintain earlier securities) are internal forces that influence development. Perry sensitises educators to acknowledge and honour the losses, grieving and costs involved in growth

and commitment (McEwen, 1996). Perry's research with students in HE concluded that students who portrayed more progress and growth experienced satisfaction with their learning environment and perceived it as an opportunity. They were also implicitly or explicitly aware of their personal choices towards maturation. Students who showed less growth found their learning environment imposing and embedded in pressure.

Echoing Piaget's ideas, Perry (1968) postulated that making sense out of the world entails the process of assimilation (of new experience to the expectations we bring to the learning experience due to selection, simplification and distortion) and accommodation (of expectations to emerging experiences by means of recombination and transformation). Also in agreement with Piaget, Perry realised that, on a phenomenological level, assimilation and attributions are made without conscious awareness. Assimilation is only realised in retrospect, i.e. when confronted with mistaken attributions. Assimilation is thus an implicit rather than explicit process. In contrast, accommodation, which requires insight or reconstruction, is usually a more explicit and conscious process.

Sequential nature of development

As a further development of Piaget's work, Perry divided Piaget's formal operational stage into different positions of post-formal reasoning. Because HE is a time of change and challenge, individuals need to develop not only their ability to think abstractly, but also the skills to deal with complex conflicting information and ill structured problems. This requires advanced levels of cognitive development and the capacity for reflective judgement (Eyler, 2002b).

According to Perry, development progresses from concrete and simple to abstract and complex ways of thinking (see Table 4). University students move from dualistic thinking, to an acceptance of relativism, to the capacity to make warranted judgements of complex information and act in the context of

ambiguity (Eyler, 2002b). Perry's positions can be organised into four groupings (McEwen, 1996):

Dualism (Positions 1 and 2). Dualism is the division of meaning into two realms, such as good vs. bad. In this stage, knowledge is regarded as either right or wrong. Authorities are consulted for answers. The individual cannot cope with relativism or ill structured problems and no diversity of opinion is allowed. During this stage, students are not inclined to reflective thought (Eyler, 2002b; McEwen, 1996; Perry, 1981).

Multiplicity (Positions 3 and 4). During the Multiplicity stage, individuals recognise diversity of opinion and value it as legitimate in areas where right answers are not yet known. Diversity is thus divided into right, wrong and yet to be known. Individuals are more comfortable with multiple perspectives and acknowledge that everyone has the right to their own opinions. In the absence of absolutes, students are unable to compare and judge between opinions and often perceive quantity and quality as equal (McEwen, 1996; Perry, 1981).

Contextual relativism (Positions 5 and 6). During this phase individuals become more comfortable with relativism, diversity of opinion and knowing in a variety of contexts. Value is given to evidence, logic, systems, patterns and coherent sources in order to analyse, compare and judge different opinions. In this stage the individual realises that "better" knowledge and opinions exist based on evidence and justification in a given context (McEwen, 1996; Perry, 1981).

Commitment in relativity (Positions 7 to 9). Commitment is an affirmation, choice or decision made in awareness of relativism. This phase usually begins with initial commitments (while facing relativity), related to the self, a belief or an attitude. The implications of these commitments, as well as resulting challenges, lead to continued experiences of committing and re-committing (McEwen, 1996; Perry, 1981).

Table 4: Perry's scheme of cognitive and ethical development

Dualism modified	Position 1: Basic Dualism	The Garden of Eden: the same rules apply to all. World of "we-right-good, others-wrong-bad". Correct answers exist in the absolute, known to authorities. Goodness is the quantitative accretion of discrete rightness, collected by hard work and obedience.
	Transition	Challenged by peers, differences in opinions and diversity.
	Position 2: Multiplicity prelegitimate	Cope with diversity, uncertainty and complexity within the authority's realm. See authorities as offering complexities as a way of facilitating the discovery of Truth.
	Transition	
	Position 3: Multiplicity legitimate but subordinate	Believe the authorities do not yet know all the truth. Need to settle for uncertainty, temporarily. Truth is yet to be found. Diversity of opinion is legitimate, but temporary.
Relativism discovered	Transition	The tie between authority and the absolute becomes loosened and uncertainty is unavoidable. Various concerns e.g. regarding fairness of assessment.
	Position 4a: Multiplicity (Diversity and uncertainty) coordinate	*The path chosen by the more oppositional student* Preservation of fundamentally dualistic nature – replaced with double dualism. Everyone has the freedom of a personal opinion. "Authorities have no right to say we're wrong".
	Transition	
	Position 4b: Relativism subordinate	*The path chosen by the more trusting / adherent student* Thinking about thinking: Comparing different approaches in developing own opinion and independent thought.
	Transition	Realisation that relativism thinking is required more frequently than just in some cases (from special case into context).
	Position 5:	Discover existence of irreducible uncertainty. Realise that relativism is not just a practical tool, but has epistemological implications. Internalise responsibility previously given to authorities. Do not yet attempt to make commitments in relativism.
Commitment in relativism developed	Transition	
	Position 6: Commitment foreseen	New kind of investment from within. Consider possibility of orienting oneself and investing one's care in an uncertain and relativistic world.
	Transition	
	Position 7: First commitment	Realise the necessity of making a choice – at own risk. Usually based on a set of values.
	Transition	
	Positions 8 & 9 Further commitments	Realise necessity of finding balance and prioritising among commitments – with respect to energy, actions and time. Experience periodic serenity and wellbeing amidst complexity (moments of getting it together). Integration and reintegration.

In addition to the different positions explained in Table 4, Perry also discussed alternative routes or processes that individuals might choose to take. Perry explained that some individuals, when confronted with the reality that uncertainty and relativism are unavoidable (especially in the transition between Positions 3 and 4) may feel anxious, disillusioned and bitter. This may even result in cynicism or opportunism. Individuals may choose different processes to deal with these feelings. Perry used the term temporising to explain the strategy of postponing movement. Individuals may also choose to escape from the responsibility: alienate themselves; abandon the challenge; or exploit multiplicity and relativism in order to avoid commitment. This escape can be a temporary transitional experience or become a settled condition. Retreat is another strategy of avoiding complexity and ambivalence. With the regression (retreating) into dualism, an added moralistic righteousness and hatred of otherness, diversity and complexity develop. Perry (1981) provided a map (see figure) to depict this view of development.

Those individuals who do proceed to Positions 8 and 9 realise the dialectical logic of their commitments: that paradoxes and polarities exist and cannot be balanced or compromised. These individuals acknowledge the need to embrace tension and transcend it. Students in these positions might seek models – not for knowledge, but for the courage to affirm their commitment in the full awareness of uncertainty (Perry, 1981).

Development

Dualism modified by multiplicity   R   Evolving commitments
                                          E
                                          L
                                          A
                                    4a   T
                              →   → I
Position   1 →   2 →   3 and / or   5 →   6 →   7 →   8   →   9
                              → 4b →   V
                                          I
                                          S
                                          M

Escape
Retreat
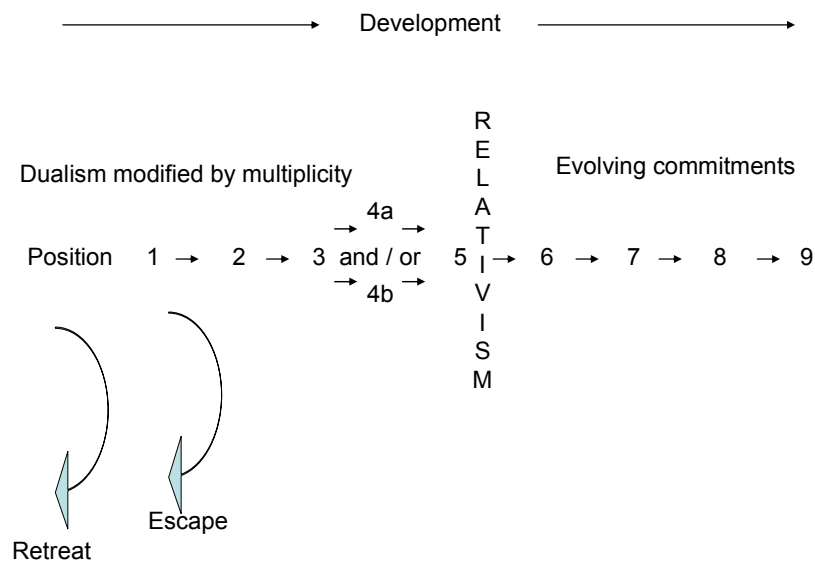
Figure 1: Perry's map of development (1981, p. 80)

c) Vygotsky

Lev S. Vygotsky (1896 – 1934), a Soviet psychologist influenced by Marxist ideas, also commented on the cognitive development of individuals. Even more than the theorists mentioned before, he emphasised the role of the environment (Sternberg, 1988). Vygotsky was of the opinion that, in order to study intellectual development, the individual's historical, social and physical environments need to be understood (Crain, 1992; Pascual-Leone, 1988). While Piaget emphasised the importance of development as a spontaneous process that comes from within, Vygotsky did not regard spontaneous development as the most important determinant. According to Vygotsky, the mind is a product not only of one's own discoveries and intentions, but especially of the knowledge and conceptual tools of the culture. While Piaget was opposed to teacher directed instruction, which is often at a higher level than that of the child's developmental readiness, Vygotsky felt that this "pull" from good instruction may facilitate further development. Although spontaneous, everyday concepts pave the way for abstract, scientific concepts, the latter provide a broader framework for the former; instruction

interacts with development, awakens it and charts new paths. The intellectual tools of the culture thus stimulate the development of the mind (Bruner, 1985). In this regard, Vygotsky referred to the dialectical struggle between the individual and the world (Van der Veer & Valsiner, 1991). With this, Vygotsky emphasised the social nature of learning and that social transaction is a fundamental vehicle for education.

Vygotsky elaborated on the importance of the internalisation of objects in the form of symbols and ideas (Pascual-Leone, 1988, Vygotsky, 2004). With the statement "thought is internalised dialogue" (Bruner, 1985, p. 30), Vygotsky emphasised the importance of thought and speech as instruments for planning and acting. He believed that cognitive control (he used the term "directed thought") is gained via internalisation of language and symbols (Nelson & Smith, 1989). Furthermore, he referred to the importance of writing to become conscious of one's own acts (Van der Veer & Valsiner, 1991). Although building on the same principles as Piaget, Vygotsky's theory thus contrasts with Piaget's ideas: where Piaget saw external behaviour as a mirror and externalisation of psychological processes, Vygotsky regarded psychological processes as a mirror and internalisation of contextual processes (Sternberg, 1988).

Although Vygotsky did not provide a stage theory, as did many of the other theorists mentioned in this chapter, he did provide valuable pedagogical principles. His theories regarding the zone of proximal development and scaffolding are prominent in educational circles.

Vygotsky defined the zone of proximal development as the distance between the actual developmental level (independent and solitary functioning) and the level of potential development as determined by challenge, assistance, guidance and collaboration in the environment (Crain, 1992; Kozulin, 1990). From this it is clear that Vygotsky was interested not only in the functions that have already matured in an individual, but especially in those that are in the process of maturing. Although an individual may not be able to perform a task alone at a given point in time, success may be achieved when the task is

performed in collaboration with others – with assistance, guidance and support. Full development during the zone of proximal development thus depends on social interaction.

According to Bruner (1985, p. 32) learning happens through "using whatever one has learned before to get to higher ground next". Scaffolding entails segmenting a task and creating a format in order to provide support structures to facilitate learning and development.

Believing in human mediated constructivist learning, Vygotsky thus emphasised the role of context, culture, language and especially collaborative learning and socialisation practices (Bruner, 1985; Hay, 2003; Pascual-Leone, 1988).

d) Other views on cognitive development

It is important to note that feminist epistemological perspectives criticise the processes and stages of cognitive development stated here, as being more applicable to men than women. Research by scholars such as Belenky, Clinchy, Goldberger and Tarule (1997), as well as Magolda (in McEwen, 1996) focuses on women's ways of knowing and gender related patterns of intellectual development. As an alternative to more abstract, logical and critical processes of constructing knowledge, it is stated that women's ways of knowing should be regarded from the perspectives of silence (a position of not knowing), received knowing (where knowledge and authority are construed outside the self), subjective knowing (intuitive knowing that is personal and private), procedural knowing (where techniques and procedure for acquiring, validating and evaluating knowledge are used and developed) and constructed knowing (where truth is understood as being contextual, tentative and not absolute) (Goldberger, 1996).

e) Implications of cognitive developmental theory for education, service-learning and reflective practice

Through careful consideration and rigorous work, the authors mentioned have provided valuable insight into how students' understanding, knowledge, viewpoints, and identity develop. Brandenberger (1998) challenges educators to take the risk and provide students with relevant learning opportunities to reciprocate, but also facilitate this development.

From a general point of view, Bloom's taxonomy of education objectives (Bloom, 1984; Krathwohl, Bloom & Masia, 1964) provides an example of the application of cognitive development in education practice. The taxonomy provides guidelines to structure learning outcomes and activities from lower to higher levels of thinking and reasoning. In Bloom's Taxonomy (revised by Anderson and Krathwohl), the verbs used to define the outcome statements are classified in terms of increasingly complex thinking skills (remembering, understanding, applying, analysing, evaluating, and creating) (Wilson, 2006). The National Qualifications Framework's level descriptors proposed by the South African Qualifications Authority (SAQA, 2006) provide guidelines for the structuring of educational activities from lower to higher levels of thinking and reasoning.

More specifically, the following principles are valuable guidelines for educators:

Learning is most effective when it is **experientially based in real-world** situations (Bradley, 2003). Believing that intelligence results from continual interaction with and adaptation to the environment, Piaget reiterated that learning is not a passive etching on a tabula rasa, but an active involvement. Students learn best through activity (Brandenberger, 1998; Salkind, 1985). SL provides students with the opportunity for authentic experiential learning – being active in their environment, adapting to the demands of the community and learning through doing. Designing SL modules to optimise active

involvement and interaction with the environment will thus facilitate learning and development.

Not only physical and mental activities, but **social interactions** too are important during learning (Bradley, 2003; Bruner, 1985). All the theorists mentioned in this section emphasised the importance of social interaction and the social construction of knowledge. Through conversation, dialogue, peer interaction and the sharing of experiences, students gain a mutual understanding, recognise the limitations in their own thinking, and grow (Brandenberger, 1998). Using SL as an education practice involves students in continuous social interaction: with their peers, with instructors and with members of the community and other partners in the process. Maximising opportunities for human mediated constructivist learning, such collaborative learning and socialisation practices (e.g. group reflection), are thus regarded as effective practice.

Both Piaget and Perry put a high value on **self-regulated processes and self-initiated activity** and thus the active role of the student during the learning process. The implication for education is that learning tasks should be **student-centred**, with a certain amount of autonomy and the freedom to choose, explore and discover one's own learning tasks. This emphasises the importance of **individualised learning**. Learning is best facilitated when new experiences provide moderate (not radical) novelty, as well as interact with and are relevant to current interest and mental structures. Learning thus needs to be tailored to promote interest and present sufficient challenge and incongruities to what is known (Bradley, 2003; Brandenberger, 1998). SL practices, which prompt students to play an active role in the learning process, challenge students to take responsibility for their own learning.

By bridging the gap between the concrete experiences and abstract knowledge, **reflection** enhances learning. Being in the formal operational stage, students have the ability to make abstractions and to reason (Bradley, 2003). Reflection activities can provide an opportunity to utilise this ability and facilitate connections between mental and behavioural processes. During

relativistic thought processes, individuals can accommodate and understand that one right answer does not exist, but they do not have the intellectual capabilities to sort through conflicting information by weighing alternative points of view. It is only in the highest and final stages of cognitive development (which is reached by very few students) that an individual can identify and frame ill structured problems. Students thus need structured reflection opportunities with applicable scaffolding (such as those that can be provided in a well designed SL course) to face the challenges posed to them (Perry 1981; Eyler, 2002b). In addition, these reflection opportunities should be of such a nature that the reflection provides concepts, broader frameworks and intellectual tools to stimulate the development of the mind and truly internalise learning (as Vygotsky suggested).

Support and scaffolding: Perry's theory regarding the alternatives students choose (such as temporising, escape and retreat) when they experience the anxiety of relativism, emphasises the need for balancing challenge with support (Bradley, 2003). Community support with caring and sharing, not only amongst peers but also in the form of educator support, facilitates growth and the acceptance of the challenges towards commitment (Brandenberger, 1998; Perry, 1981). Vygotsky also reiterated that full development during the zone of proximal development depends on social interaction. Making use of collaborative learning practices (such as group work) during SL activities can thus provide students with the support and scaffolding required to move from their actual level of performance towards their full potential.

2.1.2 Ethical-moral development

Moral development is concerned with the process and structure of moral reasoning, judgement and action (McEwen, 1996). It refers to individuals' reaction to confrontations with social dilemmas and the reasoning behind their moral judgements (Hay, 2003). Again, interaction with the environment provides the relational context that presents the individual with moral and ethical challenges (Brandenberger, 1998). According to Gilligan (1981), moral development is related to the individual's ways of finding order in the chaos of

their social experiences. This leads to judgements tied to structures of thinking. Rest (1973; Rest, Turiel & Kohlberg, 1969) refers to four components of moral development, namely moral sensitivity (perception of possible consequences in a given scenario), moral judgement or reasoning (judging the morality of alternative courses of action), moral motivation (recognising other values besides morality) and moral character (carrying through on moral decisions) (Boss, 1994; Brandenberger, 1998; McDaniel, 1998; Thoma & Rest, 1999; Thoma, Rest & Davison, 1991).

Moral development is based on dynamic structures that develop in complexity over time. Many theorists are of the opinion that moral development is embedded in cognitive abilities (McEwen, 1996; Rest, Narvaez, Bebeau & Thoma, 1999). Research by Gilligan and Kohlberg reaffirmed the relationship between formal operational thought and post-conventional moral judgement (Gilligan, 1981). A certain level of cognitive development and the ability to reason in the abstract and understand complexity are thus required in order to reach the higher forms of moral development (McDaniel, 1998).

However, some theorists are of the opinion that embedding moral development in cognitive development is limiting. Moral functioning could be seen as an autonomous and independent entity. Gardner (in Boss, 1994), with his holistic perspective referring to multiple intelligences, postulates that moral intelligence is a separate and autonomous form of intelligence. Boss (1994) proposes that moral intelligence should not only include cognitive components (i.e. reasoning about caring, empathy and sensitivity) but also the behavioural components of acting on moral decisions. From a social learning perspective, moral maturity is regarded as acquired prosocial behaviour. In addition to cognitive maturity, social proficiency is thus a required ingredient in the higher stages of moral reasoning. Boss (1994) also agrees with Gilligan that the reliance on logical reasoning is not always applicable – especially not for woman's ways of knowing and thinking. It is stated that western social construction of gender and authority affects women's sense of self, choice and mind. This thus impacts on women's ways of decision making and perspective taking (Goldberger, 1996).

a) Kohlberg

Lawrence Kohlberg (1927 – 1987) is recognised as one of the most influential theorists in the domain of moral psychology. His name is synonymous with moral development and for decades he provided major ideas regarding morality. Although some critics may regard his theory as outmoded and faulty, his significance to the field of moral psychology cannot be denied (McDaniel, 1998; McEwen, 1996; Rest, et al., 1999).

Building on the work of Piaget and Dewey, Kohlberg focused on the individual's self-constructed moral epistemology. Individuals do not just passively "absorb" the ideology of the culture. Rather, they develop through a process of constructing their own morality (McEwen, 1996; Rest, et al., 1999).

Kohlberg expanded on Piaget's theory regarding logical reasoning as a progression through stages of greater complexity and interactions of variables. Kohlberg regarded moral decisions as a product of the interaction between the individual's cognitive structures and the challenges from the social environment. He focused on the individual's increasing ability to differentiate and integrate perspectives of the self and others (McDaniel, 1998). It is important to note that Kohlberg's theory focuses on how individuals perceive, organise and judge, but not on what the person actually does (Bradley, 2003). Kohlberg proposed six stages / orientations of cognitive development, organised into pre-conventional, conventional and post-conventional levels (see table).

Table 5: Six stages / orientations of cognitive development, proposed by Kohlberg

Level	Stage	Age	Elements involved
Pre-conventional	Stage 1 Punishment and obedience orientation	Grades 1 – 3	Avoidance of punishment. Unquestioning deference to power. Motivation to do the right thing in order to avoid trouble with those in positions of authority.
	Stage 2 Instrumental relativist orientation	Grades 4 – 8	Right action consist of what instrumentally satisfies own needs and sometimes the needs of others. Motivated to do the right thing only when it is in own best interest to do so.
Conventional	Stage 3 Good boy nice girl orientation	Grades 9 – 12 Some adults	Motivated to do the right thing because want to be liked and thought of as being "a good person" in the eyes of those whose opinion matters. Behaviour guided by expectation of and approval from others.
	Stage 4 Law and order orientation	College students Adults	Motivated to do the right thing to preserve and maintain the social order.
Post-conventional	Stage 5 Social contract legalistic orientation		What is right is defined in terms of individual rights and standards agreed upon by the society.
	Stage 6 Universal ethical orientation		What is right is defined by a decision of conscience in accordance with self-chosen ethical principles appealing to logical comprehensiveness, universality and consistency.

Table constructed based on information from Bradley (2003), McDaniel (1998), McEwen (1996) and Gilligan (1981).

From the table it is clear that Kohlberg proposed a model depicting individual development that moves from an individual perspective to a societal perspective and lastly to a universal perspective. At the pre-conventional level, the individual, unable to construct a societal viewpoint, is primarily egocentric and derives moral constructs based on individual needs. Very little internalisation of moral values occurs. The conventional level is based on the internalisation of others' standards and the shared moral values that sustain relationships, groups, communities and societies. Lastly, at the post-conventional level, the individual transcends the previous stages and levels, and constructs and internalises moral principles (own, not based on others) that are universal in their application (Gilligan, 1981; McDaniel, 1998). According to Kohlberg, less that 1% of the population reaches this last stage of moral development. He refers to examples of people at this stage such as Gandhi and Martin Luther King (McEwen, 1996).

Adolescents and young adults involved in HE are in a critical time of moral development (Gilligan, 1981). Various developmental themes in different spheres of an adolescent's and young adult's life converse around morality, e.g. the growing intellectual capacity of the mind, the forming of an ideological mindset (Piaget, 1976a) and the focus on issues of identity and intimacy (Erikson, 1980). During adolescence and young adulthood, moral development shifts from moral ideology to ethical responsibility. With the discovery of contextual relativism and accompanied by the move from identity to intimacy concerns (see Erikson, 1980), the justice perspective of moral ideology is replaced by an ethic of responsibility and activities of care (Gilligan, 1981). According to Gilligan, the latter is probably more prominent in women.

A notable achievement of the adolescent mind is the ability of reflective thought and understanding relativism. Adolescents can now turn inward, think about their thinking, examine their own constructions, question former knowledge and refine their views regarding good and evil (Gilligan, 1981). Students usually enter university at Stage 4 – the law and order orientation. Interestingly, research has found that about 20% of students regress to Stage

3 during their university experience. From this it can be concluded that the relativism that students are confronted with during their college / university years can represent a transient aberration in their moral development (McEwen, 1996; Gilligan, 1981).

b) Gilligan

Carol Gilligan (1936 –), a student of Kohlberg, proposed an alternative model for moral development. As opposed to Kohlberg's theory, Gilligan's focus was on woman facing real-life situations (Kohlberg focused on hypothetical dilemmas) (Bradley, 2003; Gilligan, 1981; Gilligan, 1982).

Gilligan explained the moral development and transition of woman as follows: At Level 1, goodness is defined based on a pragmatic focus on the self (and feelings of powerlessness in social relationships). The transition from Level 1 to 2 occurs when selfishness is replaced with a sense of responsibility for others. In this transition woman are more able to realistically evaluate themselves and see their own limitations. During high school and university years (Level 2), the individual adopts society's values and defines goodness in terms of sacrificing oneself. The urge to be accepted by others and the fear of abandonment result in a lack of self-assertion. In the transition from Level 2 to 3, from goodness to truth, the logic of self-sacrifice is questioned. Level 3 defines goodness in terms of non-violence and a caring for others while caring for oneself (Bradley, 2003; Gilligan, 1981; Smith, 2005).

Boss (1994) mentioned a major difference in the work of Kohlberg and Gilligan: Kohlberg used a cognitive justice perspective in his stage theory while Gilligan has a more affective care perspective. Boss recognises that the fullest potential is probably found where the two perspectives are integrated.

c) Selman

Robert L. Selman developed a theory on social role taking that attempts to link Piaget's stages of logical reasoning with Kohlberg's stages of moral

reasoning. Selman uses logical reasoning, moral ethical reasoning, social role taking and information in his theory. He emphasises the role of experience, interaction with others, social stimulation and education. According to him, individuals need appropriate social experiences in order to move through the different stages he proposes (see table) (McDaniel, 1998).

Table 6: Stages of social perspective taking as proposed by Selman

Stage and age	Characteristics of social perspective taking
Stage 0 Ages 4 – 6	Inability to distinguish between personal interpretation of social action (either by self or other) and what he or she considers the true or correct perspective.
Stage 1 Ages 6 – 8	Acknowledges potentially different interpretations of the same social situation, determined largely by the information available to each individual. Although the existence of different viewpoints is recognised, it is assumed that only one perspective is "right" or "true".
Stage 2 Ages 8 – 10	Aware that people think or feel differently, because each person has his or her own uniquely ordered set of values and purposes. Can "get outside" the two-person situation and reflect on behaviours and motivations from a third-person perspective.
Stage 3 Ages 10 – 12	Ability to differentiate and can consider each party's point of view simultaneously and mutually. Can put self in another's position and view self from that vantage point before deciding how to react (The Golden Rule).
Stage 4 Ages 12 and up	Perspective taking is raised from the level of dyad to the level of a general social system involving a group. Realises that each person considers a shared or generalised point of view in order to facilitate communication with and understanding of others.

Table constructed from information provided by Bradley (2003) and McDaniel (1998).

Reflecting on Selman's social role taking perspective, it can be said that students in HE (in Stage 4) are capable of forming more in-depth relationships with people. They recognise people as holistic human beings instead of regarding them as strangers. Holding a general social system perspective, students are motivated by their duty towards the group and civic

responsibility. They also have the ability to realise the reciprocity of efforts (e.g. how both providers and recipients of a service benefit) (Bradley, 2003).

d) Implications of ethical-moral development for education, service-learning and reflective practice

Recognising that moral development depends on the interplay of thought and experience, it is realised that the vast exposure to knowledge in HE (and the discovery of one's own ignorance) is inevitably a powerful stimulus for moral development. Kohlberg's, Gilligan's and Perry's theories on how students make meaning of their experiences, what they view as right and wrong, and the reasons and rationales for their behaviour, can assist in the design of learning and SL programmes (Bradley, 2003).

Kohlberg believed that education using social interaction, cognitive conflicts, democratic participation and ownership taking, can advance moral reasoning (McDaniel, 1998). In Kohlberg's highest stages of moral development individuals will be able to separate themselves from social conventions, see multiple perspective and do more complex problem solving. These ideas resonate with the goals of SL (Brandenberger, 1998). SL poses complex and dynamic issues that can match and challenge the complexity of students' moral reasoning. Boss's research on SL and moral development showed that the combination of real-life experience, classroom reflection and dialogue maximises moral development. Not only the cognitive disequilibrium seen in class discussions, but the social disequilibrium provided by service experiences, is the key to development (Boss, 1994). In agreement with this, Brandenberger (1998) and McEwen (1996) recommend that, in order to enhance and raise moral developmental levels, discussions should include exposure to problem posing and contradictory situations that lead to dissatisfaction with current reasoning, exposure to higher order reasoning (Kohlberg suggested one level higher than own level of reasoning), and an atmosphere of interchange and dialogue.

The challenge during learning and SL activities may entail in-depth, extended opportunities for students to confront stereotypes through service with people from backgrounds that differ from their own. However, in accordance with Perry's theory that the anxiety created by relativism may lead to escape and isolation, moral conflicts can also result in amoral hedonism or cynical moral nihilism (Gilligan, 1981). Support – such as timely feedback from educators and site supervisors, and regular meetings with other students in order to process and plan – is thus a crucial ingredient for successful SL and moral development (Bradley, 2003).

When designing learning activities, educators should also take note of Gilligan's work on women's ways of knowing and the care perspective (Bradley, 2003). In feminist epistemologies, learning should be part of connected life. A feminist epistemology emphasises that learning is a social practice, based on participation in a community of practice. According to Noddings (1984, p. 201) to "meet the other in caring" is the pinnacle of learning during service. King (2004), as well as Skilton-Sylvester and Erwin (2000) refer to the importance of caring and sharing as a vehicle to enhance the border crossing (from the self to others) that is often needed during SL experiences

Furthermore, if Gilligan's perspective is applied to motivation for involvement in SL, women's reasons for involvement will develop from pragmatic self-interest (Level 1) to the desire to protect the less fortunate (Level 2) to a sense of caring for the other (while caring for self) (Level 3) (Bradley, 2003).

2.1.3 Psycho-social development

a) Erikson

Erik Erikson (1902 – 1994), of German descent, is renowned as a theorist in the field of psychoanalysis and human development. His focus was on the development of an ego identity and the social roles that accompany it. Erikson reminds us that individuals' stories and development can never be separated

from the historical moment in which individuals live (Brandenberger, 1998). With his statement "Men who share an ethnic era, a historical era, or an economic pursuit are guided by common images of good and evil", he emphasised the importance of contemporary social issues and models with regard to the individual's development (Erikson, 1980, p. 17).

According to Erikson, development is an ongoing process of encountering social environments. He too emphasised the interaction between individual readiness to be driven and the widening social radius (from mother to mankind) (Brandenberger, 1998). Erikson proposed eight stages of lifelong psycho-social development, each presenting a different psychological issue and new crisis to be resolved (see table). If resolved positively, the crisis results in healthy psychological adjustment, while negative resolutions hinder further psychological development. The way in which an individual resolves these issues shapes their personality and social relationships.

Table 7: Eight stages of lifelong psycho-social development, proposed by Erikson

Psycho-social crises	Radius of significant relations	Psycho-social modalities
Trust vs. mistrust	Maternal person	To get To give in return
Autonomy vs. shame and doubt	Parental persons	To hold (on) To let (go)
Initiative vs. guilt	Basic family	To make (= going after) To "make like" (= playing)
Industry vs. inferiority	"Neighbourhood" School	To make things (= completing) To make things together
Identity and repudiation vs. identity diffusion	Peer groups and outgroups Models of leadership	To be oneself (or not to be) To share being oneself
Intimacy and solidarity vs. isolation	Partners in friendship, sex, competition, co-operation	To lose and find oneself in another
Generativity vs. self-absorption	Divided labour and shared household	To make be To take care of
Integrity vs. despair	"Mankind" and "my kind"	To be through having been To face not being

Table adapted from Erikson (1980, p. 178).

From Table 7 it is clear how individuals are confronted with different crises, usually due to the expanding radius of significant relations. When adolescents enter HE, they have supposedly resolved the stages up to industry vs. inferiority. If the previous crises have been resolved in a positive direction, students have a basic sense of personal competence and self-worth, as well as responsibility and independence. Now, confronted with the challenges of HE, new peer groups and new models of leadership, adolescents are also predominantly confronted with the issues of identity development vs. role confusion, and intimacy vs. isolation. (According to Gilligan, 1982, women approach the tasks of achieving identity and intimacy in an interrelated and integrated manner.)

Erikson was very interested in how students prepare themselves for the transition into the adult world. With the statement "in this social jungle of human existence, there is no feeling of being alive without a sense of ego identity", Erikson (1980, p. 95) emphasised the importance of the task of identity development. Adolescence, a time fraught with physiological revolutions and difficult psychological challenges, is known as a period of fast growth and vast changes. In their attempts to develop a defined personality within a social reality, adolescents attempt to consolidate their social roles and connect their earlier cultivated roles and skills with the ideal prototype.

During the identity development stage, adolescents start to perceive themselves as unique and integrated. Amidst a vast amount of confusion, they attempt to develop their own sense of competence and a unique identity. Due to the importance of their own ideological perspective, they learn and practise decision making skills, become more self-reliant and achieve psychological independence from their parents. They explore adult roles and careers. Participating in and finding acceptance from peers and others are of importance and they strive to see their efforts make a difference in their school / community.

Although this process towards individuation entails the separation from parental and societal conventions, adolescents may also be "morbidly" preoccupied with others (Brandenberger, 1998; Erikson, 1980, p. 94). Erikson warns that the adolescent's search for a self-wrought identity, the search for "allness", can also result in "nothingness" – an identity so diffuse that it obliterates any coherent sense of self (Erikson, 1980, p. 145).

During the intimacy vs. isolation phase, patterns of co-operation and competition come to the fore. After developing a more integrated identity, it becomes possible to share and care without the fear of losing oneself, and meaningful, healthy and intimate relationships are explored. Young adults expand their peer relationships and achieve the capacity for responsible, and intimate relationships. This lays the foundation for the development of the citizenship skills necessary for responsible participation in society (Bradley, 2003; Erikson, 1980).

b) Chickering

Arthur W. Chickering's work focused primarily on the student years, and subdivided Erikson's stages of identity and intimacy by providing seven vectors or tasks (see Table 8). According to Chickering, different conflicts are prominent at various times in a student's life. In order to resolve these conflicts, students need opportunities to explore the tasks of each vector (Bradley, 2003).

Table 8: Prominent vectors in student development, according to Chickering

Vector	Definition
Developing Competence	Intellectual, social-interpersonal and physical-manual interests and skills are developed.
Managing Emotions	Moving towards acceptance of emotions. Dealing with sexual impulses and feelings.
Developing Autonomy	Learning to take initiative, solving one's own problems without continual need for outside reinforcement.
Establishing Identity	Using data from the first three vectors to come to terms with sexual orientation; body acceptance. Understanding the kinds, frequency, and levels of intensity of experience one prefers.
Freeing Inter-personal Relationships	Developing a more in-depth understanding of and intimacy in friendships and diverse relations, as well as relationships with a significant other.
Developing Purpose	Integrating vocational and avocational aspects, lifestyle, and values into an initial commitment to a life structure.
Developing Integrity	Developing consistency between espoused values and actual behaviours.

Table adapted from Bradley (2003).

c) Implications of psycho-social development for education, service-learning and reflective practice

Erikson stated that identity formation is a complex ongoing process where individuals make judgements about the self in relation to socially constructed criteria – from an embedded identity to a differentiated and integrated identity, able to negotiate the demands of the culture. Acknowledging these ideas, HE should be focused on opportunities that facilitate an understanding of the self in relation to a changing culture. Recognising the current cultural trends and challenges, learning activities such as SL provide an opportunity to enter social contexts and explore aspects of the self and others. Structured opportunities for reflection can provide the intellectual scaffolding for this process (Brandenberger, 1998). Recognising the importance of contemporary social issues and models for the individual's development, as well as that development is an ongoing process of encountering social environments (Erikson, 1980), effective practice in SL will maximise opportunities for social interaction amongst students, and between them and their environment.

Chickering's vectors can also provide valuable guidelines for designing learning and SL activities. When acknowledging the specific vector or conflict with which a student is confronted, learning activities to facilitate its resolution can be planned. With appropriate support and challenge, the conflict can be resolved in a positive direction. For example, students involved in the vector Developing Competence, may benefit most from settings of vocational interest to see whether they have skills in this area. While Establishing Identity, students will value opportunities to explore what they like to do and how often. When Developing Integrity, opportunities to put values and commitments "on the line" for the sake of others, are important (Bradley, 2003).

2.2 Social psychological perspectives

In addition to understanding the developmental tasks that adolescents and young adults have to face, it is of importance to investigate how they construct meaning in relation to these tasks. Social psychology can provide a better understanding of the sets of meaning that individuals construct in order to understand the world and find their place in it (Brandenberger, 1998).

Social psychology is regarded as the scientific study of how people think about, influence and relate to others. From an inter-personal level of analysis, social psychologists study individuals' perceptions of others and social events. They are interested in the nature of their social relationships, as well as the reciprocal influence people have on one another. The major contemporary theories in social psychology can be organised into the categories of learning theories, motivational theories, theories of social cognition, decision making theories, interdependence theories and sociocultural theories – each with a different focus and perspective of analysis. When attempting to explain human behaviour, an integration and combination of ideas from these different theoretical perspectives will be most useful (Taylor, Peplau & Sears, 2006). In the following section, some of the social psychological theories relevant to this study will be explicated. In later parts of the discussion, it will become clear how these theories facilitate an understanding of personal

variables involved in SL, as well as how these theories can inform SL and reflective practice.

2.2.1 Learning theories

Learning theories centre around the idea that current behaviour is determined by prior experience (Taylor, et al., 2006). Social learning theories, such as the theories of Bandura (1986) and Rotter (in Weiner, 1992) focus on how individuals learn through observation and modelling (socialisation). In the same paradigm, behaviourists such as Skinner view learning as a function of reinforcement and state that behaviour can be explained by the patterns in which it was rewarded and reinforced.

2.2.2 Motivational theories

Motivational theories focus on individuals' needs and motives (Taylor, et al., 2006). Different perspectives on motivation exist. The functional tradition focuses on individual differences in motives and goals as a way of predicting behaviour (Clary & Snyder, 1999; Stukas & Dunlap, 2002). Some scholars also make use of the structural approach, of focusing on the situational features that motivate individuals. Stukas and Dunlap (2002) support the interactionist perspective that reviews the interactive influence of person-centred functional variables and situation-centred structural variables.

The complexity of individual motives should not be underestimated. McDaniel (1998) points to the fact that reward often only motivates individuals to get rewarded and punishment only produces compliance in the short term. From this perspective, the learning theories stating that behaviour that is rewarded will be repeated only provide a partial explanation of human behaviour (and do not account for the complexity of underlying motives).

A controversial and often debated aspect of motivation is whether extrinsic motivation tends to erode intrinsic motivation. This relates to the self-determination theory. In a meta-analysis of the effect of extrinsic rewards on

intrinsic motivation, Deci, Koestner and Ryan (1999) found that all forms of external rewards undermine free choice intrinsic motivation. According to the cognitive evaluation theory, intrinsic motivation is embedded in the need for autonomy and competence. External rewards may be perceived as impeding self-determination and perceived competence. In opposition to the behavioural learning theories that pose that positive consequences will reinforce behaviour, the motivational theories warn that external reward may have a negative influence on intrinsically motivated behaviour.

2.2.3 Theories of social cognition

Theories of social cognition focus on the individual's own interpretation of reality and emphasise the way in which social situations are perceived (Taylor, et al., 2006).

a) Attribution theory

Various authors have mentioned the value of considering attribution tendencies as a way of understanding individuals and the complexity of their cognitive interpretations (Brandenberger, 1998; Duffy & Bringle, 1998; Bringle & Velo, 1998; Sperling, et al., 2003).

Attribution theory, initially developed by Fritz Heider, explains how people answer the Why questions of life (Bringle, 2003; Taylor, et al., 2006). Dispositional or internal attribution entails the perception that a person's actions stem from stable characteristics, such as personality traits. Situational or external attribution explains the causes of a person's actions as situational or contextual in nature. An attribution tendency called the self-serving bias occurs when people regard their own positive behaviours as internally caused, while attributing their own negative behaviours to external forces. In addition, due to this self-serving bias, people tend to overestimate the role of personal dispositions in others' actions (fundamental attribution error). This bias is worst when the other is a member of a stigmatised, socially identifiable group and when the other's actions perpetuate stereotypes (Rockquemore &

Schaffer, 2000; Sperling, et al., 2003; Taylor, et al., 2006). Research done by Bringle and Velo (1998) has shown that observers of misery tend to be biased and to blame victims for their circumstances by making internal attributions (probably in order to comfort themselves that they won't be confronted with the same fate). In a culture of individualism such internal attributions are even more prominent.

This internal–external dichotomy is mostly used to classify attribution tendencies. However, Sperling, et al. (2003) are of the opinion that this dichotomy does not capture the complexity of this phenomenon. Attempting to place diverse and qualitatively different attributions under one attribution label obscures the process and causes systemic injustices. These scholars refined the attribution dichotomy into a four dimensional model:

- Dispositional attributions are portrayed by most students entering HE. This entails believing that social inequality (between self and others, as well as amongst others) is due to individual traits, such as lack of motivation or insufficient aptitude.
- Cultural deterministic attributions implicate culture as the dominant influence in behaviour and assume that people are bound to cultural scripts. These attributions are often grounded in misinformed cultural stereotypes, with little acknowledgement of within-group variation.
- Situational attributions focus on specific, given situations and recognise that, when confronted with a specific situation, people will react in a certain way. These attributions are not viewed within the context of larger social structures.
- Structural attributions represent a more critical social perspective, where it is realised that situations should be viewed in context e.g. recognising social inequality.

Except for the locus of causality, attributions are also organised along the dimensions of stability (the perceived permanency of the inferred cause), controllability (degree to which the event / cause is perceived to be

changeable) and globality (how far reaching the effect is) (Bringle & Velo, 1998).

Internal attributions can be tempered when an individual becomes aware of plausible situation factors (Bringle & Velo, 1998).

b) Festinger's theory of cognitive dissonance

The cognitive dissonance theory proposed by Leon Festinger states that individuals experience psychological discomfort in the presence of two conflicting thoughts. When faced with dissonance, individuals will attempt to restore consistency (Harkavy, 2006; Carver & Scheier, 1981; Taylor, et al., 2006). This theory of Festinger's is also referred to as the social comparison theory (Carver & Scheier, 1981).

c) Ajzen and Fishbein's theory of planned behaviour

The theory of planned behaviour or reasoned action developed by Ajzen and Fishbein (Fishbein & Ajzen, 2005; Fishbein, Von Haeften & Appleyard, 2001) states that the best predictor of behaviour is intention. Intention can be described as a person's cognitive readiness to perform given behaviour based on attitudes towards the behaviour, subjective norms and perceived control over the behaviour.

2.2.4 Decision making theories

Decision making theories assume that individuals follow a logical and reasoned process to evaluate their actions, and describe ways in which individuals are biased and illogical in their decisions. Decisions to act in a certain way are usually based on what provides the greatest rewards and the least cost. For example, the expectancy-value theory of Edwards states that people thoughtfully assess the advantages and disadvantages of a situation and the value they place on the possible outcomes. In adopting a specific

attitude individuals attempt to optimise their subjective gains in various expected outcomes (Taylor, et al., 2006).

2.2.5 Interdependence theories

Interdependence theories shift the focus of analysis to the interaction between individuals (Taylor, et al., 2006).

a) Social contact hypotheses

The contact theory, initially proposed by Gordon Allport (1954), states that prejudice against a social group can be reduced through appropriate contact with the members of that group. Allport identified four conditions for positive intergroup contact. According to him, co-operative interdependence, entailing different individuals interacting and sharing outcomes, improves relationships. Equal status between individuals is also important. Furthermore, contact needs to have acquaintance potential: it must be sufficient, as well as frequent in duration and closeness, because brief, impersonal and occasional contact can enhance negative stereotyping. Lastly, institutional support from authority positions to endorse the contact is necessary (Bringle, 2003; Stukas & Dunlap, 2002; Taylor, et al., 2006).

Research conducted by Sperling, et al. (2003) indicated that exposure to social difference does not in itself lead to change. These writers are critical of the idea that culture shock inspires multicultural awareness. They warn other scholars against the partial use of the contact hypotheses to explain differences and changes due to SL experiences. It is reiterated that the conditions of contact to stimulate cognitive transformation (as proposed by Allport) should not be neglected.

b) Social exchange theory

The social exchange theory builds on both learning and decision making theory and analyses the benefits and costs of individuals' exchanges with one

another (Taylor, et al., 2006). Focusing on the patterns of interaction, the social exchange theory investigates the interdependence of relationships, as well as different degrees and limitations of reciprocity (Chadwick-Jones, 1976).

c) Equity theory

This theory postulates that fairness exists when the ratio of profits to contributions is the same for everyone. Equity theory is based on the assumption that individuals in interaction will always attempt to maximise their own gains. In a group situation, collective rewards can be maximised by arrangements or norms that divide the rewards fairly. The experience of inequity in an interaction will result in distress and attempts to restore the equity (Bringle, 2003; Bringle & Hatcher, 2002; Taylor, et al., 2006).

2.2.6 Sociocultural theories

Sociocultural theories are concerned with the ways in which diverse social backgrounds influence our thoughts, feelings and behaviours. These theories focus on the role of culture, socialisation, social norms and social roles. The social dominance theory, for instance, states that various groups in a society are in hierarchical organisation. These hierarchies are sustained through practices of discrimination, legitimising myths and efforts of those high in social dominance to maintain the status quo (Taylor, et al., 2006).

2.3 The constructs of this study

As will be seen in chapters to follow, SL and reflective practice provide education opportunities that expand learning and development beyond the typical outcomes of academic endeavours. SL outcomes are primarily focused in three areas, namely enhanced academic learning (increased understanding and application of curriculum content); personal growth (inter- and intra-personal learning); and a deeper appreciation of social responsibility (relevant and meaningful service with and to the community) (Rubin, 2001).

Although it is realised that various unanswered questions remain regarding the intellectual outcomes of SL (such as how it contributes to the acquisition of knowledge, general cognitive development, problem solving skills and the transfer of learning) (Eyler, 2000), this study investigates the impact of SL and reflective practice on student outcomes beyond the cognitive, with specific reference to personal and social outcomes. Interested in developmental and social psychological explanations of student behaviour, this study isolated four constructs for investigation: two personal in nature (self-esteem and social competence) and two social in nature (civic responsibility and cultural sensitivity). Acknowledging the importance of clearly describing and defining the personal and social outcomes of SL research (Eyler, 2002a), the next section will focus on defining and describing these constructs and their relevance.

2.3.1 Personal outcomes

In an extensive overview of research findings in the SL field from 1993 – 2000, Eyler, Giles, Stenson and Gray (2001) mentioned the effects of SL on various personal outcomes. SL has a positive effect on students' personal development (i.e. sense of personal efficacy, personal identity, spiritual growth, and moral development), and inter-personal development (i.e. the ability to work well with others, leadership and communication skills).

Building on the core developmental tasks of identity development and intimacy (as suggested by Erikson), the related constructs of self-esteem and social competence were isolated for this study.

a) Self-esteem

Self-esteem, a term often used interchangeably with self-image, self-concept, self-regard and confidence, is one aspect of an individual's psycho-social development. With its many applications and uses, it has become a well known term, the precise meaning of which is often convoluted.

Self-esteem can be defined as the individual's personal evaluation of his or her own value or worth (Rosenberg, 1965; Taylor, 1995; Taylor, et al., 2006). It thus describes a relatively consistent feeling about and evaluation of the self, which is usually based on physical, psychological and social attributes (Jordaan & Jordaan, 2003). High and adequate amounts of self-esteem are also associated with self-acceptance, a sense of being worthy, and self-respect (Bernstein, Penner, Clarke-Stewart, & Roy, 2006; Rosenberg, 1965; Taylor, 1995). Enhancing one's self-esteem is based on acquiring competence in something, such as building social skills, as well as creating a sense of meaningfulness in life (Nevid, 2003).

A general trend, when referring to self-esteem, is to divide identity into personal identity (the individual and independent self, based on who you are and what you achieve) and social identity (the interdependent self, based on group identity and sense of self as a member of a group) (Jordaan & Jordaan, 2003; Nevid, 2003).

b) Social competence

Bernstein, et al. (2006, pp. 482-483) relate social competence and skill to three distinct abilities: "to engage in sustained, responsive interactions with peers", "to detect and correctly interpret other people's emotional signals", (empathy) and "to control one's emotions and behaviour" (self-regulation). Concurring with this, Torbett defines inter-personal competence as a:

> capacity in one's work and play with others: to clarify, to formulate, and to do what one wishes, to test for and correct incongruities among wish (purpose), formulation (theory of strategy), action (interactive process), and effect, to help others do the same, given the limits of mutual commitment. (Torbett, 1981, p. 178).

c) Developmental perspectives with regard to self-esteem and social competence

When looking at general trends in development, the redefining of the self in more complex and integrated ways (McEwen, 1996; Salkind, 1985) seems to be universal. During adolescence, however, an individual develops the readiness to unfold as a unique individual with a personal identity. This process builds on previous developmental processes such as the achievement of autonomy, as well as the development of initiative and industry. During adolescence the already formed self-concept is challenged further, which leads to the crisis of identity development versus role confusion (Bernstein, et al., 2006; Erikson, 1980). In this regard, self-esteem is of particular importance during adolescence.

Development, in general, is furthermore associated with a decrease in egocentrism and the development of social autonomy (Salkind, 1985). During adolescence, in particular, peer relations and social interaction are an increasingly important aspect of development (Nevid, 2003).

d) Social psychological perspectives with regard to self-esteem and social competence

Bernstein, et al. (2006) refer to the importance of the attribution tendency – called the self-serving bias – in maintaining self-esteem. In order to form a relatively consistent feeling of self-worth, individuals regard their own positive behaviours as internally caused, while attributing their own negative behaviours to external forces. This accounts for the development of the personal identity (the individual and independent self). In order to develop one's social identity (the interdependent self based on one's group identity), the social identity theory, which refers to the feeling of belonging to a certain group and identifying with that group, is of value (Jordaan & Jordaan, 2003). In this regard, Bernstein, et al. (2006) refer to the importance of social comparison and reference groups when developing an identity and self-esteem.

Furthermore, the cognitive dissonance theory can shed light on how a relatively consistent estimation of the self is formed. Due to the fact that individuals experience psychological discomfort in the presence of two conflicting thoughts, they will attempt to restore consistency and act in ways that are consistent with their evaluation of themselves. Elaborating on the cognitive dissonance theory, the self-perception theory of Bem may also explain how an individual's self-concept and self-esteem develop. According to this theory, people are often unsure about their attitudes. To compensate for this lack of understanding, they focus on their behaviour and make deductions in order to form an attitude (Bernstein, et al., 2006).

Social interaction, not only with others in the community but also with one another and faculty, is stimulated through SL experiences. Johnson (1998) proposes that SL is an optimal strategy for developing human relations. It provides students with the opportunity to learn the laws and action patterns of individuals and groups. This facilitates students' discovery of themselves towards being more aware and effective citizens. SL thus provides students with the opportunity to inform their self-evaluations and develop their social competence.

2.3.2 Social outcomes

Summarising the research findings related to social outcomes of SL, Eyler, et al. (2001) stated that it has been found that SL reduces stereotypes, facilitates cultural and racial understanding, and has a positive effect on sense of social responsibility, citizenship skills and commitment to service. Related to these outcomes, this study investigates the effect of SL and reflective practice on the constructs of civic responsibility and cultural sensitivity.

a) Civic responsibility

Civic responsibility, a form of prosocial behaviour, is inherent to the practice of SL. As will be explained in Chapter 4, civic learning is regarded as an

essential criterion for SL. Before focusing on the concept in particular, associated terms, namely prosocial and altruistic behaviour will be explained.

Prosocial behaviour implies any act of help towards others or towards the improvement of social relations, regardless of motive. The nature of prosocial behaviour can range on a continuum from altruistic and empathetic to egotistic and based on self-interest (Bringle & Velo, 1998; Kitzrow, 1998; Taylor, et al., 2006). Prosocial behaviour is often related to altruism. Altruism, a term first used by Auguste Comte, can be defined as a voluntary act to help others in the absence of reward (except maybe the reward of feeling good about doing something good). In the strict sense of the term, altruism requires a completely selfless action, while in the wider sense it is regarded as benefit to others done voluntarily, intentionally and without expecting external reward (Taylor, et al., 2006).

Colby, Ehrlich, Beaumont and Stephens (2004) postulate that civic responsibility or civic maturity encompasses the processes of understanding (grasping key civic and political concepts and issues), motivation (interest and values that reflect social and moral concepts) and skills (discourse and communication, inter-personal capacities and the negotiation of mutual respect). They believe, like Dewey (1937), that education and democracy are intertwined. Lisman (1999) reiterates that civic responsibility entails not only a feeling of greater connection with the community, an understanding of the importance of sustainable democratic communities and the development of a civic conscience (to become a person that considers the best interest for all) but, even more importantly, the development of the skills to promote sustainable democratic communities.

Civic learning outcomes of SL modules attempt to capture learning related to citizenship. This entails aspects such as being educated in the problems of society, understanding social issues in communities, attaining the experience and skills to act on social problems, and acting in socially responsive ways, such as action orientated towards change or improvement (Ash, Clayton & Day, 2004; Bender, et al., 2006). Howard (2001) agrees that civic outcomes

during educational activities will involve academic learning, democratic citizenship learning (related to being an active citizen), diversity learning (related to multiculturalism), political learning, inter- and intra-personal learning (learning about self and working with others), and social responsibility learning (learning about personal and professional responsibility towards others).

b) Cultural sensitivity

HE, and more specifically SL, cannot ignore the importance of race and related culturally constructed variables (Chesler & Scalera, 2000). SL provides students with a tangible opportunity to challenge theoretical arguments and attitides regarding prejudice and stereotyping (Carlebach & Singer, 1998). Various studies have claimed a relationship between SL practice and cultural awareness and sensitivity (Eyler, et al., 2001). In the literature, various terms are used to denote students' orientation and attitude towards culture and diversity. Phillips and Ziller (1997) remark that an inherent bias exists in most studies regarding cultural orientation, due to the focus on the negative side of the continuum, namely prejudice and related orientations. They suggest the broadening of the approach to social relations by focusing on the positive side of the continuum, namely nonprejudice. In this study, the term cultural sensitivity is used as an indication of "nonprejudice".

Cultural sensitivity is often used interchangeably with terms such as cultural competence, cultural appropriateness, cultural consistency, multicultural awareness, and cultural diversity. The conceptualisation of these terms is vague and therefore a proposed definition is important for this study. Cultural sensitivity is defined by Resnicow, Baranowski, Ahluwalia and Braithwaite (in Breslow, 2007, p. 1) as "the extent to which ethnic and cultural characteristics, experiences, norms, values, behavioral patterns, and beliefs of a target population, as well as relevant historical, political, environmental, and social forces, are incorporated".

Cultural sensitivity as a form of nonprejudice is related to a universal orientation to inter-personal relations, where similarities in place of differences between the self and others are accentuated. This is based on the perception of self-other similarities, non-categorisation, self-other integration, a sense of oneness / relatedness with others, the development of empathy and an acceptance of divergent views (Phillips & Ziller, 1997). Opposed to this is a social dominance orientation, where in-group dominance is preferred and intergoup relations ordered along a superior–inferior dimension. With a social dominance orientation, people assume roles that enhance inequality and group dominance. This is opposed to a feeling of interdependence and equalitarian relationships that are supported by a more universal and culturally sensitive orientation to life (Pratto, Sidanius, Stallworth & Malle, 1994).

c) Developmental perspectives with regard to civic responsibility and cultural sensitivity

Looking at prosocial and altruistic behaviour from a developmental point of view, Piaget mentioned that a certain level of cognitive development is needed for the ability of role taking and putting oneself in the shoes of another. Therefore, empathy and related altruism can only be shown in the stage of post-conventional development. Kohlberg, who claimed that individuals are firstly motivated by an external locus of control and then by internal factors, agreed with Piaget that true altruism is only possible after a certain level of moral development has been reached (Kitzrow, 1998).

d) Social psychological perspectives with regard to civic responsibility and cultural sensitivity

Civic responsibility

The development and portrayal of prosocial and altruistic behaviour can be explained from different perspectives. In contrast to evolutionary perspectives, which focus on the possible biological origins of altruism, sociocultural

perspectives emphasise the role of social factors and norms in the development of altruism. Social norms such as social responsibility (based on the understanding that one should help those who depend on one), reciprocity (the obligation to help those who help us) and social justice (embedded in fairness) are of value here. From a learning perspective, reinforcement and observational learning may also foster the development of altruism. The decision making perspective reiterates that complex processes of choice based on perceiving a need, taking personal responsibility, weighing the costs and benefits and deciding how to help (i.e. what type of help) are involved in the portrayal of altruism (Taylor, et al., 2006).

According to the attribution theory, individuals will be more inclined to portray helpful behaviour if they assume that the person who is suffering cannot control the suffering and therefore deserves to receive help (Taylor, et al., 2006). Clary, Snyder and Stukas (1998) mention the importance of prosocial attitudes and values for contributing to the betterment of the community and assisting less fortunate others. Altruism in SL can be improved by meaningful interaction and work at community sites, supportive module content, frequent peer interaction, a schedule of prolonged engagement, and informed teaching practices (such as action research, which promotes the idea of change) (Marchel, 2003).

Cultural sensitivity

Group antagonism occurs when members of the ingroup (the group to which the individual belongs) display negative attitudes and behaviour towards the outgroup. Three interrelated elements (cognitive, affective and behavioural in nature) are of relevance, namely stereotypes (beliefs about the typical characteristics of group members), prejudice (negative feelings towards the target group) and discrimination (actions that disadvantage individuals based on group membership) (Taylor, et al., 2006). These cognitive, affective and behavioural responses are based solely on the fact that a person belongs to a certain group and is therefore presumed to have the objectionable qualities ascribed to this group (Allport, 1954; Whitley & Kite, 2006).

Prejudice, stereotyping and discrimination can be explained from various perspectives.

From a motivational perspective, it is recognised that prejudice may result when people are motivated to enhance their own self-esteem and see the ingroup as better than the outgroup. The social identity theory explains that self-concept is partly based on group membership. Prejudice may also enhance a person's sense of security and assist in meeting personal needs and self-interests (Bernstein, et al., 2006; Erickson & O'Connor, 2000; Nadler, 2002; Taylor, et al., 2006).

Learning theories focus on the fact that prejudice can be learned – from parents and the media, as well as through personal experience (such as realistic group conflict). According to the social learning theory, socialisation early in life is one of the strongest determinants of attitudes and resulting behaviours (Bernstein, et al., 2006; Taylor, et al., 2006).

Cognitive theories are interested in people's social cognitive processes, such as the tendency to place people in social categories in order to ease one's dealing with the world. The attribution theory explains how group-serving biases assist in making favourable attributions to the ingroup and unfavourable attributions to the outgroup (e.g. people's tendency to make individual attributions to explain other people's failures, and structural attributions to explain their own). In addition, the social dominance theory postulates that, in order to minimise group conflict, people find consensus on certain ideologies (such as hierarchy-legitimising myths) that promote ingroup superiority (Nadler, 2002; Pratto, et al., 1994). This, in conjunction with cognitive ideologies and legitimising myths that justify the inequalities, plays a role in forming and maintaining prejudiced behaviour (Bernstein, et al., 2006; Rockquemore & Schaffer, 2000; Whitley & Kite, 2006).

Prejudice may be reduced and cultural sensitivity enhanced by challenging ignorant and misinformed ideas. Thus, according to the contact hypothesis, increased contact with diversity may reduce prejudiced and stereotypical

behaviour (Bernstein, et al., 2006; Taylor, et al., 2006). However, it is of importance to give attention to the necessary conditions for positive group contact. Katz and Hass (1988) refer to the usefulness of an educational strategy that will enhance an egalitarian outlook to life and a sensitivity towards minority rights. Skilton-Sylvester and Erwin (2000) warn against the assumption that just because students work in diverse communities, they will automatically become more cross culturally competent and discard their stereotypes. In this regard Bringle (2003) refers to the intergroup contact theory, which postulates that certain contextual factors (i.e. common goals, long-term contact, equal status, and the type of contact that contradicts stereotypes) are needed to ensure that intergroup contact will facilitate understanding. King (2004), and Stacey, Rice and Langer (2001) agree that although SL has the ability to promote learning that is multicultural, gender fair and disability aware, it can also reinforce stereotypes and biases. They suggest that structuring more opportunities for reflection is a way of dealing with cross cultural difficulties and stereotypes. Such opportunities for reflection encourage students to be curious and ask questions rather than being judgemental.

2.4 Conclusion

Various scholars have emphasised the complementary nature of learning and development, as well as the importance of examining the assumptions and conditions of HE and SL in relation to the developmental stages and personal characteristics of individuals (McEwen, 1996; Sperling, et al., 2003). From a psychological perspective, this chapter introduced some of the dynamics (such as developmental readiness and personal meaning construction) that students bring to the HE sphere. These theories provide a better understanding of how different individuals will experience and relate to HE activities, such as SL. Furthermore, these theories inform educators about how to structure programme qualities and learning activities to match individual and structural aspects in order to deepen learning and growth. As Bradley (2003) stated, these theories can serve as filters or lenses through which HE activities and outcomes can be designed and assessed.

CHAPTER 3 – A PHILOSOPHY OF LEARNING

The previous chapter emphasised the psychological theories that contextualise, clarify and facilitate our understanding of how individuals develop and make meaning out of their worlds. This chapter will lean more towards educational philosophy and theory – specifically to underpin the pedagogy of SL and reflective practice that will be discussed in Chapters 4 and 5 respectively.

The chapter will start with a broad theoretical framework incorporating a philosophy of learning from influential theorists such as John Dewey, Kurt Lewin, David Kolb, and Paulo Freire. At the risk of bending theories to suit this study's purpose, criticisms and possible alternative thoughts will also be included. The chapter will continue with a discussion of relevant African philosophies and ideas. Finally, the key principles and concepts, related to the South African situation and to this study, will be articulated.

3.1 History of the philosophy of education

"Many researchers have already cast much darkness upon this subject, and it is probable that if they continue, that we shall soon know nothing at all about it." (Mark Twain quoted in Atherton, 2005).

As with most definitions, a controversy exists regarding the term philosophy of education. It can be defined as a "statement of philosophical belief…followed by a discourse on the implications of such beliefs for the aims of education, its nature and content, as well as areas of educational concern" (Dupuis & Gordon, 1997, p. 1).

Philosophy of education started with Plato – "the philosopher par excellence of ancient times" (Dupuis & Gordon, 1997, p. 1). Plato, the greatest educational conservative of ancient Greece, laid the foundation for Roman and early Christian education, and even the Renaissance and post-Renaissance eras.

According to Plato's aristocratic and anti-democratic theories, learning happens through contemplative thought (not action and reflection) and the world is dualistically divided into an ideal spiritual universe with fixed ideas, on the one hand, and the material world, which includes inferior and imperfect actions, on the other (Harkavy & Benson, 1998). Plato and his followers emphasised intellectual and spiritual goals, believed in segregation of different classes based on intellectual ability (and the elite and gifted), regarded memorisation as important, and had little concern for the emotional aspects involved in learning. Still today, the motto "Back to Plato" is clear in various conservative educational circles (Dupuis & Gordon, 1997, p. 31). According to Harkavy and Benson, universities are still "haunted by the living ghost of Plato" (Harkavy & Benson, 1998, pp. 18-19).

It was only in the 17th and 18th centuries that a radical departure from this educational conservatism was seen. Changed social and economic conditions of the 19th and 20th centuries were reflected in the modifications in the new educational theory of the "American school". This culminated in the American progressivism of the 20th century. American progressivism was marked by a greater focus on behavioural sciences (such as sociology, psychology and child development), the responsibility of education in the reconstruction of the social order, and a broader curriculum to encompass physical fitness, vocational competence, civic responsibility, and freedom and discipline as correlative aspects. Dewey, who gained support in the first half of the 20th century, was the first to provide a systematic way of working out a philosophy of education. While the conservatives were only interested in *what* to teach, Dewey and his contemporaries focused more on *how* to teach. Dewey emphasised the importance of the teaching-learning process and the methodology to follow (Dupuis & Gordon, 1997).

3.2 Action and experiential learning

"Tell me, and I will forget. Show me, and I may remember. Involve me, and I will understand" (Confucius, 450BC).

With this dictum, Confucius "introduced" the idea of action and experiential learning. Since then, numerous theories have focused on the importance of involvement, experience and engagement as the source of learning and development. Within this framework, it is believed that "concepts without experience are blind and experience without concept is empty" (Ramose, 2004, p. 143). In accordance with the idea behind experiential learning, Palmer (1998; 2001) comments that people are more likely to live their way into a new way of thinking than to think their way into a new way of living. Zlotkowski (2001) agrees, claiming that higher order thinking grows out of day-to-day actions and experiences.

Action and experiential learning are both based on the belief that experience and constant reflection on experience are the keys to effective learning (Zuber-Skerritt, 1992; 2002). These two forms of learning do share very similar philosophical assumptions, as will be seen in the following discussions.

Experiential learning is a holistic, integrative perspective that combines experience, perception, cognition and behaviour. It has a different philosophical and epistemological base from behavioural learning theories (which deny the role of consciousness and subjective experience), and can be differentiated from rationalist cognitive theories (which focus more on the acquisition, manipulation and recall of abstract symbols) (Kolb, 1984).

The philosophy behind experiential education is to integrate students' experience with the curriculum, and to combine senses, emotions, physical conditions and cognition in a holistic way. Students are regarded as valuable resources in the process and, through sharing and reciprocal learning, the wellbeing and knowledge of all role-players are recognised. Social dynamics and psychological conditions receive attention. The principles of authenticity

(relevance), active learning, drawing on student experience, and providing mechanisms for connecting experience to future opportunities are followed (Carver, 1996; Kolb, 1984).

The experiential learning model has its intellectual origins in the philosophical pragmatism of Dewey, the social psychology of Lewin, and the cognitive developmental theory of Piaget (Kolb, 1981). Furthermore, Kolb and his associates provided insight and educational theory in this regard. Some also recognise the role of radical educator, Paulo Freire, who opposed an educational system that promotes oppression, capitalism and class discrimination and proposed praxis (dialogue to stimulate reflection on action in the world in order to transform it) as educational imperative (Kolb, 1984).

Experiential leaning is also grounded in other traditions. It draws from Carl Jung's work on psychological types, Erik Erikson's concept of socio-emotional development, Carl Rogers's client-centred theory, Fritz Perls's Gestalt therapy and the self-actualisation psychology of Abraham Maslow. These theorists proposed that healthy adaptation will incorporate both cognitive and affective processes, and that socio-emotional developmental cycles provide different challenges to learning in different stages of development (Kolb, 1984).

In the next sections, the work of John Dewey, Kurt Lewin, David Kolb and Jean Piaget, who are regarded as the foremost intellectual ancestors of action and experiential learning theory, will be discussed. Although Paulo Freire is not usually seen as a father of experiential learning, his thoughts and their relevance here will also be mentioned.

3.2.1 John Dewey

John Dewey (1859 – 1952), a shaper of American thought, contributed immensely to the continuing dialogue on the philosophy of education and the stimulation of educational thinking. He played a consequential role in America and his ideas had a profound impact in different spheres in the world (Dworkin, 1959; Wirth, 1966).

The complexity of the time in which Dewey lived (the end of the American civil war, social and political reform, new frontiers, innovation in technology and growth in industry), called for a new education. Dewey faced this challenge and believed that when social life is changing, education – in order to stay meaningful – must change too. He strongly believed that intellectuals have a special responsibility in times of revolutionary change in society (Wirth, 1966). The reformist fervour of his time is seen in his thoughts (Dworkin, 1959; Wirth, 1966). Dewey regarded philosophy of education as the cornerstone and most fundamental branch of philosophy (Noddings, 1995) and saw education as the most difficult and most important form of art (Dworkin, 1959).

To a large extent Dewey's ideas were a "crusade against Plato's aristocratic, idealist, contemplative philosophy" (Harkavy & Benson, 1998, p. 15). Recognising the need for education that is appropriate to the democratic social order, Dewey opposed passivity and supported an attitude of active, participatory citizenship.

With Dewey's interest in epistemology, social and political philosophy, and psychology (Noddings, 1995), the central concept of his work is experience, and the social processes embedded therein. He insisted on the importance of action and practice (Dworkin, 1959). Dewey's formula: *Experience plus Reflection equals Learning*, served as the progressive foundation for the development of different perspectives on experiential learning (Dewey, 1963).

The prominent evolutionary theory of that time also played a pivotal role in the development of Dewey's thought, as Dewey was greatly influenced by Darwin's ideas of evolution (Noddings, 1995; Wirth, 1966). Dewey was also attracted to Hegel's alternative to dualism (Noddings, 1995), but moved away from Hegel's abstractions and idealism in view of a more bio-social focus on being in touch with the world (Wirth, 1966). In this regard, Dewey was influenced by the social interactionist ideas of William James and George Mead, the neo-Hegelian orientation of his mentor George Morris, and the social approach of Ann Arbor (Wirth, 1966). His interest in social problems

stemmed from the work of Jane Adams on the awareness of the miseries of the exploited (Wirth, 1966). Dewey also subscribed to the idea of the public school of Hefferson and Mann, as well as the experimental schools with Jane Adams and Francis Parker (Dworkin, 1959). Many commonalities are also seen between Dewey's ideas and those of Piaget (constructivism), Geertz (revolt against formalism) and Rousseau, Pestalozzi and Froebel (emphasis on the interest of the child) (Dworkin, 1959).

Harkavy and Benson (1998) emphasise the importance of acknowledging related but independent thinkers that have contributed to Dewey's thoughts. They recognise the work of Francis Bacon, who supported the production and use of practical knowledge towards democracy and education for the masses. Benjamin Franklin, who supported public service and the production of useful knowledge to benefit life, and Seth Low, who worked for scholarship towards the betterment of humanity and the linking of "town and gown", are also heralded (Harkavy & Benson, 1998, p. 15).

a) Dewey's contributions to educational philosophy

Dewey's widest accepted contributions to education are that learners should be active in seeking purpose, that no absolute truths exists, that student participation is crucial in the learning process, and that democratic education is needed. Further important contributions are his emphasis on experience – its meaning and affect (personal meaning) – as well as the social and cultural side of learning (Noddings, 1995). In opposition to Plato's ideas of classes, and that only some men are fit to rule, Dewey felt that all individuals are equal and that everyone has the potential to direct their activities (Dupuis & Gordon, 1997).

Against dualism

Dewey was strongly opposed to any form of dualism. He felt that the dualisms of classical philosophy (mind versus body, theory versus practice, knowing versus doing, activity versus passivity, and intellect versus emotion) lead to

unnatural divisions in society and education (Dewey, 1937; Dupuis & Gordon, 1997). Dewey rather supported the idea of continuity; intelligence is a purposive reorganisation of the material of experience through action, and the organism as a whole is in interaction with the environment (Dewey, 1937; Wirth, 1966).

No absolute truth

Although most people prefer the crutch of dogma and authority to relieve them of the responsibilities of thinking and of directing their thoughts, Dewey acknowledged that there are genuine uncertainties in life and that philosophy should reflect these uncertainties (Dewey, 1937). For Dewey, learning is "*coming* to know, it involves a passage from ignorance to wisdom, from privation to fullness, from defect to perfection, from non-being to being…" (Dewey, 1937, p. 385).

Unlike Socrates, who believed that truth pre-dates human inquiry, Dewey, with his naturalistic and constructivist approach, thought that knowledge is bigger than truth (Noddings, 1995) – that truth is found in the interplay between experience and theory (Wirth, 1966). According to Dewey, truth is not pre-existing and absolute, but changing and dynamic – it is agreed upon by the group (community of truth) and made, not discovered (Dupuis & Gordon, 1997). "Learning is no longer an immobile solid; it has been liquified" (Dworkin, 1959; p. 47).

The implication of these thoughts for education is that subject matter is not an end in itself (Dupuis & Gordon, 1997). It is not information that needs to be applied in future, but skills and actual procedures – the mode of life (Noddings, 1995).

Importance of action and experience

Dewey believed in the unity of theory and practice. Intellectual work can become a trap if it is isolated from concrete events. Dewey regarded

experience as a transaction between the individual and the environment – with a focus on the present. In congruence with his opposition to dualism, he supported the interaction between abstraction and experience (not the duality of abstraction versus experience). Although these methods differ in starting point and direction, they are similar with regard to objective and content. Central to his theory of education is that theory and abstract thought must interact with the world and the real problems of humans (Dewey, 1938; Wirth, 1966).

"Every experience is a moving force. Its value can be judged only on the ground of what it moves towards and into" (Dewey, 1938, p. 38). With this statement, Dewey emphasised the importance of the quality of the activity (Brandenberger, 1998; Dworkin, 1959). Experience can also be miseducative if it arrests or distorts growth (Dewey, 1938). It is the educator's responsibility to consider and select experiences that are conducive and not detrimental to continued growth (Dewey, 1938; Dewey, 1897; Dworkin, 1959).

Guidelines provided by Dewey regarding the effective use of experience in education include that experiences should be connected (have continuity), need to be agreeable (not so much enjoyable as leading to fruitful and creative subsequent experiences), must built on or be connected to prior experience, and must be successive (in interaction) in order to lead to an integrated personality. Furthermore, the active should precede the passive and expression must come before impression. Lastly, there must be a progressive organisation of subject matter (to put what is already experienced into fuller, richer and more organised form) (Dewey, 1938; Noddings, 1995).

According to Dewey, the initial motivation for learning is always sparked by a difficulty that arises from experience in the ordinary course of events (problem identification). This leads to observations and actions in search of knowledge regarding problem solving (such as the systematic search for data regarding the problem, the formulation of possible solutions and hypotheses with anticipated consequences, and the consideration of alternatives). This is followed by actions, the evaluation of the consequences and results of these

actions, the acceptance and rejection of hypotheses, further reflections on the process, and attempts at generalisation (Dupuis & Gordon, 1997; Noddings, 1995). See Figure 2.
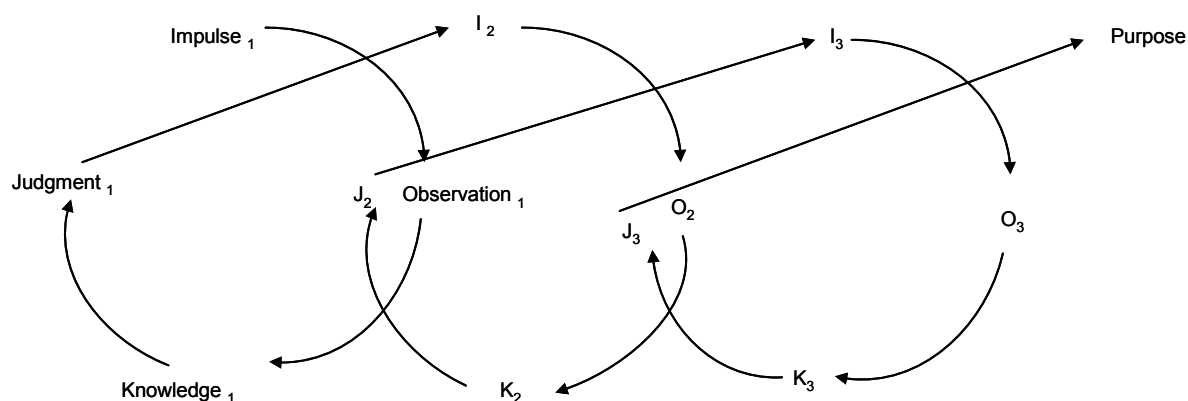
Figure 2: Dewey's model of experiential learning (Kolb, 1984, p. 23)

Psychological and sociological aspects

Dewey emphasised the delicate balance between the individual and society (Roth, 1962). He explained that education has a psychological and sociological side. Psychological aspects provide insight into individual structure, the formation of character and the laws of growth. Insight into psychological development stages, for example, can assist in organising and integrating learning activities appropriate to the learner's developmental stage. The social and sociological aspects of education add knowledge regarding the organisation of individuals in civilisation. These aspects are crucial in education because individual character is always in interaction with the community – only in the social condition can the true power of the learner be seen.

These two complementary aspects of education are superimposed. The psychological side gives insight into the development of mental powers of the learner, as well as into the learners' interests, capacities and habits. The

social side adjusts these insights to the social and political status, and translates them into social equivalents (Dewey, 1897; Dworkin, 1959).

Psychological aspect: interest and developmental stage

Dewey believed that effective learning will include first-hand experience with reality, as well as genuine motive (Dworkin, 1959). What is needed in education is "a real motive behind and a real outcome ahead" (Dworkin, 1959, p. 37). Successful educational techniques will thus take the learner's developmental stage into account and tap into their inherent interest fields (Wirth, 1966). Dewey identified four natural interests or impulses involved in education: social instinct (interaction and communication), language instinct (social and artistic expression), constructive instinct (to make things), and investigative instinct (finding out, inquiry). These are the natural resources that should be utilised in education to provide more freedom and natural energy (Dworkin, 1959; Noddings, 1995).

Dewey respected individuals and their capacities, interests and experiences. He supported the freedom of the individual and the need to know and understand the person involved in the learning process. He promoted self-initiated and self-conducted learning activities with social contact, co-operation and communication (Dworkin, 1959). However, although the individual is important in the learning process and interest cannot be repressed (this weakens curiosity, alertness, and initiative), interests should not only be humoured; educators have the responsibility to deepen interest and development (Dewey, 1897). The child's development is important, but it cannot happen in itself. The appropriate stimuli should be chosen to ignite interest and instincts. Teachers should use a "map" to order experience according to the discipline and the child's developmental stage. Dewey did warn, however, that the map should not replace the actual journey (Dworkin, 1959, p. 103).

Psychological aspect: development of character

Dewey was of the opinion that the development of character, the deepening of values, is the ultimate purpose of all education (Dewey, 1897; Dworkin, 1959). Education has a moral responsibility towards society: to assist the learner in living "social life as an integral unified being" (Dewey, 1959, p. 8).

To truly contribute to the values of life, individuals must have "force of character" – initiative, persistence, courage and industry. Furthermore, the skills of inquiry, communication and serviceableness, leadership and obedience, self-direction, administration and responsibility, as well as the ability to direct others, are needed (Dewey, 1959). Therefore, education is futile if learning does not affect character (Dewey, 1937).

Dewey saw education and growth as synonymous: growth is its own end; growth towards more growth is what is aimed for (Noddings, 1995). He stated: "Only by being true to the full growth of all the individuals who make it up, can society at any chance be true to itself" (Dworkin, 1959, p. 34). According to Roth (1962), the central focus of Dewey's thoughts on development was human self-realisation, as achieved through active interaction with the environment.

Education should assist individuals in developing their full potential in order to support and advance social ends. Moral principles that can make an active difference in community life should be developed. Dewey was a radical moralist, who believed that moral education is not about religious idealism, but a social orientation of democracy and science. Dewey cautioned schools against the transmission of morality as memorised rules and verbalisations (and correcting wrongdoing). Dewey made an argument for the development of reflective moral character. This implies that schools must rather be involved in moral ideas and the dynamics of those ideas. He supported an educational method that confronts students with moral choices, in order to develop moral principles and social intelligence (Dewey, 1959; Wirth, 1966).

Sociological aspect: social nature of the school

The first sentence of *My Pedagogic Creed*, Dewey's personal declaration and revolutionary manifesto, states: "I believe that all education proceeds by the participation of the individual in the social consciousness of the race" (Dworkin, 1959, p. 19; Dewey, 1897). The importance of the social nature of education and the social development of the child is clear from this statement (Dupuis & Gordon, 1997).

For Dewey, the school is a vital social institution that cannot exist apart from home, community, civilisation and culture – it cannot be isolated from life and daily living, but must represent life and reality (Dewey, 1959; Roth, 1962). He emphasised the need for an organic connection with social life. With the statement "Apart from participation in social life, the school has no moral end or aim" (Dewey, 1959, p. 11), he admitted that he regarded education as a waste if the school is isolated from society (Dworkin, 1959; Wirth, 1966).

Dewey (1937) believed in the significance of discovery and context. Therefore, true education happens when the learner's powers are stimulated by the demand of the social situation (socialisation of the individual) (Dewey, 1959). Education should be "a genuine form of active community life, instead of a place set apart in which to learn lessons" (Dworkin, 1959, p. 39).

Sociological aspect: democracy and freedom

Dewey supported the values of democracy, freedom and the abandoning of excessive restrictions (Dupuis & Gordon, 1997; Wirth, 1966). This implies free interchange and associated living (Dewey, 1937; Noddings, 1995). Schools are mini-societies and should practise democracy and associated living to give learners the opportunity to promote their own, others' and the society's growth (Dewey, 1897; Dupuis & Gordon, 1997; Noddings, 1995).

This implies that methods of learning such as absorption and competitive recitation can be "harmful" education. Learners need the opportunity to

function in a community of learners with educational methods that value reciprocity, communication, co-operation, and positive personal achievement.

Sociological aspect: citizenship

With the statement, "Education is the fundamental method of social progress and reform" (Dewey, 1897; p. 9), Dewey made it clear that he regarded the school as critical in social transformation (Wirth, 1966). Teachers should not only be involved in the training of the learner, but also in shaping social life (Dewey, 1937; 1959).

Citizenship should be seen as an integral part of the whole system of interwoven relationships – maintaining the continuity of society. Education should foster growth, from selfish learners to individuals with socially responsible characters (Dewey, 1959).

Aspects such as social intelligence, social power and social interest should be promoted during education. Dewey warned that this is not about morals in the "goody-goody" sense of the word (Dewey, 1959, p. 43). He emphasised that involvement with others should include active work, with free communication and the interchange of ideas and suggestions. He was strongly opposed to charity, which impoverishes the recipient (Dworkin, 1959).

New versus traditional educational methods

With his emphasis on the important connection between theory and practice, Dewey criticised schools for being the most difficult place to get experience. He suggested that schools should become the "child's habitat" again, where one can learn through "directed living", instead of letting the child "taste but never eat" (Dworkin, 1959, pp. 41 & 100).

In response to Dewey's criticisms, a strong contradiction between traditional teaching methods (which can be too rigid, regimental and often ignore the capacities and interests of the child) and the progressive education curriculum

(with excessive individualism, spontaneity and freedom) has been made. For the purpose of clarity, the differences between these two paradigms are summarised in Table 9. It is, however, important to note that Dewey warned (especially later in his career) that the new should not simply be in opposition to the old, and that the opposite extreme, where all authority of the past organisation is denied, is not the ideal. He rather suggested a compromise (a "both and" rather that an "either or" situation) between the traditional and the progressive curriculum – which he regarded as two limits of a single process, two points on a continuum. For Dewey, it was not about the opposition, but about what is worthy education (Dewey, 1938).

Table 9: Traditional vs. progressive paradigms of education

Traditional subject-centred education	Progressive child-centred education
Views on truth and its implications Subject matter is fixed, readymade, outside the child, hard and fast; Existing truths and their conservation are important; Knowledge is a static, finished product; Knowledge and skills are handed down from the past; Abstract and logical classification and arrangement into disciplines are important.	**Views on truth and its implications** Child's experience (motives, interests, and attitudes) contains elements of the new facts and truths to be studied; Focus on a changing world and progress; Use conditions of present as sources of learning; Lines between disciplines should be less rigid.
Values Conformity, authority, docility, receptivity and obedience; Guidance and control; Inertness and routine.	**Values** Expression, spontaneity, individuality, initiative and free activity; Chaos and anarchism; Fluency and vitality.
Teaching style Learning is the acquisition of what is in books and the heads of elders; Books represent wisdom and teachers are agents that provide connections and enforce; Imposition from above and outside; Learning is passive and a conditioned process of "pouring in".	**Teaching style** Learning happens through personal experience; Subject matter can be learned through acquaintance with everyday social applications; Interaction between mature and immature learners; Learning is active and should reach outside the mind: "Draw out".
Focus The extended world, outside the class; Impersonal; Logical; Training and scholarship.	**Focus** The child's development and growth as the starting point, centre and end; Personal world of the child; Psychological; Sympathy for the child and recognition of natural instincts.

Table compiled from information in Dewey (1938), Dworkin (1959) and

Noddings (1995).

b) Criticisms of Dewey's work

As a controversial figure, known for his criticism of traditional schooling (Wirth, 1966), Dewey is "hailed as the savior of American education" by some and regarded as "worse than Hitler" by others (Noddings, 1995, p. 24). "Educators have vacillated between ignoring and adoring him" (Noddings, 1995, p. 24).

Views on Dewey's work range from "extreme disavowals of his importance" to "passionate assertions of his greatness" (Dworkin, 1959, p. 1). According to Dworkin (1959, pp. 9 &16) Dewey is uncritically revered, much discussed but little read, and often "refuted without being understood". His leadership was that of "a reverently misinterpreted prophet rather than of a carefully obeyed commander".

Dewey is mostly criticised for the vagueness and ambiguity of terms such as "experience" and "growth" (Dworkin, 1959; Noddings, 1995; Wirth, 1966). Furthermore, he did not focus on phenomena such as gender, class and race. In a world full of power struggles, his views of democracy seem utopian and naïve (Noddings, 1995). Lastly, Dewey's ideas on child development were not well grounded in a specific theory (Wirth, 1966).

Dewey's ideas have multiple interpretations and applications. He had an open ended philosophy that was designed to be modified and amended (Dworkin, 1959; Wirth, 1966). However, ambiguities in his theory lead to oversimplifications and exaggerations. Many approaches have been applied as progressive education in loose and superficial ways and then labelled as Dewey's ideas (Wirth, 1966). Today it is difficult to distinguish between the impact of his intentions and the interpretations by his disciples (Dworkin, 1959).

Dewey experienced how his theory was criticised and misinterpreted. He was disappointed that it did not lead to the fundamental changes that he had envisaged. He warned against the danger of permissiveness that results

when child-centredness is overemphasised. He objected to much of the implementation of "his ideas", and denied associations and assumptions that were made by others regarding progressive education (Dworkin, 1959).

Probably because of these criticisms, the neo-conservative period that followed Dewey was mostly an anti-Dewey reaction. This movement moved back to a more formal subject matter and academic development that focused less on action and experience (Dupuis & Gordon, 1997).

The present researcher agrees with Noddings (1995) that a modest interpretation and application of Dewey's thoughts can develop individuals with a clearer sense of and a higher preparedness for what it means to live in a democratic society. Roth suggests that, in the future, educators must move beyond Dewey. It is, however, impossible to avoid his ideas. "One should not worship or damn Dewey but ponder him" (Cremin, Foreword in Dworkin, 1959).

3.2.2 Kurt Lewin

Kurt Lewin (1809 –1947) was a social psychologist, with ideas rooted in Gestalt theory (which focuses on the coherent whole and the idea that reality is a construct of the individual mind), as well as phenomenology. Lewin (who was of Polish origin, worked in Germany and later settled in the USA) extended and realised many of Dewey's ideals and contributed to our understanding of experiential learning, action learning, and group dynamics (Kolb, 1984; Smith, 2001b). Although Lewin is little read today, it is important to recognise that he is the "grandfather of many current ideas" in this field (Atherton, 2005, p. 6).

Lewin is credited with coining and operationalising the term action learning and research – an approach to problem solving that parallels Dewey's ideas of learning from experience. He was committed to integrating scientific inquiry with social problem solving (Kolb, 1984). He rejected Platonic dualism with his famous quote: "there is nothing so practical as a good theory" (Harkavy &

Benson, 1998, p. 18). The similarity to Dewey's idea, that theories that do not lead to different practice are artificial, is evident (Dewey, 1937).

For Lewin, subscribing to the Gestalt theory, the here and now experience is the focal point for learning – giving life, texture and personal meaning to abstract concepts. Here and now experiences are where learning starts. These experiences are then integrated with the collection of data and observations from the experience. The data are analysed (observations are assimilated into theory) and then fed back into new actions (with theories as a guideline).

Another crucial aspect, for Lewin, is the feedback process – a continuous process of goal directed action and evaluation of consequences. These ideas are depicted visually in Figure 3 (Kolb, 1984, p. 21).

Concrete experience

Observations and reflections

Formation of abstract concepts and generalisations

Testing implications of concepts in new situations
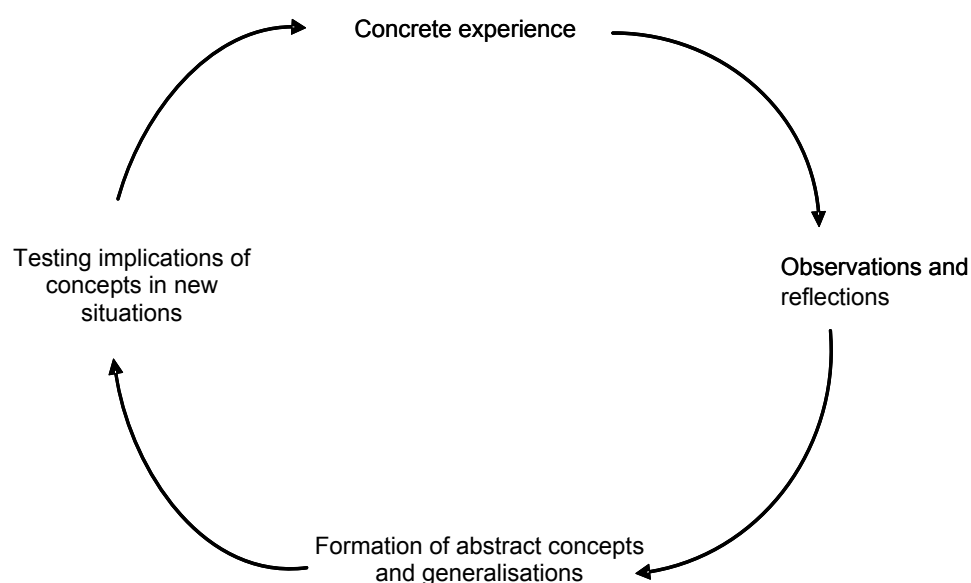
Figure 3: The Lewinian experiential learning model (Kolb, 1984, p. 21)

3.2.3 David Kolb

Of Dewey's many followers, and the various additions, refinements and applications of his theory, the work of David A. Kolb (1981; 1984) and his associate Roger Fry (Fry & Kolb, 1979) has received the greatest attention (Atherton, 2005). Like Dewey and Lewin, Kolb was interested in the processes associated with learning – with specific reference to a circular process of learning based on concrete here and now experiences, and with feedback as an important aspect of the process.

Committed to lifelong learning and development, Kolb regarded learning as a central life task and a process that facilitates holistic development – the way one learns determines how one's personal development continues. The learning stages and styles proposed by Kolb were thus not only applicable to academic learning, but also to broader aspects such as adaptation to life, decision making and problem solving. Kolb and his associates regarded experiential learning as a strategy of integrating education, personal development and work (see Figure 4) (Fry & Kolb, 1979; Kolb, 1981; Kolb, 1984).
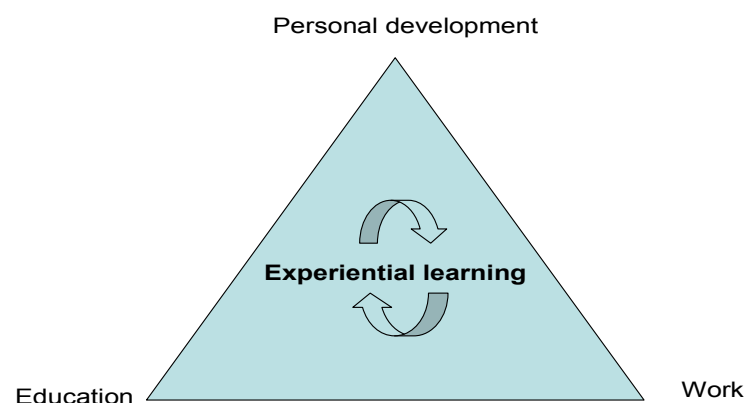

Figure 4: Experiential learning as the process that links education, work and personal development (Kolb 1984, p. 4)

a) Views on learning in general

Like Dewey, Kolb believed in participation in life and direct encounters with what is studied. Kolb warned against the overeager embrace of rationalist and behaviourist ideas (based on empirical epistemology), in which the learning process can get lost. Learning should be filled with experiences shared and interpreted through dialogue (Kolb, 1984). He supported an approach where personal experience and practical application are integrated with specific reference to appreciating and understanding concepts (Fry & Kolb, 1979). In this regard, he stated: "Learning is driven by curiosity about the here and now and anticipation of the future" (Kolb, 1984, p. 132).

Kolb defined learning as "the process whereby knowledge is created through the transformation of experience" (Kolb, 1984, p. 38). From this definition it can be deduced that learning is best seen in a process (of learning and re-learning) and not in behavioural outcomes. Learning is a continuous process, grounded in experience. Students are not entering the learning experience as a "blank sheet", but have already mastered some knowledge (though still crude and often in need of refinement). Learning is thus not just about "implanting" new ideas, but also about the modification of old ideas and the integration of new knowledge with existing knowledge. Furthermore, it should be recognised that learning is a holistic process of adapting to the world and the resolution of conflicts between the dialectically opposed modes in the world. Learning involves a transaction between the person and the environment. Finally, learning is the process of creating knowledge as a result of the transaction between social knowledge and personal knowledge (Kolb, 1981; 1984).

b) The experiential learning model

Inspired by the work of Lewin and Dewey, Kolb elaborated on the cyclical model of learning – a continuous spiral that often starts with a particular action, followed by attempts at understanding, the drawing of general principles and lastly applications and actions in new circumstances. This four-

stage cycle explains how experience can be transformed into learning by mapping the learning experience (through the activities of experience, observation, conceptualisation and experimentation). This provides an integrative framework for understanding the teaching–learning process: "to link whom we teach, how we teach, and for what purposes we teach" (Fry & Kolb, 1979, p. 90; Kolb, 1981).

This model of experiential education provides a lens to peruse the complexity of learning with all its interwoven parts (Carver, 1996). When used as a conceptual framework for learning, it creates excellent opportunities for the unique blending of 'hands-on' experience and learning, with reflection as the vital link (Kolb, 1984). (Also see Figure 3.)

Concrete experience

Kolb (1981) believed in practical exposure to new situations and problems in the environment. He encouraged open involvement, without bias, in new activities. This phase emphasises direct experiencing, discovering and the idea of "knowledge by acquaintance". (Atherton, 2005; Kolb, 1981; 1984). Questions that are asked in this phase of the cycle are: What did I do? Where? When? For how long? How many people were involved? What techniques did I use?

Reflective observation

Immediate concrete experiences serve as a basis for observation and reflection, which entail the ability to observe from many perspectives. Reflective observation focuses on what the experience means to the individual. The focus is thus on examining, analysing, interpreting and reflecting from different points of view on the impact of a specific concrete experience – in order to find personal meaning. Concrete experiences often cause dissonance, and reflective observation provides the opportunity to process this dissonance (Kolb, 1981; 1984). Questions to be asked here include: What were my thought processes, considerations and decisions? Did I notice trends, patterns, differences, and similarities? What was important,

significant and unique? What worked and what did not? What can I say in retrospect?

Abstract conceptualisation and generalisation

This phase gives learners the opportunity to relate their experiences and observations to formal concepts, models and theories in the academic discipline – in order to build an idea or make a generalisation that is logically sound. This phase asks the learner to use known theories in conceptualising the experience and derive general rules to describe and explain why events happened as they did. Activities in this phase entail giving meaning to discoveries by relating them to other discoveries, drawing logical conclusions, and explaining and integrating (Kolb, 1981; 1984). In this phase, questions that can be asked are: What hypotheses, rules, laws, theories and principles can explain this experience? What explanation from a theory could be appropriate? What else could explain what happened here? Can I look from a broader perspective and make generalisations?

Active experimentation

Insights of the previous phases can now be used to test implications for new actions: to make decisions and solve problems, to formulate practical questions and to be creative. This involves activities such as taking further action, testing conceptualisations (and their implications) in different situations, constructing and modifying the next concrete experience, making new decisions and asking: "Now what?". The person is thus learning to make a connection between learning experiences, theoretical grounding of these experiences and the real world (Kolb, 1981; 1984). Questions in this phase will include: Would my knowledge be useful in other situations? Have I tested my ideas / concepts? How can I apply this knowledge to other situations?

Skills in every phase of this process include the ability to fully and openly involve oneself in new experiences without bias, to reflect on and interpret these experiences from different perspectives, to form concepts that can integrate observations into theories and the ability to use the theories in new processes (Fry & Kolb, 1979).

Like Dewey, Kolb believed that the learning cycle is a spiral and not a circle – there is always potential for growth and movement. Furthermore, it should be noted that this cycle is flexible in nature: learning can start at any phase in the cycle. This learning cycle can happen in a flash or sometimes over days, weeks or months. "Wheels can exist within wheels" (Atherton, 2005, p. 1).

c) Dialectical modes and conflict

Lewin referred to concrete experiences and abstract concepts, Dewey to the impulse that gives moving force and the reason that gives direction. Piaget mentioned accommodation and assimilation, and Freire mentioned praxis (reflective action and critical theorising). All of these ideas refer to the tensions and conflicts inherent in the learning process.

The tension inherent in experiential learning is also clear in the Kolb model. The two primary dimensions in which these polar opposites exist is, firstly, concrete experimentation and abstract conceptualisation and, secondly, active experimentation and reflective observation. In these dimensions, the learner moves from actor to observer, as well as from specific involvement to general analytic detachment. It is tensions such as these, which stand in opposition to one another, that facilitate growth and stimulate learning (Kolb, 1981; 1984).

Regarding the concrete–abstract dimension: Kolb agrees with other cognitive psychologists (such as Flavell and Bruner) that concrete experiences are dominated by immediate experiences, while abstract reasoning implies detachment, the forming of a mental set, a shift to various aspects, the isolation of the essential elements, and planning. However, he warns against seeing concrete experiences as inferior to abstract reasoning (Kolb, 1981).

Regarding the active–reflective dimension, another tension exists, between actively testing the implications of hypotheses and reflectively interpreting

data that are collected through action. Although reflection can inhibit action, and vice versa, reflection needs action, and vice versa (Kolb, 1981).

In this regard Kolb (1991) refers to the actions of grasping and transforming. Grasping (used more by novice learners), incorporates concrete experiences and abstract theories, and mostly initiates learning. Transforming, on the other hand, incorporates reflecting and active experimentation, and facilitates more mature personalising and integration.

d) Learning styles

Kolb and his colleagues continued to research the implications of this model for different individuals. They realised that, due to previous experience, genetic makeup and the demands of present life, each individual resolves the conflicts of action–reflection and immediate experience–detached analysis in such a way as to subscribe to a specific learning style. Kolb and his colleagues identified four styles, namely convergent, divergent, assimilating and accommodating (Fry & Kolb, 1979; Kolb, 1981), as depicted in Figure 5.
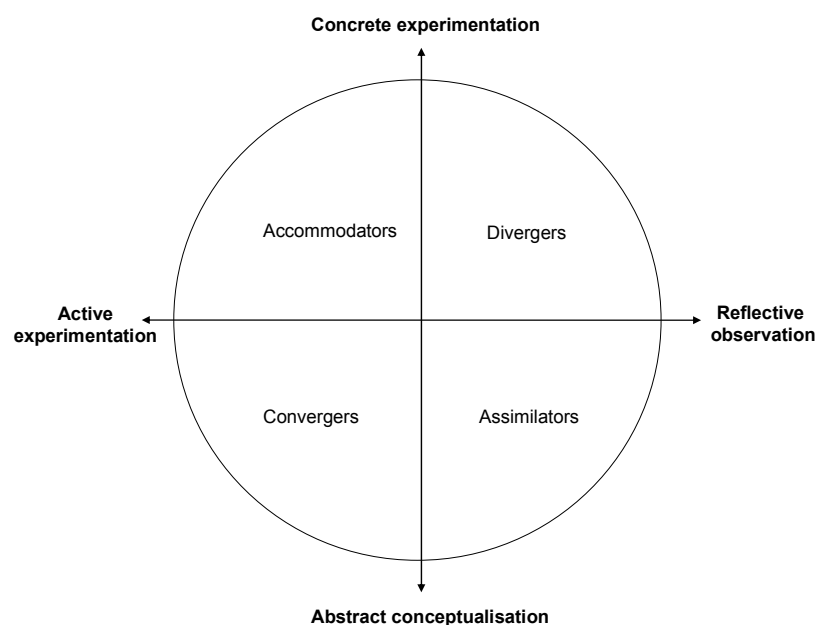

Figure 5: Four learning styles related to the experiential learning cycle, adapted from Kolb (1984, p. 141)

Convergers are dominant in abstract conceptualisation and active experimentation. They are inclined towards practical application and prefer to do hypothetical deductive reasoning in order to focus on specific problems. Convergers are rather unemotional and prefer "things" over people. They have narrower interests and focus on specialisation in a specific field.

Divergers, as the opposite of convergers, are inclined towards concrete experimentation and reflective observation. They possess strong imaginative abilities, can accommodate multiple perspectives and organise relationships into a gestalt. They are imaginative and more emotional "people-people".

Assimilators are dominant in abstract conceptualisation and reflective observation. They are strong in creating logical and sound theoretical models and in doing inductive reasoning. Concerned with abstract concepts, they are less interested in the practical use of theories.

Accommodators, the opposite of assimilators, have strengths in concrete experience and active experimentation. They prefer to take risks, learn through trial and error, experiment and be actively involved. They adapt well in immediate situations.

A complementary, antagonistic and collusive interplay exists between these styles. Kolb (1981) explains that these styles are in dialectical tension with one another. It is difficult to have abilities in all phases of the learning cycle. However, in order to function effectively in the world, abilities from all four spheres are needed. Kolb (1991) agrees that, in order to adapt to and function in the world, a diverger's valuing skills, an assimilator's thinking skills, a converger's deciding skills, and an accommodator's acting skills are needed.

Fry and Kolb (1979) also conducted research regarding different learning environments. Affective environments provide opportunities to experience the concrete, and activities and tasks in the here and now, and they facilitate the experience of personal attitudes, values, needs, wants and feelings.

Perceptual environments focus on observation and appreciation, and provide activities to facilitate understanding of relationships, discussions and information exchange. Symbolic environments are about abstract conceptualisation, with a focus on information, objective data, terms, rules and the mastery of concepts. Lastly, behavioural environments support action in new situations and the opportunity to apply knowledge and skills to solve problems.

Learners (and educators) have different preferred learning styles. This implies that every individual will find a learning experience interesting and challenging in a different way. Different things will attract and feel comfortable within a learning situation. In this regard, the person–environment match or mismatch can provide useful information (Fry & Kolb, 1979).

e) Growth and development towards more complexity

The human growth process was divided by Kolb and Fry into three broad developmental stages, namely acquisition (the basic learning of abilities and cognitive structures, with the self undifferentiated and immersed in the world), specialisation (an accentuated learning style with increased competence in certain modes and the self as content – interacting with the world), and integration (reassertion and expression of the non-dominant modes of learning that have lain fallow, with the self as a process – transacting with the world). Through development, the human reaches increased complexity, differentiation and relativism, as well as a higher integration of dialectical conflicts. The highest stages of development are characterised by the personal integration of complex, highly articulated views of the world (Kolb, 1981; 1984).

With development, in each mode higher levels of complexity are reached: in the concrete experimentation mode, more affective complexity is reached; in reflective observation, more perceptual complexity; in abstract conceptualisation, more symbolic complexity; and in active experimentation, more behavioural complexity.

These ideas are summarised in a three-layered cone, depicted in Figure 6.
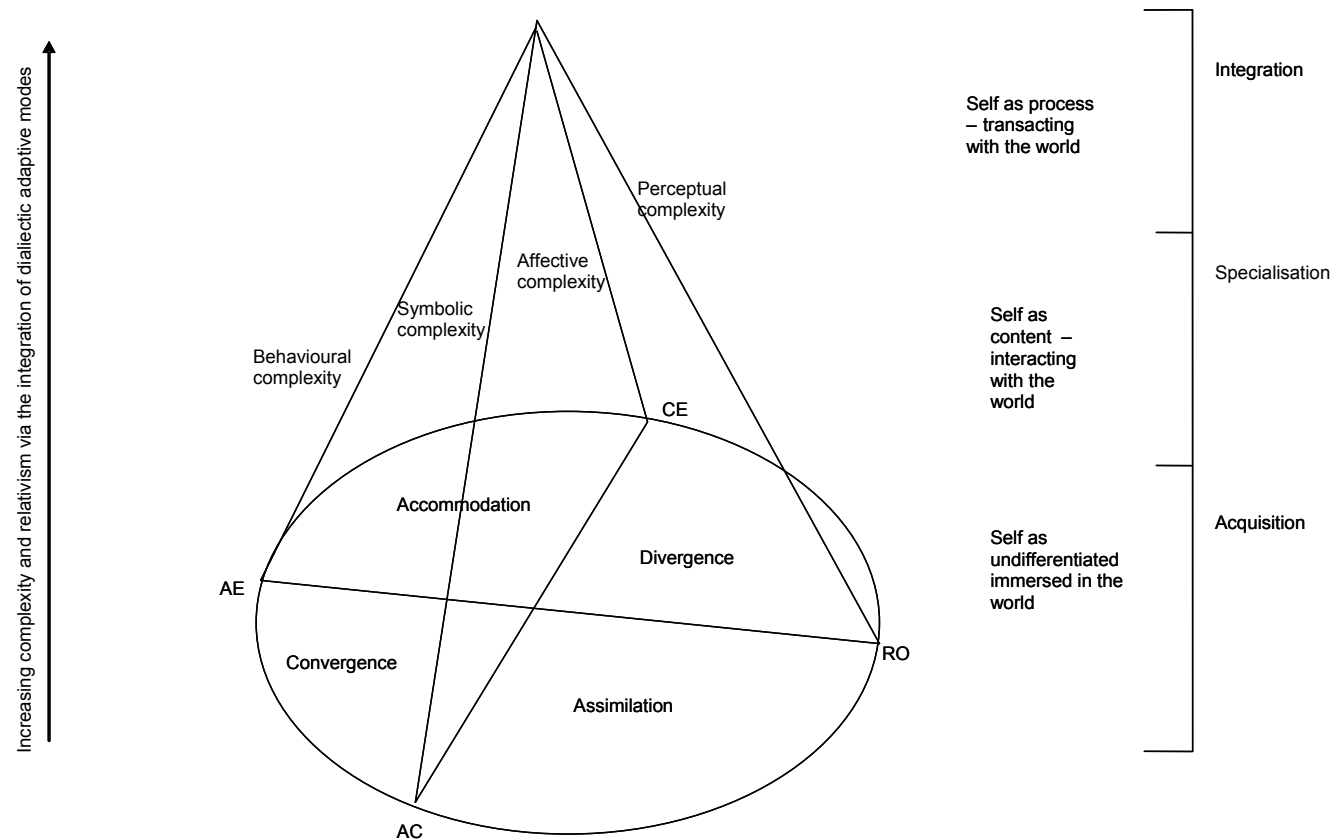
Figure 6: The experiential learning theory of growth and development (Kolb, 1984, p. 141)

Each individual possesses strengths in certain modes. However, living involves and demands competence in diverse modes; and, especially for higher levels of development, the incorporation and integration of different styles is needed. With increased complexity, development in one style induces development in others. The challenge to education is thus to stimulate integrative development of all styles (Kolb, 1981).

Kolb's theories on development are summarised well in Table 10.

Table 10: Experiential learning theory of development: levels of adaptation and the structure of consciousness (Kolb, 1984, pp. 152-3)

Developmental stage of maturation	Acquisition		Specialisation		Integration	
Level of adaptation	Performance		Learning		Development	
Structure of consciousness	Registrative		Interpretative		Integrative	
Extension in time	Seconds minutes hours days weeks months years decades lifetimes					
Extension in life space	Responses acts tasks projects jobs occupations careers lives generations					
Feedback structure	Goal-directed; first-order feedback to achieve goals		Learning how to learn; second-order feedback to change goals & strategies		Consciousness / integrity; third-order feedback to link goals to life purpose	
Hierarchic integration of learning modes	Many differentiated structures with low integration between them		Fewer but larger specialised structures; high integration within structures; low integration between structures		Development of complementary specialised structures; high integration between structures	
Concrete experience – **Affective complexity via apprehension**	Direct sensing and feeling	Continuity of sensation & feeling – emergence of enduring sentiments	Self-aware system of sentiments and values	Differentiating self's & others' sentiments and values	Relativistic appreciation of value systems	Value commitment within relativism
Reflective	Attention	Watching –	Reflection;	Creating	Relativistic	Intuition;

observation – **Perceptual complexity via intention**		development of continuous images	giving observations personal meaning	alternative meaning & observation schemes	appreciation of different meaning schemes & points of view	choosing meaningful perspectives
Abstract conceptualisation – Symbolic complexity via comprehension	Recognising; enactive thought	Object constancy; "iconic" thought	Concrete symbolic operations	Formal hypothetico-deductive reasoning	Attaching concrete meanings to symbol systems	Finding and solving meaningful problems
Active experimentation – Behavioural complexity via extension	Responding to circumstances	Doing; short-range intentional acts toward goals	Achieving; development of clear goals and longer range	Risk taking; making goal & strategy tradeoffs	Experimental hypothesis testing; change goals & strategies based on results	Responsible action; accepting unknown emergent reality

f) Criticisms of Kolb's work

Kolb himself mentions that most of the criticisms of experiential learning involve that it is more focused on process and technique than on content and substance; it is too pragmatic and sometimes even regarded as a "bag of tricks" (Kolb, 1984, p. 3).

Other criticisms of Kolb's work (summarised by Smith, 2001a) include that it pays insufficient attention to the reflection process and does not uncover the elements of reflection well. Furthermore, the stages and steps are too neat and simplistic and the four different learning styles are overemphasised and not always applicable. Some claim that cultural conditions are not accounted for. Also, not much empirical support exists for Kolb's ideas and the nature of knowledge is not analysed in enough depth. In spite of these criticisms, it is still recognised that Kolb's model provides a framework that can serve as a map for organising learning.

3.2.4 Jean Piaget

Piaget, just as much an epistemological philosopher as a cognitive psychologist, was interested in how intelligence is shaped by experience. As mentioned in Chapter 2, Piaget regarded intelligence not as innate but as a product of the interaction between person and environment, with action as the key. For Piaget, learning is adaptation to the world (Kolb, 1984).

Piaget's specific contribution to experiential learning is his focus on the dialectical processes of assimilating experiences and events from the world into concepts / schemas, and accommodating concepts into experiences in the world (Kolb, 1984). Assimilation also implies working from specific instances to general categories, while accommodation incorporates working from general principles to particular applications (Atherton, 2005).

The overlap and interplay with the Kolb cycle is evident. Kolb's ideas on the experiential learning cycle incorporated Piaget's ideas of cognitive development: as people develop, they move from a phenomenalistic (concrete) view of the world to more constructivist (abstract) views. Furthermore, development occurs from an egocentric and active to a reflective internalised view of the world (Kolb, 1981; 1984). See Figure 7.

As discussed in Chapter 2, Piaget conceptualised development in terms of four stages. These stages can be linked to Kolb's learning styles. Stage 1, the sensory motor stage, is based on action, with the emphasis on feeling, touching, and handling. After this, in the representational stage, the start of a reflective orientation is seen. The individual can begin to internalise and convert images from concrete actions and form representations in the mind (divergent stance). Stage 3 is characterised by the development of more abstract symbolic power and is marked by the start of concrete operations. Here, the individual relies on logic, inductive power, and concepts and theories to shape experiences (assimilative learning style). In Stage 4, the formal operational stage, the symbolic processes and powers are at the level of hypothetical, deductive reasoning. The individual can now form ideas regarding the implications of theories and test them experimentally (convergent stance) (Kolb, 1984). See Figure 7.

Concrete
Phenomenalism

Enactive
Learning

Iconic
Learning

1. Sensory-
motor Stage

2. Representa-
tional Stage

Active
Egocentricism

Internalized
Reflection

4. Stage of
Formal
Operations

3. Stage of
Concrete
Operations

Hypothetico-
deductive
Learning

Inductive
Learning

Abstract
Constructionism
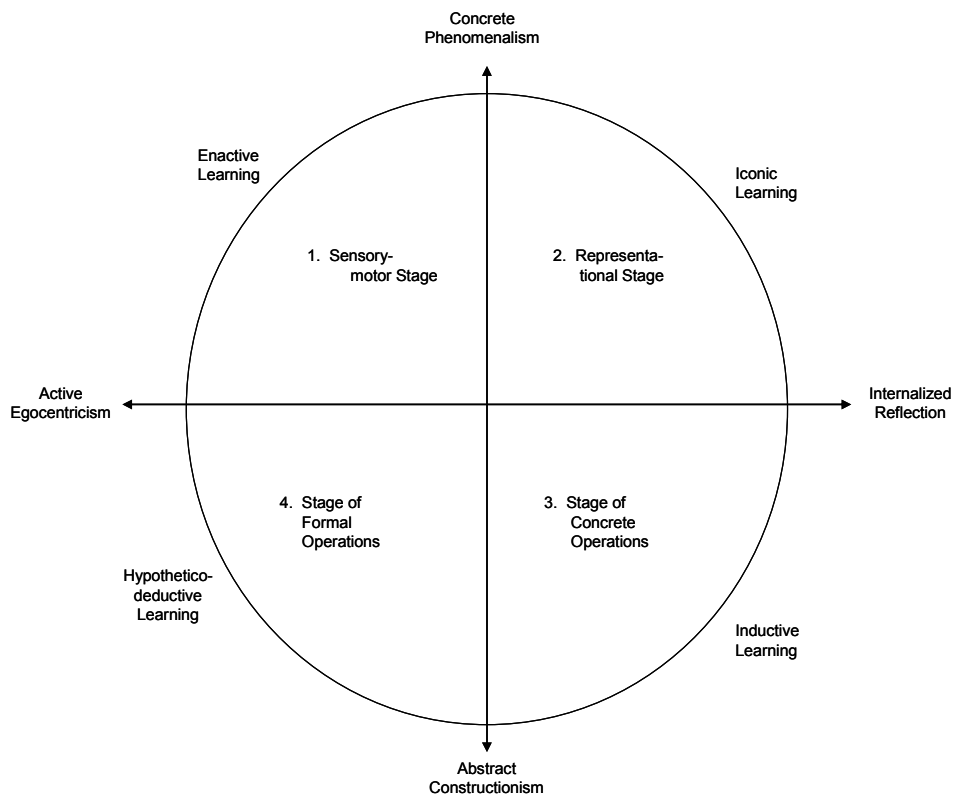
Figure 7: Piaget's model of learning and cognitive development (Kolb, 1984, p. 25)

3.2.5 Paulo Freire

Paulo Freire (1921 – 1997), a passionate and progressive political activist of Brazilian descent, is regarded by some as one of the most important educators of the second half of the 20th century (Martin Carnoy, Foreword in Freire, 1997, p. 7). He is acknowledged for his contribution, as "multi-cultural educator with the whole world as his class room", to the understanding of critical consciousness (Denis Goulet, Introduction in Freire, 1973, p. vii). Freire focused on the pragmatic concerns of politically orientated teaching strategies that will facilitate the emancipation of students and citizens (Cushman, 1999). The impact of his ideas is seen not only in education but also in national development (Richard Shaull, Foreword in Freire, 1968, p. 9). Although he was Brazilian by descent, Freire's work is relevant to South Africa – especially because he argued for humanisation and for the oppressed (Von Kotze, 2004).

Experiential ideas

Without ever conferring (or meeting) with Dewey, Freire agreed with Dewey's ideas. Freire was of the opinion that education and political consciousness (as well as action) cannot be separated. His agreement with Dewey is clear from ideas such as the importance of praxis (the "symbiosis between reflective action and critical theorizing") (Freire, 1973, p. vii), the need to know through "problematizing" reality (Freire, 1973, p. ix) and the statement that "to be human is to engage in relationships with others and with the world" (Freire, 1973, p. 3).

Freire was strongly opposed to "banking education" and paternalistic social action approaches that marginalised the oppressed (students in this case) as welfare recipients that deviate from a just society (Freire, 1968, p. 60). He warned against a narrative where education becomes "disposing" or "banking" and students become containers to be filled (Freire, 1968, p. 58). He proposed a problem posing model, with the emphasis on "praxis" (Smith, 1979). "For apart from inquiry, apart from the praxis, men cannot be truly human" (Freire, 1968, p. 58).

With the statement, "Liberating education consists in acts of cognition, not transferrals of information (Freire, 1968, p. 67), he supported problem posing education where "men develop the power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves" (Freire, 1968, pp. 70-71).

On citizenship

On citizenship, Freire wrote:

> True generosity consists precisely in fighting to destroy the causes which nourish false charity. False charity constrains the fearful and subdued, the 'rejects of life', to extend their trembling hands. True

generosity lies in striving so that these hands – whether of individuals or entire peoples – need be extended less and less in supplication, so that more and more they become human hands which work and, working, transform the world. (Freire, 1968, p. 29).

In his famous writing *Pedagogy of the oppressed*, Freire makes it clear that his pedagogy is rooted in the fighting of men for their own liberation (Freire, 1968). For Freire, a *neutral* educational process does not exist (Freire, 1968). He used the term "Conscientizaocao", which is defined as the development and awakening of critical awareness (Freire, 1973, p. 19). With this, he emphasised the importance of learning to perceive the social, political and economical contradictions of the world in which we live and to take action against the oppressive elements of reality (Freire, 1968). Students should act upon and transform the world to live – individual and collectively – fuller and richer lives (Freire, 1968).

The development of consciousness

The initial stages of transitive (naïve) consciousness are marked by naïve transitivity where there is an oversimplification of problems, a lack of investigative nature, and ungrounded and emotional arguments. This should develop into a more critical transitivity, which is seen in the challenging of one's own preconceived ideas, openness to revision, and the move beyond novel explanations to more in-depth interpretations. Critical transitivity is receptive, permeable, interrogative and dialogical. Naïve consciousness superimposes itself on reality while critical consciousness is integrated with reality. If people do not move from naïve to more critical forms of consciousness, a fanaticised consciousness based on emotion, as well as illogical and irrational arguments prevail. Within fanaticism we become prisoners of certainty, which is often far removed from reality. To become authentic human beings, "authentic reflection" (which needs to co-exist with action) is needed (Freire, 1968; 1973, pp. 18-20)

On dialogue

"Without dialogue there is no communication, and without communication there can be no true education" (Freire, 1968, p. 81). Being sensitive to the "silence of the oppressed" (Freire, 1968), Freire frequently mentioned the problem of silence and monologue (Freire, 1973). He emphasised critical and liberating dialoguing with people (Freire, 1968; Smith, 1979; Waldstein, 2003).

To be educators and not simply cold technicians, we need to believe in the people and communicate with the people (Freire, 1973). It is important that dialogue is based on love, humility, faith and hope. Then it becomes a horizontal process with mutual trust. Dialogue needs fellowship and solidarity in order to lead to the pursuit of humanity. Dialogue, furthermore, needs to incorporate critical thinking as opposed to naïve thinking (Freire, 1968).

Dialogical encounters give us the opportunity to understand ourselves and our reality in a more conscious and critical way (Freire, 1968). People become "transitive" when they enter into dialogue with the world and this makes them "permeable" (Freire, 1973, p. 17).

Freire warned, however, that dialogue must have two united elements, namely reflection and action – words without action are just "idle chatter", "verbalism" and "alienating blah" (Freire, 1968, pp. 75-76). Action without reflection leads to "activism", which is action for the sake of action (Freire, 1968, p. 76).

3.2.6 Related epistemologies

In the previous sections, various theories and ideas regarding a philosophy of learning have been explicated using action and experiential learning as a point of departure. Most of the theorists discussed are probably most comfortably placed in the domain of experiential learning, but their ideas also relate to other philosophies. Although implicit in the above discussion, two related epistemologies relevant to this study merit further mention.

a) Constructivism and social constructionism

Constructivist and social constructionist perspectives share a core belief that no essential and eternal truths exist and that knowledge and truth are developed and constructed. From a social constructionist point of view more emphasis is placed on how constructions are mediated by interactions, social relations and language (Beyer, Du Preez & Eskell-Blokland, 2007).

The theorists mentioned in this chapter all subscribe to the basic ideas inherent in constructivism and social constructionism. As a cognitive psychologist, Piaget regarded learning as adaptation to the world and intelligence as a product of the interaction between person and environment (Kolb, 1984; Piaget, 1976a). Lewin, a social psychologist, regarded reality is a construct of the individual mind (Kolb, 1984).

Dewey, with his naturalistic and constructivist approach, stated that no absolute truth exists, that truth is created through experiences, and that truth is found in the interplay between experience and theory (Noddings, 1995; Wirth, 1966). Kolb's model of experiential learning is an example of how individuals construct and modify truth while moving between concrete experiences and abstract conceptualisations (Kolb, 1981; 1984).

b) Feminist epistemologies

Philosophically grounded in a participatory worldview, feminist epistemologies such as ideas regarding connected knowing (cf. Belenky, et al., 1997; and Gilligan, 1981) and situated learning (Lave & Wenger, 1991) are of relevance.

In these worldviews, learning should be part of connected life. More masculine worldviews that are grounded in the ethic of rights and the autonomous self are rejected, and replaced with ideas of connectedness, an ethic of care and the importance of community. Feminist epistemologies emphasise that learning is a social practice, based on participation in a community of practice and intersubjectivity. In the shift towards the collective construction of

knowledge, the teacher is decentred and the search for knowledge is more dialogic, student-directed and reflective. The narrative and storytelling that support self-reflection, self-realisation, communication and empowerment are emphasised. Both a relationship of reciprocity between student and teacher, and the student voice are promoted (Fear, Bawden, Rosaen & Foster-Fishman, 2002; McMillan, 2002; Neururer & Rhoads, 1998; Saltmarsh, 1996; Schensul, Berg, & Brase, 2002).

With terms such as democratic community and associated living, Dewey agreed that education is a social process of connecting the "I" to the "we" (Saltmarsh, 1996). Freire, too, emphasised the importance of engagement with others and with the world, based on values of love, humility, faith, hope, mutual trust, fellowship and solidarity (Freire, 1968). Both these theorists thus echo the basic ideas of these feminist epistemologies.

3.3 Voices from the African perspective

a) Ubuntu and citizenship

As mentioned in Chapter 1, ubuntu is a way of thinking, knowing and acting particular to the African socio-ethical sense of cultural unity (Enslin & Horsthemke, 2004). According to Enslin and Horsthemke (2004), ubuntu is distinct to the African identity – an invisible force uniting Africans worldwide.

Ubuntu, the communal conception of the individual, can be seen in expressions such as: "I am, because we are; and since we are, therefore I am" (Mbiti in Van Wyk & Higgs, 2004, p. 204) and "Aumuntu ngumuntu ngabuntu – a person depends on others just as much as others depend on him/her" (Letseka in Van Wyk & Higgs, 2004, p. 204).

From these statements it is clear that ubuntu implies a communal embeddedness and connectedness that affirm one's humanity by recognising the humanity of others. This humanness provides continuity, resilience, nourishment and meaning to life. Ubuntu / communalism translates into a

human welfare concern, with priority afforded to the community and respect to the person. It implies a collective effort towards the good of the community. It subscribes to moral norms of kindness, generosity, compassion, benevolence, courtesy, respect, personal wellbeing, fairness, co-operation, and an intimate tie with social and communal life (Van Wyk & Higgs, 2004).

Despite the diversity and dynamics of the African continent, African communalism and the notion of ubuntu and belonging seem to be a commonality, part of the fabric of African life. These ideas are pervasive in African thought and transcend cultural, linguistic and ethnic diversity (Van Wyk & Higgs, 2004). Ramose (2004) agrees that the inscription of ubuntu in the quest for a new philosophy is imperative.

However, there are also criticisms of the use of ubuntu as a cornerstone in a SA philosophy of education. According to Waghid (2004b), although ubuntu is definitely a lived experience, it has no value as a philosophic activity. Enslin and Horsthemke (2004) also doubt whether the ideal of human interdependence through ubuntu provides a suitable democratic model. They agree with Mamphela Ramphele that the idea is not so unique and that it stands alongside a humanistic philosophical approach. Ramose (2004) also criticises the ideas of communalism, ubuntu and humanism as not so distinct to Africa and states that ubuntu has a universal thrust that is common to all ethical values. (However, he does acknowledge that humanism in Western Europe is not the same as African humanism as propounded by Kenneth Kaunda.)

Furthermore, ubuntu is a dubious term and the implementation of many of its claims (such as respect for the environment in the face of human benefit and environmental degradation, as well as respect for cultures in the face of dictatorship, autocratic rule, sexism and homophobia) are critiqued (Enslin & Horsthemke, 2004).

Ubuntu is thus, at its best, *part* of an ideal, but not distinct, unique or curative. It would be more plausible to support the fundamental values of democracy,

such as equality, transparency, electoral choice, freedom, individual accountability and autonomy (Enslin & Horsthemke, 2004).

This author agrees with Van Wyk and Higgs (2004) that an African philosophy of education, incorporating ubuntu, will provide a pluralistically sensitive framework, with respect for diversity, acknowledgement of lived experience, pragmatic concern for a better quality of life and a denouncement of the hegemony of western Eurocentric forms of universal knowledge. "Higher education inspired by the spirit of ubuntu is in service of the community" (Van Wyk & Higgs, 2004, p. 207).

Ubuntu, when translated in terms of citizenship, corresponds to the ideas of Dewey and Freire. Through the practice of ubuntu, the delicate balance between the individual and the society, as emphasised by Dewey, is put into practice. Ubuntu also values individual and collective transformation of the world, as envisaged by Freire.

b) Oral tradition and the narrative dialogue

An African philosophy of education requires elements of storytelling and indigenous language (Nakusera, 2004). Both Appiah (1998) and Ramose (2004) use Socrates (the first major philosopher in the western tradition, known for oral arguments without a written philosophy) as an argument for including the oral, as well as literate, traditions of Africa in learning endeavours. Van Wyk and Higgs (2004) and Basu (1998) recognise oral traditions as a critical educational force and agree that we need to account for oral, as well as written work (as crucial aspects of philosophical inquiry).

African students come from a rich background of storytelling. This should be incorporated in education in order to contribute to learning. Dialogue should be one of the watchwords of education (Wiredu, 2004). Nakusera (2004) critisises the non-discursive nature of HE as limiting. Transformation can be better achieved when our epistemological and metaphysical certainties are abandoned and we engage in narratives and "folk thought" (Nakusera, 2004,

p. 133). This can pilot knowledge creation. Knowledge is not stocked in the library. Learners as "rational agents" or representatives of the "common discourse" should be granted the opportunity to speak outside the confines of the rational community without preconceived and predetermined ends in mind (Nakusera, 2004, p. 134). Von Kotze (2004) asserts, like Paulo Freire, that we need to break the culture of silence. What is needed is dialogue in the Freireian sense of the word (creating and not just transmitting knowledge) – a more participatory, creative and multi-directional dialogue.

Waghid (2004a) is of the opinion that deliberative inquiry is the necessary condition if one values an Africana philosophy of education. For an African philosophy to flourish he agrees with Hountondji, who argues for the importance of hearing the voices of people who would otherwise be muted and marginalised. Dialogue is a conversation where people are willing to listen without dismissing. Dialogue only becomes a legitimate conversation when viewpoints are expressed that allow all to offer an opinion and join the conversation. This does not imply passive acceptance, but challenging and questioning. Rationality is developed in solidarity and sharing (Waghid, 2004a). In this way dialogue is based on connectedness, the faith in the consensus found by the group, the virtue of compromise, rational discussion, logic, lucidity, and respect for all parties (Wiredu, 2004). This challenges educators to have a well attuned ear, to nurture students into becoming self-critical and deliberative. These ideas correspond to Dewey's ideas of the engagement of educators and learners in a transaction. Dewey's belief in democracy and freedom is also evident in this discussion (Waghid, 2004b).

3.4 Conclusion

With the purpose of framing and embedding this study, this chapter presented and discussed different theorists' and philosophers' perspectives on learning and education. Although these ideas emanate from different times, spheres and spaces in life, much overlap can be seen. To conclude, their work is synthesised into the following key principles and basic assumptions of learning.

a) Learning is active, interactive and reflective

Active

Action and experience have been highlighted as key ingredients for learning. The importance of involvement, experience and engagement as the source of learning and development has been mentioned repeatedly: Dewey regarded experience as a moving force, Lewin stated that the here and now experience is the focal point for learning and Kolb believed in direct encounters (concrete experiences) with what is studied. Learning is thus seen as an active transaction between the person and the environment.

Interactive

Social constructionism emphasises how learning and constructions are mediated by interactions, social relations and language. Connecting and interacting with others is the foundation of participatory worldviews and theories of connected knowing. Also, from an African perspective, the focus on storytelling and narrative dialogue emphasises the importance of human mediated learning. Echoing these ideas, Dewey mentioned associated living and face to face contact, Lewin proposed group processes and Freire regarded dialogue and communication as the true ingredients of education.

Reflective

Action and experiential learning are both based on the belief that experience and constant reflection on experience are the keys to effective learning. This focus on reflection relates to the constructivist notion that no essential and eternal truths exist and that knowledge and truth are created as a result of the transaction between social knowledge and personal knowledge. Freire's notion of praxis also points to reflection as the key to transforming experience into learning, development and change.

b) Learning is a balancing act between psychological and social imperatives

Dewey emphasised the delicate balance between the individual and society.

Psychological imperative: holistic development

Learning is regarded as a holistic, integrative action that combines experience, perception, cognition and behaviour. Education should prepare students to be independent, self-reliant human beings who relate learning to the realities of life and the development of character. In this regard, Dewey believed that psychological aspects of education provide insight into individual structure, the formation of character and the laws of growth, which in turn can assist in organising and integrating learning activities. Dewey also regarded individual interest (as related to the learner's developmental stage) as a natural impetus for learning. Committed to lifelong learning and development, Kolb regarded learning as a central life task and a process that facilitates holistic development. He also recognised the personal nature of learning by focusing on individual learning styles.

Social imperative: citizenship

Repeated calls for the social nature of education have been heard. Ubuntu, the communal conception of the individual, implies an embeddedness and connectedness that affirm one's humanity by recognising the humanity of others. Dewey's call for education towards social progress and reform, democracy and freedom made it clear that he regarded the school as critical in social transformation. This focus on individual participation in the social consciousness of the race is echoed by Freire's term "Conscientizaocao" which proposes the development and awakening of critical awareness.

The key principles and basic assumptions of experiential and related learning theories discussed in this chapter set the stage for the further discourse, arguments, interpretations and applications of this study. In Chapters 4 and 5 these principles will serve as a framework for the conceptualisation and implication of educational practices in SL and reflective practice.

CHAPTER 4 – SERVICE-LEARNING

In Chapters 2 and 3 the philosophical and theoretical underpinnings of psychologists, philosophers and pedagogues that inform the activities of this research were presented, discussed and developed. This chapter will now proceed with a more particular conceptual framework for SL, a contemporary practice in HE. The integration of the scholarship of engagement with the specific pedagogy of SL will be explicated. The chapter will also illuminate how the principles discussed in Chapters 2 and 3 are embedded in the practice of SL.

4.1 Community engagement

4.1.1 Towards defining community engagement

Engagement is a complex phenomenon and should be respected as such. It has different meanings, forms and implications to different people and can be related to various epistemologies (Fear et al., 2001). According to Bringle, Hatcher and Holland (in press), confusion regarding engagement persists, due to a lack of standardised terminology and definitions. Many institutions have developed their own definitions based on the culture, mission and priorities of the specific institution. Varied terminology such as outreach as scholarly expression, scholarship of outreach, scholarship for the common good, engaged learning, community engagement and civic engagement, reflects these differences in emphasis (Fear et al., 2001; Fear, et al., 2002; Ward, 2003). Bringle, et al. (in press) refer to the pivotal importance of achieving and maintaining clarity of terms regarding engagement – especially within institutions, but also across institutions.

Ramaley (2006) mentions an important distinction between outreach and engagement. Outreach is marked by the transfer of knowledge from HE to client, while engagement is more responsive, more open to change, and incorporates more complex and less clear issues, such as true partnership and genuine mutuality. Bringle and his colleagues reiterate this by making a

distinction between community involvement and civic engagement. Community involvement is determined by location and implies academic work in the community (i.e. outreach, professional service, volunteer work, and applied research). Civic engagement is a subset of community involvement defined by both location and process. In contrast with community involvement, civic engagement is not only done *in* the community but also *with* the community. Civic engagement includes a focus on partnerships, democratic processes and reciprocity. As Boyer suggested, civic engagement requires not only quantitative, but also fundamental qualitative changes that are in dynamic tension with the existing views of academic work and scholarship (Bringle, Hatcher & Clayton, 2006; Bringle, et al., in press).

Bringle, et al. (in press) define civic engagement as an active collaboration that builds on the resources, skills, expertise, and knowledge of the campus and community to improve the quality of life in communities in a manner that is consistent with the campus mission. Closely related to civic engagement, but with a slight difference in focus, is community engagement (CE), which is described as the collaboration between institutions of higher education and their larger communities (local, regional / state, national, global) for the mutually beneficial exchange of knowledge and resources in the context of partnership and reciprocity. In SA, the term community engagement is preferred, and is defined as initiatives and processes through which the expertise of the higher education institution in the areas of teaching and research are applied to address issues relevant to its community (HEQC, 2004b). On critical reflection it is questioned whether this SA definition truly reflects the encompassing view of engagement as proposed by Bringle and colleagues. The lack of reference to reciprocity and partnership may give the false impression of outreach or involvement.

For Boyer, the scholarship of engagement entails scholars facing world problems through their disciplines, incorporating teaching, research and service (Ward, 2003). Bringle, et al. (in press) agree with Boyer, but extend his ideas by defining the scholarship of engagement as scholarly modes of teaching, research, and service that depend on reciprocal and mutually

beneficial knowledge-based partnership relationships between faculty and external partners.

4.1.2 The challenges inherent in community engagement

Previously, scholarship attempted to isolate and disengage academe from the outside world (so as not to corrupt the independence and objectivity of scholarship). In contrast, the scholarship of engagement embraces communities, because it is realised that contact with constituencies outside the academic realm enriches the relevance and quality of scholarship (Cox, 2006). Wergin (2006) warns that HE is no longer a luxurious sanctuary to retreat to. A new narrative that includes the community voice is imperative (O'Neil Green & Trent, 2005). Campus confines disappear when challenged by community partnerships. CE challenges us to reconceptualise the traditional academic expectations and roles associated with the "academic as expert". It is a "border crossing", "beyond the realms of prior experience" where educators are "stretched outside of our comfort zone" and learning become "fuzzy, messy and unpredictable" (Fear, et al., 2001, p. 23).

Engagement facilitates an understanding of the capacity for action through learning and learning through action (Fear, et al., 2002). It is about learning in the company of others. Engagement brings life and work together, and blends the personal and public to resolve tensions. It lies between the poles of experience and purpose, thought and action, self-realisation and social responsibility, as well as a thirst for knowledge and practical outcomes (Ramaley, 2006).

However, engagement without discourse and focus (e.g. reflection, scholarship) may result in unarticulated perspectives, unexamined practices and inherently unscholarly outcomes. For engagement in the true sense of the word, Fear, et al. (2002) suggest that the norms of respect, collaboration, mutual dedication to learning, and an emphasis on the values of community, responsibility, virtue, stewardship and mutual concern for each other, are followed. Furthermore, academe must "vigorously re-embrace the

fundamental feature of scholarly culture – discourse" (Fear, et al., 2001, p. 25). This discourse should reflect the moral considerations of equity and social justice and should more openly and honestly examine, debate, and explore choices against competing and contested alternatives. In this regard, Zlotkowski (2002) refers to the ideas of Boyer and Geertz, who believed in the universe of human discourse and improving the quality of life for all. Ramaley (2006, p. 1) agrees that engagement means not *on behalf of* society but *with* the community. This implies that all individuals are respected and given a voice. All these principles reiterate the distinction, made by Bringle, et al. (in press), between community involvement and civic engagement.

At the engagement interface fundamental changes happen through the joint construction of purposes, the development of shared norms, the engagement in unique perspectives and skills, and the shared appraisal of outcomes. This happens when academe and the community engage in "connected conversations", not merely as "insiders" and "outsiders" but as stakeholders working towards shared outcomes (Fear, et al., 2001, pp. 27 & 39). Transformation will be facilitated in an atmosphere where true partnerships exist (Wergin, 2006).

In facing the challenge towards engagement, HEIs will move through different stages of engagement. The beginning stage is marked by efforts that are loosely organised and not integrated in the mission of the institution. The advanced stage of an engaged campus is reached when civic engagement and SL are embraced. In between, during the intermediate stage, institutions endeavour to put key structures in place (Zlotkowski, 2005). Dorado and Giles (2004) also mention different paths of engagement (based on the age, length and dynamics of the partnership). The tentative path marks members that are new and inexperienced, with learning behaviours that are dominant and not fully established. Aligned paths have members that are more actively engaged, and negotiation takes place with an active attempt to create a better fit, to assess and to modify existing paths. The committed path exists where all partners are committed, and see the value beyond the project. Here partners want to protect, extend and defend the partnership.

No best model for the process of engagement is available. Ramaley (2006), however, urges scholars to take a leap of faith from the controlled environment in which they function to the realities of application and public scholarship.

4.1.3 Service-learning as a form of community engagement

For many HEIs and educators, SL has become the "engagement tool of choice" (Zlotkowski, 2005, p. 153). Although Boyer never used the term SL, it is recognised as the fundamental academic intervention to reach Boyer's vision of a scholarship of engagement. CE is linked to the curriculum through SL (Bringle, Games, Ludlum-Foos, Osgood & Osborne, 2000; Bringle & Hatcher, 2004; Bringle, et al., 2006; Lazarus, 2001; Saltmarsh, 1996).

Bringle and his colleagues (Bringle, et al., 1999; Bringle & Hatcher, 2004; HEQC / JET, 2006) provide a clear conceptual framework to demonstrate where SL is situated within the broader sphere of CE and other academic endeavours. Although SL does not encompass the whole sphere of civic engagement, SL serves as a basis for informing and valuing service, teaching and research, as well as an impetus for revisiting community involvement towards civic engagement (Bringle, et al., 2006). See Figure 8.
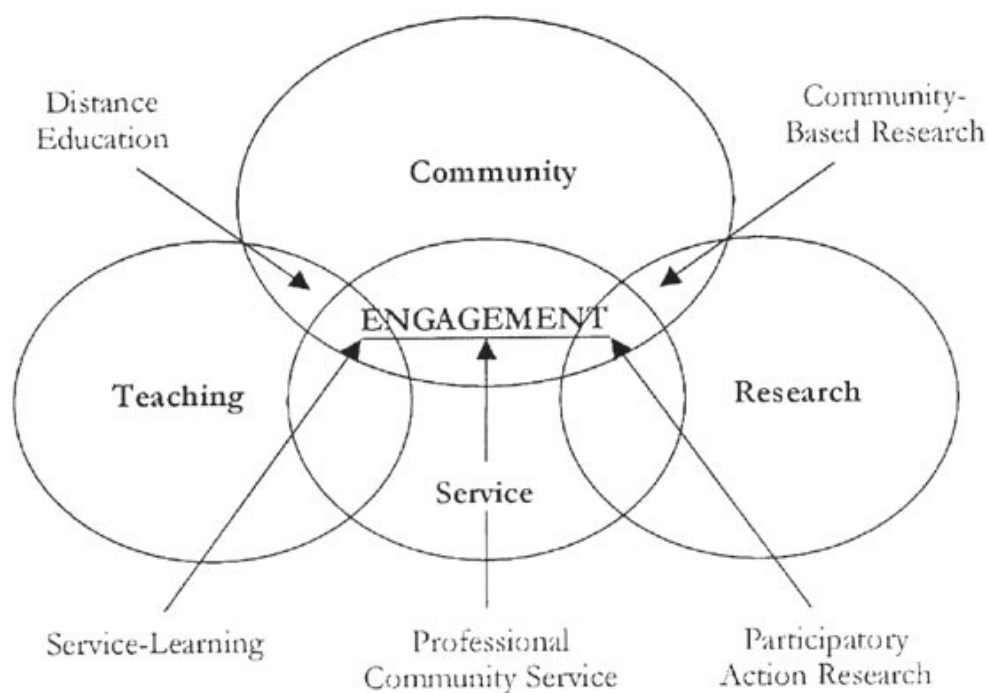
(Adapted from Bringle, Games and Malloy, 1999)

Figure 8: A conceptual framework depicting SL within the broader sphere of CE and other academic endeavours (HEQC / JET, 2006, p. 13; Bringle, et al., 1999; Bringle & Hatcher, 2004)

Within this frame of reference, it is clear that SL should not be removed from teaching and learning. It is of cardinal importance to distinguish between outreach as a philanthropic activity and SL as a scholarly activity (Lazarus, 2001). SL should be driven by intellectual curiosity, and recognised as a valued part of scholarly work that deliberately integrates teaching, service and research (Furco, 2003; Ward, 2003). In this regard, Bringle, et al. (2006) draw attention to a further distinction: SL as scholarly work (well-informed) versus SL and engagement as scholarship (contributing to a knowledge base).

In addition to its correspondence to Boyer's call, the growth of SL in the past decades is due to its sound pedagogic principles (i.e. active learning, practical application, collaboration and frequent feedback), the effective learning environment it creates, and the more interdisciplinary focus on the holistic development of individuals (with regard not only to cognitive, but also

affective, social and attitudinal development) (Bringle, 2003; Bringle, et al., 2006). Perturbed by the lack of civic engagement, frustrated by an information-assimilation style and inspired by the Deweyen notion, SL is regarded as a more authentic form of instruction that facilitates connections to real life (Strage, 2000). It has "mushroomed" as a pedagogy of choice at many HEIs (Campus Compact, 2007; Markus, et al., 1993). Holland (1999) is of the opinion that SL can be used as a vehicle for reshaping the future of teaching and learning.

4.2 Philosophical stances and movements in which service-learning is embedded

Various scholars have acknowledged the work of experiential learning theorists Dewey and Kolb as cornerstones in the pedagogy of SL. Freireian ideas (e.g. praxis and the problem posing model of education) and feminist epistemologies (such as views on connected knowing and situated learning) are also mentioned with regard to SL. (The ideas proposed by these philosophers and theorists were discussed in depth in Chapters 2 and 3. The following discussion will only illuminate their relation to SL.)

4.2.1 Active and experiential learning

SL rests on a sound pedagogical method of active learning (Chapdelaine, et al., 2005). Service-learning is about doing, about action, about learning from experience, and about using the knowledge and skills learned. It is about having assumptions challenged through confronting new perspectives or puzzling experiences and learning to sort out complex, messy real-world situations. It is about knowledge in use, not just about acquiring and being tested on facts (Eyler, 2002b).

   a) Dewey

In their revolutionary slogan "Overthrowing Plato and instituting Dewey", Harkavy and Benson (1998, p. 12) call upon SL as a strategy to "release the

vice like grip that the dead hand of Plato has had". Dewey's thoughts can serve as a framework for understanding, appreciating and rethinking SL (Cummings, 2000). Dewey, a supporter of the practical dimension of learning, contributed to the contemporary belief that the most effective learning is active, engaged, collaborative and reflective (Pomery & Bellner, 2005).

SL shows affinity for Dewey's idea of linking education to experience (Saltmarsh, 1996). Holding the belief that learning is "a process of living" (Dworkin, 1959, p. 22) Dewey proclaimed that we learn best when participating in constructive activities. As is true of SL, Dewey believed that learning happens when attention, energies and abilities are focused on solving real-world dilemmas (Dworkin, 1959; Harkavy & Benson, 1998; Saltmarsh, 1996). Saltmarsh (1996, p. 15) summarises these similarities between Dewey's thoughts and SL's principles eloquently: "Learning is active; the learner is an explorer, maker, creator".

Critical links are also seen between SL and Dewey's ideas regarding reflection and the theory of inquiry. Reflective inquiry is a cornerstone on which SL is built (Buchanan, Baldwin & Rudisill, 2002; Saltmarsh, 1996). Dewey was of the opinion that intelligence and cognitive growth were not the result of action and experience but of *reflective* action and experience. Reflective thought is an active response to actions, experiences and immediate problems. Reflection on experience increases the capacity for future action and intelligent thought as it breaks down the distinctions between "thought and action, theory and practice, knowledge and authority, ideas and responsibilities" (Cummings, 2000; Dworkin, 1959; Harkavy & Benson, 1998; Saltmarsh, 1996). In SL, these reflections should include both the student (through opportunities such as journaling) and the community (through decision making processes that both precede and follow action) (Cummings, 2000).

b) Kolb

Kolb's experiential education (see Chapter 3) is another cornerstone of SL pedagogy (Saltmarsh, 1996). Bringle and Hatcher (2005) suggest that Kolb's model can be used as a conceptual basis for designing effective SL programmes. Concrete experiences can be designed around a working relationship with the community, with professional service as the experiential base. Reflection will include personal, professional and intellectual issues. The abstract conceptualisation of philosophy, theory, values and assumptions can inform further activity and application in the community.

c) Freire

Rooted in the ideas of Dewey, Freire's concept of praxis (the "symbiosis between reflective action and critical theorizing") provides an anchor for SL pedagogy (Freire, 1973, p. vii; Saltmarsh, 1996). In essence SL is, as Freire suggested, a problem posing model opposed to "banking education" (Freire, 1968, p. 58; Smith, 1979).

4.2.2 Social action and education for citizenship

SL has gained recognition as both an alternative pedagogy and a way to support the movement towards social transformation (Saltmarsh, 1996). It is a form of experiential learning with community service as the "fulcrum" (Howard, 2003, p. 2). Toole (2002, p. 57) agrees that SL is not only a "relationship-rich pedagogy" but also a "potentially powerful tool" in building a civil society.

SL as social action can link education to democratic citizenship. Ramaley (2000) acknowledges SL as a powerful strategy to promote learning, but also to link the capacity of HE to society. The SL agenda can be used to push further transformation and accomplish HE's responsibility towards society. With HE facing current trends towards individualism, modern communication technology and economic shifts, Cummings (2000) recognises the role SL can

play today with regard to Dewey's call for the revitalisation of education and social reform.

a) Dewey

SL as pedagogy is thus also embedded in the democratic education thoughts of Dewey (Harkavy & Benson, 1998). Dewey's work informs the pedagogy of SL through ideas regarding progressivism, democratic life and engagement in society – all with the aim of social transformation (Buchanan, et al., 2002; Saltmarsh, 1996).

According to Dewey, the fundamental purpose of knowledge is the improvement of human welfare (Harkavy & Benson, 1998) and the empowerment of those usually left without voice or influence (Cummings, 2000). Harkavy (2006) suggests that we put Dewey's proposition into practice by focusing on significant community-based real-world problems – in order to reach active citizenship, social justice and the public good. In this regard, Cummings (2000) and Saltmarsh (1996) recognise the importance of interacting as equals, interdependence of interest, opportunities for growth, and social rights to facilitate a justice and not a charity perspective.

Just as is the case with SL scholars, Dewey strongly supported the overcoming of social divisions and the transcendence of the dualism between self and society (Cummings, 2000; Saltmarsh, 1996). During SL, through the collective and diverse inputs from all partners, egalitarian connections and interaction, and the successful crossing of boundaries (of race, ethnicity and class), students realise their own responsibility towards social reform. Furthermore, they reach a broadened sense of self: an integrated and interdependent individuality and a relational self.

b) Freire

With the term "Conscientizaocao" (the development and awakening of critical awareness) Freire provided strong philosophical grounding for the practice of

SL (Freire, 1973, p. 19). Buchanan, et al. (2002) refer to the critical link between SL and Freire's work in liberationist pedagogy. Freire reminds us that education is a political activity and challenges educators to analyse the assumptions underlying SL (i.e. the privilege of those who serve) (Brandenberger, 1998). In response to Freire's emphasis on the importance of acting on the social, political and economic contradictions of the world, SL aims at community empowerment and the enhancement of students' social responsibility (Freire, 1968). However, Rosenberger (2000) notes that the relationship between Freire's work and SL is rooted in both synergy and tension. Freire's work also cautions SL scholars about the inherent power imbalances of the privileged and the non-privileged, as well as how SL can perpetuate the status quo. This challenges SL scholars to be conscious of the dangers of dominance, elitism and false generosity.

c) Social activists

Supporting the idea that SL is linked to social action, scholars have linked the philosophy of SL with the thoughts of social activists. Stevens (2003) mentions several African American perspectives that parallel and correlate with the SL movement. Recognising the urgency to deal with problems of social equality, and passionate about issues regarding social justice, racial equality and education towards racial pride, women's groups (such as the Black Women's Social Club movement) and innovative black educators and scholars (such as W.E.B. Du Bois) were committed to combining a social service orientation with education. Stevens claims that HE's civic responsibility could have been advanced by these activists, if they had been allowed to be a greater part of the mainstream HE discourse during their lifetimes. In the same sense Mahlomaholo and Matobako (2005) refer to the ideas of Steve Biko, a leader of the black consciousness movement fighting for a more human face for SA, as being complementary to current CE and SL ideas. Biko challenged SA to consider the relation between the intellectuals of the country and the real needs of the community (Biko, 1987).

4.2.3 Connected knowing and situated learning

a) Feminist epistemologies

Some SL practitioners also subscribe to an epistemology of connected knowing, such as the feminist theories of Gilligan (1981) and others (Goldberger, 1996; Noddings, 1984; Tarule, 1996). SL can be informed conceptually by what Lave and Wenger (1991) call situated learning. Furthermore SL is grounded philosophically in a participatory worldview.

In these worldviews, learning is emphasised as a social practice based on ideas of connectedness, an ethic of care and the importance of community (Fear, et al., 2002; McMillan, 2002; Neururer & Rhoads, 1998; Saltmarsh, 1996; Schensul, et al., 2002). Subscribing to these ideas, SL focuses on people in context. The learning that occurs during CE (outside the classroom) is thus legitimised. Feminist worldviews would claim that SL is an act of caring to bridge the tensions between the self and the other, the ethic of care and the ethic of justice, and the ideals of individualism and community life (Neururer & Rhoads, 1998; Schensul, et al., 2002).

b) Vygotsky

The Marxist ideas of Vygotsky regarding human mediated constructivist learning are of relevance here. For Vygotsky, learning is a social phenomenon and knowledge is acquired through social transmission (Pascual-Leone, 1988). Vygotsky believed that learning first happens in relation to others and will only later be internalised individually. This implies that individual consciousness is built on social relations and that interaction will lead to cognitive development. SL (and situated learning theory) values the relationship between cognitive and social–cultural processes and regards the interaction of knowledge with the world as crucial. SL thus draws from Vygotsky's social cognitive development theory (McMillan, 2002).

c) Dewey

Dewey agreed that education is a social process of connecting the "I" to the "we" (Saltmarsh, 1996). He referred to the terms democratic community and associated living. All individuals can contribute to knowledge (Harkavy & Benson, 1998). Communication, free association and face to face interaction are crucial to the learning process (Cummings, 2000). According to Dewey, democracy is built on face to face interaction, where humans work together to solve a problem and interact as equals (Harkavy, 2006). During SL experiences students are connected through common challenges and dramas that are played out in the community. These shared burdens lead to closer ties between students, ultimately creating a democratic community (Cummings, 2000).

d) Freire

Related to Vygotsky's ideas of human mediated constructivist learning and Dewey's term associated living, Freire also emphasised the importance of engagement with others and with the world (Freire, 1973). Freire's values of communication based on love, humility, faith, hope, mutual trust, fellowship and solidarity (Freire, 1968) are echoed in the practice of SL.

4.2.4 Holistic development of individuals

SL aims to connect the multiple dimensions of human development and is regarded as a whole hearted affair (Eyler & Giles, 1999). Eyler and Giles (1999) have found that what students gain from SL differs qualitatively from traditional learning. During SL the personal and intellectual are connected more and further than usual. SL thus facilitates the link between personal / inter-personal development and academic / cognitive development – it links the head and heart in a holistic approach.

a) Perry

Due to the pioneering work of Perry, who emphasised the personal nature of learning, it is realised today that learning is about much more than just academic knowledge and cognitive development (Eyler & Giles, 1999).

Perry (1968) mentioned that, although educators or researchers use analytical and logical descriptions of schemes and concepts to understand cognitive development, students (developing individuals) have a more synthetic and aesthetic point of view. Students' attempts at understanding and knowing are more than just intellectual and philosophical in nature – they represent a moral and personal endeavour that involves confrontation with personal issues, feelings and emotions (Perry, 1968). By extending the boundaries of the classroom beyond academic knowledge, SL provides an opportunity for this holistic development.

b) Dewey

Agreeing with Dewey, various scholars (Bringle, 2003; Bringle, et al., 2004; Eyler, 2000) believe that learning links the intellect and emotion. Learning should capture an individual's interest and passion, because it is regarded as intrinsically worthwhile. Furthermore, learning should present problems that provide perplexity and dissonance and awaken curiosity, in order to create a demand for information.

The following five principles of effective SL learning (Eyler & Giles, 1999) are based on the work of Dewey and reiterate the importance of learning as a holistic endeavour:

- Learning begins with a personal connection: Personal development and inter-personal skills cannot be segregated from academic learning.
- Learning is useful: Understanding of learning material should go beyond recalling it during a test or exam opportunity to the ability of recalling it when relevant to help make sense of the world.

- Learning is developmental: SL provides opportunities where students are confronted with ill-structured problems, embedded in complex social situations, filled with prejudice, assumptions and cognitive dissonance. Confronting these challenges results in cognitive development, as well as skills development (i.e. problem solving and critical thinking).

- Learning is transforming: Community experiences that challenge students' assumptions through thoughtful reflection, change students fundamentally.

- Citizenship rests on learning: Citizenship that grows out of effective SL programmes has affective and behavioural, but also cognitive goals.

4.2.5 General new trends in educational practice

According to Howard (1998), SL pedagogy is incongruent with and counternormative to traditional pedagogy. The philosophy of SL is, however, compatible with other recent trends in HE (Bringle, et al., 2004). SL utilises techniques such as collaborative and active learning, which are congruent with the general movement away from teaching to learning, as well as from providing instruction to producing learning (Gelmon, et al., 2001). These general trends are summarised in Table 11. Zlotkowski (2001) is of the opinion that SL can serve as a way to find an organised gestalt amidst a variety of new and progressive pedagogies.

Table 11: Distinctions between traditional and recent trends in education

Traditional trends	Issue	Recent trends (including SL)
Objectivist	*Epistemology*	Connected / feminist
Values objective ways of knowing	*Ways of knowing*	Also values subjectivity and intersubjectivity
Individualistic orientation Individual responsibility	*Goals*	Focuses on the greater good Social responsibility
Academic learning (deductive)	*Valuable learning*	Academic and experiential Deductive and inductive
Banking	*Instruction*	Collective
Others' knowledge	*Important knowledge*	Personal knowledge
Acquisition	*Knowledge process*	Application
Theory Answers	*Focus*	Theory and experience Questions and answers
Instructor controlled High structure and direction	*Control*	Student directed Low structure and direction
Discouraged Information transmission is the goal	*Contributions from students*	Encouraged
Certain	*Outcomes*	Heterogeneous
Passive Individual	*Ways of learning*	Active Co-operative (team)
Sharp distinction between teacher and learner	*Roles*	Blurred distinction between teacher and learner
Spectator	*Learner role*	Participant
Avoided	*Ignorance*	A resource
By faculty	*Curriculum definition*	By faculty, community and students
Prescribed courses	*Design*	Integrated sequence
Sporadic	*Change*	Continuous

Table constructed from Gelmon, et al. (2001, p. 2); Howard (1998); Stacey, et al. (2001, p. 8).

4.3 Conceptualising service-learning

4.3.1 The contested nature of service-learning

The complexity of SL is reflected in the absence of a unified definition, blurred distinctions between different forms of CE and controversy regarding who constitutes the community (Mintz & Hesser, 1996). Much energy has been devoted to finding a universal definition of SL. Jacoby and her associates have mentioned at least 200 different attempts at defining SL (Furco, 2003). The many faces of SL confront researchers and practitioners with ethical dilemmas and challenges (Chapdelaine, et al., 2005; Furco, 2003; Howard, 2003).

Stanton, and Jacoby and her associates remark that the conceptualisation of SL is further complicated by the fact that SL can be classified as an experience, a programme, a methodology, a pedagogy or a philosophy – or a combination of these (Billig, 2003; Furco, 2003; Pomery & Bellner, 2005; Rice & Stacey, 1997; Saltmarsh, 1996).

The contested nature of SL is evident even in the controversy related to its terminology. While some scholars favour the use of "academic service-learning" to emphasise the importance of the academic nature of SL (Stacey, et al., 2001), others prefer "community service-learning" to emphasise the central role of the community (UFS, 2006). Scholars have even debated the use of the hyphen to indicate the equal importance of, as well as balance and interrelatedness between, service and learning (Sigmon, in Eyler & Giles, 1999; Stacey, et al., 2001). This researcher agrees with Eyler and Giles (1999) that the hyphen represents the balance between service in community and academic learning, and should thus be used. The hyphen can also represent the role of reflection. In this regard, Eyler and Giles (1999, p. 5), and Furco (1996, p. 2) provide the following distinction, made by Sigmon:

Table 12: Sigmon's depiction of the balance between service and learning

Service LEARNING	Learning goals primary, service secondary
SERVICE learning	Service primary, learning goals secondary
Service learning	Service and learning goals separate
Service-learning	Service and learning goals in balance

4.3.2 Different forms of community engagement

A further challenge in conceptualising SL is the different ways in which CE can be operationalised through the use of experiential learning. Numerous related terms, such as community service, community-based learning, internships and volunteering exist, resulting in confusion.

Furco (1996) provides a clear and widely used typology for the different forms of experiential learning. He built his typology on the idea of reciprocal learning and the balance between different foci. According to him, based on two key principles – namely intended beneficiaries and primary intended purpose / focus of the activity – a differentiation can be made between various CE activities. The intended beneficiary can range from the community to the student and the purpose / focus of the activity can range from service to learning (see Figure 9). For South African purposes, Furco's theory has been adjusted slightly to incorporate the most widely used local terms and definitions (Furco, 1996; HEQC / JET, 2006).

Community   BENEFICIARY   Student

Service   GOAL   Learning

Service-Learning

Community Outreach   **Co-operative Education**

Volunteerism   **Internship**
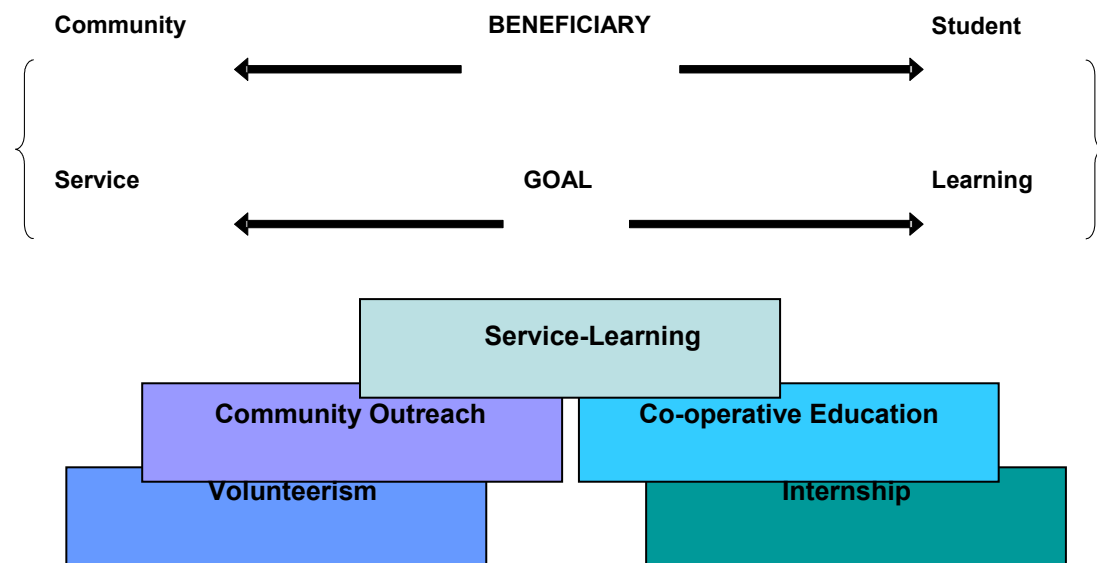
Figure 9: A typology depicting different forms of experiential learning (adjusted from Furco 1996, p. 3; HEQC / JET, 2006)

Furco (1996) warned that these categories should not be perceived as static, discrete or mutually exclusive. Many grey areas, blurred boundaries and overlaps exist. Various experiential education endeavours will move on the continuum as time passes and will resemble different characteristics of the categories at different points in time.

To the left of the typology, **volunteerism** (sometimes also termed voluntarism) is a purely altruistic engagement activity with the goal of providing a service (primary focus) to the recipient / community (primary beneficiary). Volunteerism tends to overemphasise the service and underestimate the learning. Learning may occur, but will probably be unintentional, not integrated into a module, and unrelated to specific learning outcomes. More often than not, volunteer activities are extra-curricular in nature, informally organised, done in the student's own time, and loosely related (if at all) to HE, providing no opportunity to receive academic credit for participation. Distributing flyers to increase awareness of breast cancer is an example of volunteerism.

As one moves closer to the centre of the typology, **community outreach / community service** represents an engagement opportunity where, as with volunteerism, the goal is to provide a service (primary focus) to the recipient / community (primary beneficiary). Although the focus is also on altruism and charity, community outreach / community service differs from volunteerism in the sense that it usually comprises more structured initiatives that demand more time and commitment from the student. A student organisation that organises weekly outreach projects (e.g. students in human movement sciences that visit children's homes on a weekly basis to play with the children during breaktime) is an example of a community outreach project. Academically-based community outreach programmes are sometimes related to and integrated with academic work and include aspects such as credit for service activities and intellectual discourse regarding the service. In this instance, community outreach resembles SL to a certain extent, but differs from it in the sense that it is still not an integral and inseparable part of the curriculum.

On the other extreme of the continuum, **internships** focus on activities where the goal is learning (primary focus) on the part of the student (primary beneficiary). These kinds of practical opportunities are created to improve the student's learning (i.e. understanding of the area of study, reaching of the outcomes and preparation for the world of work). Internships or clinical practice are usually an integral part of the curriculum and are extensively used in professional programmes such as social work, medicine, education, and psychology.

It is important to realise that internships and clinical education / practice focus on student development and not on service. Internships focus on the achievement of technical knowledge and skills and not on community identified concerns. In this regard internships differ from SL, which strives to let the community's voice be heard throughout the whole process (Gelmon, Holland, Seifer, Shinnamon & Connors, 1998).

In **co-operative education**, as with internships, the goal is learning (primary focus) on the part of the student (primary beneficiary). And, as with internships, the goal is to increase the student's learning, understanding and reaching of outcomes. These co-curricular opportunities are related to, but not always fully integrated with, the curriculum. Many examples of the use of co-operative education can be found at universities of technology. An example of co-operative education would be where students in engineering visit Eskom in order to gain first-hand experience of how electrical engineering is practised.

Co-operative education is mostly differentiated from SL in the nature of student placements. Co-operative education mostly provides pre-professional opportunities in industry, whereas SL placements are mostly in service agencies or directly in the community. Although both co-operative education and SL aim at enhancing student learning and understanding, SL has the additional goal of providing a service to the community.

In the middle of the typology, representing the balance between the different goals and beneficiaries, is **service-learning**. Valuing reciprocity, SL provides opportunities where both the community and the student are the primary beneficiaries and where both service and learning activities receive equal attention. The intentional focus is thus on community service as an academic activity. The mutual enrichment of service through scholarly activity and scholarly activity through service to the community is the underlying assumption.

Howard (1993, p. 217) regards SL as the "first cousin of community service". Although related to other forms of community outreach and experiential opportunities, SL can be distinguished from internships, practica and simulations in its deliberate and intentional focus on meaningful community service, enhanced learning and civic education (Howard, 2003). While most types of experiential learning and CE tend to favour a specific goal or beneficiary, SL strives towards a balanced approach with an integration of community service and student learning (Furco, 1996; HEQC / JET, 2006).

According to Howard (2001), many practitioners do not acknowledge the above distinction and regard SL as the same as volunteer work and clinical practice.

In this regard, Howard (2001) refers to various myths, where SL is regarded as a mere add-on or an afterthought, such as the myth of terminology ("SL is the same as community service and co-curricular work"); the myth of conceptualisation ("SL is just a new name for internships"); and the myth of marginality (SL is the addition of community service to a traditional module). Most experts in the field, however, emphasise the integrative and complementary relationship between classroom and community learning (Furco, 2002a; Furco, 2002b; Markus, et al., 1993; Pomery & Bellner, 2005; Rubin, 2001). SL is a synergistic model where community experiences are compatible with module outcomes and pivotal to academic learning. Howard (1998) uses the analogy of a new born in a family – it is not merely a quantitative addition, but a qualitative change to norms and relationships in the family constellation.

Furco (2002b) advocates for the clarification of these terms (with clear definitions and distinctions). When these terms are used interchangeably, the specific features distinguishing academic programmes from one another (such as the focus on reflection) are lost.

4.3.3. Towards a definition

Perhaps one of the first attempts at defining SL was provided by Sigmon in 1979. He defined SL as an experiential education approach that is premised on reciprocal learning, where both parties learn and benefit (Furco, 1996). This balance between service and learning goals is clear from Figure 9. Howard's (1998, p. 22) working definition for SL also refers to this balance: "Academic service learning is a pedagogical model that intentionally integrates academic learning and relevant community service".

The most widely accepted and used definition for SL is provided by Bringle and Hatcher:

> Service-learning is a course-based, credit-bearing educational experience in which students participate in an organised service activity that meets identified community goals and reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. (Bringle & Hatcher, 1996; 2004, p. 127).

In SA, the definition provided by the HEQC is as follows: SL is a form of "applied learning which is directed at specific community needs and is integrated into an academic programme and curriculum. It could be credit-bearing and assessed, and may or may not take place in a work environment" (HEQC, 2004b, p. 26).

Based on Bringle and Hatcher's definition, the University of the Free State have developed the following contextualised definition of SL:

> 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, 2006, pp. 9-10).

The term service is in itself a "marvelously complex and contested term" (Wiegert, 1998, p. 5). Due to the attitudes that the provider and the recipient bring to the experience, the power inequalities and the danger of the "messiah

complex", some would prefer to talk about community-based learning or community learning rather that SL, and of meaningful work rather that meaningful service.

Howard (2001) also warns that terms such as service are loaded with meaning and should be used with care. He defines service as "the contributions in and to the community that improve the quality of life for an individual, group, neighborhood, or for the entire community" (Howard, 2001, p. 23). Kaye (2004, pp. 8-9) provides a complementary definition of service in the context of SL as the "implementation of a plan, designed or influenced by students that combines classroom learning with meeting an authentic community need". This service can entail direct or indirect service, advocacy or research.

The contextual definition at the University of the Free State elaborates on these definitions and regards service as:

> social accountability and responsiveness to development challenges through the key functions of teaching and research in close co-operation with local communities and the service sector in a spirit of mutuality and reciprocity. On the one hand this encompasses making available the institution's intellectual competence and infrastructure to improve service delivery. On the other hand, it is a focused modification and contextualisation of what is taught, learned and researched. (UFS, 2006, p. 8).

The word community is another widely contested term (Wiegert, 1998). Vogelman, et al. (1992) regard community as an ideological construct that should be examined carefully. Stukas and Dunlap (2002) refer to various theorists who attempted to define the term community. Some view communities as territorial (geographical areas), others as relational (social networks based on interest and skill). Others focus on the psychological sense of community (feelings of attachment to a group). Another perspective in defining communities is provided by Habermas (1999), who differentiated

between three basic interests constituting societies and communities, namely work (people coming together to work meaningfully and ensure a continued existence), language / interpretation (people coming together to communicate with one another), and power (people organised into units through power as a mechanism) (Mahlomaholo & Matobako, 2005).

Within the SL context in SA, "communities" refers to "those specific, local, collective interest groups that participate in the SL activities of the institution" (HEQC / JET, 2006, p. 16).

> Such communities are regarded as partners (i.e. no longer as "recipients"), who have a full say in the identification of service needs and development challenges. Such communities also: participate in defining the service-learning and development outcomes; identify the relevant assets that they have in place; evaluate the impact; and contribute substantially to the mutual search for sustainable solutions to challenges. In the South African context the members of such "communities" will generally be disadvantaged, materially poor inhabitants of under-serviced urban, peri-urban or rural areas. In many instances these communities may be accessed most efficiently through service sector organisations such as government or state departments, as well as non-governmental, community-based or faith-based organisations. (HEQC / JET, 2006, p. 16).

Again, the University of the Free State has contextualised the definition of communities as:

> specific, collective interest groups, conjoined in their search for sustainable solutions to development challenges, that participate or could potentially participate as partners in the similarly inclined community service activities of the UFS, contributing substantially to the mutual search for sustainable solutions to jointly identified challenges and service needs through the utilisation of the full range of resources at their disposal. (UFS, 2006, p. 7).

4.3.4 Criteria for service-learning

Perhaps more important than quibbling about the semantics of a definition, is to find the crucial features that constitute SL. Zlotkowski (2001) agrees. Although he recognises that different conceptualisations of SL exist, he expects definitional congruence in three areas, namely: engagement with issues of the common good; structured reflection on service and discipline related concerns; and respect for the needs and interests of the partners. Butin (2003) refers to the four Rs, namely respect, reciprocity, reflection and relevance. Stacey, et al. (2001) isolate meaningful service to the community, a clear connection between course objectives and service activities, and structured opportunities for reflection as the key elements of SL. From reviewing literature on SL, Howard (2001; 2003) summarises the essential features as relevant and meaningful service with the community, enhanced academic learning, and purposeful civic learning. Howard proposes the following Venn diagram (see Figure 10) to depict these essential features of SL.
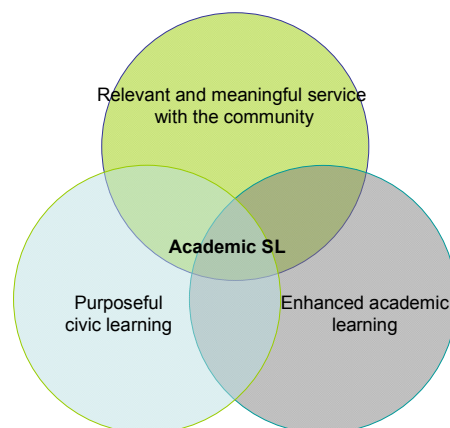
Figure 10: Venn diagram summarising the essential features of SL, adapted from Howard (2001; 2003)

a) Relevant and meaningful service with the community

Community service forms the nucleus of SL. Community service activities should focus on needs that originate in the community and that are negotiated with the community. Service activities should be developed and formulated *with* the community and not *to* or *for* the community. Furthermore, an asset rather that deficit point of view, which acknowledges the strengths and resources in the community, will lead to a more egalitarian partnership and an empowered community.

Relevant and meaningful service to both the community and the students is important. Relevance to the community implies a contribution to social issues or an improvement to the quality of life. Relevance to module outcomes entails a clear connection between the service and what should be learned. Meaningfulness (as opposed to menial and inconsequential activities) will imply that the community regards the activities as worthwhile and necessary. When students' interests and skill expertise are satisfied, SL will be meaningful to them.

Stacey, et al. (2001), and Zlotkowski (2001) reiterate the importance of engagement with issues of the common good. Butin (2003) also mentions relevance as one of the four Rs for SL.

b) Enhanced academic learning for students

Stacey, et al. (2001, p. 1) define SL as "a teaching methodology that utilises community service to help students gain a deeper understanding of course content, acquire new knowledge and engage in civic activity". From this it is clear that SL, as a pedagogical model, is first and foremost a teaching methodology (although also a values model, a leadership model and a social responsibility model). Service activities should thus be relevant and clearly connected to the academic module and outcomes, in order to enhance learning (Howard, 1998; 2001; Stacey, et al., 2001; Zlotkowski, 1999). The decision to include service activities should only be made if it will strengthen

the accomplishment of learning outcomes and complement existing learning resources.

According to Bringle, et al. (2004, p. 6) the promise is that SL can produce enriched forms of learning that transcend traditional content based mastery and allow students to develop new ways of thinking and acting that are integrated with their personal values. The inclusion of service creates possibilities for improving existing academic learning outcomes by applying, contrasting and complementing traditional course resources. This can enhance the following:

- Course-specific academic learning;
- Generic academic learning (such as critical thinking and problem solving skills);
- Learning how to learn (such as becoming an active, independent learner and applying and integrating theory in the real world);
- Community learning (such as learning about community, population, and social issues); and
- Inter- and intra-personal learning (working in a group, with diversity, learning about self, personal values and ideologies, and strengthening personal skills) (Howard, 2001).

Howard (2001) warns against the danger of the myth of synonymy ("experience is synonymous with learning"). Experience, serving as a text for learning, is needed for learning, but is not sufficient for learning. Academic learning does not happen automatically. Thoughtful and purposive planning is needed to ensure a clear connection between module outcomes, service activities, other learning strategies and assessment. To reiterate this, Bringle and Hatcher (1996; 2004) used the term "organised" in their definition. Furthermore, Dewey (who strongly supported flexibility in the curriculum) warned that there must be an organised consecutive course of doing, for progressive growth and the development of a coherent and integrated self to happen (Dworkin, 1959).

c) Purposeful civic learning – improved commitment to civic participation, democratic citizenship and social responsibility

Another defining aspect that differentiates SL from other forms of experiential education and community-based learning is civic education. This aspect captures the importance of "learning to serve" as a complementary task to "serving to learn" (Teacher Education Consortium in Service-Learning, 2003).

According to Howard (2001), purposeful civic learning is not widely understood and is the most overlooked criterion. Civic learning can overlap with academic learning, but also includes aspects such as social responsibility, preparation for active citizenship and awareness of social justice issues.

The loose interpretation of civic learning includes any learning that contributes to student preparation for community and public involvement in a diverse democratic society (Howard, 2001, p. 38). The stricter (and according to Howard the more relevant) interpretation implies "an explicitly direct and purposeful contribution to the preparation of students for active civic participation". In this more robust and deeper conceptualisation, knowledge, skills, values, and propensities for active involvement in future communities are required (Howard, 2001, p. 39).

Saltmarsh (2005) refers to the knowledge, skill, and value dimensions of civic learning. Different forms of civic learning involve academic learning, democratic citizenship learning (related to being an active citizen), diversity learning (related to multiculturalism), political learning, inter- and intra-personal learning (learning about self and working with others), and social responsibility learning (learning about personal and professional responsibility towards others) (Howard, 2001). Howard's summary of the outcomes of civic education is depicted in Table 13.

Table 13: Civic learning outcomes (Howard, 2001, p. 42)

Goal categories for purposeful civic learning	Knowledge	Skills	Values
Academic Learning	Understanding root causes of social problems	Developing active learning skills	There is important knowledge only found in the community
Democratic Citizenship Learning	Becoming familiar with different conceptualisations of citizenship	Developing competence in identifying community assets	Communities depend on an active citizenry
Diversity Learning	Understanding individual vs. institutional "isms"	Developing cross-cultural communication skills	Voices of minorities are needed to make sound community decisions
Political Learning	Learning about how citizen groups have effected change in their communities	Developing advocacy skills	Citizenship is about more than voting and paying taxes
Leadership Learning	Understanding the social change model of leadership	Developing skills that facilitate the sharing of leadership roles	Understanding that leadership is a process, and not a characteristic associated with an individual or role
Inter- and Intra-personal Learning	Understanding one's multiple social identities	Developing problem-solving skills	Learning an ethic of care
Social Responsibility Learning	How individuals in a particular profession act in socially responsible ways	Determining how to apply one's professional skills to the betterment of society	Responsibility to others applies to those pursuing all kinds of careers

Although probably implicit in Howard's diagram, reciprocity and reflection are so integral to the SL experience that they warrant further explication.

d) Reciprocity

It is of value to isolate reciprocity, which has been mentioned in numerous ways before in this discussion, as a key element. Both Butin (2003) and Zlotkowski (2001) mention respect for the needs and interests of the partners and reciprocity as key features of SL. In SL, service and learning are symbiotically related. Activities should both stimulate students' academic and civic learning and improve the quality of life in the community. Balance and reciprocity should prevail. To satisfy one at the expense of the other violates the essence of SL (Howard, 2001). Based on the value of reciprocity, no partner will be exploited in the SL process (Duffy & Bringle, 1998).

Reciprocity is defined as the mutual exchange of information, ideas, and skills among all participants in the learning and service experience. Reciprocity exists when each person sees the other as possessing something of value. Everyone is teaching and has the opportunity to learn (Kaye, 2004).

In Howard's (1998) working definition of SL the intentional effort to use community learning on behalf of academic learning and to use academic learning to inform community service is emphasised. Care should be taken to harvest community-based learning and integrate it with academic learning. Building this bridge can facilitate a process where experience and academic work strengthen each other.

Henry and Breyfogle (2006) mention that various scholars have used reciprocity (the idea of mutuality between the needs and the outcomes of the provider and recipient in SL relationships) as a distinguishing feature of SL, as well as a consistent form of best practice. They propose, however, that the notion of reciprocity be re-evaluated to include a deeper understanding and evolutionary approach. Based on Dewey's work regarding the processes of democratic life and associated living, they criticised the unnatural dualism between the server and the served (idea of stimulus and response) that is maybe unintentionally created in the SL discourse regarding reciprocity. They

are of the opinion that, due to the relationships formed during SL endeavours, the role-players (entities) are transformed. Therefore, rather than focusing on the separate role-players involved, the evolutionary change of people in context should be emphasised.

The model of Enos and Morton (2003, in Henry & Breyfogle, 2006, p. 29), regarding the differences between traditional and enriched forms of reciprocity, is proposed (see Table 14).

Table 14: Differences between traditional and enriched forms of reciprocity

Aspect	Traditional conceptualisation of reciprocity	Enriched conceptualisation of reciprocity
Goal / objective	Individual	Collective whole
Perception of power	Levels of authority	Shared authority
Partner identity	Maintains institutional identity	Larger definition of community
Boundaries	Works within systems to satisfy	Transcends self-interest to create larger meaning
Outcomes	Students changed	All parties are changed
Scope of commitment	Tightly defined	Generative

e) **Structured opportunities for reflection**

One of Butin's (2003) four Rs, reflection, is the binding factor that connects service in the community with academic learning. Reflection has been noted by many scholars as the crucial element that facilitates the learning in SL – transforming, clarifying, reinforcing and expanding concrete experience into knowledge (Kolb, 1984; Stacey, et al., 2001; Zlotkowski, 1999). From Bringle and Hatcher's (1996, 2004) definition it is clear that reflection assists in students gaining a deeper understanding of module content, a broader appreciation of the discipline, and/or an enhanced sense of personal values and social responsibility. Zlotkowski (2001) also identifies structured reflection

on service and discipline related concerns as a key element of SL. (Since reflection is key to this study, it will be further discussed in Chapter 5.)

4.3.5 Principles of good practice

Rather than implementing SL from the perspective of an ideology, a focus on the principles of good practice can also prove to be a valuable guide during engaged learning activities. Various authors have attempted to provide a set of principles to guide SL practitioners (Honnet & Poulsen, 1989; Mintz & Hesser, 1996).

Reflecting on the intricacy of finding guidelines for good practice, Mintz and Hesser (1996) refer to the kaleidoscope as a metaphor for the various perspectives that different partners bring to SL, as well as for the interplay of the different vantage points. They identified collaboration, reciprocity and diversity as the three meta-principles in interplay, viewed from the perspectives of all the partners. The metaphor of the kaleidoscope is a clear indication of how the colourful picture painted by the three meta-principles can change constantly.

Based on the work of various scholars, as well as on his personal experience, Howard (1993; 2001) compiled the following list of principles to complement and enhance SL practice:

Principle 1: Academic credit is for learning, not for service: During SL activities students still need to articulate and demonstrate the academic and civic learning gained from the experience. Credit should be awarded for the quality of learning and not merely for involvement in the activity.

Principle 2: Do not compromise academic rigour: SL should not to be labeled as "soft" learning (Howard, 2001, p. 16). It should challenge students not only to master academic outcomes (as in traditional modules) but also to learn from the unstructured community experiences.

Principle 3: Set learning goals for students: Very explicit learning outcomes, including both academic and civic outcomes, should be stated from the start of the SL module. According to Stacey, et al. (2001), one of the key elements distinguishing SL from volunteer activities is that SL links community service with specific module outcomes.

Principle 4: Establish criteria for the selection of community service placements: Just as an educator in a traditional module will take great care to choose specific prescribed material, SL educators should be deliberate about establishing criteria for selecting community service placements that will provide the best opportunity for learning from the service experiences. Howard suggests that educators should set up the range of acceptable placements, limit it to contexts that have the potential to meet the module outcomes, and assign projects in such a way that they will meet the real needs of the community.

Principle 5: Provide educationally sound mechanisms to help students harvest their learning from the community experience: The correct combination and level of learning strategies and assignments to facilitate and support learning from community experiences, encourage the integration of experiential and academic learning. Activities such as reflection, discussions, presentations, and journals can support the analysis of the experience in the context of academic and civic outcomes.

Principle 6: Provide support for students in learning how to harvest their learning from the community experience: By providing examples (such as reflective listening and gaining feedback), educators can assist students in developing the skills needed to articulate learning from their experiences in and with the community.

Principle 7: Minimise the distinction between the student's community learning role and the classroom learning role: Re-norming of the teacher–student role is needed to assist students to find balance and consistency

between their more active community roles and more passive roles in the classroom.

Principle 8: Re-think the teaching role of academic staff: Howard suggests that, instead of just disseminating information educators make use of mixed pedagogies. Re-socialising the classroom by moving away from the lecturer role towards a more facilitative role, will encourage students to develop the skills needed for more active participation.

Principle 9: Be prepared for loss of control, uncertainty and variation in student learning outcomes: In traditional pedagogies, educators have a vast amount of control. More constants are present and they can keep a watchful eye on students. Using SL, educators must accept more uncertainty, flexibility and heterogeneity.

Principle 10: Maximise the community responsibility orientation of the module: Re-norm the teaching–learning process to be consistent with the communal and civic orientation of SL.

4.3.6 Different applications of service-learning

Although there has been a move towards more agreement regarding the conceptualisation of SL, a wide variety of practices and implementations still exists (Howard, 2003). Furthermore, various cultural and multicultural contexts for SL exist (Merrill, 2005). From reviewing literature on SL, Eyler and Giles (1999) recognise the diversity of and dramatic variation in what is labelled as SL. Tomey (2005) also refers to the variety of ways in which SL can be incorporated in learning. Furco (2003, p. 13) agrees that "no two service-learning activities are alike". The campus culture shapes the nature of SL and determines the "hooks" with which it will be secured (Furco, 2002a, p. 61). Driscoll (1998, p. 166) agrees that SL development and implementation remain fluid, "sculpted by the insights of ongoing efforts". Recognising the importance of the contextualised nature of SL, idiosyncratic practices need to be acknowledged. However, this poses various challenges for research.

In order to cater for different needs, various models of SL have developed. Heffernan and Cone (2002) summarise them as follows: **Pure SL** modules have at their intellectual core the idea of service to communities. Pure SL is not lodged in a specific discipline. **Discipline-based SL** is lodged in a specific discipline. Students are expected to do community service and reflect on these activities using module content as a basis for understanding. In **problem-based SL** students act as consultants and work with the community to understand and address a specific problem. **Capstone modules** are usually presented in the final year of study, where students can draw upon and synthesise the knowledge gained through all their academic work. As with all internships, **service internships** entail extensive work in a specific setting (in this case it will be a community setting). A service internship also provides regular reflective opportunities using discipline-based theories and a stronger focus on reciprocity. In **community-based action research**, students work with faculty to learn about research methodology while serving as advocates in the community.

From reviewing different publications, it is clear that innovative scholars have creatively incorporated SL in their curricula. Whitfield (1999) recommends a model where service and classroom learning are connected through problem-based learning (PBL). With its features of collaborative and self-directed learning, application of knowledge and the use of higher order thinking and meta-cognitive skills, PBL can maximise learning during service experiences. This makes PBL and SL "excellent partners" (Whitfield, 1999, p. 110). Connor-Greene (2002) also provides an example of the use of problem-based SL. Kowalewski (2004) uses a community-based research project based on action research principles as a form of SL and believes that community-based research is the penultimate form of SL. An example of "pure" SL can be found in the work of Boyle-Baise, et al. (2006).

Varlotta (2000) suggests the use of service as text. SL practitioners should aspire towards intertextual integration, where service texts from the practice and academic texts from the theory are mutually informing. Berle (2006)

proposes the gradual incremental integration of SL – building SL into a sequence of modules, where students can gradually gain confidence using prior experiences to contribute in SL classes. Zlotkowski (2001) views SL as having the potential for curricular reform. He emphasises the possibility of using SL for more that just individual module design but also, viewed more holistically, as a vehicle for creating larger units of curricular coherence.

4.4 Motivation to get involved in service-learning

In Chapter 2 various theories regarding motivation, altruism and prosocial behaviour were discussed. Their relationship to involvement in SL will now be highlighted.

4.4.1 For academe

Battistoni (1997, in Speck, 2001) distinguished between the philanthropic and civic motives of becoming involved in SL. From a philanthropic perspective, lecturers add a service component to their modules in order to give students the opportunity to consider the impact of service and to make them (the lecturers) "feel good". The civic approach is a more radical pedagogy that assumes that the social order is fragmented and unjust and that HE perpetuates these injustices. Lecturers who engage in SL from this philosophical commitment believe that society needs to be radically transformed in order to promote and produce citizens that can act as change agents for justice.

According to Wiegert (1998), lecturers find SL rewarding as it provides an opportunity to make a difference – not only to one's own development, but to students and the world. It creates opportunities for new and creative relationships between faculty, students, campus and community, but also for disciplinary, interdisciplinary and multidisciplinary collaboration. It can contribute to the development of a new field and is regarded as a vehicle for creative ways of thinking and responding to critical issues of the local and global world. It "offers one avenue for rethinking and re-imagining the whats,

whys and for whoms of higher education in the context of contemporary criticisms" (Wiegert, 1998, p. 9).

Holland (1999) found that faculty involved in service are generally motivated by personal values and the links service creates between their personal and professional lives. SL's relevance to the discipline, its pedagogical possibilities (regarding the quality of teaching and research), and the availability of incentives (such as funding), are further motivational forces.

Abes, Jackson and Jones's research (2002) on the factors that both motivate and deter faculty with regard to using SL, found that internal motivation rather than external rewards drives the use of SL. The results of their research are summarised in Table 15. Stanton's research (1994) on faculty members' experiences in developing an SL module referred to the importance of intrinsic motivation.

Table 15: Factors motivating and deterring faculty with regard to using SL

Motivating factors	%		Deterring factors	%
Increasing students' understanding of material	47.2		Time intensity	38.9
Increasing students' personal development	36.9		Difficulty in coordinating service component of the module	25.4
Increasing students' understanding of social problems as systemic	32.1			
Providing useful service in the community	29.0			
Creating university–community partnerships	25.4			

Factors preventing faculty from becoming involved in SL include anticipated logistical problems, a lack of know how in terms of using the pedagogy effectively, perceived irrelevance to module outcomes, and the absence of release time to develop SL modules (Abes, et al., 2002; Bringle, et al., 2006).

4.4.2 For students

Another complex aspect regarding SL is the multiple and conflicting agendas that student bring to the experience (Neururer & Rhoads, 1998). The functional theory can serve as a conceptual base for understanding students' motivation for getting involved in SL (Bringle, 2003; Clary & Snyder, 1999). The functional tradition focuses on individual differences in motives and goals as a way of predicting behaviour during service involvement (Stukas & Dunlap, 2002). Clary and Snyder's (1999) research identified six personal and social functions that motivate individuals to become involved in volunteering, namely: values (e.g. humanitarianism); understanding (e.g. to learn about the world); enhancement (e.g. psychological / personal growth and development); career (e.g. gaining career related experience); social (e.g. strengthening relationships); and protective (e.g. to reduce negative feelings such as guilt). Also from a functional perspective, Astin and Sax's (1998) research regarding students' motives for service involvement provided the following results (see Table 16).

Table 16: Reasons why students become involved in service experiences

Motivating factors	%
Helping other people	91
Personal satisfaction	67
Improvement of the community	63
Improvement of the society as a whole	61
Development of new skills	43
Working with diverse groups of people	38
Enhancement of academic learning	38
Fulfilment of social responsibility	30

Some scholars also make use of the structural approach of focusing on the situational features that can motivate involvement. Stukas and Dunlap (2002) support the interactionist perspective, which reviews the interactive influence of person-centred functional variables (motives) and situation-centred structural variables (programme features). Although supporting the functional

theory, Clary and Snyder (1999) also acknowledge the important interaction of person-based dynamics and situational opportunities.

Batson, Ahmad and Tsang (2002) researched four types of motivation for community involvement – each with a different ultimate goal (summarised in Table 17). As can be seen from the table, each of these motives has its own strengths and weaknesses. They do not always function in harmony with each other and may sometimes be conflicting in nature. In order to stimulate community involvement, learning opportunities should orchestrate different strategies to appeal to different motives during SL activities. This will overcome the weaknesses of students' initial motivation and enhance long-term commitment (an interactionist point of view).

Table 17: Four motives for community involvement (Batson, et al., 2002, p. 434)

Motive	Ultimate goal	Strengths	Weaknesses
Egoism	Increase one's own welfare	Many forms; easily invoked; powerful	Increased community involvement relates to the motive only as an instrumental means or unintended consequence
Altruism	Increase the welfare of one or more other individuals	Powerful; may generalise to the group of which other is a member	May be limited to individuals for whom empathy is felt; increased community involvement relates to the motive only as an instrumental means or unintended consequence
Collectivism	Increase the welfare of a group or collective	Powerful; directly focused on the common good	May be limited to the ingroup
Principlism	Uphold some moral principle	Directed towards universal and impartial good	Often seems weak; vulnerable to rationalisation

Mandatory service

Different viewpoints exist regarding whether SL should be voluntary or mandatory. In this regard, Markus, et al. (1993) refer to the paradox of mandatory voluntarism.

From a philosophical viewpoint, those who propagate mandatory SL reason that all students should receive a universal experience essential for reaching the module outcomes. From a pragmatic point of view, educators experience difficulty in finding an alternative to SL that would provide an equivalent opportunity for reaching the module outcomes (Wiegert, 1998). In response to criticisms regarding "forcing" students to be involved in an activity that they might find challenging and uncomfortable, Speck's (2001) counterargument questions whether requiring something such as learning algebra (an activity that many might find challenging and uncomfortable) is defensible.

Those in support of voluntary involvement are focused on the pragmatic and logistical problems that some students may have regarding service involvement (e.g. students who work while studying). From a philosophical point of view, they reason that the sharing of different pedagogies (such as SL and a research alternative) adds richness to a class situation (Wiegert, 1998).

When debating the merits of mandatory volunteerism, various scholars refer to the self-determination theory, which postulates that gaining self-regulatory control over one's own behaviour leads to psychological wellbeing and optimal functioning. Forcing involvement in SL may thus lead to cognitive dissonance (Sheldon, 2004; Werner, Voce, Openshaw & Simons, 2002). Furthermore, according to the cognitive evaluation theory, the introduction of external rewards and punishments can influence intrinsic motivation negatively. Intrinsic motivation is at its highest when an activity is free from performance expectations and pressure from those who control the rewards. It is clear that a delicate interplay between extrinsic and intrinsic motivation exists.

Applied to SL, these theories imply that intrinsic motivation to serve (volunteer) and the enjoyment attached to it can be negatively influenced by introducing external rewards such as extra credit, grades and other SL requirements. Furthermore, external rewards may lead to behavioural compliance without internal change. As soon as the external tangible rewards are withdrawn, participation may also fade.

In reaction to these arguments, Stenson, Eyler and Giles (2003) conducted research and found that increased hours of service in an SL module correlated positively with future intent to perform service. Enthusiasm was thus reinforced through SL. Intrinsic motivation stayed constant and was not changed by SL. Bringle (2003) and Clary and Snyder (1999) recommend that modules be designed in such a way as to facilitate intrinsic motivation – through aspects such as relatedness (belongingness), competence (understanding of activity and goal) and personal control / autonomy.

4.5 The benefits of service-learning

Traditional teaching methods, with the focus on top-down information-dissemination strategies, have strengths in transmitting large volumes of knowledge in a short time span. Furthermore, such methods emphasise deductive reasoning and the logical, coherent, cognitive organisation of information. In contrast, experiential learning is a bottom-up method focusing on the principle of thinking inductively from personal experience. This approach is less efficient in transmitting information, but counters the abstractness of the information-dissemination approach (Markus, et al., 1993).

Criticisms articulated of traditional education include the fragmentation and compartmentalisation of knowledge, as well as the lack of connectedness, which results in students' inability to link classroom learning to their personal lives, public issues and the wider world (Aquino, 2005; Eyler & Giles, 1999). Eyler and Giles (1999) refer to various cognitive scientists who have mentioned the barriers involved in putting knowledge to use. Although students are provided with the correct information, due to the

decontextualised nature of the classroom they struggle to apply it in real-world settings. Zlotkowski (2001) agrees that higher order thinking and problem solving skills require more than teaching and classroom activity. For these skills to develop, real-life experiences in real settings are essential.

It is realised that a paradigm shift is needed, from instruction to construction and discovery, from teacher- to learner-centredness, as well as from rote memory learning to critical thinking and problem solving (Aquino, 2005). Experiential education facilitates the connection between knowing and doing, theory and practice. Abstract knowledge becomes concrete and problems are viewed in context when struggling in the realities of the real world (Eyler & Giles, 1999). It is therefore recommended that educators should consider practical settings – a context of ultimate use of theory. Repeated opportunities for active, interactive, independent and collaborative learning will facilitate the transfer of knowledge and learning (Albert, 2005).

SL, with its experiential elements, can thus compensate for the weaknesses of the traditional classroom (Markus, et al., 1993). SL's focus on the reciprocal application of knowledge to community issues answers many concerns raised. It aims to prepare students to become lifelong learners in the world. It also facilitates a connection between the personal and the intellectual, the acquisition of useful knowledge, and critical thinking skills (Eyler & Giles, 1999). Furthermore, SL can solve the problem of being too discipline-based because, while facing social issues, it integrates theory and practice with active learning and interdisciplinary work (Bringle, et al., 1999).

Howard (1993) is of the opinion that SL challenges students with ambiguity that fosters critical thinking, encourages self-directed learning and develops real-world skills and knowledge: "It brings books to life and life to books" (Howard, 1993, p. 220). A further strength of SL is that it engages the heart and the head. Students are engaged in ways that practitioners believe will lead to improved learning, increased self-awareness and personal confidence, reduced cultural stereotyping and prejudice, and connectedness with the community (Eyler, 2002b).

SL is thus seen as a powerful tool in enhancing life and strengthening social and moral values. SL addresses societal issues and stimulates theoretical and philosophical discourses towards critical thinking, decision making and problem solving, as well as commitment to the public good. In this regard, SL emphasises active, deep and participative learning (Aquino, 2005; Strouse, 2003). Pomery (2005, p. 193) reiterates that SL aims not to develop students into "nice people", but to develop skills to struggle with the tensions inherent in the relationships between students and the community, as well as to emphasise the importance of academic rigour, relevance and legitimacy.

SL provides an education opportunity that expands learning and development beyond the typical outcomes of academic endeavours. SL outcomes are primarily focused in three areas, namely, enhanced academic learning (increased understanding and application of curriculum content); personal growth (inter- and intra-personal learning); and a deeper appreciation of social responsibility (relevant and meaningful service with and to the community) (Rubin, 2001). Eyler, et al. (2001) provided an extensive overview of research findings in the SL field from 1993 – 2000. Referring to various researchers involved in SL research, they summarise the effects of SL on students as follows:

- Personal outcomes: SL has a positive effect on students' personal development (i.e. sense of personal efficacy, personal identity, spiritual growth, and moral development), as well as inter-personal development (i.e. the ability to work well with others, leadership and communication skills).
- Social outcomes: SL reduces stereotypes and facilitates cultural and racial understanding. It also has a positive effect on sense of social responsibility, citizenship skills and commitment to service.
- Learning outcomes: Students or faculty are of the opinion that SL has a positive impact on academic learning and the ability to apply what was learned in "the real world". (However, these opinions are often not supported by grades.) Although research results regarding the impact of

SL on cognitive moral development are mixed, many studies show that SL participation does have an impact on demonstrated complexity of understanding, problem analysis, critical thinking, and cognitive development.

- SL contributes to career development.
- Relationship with institution: Students engaged in SL report stronger faculty relationships, and satisfaction with the HEI, and are more likely to graduate.

4.6 Service-learning and its counternormative nature

4.6.1 Challenges inherent in service-learning

From the previous sections it is clear that SL is used by many academics as a way to prepare students for active citizenship, to involve HEIs in socially responsible action and as a panacea for the shortcomings of traditional information dissemination pedagogies. SL scholars have a strong rationale for getting involved in SL. However, from the questions that arise during implementation, it is clear that the conceptualisation of SL may be easier than its practice (Howard, 1998). Hay (2003) agrees, observing that many enthusiastic academics become disillusioned by the practicalities of SL.

SL is counternormative and in contradistinction with traditional teaching strategies, and therefore "raises the pedagogical bar" (Howard, 1998, p. 23). It poses a variety of stimulating pedagogical challenges because of the involvement in an "inherently messier real world "(Eyler, 2000, p. 14). Examples of these challenges include a broadened learning environment beyond the educator's control, involvement in experiential learning, and increased self-directed learning and student responsibility (Howard, 1998). SL pedagogy also challenges educators to redefine relationships – between students, teachers, and the community (Toole, 2002).

SL scholars thus face questions regarding the nature of knowledge and learning, the purpose and role of HE and the nature of society in general (Pomery & Bellner, 2005). They are required to act not only as change agents, but also as culture workers. This entails the additional responsibility of being acquainted with the conditions in the community (Dewey, 1938). SL scholars are also challenged to investigate and reflect on their own roles, values and ideas (Schensul, et al., 2002). Stacey, et al. (2001) elaborate on more practical difficulties, such as placements, logistics, diverse partners, and extensive student preparation.

Zlotkowski (1998), too, realises that SL as educational undertaking is intrinsically complex. The fact that socially responsive knowledge is not always recognised as being on a par with foundational and professional knowledge exacerbates the challenge (Zlotkowski, 2001). Zlotkowski wonders how many academics "bar the door to the real-world" because they fear the "messy and confusing" challenges that will arise. They deny these challenges in exchange for the safety of the sanctity of the classroom (Zlotkowski, 2001, p. 26).

In SA, although it is realised that SL is not about "resourceful university rescues a needy community", SL is held terminally captive by the legacies of the past (Hay, 2003, p. 189; Mahlomaholo & Matobako, 2005). Due to a context based on the construction that separates, academics have not fully realised that they have to "step out of our ivory towers (high horses) and get into the quagmire and squalid conditions of poverty, marginalization and deprivation alleviation". This leads to SL projects with academic agendas too foreign and "'sanitized' to be "in sync with the heart beat of the community" (Mahlomaholo & Matobako, 2005, p. 4).

4.6.2 The process of facing the challenges inherent in service-learning – from an educator's perspective

Howard (1998) and Clayton and Ash (2004) refer to the counternormative nature of SL. It is unique and different from the traditional classroom, and

therefore both appealing and challenging to implement. For both students and teachers that are the products of the traditional classroom, the uniqueness of SL creates dissonance, frustration and uncertainty. SL poses real-world messiness and unpredictability, complexities of social change, personal and intellectual risks and shared control and responsibility. SL's contradictory stance with traditional teaching strategies creates the necessity of a journey from desocialising students (and educators) from traditional classroom roles, relationships and norms, to resocialising them in new modes. These stages of transforming a classroom are depicted in Figure 11 (Howard, 1998).

Passive

Stage 1 Traditional classroom (Conform)	*Stage 2* Instructor desocialisation / resocialisation (Renorm)

Directive   **INSTRUCTOR**   **BEHAVIOUR**   **Facilitative**

STUDENT (vertical)

BEHAVIOUR (vertical)

Stage 3 Student desocialisation / resocialisation (Storm)	*Stage 4* Synergistic classroom (Perform)

Active
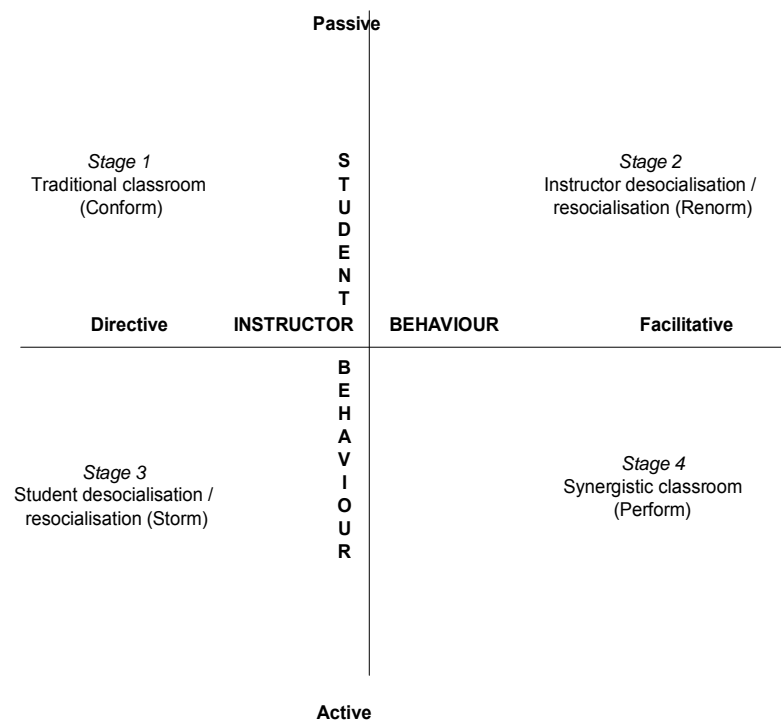
Figure 11: The stages of transforming a classroom from traditional teaching strategies to new modes of learning (Howard, 1998)

Stage 1 of Howard's model represents the traditional classroom. Stage 2 starts when the instructor moves to more counternormative teaching strategies, such as enhanced communication with students. Students, who have internalised the passive traditional roles, will tend to resist this more facilitative approach. During Stage 3, the students adjust, become more

active, and take responsibility. Due to this increased activity portrayed by the students, the inexperienced instructor will find it difficult to facilitate the process and temporarily move back to more controlling and directive measures. In Stage 4, the synergistic classroom, the instructor returns to a facilitative approach and both the students and instructor become more comfortable with their new roles.

In this synergistic classroom, the students will be fully engaged with the instructor and with one another. Discussions will embrace both the content of the reading material and the experiences in the community. The instructor's role turns into that of a facilitator, contributing experience and managing the balance between objective and subjective knowledge. The lines between students and instructors, as well as between objective and subjective knowledge, become blurred, and commitment to learning becomes a collective effort.

Through resolving the tensions between the traditional classroom and the new model, a synergy is reached that will:

- Encourage social responsibility;
- Value and integrate both academic and experiential learning;
- Accommodate both high and low levers of structure and direction;
- Embrace the active participatory student;
- Welcome both subjective and objective ways of knowing (Howard, 1998).

This new pedagogy cannot be appreciated through old lenses (Clayton & Ash, 2004). For instance, the synergistic classroom proposed by Howard will not be the most effective if information dissemination is the goal. However, through a new lens that emphasises motivated learning and holistic development, information dissemination models are insufficient.

Clayton and Ash (2004) agree with Howard that this confrontation forces both students and teachers to move through a process of shifting perspectives. According to them, SL starts in Phase 1 as a wave of enthusiasm and intrigue

at the prospect of involvement. Phase 2, as the difficulties of adjusting to the multifaceted process arise, focuses on the obstacles and the struggle to adapt to the transition. During Phase 3, more flexibility and the addressing of uncertainty and confusion result in a new wave of collective enthusiasm. Clayton and Ash encourage SL practitioners to become more self-critical and open to uncertainty and confusion as a normal, acceptable and beneficial dimension of learning. This will result in Phase 4, marked by increased effectiveness, creativity, openness to risk, self-awareness and personal responsibility.

It is clear that the creative tensions that result from SL are not for those who want formulas and recipes (Mintz & Hesser, 1996). However, it is in these tensions that the potential of SL as a transformative pedagogy for students, faculty and HEIs is to be found. Through embracing the resocialisation process and confronting the discomfort, learning occurs (Clayton & Ash, 2004). This exemplifies the importance of what Dewey calls "forked road situations" (Duffy & Bringle, 1998). Ramaley (2000, p. 96) agrees by reflecting on the importance of moving between the "swampy lowlands and the dry highlands". A shift in perspective between inductive and deductive reasoning, theory and practice, formal inquiry and application can enrich scholarship and lead to more informed choices.

"As a relatively new and dilemma-filled pedagogy, academic service learning is not for the meek" (Howard, 1998, p. 28). SL scholars will be confronted with student resistance, self-doubt and faculty scepticism. The dividends and rewards of SL will, however, compensate for these challenges (Howard, 1998). Tomey (2005, p. 35) summarises it aptly: to integrate SL in the curriculum you need "time, hard work, initiative and some risk"…"some agony and some ecstasy".

**4.6.3 The process of facing the challenges inherent in service-learning –
from a student's perspective**

From previous discussions it is clear that SL has the potential to change
students. Various results and products of the SL experience have been
documented. In an attempt to map the learning process, some researchers
have investigated not only the end product of SL, but also the process
students go through while involved in an SL experience (Neururer & Rhoads,
1998; Rockquemore & Schaffer, 2000; Visser & Cleaver, 1999).

Kiely (2005) is of the opinion that Mezirow's model of transformational
learning can serve as a conceptual framework of the process that service
learners go through. From Mezirow's perspective, transformation learning can
be described by the following non-sequential process:

1. A disorienting dilemma;
2. Self-examination, with feelings of fear, anger, guilt or shame;
3. A critical assessment of assumptions;
4. Recognising that one's discontent and the process of transformation are
    shared;
5. Exploration of options for new roles, relationships and action;
6. Planning a course of action;
7. Acquiring knowledge and skills for implementing one's plan;
8. Provisionally trying new roles;
9. Building competence and self-confidence in new roles and relationships;
10. Re-integrating one's life on the basis of conditions dictated by the new
    perspective.

Related to this process proposed by Mezirow, Kiely (2005) provides the
following empirically generated dimensions of SL:

1. A contextual border crossing. This crossing is framed and influenced by
    four factors, namely: personal factors (the individual's biography,
    personality, learning style, expectations, prior experience and sense of
    efficacy); structural factors (such as race, class, gender, culture, ethnicity,
    nationality); historical factors (including socioeconomic and political

history); and lastly programmatic factors (such as intercultural immersion, critical reflection and dialogue). Each of these factors, as well as the interplay between these factors, will determine how the SL scholar will experience the initial border crossing inherent in the SL experience.

2. Dissonance between the scholar's prior frame of reference and contextual factors of the experience will be the next dimension of the transformative learning process. Different types of dissonance (e.g. historical, environmental, social, physical, economic, political, spiritual etc), as well as the intensity and duration of dissonance can play a role in how learning progresses.

3. Personalising the other. In this phase the individual's personal response is in the foreground. This entails visceral and emotional learning, including the assessment of internal strengths and weaknesses, as well as feelings of anger, happiness, sadness, helplessness, fear, anxiety, confusion, joy, nervousness etc.

4. Processing entails individual reflective learning as well as social dialogic learning. Through various reflective and discursive processes the individual will focus on problematising the question, analysing, and searching for causes of and solutions to the problems and issues.

5. Connecting, the last dimension, entails an affective understanding and empathising through relationships with the community, peers and faculty, characterised by more active modes of sensing, sharing, feeling, caring, participating, relating, listening etc.

Other researchers have found similar sequences. Rockquemore and Schaffer's (2000) research focused on three cognitive stages, namely, shock (the emotional jolt to perceptions of reality, resulting in a focus on fundamental differences, otherness, and marginalising); normalisation (when the shock wears off, relationships and human bonds develop, and the humanity of community members is realised); and, lastly, engagement.

Visser and Cleaver (1999), too, in teaching community psychology through a problem solving approach, realised that students move through different stages in the experience: enthusiasm at the beginning of the course,

emerging frustrations, doubts, and discouragement, renewed efforts towards integration of theory and practice, development of relationships and personal growth and, lastly, an intercultural experience.

4.7 Service-learning partnerships

Traditionally, communities were seen as training sites. Only recently has the focus moved to communities as equal partners with assets (e.g. resources, expertise, knowledge, skills), as well as needs and opportunities (Gelmon, et al., 1998). SL based on true partnerships will recognise and respect everyone's contributions, focus on the alignment of outcomes and expectations, and employ collaborative design during service activities (Rubin, 2001).

4.7.1. Partners in dialogue

It is recognised that we need to hear the voices of the community and not speak for them – "That is not dialogue but ventriloquism" (Zlotkowski, 2002, p. 14). In this regard, Tesoriero and Killen (2004) refer to the term "glocalisation", coined by Robertson, to emphasise the power of local people in influencing broad processes towards social and political reform.

The dialogue needed between SL partners implies the interaction between academic discipline-based knowledge and everyday, community knowledge. To explain this, McMillan (2002) makes use of Durkheim's distinction between esoteric, scientific and sacred knowledge, on the one hand, and everyday profane knowledge, on the other. Another approach to distinguishing between these knowledge systems is seen in Bernstein's distinction (in McMillan, 2002) between vertical and horizontal discourses. Vertical discourses happen at the academic and official levels, incorporate specialised symbolic aspects and are organised with generality and abstraction. Horizontal discourse builds on accessible, applicable and relevant knowledge emanating from everyday experiences. Skilton-Sylvester and Erwin (2000) use the metaphor of a border crossing to emphasise the negotiation that must take place at the boundaries

between the academic world and the community. SL as a form of boundary work thus challenges academics to become boundary workers or knowledge brokers (McMillan, 2002). These dialogues, which integrate the sacred and the profane, the vertical and the horizontal, echo Dewey's call for terminating the dualism between everyday experience / learning and academic learning. Furthermore, such an approach corresponds with Freire's focus on praxis and dialogue.

4.7.2 Partnership through an inter-personal / relational lens

Bringle and Hatcher (2002) use the analogy of inter-personal relationships to describe the complex dynamics of change, equity and power distribution as SL partnerships move through the process of initiation, development, maintenance and dissolution. Given this analogy, the relevance of social psychological theories discussed in Chapter 2 – such as the equity theory, the intergroup contact theory and the social exchange theory – becomes clear.

SL experiences often cross boundaries of class, race, education and age groups. SL can enhance understanding and relationships between these groups, but can unfortunately also strengthen the stereotypes and prejudice that may exist. In this regard Bringle (2003) refers to the intergroup contact theory that postulates that certain contextual factors (i.e. common goals, long-term contact, equal status, and the type of contact that contradicts stereotypes) are needed to ensure that intergroup contact will facilitate understanding.

Furthermore, the outcomes for the different partners in the SL relationship are often qualitatively and quantitatively different. The relationship between helper and beneficiary is in essence inequitable. This can perpetuate power differences, influence intergroup relations adversely and enforce inferiority and dependence. The equity theory postulates that even if outcomes are unequal, when outcomes are perceived as proportionate to inputs, the relationship will be satisfying (Bringle, 2003; Bringle & Hatcher, 2002).

Various scholars in the field of SL have proposed guidelines for SL partnerships that provide evidence of these theories in action. As mentioned earlier, Mintz and Hesser (1996) regard collaboration, reciprocity, and diversity as meta-principles of good practice during SL. Collaboration between partners is based on the regular exchange of information, the sharing of resources and the enhancement of each other's capacity in an environment of trust, common purpose and shared responsibility. When participants are seen as colleagues and not as servers and clients, reciprocity prevails. Lastly, sensitivity towards diversity leads to the development of caring and thoughtful citizens in a diverse world. With a more comprehensive understanding of human diversity, one can discover the gifts and capacities of all, and human differences are viewed in context and not in isolation.

Werner, et al. (2002) emphasise the use of strategies that will create positive, empowering experiences for both the service learners and the community members. They refer to four principles:

- SL should serve course goals and individual development, as well as address a real local need;

- Service projects should empower students, as well as local community members;

- Service projects should be embedded in larger individual and social systems and promote connectedness and contextualisation;

- Service projects should endure as memorable and valued experiences for students and remain as an ongoing point of pride for the community.

King (2004) agrees with various voices in the field that SL as "charity" and without reciprocity can actually increase power inequalities and reinforce prejudice. The opportunity to render a service in itself promotes the idea of privilege. This is further enforced by the ability to walk away from the circumstances after rendering the service. When the space between the giver and the receiver, as well as difference in social positions, is not tempered, it leads to exploitation. Mutuality, reciprocity and combined decision making can prevent this from happening. This reiterates the importance of creating

reflective opportunities where service providers (students) can realise how they are enriched by the community experience (King, 2004).

Two elements of building a reciprocal learning relationship are the valuing of caring personal relationships between diverse learning partners and the ability to transform assumptions through reflection (Skilton-Sylvester & Erwin, 2000). Neururer and Rhoads (1998, p. 329), too, emphasise the importance of the ethic of care in SL as a way "to negotiate the paradoxical pulls of…sameness and difference". In this regard, Noddings (1984, p. 201) uses the phrase "One must meet the other in caring" as the pinnacle of learning during service.

4.7.3 Different levels of partnership

Boyte (2000) and Henry and Breyfogle (2006) distinguish between *thin* service that mostly maintains the status quo and *thick* SL that facilitates social change. Most projects are somewhere on a continuum between these extremes. Based on the partnership perspectives prominent in SL endeavours, Mahlomaholo and Matobako (2005) differentiate between three levels of SL in SA:

- **First level: Charity metaphor**. SL is done *in* the community. Maximum power is situated at the academic institution and minimum power is given to the community. In essence, HEIs are elevated from communities through differences in class, as well as exposure to higher forms of knowledge. Attempts at being on the same wavelength with the community are at best pretence. Preparation for this type of SL is focused on risk management and an explanation of dangers and differences, which maintains and even perpetuates the patterns of imbalance. SL actions are limited in duration and focused on isolated issues. Reflection is superficial, limited to personal and individual gains and not focused on social issues. The intervention is too short and too feeble to create true partnerships and the community members stay subjects.

- **Second level: Projects metaphor**. SL *of* the community. At this level, good intentions and theorisations occur in the hearts and minds of

educators, but in practice the goals are not achieved. Preparation, action, reflection and evaluation are committed to engagement, but application is limited in scope, depth and achievement.

- **Third level: Genuine engagement**. With third level, SL *with* the community, a move is made into communal spaces and negotiations at the boundaries. Actions are directed at community empowerment, social justice and the sharing of power. This level of SL calls for activism, advocacy and bravery, as well as engagement with real issues of social transformation *with* the community. The HEI is seen as part of the community. True critical introspection evokes the questioning of one's own values and position.

According to Mahlomaholo and Matobako (2005), SL in SA mostly functions within the charity or project metaphor, but does not achieve real engagement. Mitchell and Rautenbach (2005, p. 110) agree that the power relationships in SL partnerships are marked by a "big-brother, little-brother relationship". This situation is exacerbated by the legacy of apartheid, which resulted in a situation where one can move from a developed to a developing nation setting in less than half an hour. SL scholars are confronted with vast levels of "neediness" and social political contexts with low levels of organisation and development (Mitchell & Rautenbach, 2005, p. 103). This complicates the focus on egalitarian partnerships and reciprocity.

Reflecting on the ideas of Habermas, it is realised that a positivist point of view (seeking universal laws, patterns, causality and prediction) or an interpretive / hermeneutic perspective (emphasising human dynamics, fluidity and the interpretation of language) is not enough for achieving a true partnership. Only an emancipatory framework, where the power inequalities that lead to oppression are questioned and the voices of the marginalised people are heard, will facilitate social transformation, justice and empowerment (Mahlomaholo & Matobako, 2005).

4.8 Criticisms of and concerns about service-learning

4.8.1 Concerns regarding getting involved

Most of the concerns raised regarding getting involved in SL include that SL waters down the curriculum, and weakens the quality of HE, and that time in the community can be better spent in the library or laboratory (Gray, Ondaatje & Zakaras, 1999). Criticisms of SL include that it is "just another Sixties fad, a passing fancy or worse, an irresponsible use of student time and tuition" (Slimbach, 1996, p. 105).

Cox (2006) and Kravetz (2006) mention that great fears have been articulated regarding including the community in the academic realm. Critics claim that this will compromise rigour, sacrifice depth, threaten academic independence and objectivity, and divert the academy from its primary purpose of furthering knowledge and developing theory. In response to this, Cox (2006), along with others, advocates that theory driven scholarship lacks relevance and becomes disconnected scholarship that is intellectually arid. Rather than restricting theory development, engagement can stimulate and extend it.

Another common criticism of SL is that it involves too much time and too many resources (Bringle, et al., 2006). In this regard, Speck (2001, p. 10) mentions that critics should reassess what constitutes effective education (it is not about "stuffing students with content"). The criticism that time spent in the community distracts from the priorities of learning was refuted by the research of Astin and Sax (1998). They found that service participation, especially education related service, enhances academic development. In previous arguments, the additional benefits of SL with regard to students' holistic (and not only academic) development have also been discussed.

4.8.2 Criticisms of the values associated with service-learning

Speck (2001) mentions that various critics accuse SL scholars of being involved in promoting their own agendas. In this regard, Butin (2003) remarks

that definitions, criteria and conceptualisations regarding SL are useful heuristics for understanding SL. However, he criticises SL conceptualisations as being modernistic, liberal and radical individualistic notions of self, progress, knowledge and power.

Subotsky (2000) warns that in SA, SL is focused more on furthering academic aims and academic institutional power than on social change. Fourie (2003) agrees that the SL endeavours she observed were more student orientated than community focused. She reiterates the need for a better understanding of the community as a resource and warns against the underutilisation of local epistemologies.

Maurrasse (2001) mentions that most HE mission statements are compatible with community partnerships, but questions whether HE is prepared to extend this beyond the rhetoric. Furco (2002a) agrees and states that, in spite of all the rhetoric regarding the benefits of SL, it is still not integrated into the fabric of the academic world. Ash and Clayton (2004), too, mention the inherent tensions between the process of academic inquiry and the outcomes of service. In this regard Mitchell, Trotter and Gelmon (2005) warn that policies and other bureaucratic processes can overshadow practitioner driven networks. In SA, Mahlomaholo and Matobako (2005) claim that genuine commitment to civic engagement is "antithetical to the nature of the university" (Mahlomaholo & Matobako, 2005, p. 16).

SL will flourish in a context where it is used as a way to achieve institutional visions and goals. For the sustainability of SL, both symbolic commitment (i.e. discussions and agenda points) and practical actions (i.e. resource allocations) are needed (Furco & Holland, 2004); otherwise, SL will stay on the margins of institutions, driven by a handful of innovative students and socially concerned academics (Lazarus, 2001). In this regard, Eyler and Giles (1999) mention that SL programmes' current success can be ascribed to passionate students and enthusiastic faculty but, unfortunately, often SL is not well connected to the academic core of the institution.

SL is based on the principle of reciprocity. In the light of prevailing imbalances in power, Butin (2003, p. 1679) questions this "win win mantra". Densmore (2000), and Speck (2001) criticise many SL endeavours for maintaining the status distinctions between those who help and those who need help – a situation that perpetuates the injustice. Cone and Payne (2002) argue that community–higher education partnerships look much different to "those who live in the shadow of a powerful university". HEIs are likely to be seen as an "arrogant neighbor" and not a "civically-engaged responsible member" (Cone & Payne, 2002, p. 203). Muller and Subotsky (2001), too, warn against the naivety inherent in the term equal partnerships.

"Community problems simply do not come in convenient intellectual boxes" (Glassick, 1999, p. 26). Rubin (2001) agrees that although the partnerships formed through SL create some commonalities between communities and academics, they still live in parallel but separate worlds. Communities are permanent, while semesters, modules and student activities only last for short periods of time. Furthermore, communities are not structured according to the strict disciplinary frameworks according to which academic institutions function. This leads Maurrasse (2001) to question whether genuine commitment can ever be ensured.

While some proponents paint a pretty picture of the benefits of SL, more critical educators claim that SL often fails to realise outcomes in practice (King, 2004). It is wrong to assume that civic engagement *will* result from SL activities (Chapdelaine, et al., 2005; Eyler, Root & Giles, 1998). When SL is practised ineffectively, service scholars can undermine citizens' perceptions of competence and faculty can reduce students' feelings of efficacy and desire to learn (Werner, et al., 2002). Eyler, et al. (2001) summarised the programme characteristics that, according to various research studies, prove to have the most effective impact on students: placement quality; quality and quantity of reflective activities; reciprocal application of service and academic content; duration and intensity of service; exposure to diversity; the community voice; and regular feedback. The research findings of Astin, Vogelgesang, Ikeda and Yee (2000) reiterate these principles of good practice.

Wiegert (1998, p. 4) summarises these criticisms well by stating that SL as pedagogy is not risk free; but "because the stakes are so high the risk is worth taking".

4.9 Conclusion

From the above discussion it is clear that SL (a form of experiential learning that uses reflection as a vital link between hands-on experiences and theoretical constructs) integrates training, research and community engagement into a sphere where the knowledge, skills and attitudes of learners are challenged and developed.

By integrating active experiential learning with intellectual rigour and holistic development, SL is an effective pedagogical tool to "transform lives, to touch the heart as well as the mind and to teach many valuable lessons beyond those that professors provide within the confines of their classrooms" (Kretchmar, 2001, p. 9).

SL, like any other pedagogy, presents risks and rewards, with barriers and pitfalls (Speck, 2001):

> Understanding the possibilities of service-learning is not very difficult – at least for those that have ears to hear and eyes to see – but mastering the art of teaching it well, and understanding all its nuances and tensions, can take much longer. (Pomery & Bellner, 2005, p. 1).

CHAPTER 5 – REFLECTION

In this chapter reflection, which is one of the most important pedagogical strategies used during SL, will be placed under the magnifying glass. The chapter will start with a general conceptual framework for reflection. Different dimensions of reflection explicated by Kottkamp (2000), such as the temporal dimension (time focus), the medium dimension (different modalities and strategies used), the human and number dimensions (individual or groups involved), as well as the locus dimension will be discussed. Consecutive sections of the chapter will highlight the most essential aspects of effective reflection. The chapter will conclude with a more contextualised view of reflection for the purpose of this specific study. It is argued that reflection of an inter-personal nature, where social dialogue and the social construction of knowledge are emphasised, provides added value to the reflection process.

5.1 A conceptual framework for reflection (the What, Why, Who, When, and Where of reflection)

In various spheres, reflective practice is recognised as an important part of any learning process (Atherton, 2005; Rogers, 2001). According to Schön (1990), one of the essential characteristics of professional practice is the ability to reflect on practice in order to engage in a process of continuous learning. Day (1999) refers to reflection as the heart of adult learning. It is thus clear that successful scholarship requires reflection. Although the rationale for including reflection as an integral part of any academic process is clear, many scholars have never led or participated in structured reflective activity (Shinnamon, Gelmon & Holland, 2001).

According to Williams and Driscoll (1997), faculty are learners themselves when it comes to reflection. Kiely (2005) mentions that the nature of reflection is still an undifferentiated mystery. Driscoll, Messer, Svoboda and Goucher (1996) agree that we have only begun to understand the complexity of reflection. In this regard, Sigmon (1996) refers to the art of reflection.

5.1.1 Defining reflection (What is reflection?)

Viewed from a general perspective, reflection can be related to the metaphor of a mirror that can illuminate how we see ourselves and the world. Different angles can provide different perspectives and additional information. However, sometimes reflection extends beyond what the eye can see (and the mirror can show).

Terms that are used interchangeably with reflection are critical reflection, critical analyses, critical review, reflective judgement, meta-thinking, meta-cognitive thinking, mindfulness, introspection, meditation and contemplation (King & Kitchener, 1994; Rogers, 2001; Stacey, et al., 2001). Freire also distinguished between critical awareness (being able to describe) and critical evaluation (being able to evaluate importance, make comparison and formulate responses) (Smith, 1979). The variety of terms indicates the complexity of reflection, and it is thus evident that defining reflection will be a complex task. Various authors in the field have mentioned the lack of clarity and consistency in defining reflection (Kreber, 2005; Rogers, 2001). Furthermore, Rogers (2001) mentions that reflection is used as a noun, a verb, an adjective, a process and an outcome, which adds to the complexity of the process.

a) **Towards a definition**

Dewey (1910 in Zlotkowski, Carneiro, Clayton & Whitney, 2005) probably provided one of the first structured definitions of reflection: "active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and the further conclusions to which it tends". Dewey emphasised that reflective thinking is not mere contemplation by an abstract mind but a "matter of analyzing, 'sizing up', projecting and testing hunches, observing results, making tentative generalisations, 'having another try', prizing what one had come to value, and amending that value as required by change or critical appraisal" (Wirth, 1966, p. 275).

In accordance with this Deweyen fashion of reflection as the backward and forward connection between prior and current experience (Sherman & Williams, 2000), Freire (1973, p. 3) regarded reflection as the opportunity to "reach back to yesterday, recognize today, and come upon tomorrow".

Donald Alan Schön (1930 – 1997), a widely recognised scholar in the field of reflective practice and learning systems, regards reflection as a continual interweaving of thinking and doing (Schön, 1990; 1991). This reciprocity between thinking and acting is also clear from Freire's term praxis and many other definitions related to reflection. For example, Rogers (2001, p. 41) emphasises the interplay of thinking and acting with his definition: "integrate the understanding gained into one's experience in order to enable better choices or actions in the future". Stein (2000) also refers to various authors who summarise critical reflection as the process by which learners identify the assumptions governing their actions, locate the historical and cultural origins of the assumptions, question the meaning of the assumptions and develop alternative ways of acting. Reflection also entails the challenging of prevailing ways of thinking in social, cultural and professional terms and in order to interpret and create new knowledge and action.

Another focus of various definitions is on the integration of experience and knowledge. Stein (2000) reiterates that critical reflection blends learning through experience with theoretical and technical learning to form new knowledge, behaviours and insights.

McAlpine, Weston, Beauchamp, Wiseman and Beauchamp (1999, p. 106) define reflection as "continuous interaction between the two inter-related components of action and knowledge". They propose a model of reflection (see Figure 12) that consists of six components, namely, goals, knowledge, action, monitoring, decision making, and the corridor of tolerance. While goals drive thinking and action, decision making and monitoring link knowledge and action: through decision making, knowledge flows to influence action, and through monitoring, actions give information to construct knowledge. The

corridor of tolerance is a theoretical mechanism representing the sphere where no modification or change occurs.
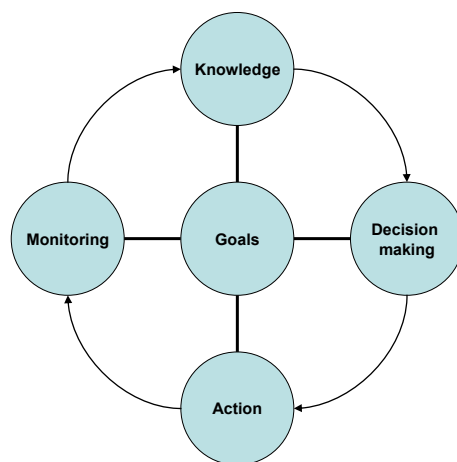
Figure 12: A model of reflection, proposed by McAlpine, et al. (1999, p. 107)

Within the sphere of SL, Hatcher and Bringle (1997, p. 153) define reflection as "the intentional consideration of an experience in light of particular learning objectives". It is a process where service learners get the opportunity to critically think about their experiences, look back on the implications of the actions taken and connect these conclusions to future actions and larger societal contexts (Bringle & Hatcher, 1999).

Kottkamp defines reflection as:

> a cycle of paying deliberate, analytical attention to one's own actions in relation to intentions – as if from an external observer's perspective – for the purpose of expanding one's options and making decisions about improved ways of acting in the future, or in the midst of the action itself. (Kottkamp, 2000, p. 127).

Reflection is thus the "pause button" that provides scholars with the opportunity to explore the impact of what they are doing and learning (Kaye, 2004, p. 11). Thoughtful consideration of expectations facilitates the internalisation of knowledge, challenges preconceived notions and changes future behaviour. When structured correctly, reflection will challenge and guide scholars to derive new meaning from experience. Reflection may involve many intentional activities such as observation, the questioning of beliefs, opinions and values, the examining of experiences and critical issues related to those experiences, the analysis and synthesis of facts, ideas, concepts and theories, and the connecting of concrete experiences to abstract knowledge and information. All this promises to improve sensitivity; enhance the development of social responsibility, ethical skills and values; and assist in finding personal relevance.

b) Reflection versus critical reflection

Eyler, Giles and Schmiede (1996, p. 15) acknowledge that reflection is a "natural process of the human mind and spirit". All thought thus entails a certain amount of reflection. The importance of this informal, unstructured, casual and self-directed reflection that happens outside the classroom should not be underestimated. Dewey claimed that there is a strong relationship between the thinking of the plain man and that of scientific inquiry (Wirth, 1966). Eyler, et al. (1996, p. 14) realise this and state that the "depth of critical reflection grows out of the instinctual reflective process". However, they continue by saying that this critical reflection "must be cultivated purposefully as a habit of the mind". In order to maximise learning, more purposeful reflection needs to balance out the more general and daily forms of reflection.

Mills (2001) agrees that high quality reflection does not happen in a vacuum. Often some challenge from an external agent (such as an educator) is needed to provide a stimulating and organised forum for reflection to occur. Atherton (2005), too, is of the opinion that real reflective practice needs a mentor or supervisor to prevent individuals from getting bogged down in self-justification, self-indulgence and self-pity.

Skilton-Sylvester and Erwin (2000) warn against the assumption that just because students work in diverse communities, they will automatically become more cross culturally competent and discard their stereotypes. Stacey, et al. (2001) agree that although SL has the ability to promote learning that is multicultural, gender fair and disability aware, it can also reinforce stereotypes and biases. They suggest that structuring more opportunities for reflection is a way of dealing with cross cultural difficulties and stereotypes. This encourages students to be curious and ask questions rather than being judgemental.

King (2004) reiterates the importance of critically examining assumptions of the self and society (e.g. issues of privilege, power and inequality) while involved in SL. The various benefits of SL on a personal and communal level (as claimed by many advocates of SL) are enhanced when reflection is done purposefully.

To differentiate between these daily forms of general reflection and more deliberate, thought provoking forms, the terms guided reflection, structured reflection and critical reflection are variously used. Eyler, et al. (1996) mention Reflection (with the capital R), versus the more general and daily forms of reflection (without the capital). Kottkamp (2000) refers to this dimension of reflection as the locus of initiation – self-initiated or structured by external agents.

For the purpose of this study, the term critical reflection is thus used to indicate a structured form of reflection used during SL practices. Although it is acknowledged that reflection may occur naturally, the necessity of attending to reflection as part of SL module design, in order to facilitate more thought provoking discussions and deliberate questioning of existing belief, is highlighted by the use of the term critical reflection. This critical reflective process is initiated by an external agent (in this case the lecturer) and aimed at guiding students towards a deeper understanding of how classroom

activities and the real world are related, as well as towards a broader consideration of the larger implications of social issues.

5.1.2 The aims of reflection (Why reflect?)

For Freire, the ability to engage critically through reflection as opposed to merely reacting to the environment is the feature that distinguishes humans from animals. Animals are immersed in the world and cannot consider it, whereas humans emerge from the world, objectify it, understand it and transform it – humans can intervene (Freire, 1968; Freire, 1973).

From the definitions of reflection mentioned in the previous section, the following important rationales for and implications of reflection are clear:

a) Reflection as a key element of service-learning

As scholars embrace SL as pedagogy, they embrace the use of reflection too (Williams & Driscoll, 1997). Reflection is considered to be the core element and vital feature of effective SL pedagogy (Eyler, 2002b; Furco, 2003). One of the principles of good practice for combining service and learning provided by Honnet and Poulsen (1989) is the provision of structured opportunities to reflect critically.

In their definition of SL, Bringle and Hatcher (1999) reiterate the importance of reflection to further the understanding of module content, broaden the appreciation of the discipline and enhance a sense of civic responsibility. They are of the opinion that, if practised effectively during SL activities, reflection has various benefits. For students, it improves the connection between service and module work, which results in deeper, more transformative and more rewarding learning. Faculty also benefit from becoming more reflective and using reflective techniques in the classroom. Their teaching becomes more dynamic and interactive and they find ways in which their discipline and expertise can enhance society (Hatcher & Bringle, 1997).

According to Bringle and Hatcher (1999), in SL, learning is strengthened through the interplay of abstract, remote content and personal palatable experiences. Reflection provides the bridge between these aspects. Seen as the hyphen in the term service-learning, reflection represents the integration and balance between service in the community and academic learning. In this mutually reinforcing relationship, reflection is "the transformative link between the action of *serving* and the ideas and understanding of *learning*" (Eyler, et al., 1996, p. 14; Eyler & Giles, 1999).

b) Reflection to transform experience into learning

In "The dry salvages", the third part of the *Four Quartets* by T.S. Eliot (1943), it is stated: "We had the experience but missed the meaning". This statement draws attention to the importance of one of Howard's principles of good practice, namely, that experience is not learning. Service participation in itself does not guarantee beneficial and deep learning. Zlotkowski, et al. (2005) refer to Conrad and Hedin, who aptly question: "experience is the best teacher – or is it?"

According to constructivist learning theory, it is not the behaviour per se but the related structured thinking that leads to meaningful learning (Hatcher, Bringle & Muthiah, 2004). In this regard, Hatcher and Bringle (1997) agree with Dewey. Although Dewey claimed that learning is rooted in experience, he acknowledged that experience is not enough (experience can be educative or miseducative). Experience can be confusing and unpredictable and often students do not have the ability to make the necessary links between these experiences and abstract information. Experience often creates controversy, which, if not reflected upon, can be misleading. Reflection is regarded as the crucial element in transforming concrete experience into knowledge and thus also the tool that transforms community work into SL (Bringle & Hatcher, 1999).

c) Reflection as part of praxis (leading to action)

Freire (1968, p. 36) coined the term praxis: "reflection and action upon the world in order to transform it". For Freire, true reflection will lead to action and transformation (Freire, 1968). Action is thus a crucial ingredient of reflection. Welch (1999) agrees that reflection should integrate thinking and feeling with doing. The rationale for reflection is thus to better the understanding of social problems, facilitate the quest for better solutions, and enhance informed action (Eyler, et al., 1996).

One should regard reflection and "inquiry not as an arcane occupation for an elite few but as integral to both intellectual development and community action" (Eyler & Giles, 1999, p. 11). Pettit (2006), and Sherman and Williams (2000) warn against the risk of getting involved in theoretical debate without growth into experience. Awareness and critical consciousness should not paralyse students. Consequently, a cyclical process, where action and reflection can be used reciprocally, proves to be most efficient.

d) Reflection as a bridge

Saltmarsh (1996, p. 14) states that SL uses reflective inquiry to integrate "thought and action, reason and emotion, mind and body, leisure and work, education and life, and individuals to their community and natural contexts". Reflection, the hyphen in SL, has the function of acting as a transformative link, as a bridge, and as glue between the artificial division of practice (the action of serving) and theory (the ideas and understanding of learning) (Eyler, 2001; Eyler, et al., 1996).

Felten, Gilchrist and Darby (2006) also refer to reflection as a bridge between concrete experiences and conceptual understanding, linking the concrete to the abstract. Critical synthesis can bring life and relevance to module concepts as it facilitates the connection between the module and life experiences (Stacey, et al., 2001).

Reflection is also valued for the integration of themes (Albert, 2005; Freire, 1968), synthesising old and new knowledge (Eyler, et al., 1996), as well as linking affective and cognitive components (Eyler & Giles, 1999; Felten, et al., 2006). In this regard, Slimbach (1996) remarks that SL and reflection can help bridge the gap between the head, heart and hands.

e) Reflection towards cognitive development and critical thinking

Zuber-Skerritt (2001) maintains that all individuals, in reflecting on their everyday experiences, create a worldview or lens, which determines their future behaviour and strategies. This corresponds to Piaget's idea of schemas that are formed during an individual's adaptation to life experiences (Piaget, 1976a). Often, when confronted with puzzling or surprising experiences, our existing worldviews and beliefs (or schemas) are inadequate to explain our experience, and dissonance results. Piaget believed that such dissonance, perplexity and disequilibrium are the instigators of learning. Both Dewey and Kolb, too, referred to "forked road situations" and the resolution of conflicts as excellent learning opportunities.

However, this learning opportunity is often lost. Human beings, as Dewey and Piaget acknowledged, strive towards harmony or equilibrium. One of the most important characteristics of Piaget's assimilatory schema is the tendency towards repeated application. Once constituted, it will be applied repeatedly and continue to assimilate aspects of the environment, by concentrating only on aspects that are consistent with what is known. Thus, when confronted with contradictions, students are inclined to ignore the confrontation or refer back to familiar (inadequate) frameworks. Weak conclusions are drawn, hypotheses are left unexamined and sweeping assertions and generalisations are made (Cooper, 1998). King (2004), and Sperling, et al. (2003) agree that SL students are not receptive to dissonant experiences. They are mostly uncritical, ignore contradictory evidence or tend to use unexamined assumptions, dispositional attributions and prejudice to stubbornly interpret situations. Eyler (2002b), too, warns against the assumption that students

confronted with new situations, surprises and conflicts will explore further, resolve conflicts and assess new information to restructure their schemas.

For adaptation and specifically accommodation to occur, reflection opportunities (often encouraged or assisted, created by another individual or a thoughtfully structured process) are needed. Sperling, et al. (2003) note that motivation is needed to take up the task of accommodation. Challenge and support from someone are required to focus attention on new interpretations and develop more complex views of the social world (Bringle & Hatcher, 1999; Parker-Gwin & Mabry, 1998). Students need to recognise both their choices and the implications of actions based on these choices (Sherman & Williams, 2000). Reflection provides the possibility of thinking outside of the usual framework, examining old frameworks and reframing more innovative and effective conclusions (Eyler, et al., 1996). While understanding and application fit the analogy of colouring within the lines, the critical thinking facilitated by reflection resembles colouring outside the lines (Eyler & Giles, 1999).

Through discourse regarding challenges and ethical dilemmas inherent in SL activities, reflection assists students in evaluating their own value systems (Chapdelaine, et al., 2005). Piaget too referred to this consideration of action and the appreciation of its significance, as reflective abstraction. He was of the opinion that real learning is not produced by activity only, but by this parallel mental activity regarding actions (Piaget, 1976a; Piaget, 1976b).

SL often claims to enhance academic achievement, personal growth and social responsibility. However, SL does not always lead to dramatic transformation. To really enhance students' ability to critically reflect, well structured reflection opportunities are thus needed. From reviewing SL literature, Eyler (2002b) found that the reflection in SL modules is often superficial, unrelated and not really continuous. In order to be effective, SL programmes need to include intentional and explicit reflection opportunities.

Thus, if used correctly, reflection can be an effective mechanism for stimulating cognitive development and understanding and resolving

complexity (Eyler, 2002b). The exploration of surprising events leads to critical thinking and cognitive development (Eyler, 2002b; Eyler & Giles, 1999). Hatcher and Bringle (1997) agree that reflection promotes the examination and interpretation of experience and thus enhances cognitive learning. Reflection helps students in SL to not only behaviourally but also cognitively grapple with issues (Dunlap, 1998a).

f) Reflection towards holistic development

Both Dewey and Kolb acknowledged the importance of a holistic view of learning (Bringle & Hatcher, 1999; Felten, et al., 2006). Reflection moves beyond cognitive learning. It also provides life lessons (Dunlap, 1998a).

Felten, et al. (2006) reiterate that recent research in the field of cognitive psychology and neuro-science has highlighted the central role that emotions play in the thinking and learning process. They criticise the inattention to emotion and suggest that the interplay between the intellectual and the emotional should be acknowledged during reflection. Kiely (2005), too, mentions the necessity of focusing more on the contextual, visceral, emotive and affective aspects of learning in order to enhance the transformative dimensions of learning. By connecting the affective and cognitive, reflection thus echoes the work of Perry (1981), who emphasised the personal nature of learning and that students' attempts at understanding and knowing involve confrontation with personal issues, feelings and emotions (Perry, 1968).

Eyler, et al. (1996, p. vii) recognise the important intellectual and personal transformation that happens in SL. They witnessed the power of SL, or what they term the "Aha! moments". They refer to six core SL outcomes that are facilitated through the use of reflection, namely, personal development, connecting to others, citizenship development, understanding, application and reframing. This corresponds to Green's (2006) analysis, which revealed the following five themes: emotional response and personal experience, interaction and connection to people, realisation of the complexity of social issues, connection with module content, and transformational thinking.

From a psychological point of view, the healing power of expressing emotions is also recognised (Bringle & Hatcher, 1999). According to Pennebaker (1997a; 1997b), people want to find meaning in their experiences. Reflection facilitates this process of meaning making. Research by Pennebaker and Seagal (1999) has shown that writing about important personal and emotional experiences improves metal and physical health.

5.1.3 Models and methods for reflecting

a) Models

Most scholars in the field refer to reflection as moving through the stages of doubt, towards activities to resolve this doubt, which in return leads to new doubts (Dewey, 1937; Eyler & Giles, 1999; Harkavy & Benson, 1998; Rogers, 2001; Schön, 1990). In this regard, Kolb (1991) refers to Lewin's theory of how individuals progress though a process of developing beliefs and calcified behaviours, questioning these beliefs and behaviours, and then stabilising again – a process of freezing, unfreezing and refreezing. Focused on the larger process of reflective inquiry, Dewey describes in more detail how reflection moves through these stages (Cummings, 2000; Eyler, et al., 1996; Wirth, 1966). (See Figure 13.)

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┌─────────────────────────────────────────────────────────────┐
│           Exposure to a particular problem or situation         │
│         Confrontation with perplexity, confusion and doubt      │
│                              ⇩                                  │
│              Suggestion: A tentative interpretation             │
│              Identifying and articulating the problem           │
│                              ⇩                                  │
│              Intellectualisation: Defining the problem          │
│         Raising questions regarding the nature of the problem   │
│                in order to gather additional facts and ideas    │
│                              ⇩                                  │
│    Tentative hypothesis formation: A guiding idea to clarify the problem │
│      is formed, based on observation, and previous and new knowledge    │
│                              ⇩                                  │
│              Reasoning: Further elaboration and development     │
│       of the tentative hypotheses by applying knowledge and linkages    │
│                              ⇩                                  │
│        Action: Doing something to bring about the anticipated result    │
│         Verifying and testing (confirming or rejecting) the hypothesis  │
│                              ⇩                                  │
│               Further observation or experimentation,           │
│     Resulting knowledge is used as the foundation for future inquiry    │
└─────────────────────────────────────────────────────────────┘
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Figure 13: The larger process of reflective inquiry

This process corresponds with Kolb's experiential learning cycle – a cycle that links the concrete and the abstract. Kolb's ideas provide the framework for nearly all reflective techniques. Following the Kolb cycle of experiential learning, most reflection processes go through the stages of concrete description to discerning meaning (interpretative / emotional) to conclusions and plans of action (Eyler, et al., 1996; Hatcher & Bringle, 1997). The Three-stage model, the ORID model and the DEAL model are examples of reflection models based on the Kolb experiential cycle.

• Three-stage model of Toole and Toole (1995)

Toole and Toole (1995) proposed the three-stage model of reflection based on the questions What?, So What?, and Now What?. During **Stage 1**, the **What**-question asks for describing and reporting of facts and events without judgement or interpretation. It asks for a statement of facts and occurrences. Descriptive questions that can guide scholars in this stage of reflection include: What did I observe?, What happened today?, What parties were involved and what were their roles?. During **Stage 2,** the **So What**-question prompts scholars to analyse and interpret the events, their feelings and ideas. This stage focuses on the consequences and significance of actions. Questions in this stage will entail: What underlying values, ideas and theories were involved?, What did this experience mean to me?, What did I learn about myself and about others? And: What worked, what didn't and why?. **Stage 3** asks the **Now What**-question and considers the broader contextual implications and future application of lessons learned. Questions will include: How can I apply what I have learned? And: How will I do it next time?.

Three-step ORID model

Another reflection model mirroring Kolb's learning cycle is the ORID model, which presents a progressive process of moving from **O**bjective descriptions of the concrete experience, to **R**eflective descriptions that will include affective experiences, to **I**nterpretive descriptions, which ask for cognitive explanations, to **D**ecisional integration, where learning and insights are incorporated and applied to future situations (Colorado State University, 2002, p. 25).

The DEAL model

Another integrated and practical reflection model, strongly connected with Kolb's theory, is the DEAL model, which is aimed at articulating personal growth, civic engagement and academic enhancement (Ash & Clayton, 2004a; Ash & Clayton, 2004b; Ash, Clayton & Atkinson, 2005; Ash, et al., 2004; Clayton, 2005). DEAL is an acronym for the three phases of the reflection process: **D**escribe the experience objectively, **E**xamine or analyse the experience in terms of academic, personal and civic domains, and finally

Articulate (express) the **L**earning that results (What did I learn? How did I learn it? How or why is it significant?).

b) Methods of reflection

Using the analogy of the mirror, it is clear that multiple reflective surfaces and angles used during SL (e.g. self-evaluation, teacher feedback and community discussions), will enhance learning. Referring back to the learning styles of Kolb (discussed in Chapter 3), Eyler, et al. (1996) mention that SL students can be categorised in terms of activists, reflectors, theorists and pragmatists. Furthermore, Gardner's theory of multiple intelligences (in Bradley, 2003) confirms that different students will respond to different reflection activities. Bradley (2003) proposed the following guidelines, summarised in Table 18.

Bringle and Hatcher (1999) mention that different forms of reflection and feedback can lead to different experiences and conclusions. Various reflection and feedback strategies employed on a continuous basis also ensure triangulation. It is therefore important that the curriculum should cater for this diversity and include a combination of a variety of reflection strategies. (Kottkamp, 2000, p. 135, refers to "mixes and matches".) Naughton (2001) supports this by recommending that educators design reflection practices to be interesting to the age group and to appeal to different learning styles and intelligences. Furthermore, when designing reflection activities, there needs to be consideration not only of different learning styles, but also of the discipline, learning outcomes, context and nature of partnership, and timing, as well as of the educator's own strengths and challenges (Rice, 2005).

Various scholars in the field have provided examples of different reflection techniques to use during SL (Hatcher & Bringle, 1997; Bringle & Hatcher, 2001). These techniques are sometimes only intra-personal in nature (such as writing a personal journal), but may also incorporate inter-personal processes (such as class discussions).

Table 18: Reflection activities to cater for multiple intelligences

Type of intelligence	Possible reflective activities
Verbal–linguistic: Capacity to use words effectively, to express what is on one's mind and to understand other people.	Journal Essay, expert paper Act as guide for future volunteers Press releases, public speaking
Logical–mathematical: Capacity to reason well, in a scientific or logical manner, or to manipulate numbers.	Compile and present statistics and other data Gather information needed to understand project impacts Surveys, field-based research
Spatial: Ability to represent the spatial world internally in one's mind.	Photo / slide / video essays, scrapbooks, drawings, collages, drawings, and paintings based on service theme
Bodily–kinaesthetic: Expertise in using one's whole body to express ideas and feelings.	Build something that reflects what was learned Dance or theatre presentation based on service theme
Musical: Capacity to perceive, discriminate, transform, and express musical forms.	Assemble songs based on service theme Write a rap or other song based on service theme
Inter-personal: Ability to perceive and make distinctions in the moods, intentions, motivations and feelings of others.	Write a role-play or simulation activity based on service theme Train other students for service Reflection with peers Dialogue and discussion with other students and community members
Intra-personal: Ability to understand oneself, to know who you are, what you can do, what you want to do, how you react to things, which things to avoid and which things to gravitate towards.	Keep a personal reflection journal Complete project activity checklists
Naturalist: Ability to discriminate among living things and non-living things.	Expert papers, essays, videos Public speaking on service theme

Table adapted from Bradley (2003).

Writing

Kottkamp (2000) is of the opinion that the use of any form of writing during reflection has various benefits. Writing entails both process and product. Due to the fact that it is slower and done at a self-regulated pace, writing provides

the opportunity to pause, cycle back and forth between past, present and future, reread and rethink. Capturing thought processes, writing leaves a trail of ideas, which is available for immediate review, and also a durable self-perspective that can be compared to other perspectives. Writing – being active, engaging and personal – is thus reflective in itself.

Written reflection also challenges students to practise and refine their writing skills, organise their thoughts and make coherent arguments. A further benefit of written reflection is that the products can later be used as evidence of the learning process (Bender, et al., 2006; De Acosta, 1995; Gilson & Ottenritter, 1999). Furthermore, writing serves the function of organising complex emotional experiences (Pennebaker, 1997a; 1997b).

Journaling is advocated and used by many SL practitioners as one of the most effective reflection tools. It is very adaptive, can be done regularly and is an easy technique for maximising individual reflection outside the classroom, (Colorado State University, 2002; Cooper, 1998; Cushman, 2001; Eyler, 2002b; Foos & Hatcher, 1999; Kottkamp, 2000; Mills, 2001). The SL journal creates a quiet and safe space for the student to withdraw temporarily and to engage in observation, questioning, speculation and self-awareness (De Acosta, 1995; Mills, 2001). This provides the opportunity to capture fleeting thoughts, but also to integrate theories, insights and experiences (De Acosta, 1995). It can be used as a tool to explore feelings, connections and possibilities for learning, as a feedback tool to monitor progress, and to identify areas of confusion (De Acosta, 1995; Gilson & Ottenritter, 1999). It assists in collecting personal data, the development of self-understanding and intra-personal skills and can foster personal growth (Exley, 1998; Hatcher & Bringle, 2001). Although journals have many benefits and are easy to assign, Hatcher and Bringle (2001) warn that they are difficult to grade.

Unfortunately, journals can become mere inventories of events, without any evidence of analytical thought (Hatcher & Bringle, 2001). Welch (1999, p. 1) warns against the "dear diary" approach, which includes no academic concepts or application. Although the personal journal, where the student can

free-write, has some advantages, more often than not it is necessary to structure the reflection activity to incorporate components such as knowledge, comprehension, application, analysis, synthesis and evaluation. Educators should give careful consideration to the envisaged outcomes of the reflection activity and then provide deliberate and structured questions, directions, guidelines and encouragement. This will challenge students towards deeper thought processes and more rigorous intellectual inquiry (Cushman, 2001; De Acosta, 1995; Dunlap, 1998a).

Different forms of structured journals have been suggested:

In the **highlighted journal**, students reread their own writing and highlight the experiences and ideas that are related to academic concepts (Hatcher & Bringle, 2001). With the **key phrase journal** (Hatcher & Bringle, 2001), students are provided with a list of terms, key phrases or academic concepts that need to be integrated in their journal writing. The **double entry journal** (with experiences, personal thoughts and reactions written on the left page and academic concepts, key issues from class discussions and readings on the right page), challenges students to make connections by drawing arrows to indicate relationships between the thoughts on the two pages (Hatcher & Bringle, 1997; Hatcher & Bringle, 2001). Kottkamp (2000) also refers to the **stop action journal**, where students are encouraged to stop somewhere during the SL process and use the time to reflect on their immediate experiences.

The ABC journal (Welch, 1999) provides a generic template to ensure multi-dimensional reflections. The affective dimension of the journal involves the identification and exploration of feelings and emotions. This part of the reflections does not include judgement, but mere acknowledgement. The behaviour dimension is concerned with action (what was done and why). Students may reflect on how they behaved in the past under given circumstances and speculate how they will behave in future. This part of the journal can also include what students did well and what not – in order to learn from mistakes and project how skills can be applied in future. The cognitive or

content dimension of the journal includes applicable information, concepts, terms and theory. Cognitive connections between service experience and classroom learning are explored. Related to this, the **three-part journal** includes reflections focusing on objective accuracy, personal awareness and intellectual analysis and application (Hatcher & Bringle, 2001; Zlotkowski, et al., 2005).

Various authors (Cooper,1998; Hatcher & Bringle, 2001; Kottkamp, 2000) also refer to the **critical incident journal**. This journal expects of students that they describe and analyse a particular event that they found significant. The journal will start with a description of the event and the student's roles and reactions during the incident. During the next step, the student will analyse the underlying issues of the incident and their behaviour. Lastly, the student will reflect on the impact and future implications, as well as their own learning.

Directed writings can serve as another form of structured journaling. Students are encouraged to read specific work and then answer general or more focused questions related to the reading. Students are thus prompted to analyse their experience in the light of a specific text. Directed writings also prompt student to provide examples from the service experience that illustrate or contradict the text (Hatcher & Bringle, 1997; Hatcher & Bringle, 2001; Exley, 1998).

In an era when technology is driving educational reform, the use of **electronic journals** via email or online discussion boards can be considered (Colorado State University, 2002; Hatcher & Bringle, 1997; 2001; Strait & Sauer, 2004). In addition to using this electronic journal only as an individual method, Mills (2001) proposes web-based interactive group journaling.

SL contracts and service logs are another form of written reflection where students are prompted to draw up a contract regarding their learning and service outcomes and tasks. A service log can be kept to mark progress (Hatcher & Bringle, 2001).

In addition to journaling, different forms of **analytic papers** assigned at the end of the module can also provide the opportunity to reflect on the service experience (Colorado State University, 2002). This can be done in various ways. The personal narrative, where students creatively describe their own learning and growth, gives an opportunity for self-assessment (Hatcher & Bringle, 2001). Reflective essays, which are considered to be more formal than journals, can ask students to describe and evaluate their experiences and what they have learned as related to the module topics (Bender, et al., 2006; Hatcher & Bringle, 2001). Experiential papers based on Kolb's cycle and more formal research papers can ask students to focus on a specific social issue they encountered. They can analyse this issue in its broader context (including more traditional library research, interviews or other quantitative and qualitative methods) and make recommendations (Hatcher & Bringle, 2001).

Portfolios are a flexible medium that provides students with different intelligences with the opportunity to document their learning through the course of the SL experience. Evidence of learning products and processes with elements such as journals, service contracts and logs, photo essays, notes for class presentations, self-assessments, items created or collected, and training materials can be included and used to reflect on learning. An electronic portfolio or the construction of a website can also be considered.

Telling

Many students might feel inhibited by the written word and will prefer a reflection opportunity where they can share their experience verbally with others. An added benefit of telling-as-reflection is that understanding is enhanced through the act of communicating and learning with others (Bender, et al., 2006).

Personal consultations with the educator can give students a more individual and private opportunity to discuss and analyse their feelings, thoughts and actions as related to the study material (Dunlap, 1998a).

Case studies and contrived situations can be used with great success to provide insight before and during SL experiences (Kottkamp, 2000). Lisman (1999), and Bringle and Hatcher (1999) recommend the specific use of ethical case studies.

Class or group discussions (structured or unstructured) provide students with the opportunity to share insights and learn with one another in a reciprocal and interactive way. Feelings-orientated reflective discussions can foster group bonding and trust, while more cognitively orientated reflective discussions can facilitate critical thinking and cognitive insight. When the student is used as an expert during these discussions it can enhance their leadership skills and confidence (Colorado State University, 2002; Exley, 1998).

Presentations can be used, where students reflect on and share their learning by means of informal storytelling or more formal oral presentations, such as slide shows, bulletin boards, panel discussions, persuasive speeches, and displays in public format. Including not only students but other constituencies – such as the community and other academics – provides further recognition to all the role-players, and also additional reflective surfaces (Hatcher & Bringle, 2001). Presentations have the additional benefit of developing students' public speaking skills – and even technical skills, when making use of videotapes and other forms of multimedia.

Doing

For the more active learners, other forms of "reflection through action" can be more advantageous. Reflection exercises and creative projects that speak to a variety of learning styles have the additional benefit of fostering group bonding (Exley, 1998).

Simulations, role-plays and games that provide students with the opportunity to put their skills into practice in different problem-solving

situations can be valuable. Although these contrived situations lack the complexity and dynamics of real practice, such an approach still provides a flexible, adaptable classroom situation for experiencing theory in use. Students get the opportunity to reflect and report on their personal experiences. By recording (on tape or video) role-plays and simulations, an extra form of feedback and reflective surface is provided (Kottkamp, 2000).

Photo or video essays, stories, music, **metaphors**, collages, murals, drawings, painting, drama, music, and other **artistic expressions** and visual representations can provide a creative expression of more subtle personal reflections and meaning making (Hatcher & Bringle, 2001; Kottkamp, 2000).

Completion of an **inventory,** such as Kolb's learning style inventory, with feedback and discussion can be a valuable form of reflection (Kottkamp, 2000). Working in pairs, **shadowing** someone in action and then having a reflective interview that questions actions, intent, meaning and outcome, can also be considered (Kottkamp, 2000).

5.1.4 The temporal dimension of reflection (When to reflect?)

When considering the temporal dimension of reflection, Schön's ideas regarding reflection-on-action and reflection-in-action are of relevance (Schön, 1987; 1990). According to Schön, reflection-in-action occurs when an individual acts simultaneously as both the doer and the thinker (thinking about doing while doing). During this form of reflection, the actor is also the sole collector of data. McAlpine, et al. (1999) refer to this synchronistic form of reflection as the most cognitively demanding type of reflection. Rogers (2001) uses the term contemporaneous reflection to refer to reflection-in-action. Reflection-on-action, the "offline" form, happens in retrospect, where the individual (often assisted by others) thinks back on an experience to analyse how certain knowledge and actions have contributed to a specific outcome (Kottkamp, 2000, p. 127; Schön, 1990). During SL, structured reflection opportunities will usually happen in retrospect (except for preparatory reflection), and will thus be mostly reflection on action. The assumption is that

this reflection-on-action will stimulate more frequent reflection-in-action. However, various scholars doubt whether this happens in practice (Day, 1999; Kottkamp, 2000).

Eyler (2001; 2002b) proposes a reflective map for considering and organising reflection activities both in terms of context and chronology. She refers to reflection done alone, with classmates, and with community partners, before, during and after the service experiences (see Table 19).

Table 19: A reflective map for the context and chronology of reflection activities, proposed by Eyler (2001)

Context	Activities before service	Activities during service	Activities after service
Reflection alone	Letter to self SL contract	Journal SL log	Final reflective essay Short story Artistic expressions
Reflection with classmates	Brainstorm hopes and fears Inventories followed by class discussion	Group discussions Case studies Role-plays using contrived situations or critical incidents	Team presentations Collages or murals Video essay
Reflection with community partners	Planning with community Asset mapping	Discussions of lessons learned Debriefing	Presentation to community group

Table adapted from Eyler (2001, p. 37).

a) Reflection activities before the service experience

This form of reflection can also be called "preflection" (Eyler, 2001, p. 37) or anticipatory reflection (Rogers, 2001). The focus of preflection activities will be on preparing students for the service experience and gaining better understanding of the self and social identities. Rice and Pollack (2000) refer to the importance of preparing students to be self-reflective, culturally aware and responsive, as well as facilitating the continuing development of a capacity for self-reflection.

Reflection activities before the service experience should facilitate understanding regarding own assets and limitations, previous training, expectations, motivation, hopes and fears. They should be designed to assist in bringing the lenses through which students view the world – their assumptions, orientations and stereotypes – to the surface and assist students to be more observant. This will involve prompting students to monitor behaviours and ask more questions. A further purpose of preflection is to model the process of self-monitoring that is expected throughout the SL experience. Preflection can also focus on assisting students to acquire the disciplinary knowledge and skills required to address community concerns, develop an understanding of the community, and develop other generic skills (i.e. problem solving and information-gathering skills) necessary for meaningful involvement in the service activities. Reflective preparation is critical for assisting students to get the most out of the experience (Eyler, 2002b; Eyler, et al., 1996; Bender, et al., 2006; Naughton, 2001; Zlotkowski, et al., 2005).

Examples of preflection include the setting up of a learning contract (which can be individual or group based) against with future activities can be assessed. Table 19 summarises various other examples of how reflection at this stage of the experience can be conducted individually, with classmates and with community partners.

b) Reflection activities during the service experience

During the course of the SL module there will be a cyclic process of reflection in and on action. These reflection activities will be formative in nature and geared towards problem solving and actions to enhance effectiveness. The focus will be on issues and problems experienced, personal issues that emerge, the challenging and refining of initial ideas and beliefs, and the building of bridges between the community experiences and the module. Reflection during SL is a continuous process of processing, challenging and connecting and will be most effective if it can happen close to the service in

proximity and time (Eyler, 2002b; Eyler, et al., 1996; Bender, et al., 2006; Naughton, 2001; Zlotkowski, et al., 2005)

Table 19 summarises various examples of how reflection at this stage of the experience can be conducted individually, with classmates and with community partners.

c) Reflection activities after the service experience

This form of reflection is more summative in nature and focused on the consolidation, integration, contextualision and articulation of learning and development. It should be designed to challenge students to think critically and trace the arc of their learning – to examine the journey that has been travelled, what has been achieved and what is yet to be resolved. Activities at this stage of the process can assist to determine how outcomes (as well as goals that were not anticipated) were achieved and what was learned from the books, discussions and the community. This form of reflection also explores future applications and asks the Now what? question (Eyler, 2002b; Eyler, et al., 1996; Bender, et al., 2006; Naughton, 2001; Zlotkowski, et al., 2005).

Table 19 summarises various examples of how reflection at this stage of the experience can be conducted individually, with classmates and with community partners.

5.1.5 Who should reflect? Where should reflection be done?

Stacey, et al. (1997) recommend that all the partners involved in SL should engage in reflection. The voices of HEI administrators, faculty members, community members, staff and volunteers at community and service agencies, students who have previously been involved in SL and peers can all contribute to mutual understanding and learning (Bender, et al., 2006; Zlotkowski, et al., 2005).

Driscoll, et al. (1996), and Welch (1999) reiterate the importance of reciprocity in reflection: not only should faculty hear students' voices, but students should also hear faculty's reflections. SL as counternormative pedagogy confronts educators with a steep learning curve (Clayton & Ash, 2005). Reflection on teaching can deepen understanding of one's role as an educator. Furthermore, educators' reflections model the abilities that are expected from students. Collaborating with students during reflection results in a strong learning community (a value inherent in SL practice).

Just as learning happens at various sites outside the boundaries of the classroom (à la Dewey), reflection is also not restricted to the classroom. It can happen online, in the car on the way to the community, at the community site, during informal interaction, in educators' offices, on cell phones and during special celebrations (Eyler, 2002b; Zlotkowski, et al., 2005). Skilful educators will use all these spheres as opportunities to enhance students' learning.

5.1.6 The limitations inherent in reflection

The previous sections have emphasised the merits of reflection and the value it can add to the learning process. It is necessary, however, to attend to Kottkamp's (2000) warning that reflection is not a panacea.

Although the reflection process can be an inter-personal endeavour, it is also personal, in the sense that it cannot be done on behalf of anyone else. Although educators can provide opportunities for reflection, it will not facilitate any change in the unmotivated student or the student who is developmentally not ready for the challenge (Kottkamp, 2000; Rogers, 2001). Strouse (2003) warns against the erroneous assumption that students possess the skills and knowledge needed to be able to reflect effectively. Although a certain level of reflection may occur spontaneously, more challenging reflective experiences may leave students feeling vulnerable, exposed and unprepared. If educators challenge students to reflect beyond their comfort zones without providing the necessary scaffolding, students may portray resistance that might be difficult

to overcome (Strouse, 2003). From a more practical point of view, Cummings (2000) and Day (1999) caution educators to be realistic about the time limitations of reflective practice.

Kottkamp (2000, p. 127) is very critical of the uninformed use of reflection at a level of "tinkling jargon", as a "gimmick" or as a "symbolic smoke screen".

5.2 Essential criteria for effective reflection

Reviewing the rationale for reflection, there seems to be little doubt regarding the crucial role of reflection in the learning process. The question is not whether, but rather how, reflection should be done (Welch, 1999). In spite of the focus on reflection, Eyler (2000; 2002b) mentions that relatively little is still known about how to structure reflection (in terms of type, impact and amount) for maximum effect. Ash, et al. (2005) refer to quality reflection as one of the most challenging components of SL. Therefore Bringle and Hatcher (1999), as well as Hatcher, et al. (2004) recommend that SL scholars closely study the principles of good reflection and carefully design reflection activities in light of the nature, structure and function of reflection.

Once again, Dewey can assist. Eyler, et al. (1996) are of the opinion that if the criteria for effective educational experiences proposed by Dewey are valued (activities that generate interest, are intrinsically worthwhile, present problems that awaken new curiosity and create a demand for information), reflection will naturally occur. SL in itself is designed to provide these themes for effective learning and may thus also provoke spontaneous reflection (Eyler, et al., 1996).

Hatcher and Bringle (1997) and Eyler, et al. (1996) have provided helpful conceptual principles for good practice during reflection. These authors agree that reflection needs to be deliberately planned – with purpose and strategy. Their guidelines, complemented by the research and work of Ash and Clayton (2004), as well as Williams and Driscoll (1997) are presented in the following section by means of the "10 Cs" of effective reflection.

5.2.1 Continuous in time frame

From the discussion on the importance of reflection before, during and after experiences, it can be deduced that reflection needs to be an ongoing part of the learning process. The purpose of reflection is also to provide coherent continuity (Eyler, et al., 1996). Due to the unpredictable and delicate nature of SL experiences, constant communication is required (Mintz & Hesser, 1996). Ash and Clayton (2004), Eyler (2000), Hatcher and Bringle (1997), Rice (2005), Parker-Gwin and Mabry (1998) and Williams and Driscoll (1997) all reiterate the importance of ongoing, intentional integration of reflection throughout the module. Multiple opportunities for reflection that build up to final products will be most effective. Regular reflection also provides the opportunity for practising the skills of reflection and moving through a process of development towards more advanced levels of reflection.

Research done by Hatcher, et al. (2004) found that repeated and periodic opportunities for reflection contribute to perceptions of the quality of learning. Educators should thus space reflection activities throughout the semester. The use of a final reflective report only runs the risk of narrowing the SL experience. Mabry (1998) recommends weekly in-class reflection, as well as ongoing and summative written reflections to enhance SL efficacy. However, it should be reiterated that not only the quantity, but also the quality, of reflection is of importance (Hatcher, et al., 2004; Mabry, 1998).

5.2.2 Connected to the bigger picture

Reflection should provide links between service experiences on the one hand and intellectual and academic pursuits on the other. The resulting synthesis between action and thought comes from this reciprocal connectedness. Service experiences illustrate theories, liven up statistics and make academic work real and vivid. Academic theories provide conceptual frames to explain, integrate and add the big picture to personal and isolated experiences (Eyler, et al., 1996). In accordance with this, Eyler (2002b) refers to various studies

portraying the idea that the deepest understanding and cognitive development are achieved where SL connects learning and experience through reflection.

Ash and Clayton (2004) reiterate that reflection should be grounded in specific outcomes which, for SL, will relate to academic enhancement, personal growth and social responsibility. According to Williams and Driscoll (1997), although SL yields many benefits such as personal growth, community awareness and enthusiasm for future service, it is least effective in its purpose of connecting service with module content. It is thus of the utmost importance that reflection activities should draw from module outcomes and focus on connecting service experiences and classroom learning (Rice, 2005). Hatcher and Bringle (1997) provide valuable guidelines for structuring reflection activities to optimise this process. For example, expecting the use of key academic terms related to the module during journaling can facilitate the connection of experiences with module work.

5.2.3 Challenging to assumptions and competence

Hegel (in Kolb, 1984, p. 28) stated that "Any experience that does not violate expectation is not worthy of the name experience". Bringle and Hatcher (1999) advise that reflection and assessment activities should challenge existing beliefs and stereotypes and push students towards enhanced ways of thinking. Both Sherman and Williams (2000), and Welch (1999) also caution against the recycling of students' prior knowledge, which may result in perpetuated negative stereotyping.

Challenge is inherent to SL. New situations and experiences create doubt, confusion and perplexity amongst students and need to be explored (Bringle & Hatcher, 1999; Hatcher, et al., 2004). Through posing questions and discussing uncomfortable ideas, reflection should explore issues deeply and critically, as well as explore alternative ways of thinking not considered previously. Sherman and Williams (2000, p. 1) propose the use of pedagogical strategies for deeper and transformative learning, where the "strange becomes familiar and the familiar becomes strange".

However, a delicate balance should be maintained between challenging (posing tough questions, uncomfortable points of view and intervening) and creating a safe space (being ready to step back and support and nurture when needed). In a nurturing, affirming and supportive atmosphere, challenge will be experienced as more positive and will yield more effective results (Cooper, 1998; Eyler, et al., 1996).

The DEAL model provides an elaborate example of how reflection challenges students to proceed (and grow) through Bloom's hierarchical learning objectives (Identify, Apply, Analyse and Synthesise, and Evaluate) (Ash & Clayton, 2004a; Ash, et al., 2004; Ash, et al., 2005).

5.2.4 Contextualised in design and setting

Freire (1968, p. 100) mentions "reflection upon situationality" and Dewey (1938) talked about the situatedness of reflective thinking. Reflection cannot be an isolated or abstract endeavour and should be relevant and appropriate to the setting and context. Reflection material should correspond meaningfully with the topics and experiences in which students are engaged.

In this regard, Eyler, et al. (1996) warn against the use of too formal methods, removed from students' experience. Reflection should be done as close in proximity and time as possible (maybe even off campus) to remain relevant and contextualised. The students' frame of mind, the needs of the community and the module outcomes need to be considered.

5.2.5 Coaching in nature (clear guidance)

Echoing Vygotsky's ideas regarding scaffolding, the importance of providing guidance for reflection activities is realised. Reflection is a fluid, flexible and open process. It can lead to creativity or result in confusion. Therefore, while challenging students, faculty should simultaneously provide timely information, clear guidelines, structure (with some flexibility) and the support needed to

complete the task (Ash & Clayton, 2004a; Eyler, et al., 1996; Foos & Hatcher, 1999; Hatcher & Bringle, 1997). Research by Ash, et al. (2005) showed that students need the guidance from their reflection leader in order to refine their thinking, especially when higher levels of academic performance are expected Research by Hatcher, et al. (2004), too, proves that, amongst other aspects, clear guidelines independently contributed to the quality of students' educational experience.

Williams and Driscoll (1997) suggest the use of explicit requests (guiding questions) to facilitate the connections and integrations expected in students' reflections. Hatcher and Bringle (1997), and Hatcher, et al. (2004) provide examples of how to keep students well informed, with a clear understanding of the expectations, such as using the different learning stages of the Kolb cycle, the three-part journal or directed reading. Educators should also keep in mind that novice learners will need more structure than experienced learners (Hatcher, et al., 2004).

Furthermore, the importance of creating a safe environment based on trust and respect should be recognised. In an interactive participatory environment, students can feel confident that their contributions will be valued (Williams & Driscoll, 1997). Ash and Clayton (2004) also refer to the importance of a collaborative approach to learning, in which students and lecturers enter into open and honest conversation that is mutually enriching.

Coaching can also take the form of modelling by the instructor, elaborating on competences needed for learning from community experience (e.g. problem solving, listening and communication skills), and providing tips, suggestions, examples and advice to avoid pitfalls (Bender, et al., 2006; Dunlap, 1998a; Dunlap, 1998b; Williams & Driscoll, 1997).

5.2.6 Communicative in nature

Communicating learning to peers, instructors and community partners is a valuable way to enhance learning. Reflection should thus include these

opportunities. Through interactive communication students are exposed to multiple perspectives.

Although a much debated term, learning communities are defined by Cross (1998, p. 4) as "groups of people engaged in intellectual interaction for the purpose of learning". Accepting the concept that two heads are better than one, Cross supports the principles of collaborative learning.

Many scholars have expressed the value of reflection in a group process (Collier & Morgan, 2002; Dunlap, 1998a; Dunlap, 1998b; Eyler, 2002b; Hatcher & Bringle, 2001; Hatcher, et al., 2004; Kottkamp, 2000; McDaniel, 1998; Mills, 2001; Rice & Stacey, 1997; Schensul, et al., 2002). When reflection is done in a group setting, students can experience alternative viewpoints, different opinions and conflicting evidence. They have the opportunity to compare and contrast, learn from others and voice their ideas, which results in the clarification of values. Through group interaction, students learn to respect one another's vulnerabilities and processes. Group reflection also assists students in realising that their feelings are normal. There is much value in hearing others' success stories and finding collaborative solutions to problems. Students can interactively share experiences with one another and puzzle out solutions together. Group members can provide comfort and support to one another. Co-operative learning strategies also increase prosocial behaviour and the presence of others increases one's motivation to perform well.

Another crucial form of communication entails continuous feedback (Ash & Clayton, 2004a; Dunlap, 1998a; Dunlap, 1998b; Eyler, et al., 1996; Hatcher & Bringle, 1997; Mills, 2001). Kaye (2004, p. 28) refers to feedback as "closing the loop" of reflection and Argyris and Schön (1977) mention double loop reflection (which is made possible by feedback). Regular and ongoing feedback may prompt students to reflect further and deeper about issues, as well as consider alternative options, directions and perspectives. According to research done by Ash, et al. (2005), feedback on reflection activities leads to

improvement in the articulation of outcomes, as well as in the level and quality of critical thinking.

5.2.7 Clarification of values

SL provides real-world opportunities that often highlight students' moral dilemmas, which challenge and contradict their value systems (McEwen, 1996). Values guide decisions and, if discussed, explored, clarified and altered, behaviour can be modified. This leads to personal development. SL is different from other forms of experiential learning in the sense that an explicit emphasis is placed on civic learning. Because students will not automatically connect service to social responsibility, deeper understanding of community issues and the need to become more involved, these value issues need to be addressed deliberately during reflection (Hatcher & Bringle, 1997). Research by Hatcher, et al. (2004) found that, amongst other things, clarifying values during reflection independently contributed to the quality of students' educational experience.

5.2.8 Community participation

In accordance with the principle of reciprocity, reflection will be most effective when done in collaboration with the partners involved in SL (Rice, 2005). Inviting partners to participate in certain discussion topics can enrich reflection.

5.2.9 Creative use of multiple methods

As mentioned before, recognising that students may prefer and benefit from different reflection activities, multiple forms of reflection should be employed. A wide range of reflection activities will be most effective to meet the needs of students with different learning styles, intelligences and developmental stages. The stage of the experience will also determine which activities will facilitate learning most effectively (Rice, 2005; Williams & Driscoll, 1997).

5.2.10 Credit-bearing assessment

Hatcher and Bringle (1997) emphasise the importance of feedback and assessment to track learning. This assessment can be done by the educator, or self- and peer assessment can be used. In researching the principles of practice to connect community to class outcomes, Williams and Driscoll (1997) referred to the importance of asking exam questions that expect the connection between community experience and module outcomes. Strouse (2003) also proposes the use of reflection as an authentic assessment strategy.

Ash and colleagues (Ash and Clayton, 2004a; Ash, et al., 2004; Ash, et al., 2005) have developed an integrated approach to reflection and the assessment of student outcomes. By intentionally linking assessment of learning outcomes with reflection, they ensure that these two activities can inform each other. They propose that students be guided through reflective questions (What did I learn?, How, specifically, did I learn it?, Why does this learning matter? and What will I do with it?) as a way of improving higher order reasoning and critical thinking in relation to academic enhancement, civic engagement and personal growth, as well as a rigorous strategy to articulate learning.

5.3 Inter-personal reflection, social dialogue and the social construction of knowledge

In the previous discussions, various important features of reflection have been mentioned and explained. In the context of this study, one additional key aspect needs further exploration – the use of reflection in an interactive dialogue. Although mentioned in numerous ways before, its importance warrants further attention.

Acknowledging reflection as a way of becoming aware and making meaning, it is postulated that, for adolescents and young adults in a diverse society such as SA (and more specifically at the University of the Free State) today, the

use of interactive reflection will reap the most benefits. This statement is made based on different arguments raised earlier in the study. To summarise:

Collaborative learning

As far back as the 1970s, Chickering (1977, p. 17) was warning that the "door is slamming shut on the age of individualism and an era of interdependence is leaping out at us". People today need to acknowledge and cope effectively with interdependence. Group processes model the idea of interdependence and provide students with the negotiation skills needed in today's world. Collier and Morgan (2002) mention the value of working in groups, as well as with groups, during SL endeavours. During group interaction multiple viewpoints are shared. Students gain insight into how context and background affect perceptions. Through the experience of group dynamics and the related negotiations, students learn to think in terms of groups and not only as individuals. Further benefits of the group process during reflection and collaborative learning have been discussed earlier in this chapter.

Psychosocial developmental stage

Various psychologists and learning theorists already mentioned in this study have emphasised the importance of acknowledging the developmental stage of an individual during learning activities. Considering that the service learners of this study are mostly late adolescents and young adults, the ideas of Erikson, Perry and Chickering regarding student development become relevant.

Erikson (1980), in elaborating on the challenges of finding an identity and intimacy, reminds us that development is an ongoing process of interaction between the individual and the widening social radius (Brandenberger, 1998). Perry (1981), too, mentioned that in the journey towards commitment in relativism, students seek support and collaboration from peers and mentors. These theorists and others thus point to the value of interacting with others and finding meaning through others.

The social construction of knowledge

The fundamental assumption of constructivism is that knowledge is created when learners actively shape and build mental frameworks in order to make meaning (Cross, 1998). Through dialogue, understanding is refined (Atherton, 2005). Reflection is thus embedded in the assumptions of constructivism (Schön, 1990). Both Dewey and Lewin put a high value on group processes and democracy in groups (Smith, 2001). Dewey (1938, p. 48) mentioned that the "collateral learning" is sometimes much more important than the intended lesson itself. From a social constructivist perspective, Vygotsky reiterated the importance of co-operative and mediated learning, as well as authentically embedded knowledge (Schensul, et al., 2002). Vygotsky (Bruner, 1985) was of the opinion that social interaction plays a fundamental role in the development of cognition and that consciousness is the end product of socialisation. Vygotsky stated that all mental functions originate in relations between people (Skilton-Sylvester & Erwin, 2000).

Connected knowing

Recognising the importance of connected knowing (Clinchy, 2000), group reflection that values thinking with (and not against) others can facilitate understanding and tolerance. This is of special importance in a multicultural classroom with diverse and sometimes sensitive and conflicting ideas. According to McEwen (1996), structured reflection opportunities can deepen connected knowing.

Towards "*Conscientizaocao"* and giving silence a voice

In a published conversation with Freire, Antonio Faundez (Freire & Faundez, 1989) mentions the essential dialogue between differences to enrich and create tolerance. One cannot judge others based on one's own culture and values. Differences eventually lead to an understanding of ourselves. Reflection and critical consciousness towards a just and equitable reality for all is the goal of education (Rosenberger, 2000). These ideas, in conjunction

with Freire's emphasis on the importance of giving the oppressed a voice, reiterate the importance of having a multicultural dialogue (based on caring and humility) where different cultures can speak their minds.

From an African perspective

Waghid (2004b) is of the opinion that an educated person is given to dialogue. In an African philosophy of education, social practice and listening to the voices of others are paramount. Waghid reiterates the importance of becoming a learning mediator, which implies critical reflexive engagement with one's own and others' positions (Waghid, 2004a).

Waghid (2004a) states that key elements of an African university classroom include not only the socialisation of learners with facts, knowledge, values and tradition, but also the initiation of a discourse and critical questioning processes regarding this. Learners should be encouraged to challenge what they have been taught and enter into rival standpoints. Through opportunities for systematic controversy, students form and reconsider their own views of different experiences and possible interpretations, and evaluate presuppositions.

5.4 Conclusion

Using an analogy offered by Holtzhausen, Nell and Maine (in press), when reflection during SL is used critically and effectively, it can serve as "a mirror for students to see themselves, a microscope to examine society, and binoculars to perceive what lies ahead".

In the following chapters the use of reflection during SL is investigated. It is hypothesised that reflection serves as the key element for the facilitation of student development during SL activities. It is further stated that certain kinds of reflective practice that focus specifically on group processes will enhance the changes facilitated by reflection. These statements are analysed and discussed in the two concluding chapters of this dissertation.

CHAPTER 6 – RESEARCH METHODOLOGY AND RESULTS

6.1 Purpose and focus of the research

Figure 14 presents a depiction of how Bringle and Hatcher (2000, p. 69) explain the relationship between theory and research.
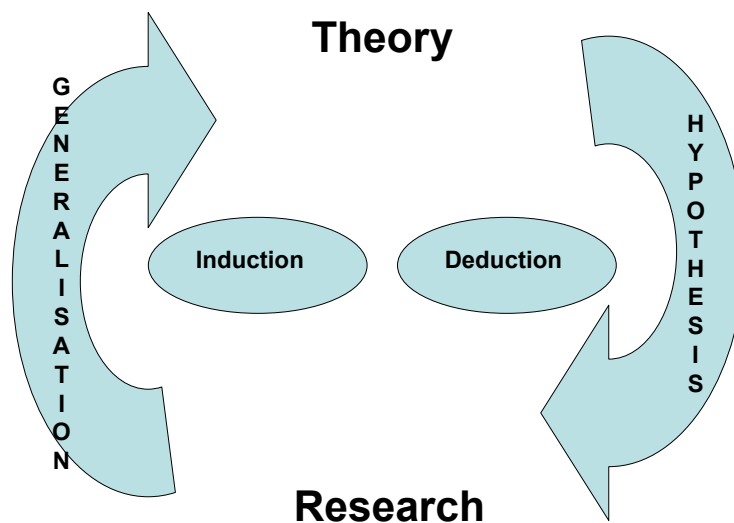
Figure 14: A depiction of the relationship between theory and research (Bringle & Hatcher, 2000, p. 69)

In the first part of this dissertation, the philosophical and theoretical underpinnings of philosophers, psychologists and pedagogues that informed the activities of this research study were discussed. As suggested by Bringle and Hatcher (2000), Chapter 6 will consequently explain the process of deduction from the aforementioned theoretical underpinnings towards the specific research focus and problem statements. The chapter will commence with a description of the research design, methodology and procedures, research hypotheses, statistical analyses of the data, and research results.

As mentioned in Chapter 1, this research responds to the call for a focused study that will assist in providing a deeper understanding regarding some key

variables of SL interventions (Billig, 2003; Eyler, 2002a). Bringle and Hatcher (2000; 2005) state that systematic, scientific, theory-based research, grounded in valid and reliable operationalisations, can improve practice, build a conceptual basis for understanding SL, sustain growth and convince colleagues of the merits of SL. Scientific research will conform to the following guidelines: it will be empirical by relying on observable events, state hypotheses that can be falsified, and control for alternative explanations. Furthermore, it will follow specific, systematic methodological principles during the gathering of information, and strive towards objectivity (to be amoral and value free) (Bringle, et al., 2004). It is hoped that this study can assist in determining the relevance of SL training and reflective practice, maximise the efficacy of SL interventions and inform the sustainability of teaching and learning practice.

This research aims to investigate the effect of different kinds of reflective activities on the development of students enrolled in an SL module. It is hypothesised that exposure to reflection activities (independent variable), would result in change with regard to the different dependent variables, namely civic responsibility, cultural sensitivity, social competence, self-esteem and hours spent in the community. The amount of the change observed was expected to differ depending on the kind of reflection that students were exposed to. Furthermore, it is hypothesised that differences may exist in the pre-scores, as well as patterns (amount, extent and direction) of change for the different race groups (black and white).

In order to investigate the abovementioned hypotheses, third and fourth year psychology students at the University of the Free State volunteered to take part in an SL module, *The Mangaung Schools Counselling Service-Learning module*. During 2006, over a time period of nine months, all of these students participated in essentially the same community engagement activities. Furthermore, the students were randomly divided into three groups: two experimental groups and one control group. The two experimental groups were exposed to different kinds of reflection activities, while the control group did not receive any exposure to reflection. Data with regard to the specified

variables were collected at the beginning and again at the end of the SL module. These data were subsequently analysed.

6.2 Research design

Service-learning as a pedagogy challenges educators with a variety of complexities. In the same way, research in this field poses various challenges. The criticisms of existing SL research, as well as the recommendations made by Billig (2003), Bringle and Hatcher (2000; 2005), Bringle, et al. (2004), Furco and Billig (2002), Furco (2003), Hecht (2003), Howard (2003), Waldstein (2003) and Waterman (2003) were carefully considered in the design and implementation of this study (and will be discussed in the following sections). Still, this study has various limitations, which will be discussed in conjunction with recommendations for future research (see Chapter 7).

a) Experimental design

As mentioned, this research aims to investigate the effect of different kinds of reflective activities on the development of students enrolled in an SL module.

The most suitable (and rigorous) research design for achieving this purpose is experimental research (where causal relationships can be determined) (Babbie & Mouton, 2001). With experimental research, the results of a group of people that were exposed to a specific experimental intervention (in this study, kind of reflection) are compared with a control group. Except for the specific intervention, the groups are treated in exactly the same way. It is then proposed that the differences identified can be ascribed to the intervention and not to other nuisance variables.

It is, however, acknowledged that, as Howard (2003) stated, when students interact with communities during SL activities, many aspects of the process are beyond the control of the researcher. Even in the course of the programme, some dramatic changes may occur that can have an effect on the

final outcome (Hecht, 2003). This complicates the experimental design used here.

In most SL research the SL experience itself (which usually comprises very broad and varied experiences) is used as an independent variable (Eyler, 2002a). In this study, reflection has been identified as the key variable to be clearly studied and better understood. As suggested by Eyler (2002b), two kinds of reflective activities (levels of independent variable), namely individual and group reflection, were employed in this study. Experimental group 1 received opportunities for structured group reflection (bi-weekly focus group discussions), as well as individual reflection (bi-weekly reflective journals), while Experimental group 2 only received opportunities for individual reflection (bi-weekly reflective journals). The control group was not exposed to any form of structured reflection.

Both kinds of reflecive activities were embedded in the conceptual framework discussed in Chapter 5. As far as possible, the essential criteria for effective reflection were employed during the reflection process. Both kinds of reflection were continuous in time frame (bi-weekly), connected to the bigger picture (students were encouraged to ground their statements in the specific outcomes of the module and connect service with module content) and contextualised within the topics and experiences in which students were engaged. Communicating by means of either individual, written feedback by the lecturer (which could have been followed up with individual consultations between student and lecturer) or feedback in the focus group setting, students were challenged to re-assess and clarify their assumptions and values. As far as possible, clear guidelines, structure (with some flexibility), and support were given in order to provide the necessary scaffolding for the task.

The dependent variables in this study are civic responsibility, social competence, cultural sensitivity (operationalised by universal orientation and social dominance), self-esteem and hours spent in the community.

b) Pre-post-test design

This study investigated the changes that occurred in the participants over a period of time. A pre-post-test design seems to be most suitable for this purpose. Difference scores (pre-scores subtracted from post-scores) were analysed to determine whether the predicted effects were obtained.

Hecht (2003) warns that pre-post-test designs are not perfect. Pre- and post-test scores are not always reliable representations and can be influenced by nuisance variables such as high expectations (set by lecturers or previously involved students) at the beginning of the SL experience, and tiredness just after the semester's work. Pre-test scores are fraught with potential for measurement errors resulting from factors such as students' knowledge about the module, their previous experience in service activities and the timing of the pre-test (e.g. before or after the initial orientation). In addition to biased or unreliable pre-test scores, problems such as post-scores that have smaller variance than pre-test scores, ceiling and floor effects, and regression towards the mean also occur. Waterman (2003) also refers to the problems associated with ceiling and floor effects. If students are already quite mature with regard to a specific variable at the start of the programme, less change may be seen (ceiling effects). The same is true for students who are maturationally delayed and not ready to benefit from the experience.

Waterman (2003) suggests that researchers should consider making use of an analysis of covariance to render groups equivalent for statistical purposes, instead of making use of difference scores. Bringle and Hatcher (2000) agree that it is valuable to statistically remove the influence of pre-existing differences as covariates. Thus, in order to confirm whether the specific statistical method used (analysis of difference scores) had an influence on the results found, additional analyses could be conducted (co-varying out pre-test scores).

6.3 Participants

During 2006, the data for this study were collected from psychology students in their third and fourth years of study respectively in the Human and Societal Dynamics, BPsych, and Psychology Honours programmes at the University of the Free State. All these students were involved in the *Mangaung Schools Counselling Service-Learning module*, which has been developed, implemented, and evaluated according to the criteria and principles discussed in Chapter 4.

a) Sampling methods

In academic circles the advantages and disadvantages of voluntary versus compulsory SL have been debated (see Chapter 4). Participation in this module and in the research was done on a voluntary basis. Third and fourth year students in the programmes mentioned were invited to enrol for the SL module. All students who showed an interest in the SL experience were included in the study. No sampling procedures were thus used. It is, however, important to note that the research participants consisted of students volunteering to be part of an SL module and that they are not representative of the total population of students.

The total population of registered students in the programmes mentioned consists of 335 students. The final sample of 75 students thus comprised 22.4% of the total population of students. With regard to gender and racial distribution, the total population had a male-female ratio of 24.78% : 75.22% (83 male students to 252 female students) and a black-white ratio of 45.37% : 54.63% (152 black students to 183 white students). For this specific sample, the respective ratios are 12% : 88% (9 male students to 66 female students) and 49.3% : 50.7% (37 black students to 38 white students). This implies that the sample is relatively representative with regard to the racial distribution of the total population. With regard to gender, however, it would seem that proportionally more woman than men volunteered to be part of the SL module. This corresponds with the findings of Gray, et al. (1999), to the effect that SL

modules differ from traditional modules in that they have a higher percentage enrolment of women.

Due to practical arrangements regarding the implementation of SL, it was impossible to include more students in this study. A high compliance / participation rate was found (of the approximately 85 students who started the process, 75 were used in the final analyses). However, the sample size is quite small. Furco and Billig (2002) acknowledge that the logistics involved in SL research usually result in small sample sizes. They warn, however, that this weakens the value of such studies. Bringle and Hatcher (2000) agree that larger samples sizes provide increased statistical power. It is noted, as Bringle and Hatcher (2000) as well as Bringle, et al. (2004) mention, that the external validity of this study, using a smaller, narrower and more homogeneous sample (one module, one specific SL project, students belonging to one faculty, from one institution) could be limited. Broad generalisations should thus not be attempted.

b) Random assignment to groups

Waterman (2003) mentions the problems associated with confounding life events. Varying life events such as normative developmental maturation, as well as collateral events within and outside university life, make it difficult to determine whether change is due to the educational intervention or the confounding events.

In experimental research, the most important way to control for the different threats to internal validity is random group assignment (Huysamen, 1994). Waterman, like other experts in the field (Bringle & Hatcher, 2005; Eyler, 2002a; Hecht, 2003), suggests that researchers make use of data from comparative groups to determine whether changes are due to the intervention or to other nuisance variables. These comparisons will be most valid if students are matched or randomly assigned. In this study, the participants were randomly assigned into three groups. It is hoped that the use of the two

experimental groups and one control group will eliminate the problems mentioned above.

Furthermore, due to the fact that only a small number of participants could be accommodated in this research, it was important to control for the possibility of unequal groups with regard to potential confounding variables (Graziano & Raulin, 1989). Thus, to control for the distribution of race between the three groups, all the participants were first divided into the two race groups. Random samples were drawn from each stratum (matched random assignment).

As mentioned before, all three groups were exposed to the same service activities. The two experimental groups, however, also received opportunities for different kinds of reflective activities. Experimental group 1 received opportunities for structured group reflection, as well as individual reflection, while Experimental group 2 only received opportunities for individual reflection. The control group was not exposed to any reflective activities.

In experimental research, it is important that the researcher ensures that the three groups are treated equally except for the intervention. In this study, a concerted effort was made to provide all students with equal SL opportunities. Thus it is assumed that the probability of variation in activities was the same for all three groups. One aspect that needs mentioning is the exposure to reflection (the independent variable). Care was taken to strictly control exposure to the reflection interventions planned for the three groups. Students were not allowed to shift from one group to another. However, it is impossible to eliminate the role of informal sharing and reflection. Students, living and learning together, had various opportunities (outside of the structured opportunities) to informally dialogue and reflect with each other on their experiences. This could have resulted in the "transfer" of the intervention, a possible nuisance effect in the research.

c) Descriptive statistics regarding the different groups, based on biographical data

Out of 75 students in the final group, 25 (33.3%) students were in Experimental group 1, 25 (33.3%) in Experimental group 2, and 25 (33.3%) in the control group. The distribution of the groups with regard to some biographical variables is summarised in Table 20.

Table 20: Distribution of total group, as well as subgroups, with regard to some biographical variables

Biographical variable		Experi-mental 1		Experi-mental 2		Control		Total	
		N	%	N	%	N	%	N	%
Previous involvement	Yes	25	100	22	88.0	21	84.0	68	90.7
	No	0	0.0	3	12.0	4	16.0	7	9.3
Gender	Male	3	12.0	2	8.0	4	16.0	9	12.0
	Female	22	88.0	23	92.0	21	84.0	66	88.0
Race	Black	14	56.0	10	40.0	13	52.0	37	49.3
	White	11	44.0	15	60.0	12	48.0	38	50.7

Previous involvement: This column indicates whether students have ever been involved in community service or SL before the onset of this research endeavour. Previous involvement was quantified by only using a yes or no statement. This, however, did not provide a good discrimination, as most of the students have been involved in some kind of community activity before the onset of the SL activity. This corresponds with previous research findings that indicated that previous involvement in community engagement activities is a strong determinant of future involvement (Singer, King, Green & Barr, 2002). From the distribution (90.7% yes and 9.3% no), it is clear that previous involvement cannot be used meaningfully in further analyses.

Gender: From the table it is seen that 66 female students and 9 male students participated in the study. Due to this discrepancy (skewness in distribution) it was decided not to use gender as a variable in further analysis.

Race: Due to the isolation of race during the random assignment of groups, this variable was more evenly distributed – 38 white and 37 black students participated in the study. Although the racial representation in the three different groups is not exactly equal, the distribution is of such a nature that the groups can be seen as even. (The greatest skewness appeared in Experimental group 2 with a 60 : 40 distribution). A chi-square statistic (χ^2) was also conducted to determine whether or not the three groups differed significantly with regard to frequencies of race. The results (χ^2=1.3869, degrees of freedom = 2, P = 0.4998) confirmed that no significant differences existed.

6.4 Data gathering procedures

Hecht (2003) states that it is questionable whether some constructs can change in a short period of time (such as a semester). Eyler (2002a) also points to the importance of investigating impact over a period of time longer than a semester course. This concurs with Dewey's principle that learning should extend over a considerable time span in order to foster development (Eyler & Giles, 1999). From her research, Strage (2000) also concluded that it takes time for the advantages of SL to manifest themselves.

In this research, it was thus attempted to extend the period of exposure as much as was practically possible (over the whole academic year). Furthermore, except for the inclusion of self-esteem (which is more stable across time), mostly statelike constructs that are more influenced by environmental aspects were used in this study (Bringle, et al., 2004).

The pre-tests were administered at the beginning of February 2006 (during the orientation session), just before the onset of the SL activities. From February to October 2006, participants were exposed to the SL activities, as

well as reflection opportunities (for the two experimental groups). At the end of October and beginning of November 2006 the post-tests were administered. The time span of the intervention (and the time span between the two test occasions) was thus nine months.

6.5 Ethical considerations

Ethical considerations with regard to SL as educational practice, as well as SL research were of relevance.

With regard to the SL practices employed, students were sensitised regarding their responsibility towards the community. Every student also signed a personal contract in this regard. Due to the fact that liability / risk management is often an ethical and practical concern during SL activities, a concerted effort was made to sensitise and prepare students for possible risks during their SL endeavours. Furthermore, the scope of practice guidelines prescribed by the Professional Board for Psychology, Health Professions Council of SA, were followed.

Ethical considerations with regard to the research included, in particular, the following. Informed consent for participating in the research project was obtained from all students. Furthermore, in order to ensure confidentiality, student numbers were used to match pre- and post-test data. In order to prevent students from feeling exploited (by the completion of the questionnaires), all participants were invited to individual sessions after the completion of the study, where they could receive feedback on their results on the pre-post-questionnaires.

6.6 Measuring instruments

Hecht (2003) states that the choice of the correct measuring instrument is one of the most challenging decisions in research. Furco and Billig (2002) recommend that careful consideration should be given to the construct that the instrument measures, the population for which it is standardised, its

psychometric qualities, and the specific types of SL activities for which it was designed. Therefore, great caution was taken in compiling a battery appropriate for the purposes of this research.

Bringle and Hatcher (2000) and Bringle, et al. (2004) are of the opinion that the use of multi-item scales (as opposed to single indicator indexes) with documented properties (i.e. psychometrically sound with evidence supporting their reliability and validity) can be meaningful indicators of the outcomes of SL research. To measure the proposed variables in this study, a pre-post-questionnaire was constructed / compiled from different scales that had demonstrated good psychometric properties. It was decided to make use of existing research scales that were mostly specifically developed to assess key constructs associated with SL experiences (Bringle, et al., 2004). Waterman (2003, p. 80) advises that, when using "homegrown" instruments for SL research, the researcher must ensure that the psychometric qualities of the scales are sound.

Although students with various home languages participated in the study, it was decided to make use of only Afrikaans and English translations. The University of the Free State is a parallel-medium institution, with Afrikaans and English as medium of instruction. It could thus be assumed that all the participants would be comfortable in either one of the two languages. The scales were translated from English into Afrikaans by means of the back translation method. Both the Afrikaans and English versions of the scales were provided on the questionnaire to accommodate students who would prefer to use both languages (to enhance their understanding).

Furthermore, in order to provide a more user-friendly questionnaire for the South African context, small adjustments in terminology (e.g. module instead of course, university instead of school or college) were made. Great care was taken to refrain from modifications that would result in changes that could affect the known qualities of the test (Bringle, et al., 2004).

The pre- and post-versions of the tests were equivalent in all aspects except for some biographical questions that were changed from *prior* experience to experience *during* the module. Only raw scores and not standardised scores of all the scales were used in the analyses.

In the following sections, the different scales as well as their psychometric qualities will be discussed.

6.6.1 Biographical variables

This first part of the questionnaire consisted of a biographical questionnaire, where students provided information regarding their gender, race etc. The pre-test also asked students to indicate whether they have previously been involved in community service and SL activities. In the post-test, this question was replaced with a question regarding the number of hours spent in the community during this SL module.

Mabry (1998) proposed that at least 15 – 20 hours of service are needed in order for SL to be effective. The guideline for good practice provided by Gray, et al. (1999) refers to more than 20 hours of service. In this study, 40 hours of work in the community were expected from students. Depending on their own motivation, students could have been involved to a greater or lesser extent. Astin and Sax (1998) found that, in most cases, more time devoted to service has a more positive effect. It is, however, important to note that some researchers reported that it is not the quantity, but the quality, of SL that influences the development of students (Berger & Milem, 2002).

6.6.2 Civic responsibility

In order to measure civic responsibility, the *Higher Education Service-Learning Survey*, developed by Díaz-Gallegos, Furco and Yamada (1999) of the University of California-Berkeley, Service-Learning Research and Development Centre, was utilised. This scale consists of four subscales, namely academic, civic responsibility, career and empowerment. It is a four-

point Likert scale with a total of 29 items, some of which are reversed (highest score 116, lowest score 29). Cronbach's α-coefficient for internal reliability, as well as the test-retest reliability of the respective scales (as indicated by Díaz-Gallegos, et al., 1999) are summarised in Table 21.

Table 21: The Cronbach α- and test-retest reliability coefficients of the Higher Education Service-Learning Survey

Subscale	Cronbach's α-coefficient	Test-retest reliability coefficient
Academic	0.66	0.58
Civic responsibility	0.79	0.71
Career	0.63	0.75
Empowerment	0.61	0.72

This scale has previously been used and adapted with success by researchers such as Bordelon and Phillips (2006) and Henshaw (2003).

6.6.3 Cultural sensitivity

This variable was operationalised by means of two scales, the Universal Orientation Scale and the Social Dominance Scale.

a) Universal Orientation Scale

The Universal Orientation Scale developed by Phillips and Ziller (1997) aims to measure non-prejudice based on perceived self–other similarities, non-categorisation and integration of the self with others. This scale consists of 20 items (eight of which are reverse-scored) stated on a five-point scale, ranging from *Does not describe me well* to *Describes me very well* (highest score 100, lowest score 20).

Research conducted by Phillips and Ziller (1997) found the scale to have an internal validity of 0.76 and a six-week test-retest reliability of 0.75. However, some critique of the scale has been voiced. In a study conducted by Nicol and Boies (2006) Cronbach's α-coefficients ranging from 0.60 to 0.68 (for different samples) were found.

b) Social Dominance Scale

Bringle, et al. (2004) note that the Social Dominance Scale can be used to complement the Universal Orientation Scale. Based on the social dominance theory, Pratto, et al. (1994) developed the Social Dominance Scale. This scale aims to measure a unitary construct, social-attitudinal orientation toward intergroup relations. More specifically, it focuses on aspects such as the degree of preference for inequality among social groups, ingroup dominance, and superiority over outgroups. The version used in this study consists of 16 items (balancing negatively and positively stated items), measured on a seven-point scale ranging from *Extremely positive* to *Extremely negative* (highest score 112, lowest score 16). A high score on this scale indicates a desire for group dominance, hierarchy roles and social and political attitudes that may be related to the oppression of other social groups (Bringle, et al., 2004; Pratto, et al., 1994).

Research conducted by Pratto, et al. (1994) indicated an internal reliability of 0.91 for this test. In a study conducted by Pratto, Stallworth, Sidanius and Siers (1997), an internal reliability of 0.89 was found for this scale. Furthermore, the test-retest reliability of different versions of the scales, tested over various time periods, all proved to be above 0.8.

6.6.4 Social competence

The Texas Social Behaviour Inventory developed by Helmreich, Stapp and Ervin (1974) measures individual perceptions of social competence and self-esteem. The initial scale of 32 items has been divided into two short forms of

16 items each (Bringle, et al., 2004). For the purposes of this study, the Texas Social Behaviour Inventory (Short Form A) was used. This uni-dimensional scale consists of 16 items stated in the form of a five-alternative response schema that ranges from *Not at all characteristic of me* to *Very much characteristic of me* (highest score 80, lowest score 16). In research done by Helmreich and Stapp (Bringle, et al., 2004) all α-coefficients were above 0.85.

This scale has also been successfully used in various settings and with various cultural groups as a measure to indicate self-esteem / confidence related to social situations (Davis, 1983; Gervai, Turner & Hinde, 1995; Helmreich, Aronson & LeFan, 1970; Parker & Parker, 1992; McGregor, et al., 1991).

6.6.5 Self-esteem

Probably the most widely used indicator of self-esteem, the Rosenberg Self-esteem Scale (Rosenberg, 1965) was used in this study. Although this scale, measuring feelings of self-worth and acceptance, was initially intended for adolescents, it is used just as frequently for adults (Bringle, et al., 2004). It is a uni-dimensional measure of global self-esteem consisting of ten items. These four-point Likert scale statements (balanced between positively and negatively stated items) range from *Strongly disagree* to S*trongly agree* (highest score 40, lowest score 10). Higher scores indicated higher self-esteem.

This scale has widespread use due to its convenience, high validity and reliability, and ease of administration (it is short and straightforward) (Bringle, et al., 2004; Taylor, 1995). Bringle, et al. (2004) refer to various research studies that report reliability scores of higher than 0.8. Furthermore, Fleming and Courtney (1984) found an α- coefficient of 0.88 and a one-week test-retest correlation of 0.82 in their research. Research done by Reynolds (1988), too, reported an internal consistency of 0.83.

6.6.6. Internal reliability of scales in the context of this study

Most of the scales used in this study have been implemented in American situations only. Therefore, it was decided to determine the reliability of the different scales in the context of this study by making use of Cronbach's α-coefficient (Anastasi & Urbina, 1997; Bringle, et al., 2004; Huysamen, 1996). The internal consistency as indicated by Cronbach's α-coefficients was determined by means of the SPSS-computer programme (SPSS Incorporated, 2003). It is important to note that the coefficients were calculated for a relatively small group (75 participants).

After the initial analysis, the α-coefficient of the Universal Orientation Scale seemed to be problematically low. From analysing the items, it became clear that item 19 portrayed very low consistency (lowest item-total correlation). In order to improve the scale's internal reliability, this item was thus eliminated from all further analyses. In Table 22 the α-coefficients for the pre- and post-test implementation of the different scales are summarised.

Table 22: Cronbach's α-coefficients for the different scales

	α-coefficients	
Instrument / scale	**Pre-test scales**	**Post-test scales**
Civic responsibility	0.748	0.695
Universal orientation	0.518	0.746
Social dominance	0.844	0.812
Social competence	0.783	0.792
Self-esteem	0.742	0.734

The calculated coefficients in Table 22 indicate that all the subscales, with the exception of universal orientation (pre-test) portrayed acceptable internal consistency. According to Foster and Parker (1999), these reliability scores are acceptable, seeing that the scales are not cognitive in nature. According to these authors, reliability scores of 0.8 and higher are expected when using

cognitive tests. With non-cognitive measures, however, lower reliability scores are expected because a broader construct is measured. High reliability scores are expected from tests that are very focused (Kaplan & Saccuzzo, 2001). Huysamen (1988) agrees that measures of maximal performance portray higher reliability coefficients than measures of typical performance used here. Lower reliability scores can also be explained by environmental factors (in this study, for example, excitement at the beginning of the year during the pre-tests versus tiredness at the end of the academic year when the post-tests were administered) (Bringle, et al., 2004).

6.7 Problem statements

This research aims to investigate the effect of different kinds of reflective activities on the development of students enrolled in an SL module. The previous sections explicated how the research process was designed and conducted in order to investigate this aim. The specific research problems to be investigated will consequently be stated:

In this study, all participants were exposed to essentially the same SL experiences. Due to these experiences, as well as confounding effects such as natural maturation and growth, it was expected that all participants would show a certain amount of change.

All students were expected to show higher scores of civic responsibility, cultural sensitivity (indicated by positive difference scores on the Universal Orientation Scale and negative difference scores on the Social Dominance Scale), social competence and self-esteem at the end of the module than at the beginning of the module.

It was proposed, however, that exposure to reflective activities (independent variable), would result in a greater extent of change. The amount of the changes observed were expected to differ depending on the kind of reflective activities to which students were exposed.

Group 1 was expected to show more change with regard to civic responsibility, cultural sensitivity (indicated by positive difference scores on the Universal Orientation Scale and negative difference scores on the Social Dominance Scale), social competence and self-esteem than Group 2.

Group 2 was expected to show more change with regard to civic responsibility, cultural sensitivity (indicated by positive difference scores on the Universal Orientation Scale and negative difference scores on the Social Dominance Scale), social competence and self-esteem than Group 3.

In addition, it was expected that certain kinds of reflective activities would motivate students to complete more hours of community work. Therefore, differences between the three groups regarding the average number of hours spent in the community were expected.

Group 1 was expected to report a higher average number of hours spent in the community than Group 2.

Group 2 was expected to report a higher average number of hours spent in the community than Group 3.

Within the SA context, the race of a student (co-variable) can play an important role in their educational and psychological functioning and development. It is envisaged that differences may exist in the pre-scores, as well as patterns (amount, extent and direction) of change for the different race groups (black and white).

A difference between white and black students regarding the pre-test scores with regard to civic responsibility, cultural sensitivity (operationalised by universal orientation and social dominance), social competence and self-esteem, was expected.

A difference in the patterns of change between white and black students with regard to civic responsibility, cultural sensitivity (operationalised by universal orientation and social dominance), social competence and self-esteem, was expected.

6.8 Statistical analysis

As is clear from the problem statements, this research aims to investigate whether students that are exposed to different kinds of reflective activities will show more change with regard to specified dependent variables in comparison with students that were not exposed to reflection. One independent variable with three categories (group and individual reflection, individual reflection, and no reflection), and six different dependent variables – namely, civic responsibility, universal orientation, social dominance (the latter two variables to indicate cultural sensitivity or lack thereof), social competence, self-esteem, and hours spent in the community – were used in the analyses.

All the dependent variables were measured on an interval scale. When using dependent variables that are measured on an interval scale, a one-way multivariate analysis of variance (MANOVA) is the appropriate technique (for multiple groups with multiple dependent variables). This procedure provides an *F*-value that gives an indication of whether or not significant differences exist with regard to the set of dependent variables, as well as individual dependent variables for the levels of the independent variable.

Due to the possibility that the different groups may have differed with regard to the pre-measurements, the mean difference score was used. (This was done for all the independent variables except for hours spent in the community, where an average score was used.) This difference score will be calculated by subtracting the pre-score for each student from the post-score of the same student. This procedure will be followed because it is expected that the scores of the students will increase after the intervention – with the exception of social dominance, where a lower score is expected. With regard to social dominance, a negative difference score is thus expected. The students who did not receive the intervention (control group) should, due to the SL experience, as well as natural improvement, show the same tendency, but smaller in nature than the experimental groups that received the intervention. Thus, it was expected that students in the experimental group would have

higher mean difference scores than the control group on all the dependent variables (with the exception of social dominance).

It is noted by the researcher that difference scores may be less reliable than their individual scores (Bringle & Hatcher, 2000). This is due to the possibility that the true scores are cancelled out when the difference score is calculated, while the error score of both scores is absorbed in the difference score (Kaplan & Saccuzzo, 2001). Difference scores may be more influenced by measurement error (Murphy & Davidshofer, 2001), which would decrease the sensitivity for detecting change.

If a significant result (F-value) is found after the completion of the MANOVA, the analysis will be followed with one-way analyses of variance (ANOVAs) for each dependent variable. This is done in order to determine which dependent variables showed significant differences. Significant results in these procedures will be followed with post-hoc t-tests. Due to the fact that three groups were used (Experimental group 1, Experimental group 2 and the control group), a Scheffé procedure will be utilised to determine which of the three groups differ significantly from the other groups. The practical significance of the results will be investigated by determining the effect sizes (indicated by f). A value of 0.2 indicates a small effect, a value of 0.25 indicates a medium effect and a value of 0.4 indicates a large effect (Steyn, 1999).

6.9 Results

The SAS-computer programme (SAS Institute, 2001) was used to complete the analyses. Both the 1% and 5% levels of significance were considered. Only statistically significant results and effect sizes will be discussed in the consecutive part of this chapter. Further interpretations and explanations for the findings will also be provided in Chapter 7.

6.9.1 Descriptive statistics

In order to provide a clear indication of the changes observed in the total research group, Table 23 summarises the mean and standard deviation scores of the dependent variables with regard to pre- and post-test scores.

Table 23: Mean and standard deviation scores of the total research group with regard to pre- and post-test scores on the dependent variables

Variable		Pre-test		Post-test	
		$\overline{X}$	S	$\overline{X}$	S
Civic responsibility	**Black**	97.38	6.56	104.65	4.45
	White	98.00	7.08	104.03	6.71
	Total	97.69	6.79	104.33	5.68
Universal orientation	**Black**	65.57	6.47	70.95	9.48
	White	66.71	7.71	70.13	8.86
	Total	66.15	7.10	70.53	9.12
Social dominance	**Black**	32.68	11.30	34.49	11.82
	White	36.63	13.80	36.58	12.64
	Total	34.68	12.70	35.55	12.20
Social competence	**Black**	63.68	7.21	68.49	6.27
	White	63.05	8.80	66.29	8.13
	Total	63.36	8.00	67.37	7.31
Self-esteem	**Black**	36.11	2.89	37.24	2.70
	White	34.68	4.09	36.16	3.44
	Total	35.39	3.60	36.69	3.13
Hours	**Black**	-	-	56.76	26.22
	White	-	-	50.95	25.82
	Total	-	-	53.81	26.01

From the table it is seen that, for most of the variables (except for social dominance), the pre-scores obtained by students were on the upper part of the continuum: the average scores for civic responsibility ranged from 97.69 to

104.33 (highest possible score 116, lowest possible score 29); for universal orientation from 66.15 to 70.53 (highest possible score 100, lowest possible score 20); for social competence from 63.36 to 67.37 (highest possible score 80, lowest possible score 16); and for self-esteem from 35.39 to 36.69 (highest possible score 40, lowest possible score 10). This implies that the ceiling effect might have played a role in the results. Students obtained such high scores during the pre-test that little room was available for real improvement on the various scales. This relates to Waterman's (2003) warning that if students are already quite mature with regard to a specific variable at the start of the programme, less change may be seen.

In spite of the possible role of the ceiling effect, a tendency towards higher average scores in the post-tests is observed (as expected). For interest sake, *t*-tests for dependent groups (using difference scores) were completed in order to determine whether these changes were significant in nature. From the results (see Table 24) it is evident that all the dependent variables except for social dominance changed significantly (on the 1% level of significance). This can be ascribed to developmental effects and natural maturation, but hopefully also to the effect of the SL activities. These changes correspond with other research findings in the field of SL (Eyler, Giles, Stenson & Gray, 2001). Due to the fact that these results cannot be compared with an equivalent group that was not exposed to any SL activities, it is impossible to deduce that SL played a role in these developments (this was, however, not the purpose of the study).

Table 24: *t*-tests for the total research group with regard to pre- and post-test scores on the different dependent variables

Dependent variable	*t*-value	*p*
Civic responsibility	9.72**	<0.0001
Universal orientation	4.03**	0.0001
Social dominance	0.78	0.4383
Social competence	6.64**	<0.0001
Self-esteem	4.24**	<0.0001

** p <= 0.01   * p <= 0.05

Although it was hypothesised that racial variations might exist for the different race groups (black and white), this tendency was not found (see Table 23). *t*-tests for independent groups were completed in order to determine whether any significant differences exist between the two race groups' scores. No significant differences on any of the variables (pre- and post-test scores) where found between the different race groups. This implies that black and white students portray equal amounts of civic responsibility, cultural sensitivity, social competence and self-esteem.

With regard to social dominance*,* the average scores ranged from 34.68 to 35.55 (highest possible score 112, lowest possible score 16). Scores were thus in the lower part of the scale range. As indicated before, a high score on this scale indicates a desire for group dominance, hierarchy roles and social and political attitudes that may be related to the oppression of other social groups. The relative lower scores on this scale thus indicate that participants tend to be less prone to socially dominant attitudes. Black participants had an even lower score, which indicates an even lower proneness towards socially dominant attitudes than white participants. (As mentioned before, the *t*-test for independent groups indicated that this difference was not significant in nature.) It was expected that, due to SL experiences and reflective activities, scores on the Social Dominance Scale would decrease towards the end of the study. This, however, was not the case. White participants portrayed no change, while black participants' scores increased to a moderate extent (but stayed less than the scores obtained by white students). This finding will be discussed in more depth later.

Although only 40 hours of work in the community were expected from students, the average reported number of hours spent in the community was 53.81. This indicates that students were motivated to take initiative and worked more hours than what was expected of them. It is, however, important to note that various researchers have reported that it is not the quantity, but the quality of SL that influences the development of students (Berger & Milem, 2002).

6.9.2 Inferential statistics

In order to investigate whether significant differences with regard to the dependent variables exist for a) the three groups in general; b) Groups 1 and 2 versus Group 3; c) race; and d) the interaction between race and group; MANOVAs were done. The results of these MANOVAs are summarised in Table 25.

Table 25: MANOVA *F*-values for testing main effects and interactions

Independent variable	*F*-value	*v*	*p*
Group (1,2,3)	5.08**	12; 100	0.0001
Group (1+2)vs(3)	1.73	6; 68	0.1275
Race	0.54	6; 66	0.7773
Race*Group (1,2,3)	3.25**	30; 160	0.0001

** $p <= 0.01$ * $p <= 0.05$

From Table 25 it is clear that significant differences (on the 1% level of significance) in the mean difference scores of the dependent variables exist for a) the three groups, as well as for b) the interaction between group and race. However, no significant results were found for Groups 1 and 2 versus Group 3. This indicates that no significant differences existed between the two experimental groups (in combination) versus the control group. In addition, no significant results were found for race independently (as a main effect). This concurs with the interpretations made from Table 23.

a) **Significant differences between the three groups**

As mentioned, significant differences (on the 1% level of significance) with regard to the mean difference scores of the dependent variables were found for the three groups. In order to determine which dependent variables showed significant differences (with group as independent variable), ANOVAs were done. The results of these analyses are summarised in Table 26.

Table 26: Results of the ANOVAs with group as independent variable

Dependent variable	Group 1	Group 2	Group 3	F-value	v	p	f
Civic responsibility	6.80	6.28	6.84	0.07	2	0.9346	
Universal orientation	12.00	0.68	0.48	17.61**	2	0.0001	0.70
Social dominance	2.00	-0.24	0.84	0.33	2	0.7201	
Social competence	4.88	4.08	3.08	0.74	2	0.4794	
Self-esteem	1.24	1.32	1.36	0.01	2	0.9875	
Hours	72.52	44.00	44.92	12.69**	2	0.0001	0.59

** $p <= 0.01$ * $p <= 0.05$

Group 1 = Experimental group 1; Group 2 = Experimental group 2;
Group 3 = Control group

From Table 26 it is clear that significant differences on the 1% level of significance were found for two dependent variables, namely universal orientation and hours spent in the community. The effect sizes of both of these results indicated large practical significance. Scheffé procedures were utilised to determine which of the three groups differed significantly from the others. According to the Scheffé procedure, Group 1 differed significantly from the other two groups with regard to the two variables (no significant differences were found between Groups 2 and 3). Group 1 had a significantly higher difference score on universal orientation than the other two groups. Furthermore, Group 1's average number of hours spent in the community were significantly higher than those of the other two groups. (Groups 2 and 3 did not differ significantly.) Both these findings are in congruence with the problem statements. A combination of group and individual reflective activities (such as Group 1 was exposed to) resulted in a greater amount of change with regard to these students' universal orientation. Students in this group portrayed a higher amount of change towards a universal orientation (related

to cultural sensitivity) than the students in Group 2 (who were only exposed to individual reflective activities) and Group 3 (who received no structured exposure to reflection). Furthermore, Group 1 voluntarily committed towards more hours of service in the community than the other two groups.

b) The interaction between group and race

The MANOVAs that were done (see Table 25) also indicated a significant F-value for the interaction between group (the three groups, namely Experimental group 1, Experimental group 2 and the control group) and race (two groups, namely black and white). In order to gain information regarding the differences with regard to the six groups, further ANOVAs and Scheffé procedures were completed. In Table 27 the results for the six groups (interaction of group and race) are summarised.

From Table 27 it can be seen that significant differences on the 1% level of significance were found for three variables, namely universal orientation, social dominance and hours spent in the community. The effect sizes of these results indicated large practical significance. Scheffé procedures were utilised to determine which of the three groups differed significantly from the others.

For universal orientation, significant differences were found between Groups 1 and 2, as well as Groups 4 and 2, Groups 4 and 3, and Groups 4 and 6. In comparison with Group 2, Group 1 obtained significantly higher mean difference scores. In comparison with Groups 2, 3 and 6, Group 4 showed significantly higher mean difference scores. These findings are in congruence with the problem statement that exposure to both group and individual reflective opportunities (in this case Groups 1 and 4) will be associated with greater amounts of change. These significant changes were seen for both the black and the white students who were exposed to group and individual reflective opportunities.

Table 27: Results of the ANOVAs for the interaction between group and race

Dependent variable	Gr 1	Gr 2	Gr 3	Gr 4	Gr 5	Gr 6	*F*	*v*	*p*	*f*
Civic responsibility	6.63	7.13	4.08	6.93	5.00	9.38	1.21	5	0.3157	
Universal orientation	11.45	0.13	0.17	12.43	1.50	0.77	6.91**	5	0.0001	0.70
Social dominance	-6.36	1.67	3.58	8.57	-3.10	-1.69	4.71**	5	0.0009	0.58
Social competence	3.27	4.07	2.17	6.14	4.10	3.92	0.80	5	0.5562	
Self-esteem	2.36	0.87	1.41	0.36	2.00	1.30	0.91	5	0.4777	
Hours	67.36	46.73	41.17	76.57	39.90	48.38	5.50**	5	0.0003	0.63

** $p \le 0.01$ * $p \le 0.05$

Group 1 = White Experimental 1, Group 2 = White Experimental 2, Group 3 = White Control, Group 4 = Black Experimental 1, Group 5 = Black Experimental 2, Group 6 = Black Control

With regard to social dominance, significant differences between Groups 1 and 4 were seen. In comparison with Group 1, Group 4 showed a significantly higher mean difference score with regard to a social dominance orientation. This implies that the black students who were exposed to both group and individual reflective opportunities changed significantly more than white students (with the same exposure) towards a more socially dominant orientation (which indicates a change towards an increased desire for group dominance, hierarchy roles and social and political attitudes that may be related to the oppression of other social groups). This change is opposed to the initial hypothesis that students will have a reduced social dominance orientation at the end of the experience. What should be noted, however, is that this increase in social dominance amongst the black student group also reflects a post-test score that is more in congruence with the white students'

score (see Table 23). This interesting finding will be further interpreted and discussed in Chapter 7.

With regard to average number of hours spent in the community, significant differences were found between Groups 4 and 2, Groups 4 and 3, and Groups 4 and 5. Group 4 portrayed a significantly higher average number of hours spent in the community than Groups 2, 3 and 5. This indicates that the black students who were exposed to both group and individual reflective opportunities voluntarily committed towards more hours of service in the community than various other groups. This tendency was not seen in the white student group.

6.10 Triangulation: use of a different statistical method

Due to the fact that some criticisms exist regarding the use of analysis of difference scores, it was decided to confirm whether the specific statistical method that was used had an influence on the results. Following the recommendations of Bringle and Hatcher (2000), and Waterman, an analysis of covariance was conducted (to statistically remove the influence of pre-existing differences as covariates). Results consistent with the above analyses were found.

6.11 Conclusion

This chapter provided an overview of the research processes that were followed in order to investigate the different research hypotheses. The analyses yielded significant results for two of the dependent variables, namely cultural sensitivity (operationalised by universal orientation and social dominance) and the number of hours spent in the community. Some racial differences were also seen with regard to these two variables. No statistically significant effects were found for the dependent variables civic responsibility, social competence, and self-esteem. Furthermore, all the significant differences found occurred between Group 1 (who received a combination of group and individual reflective activities) and the other groups. No significant

differences were found between Group 2 (who received only individual reflective activities) and Group 3 (who received no reflective activities).

Chapter 7 will provide theoretical explanations for these significant results (as well as possible explanations for the insignificant findings). It will then conclude with generalisations from the research findings towards possible practical and theoretical implications.

CHAPTER 7 – DISCUSSION OF THE RESULTS AND RECOMMENDATIONS FOR FUTURE RESEARCH

In conclusion, Chapter 7 will interpret and discuss the research results in the context of the theoretical underpinnings explicated in Chapters 1 to 5. An important factor to consider during this process is avoiding the mistake of reporting findings in the absence of making justified generalisations to practice, theory and policy (Bringle & Hatcher, 2000). Bringle (2003) warns against research that emphasises the description and discussion of primary data without finding generalisations and explanations (D pattern research), as well as against research leaning too much on theory that in many ways transcends the "thin" data (T pattern). Furthermore, research should avoid a lack of connectedness between the theory and the data (T D) and always strive towards balance and connections (T-D). In addition to this, Lategan (2005) challenges SL researchers to ask and attempt to answer "Why questions".

Due to the fact that SL is a multidisciplinary terrain without one specific home, the decision regarding the most appropriate guiding theories to use during interpretation and discussion is complicated (Billig, 2003; Furco & Billig, 2002). Bringle and Hatcher (2000), and Eyler (2002a), however, reiterate the importance of drawing on theory when interpreting research results. Different lenses and theories might thus be used to provide a basis for the conclusions drawn (Furco & Billig, 2002). Although no formal conventions exist as in other academic fields, the fact that SL is unconstrained by disciplines and that an interdisciplinary interplay of ideas is possible, may also prove to be enriching (Waldstein, 2003). As a basis for interpreting the data, this study attempts to integrate theories in the field of HE with psychological theories.

It is envisaged that the research results and consequent discussions will shed light on how reflective practice during SL endeavours can be implemented and adapted in order to facilitate maximal learning and development in certain fields. The chapter will culminate in an informed argument on how learning principles, informed by a psychological understanding of student

development, can enhance educational practice in the field of SL and reflective practice. From these arguments, it will be clear how the fields of psychology and experiential learning (including SL and reflective practice) can mutually inform each other. Reflections on the limitations of the study and directions for future research will also be provided.

7.1 Discussion of the results

Due to the variation in definition, programme design, student population and so on of SL endeavours, Billig (2003) suggests that qualifying statements are always appropriate when discussing SL research findings. At the outset it is thus necessary to acknowledge that various experts in the field of SL research (Billig, 2003; Bringle & Hatcher, 2000; Furco, 2003; Furco & Billig, 2002; Howard, 2003) have mentioned that the external validity (and resulting generalisation value) of studies such as this one, using a smaller, narrower and more homogeneous sample (one module, one specific SL project, students belonging to one faculty, from one institution) may be limited. Various sources of variability, such as the specific outcomes of the module, academic level of the programme, nature, duration and intensity of the service activity, extent to which service activities are integrated with content, and amount of reflection, are inherent to the practice of SL (Hecht, 2003; Waterman, 2003). The idiosyncratic and contextualised nature of this research is duly recognised. Broad generalisations should thus not be attempted.

Before continuing with more detailed discussions of the findings, the aim and problem statements of this research (explicated in Chapter 6) should be revisited.

This research aimed to investigate the effect of different kinds of reflective activities on the development of students enrolled in an SL module. It was hypothesised that exposure to reflection activities (independent variable), would result in change with regard to the different dependent variables, namely, civic responsibility, cultural sensitivity, social competence, self-esteem, and hours spent in the community. The amount of the change

observed was expected to differ depending on the kind of reflection to which students were exposed. Furthermore, it was hypothesised that differences may exist in the pre-scores, as well as patterns (amount, extent and direction) of change for the different race groups (black and white).

The statistical analysis discussed in Chapter 6 only managed to prove some of these hypotheses. The analyses yielded significant results for two of the dependent variables, namely, cultural sensitivity (operationalised by universal orientation and social dominance) and the number of hours spent in the community. Some racial differences (interactive effects) were also seen with regard to these two variables. No statistically significant effects were found for the dependent variables civic responsibility, social competence, and self-esteem. Furthermore, all the significant differences occurred between Group 1 (who received a combination of group and individual reflective activities) and the other two groups. No significant differences were found between Group 2 (who received only individual reflective activities) and Group 3 (who received no reflective activities). This chapter will now continue to discuss and provide theoretical explanations for these significant results (as well as possible explanations for the insignificant findings).

7.1.1 Discussion of significant findings

a) Kind of reflective activity

In the literature review (Chapters 1 – 5) arguments were made regarding the importance of reflection during SL activities. Although many accolades have been bestowed upon SL as an academic endeavour, reflection has been noted by many scholars as the crucial element that facilitates the learning in SL (Eyler, 2000; Kolb, 1984; Stacey, et al., 2001; Zlotkowski, 1999). From Bringle and Hatcher's (1999) definition of SL, it is clear that reflection assists in gaining a deeper understanding of module content, a broader appreciation of the discipline, and/or an enhanced sense of personal values and civic responsibility.

Acknowledging reflection as a way of becoming aware and making meaning, it was further postulated in the previous chapters that, for adolescents and young adults in a diverse society such as SA (and more specifically at the University of the Free State) today, the use of interactive (group) reflection will reap the most benefits. This argument is based on the work of various theorists and philosophers in the field of HE and psychology (an overview is provided in the following paragraphs).

Reflection is embedded in constructivism, with the fundamental assumption that knowledge is created when learners actively shape and build mental frameworks in order to make meaning (Cross, 1998; Schön, 1990). Both Dewey and Lewin put a high value on group processes and democracy in groups (Smith, 2001). From a social constructivist perspective, Vygotsky reiterated the importance of social interaction, co-operative and mediated learning, and authentically embedded knowledge (Bruner, 1985; Schensul, et al., 2002; Skilton-Sylvester & Erwin, 2000). Freire (Freire & Faundez, 1989), too, mentions the essential role of dialogue in enriching and creating "Conscientizaocao".

For adolescents and young adults on their journey towards commitment in relativism (Perry, 1981) as well as facing the challenges of finding an identity and intimacy (Erikson, 1980), interaction between individuals and their widening social radius, support and collaboration from peers, and finding meaning through others are paramount.

From the viewpoint of an African philosophy of education, Waghid (2004b) reiterates the importance of social practice and listening to the voices of others during education (critical reflective engagement with one's own and others' positions). Recognising the importance of connected knowing (Clinchy, 2000; McEwen, 1996) and collaborative learning (Chickering, 1977; Cross, 1998) group / interactive reflection that values thinking with others, is thus acknowledged.

Many scholars in the field of SL have expressed the value of reflection embedded in group processes (Collier & Morgan, 2002; Eyler, 2002b; Hatcher & Bringle, 2001; Hatcher, et al., 2004; Kottkamp, 2000; McDaniel, 1998; Mills, 2001; Rice & Stacey, 1997; Schensul, et al., 2002).

In this study two forms of reflection were employed: group reflection (bi-weekly focus group discussions), and individual reflection (bi-weekly reflective journals). As mentioned before, the process was structured in such a way as to ensure that Group 1 received a combination of group and individual reflective activities, Group 2 only individual reflective activities, and Group 3 no structured exposure to reflection. It was expected that Group 1 would portray more change with regard to all the specified variables than Group 2, and that Group 2 would portray more change than Group 3. Significantly higher scores (indicating more change) on two of the variables (universal orientation and number of hours spent in the community) were found between Group 1 and the other two groups. Groups 2 and 3 did not differ significantly. This implies that a combination of group and individual reflective activities (such as Group 1 was exposed to) resulted in a greater amount of change. Individual reflective activities alone were not effective enough to result in significant change.

The value of group reflection, as explicated before, is thus supported and the importance of dialogue and group interaction reiterated. It is clear that through dialogue, understanding is refined and development facilitated (Atherton, 2005). This finding is in accordance with the research of Connor-Greene (2002), who found that, amongst other things, group process, group discussion and interdependence enhance the value for students in an SL module. Collier and Morgan (2002) also mention the value of working in groups, as well as with groups, during SL endeavours. During group interaction multiple viewpoints are shared. Students gain insight into how context and background affect perceptions. Through experiencing group dynamics and the related negotiations, students learn to think in terms of groups and not only as individuals. Group reflection also provides a space for the implementation of effective instructional tools such as modelling,

scaffolding, explication and critical analysis (all part of social constructivist approaches) (Schensul, et al., 2002). Group reflection also provides a greater opportunity for actively involving students in the process (Simmons & Roberts-Weah, 2000).

Furthermore, it is believed that the key elements of an African university classroom – such as discourse, critical questioning processes, and opportunities for systematic controversy – as proposed by Waghid (2004a) were present in the group reflective processes in which Group 1 was involved.

Although it was expected that individual reflection would also facilitate change (as in other research findings), this research did not find significant evidence for the role of individual reflection in facilitating development. It is clear that combining individual reflection with interactive group reflection proves to be a more effective educational practice. Various explanations can be posed for the inability of individual reflective practice to facilitate change in this study.

Dunlap (1998b) refers to the importance of critical reflection in order to facilitate the change needed but also adds that, in order for emotional processing to happen in an effective way, educators should respond appropriately and in a timely manner when students articulate their opinions and concerns. It is possible that in a reflective group setting (such as that to which Group 1 was exposed) more helpful dialogue processes occurred. Furthermore, feedback happens immediately after the articulation of a statement. In general, during a reflective group process a more effective space is created for more extensive feedback from various resources.

Dunlap (1998b) also refers to the importance of face to face (individual or group) interaction. Although Group 2 had the opportunity for individual face to face interaction (with the educator), it was not as extensive as the interaction to which Group 1 was exposed during group sessions.

Furthermore, Morgan and Streb (2001) refer to the importance of student voice (which is associated with feelings of independence in choosing,

designing and managing projects, the experience of making a real difference, and the freedom to voice feelings and thoughts). It is possible that students who participated in reflective group processes had a stronger perception of "their voice" in the SL process. Kaye (2004) also reiterates the importance of youth voice and choice. Not only vertical discussions (such as between a lecturer and student), but also horizontal discussions (amongst students) are needed.

Lastly, in their research, Reiman, Sprinthall and Thies-Sprinthall (1997) found that students who reflected (in writing) portrayed increased civic responsibility and a decreased racial justice perspective (these changes were not seen in the SL students who did not reflect). They, however, provide suggestions (specific instructor responses that would be most applicable to certain student patterns) on how reflective writing could be guided by the educator. It is possible that in the current research, this specific guided reflection process has not been followed.

It should be noted that the significant differences between Group 1 and the other groups occurred for only two of the variables, namely cultural sensitivity (more specifically, universal orientation) and time spent in the community. The following sections will provide possible explanations for these findings.

b) Cultural sensitivity

In Chapter 2 various explanations from the perspectives of social identity theory, social learning theory, attribution theory, and the contact hypothesis were given for the development of perceptions, attitudes and respective behaviours regarding culture. From these theories it is clear that prejudice may be reduced and cultural sensitivity enhanced by increased contact with diversity, which challenges ignorant and misinformed ideas (Bernstein, et al., 2006; Taylor, et al., 2006). However, certain contextual and structural factors are needed to ensure that intergroup contact will facilitate understanding (Bringle, 2003).

According to McNally (2004, p. 605): "Human encounters work against the grain of deeply rooted stereotypes". Students can discuss and read about issues such as race and poverty, but only face to face exposure will facilitate an understanding of the full picture (Strouse, 2003). SL, especially situations where student are confronted with diversity, gives students the opportunity to interact and communicate with people who are culturally different, and therefore provides an environment conducive to the development of intercultural skills and reduced stereotypes (Koulish, 2000; Morgan & Streb, 2001; Pusch, 2005; Rosner-Salazar, 2003). Furthermore, it enhances the communication between students, prompting them to work together, disregarding cultural and language barriers (Brandenberger, 1998). In addition to this, Morgan and Streb (2001), and Pusch (2005) refer to the importance of an appropriately structured environment and opportunities for group communication, where views can be raised in an intercultural context.

Beilke (2005) is of the opinion that community engagement can be a powerful catalyst in the development of multicultural consciousness. She also refers to the importance of dialogue, problem posing, and exploring issues of race and class. Skilton-Sylvester and Erwin (2000) warn against the assumption that just because students work in diverse communities, they will automatically become more cross culturally competent and discard their stereotypes. Often SL can perpetuate the power imbalances of privileged graduates with expertise helping out the so-called needy. SL deals with unequal relationships and it is thus important to be aware of, state, and explore power relations (Sigmon, 1996).

Stacey, et al. (2001) agree that although SL has the ability to promote learning that is multicultural, gender fair and disability aware, it can also reinforce stereotypes and biases. They suggest that structuring more opportunities for reflection is a way of dealing with cross cultural difficulties and stereotypes. This encourages students to be curious and ask questions rather than being judgemental. In order to prevent the replication of power imbalances and injustices, it is thus essential that the SL experiences include opportunities to discuss issues of race, class and service (Green, 2001).

In this study, in accordance with Fitch's (2004) findings indicating the importance of cultural content and intercultural contact through SL, as well as King's (2004) recommendation that SL should provide opportunities to cross social, economic and cultural borders and form relationships across those borders, students were expected to be involved in activities with diverse groups of people. Due to these SL experiences (but possibly also due to maturation and general development), all students were expected to be more culturally sensitive at the end of the module than at the beginning of the module. It was proposed, however, that exposure to reflective activities would result in a greater extent of change. Due to the fact that Group 1 (who was expected to complete both individual and group reflection) had a greater opportunity to act in a multicultural classroom where diverse and sometimes sensitive and conflicting ideas were discussed, they were expected to show more change with regard to cultural sensitivity than Groups 2 and 3. Furthermore, due to the fact that Group 2 had the opportunity to reflect (albeit on an individual basis), they were expected to change more than Group 3 (who did not complete any reflective activities).

Two measures, namely the Universal Orientation Scale and the Social Dominance Scale, were used to operationalise cultural sensitivity.

With regard to universal orientation, Group 1 had a significantly higher difference score than the other two groups. This confirms the problem statement that a combination of group and individual reflective activities (such as those to which Group 1 was exposed) will result in a greater amount of change with regard to these students' universal orientation. Students in this group portrayed a higher amount of change towards a universal orientation (related to cultural sensitivity) than the students in Group 2 (who were only exposed to individual reflective activities) and Group 3 (who received no structured exposure to reflection). (Groups 2 and 3 did not differ significantly.)

At the University of the Free State, the rector reiterates the responsibility of the university to provide a space where students can learn to appreciate and

respect diversity. Although the University of the Free State is a multiracial institution, due to the existence of predominantly white and predominantly black residences, as well as the parallel-medium language policy that separates students into largely white / Afrikaans-speaking and black / English-speaking groups (UFS, 2007), few opportunities to bridge the racial divide exist. The multiracial, interactive reflection to which Group 1 was exposed probably provided one of very few opportunities to openly and safely discuss racial issues.

This move towards a stronger universal orientation is in accordance with the research of Neururer and Rhoads (1998), who found that SL students, rather than adopting a simplistic view, try to redefine their self-understanding in a more nested view of the existence of a community of communities. In research done by Boyle-Baise (2000), Green (2006), and Myers-Lipton (1996), SL prompted in students a move from stereotypical ideas towards being more considerate and multiculturally sensitive. King (2004) found that through caring and sharing with others, students learn to identify with the community and extend their perspectives beyond the personal to the social, political, and economic. Furthermore, they re-evaluate the validity of their previous beliefs, elements of their own lifestyle, and privilege. King (2004, p. 134) calls this the "border crossing". In this study, it was confirmed that, as Skilton-Sylvester and Erwin (2000) state, the journey across the border is strengthened by talking about the relationship and reflecting on it.

The findings also concur with Wiredu's (2004) idea that the willingness to enter into discourse (such as that to which Group 1 was exposed) goes hand in hand with the acknowledgement of the possibility that, together, a new truth or understanding can be reached. It is thus clear that the collaborative nature of SL, in addition to collaborative and interactive reflection, facilitates a move towards seeing others as partners (Koulish, 2000), towards a broader understanding of social issues, and towards a consideration of larger historical, social and economic implications – all aspects of a more universal orientation to life.

With regard to social dominance, the same tendency towards a score that reflects a more culturally sensitive stance was not found. In contrast to the fact that students exposed to a combination of interactive and individual reflection moved towards a more universal orientation to life, they did not portray a significant decrease in socially dominant attitudes. The following paragraphs will attempt to provide possible explanations for this.

It is realised that intercultural competence is an infinitely complex process (Slimbach, 1996). Rockquemore and Schaffer (2000) remark that acknowledging and facing stereotypes is not a painless process. SL experiences are often the beginning and not the end of learning about issues such as race and poverty (Boyle-Baise, 2000; Neururer & Rhoads, 1998).

According to Taylor, et al. (2006), although old fashioned racism is maybe less prominent today, it has been replaced by a new face. They refer to a less outspoken, but still symbolic racism: implicit stereotypes dominated by well learned sets of associations that are activated automatically in spontaneous, uncontrollable, and unintentional ways. While racism was previously explicit and conscious, it is now more implicit and less controllable. Although reflective activities attempt to facilitate a process of analysing and re-evaluating more implicit perceptions, it is possible that the reflective processes utilised in this study were focused on only a subset of perceptions (as are portrayed by universal orientation) and not the whole concept (hence the lack of change with regard to social dominance).

Furthermore, King (2004) notes that reflection on prior assumptions has limits – in some cases people might choose to stay the same. In accordance with this, Rogers (2001) refers to the importance of an individual's willingness and readiness to be triggered by a specific situation. It should also be mentioned that Mahlomaholo and Matobako (2005, p. 4) refer to the "historical legacies that continue to strangle hold growth and development" in SA. It is thus possible that students in this research were still under this strangle hold – some aspects were not yet ready to shift.

Lastly, according to Nadler (2002), helping (service) may serve as a modus for challenging group dominance and power relations. However, a distinction is made between dependency-orientated helping relations that may establish, maintain or increase group dominance, and autonomy-orientated helping where recipients of services are provided with the abilities to solve their problems independently. Although a concerted effort was made during this study to emphasise mutuality, reciprocity, combined decision making and the valuing of caring personal relationships between diverse learning partners, it is possible that, due to vast social and economical disparities, students stayed conscious of their own position of privilege. The lack of change with regard to social dominance could be explained in terms of the possibility that helping relations were still in the dependency-orientated mode.

Due to the fact that the two measurements used to operationalise cultural sensitivity in this study yielded different results, the multi-dimensional character of the variable cultural sensitivity is emphasised. While some aspects of the variable might have changed during this process, others remained the same. In agreement with Gent's (2001) recommendation that the relationship between SL and race be investigated further, it is proposed that further research to provide a clearer understanding of the dimensions of this construct (and the specific instruments to measure it) could be valuable.

Maybe the conflicting findings relate to the paradox to which Neururer and Rhoads (1998, p. 327) refer: that even if one lets go of stereotypes, a race and class blind society does not exist. With regard to race, one needs "to see through and behind it, not simply look around it".

c) **Hours spent in the community**

Group 1 voluntarily committed towards significantly more hours of service in the community (average of 72.52 hours) than the other two groups (both groups' averages were approximately 44 hours). This indicates that students who were exposed to a combination of group and individual reflection were more motivated to take initiative and worked more hours than what was

expected of them. The value of interactive group processes as explained in the previous section is thus reiterated.

Although Astin and Sax (1998) found that, in most cases, more time devoted to service has a more positive effect on students, most researchers reported that it is not the quantity, but the quality of SL that influences the development of students (Berger & Milem, 2002).

d) The role of race

In this specific SL endeavour, the community setting that was involved (schools in the Mangaung area) implied that black students had the opportunity to "go back home" (in many cases, to what had been their own previous schools), while white students ventured into a context and surroundings to which they had rarely been exposed. Acknowledging this, as well as the possible differences in prior experiences, it was hypothesised that racial variations might exist for the different race groups (black and white). No sufficient evidence for this hypothesis (race as a main effect) was found. According to the t-tests for independent groups, no significant differences on any of the variables (pre- and post-test scores) where found between the different race groups. This implies that black and white students portrayed equal amounts of civic responsibility, cultural sensitivity, social competence and self-esteem at the beginning, as well as at the end of the SL experience. In accordance with this, the MANOVAs that were done (see Table 25) did not indicate any significant differences when race as a main effect was investigated.

Although no significant results for race as a main effect were found, a significant F-value for the interaction between race (two groups, namely black and white) and group (the three groups, namely Experimental group 1, Experimental group 2 and the control group) were indicated by the MANOVAs (see Table 25). Consequent ANOVAs and Scheffé procedures (see Table 27) portrayed significant differences of practical significance for three variables, namely universal orientation, social dominance and hours spent in the

community. This implies that the race groups were affected in different ways by the intervention (exposure to reflection) with regard to universal orientation, social dominance and hours spent in the community.

For universal orientation, in comparison to white students exposed to only individual reflection, white students exposed to both group and individual reflection obtained significantly higher mean difference scores. In comparison to various other groups, black students exposed to both group and individual reflection portrayed significantly higher mean difference scores. These findings are in congruence with the problem statement, that exposure to both group and individual reflective opportunities will be associated with greater amounts of change. These significant changes were seen for both the black and the white students who were exposed to a combination of group and individual reflection. Explanations for this have been provided in previous sections.

With regard to social dominance, significant differences were observed between white students exposed to both group and individual reflection and black students exposed to both group and individual reflection. Black students who were exposed to both group and individual reflective opportunities changed significantly more than white students (with the same exposure), towards a more socially dominant orientation (which indicates a change towards an increased desire for group dominance, hierarchy roles and social and political attitudes that may be related to the oppression of other social groups). This change is opposed to the initial hypothesis: that students will have a decreased social dominance orientation at the end of the experience. Analysing the mean pre- and post-test scores of the black and white students in Table 23, an interesting tendency was observed with regard to social dominance. The relatively lower scores on this scale indicated that all participants tend to be less prone to socially dominant attitudes. Black participants had an even lower score, which indicates an even lower proneness towards socially dominant attitudes than white participants. Although it was expected that, due to SL experiences and reflective activities, scores on the Social Dominance Scale would decrease towards the end of the

study, white participants portrayed no change, while black participants' scores increased to a moderate extent. Although the black participants' scores remained lower than the scores obtained by white students, by the end of the study their scores reflected greater correspondence with the white students' scores. It is thus possible that during the course of the study, due to the interaction between the different race groups, black students developed social dominance attitudes more congruent with those of the white students. Although the tendency was seen for the race groups as a whole, the differences were only significant between the white and black groups participating in group reflection. It is thus interesting to observe the effect that peers have on one another, when they have the opportunity for discourse in a structured but safe environment (as provided by the group reflection opportunities).

With regard to average number of hours spent in the community, black students who were exposed to both group and individual reflective opportunities voluntarily committed to more hours of service in the community than various other groups. This tendency was not seen in the white student group. From this, it can be hypothesised that black students were more affected by the combination of group and individual reflective opportunities than the white students. Although some researchers have made reference to racial differences that might be of value, it is difficult to connect these theories to this specific finding. For instance, McEwen (1996) and Tatum (1992) refer to the differences in stages of black racial identity development and white racial identity development. In addition to this, Nevid (2003) refers to possible differences between races with regard to their identity (e.g. social identity is a more prominent part of identity in collectivist cultures). It is, however, difficult to hypothesise how these theories relate to the fact that black students were influenced towards more hours of service in the community. Further research might shed more light on this.

7.1.2 Explanations for the non-significant findings

According to Eyler (2000), research has provided consistent evidence that SL has a small but positive effect on self-efficacy, inter-personal skills, reduced stereotyping and civic responsibility. This research failed to replicate all of these positive effects. Ash, et al. (2005) remark that the inability of research to provide evidence of the value of SL may be due not so much to limitations in the practice of SL, but rather to limitations in the research process. It would thus be of value to find possible explanations for the insignificant findings.

   a) **General reflections regarding insignificant findings**

Probably the most convincing explanation for the lack of significant results would be the samples sizes. When using the three different groups, analyses were done based on the scores of 25 individuals. The smaller the sample, the more difficult it is to obtain significant findings (Huysamen, 1994). An increase in the number of students involved in the study might have yielded more significant findings.

Another possible explanation might be found in the ceiling effect. Waterman (2003) warns that, if students are already quite mature with regard to a specific variable at the start of the programme, less change may be observed over the course of the study. Students obtained such high scores during the pre-test that little room for real improvement on the various scales was possible. It should be noted, however, that t-tests for dependent groups completed for the whole group (of 75 students) indicated significant change from pre- to post-test on all the dependent variables except for social dominance (see Table 24). These significant changes were seen in spite of the possible ceiling effect.

It is also possible that the scales (measuring instruments) employed in this study were not focused or specific enough to reflect more subtle changes. Most of the scales used in this study have been implemented in American

situations only and may not capture more contextualised variations of the measured constructs.

Lastly, it can be argued that, although SL provides opportunities to change with regard to certain variables, some variables are perhaps less affected by reflective activities. For example, Morgan and Streb (2001) mention the importance of SL in providing opportunities to interact with others (and develop social competence) and to experience competence in making a difference (self-esteem). It is possible that it is the experience with the community, rather than reflecting about it, that fosters these opportunities. In this research, significant changes towards higher levels of social competence and self-esteem were observed for the whole group of students (these changes might be due to SL, natural maturation etc.), but not between the groups exposed to different reflective opportunities. Therefore, it may be hypothesised that certain variables, such as social competence and self-esteem, are more prone to change due to the SL experiences in general, than to the reflective opportunities specifically. (This research cannot, however, provide any evidence regarding such a hypothesis, because the results mentioned cannot be compared to a control group who were not exposed to any SL experiences.)

b) With regard to the dependent variable civic responsibility

In various research studies a correlation between student participation in SL and increased civic responsibility was found (Astin & Sax, 1998; Buchanan, et al., 2002; Gray, et al., 1999; Morgan & Streb, 2001). The present research study failed to prove the hypothesis that different kinds of reflection will lead to change with regard to civic responsibility. Various possible explanations for this are posed in the following paragraphs.

Moely, McFarland, Miron, Mercer and Ilustre (2002) found changes in SL students with regard to civic action and social justice attitudes, but not with regard to the appreciation of diversity. The explanation they offer is that class and race issues were not sufficiently emphasised in order to encourage critical

thinking in the specific sphere. It is possible that in the present research study, the opposite happened: during group reflection sessions, more emphasis was placed on race issues than on citizenship (and hence the significant differences with regard to universal orientation, but not with regard to civic responsibility).

In accordance with this, while talking about civic lessons, Heffernan (2002, p. 69) warns that students should not "walk the road alone". The importance of deliberative dialogue is thus highlighted. Kahne, Westheimer and Rogers (2000), too, mention the need for explicit attention to the priorities and goals of citizenship. For this, an in-depth exploration of existing values and perspectives, enough time, a trained and reflective educator and true commitment to study an issue and move towards action, are required.

According to Gillborn (2006), citizenship education is a required component of the curriculum (in the USA). In SA, although *Participating as responsible citizens in the lives of local, national and global communities* is mentioned as one of the critical cross field outcomes, it is probably outweighed by the emphasis on the outcome of *Working effectively with others as a member of a team, group, organisation, and community* (Department of Education, 2002). As a result, in this study, reflective opportunities, as well as curriculum resources needed to facilitate critical thinking, might have been focused more on cultural diversity than on civic outcomes. Although it is acknowledged that diversity is an aspect of civic education, it does not encompass the total concept.

Morton and Enos (2002) mention that SL practitioners typically prefer to work apolitically and are cynical about politics and citizenship. Also, due to the fact that they are sensitive to accusations of indoctrination, educators often shy away from discussing political issues in class (Hess, 2004). According to Mendel-Reyes (1998), teaching about democracy is challenged by the fact that true democracy does not yet exist. A further complicating matter is the lack of role-models to provide evidence of a habit of citizenship (Hess, 2004;

Weinberg, 2004). All of this could have played a role in the implementation of this SL endeavour.

Kahne, et al. (2000, p. 49) refer to the importance of considering different notions of citizenship related to the "responsible citizen", the "participatory citizen" and the "social reformist". In discussing citizenship in democracy, Patrick (2000) also refers to different components of civic responsibility, namely, knowledge, cognitive skills, participatory skills and dispositions. In accordance with this, Mendel-Reyes (1998) refers to the need to connect personal and political transformation. It is possible that this SL endeavour (and the reflective practices associated with it) focused only on certain aspects, such as responsible citizenship or personal transformation, and not on the broader concept of citizenship.

A last aspect that may shed light on the lack of change with regard to civic responsibility can be found in the theory of Neururer and Rhoads (1998). They provided interesting research findings regarding the process of change during SL. According to them, change will take place according to the following stages: during stage 1, personalising the other, a personal connection with the lives of community members is seen. Students become able to put faces and names to abstract concepts such as poverty. Stage 2 centres around confronting stereotypes and the power of difference. Students in this stage wish to ignore racial differences, attempt to essentialise the other, cross cultural borders, and create a sense of community. In stage 3, students start to question values and re-examine their personal beliefs. During stage 4, the final stage, students manage to connect to larger issues, as well as rethink problems and their causes. Relating these stages to the present research study, it is possible that the significant findings with regard to universal orientation are connected to stages 1 and 2. Civic responsibility may result only when students reach stage 4.

7.2 Limitations of this study and recommendations for future research

Shumer (2003) states that SL requires a reflective approach, where the impact and learning of service experiences are continuously assessed. In the development, as well as implementation of SL and SL research there should be an interlinking process of action and reflection. In retrospect, after continuously reflecting on the decisions made, processes followed and conclusions reached in this study, the following challenging areas need mentioning:

The practitioner as researcher

In this study the researcher acted simultaneously as a lecturer, facilitator for reflection activities and investigator. It is recognised that various limitations exist with regard to the practitioner as a researcher. In this regard, Eyler (2002a) refers to the problems inherent in analysing journals of one's own classes – students learn to tell what they think lecturers want to hear. Although a classroom climate of trust and respect, with descriptive and not prescriptive reflective communication was established (Bringle & Hatcher, 1999; Kottkamp, 1990), it is realised that, as Palmer (1997) remarked, there are limits in creating an authentic community (between teacher and learner), when the teacher is the one giving the grades. Furthermore, even if research procedures are followed in a meticulous way, in-built bias cannot be avoided.

Conceptual definition

Various researchers have remarked on the importance of clearly defining and conceptualising what is meant by SL (Billig, 2003; Furco, 2002b; Hecht, 2003). Many have warned against the incorrect use of the term. Furco (2003) reiterated that the lack of clear definitions makes general deductions about the impact of SL impossible. In recognition of this, this study adopted the definition of SL provided by Bringle and Hatcher (1996; 2004). According to Bringle and Hatcher:

Service-learning is a course-based, credit-bearing educational experience in which students participate in an organised service activity that meets identified community goals and reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. (Bringle & Hatcher, 2004, p. 127).

Although the students in the control group in this study were exposed to the same module based, credit-bearing educational service experiences as the other participants, they were not exposed to any structured reflective opportunities. In the absence of reflection, the legitimacy of their experience as an SL experience may be questioned.

Reflection methods

In this research two forms of reflection were used: structured group reflection (bi-weekly focus group discussions), and individual reflection (bi-weekly reflective journals). Another valuable form of reflection suggested by Eyler (2001; 2002b) is reflection with the community. Although a situational analysis, comprehensive planning and final evaluation of the intervention were completed in conjunction with the community (activities that might be regarded as forms of reflection), the bi-weekly structured reflection sessions did not include community members. Considering the variables included in this study (such as civic responsibility and cultural sensitivity), more development could have been facilitated through structured and continuous reflective contact with community members. Future research can incorporate this type of reflection as an additional level of the independent variable.

Constructs choosen

SL has been connected to a variety of outcomes. Furco (2003) refers to the broad range of outcomes that have been connected to SL and the difficulty of eliminating specific outcomes for a research study. This process is even further complicated by the fact that many unintended outcomes are involved in

the process. As it is beyond the scope of this research to investigate the whole range of intended and unintended outcomes, this study focused on the constructs that were well-aligned with the developmental tasks of the specific population group, as well as the specific learning programmes' primary intended objectives (as suggested by Furco, 2003). In this study, four specific constructs, namely civic responsibility, cultural sensitivity, social competence and self-esteem were eliminated.

Although civic responsibility, cultural sensitivity and social competence are characteristics that are likely to change over a short period of time, self-esteem is a more stable and constant characteristic. Self-esteem is probably not likely to change dramatically over a short period of time (such as the nine-month range of this study). Due to the fact that self-esteem is a more traitlike characteristic, Bringle, et al. (2004) suggest that it should be used as a moderator rather than a dependent variable.

In this study, self-esteem was operationalised by a scale developed by Rosenberg (1965) – a uni-dimensional measure of global self-esteem. More recently, however, self-esteem has been conceptualised as a wide, multi-dimensional concept that is probably difficult to capture in a scale such as Rosenberg's. In this regard, Fleming and Courtney (1984) mention emotional, social, physical and academic components of self-esteem. Research done by Taylor (1995) in the field of athletic participation and self-esteem concluded that, although participation in certain activities may have a positive effect on self-esteem this effect is not strong enough by itself to be considered statistically significant. It might thus be more appropriate to make use of a more specific construct related to self-esteem, such as academic self-concept (Reynolds, 1988). It can also be valuable to investigate the construct self-efficacy and its relationship to community engagement and motivation for civic participation (Butcher, Labone & Howard, 2003; Weber, Weber, Sleeper & Schneider, 2004).

Future research may also endeavour to investigate outcomes that were outside the realm of this study. Eyler (2000) mentions that we still do not know

much about how SL affects intellectual outcomes such as knowledge, cognitive development, problem solving and the transfer of learning. In order to enhance the legitimacy of SL in HEIs, Ash, et al. (2005) suggest that research should focus on the intellectual and academic gains of SL. Zlotkowski (2000) challenges researchers to investigate how SL enhances subject matter learning and discipline specific efficacy. However, in addition to this, Howard, Gelmon and Giles (2000) identified, amongst other important areas of future research in SL, the need to understand student outcomes beyond the cognitive and the civic.

Operationalisation of constructs

Based on the recommendations of Bringle and Hatcher (2000) and Bringle, et al. (2004), this study made use of multi-item scales (as opposed to single indicator indexes) with documented psychometric properties. As suggested by Furco (2003), well-designed instruments specifically designed for or previously used with students in SL spheres were chosen. It is, however, acknowledged that self-report measures are not the most persuasive and conclusive method of collecting evidence. According to Steinke and Buresh (2002), self-report inventories may provide valuable information regarding students' beliefs, but do not give convincing evidence and objective confirmation of learning. Furthermore, Eyler (2000) criticises self-report measures as weak measures of complex outcomes. Eyler (2002a) mentions that even if scales with sound psychometric properties are used they still only capture students' self-reported perceptions about what they learned. For students, learning is often confused with satisfaction. In addition, according to the cognitive dissonance theory, after investing time, energy and money in something, students will be less likely to admit that it was not worthwhile (Waterman, 2003). In addition, Kruger and Dunning (1999) refer to the incorrect perceptions that individuals might have of their own abilities.

Research based on observation of student behaviour is rare (Gelmon, et al., 2001). Steinke and Buresh (2002) propose that the use of problem solving protocols to measure student knowledge and the complexity of their thinking

have the most promise in terms of assessing and capturing the achievement of SL outcomes. Due to the fact that SL is about doing, it would be appropriate to assess observable performance and demonstration of outcomes through, for example, observation (where students have the opportunity to show, not say, what they can do) (Eyler, 2002a).

If researchers in SA should continue to make use of self-report measures, such as were used in this study, a call can be made for the development of measures that are specific to the South African situation. Most of the scales used in this study have been implemented in American situations only, and may not capture more contextualised variations of the measured constructs.

Sample size

The small sample size, as well as the idiosyncratic and contextualised nature of this research, has already been mentioned. Bringle and Hatcher (2000), Furco (2003), Furco and Billig (2002), and Howard (2003) have warned against the generalisation of study findings based on small and homogeneous samples. Although this research attempted to involve a larger sample, practical limitations prevented this study from being representative of the total student population.

Immediate effect versus long-term impact

The findings of this study are based on the short-term impact of an SL experience (over a nine-month period). It would be valuable to investigate the long-term outcomes and impact of SL and reflective activities in a more longitudinal vein (Furco, 2003).

Inclusion of the community voice

This research study was focused on the outcomes of SL with regard to student development. Students represent only one partner of the triad

partnership employed in SL. The results of this study are thus skewed towards the value of SL for students, at the expense of the value for other partners.

Various criticisms have been raised regarding the fact that SL research emphasises student learning and pedagogical issues at the expense of the community's voice (Vernon & Ward, 1999). Subotsky (2000) warns that SA community service-learning is focused more on achieving academic aims than on facilitating social change. Skilton-Sylvester and Erwin (2000), too, warn that SL research often focuses on the outcomes reached by those serving and not on the outcomes for those being served. Schensul, et al. (2002) propose the use of action research as an activist orientated participatory approach that addresses social problems while using methods and tools of the social sciences.

In SA, various calls for the use of participatory action research have been made (O'Brien, 2005; Seale, Wilkinson & Erasmus, 2005). Positivist approaches to research and the ivory tower mentality are discouraged (Fourie, M., 2003; Fourie, F., 2003). The paradigms and philosophy of SL resonate with action research. Furthermore, the philosophy and epistemology of SL can contribute to the SA research agenda of collaborative open systems of knowledge production. In SA, a move is suggested beyond the SL as pedagogy research agenda to a broader framework exploring disciplinary and interdisciplinary perspectives, social issues, true reciprocity, and collaborative knowledge creation amongst the partners (Erasmus, 2005).

Triangulation

SL research, as a complex enterprise, requires sophisticated research designs (Furco, 2002b; 2003). Triangulation in terms of the collection and operationalisation of data, the investigator, methodology and theory may be valuable when undertaking SL research. Although some forms of triangulation were employed in this study (e.g. with regard to statistical analyses), other forms of triangulation could have improved the quality of the research.

In this study findings are based on data collected from a pre-post-survey. Furco (2003) suggests that multiple instruments should be employed. Furthermore, in addition to collecting data only from students, a comprehensive array of relevant data sources (such as feedback on students' performance from the community) could have been included to add power to the findings.

In this study, only quantitative methods of data collection (measurements) were analysed. Shumer (2000), for instance, has criticised the use of quantitative measures to assess SL outcomes. Howard (2003), in his call for new research paradigms, agrees with others that quantitative research should be supplemented with qualitative measures. He is of the opinion that paper and pencil self-report scales do not always capture the depth and subtlety of outcomes, and he states that some voices call for methodologies that are consistent on an epistemological level with the more subjectivist orientation of SL.

It is important to state the strengths and weaknesses of the different methodologies used; both quantitative and qualitative methodologies have specific benefits and limitations. Quantitative research is valuable in SL research as it provides a more precise focus with regard to parameters and extent of impact. Qualitative research, on the other hand, can enrich SL research with anecdotal evidence that gives insight into patterns of behaviour and provides more extensive information about the impact and benefits of SL experiences (Waldstein, 2003; Waterman, 2003). Furco (2003) agrees that a comprehensive quantitative-qualitative approach captures both breadth and depth. While quantitative results provide statistical significance, qualitative analyses can show subtleties, capture more of the rich experiences involved in SL and leave room for unexpected outcomes (Bringle & Hatcher, 2000).

This researcher concurs with Bringle and Hatcher (2000; 2005) and regards quantitative methods (with causal inferences) using meaningfully measured outcomes as the most persuasive method for determining the value of SL and reflective practice. Due to the desire to focus on particular outcomes that

might be related to different kinds of reflection, specific variables have been chosen. These variables were operationalised by scales with good psychometric properties in order to detect and measure specific changes. The primary focus of the research was thus on quantitative measurement. As Bringle and Hatcher state, it is also acknowledged that a mix of quantitative and qualitative techniques could have been valuable and that qualitative methods could have provided conceptual insight, as well as more diverse and quotable material, to complement this quantitative research.

Other confounding variables

Furco (2002b; 2003) acknowledges that often the individual characteristics of learners, rather than the SL activities themselves, predict which outcomes will be achieved. He found that students are affected in different ways by essentially the same service activities. Factors such as prior experience in service, motivation, personal interest and talents can play a role. Differences in gender, culture, cognitive capability, developmental readiness, peer relationships, personality traits, goals, values and beliefs may also contribute to the fact that students benefit from the same programme in different ways (Waterman, 2003). More extensive research can be conducted in future in order to investigate how students' individual differences may influence the results of SL. For instance, in this study some racial differences with regard to change in specific variables were found. Due to the fact that enough information was not available, in-depth explanations for these differences could not be provided.

Research has indicated that previous involvement in SL and other community engagement activities can influence students' experiences of current SL endeavours (Hecht, 2003). If this study had been able to analyse the role of previous involvement as a co-variable, this might have yielded interesting results. Although the initial intention was to include this variable, the question posed in the biographical questionnaire was not elaborate enough to distinguish between the participants. Future research can employ a sharper mechanism to differentiate between different levels of previous involvement.

Furthermore, research that focuses on variables such as Kolb's different learning styles (discussed in Chapter 3) and motivation for involvement in SL (see the work of Astin and Sax,1998; Batson, et al., 2002; and Clary and Snyder, 1999, discussed in Chapter 4), as well as how they are related to reflection, might provide interesting findings for the improvement of SL and reflective practice.

Process of learning

In this research the focus was on comparing students' pre- and post-test score data. This assisted in determining the change (type and extent) that occurred during the course of the module / intervention. However, no attention was given to how this change occurred over time (the process of change). In Chapter 4, various perspectives on the stages of change students go through were discussed (Clayton & Ash, 2004; Howard, 1998; Kiely, 2005; Rockquemore & Schaffer, 2000). Future research could continue to analyse the processes of learning and the stages of change that students experience. Ash, et al. (2005) suggest that analysing the reflective work of students can provide information and understanding regarding how students think and learn. This can yield valuable information on how to support student learning more effectively.

Future replications of this research

It has been acknowledged previously in this dissertation that the research findings have limited value in terms of broad generalisations. Various replications of this study might thus be of value. As in all studies in the social sciences, replications of SL research are difficult due to diversity in individuals (Waldstein, 2003).

Furco and Billig (2002) suggest that a replication of findings in different contexts is needed. Furco (2003) suggests a grand design approach, a new, larger study that includes a multi-site cross section of SL programmes with a

coalescence of selected constructs, instruments, and methodologies. Astin and Sax (1998) agree that longitudinal multi-institutional data about how students are affected by SL need to be produced by research.

7.3 Conclusion

HE is the start of a conversation with life (Brandenberger, 1998). If the educational system wishes to do justice to the unique SA multicultural situation, it should focus on developing holistic and civic minded individuals with the ability of praxis. For this, a paradigm shift towards innovative practices such as SL and reflective practice is imperative. New practices, however, need to be legitimised. There is thus a need for practitioners to stimulate academic debate and provide evidence to promote the scholarly nature of SL and reflective practice. This dissertation provided an argument for how learning principles, informed by a psychological understanding of student development, can enhance educational practice in the field of SL and reflective practice. It is hoped that the research results and discussions shed some light on how reflective practice during SL endeavours can be implemented and adapted in order to facilitate maximal learning and development in certain fields.

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