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Service-Learning in Higher Education in Zimbabwe

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Service-Learning in Higher Education in Zimbabwe

Dissertation

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by

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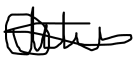
Date of Disputation

25 April 2017

Declaration

I, Titus Pacho (08.08.1974, Homabay, Kenya), declare that this dissertation, submitted in fulfilment of the requirement for the degree of Doctor of Philosophy at the University of Hamburg, is wholly my original work unless otherwise referenced or acknowledged. The work has not been submitted for qualification at any other university or academic institution.

Hamburg, 26.04.2017 

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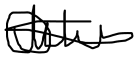

Unterschrift

Dedication

To Arrupe College students who voluntarily offer their time out of their busy schedules to be with and help other people.

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This research project has been made possible by several people who provided support and assistance in different ways. I would like to commend everyone for the tireless efforts and constructive engagement that culminated in the successful outcome of this project.

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Abstract (English)

Service-learning is a teaching and learning strategy that integrates community service with academic study, reflection, and analysis to enrich the learning experience of students, teach civic responsibility, and strengthen communities. Research focusing on service-learning has increased considerably over the years, across the globe. In spite of the contribution of service-learning being widely recognised, there is remarkably little research that empirically looks at the question in Zimbabwe. From the research perspectives, my study explores service-learning in higher education in Zimbabwe using Arrupe College and its service-learning programme known as the Arrupe College Apostolate Programme as a case study. The purpose of my study was to examine the effect of the programme on student learning. The guiding research question was: "How does participation in the programme affect students?" The theoretical background for my study was developed around John Dewey's (1859-1952) ideas on experience in education. His position that educational processes take place within experience forms the principal hypothesis of my study.

By means of qualitative methodology, I investigated the experiences of students who participated in the programme. It was my intention to better understand how learning takes place in the context of community service and higher education in Zimbabwe. The study participants were twenty-nine including fourteen students, eight alumni, two faculty members, two college administrators, and three service community leaders. Participants were selected by purposive sampling based on the criteria of their professional role, expertise, or experience. Data were collected by means of focus group, in-depth interviews, e-mail correspondences, observation, and a review of documents provided by the participants. The issues of validity and reliability were addressed by bracketing, triangulation, and thick description. Data analysis was based on thematic coding guided by Grounded Theory and Dewey's categories on experience and education. This was done by transcribing the data and coding the transcripts into categories and major themes.

The analysis reveals that the Arrupe College Apostolate Programme is an important tool that encourages students to participate in the learning process and in society. My major finding is that the service-learning programme has a positive influence on students' personal and cognitive development. It improves their academic competencies in terms of better appreciation of the

relevance of course material, application of course content, active participation in philosophical discourse, and development of methodological competencies. It also enhances students' moral and spiritual development and their interpersonal, intercultural, and civic competencies while challenging and shaping their career paths by bringing them in contact with real-life issues and with the people they would work with in future. The findings actualise and strengthen Dewey's theory of experience and its connection to education. Students learn and develop through active participation in thoughtfully organised service activities meeting the needs of communities. My study also found out that a number of students tend to care more about the service than about reflecting on it and viewing it as a learning experience. My recommendations include, on the one hand, that in service-learning, the aspect of reflection should be formally institutionalized, and, on the other hand, a replication of the current study from a broader perspective.

Abstrakt (German)

Service-Learning ist eine Lehr-Lern-Strategie, die gemeinnützige Arbeit mit wissenschaftlichem Studium, Reflexion, und Analyse verbindet, um die Lernerfahrung der Studierenden zu bereichern bürgerschaftliche Verantwortung zu lehren, und Gemeinden zu stärken. Die Forschung mit Schwerpunkt auf Service-Learning hat über die Jahre auf der ganzen Welt stark zugenommen. Obwohl der Beitrag von Service-Learning allgemein anerkannt wird, gibt es aber erstaunlich wenig Forschung, die diesen Beitrag empirisch untersucht. In diese Fallstudie untersuche ich deshalb Service-Learning in der Hochschulbildung in Simbabwe, und zwar am Arrupe College und dem dortigen Service-Learning Programm, das unter dem Namen Arrupe College Apostolat Programm läuft. Das Ziel dieser Studie war es, die Wirkung des Programms auf das Lernen der Studenten zu untersuchen. Die leitende Forschungsfrage war deshalb: „Wie beeinflusst die Teilnahme am Programm die Studierende?“ Der theoretische Hintergrund für diese Studie basiert auf John Deweys (1859-1952) Konzept zu Erfahrung in der Erziehung. Deweys Standpunkt, dass Bildungsprozesse innerhalb von Erfahrung stattfinden, bildet die Haupthypothese dieser Studie.

Mittels qualitativer Methoden untersuchte ich die Erfahrungen die Studierende, die an dem Programm teilgenommen hatten, um besser zu verstehen, wie das Lernen im Rahmen von Community-Service und Hochschulbildung in Simbabwe stattfindet. Es haben neunundzwanzig Personen an der Studie teilgenommen. Davon waren vierzehn Studenten, acht Alumni, zwei Mitglieder des Lehrkörpers, zwei Personen aus der Hochschulverwaltung und drei Akteure aus dem Service-Lernen. Die Teilnehmenden wurden gezielt nach den Kriterien berufliche Rolle, Fachwissen oder Erfahrung ausgewählt. Die Daten wurden mit Hilfe von Fokusgruppen gesammelt, Tiefeninterviews, E-Mail-Korrespondenzen, Beobachtung und die Sammlung von Dokumenten oder Quellen, die von den Teilnehmern zur Verfügung gestellt wurden. Die Frage nach der Gültigkeit und Zuverlässigkeit wurde adressiert mithilfe des Bracketing-Prinzips, Triangulation und dichter Beschreibung. Die Datenanalyse basierte auf der „thematischen Kodierung“ entsprechend Grounded Theory und mit Blick auf Deweys Kategorien von Erfahrung und Lernen. Dies wurde umgesetzt mit der Transkription der Daten und der Kodierung der Transkripte in Kategorien und Hauptthemen.

Die Analyse ergab, dass das Arrupe College Apostolat Programm ein wichtiges Werkzeug war, das die Studenten aufgefordert hat, sich aktiv in den Lernprozess einzubringen und an der Gesellschaft teilzuhaben. Eine wichtige Erkenntnis aus dieser Studie ist, dass das Service-Learning Programm einen positiven Einfluss auf die persönliche Entwicklung der Studenten hatte. Es verbesserte ihre akademischen Kompetenzen im Hinblick auf die bessere Einschätzung der Relevanz der Kursunterlagen, Anwendung der Lehrinhalte, aktive Teilnahme am philosophischen Diskurs, Problemlösung und Methodenkompetenz. Es verbessert auch die moralische und geistige Entwicklung der Studenten, sowie deren interpersonelle, generische, interkulturelle und zivile Kompetenzen, während es gleichzeitig die Studenten herausfordert bezüglich der Gestaltung einer beruflichen Laufbahn durch Kontakt mit realen Problemen und mit den Menschen, mit denen sie in Zukunft zusammenarbeiten werden. Die Ergebnisse bestärken und aktualisieren Deweys Theorie über Erfahrung und Lernen. Die Studenten lernten und entwickelten sich durch die aktive Teilnahme an sorgfältig organisierten Dienstleistungsaktivitäten, die den Bedarfen der lokalen Gemeinschaften entsprechen. Meine Empfehlungen beinhalten, zum einen, dass im Service-Lernen der Aspekt der Reflexion mehr formal institutionalisiert werden sollte, und, zum anderen, eine Replikation der aktuellen Studie aus einer breiteren Perspektive.

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Chapter One

Introduction and Background to my Study

1.1 Introduction

This chapter presents the purpose, significance, and inspiration for my Study. It further offers a brief introduction to service-learning, and provides a description of Arrupe College, and presents justification for its selection as a case study. Additionally, it provides a brief background of the Arrupe College Apostolate Programme, and discusses the context of Zimbabwe and the need for service-learning. Finally, it presents the scope, limitations, and the organisation of my PhD thesis.

1.2 Purpose, Significance, and Inspiration for my Study

My study was carried out with the aim of investigating the experiences of students and alumni who participated in the Arrupe College service-learning programme. It was undertaken with a view to find out the impact of the programme on the participants in the context of community service and higher education in Zimbabwe. The study explored service-learning as an innovative and active pedagogy with a potential to enrich student's learning experiences while adding value to the educational mission of higher education. Dewey's analysis of the relationship between experience and education to understand learning processes of students formed the main theoretical backdrop upon which this research was based. The basic hypothesis of my study was derived from Dewey's (1938:20) position that "there is an intimate and necessary relation between the processes of actual experience and education".

The guiding research question was:

How does participation in the Arrupe College Apostolate Programme affect students?

Three subordinate research questions were also considered:

What is the Arrupe College Apostolate Programme?

What is the impact of the Arrupe College Apostolate Programme on the college and service communities?

How do the processes of actual experience influence learning?

My study contributes to an understanding of how learning takes place in the setting of community-service in particular contexts. It serves as a contribution to research on John Dewey's relevance to education as well as to the relevance of service-learning to philosophical studies in higher education. The study also contributes to the appreciation of the meaning of the Arrupe College Apostolate Programme and its contribution to various stakeholders. Additionally, it contributes to the appreciation of the contribution of Jesuit education to service-learning. The study adds to the growing research and scholarship on service-learning in higher education. My study is not only of particular societal relevance, but serves as a case study for the engagement between philosophical argumentation, pedagogy at tertiary level, and social development. The findings provide a firm empirical base for Arrupe College and other institutions of higher education to formulate better policies concerning service-learning. My study is beneficial for Arrupe College because it assesses the worth and sustainability of its service-learning programme by offering new insights on how to make the programme more effective. Finally, the study stimulates further research and informed debate on service-learning.

My passion for this study developed out of my teaching experience, personal experience of voluntary service, and by writing my book entitled *Critical and creative education for the new Africa* (2013). First, as a member and chairperson of a Christian non-profit student organisation, the International Movement of Catholic Students (IMCS) – Kenya[1], I coordinated and participated in the movement's community service activities at Kenyatta University[2] during my

[1] The association represents Catholic students at international level in universities and higher education. Guided by the motto of "preferential option for the poor", IMCS – Kenya encourages students to engage in their professional areas and assisting the community by focusing on the four thematic areas of good governance and leadership, peace and reconciliation, community empowerment and environment and ecological sustainability.
[2] Kenyatta University is one of the public universities in Kenya with about 24,000 students.

undergraduate studies between 1999 and 2003. During the same period, I was also involved in reading for the visually impaired students on campus, environmental clean-up to raise awareness on the importance of a clean environment, and helping in orphanages and homes of the elderly and people with physical disability. Second, in 2006, I provided counselling services and facilitated workshops for refugees on re-integration, prayer, income-generating projects, and financial management with the Jesuit Refugee Service (JRS)[3] in Northern Uganda. Third, in 2009, I taught Business Studies, prepared students' profile, and provided guidance and counselling services to students from Kibera Slum in Nairobi while working with Women for Women in Africa Foundation (Educational Development Programme)[4] in Kenya. Fourth, between 2006 and 2009, I participated at the Arrupe College Apostolate Programme during my Baccalaureate in Philosophy, and Master of Arts in Philosophy studies. I volunteered to work with a group of students at a nearby secondary school on measures to curb HIV and AIDS. Finally, between 2009 and 2010, I taught English, Mathematics, Commerce, and Accounting in two schools in Rumbek, South Sudan.

Although many of the above experiences may not qualify as 'service-learning' in the strict sense of the term, they inspired my current study with the aim of gaining deeper insights about service-learning in terms of its theory and practice in particular contexts. The experiences brought me into direct contact with real issues to be addressed. They helped me realise that volunteerism combined with some form of reflection has a potential of encouraging young people to be active members of society while fostering learning from experience.

My book entitled *Critical and creative education for the new Africa* (2013) also offered some useful insights to my study. Its emphasis on an educational approach for empowerment and responsible citizenry in Africa proved helpful. Equally relevant in the educational methodology proposed in this book are the cultivation of social commitment and the encouragement of a participatory, democratic society. It brings serious discussion and hopeful proposals to what is arguably the most important area of need in Africa today, namely, the best way of educating

[3] The Jesuit Refugee Service (JRS) is an international Catholic organisation that aids refugees, forcibly displaced peoples, and asylum seekers. Its mission is to accompany, to serve and to plead the cause of refugees and forcibly displaced people.
[4] Women for Women in Africa Foundation Educational Programme is committed to helping children struggling with extreme poverty in Kibera by providing funding so that they can get education to build a better and brighter future.

African youth to become responsible citizens. It also offers proposals on some of the critical areas that African countries need to focus their attention on – poverty eradication; combating corruption; peace, security and development; human rights; democracy and constitutionalism; good governance; social justice; HIV/AIDS programs; globalization, and empowerment. These issues link well with my dissertation topic which focuses on the learning which takes place in the context of community service.

1.3 An Introduction to Service-Learning

Service-learning is a teaching and learning approach that integrates community service with academic study, reflection, and analysis to enrich the learning experience, teach civic responsibility and strengthen communities (National Commission on Service-learning, 2002; Seifert and Zentner, 2010; Zentner, 2011). The key components of service-learning include academic study; service, where students address real community needs; and reflection, which bridges the service and the learning. It is founded on John Dewey's philosophy of experiential education, particularly, on his ideas of progressive education, the democratic approach to education, learning from experience, and linking the school to the community (Dewey, 1916/2011, 1938; Eyler & Giles, 1994; Hatcher & Bringle, 1997; Hatcher & Erasmus, 2008; Zentner, 2011).

Research on service-learning is on the increase all over the globe since its emergence in the United States in the 1990s (Hatcher & Erasmus, 2008). According to Tonkin (2004), the idea of linking the classroom with the larger world, theory with practice, is an idea of worldwide potency. The 2009 UNESCO World Conference on Higher Education (WCHE) recognises service-learning as one of the strategies in which universities can engage with the community (UNESCO, 2010). In Germany, for example, the use of service-learning as a teaching and learning method that combines civic engagement of students with their cognitive learning is on the increase both in schools and in higher education (Seifert, Zentner & Nagy, 2012; Zentner,

2011). Since its initiation in 2001 through a pilot project of the Freudenberg Foundation[5], two service-learning networks have been established to support the pedagogy in Germany. (1) *Netzwerk Lernen durch Engagement* (Network - Learning through Engagement), which focuses on K-12[6] education. This network promotes the dissemination and development of service-learning in schools as a way to strengthen civic engagement and the democratic participation of children and adolescents. (2) *Hochschulnetzwerk Bildung durch Verantwortung* (University Network - Education through Responsibility), which focuses on universities. The goal of the university network is to establish service-learning at German universities.

1.4 Arrupe College

Arrupe College is a faith-based Jesuit School of Philosophy and Humanities located in Harare, Zimbabwe. It is a Catholic institution of higher education, owned and governed by the major superiors[7] of the Society of Jesus (the Jesuits) in Africa and Madagascar (JESAM). The College was founded in 1994 with the initial aim of providing part of the training needed by young Jesuits to offer effective Christian ministry, either as priests or as brothers (Arrupe, 2013). The College is named after Pedro Arrupe, who was Superior General of the Jesuits from 1965 to 1983. Its mission is "to be an African Jesuit Centre of academic excellence, making a quality contribution to Jesuit formation[8] and tertiary education in Africa by providing the highest standards of philosophical and humanistic studies" (Arrupe College, 2013:1). Jesuit formation endeavours to prepare young men [and women], academically, spiritually, morally, socially, and practically, to live and labour for others and with others to build a more just society. The College is rooted in the Jesuit tradition of education, which seeks to develop 'well-rounded' graduates with broad educational experiences and mastery of diverse skills. As a religiously affiliated college, it has both academic and spiritual goals (Jacoby, 2014). This is a common feature of

[5] Freudenberg Foundation is a non-profit foundation founded in 1984 in Weinheim, Germany. One of its main goals is to promote democratic participation and democratic culture in schools and communities.
[6] K-12 is a term that refers to the total of years of education on primary and secondary stage.
[7] Provincials or those in charge of Jesuit provinces in Africa and Madagascar.
[8] The term implies to the training of individuals in a holistic way – spiritually, academically, and practically for the services they will be expected to offer in the society.

faith-based institutions which tend to focus on students' spiritual growth and the integrating of moral issues across the curriculum (Jacoby, 2014). Their mission statements often explicitly articulate service to others and advancing social justice as fundamental (Jacoby, 2014). Since 1996, the College has been associated with the University of Zimbabwe and affiliated with the Pontifical Gregorian University in Rome.

At the time of my study, the College had an enrolment of 159 students and 24 academic staff. Even though the College was founded primarily to educate young Jesuits in Africa, from the beginning, the College has embraced a non-discrimination policy and is open to all students who meet requirements for admission. The College aims to give an intellectual and pastoral education in the Jesuit tradition through its programmes that integrate philosophy with religious studies and other humanities. The College prepares some students for religious ministry or teaching, others for promotion of social justice and for other responsibilities of citizenship (Arrupe, 2013).

The College offers Diplomas in Philosophy and Theology, Bachelor of Arts Honours in Philosophy, Bachelor of Philosophy, and Master of Arts in Philosophy. These programmes are based on the norms of *Sapientia Christiana* (Apostolic Constitution on Ecclesiastical Universities and Faculties) and the General Norms for Jesuit studies (Arrupe College, 2013). According to the General Norms for Jesuit studies, intellectual formation must include practice and experience (General Curia, 1980:2). The Norms further emphasise that if studies are to be effective in encountering the modern world, they should involve holistic formation of students. The academic programmes at Arrupe College integrate three major components. They focus first on developing language skills and appreciation of shared African experience, then on developing and deepening realistic and critical reflection on this experience, and later forming a personal synthesis. In addition, the programmes aim to develop a person who lives by authentic values; in such a way that he or she is prepared for genuine dialogue, and is available for the service of others. Consequently, such a person will be able to judge a situation reasonably, decide and act responsibly, and educate others to do the same (Arrupe College, 2013). However, it would be difficult to determine whether a graduate of the College has acquired these values.

I selected Arrupe College as a case study purposely based on the following arguments and criteria. (1) The presence of a service-learning programme, namely, the Arrupe College

Apostolate Programme. (2) I studied at the college between 2006 and 2010 and participated in its service-learning programme. This provided me with access to the field of my research. I experienced the programme but I was not sure whether it was successful or not; therefore, I wanted to investigate it and develop it further. (3) The diversity of its students and staff who come from different backgrounds and countries including French, Portuguese, and English-speaking countries. (4) Zimbabwe is an English-speaking country and English is the main medium of instruction. (5) Most of the communities and organisations where students carried out their service activities were accessible at the time of my study; as they were located within the capital city, Harare of Zimbabwe.

1.5 Background of the Arrupe College Apostolate Programme

The idea of the apostolate dates back as far as Ignatius of Loyola (1491-1556), founder of the Society of Jesus (the Jesuits), and his first companions. Ignatius believed that education should promote holistic formation, growth in freedom, promotion of justice, and should pursue the *magis* (Latin: the more). For him, love ought to manifest itself more by deeds than by words (Ganss, 1995). The Jesuit education attempts to promote a commitment for bringing about a more humane world. It would prepare students for active life commitment and focus their attention on the great question of justice through learning, research, reflection, imagination, and experience (Traub, 2008).

The Arrupe College Apostolate Programme is firmly rooted in the college's spiritual mission and in the pursuit of social justice. It is a faith-based programme founded on the Jesuit education and the Ignatian spirituality. The programme is guided by the Jesuit philosophy of education of developing 'men and women for others'. The concept of service; the giving of oneself to others holds an important place in the Jesuit tradition. To give to those in need (preferential option for the poor) is a core value of the Jesuit tradition. The Arrupe College Apostolate Programme is also founded on the biblical commandments to love God and love one's neighbour as oneself. It is through Jesus' example, which was characterised by proclaiming God's word and serving the needs of others, that the students at Arrupe College are called to acts of love and service like those that Jesus pursued. The programme focuses on student development as its main goal, while

simultaneously seeking to inculcate a sense of community commitment in the participating students. The purpose of the programme is to give students practical experience and to expose them to community issues. It includes what is called 'immersion', that is, to get in close contact with the people and their situations. The Programme offers numerous opportunities for students to participate in community service and engagement.

The community service activities, also known as 'apostolates' accord with the motto of the Jesuits, *Ad Majorem Dei Gloriam* (AMDG) (Latin: 'for the greater glory of God') and with the charism of Ignatian spirituality 'in all things to love and to serve' (Ganss, 1995). The programme engages students in some meaningful service in the surrounding community, and in some cases, students travel to other countries 'to serve and to learn'. The emphasis is on student involvement in general tasks, rather than those specifically related to their field of studies. However, in some cases, students engage in tasks related directly to their fields of study such as Christian ministry, teaching, and social work.

1.6 The Context of Zimbabwe

Zimbabwe is a land-locked country of 390,760 square kilometres with a population of 14.15 million in Southern Africa (World Bank, 2013). It has two ministries of education: The Ministry of Education, Sport, Arts, and Culture which is responsible for primary and secondary education as well as adult and non-formal education; and the Ministry of Higher and Tertiary Education which is responsible for post-high school education comprising universities, polytechnics, and teacher training colleges.

Zimbabwe's education system has a complex history. This is due partly to the great influence of Western missionaries and colonialism in the then Southern Rhodesia (Shizha & Kariwo, 2011). They contributed enormously to education in Zimbabwe; and continue to do so in terms of personnel, financial assistance, material resources, and self-sacrificing service (Taylor, 1970). The missionaries' contribution to moral, spiritual and intellectual development cannot be overlooked; one cannot talk of education in Zimbabwe without including the work done by them. They were among the first people to attempt to develop formal education in Zimbabwe.

However, in the pre-independent Zimbabwe, the education administered by missionaries emphasized the transmission of Christian values to replace what they referred to as the 'pagan' African beliefs and knowledge systems. Missionary education was often not holistic enough. According to Barker (1986:142), "missionary work has always had its main objective the spread of the gospel, with basic literacy being included as a means of achieving that end".

Along the same line, the colonial government in Zimbabwe promoted and developed a colonial system of education with the aim of transferring and imposing some educational objectives and values on African Zimbabweans. A main aim of colonial education was "to provide the Colonial Government with a small, selected group of loyal civil servants, imbued with a western mentality" (Njoroge & Bennaars, 1986:67). The educational system was directed towards maintaining the colonial regimes' status quo and, as such, it tended to be largely conservative in character, doing little to build among Africans a sense of pride and confidence in their own culture. The colonial government offered to the select an education that was for the most part characterized by neatness, rigidity, control, and respect for tradition and authority. Little creativity was encouraged because people educated under the system were meant to be basically obedient to orders from authority (Moyana, 1988:vi). Such an education encouraged the development of loyalists and sycophants who tended to take things for granted without questioning.

Throughout colonial Zimbabwe, the education system was racially segregated. The colonial regime adopted a segregationist policy for education, so that different curricula were designed according to racial backgrounds. Thus, it was difficult for many Africans to live by all the colonial values since most colonial regimes established a segregated society that stratified education and social life. This was one of the factors that triggered the struggle for independence by Africans in their quest for freedom and emancipation. Nevertheless, after independence, several of the structures of the old colonial education continued to dominate the educational system in neo-colonialist forms. Examples include discriminatory educational policies that mainly promoted elitist education for a few ruling cadres to maintain the status quo. Another example is over-control of education by the government. A major weakness of the colonial education was that much of its curriculum was culturally irrelevant. To a great extent, it ignored African beliefs, knowledge systems, and cultures. Such an education could not empower

Africans to transform their existential conditions for their own betterment; instead it had the potential of turning African citizens into conformists and imitators. Unless such structures are corrected by an education system that is tailored to the African context, efforts to expand educational opportunities in pursuit of empowerment for a responsible citizenry may be futile.

When Zimbabwe gained its independence from colonial rule in 1980, the government inherited a racially-biased education system from the colonial administration that divided education, as explained above, along racial lines. There were distinct curricula for Europeans and for Africans. The system created social, economic, and political imbalances throughout the black majority (Shizha & Kariwo, 2011). However, new policies were introduced at independence to correct these imbalances. Since then, Zimbabwe has invested greatly in education because it recognises education as a critical tool for national, social, and economic development. The new Zimbabwean government led mainly by the black majority took education as a process that was seen mainly as a tool to achieve transformation in a society broken by war, racial discrimination, and social injustice. Education was meant to encourage patriotism and promote communality and cooperation, reversing the segregationist policies of colonialists. For the government of President Robert Mugabe, education became a priority as one practical solution to the problems created by the colonial system. This led to significant increase in student enrolments, expansion of educational institutions, teacher training, and resource improvement (Shizha & Kariwo, 2011). The quantitative result of these developments in the education sectors has made Zimbabwe to have the highest literacy rate in Africa. The United Nations Development Programme (UNDP) statistical digest, puts Zimbabwe's literacy rate at 92% (Shizha & Kariwo, 2011). However, literacy rate, which is the measure of the ability to read and write, must not be confused with quality education capable of holistic development for active socio-political and economic participation and social transformation.

Despite having the highest literacy rate in Africa, greater effort is needed to improve education in Zimbabwe to encourage learners to actively participate in society and in the democratic process. Education has been greatly abused by many politicians, who tend to emphasize obsolete nationalism and political heroism while appealing to liberation struggles. Used in this way, education ceases to be a tool for honest emancipation and empowerment for social transformation, since it become indoctrinating in character. Service-learning is one of the ways

that can encourage students to actively participate in society and in the democratic processes for the betterment of society and educational institutions in Zimbabwe. Higher education institutions in Zimbabwe have tried to remain committed to their mission of teaching, research, and community service. Kotecha & Perold (2010) suggests that these institutions have had a stronger focus on teaching and learning to a greater extent, and research and community service to a lesser extent. This implies that the research and community service mission has not been given serious consideration.

Zimbabwe's education sector has faced significant challenges over the last decade. This has been so partly because of the progressive economic meltdown and political instability from the year 2000 onwards (Shizha & Kariwo, 2011). The situation has greatly affected the quality of education. A decline in standards was hastened by a critical shortage of academics, many of whom moved to other sectors or emigrated in search of greener pastures. It was made worse by a critical shortage of teaching and learning resources, poor remuneration, low morale, and underfunding. Zimbabwe's higher education sector, for instance, faced significant challenges that not only undermine the output of its institutions in core functions of teaching, research, and service to the community, but also threaten their very survival. The institutions are grappling with a massive exodus of senior academics with extensive teaching and research skill and experience. For example, the University of Zimbabwe at one time employed well over 1 000 professors, but by 2007 only 627 faculty staff remained, leading to the closure of some departments (Kotecha & Perold, 2010).

The political environment in Zimbabwe has prevented people from participating actively in civic and socio-political activities. Shizha & Kariwo (2011:23) observe that immediately after independence in 1980, there was a general decline in civic activities as the ruling party Zimbabwe African National Union – Patriotic Front (ZANU-PF), basking in the glory of the liberation struggle, dominated the social, economic, and political space. The erosion of the democratic space also impacted the education sector in a heavy way (Shizha & Kariwo, 2011). In the socio-political context of Zimbabwean education, the opportunity for participation and consultation regarding students' social conditions and those of their communities is enhanced or disrupted by the political environment in the school and the country. In a situation "where fear is

widespread in the community and nation, that fear will permeate the walls of the school and lead to teacher timidity" (Shizha & Kariwo, 2011:117).

Shizha & Kariwo (2011) acknowledge that a critical aspect of education that is often overlooked or inadequately addressed in Zimbabwe is the preparation of students for citizenship. There has not been much scholarly attention paid to citizenship education in Zimbabwe. While one of the most important goals of education is the preparation of young people for their roles as citizens, Shizha & Kariwo (2011) argues that Zimbabwe does not give citizenship education the importance it deserves, nor does it encourage teaching and learning approaches appropriate to the development of informed and participatory citizenship. Consequently, there is less formal emphasis on educating young people about values and their roles and responsibilities as citizens (Shizha & Kariwo, 2011).

Dewey (1938:67) criticises the above scenario by asserting that "there is no defect in traditional education greater than its failure to secure the active co-operation of the pupil in construction of the purposes involved in his studying". Dewey (1916 /2011:56) connects the purpose of education to promoting democratic society. He argued that,

> ... a society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustments of its institutions through interaction of the different forms of associated life is in so far democratic. Such a society must have a type of education which gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes without introducing disorder.

From this assertion, it can be deduced that when students are given the opportunity to participate actively in the learning process, which includes civic engagement, they will be able to learn not only theoretically but also experientially through practice; and experience is generally one of the best ways to learn.

According to Shizha & Kariwo (2011), many teachers in Zimbabwe feel uncomfortable regarding the use of teaching and learning strategies that have a civic component. This is so, partly because the question of citizenship education is a highly politicised and hotly contested issue. Teaching about citizenship in Zimbabwe is viewed as offering alternative perspectives, and Zimbabwe African National Union – Patriotic Front (ZANU-PF) does not allow teachers to

take that route. It thus forces some teachers to follow a narrow tunnel vision that is acceptable to the dominant ruling party, no matter how distorted and crooked the perspective is (Shizha & Kariwo, 2011:116). They add that, while teachers might be aware of other alternative approaches to education that develop rational, critical thinking, and analytical skills, they are afraid of being labelled 'enemies of the state' (Shizha & Kariwo, 2011:117).

A case in point is the Zimbabwean National Youth Service. While national youth service programmes are meant to promote positive and active engagement to improve society and hold leadership accountable, the Zimbabwean National Youth Service has achieved the contrary (Shizha & Kariwo, 2011). The controversial National Youth Service Programme, which was established in 2001 for Zimbabweans between ages 10 and 30, was designed to transform and empower youths for nation building through life skills training and leadership development, and to instil a sense of national identity and patriotism. However, this programme was criticised within and outside Zimbabwe for gross human rights violations, as the youth were used to perpetrate violence on perceived enemies of Zimbabwe African National Union – Patriotic Front (ZANU-PF). The programme promoted absolute loyalty to the ruling party. The members of the youth service were trained for military operations to enforce the party's dominance, using mainly the party's campaign materials and speeches as teaching resources (Shizha & Kariwo, 2011).

It is in the above context that service-learning becomes relevant, particularly in developing critical and civic-minded citizens, and in revitalizing civic engagement in Zimbabwe, and more specifically in higher education. If students are not exposed to civic engagement and democracy experiences in higher education, how could they be expected to end up being active citizens in the real world and in the democratic process? While this could be possible through other strategies, service-learning has been recognised as one of the effective approaches, which higher education can employ to develop active citizens (Eyler & Giles, 1999; Eyler et al., 2001; UNESCO, 2010; Butin, 2010; Zentner, 2011; Preece & Biao, 2011). Dewey (1916/ 2011:50) affirms the importance of education for civic engagement and for a healthy democratic society when he asserts that "the devotion of democracy to education is a familiar fact" (50). Also, Aristotle (c. 350 BCE/ 1985) emphasises that for the things we must learn before we can do them, we learn by doing them. One of the goals of service-learning is citizenship education and

preparation for participation in a democracy. According to Shizha & Kariwo (2011), citizenship education aims at the development of students into good citizens[9] – who are aware of how their country is run, how the social, economic, and political institutions function, and what their role in the society is. Its intention is not to indoctrinate but to make students to be critically aware of the reality around them, to appreciate the values of society, and the importance of being an active member of the human species (Shizha & Kariwo, 2011).

Service-learning has been recognised as a means of promoting citizenship values and community responsibility amongst higher education learners (Preece & Biao, 2011). The goal of service-learning is to empower students and those being served (Kamai & Nakano, 2002). Service-learning helps students develop critical reflection[10], deepens their understanding of the complex causes of social problems, and enhances their skills in working collaboratively (Prentice & Robinson, 2010). Zentner (2011: 9) adds that service-learning "strengthens the civic, social and democratic responsibility of students, promotes active participation of youth in their community and at the same time service-learning shows a different, more active and constructivist way of teaching and learning".

Despite the growing research and scholarship on service-learning, as well as its contribution to the mission of higher education being widely recognised, there is remarkably little research that empirically looks at the topic in Zimbabwe. An extensive examination of literature revealed little to no scholarly work on service-learning in Zimbabwe. Many institutions of higher education in Zimbabwe lack organised service-learning programmes. Thus, many students in these institutions have little exposure to service-learning experiences. The absence of service-learning in these institutions is due partly to limited knowledge in the area. My study is meant to fill the knowledge gap, given the shortage of literature and knowledge about service-learning in higher education in the Zimbabwean context. Although Arrupe College has a service-learning programme, there is lack of formal literature regarding its theory and practice. In addition, no empirical study has been carried out on the programme.

[9] Citizen status is both an already given status human rights-wise and a constant process of negotiation, of struggling, and of learning for all parties involved.
[10] Critical reflection might also mean not to accept, but to question their "role in society" and to define a 'good' citizen in a different way than meant from the educational endeavours. Education and learning always include uncertainty about their outcomes.

1.7 Scope and Limitations of my Study

Marshall & Rossman (1999:42) acknowledge that "no research project is without limitations; there is no such thing as a perfectly designed study. Limitations derive from the conceptual framework of the study's design". In this context, a case study may rarely permit the establishment of generalised rules applying to a variety of situations. Limited sample size could also compromise the generalizability of the data. However, my study considered different perspectives of students, alumni, faculty, administration, and community leaders to allow for possible generalisations to be drawn. Another possible limitation for my study is the fact that the students participating in the Arrupe College Apostolate Programme will most likely become priests and brothers after their training. This produces an environment characteristic for Arrupe College, but not for the rest of the world of higher education. Therefore, it would be difficult to generalise the findings to other 'normal' higher learning institutions.

My study focused on service-learning as opposed to other models of experiential-learning. It is limited to a single case study of the Arrupe College service-learning programme. The study concentrated on the experiences of 14 students and 8 alumni who participated directly in the programme. For the purpose of establishing the impact of the programme and understanding its significance, two college administrators, two faculty members, and three community leaders were involved. The period under review ran from 2008 to 2014 as current data was relevant, interesting, and concrete.

1.8 Organisation of this PhD Thesis

This dissertation is divided into six chapters. **Chapter One** provides an overview of the study in terms of its purpose, significance, inspiration, context, scope, limitations, and organisation. **Chapter Two** explores in detail the concept of service-learning in relation to its theory and practice. This chapter aims to build the theoretical and pedagogical foundation upon which my study is based by reviewing the relevant literature to help understand the ways in which others have interpreted the concept of service-learning and how it has evolved. It examines the relevance of service-learning for higher education and its situation in the African context. In

addition, it gives a synopsis of the ideas of community service and learning as rooted in the Jesuit educational tradition. Finally, this chapter offers a critique on the theory and practice of service-learning. **Chapter Three** describes the major methodology applied to answer the research questions in my study. It provides a rationale for the research approach used and describes in detail the research process. The use of interpretive paradigm, qualitative methodology, case study method, grounded theory, in-depth interviews, focus group, e-mail correspondence, participant observation, and document analysis are discussed and justified. **Chapter Four** describes the findings concerning the research questions from the collected data. It provides detailed accounts of participants' experiences and interpretations regarding the Arrupe College Apostolate Programme. **Chapter Five** evaluates the findings of Chapter Four within the context of the reviewed literature. It presents the themes from the findings in a broader context by comparing perspectives from the findings with those presented within the reviewed literature. The chapter focuses on the students' learning outcomes from their service-learning experiences. Finally, **Chapter Six** highlights the conclusions and recommendations derived from my study in relation to theory, policy, practice, and further research.

1.9 Chapter Summary

This chapter has provided an overview of the current study. It also highlighted its broad relevance as exemplified by UNESCO and Germany. The remaining chapters of this dissertation will explore the concept of service-learning, the process of data collection, analysis, and discussion of the findings. In order to offer further discussion and explanation of the research topic, the next chapter examines the concept of service-learning, including its definitions, theory and practice, and its place in Africa, and Zimbabwe in particular.

Chapter Two

The Concept of Service-Learning

2.1 Introduction

This chapter presents a review of the literature on service-learning and provides an overview of its definitions and key attributes, and what distinguishes it from other service related concepts. It further examines the theoretical and pedagogical foundations of service-learning. The relevance of service-learning in higher education, in general, and in the African context and Zimbabwe is also explored. In addition, since this was a case study of Arrupe College, which is a Jesuit school of Philosophy and Humanities, this chapter provides a discussion on the Jesuit education. Finally, the chapter offers a critique of service-learning.

2.2 Definitions of Service-Learning

The term 'service-learning' was coined in 1967 from the work of Robert Sigmon and William Ramsey at the Southern Regional Education Board (Eyler & Giles, 1994; Jacoby, 1996). The concept is often confused with other models of *experiential learning.* A review of the definitions of service-learning is useful in order to develop an understanding of the concept and its use in the educational milieus. Researchers have put forward helpful definitions, criteria, and conceptual frameworks of service-learning. And there is plurality of views of what service-learning is and should be. Belisle & Sullivan (2007), for example, provide a fundamental definition from which other definitions can be derived. They argue that "service-learning ties learning objectives to service objectives with the intent that the participant will acquire greater skills, values, and knowledge while the recipient benefits from the service provided" (Belisle & Sullivan, 2007:23). It follows that service-learning connects service experience with learning objectives while meeting the needs of a community. A commonly cited definition of service-learning is given by Bringle & Hatcher (1995). They contend that: "Service-learning involves educational experience,

in which students (1) participate in an organized service activity that meets identified community needs, and (2) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility" (Bringle & Hatcher, 1995:112).

Similarly, Eyler & Giles (1999:7-8) define service-learning as a form of experiential education where "learning occurs through a cycle of action and reflection, not simply through being able to recount what has been learned through reading and lecture". Service-learning thus becomes a teaching and learning approach that integrates community service with academic study, reflection and analysis to enrich the learning experience, teach civic responsibility, and strengthen communities (National Commission on Service-learning, 2002; Seifert & Zentner, 2010; Zentner, 2011).

Jacoby (1996:5) emphasises that service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. This involves reflection and reciprocity which are key concepts of service-learning. As a form of experiential education, service-learning is based on the pedagogical principle that learning and development do not necessary occur as a result of experience itself but as a result of a reflective component explicitly designed to foster learning and development (Jacoby, 1996:6). Dewey (1933:78) emphasises on this point when he asserts that "we do not learn from experience; we learn from reflecting on experience". Reciprocity on the other hand, involves a give and take approach so that there is a mutual benefit between the service-provider (students) and the recipient (community) so that stereotypes of 'served and server' are broken or reduced (Sheffield, 2011:153).

Service-learning is "intimately connected to the world of everyday living and not bound by the four walls of the classroom" (Barker, 1986:151). In other words, "service-learning invites you to bring who you are, what you know, and what you can do into the classroom and the world beyond (the *wall-less classroom*) in applying your whole self to creating community change" (Cress et al., 2005:33). Students, and sometimes their instructors leave the classroom and engage with the communities in order to make learning come alive and to experience real-life

connections between their education and everyday issues in their cities, towns or states (Cress et al., 2005). In some cases, students might even travel abroad to 'serve and learn' (Cress et al., 2005:7). This is termed *international service-learning*, which is a form of an organised excursion taken by students to different countries or cultures, where they work with local organisations where they are staying while engaging in a cultural exchange and learning about a daily reality very different from their own (Grusky, 2000:859). This experience provides students with the opportunity to develop their international and inter-cultural competence.

The National and Community Service Trust Act (1993) of the United States of America provide another comprehensive definition of service-learning. According to Section 101(23) of this Act, service-learning: (1) is a method under which students or participants learn and develop through active participation in thoughtfully organized service that is conducted in and meets the needs of a community; (2) is coordinated with an elementary school, secondary school, institution of higher education, or community service program and the community; (3) helps foster civic responsibility; (4) is integrated into and enhances the academic curriculum of the learners, or the education components of the community service program in which the participants are enrolled; and (5) provides structured time for learners or participants to reflect on the service experience.

Despite the varying definitions providing divergent nuances, there is fundamental concurrence that service-learning, as the name implies, involves an equal mix of service to the community and enhanced learning for the student. What follows from the aforementioned definitions is that the essence of an effective service-learning pedagogy is generally grounded on three essential components of *service*, *reflection*, and *learning*. (1) There has to be service to the community, where students address real needs. (2) There has to be a link of the service to the curriculum. (3) There has to be a reflection, which provides the link between the service and the learning. However, these components do not necessarily have to follow the order in which they are presented; they can occur simultaneously. What is important is for them to be in good balance in order to help students develop their academic competencies as well as their social, personal, and civic competencies while the community on the other side win active youths who help address real needs or solve real problems (Hatcher et al., 2004; Zentner, 2011). In addition, the society also saves money as the students' engagements tackle social needs.

In a service-learning programme, preparation and knowledge-sharing tied to learning objectives occur prior to the service taking place; the service provided meets a need in the community; and some form of reflection occurs throughout and/or following the service experience (Belisle & Sullivan 2007). The commitment of the student is planned, reflected and linked to the content of education and curricula in the classroom (Seifert & Zentner, 2010). Service-learning involves educators helping students connect their engagement in a learning experience in community settings with the means to use that knowledge in the future (Carver, 2001).

To make the most of a community service-learning experience, Jacoby & Associates (1996:30-31) emphasize the following five critical elements. First, the community voice and needs should be included in the programme to build bridges, make changes and address problems. Second, orientation and training for participating students should be carried out. This should include providing relevant information to the students, for instance, about the community organisation, the issues, and expectations. Third, the service offered by the student should be meaningful in terms of being necessary and valuable to the community. Fourth, reflection should be part of the experience to discuss and place it into a broader context. Finally, evaluation should be carried out to determine the impact of the student's learning experience and the effectiveness of the programme. It should be done by all the key stakeholders in the programme including the participating students, the relevant college's faculty and administration, and the community organisations. Evaluation is important since it provides insights for improvement, growth, and change.

The various definitions of service-learning described above emphasise its benefit to the participating students and recipient communities or agencies. While the definitions often incorporate its key elements of service, reflection, and learning, they tend to ignore the benefits of the pedagogy to the college and faculty members. Therefore, a comprehensive definition of service-learning, which emphasise its core aspect and the various stakeholders should be developed. For instance, service-learning could be defined as a teaching and learning strategy that combines the curriculum with service and reflection to enrich students´ learning experiences, and provide benefit to the recipients, the college, and the faculty members.

2.3 Service-Learning and Other Community-Based Service Experiences

Proponents of service-learning distinguish it from other forms of community-based service experiences such as volunteerism which lack an academic component, and from internships or practicums, in which students acquire practical skills (Egger, 2008). Table 2.1 shows Sigmon's (1994:2) useful service and learning typology with four variations found at colleges and universities.

Table 2.1

A Service and Learning Typology

Service-LEARNING	Learning goals are primary and service outcomes secondary
SERVICE-Learning	Service outcomes are primary and learning goals secondary
service learning	service and learning goals are completely separate
SERVICE-LEARNING	Service and learning goals are of equal weight and each enhances the other for all participants

Source: Sigmon (1994)

Table 2.1 is useful not only in establishing the criteria in order to distinguish service-learning from other types of service programmes, but also in providing a basis for clarifying distinctions among different types of service-oriented experiential education programmes. The hyphen between service and learning symbolizes the central role of reflection in the process of learning through community experience (Eyler & Giles, 1999). Service-learning is distinguished from other forms of service mainly by its intention to benefit both the learner and the recipient of the services, as well as the assurance of a fairly equal focus on both the service being provided and the learning that occurs as a result (Harwood, 2008). It combines community service with academic instruction, focusing on critical, reflective thinking, and personal and civic responsibility (Prentice & Robinson, 2010). Therefore, an ideal a service-learning pedagogy would correspond with the 'SERVICE-LEARNING' model following Sigmon's (1994) service and learning typology.

Although the various forms of student community-based experiences share the term 'service', they are distinguished by their learning agenda. According to Kolb (1984), experience and learning are not synonymous; experience is a necessary but insufficient condition for learning since learning requires more than experience, and so one cannot assume that student involvement in the community automatically translates to learning. Gaining academic and/or civic learning from a community experience requires purposeful and intentional efforts through reflection (Howard, 2001). In the following discussion, I focus on the distinction between service-learning and other service-related terms: internship, community service, and volunteerism.

Service-learning can be distinguished from internship because in the latter, "students engage in activities to enhance their own vocational or career development" (Cress et al., 2005:7). Therefore, internship belongs to the 'Service-LEARNING' model. While many internship programmes, especially those involving community services consider themselves as service-learning programmes, the two pedagogical models are not the same (Howard, 2001:10). Howard continues to argue as follows:

> While internships and academic service-learning involve students in the community to accentuate or supplement students' academic learning, generally speaking, internships are not about civic learning. They develop and socialize students for a profession, and tend to be silent on student civic development. They also emphasize student benefits more than community benefits, while service-learning is equally attentive to both.

It can be deduced from Howard's position that service-learning is different from compulsory internship or practicum, which is often a requirement for graduation in some disciplines like the health sciences, education, and engineering. In addition, while internship can be paid or unpaid, service-learning is often voluntary. The equilibrium between the academic and service component demonstrates the difference between academic service-learning and other forms of student community-based experiences. Flecky & Gitlow (2009) argue that service-learning is not simply the addition of a service assignment to a course; rather it challenges the teacher, learner, and community partners to connect course materials explicitly to service in community with others, thereby necessitating communal and reciprocal theoretical and pedagogical approaches.

In volunteerism, "students engage in activities where the emphasis is on service for the sake of the beneficiary or recipient" (Cress et al., 2005:7). This category is consistent with 'SERVICE-Learning' model. A mere community-service experience without proper reflection does not encourage learning and cannot be properly referred to as service-learning. Student community service, for instance, a student organisation carrying out an environmental clean-up exercise with no link to specific academic goal, rarely involves a learning agenda. This category is compatible with 'service learning' model. Kamai & Nakano (2002:6) explain that "service-learning is more than just merely volunteering; it provides a level of critical thinking not obtained through regular volunteerism as it integrates community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility". Academic service-learning integrates relevant and meaningful community service with academic instructions to enhance both academic and civic learning (Howard, 2001). The feature of service-learning that distinguishes it from volunteer work is that "it includes a critical (self-) reflective component to the experience" (Smith & Mckitrick, 2010:56).

While service-learning may seem different by its intention and dimensions, practically it is difficult to distinguish it from other forms of service related terms. In all cases, service is involved, reflection may take place, and *collateral learning* may occur. Dewey (1938:48) describes collateral learning as follows:

> Perhaps the greatest of all pedagogical fallacies is the notion that a person learns only the particular thing he is studying at the time. Collateral learning in the way of formation of enduring attitudes, of likes and dislikes, may be and often is much more important than the spelling lesson or lesson in geography or history that is learned. For these attitudes are fundamentally what count in the future.

From the above description, unintended learning from the original arrangement may occur in an experience. Collateral learning involves add-on learning from experience apart from the intended learning goals. For instance, in a community service activity, the intention may be to improve students' teaching skills through offering tuition to academically poor students in a college's neighbourhood school. In the process of this service-activity, the students offering tuition service may end up learning how to work collaboratively, how to network with others, and even improve

their communication skills, apart from the intended aim of improving teaching skills. This is possible because "education is – like any form of life – an uninterrupted experiment, which knows no epistemological special status" (Oelkers, 2005:4). Collateral learning could also result from what Dewey (1916/ 2011:103) refers to as *purposeful doing* and *active connections*. According to Dewey, the two aspects involve some form of relationship with persons and things through intercommunication, which can result in learning from other people's experiences. Therefore, teaching and learning activities should not be compartmentalised.

2.4 John Dewey and Service-learning

The theory of service-learning begins with the assumption that experience is the foundation for learning; and various forms of service activities are employed as the experiential basis for learning (Morton & Troppe, 1996:3). It reflects the belief that education must be linked to social responsibility and that learning must be meaningful and active (Kolb, 1984; Zentner, 2011).

The theoretical and pedagogical roots of service-learning are to be found in John Dewey's theory of experience and education, including his ideas of democracy as a way of life, the idea of learning from experience, and linking the school to the community (Dewey, 1916/ 2011). Many service-learning scholars trace the theoretical foundations of service-learning to the works of Dewey (1910, 1916, 1933, and 1938). Eyler & Giles (1994) maintain that many scholars look to Dewey as an influential theorist in laying the foundation for service-learning. Zentner (2011:10) argues that although Dewey did not coin the phrase 'service-learning', he has historically been associated with the service-learning pedagogy and is often called the 'father' of service-learning. Carver (2001) also recognises Dewey as an influential scholar in the field of experiential learning and directly links his theory to service-learning by explaining that learning takes into consideration not only the curriculum of the course, but also the learning acquired through participation in activities.

Dewey (1938) situates the principles of *continuity* and *interaction* as the starting point for his philosophy of experience and education, which has implications for service-learning as well. His principle of continuity implies that all experiences are carried forward and influence future

experiences, that is, every experience in one way or the other influences all potential future experiences. Alternatively, it could involve carrying on of a habit of action with re-adaptation to changing conditions necessary to keep it alive and growing (Dewey, 1916/ 2011:177). His principle of interaction, on the other hand, builds upon his concept of continuity and implies an interaction between the learner and what is learned, and how past experience interacts with the present situation to create one's present experience (Dewey, 1938).

Dewey (1938) explains that the fundamental purpose of education is to prepare students to function productively as adults in a democratic society that can afford equal opportunity for all, regardless of social class, race, or gender. While Dewey's position may not be practical, he envisions how a society ought to be. He continues with his conviction that "democratic social arrangements promote a better quality of human experience, one which is more widely accessible and enjoyed, than do non-democratic and anti-democratic forms of social life" (Dewey, 1938:34). Furthermore, Dewey (1916/ 2011:50) asserts that "the devotion of democracy to education is a familiar fact". To explain this assertion, he identifies "voluntary disposition and interest" among the citizens as an important feature, which he argues, "can be created only by education" Dewey (1916/ 2011:50). The 'deeper explanation', however, he finds in the essential quality of democracy as:

> ... primarily a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their activity (Dewey, 1916/ 2011:50).

For Dewey, education "to personal initiative and adaptability" is a precondition for the validity of democracy (50). His view on democracy corresponds with Putnam's (2000:336), who considers a 'healthy democratic society' as one in which citizens are actively engaged in influencing the operations, decisions, and actions of their communities, as well as their local and national government beyond voting for representatives, resulting in a government and society that is strongly influenced by, and responsive to, the needs and opinions of its citizens.

Thus, for Dewey (1916/ 2011:196):

> ... learning becomes the accompaniment of continuous activities or occupations which have a social aim and which utilize the materials of typical social situations. For under such conditions, the school becomes itself a form of social life, a miniature community and one in close interaction with other modes of associated experience beyond school walls. All education which develops power to share effectively in social life is moral. It forms a character which not only does the particular deed socially necessary but one which is interested in that continuous readjustment which is essential to growth. Interest in learning from all the contacts of life is the essential moral interest.

Dewey (1934) views an experience as a product or by-product of continuous and cumulative interaction of an organic self with the world. It is the result, the sign and the reward of that interaction between organism and environment which, when it is carried to the full, is a transformation of interaction into participation and communication. The consequence of such interaction is development of intimate participants in the activities of the world to which they belong rather than being unconcerned spectators, making knowledge a mode of participation, valuable in the degree in which it is effective (Dewey, 1916/ 2011:184). Dewey emphasises the importance of connecting learning institutions with communities when he states that "the school must itself be a community life in all which that implies. Social perceptions and interests can be developed only in a genuinely social medium – one where there is give and take in the building up of a common experience". He adds that learning in school should be continuous with that out of school so that there should be a free interplay between the two. To achieve this, Dewey (1916/ 2011) suggests that there should be numerous points of contact between the social interests of the school and the community. Since a human project cannot be achieved in isolation but demands collective responsibility, learning institutions should provide some opportunities that can enhance the connection between the academy and the community "to make school life more active, more full of immediate meaning, more connected with out-of-school experience" (Dewey, 1916/ 2011:173). Service-learning is one of the strategies that can enhance this connection. Dewey warns that isolation renders school knowledge inapplicable to life and thus infertile in character leading to what he terms 'academic exclusion'. In which case, "social

concern and understanding would be developed, but they would not be available beyond the school walls; they would not carry over" (Dewey, 1916/ 2011:195).

However, since my study focused on African experience and context, it is critical to question how the works of Dewey resonates in developing nations like Zimbabwe. Nkulu (2005) explores the question of the relevance of Dewey's philosophy to post-colonial higher education in Africa. He builds an important conceptual bridge between the philosophy of Dewey and the educational positions endorsed by Julius Nyerere[11] (1922-1999). Much of Nyerere's educational philosophy is contained in his policy document entitled *Education for self-reliance* (1967). The educational philosophy of Nyerere put emphasis on self-reliance and social solidarity. Nyerere, for instance, developed and promoted the *Ujamaa* ideology as a form of African socialism, an alternative to western capitalism. *Ujamaa* is a Kiswahili word that can be translated as a 'familyhood' based on African traditional society, emphasizing care for the welfare of all people within a community. Such groups were larger than an extended family, yet thought of in much the same way. From the late 1960s, *Ujamaa* ideology dominated the political, economic and social life of Tanzania and was promoted through education for self-reliance (Nyerere, 1968). The positive aspects of *Ujamaa* should not be ignored even in this epoch of globalization. For instance, it promotes human values such as compassion and sharing, and helping the underprivileged in the community. It thus strengthens the feeling of obligation to help others beyond one's immediate family, clan, tribe, nation or continent. In this sense, *Ujamaa* becomes universally beneficial in promoting the well-being of the whole human race by encouraging inclusion rather than exclusion.

Nkulu (2005:80) maintains that "Nyerere envisioned an educational system that would produce well-trained individuals who would critically analyse problems in society and resolve them with an attitude of service to their fellow human beings". In the context of post-colonial Africa, "Nyerere hoped for a higher education model that would cultivate and nurture a spirit of critical inquiry, social justice, and commitment to serve the community" (Nkulu, 2005:2). Consequently: "Nyerere wanted education, higher education in particular, to prepare not just philosopher-rulers but civic-minded intellectuals who would acquire the ability to reflect critically and to act upon

[11]Julius Kambarage Nyerere was the founding President of the United Republic of Tanzania from 1964 to 1985.

daily-life conditions in society, and who would develop the attitude to serve and not only to rule that society" (Nkulu, 2005:81).

Nyerere's perspective on higher education relates well with Dewey's who "wanted education to relate factual knowledge to real problems in society" (Nkulu, 2005:21). Nyerere and Dewey both underscore the social role of education to develop civic-minded intellectuals and professionals. While Nyerere's position on the social role of higher education put emphasis on service for the common good, Dewey's viewpoint offers a more balanced and broad view. Dewey envisioned an education that prepares an individual for "simultaneous critical reasoning and social utility, while seeking both the individual and the common good" (Nkulu, 2005:21).

2.4.1 Service-learning in higher education as founded on Dewey's experiential learning

Dewey (1916/ 2011:25) declares that education is not an affair of 'telling' and being told, but an active and constructive process. He insists that students must always be involved in "an actual empirical situation as the initiating phase of thought" (85). Experience, according to Dewey, involves "trying to do something and having the thing perceptibly do something to one in return" (Dewey, 1916/ 2011:85). Thus, experience-based education has become widely accepted as a method of instruction and a central lifelong task essential for personal development and career success in colleges and universities (Kolb, 1984).

According to the experiential-learning model, learning is defined as the process whereby knowledge is created through the transformation of experience; knowledge results from the combination of grasping experience and transforming it (Kolb, 1984:41). It can be viewed in terms of a learning model which "begins with an experience followed by reflection, discussion, analysis, and evaluation of the experience. The assumption is that we seldom learn from experience unless we assess the experience, assigning our own meaning in terms of our own goals, aims, ambitions and expectations" (Smith & Mckitrick, 2010:58). From these processes come the insights, the discoveries, and understanding (Wight, 1970). Experiential education posits that learning is best done by direct participation in the activity (Dewey, 1916, 1938). It emphasizes the importance of learning through experience, learning both within and outside the

classroom, and embedding learning in one's own goals, beliefs and expectations (Smith & Mckitrick, 2010). The importance of experiential education lies in its ability to offer "increased opportunity for facilitating transformative learning, teaching on social responsibility, citizenship, public policy, and the social economy, and for upholding a commitment to the principles of mutuality and reciprocity between schools and communities" (Smith & Mckitrick, 2010:57-58).

As an active learning strategy, service-learning is framed by the experiential-learning theory inspired by Dewey and popularised by Kolb (1984) among other scholars. Kolb identifies John Dewey as one of the founding fathers and developers of the concept of experiential learning. He acknowledges the work of Dewey as the most influential and best articulation of the guiding principles of programmes of experiential learning in higher education (Kolb, 1984:5). Kolb further identifies internships, field placements, work/study assignments, structured exercises and role plays, gaming simulations, and other forms of experience-based education as playing a large role in the curricula of undergraduate and professional programmes.

Moore (2010:3) claims that nearly everyone cites John Dewey, from *How we think* (1910) to *experience and education* (1938), drawing from the simple principle that "experience is the best teacher" as the philosophical and theoretical foundations to various approaches to experiential learning. About this principle, Moore identifies service-learning, internship, community-based research, and study abroad as some of the approaches to experiential learning. He, however, recognises service-learning as the most widely analysed form of experiential education in higher education. The distinction between service-learning and other service-related experiences has been explained in section 2.3 of this chapter. Community-based research involves cooperation between faculty and students with local organisations to conduct research that meet the needs of communities. Study abroad programmes, on the other hand, encourage students to take courses in regular classrooms while at the same period participating in a wide variety of what Moore (2010:6) calls 'culturally challenging encounters' by living in new places and working with local organisations.

At a time when education focused primarily on rote memorization and passive acquisition of knowledge, Dewey advocated *learning by doing*. He argues that:

> When education […] fails to recognize that primary or initial subject matter always exists as a matter of an active doing, involving the use of the body and the handling of material, the subject matter of instruction is isolated from the needs and purposes of the learner, and so becomes just a something to be memorized and reproduced upon demand. Recognition of the natural course of development, on the contrary, always sets out with situations which involve learning by doing (Dewey, 1916/ 2011:103).

He further emphasised that "the knowledge which comes first to persons, and that remains most deeply ingrained, is knowledge of how to do (1916/ 2011:103). He believed students would become well-rounded, productive members of society through their natural inquisitiveness, and experimentation through interaction with the world (Dewey, 1899, 1902, 1916). Dewey's position is reinforced by Meyer (2017) who asserts that information is good when it is integrated into our activities, into what we do. It is good when it allows learning as it is needed for 'vital' experience here and now, experience that – in the literal sense of the word 'vital' – keeps you alive! Information is bad when this contact with experience is lost (Meyer, 2017).

Modern curricula should, therefore, incorporate learning by doing and relate teaching to everyday life so that learning becomes immediately relevant to students. Today's ever-changing world requires people with balanced views, capable of offering creative solutions to the diverse problems affecting society. In his book entitled *Experience and education* (1938), Dewey tried to resolve the conflict between what he termed 'traditional' education and his 'progressive' method. He delineated the trend for change in his approach to education. Thus:

> If one attempts to formulate the philosophy of education implicit in the practices of the new education, we may, I think, discover certain common principles. To imposition from above is opposed expression and cultivation of individuality; to external discipline is opposed free activity; to learning from texts and teachers, learning through experience; to acquisition of isolated skills and techniques by drill, is opposed acquisition of them as means of attaining ends which make direct vital appeal; to preparation for a more or less remote future is opposed making the most of the opportunities of present life; to static aims and materials is opposed acquaintance with a changing world. I take it that the fundamental unity of the newer philosophy is found in the idea that there is an intimate

> and necessary relation between the processes of actual experience and education (Dewey, 1938:19-20).

Dewey (1938) was not blind to potential criticisms on the connection between experience and education. He cautioned that "Experience and education cannot be directly equated to each other" because some experiences are not educative, such as an experience that prevents or discourages further learning (Dewey, 1938:25). Dewey was careful to make clear what kinds of experiences were most valuable and useful since some experiences are merely passive affairs, pleasant or painful but not educative. He maintained that "mere activity does not constitute experience" (Dewey, 1916/ 2011:78). For, instance, if a learner is learning, it does not imply that every experience that the learner encounters is relevant to the process of education. He illustrated this point using an example of a child and a flame. He argued that it is not educative experience when a child merely sticks his finger into a flame and burns his finger unless he realizes that touching the flame resulted in a burn and, moreover, formulates the general expectation that flames will produce burns if touched. Therefore, learning from experience, which is fundamental to Dewey's philosophy of education, involves doing and then reflecting on what happened. The critical role of experience in learning is also supported by Jarvis' (2006) and Meyer (2017). Jarvis' (2006:188) position is that "the focus on experience is actually central to our understanding of learning itself". For Meyer (2017:2), "experience is the soil on which development can take place; it is the starting point for learning and thus allows sound growth of meaning".

The implication of Dewey's experiential learning to education in general and service-learning in particular, is that it challenges experience-based educators to provide learners with quality experiences that will result in growth and creativity in their subsequent experiences while adhering to Dewey's principles of continuity and interaction. In addition, they should challenge students with questions which can inspire reflection, conceptualisation, and ways of testing ideas in concrete situations (Kolb, 1984). However, it could be difficult for an educator to predetermine whether a particular experience will necessarily result into a learning outcome.

Noting that not all experiences are genuinely educative, Dewey (1938) provides a distinction between educative and mis-educative experiences. He claims that "sound educational experience

involves, above all, continuity and interaction between the learner and what is learned" (Dewey, 1938:10). It is about being connected with the world in a meaningful manner and making sense of things (Oral, 2013:133). It could be judged by whether or not the individual grew, or would grow, intellectually and morally, the larger community benefited from the learning over the long haul, the situation resulted in conditions leading to further growth, such as arousing curiosity and strengthening initiative, desire and purpose (Dewey, 1916/ 2011; 1938). He adds that a genuinely educative experience is an added power of subsequent direction or control in which a person's ability is increased in terms of increased perception of the connections and continuities of the activities in which we are engaged (Dewey, 1916/ 2011). Thus, education becomes what Dewey describes as a continuous "reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience" (Dewey, 1916/ 2011:45). In *Experience and education*, Dewey (1938:33) therefore speaks rightly of the 'experiential continuum' which allows the learner to reach higher levels of understanding, and Dewey assumes that it is of vital importance for the students that the teacher produces a learning environment that allows this rise of experience. Conversely, Dewey describes mis-educative experience as follows:

> Any experience is mis-educative that has the effect of arresting or distorting the growth of further experience. An experience may be such as to engender callousness; it may produce lack of sensitivity and of responsiveness. Then the possibilities of having richer experience in the future are restricted. Again, a given experience may increase a person's automatic skill in a particular direction and yet tend to land him in a groove or rut; the effect again is to narrow the field of further experience. An experience may be immediately enjoyable and yet promote the formation of a slack and careless attitude; this attitude then operates to modify the quality of subsequent experiences so as to prevent a person from getting out of them what they have to give. Again, experiences may be so disconnected from one another that, while each is agreeable or even exciting in itself, they are not linked cumulatively to one another. Energy is then dissipated and a person becomes scatter-brained. Each experience may be lively, vivid, and interesting, and yet their disconnectedness may artificially generate dispersive, disintegrated, centrifugal habits. The consequence of formation of such habits is inability to control future

> experiences. They are then taken, either by way of enjoyment or of discontent and revolt, just as they come. Under such circumstances, it is idle to talk of self-control (Dewey, 1938:25-26).

Even though Dewey's distinction between educative and mis-educative experiences is important, he did not explain clearly what he meant by an "intimate and necessary relation between the processes of actual experience and education" (Dewey, 1938:19-20). When is such relationship intimate? And when is it necessary? If there is an intimate and necessary relationship, why does he claim that some experiences are educative while others are not? In his example of the child and the flame, he argues that it is not educative experience when a child merely sticks his finger into a flame and burns his finger unless he realizes that touching the flame resulted in a burn and, moreover, formulates the general expectation that flames will produce burns if touched. Yet if a child burns his finger on a flame for the first time and later realises that a flame burns and he ceases to bring his finger closer to a flame without necessary making any intelligible connection between the flame and the pain, has the child not learnt anything? It is possible that a person can learn from any experience without necessary juggling with the connections of causes and effects. Thus, it would be an overstatement to hold that some experiences are mis-educative as Dewey claims since "people do learn from their experiences" in one way or the other (Kolb, 1984:6). In some cases, it may also be difficult to assess whether a person has learnt from a particular experience or not. Moreover, Dewey seems to contradict himself by asserting that there is an intimate and necessary relation between the processes of actual experience and education while maintaining that only some experiences are educative. To be specific, his statement could be rephrased to include the term 'educative' to read: "there is an intimate and necessary relation between the processes of actual [educative] experience and education". Although it could be rightly said that 'experience is the best teacher' by means of enriching and reinforcing the learning process, it is not necessary that one must undergo through all experiences including reflecting on them in order to learn something.

Dewey's experiential-learning model has been developed over time. The growth and development of experiential learning occurred in the 1980s through other scholars like David Kolb (1984), Carl Rogers (1983), Malcolm Knowles (1980), and David Boud (1985). The proponents of experiential learning believed that learning experiences could occur in any place

such as the workplace (Jarvis, 2006). David Kolb (1984), for instance, developed a more detailed model of experiential learning. In his book entitled *Experiential learning*: *Experience as the source of learning and development*, Kolb (1984:21) developed an experiential-learning model that outlines the learning experience as a constantly revisited four-step cycle. The model's four steps begin with the abilities attained by the student through concrete experience, followed by reflective observation, abstract conceptualisation, and active experimentation (Kolb, 1984). However, these four steps may not necessary follow each other chronologically from concrete experience through to active experimentation as suggested by Kolb. The following describes Kolb's (1984) four-step cycle. Concrete experience involves direct and immediate experiences. Reflective observation involves focusing attention on certain experiences and thoughtfully comparing them or creating new meaning. Reflection encompasses looking back at an experience and evaluating the results to find out what happened, what went well and what did not, and what needs to be improved. This step is crucial for service-learning as it acts as the link between experience and the learning which occurs thereof. Abstract conceptualisation involves deriving general rules which describe an experience or applying identified theories to it and creating new ideas and concepts that organise the experience, action, and observation in order to make sense of an experience. Finally, active experimentation involves acting on ideas and theories, or at least using them as guides for experimenting in the real world, and developing new ways of transforming the subsequent concrete experience. The implication of Kolb's model for service-learning is that it can enable learners to engage in a spiral cycle in which community settings serve as the venue for the concrete experience and form the basis for written or oral reflection.

Kolb's (1984) model of experiential learning gives a simple description of a learning cycle; how experience is translated into concepts, which in turn are used as guides in the choice of new experiences so that learning becomes a process whereby knowledge is created through the transformation of experience (Kolb, 1984:21; 38; Miettinen, 2000:62). Kolb's view of learning from an experiential perspective emphasizes various dimensions. First is the emphasis of the process of adaptation and learning as opposed to content or outcomes. Second is that knowledge is a transformation process, being continuously created and recreated, not an independent entity to be acquired or transmitted. Third, learning transforms experience in both its objective and

subjective forms. Finally, in order to understand learning, we must understand the nature of knowledge and vice versa.

Experiential learning is a means to revitalise the university curriculum and to cope with many of the changes facing higher education today. Kolb (1984:21) views experiential learning theory as a holistic integrative perspective on learning that combines experience, perception, cognition, and behaviour. He argues that experiential theory offers something more substantial and enduring, in the sense that:

> It offers the foundation for an approach to education and learning as a lifelong process that is soundly based in intellectual traditions of social psychology, philosophy, and cognitive psychology. The experiential learning model pursues a framework for examining and strengthening the critical linkages among education, work, and personal development. It offers a system of competencies for describing job demands and corresponding educational objectives and emphasizes the critical linkages that can be developed between the classroom and the 'real world' with experiential learning methods. It pictures the work place as a learning environment that can enhance and supplement formal education and can foster personal development through meaningful work and career-development opportunities. And it stresses the role of formal education in lifelong learning and the development of individuals to their full potential as citizens, family members, and human beings (Kolb, 1984:3-4).

Despite its growth and acceptance as a method of instruction, experiential learning has its criticisms. Some view it as gimmicky and faddish, more concerned with technique and process than content and substance, and often appearing too thoroughly pragmatic for the academic mind, dangerously associated with the disturbing anti-intellectual and vocationalist trends (Kolb, 1984:3). In addition, too much emphasis on practical activities can lead to lack of reflective experience; hence, there is a need to strike a balance between theory and practice through enhanced reflection and critical and creative thinking. This balance is important given that many contemporary systems of education are oriented towards equipping students with practical skills but do not allow students' critical and creative abilities to function appropriately. Although the theoretical and pedagogical foundation of service-learning has been traced to the theory of

experiential learning, the question whether or not the latter leads to its effective practice depends on the practitioner's application to actual practice. Olufemi (2004) argues that, no matter how strongly philosophers have affirmed a connection between theory and practice, it remains true to say that theory and practice are logically distinct and conceptually separate or separable. While a theoretical foundation is important, it does not necessarily translate into good practice. It is important to realise that experiential teaching and learning methods cannot be used in isolation. They should be complemented with other teaching and learning approaches such as lectures, discussion, and cooperative learning. Jarvis (2006:190) supports this point by emphasising that a number of practitioners who use experiential methods should recognise the significance of other dimensions of learning as well.

2.4.2 Reflective practice in service-learning as rooted in Dewey's learning theory

Although it is problematic to define reflection, the following views are relevant to the reflective practice in service-learning. Dewey (1938:87) views reflection as "the heart of intellectual organization and of the disciplined mind". He defines reflection as the ability "to look back over what has been done so as to extract the net meanings, which are the capital stock for intelligent dealing with further experiences" (Dewey, 1938:87)). According to Schön (1983), reflective practice refers to the capacity to reflect on an action so as to engage in a process of continuous learning. Schön's view accords with Hatcher's & Bringle's (1997:153) definition of reflection as the "intentional consideration of an experience in light of particular learning objectives". Blanchard (2014) describes reflection as a tool of service-learning that deliberately incorporates creative and critical thinking by the student in an effort to understand and evaluate what they did, what they learned, how it affected them personally, and how their services affected society on a broader scale. Parrillo (1994) argues that reflection is critical to the service-learning pedagogy since it is the process through which the true learning takes place. It is considered one of the core components of service-learning that connects the service and the learning and distinguishes it from other community-based experiences. A number of authors stress the importance of reflection as the fundamental link between service and learning (Bringle & Hatcher, 1995; Jacoby & Associates, 1996; Eyler & Giles, 1999; Howard, 2001; Sheffield, 2011).

As already indicated in the preceding section, the foundation for reflective practice in service-learning was laid by Dewey who held the practice of reflection in relation to learning highly. He claims that reflective thought alone is truly educative (Dewey, 1910:2). He emphasises that "... information severed from thoughtful action is dead, a mind-crushing load. Since it simulates knowledge and thereby develops the poison of conceit, it is a most powerful obstacle to further growth in the grace of intelligence" (Dewey, 1916/ 2011:85). Dewey distinguishes reflective thought from a loose conception of thinking, which signifies everything that is 'in our heads' or that 'goes through our minds' such as idle fancy, trivial recollection, daydreaming, or flitting impression. In many of his works, Dewey (1910; 1916; 1938) presented his conceptions of reflective thought and action by focusing on the iteration between thought and experience (Miettinen, 2000; Eyler & Giles, 1999). Dewey underscores the necessity of reflection or thinking in education to improve the process of learning. He describes thinking as "the intentional endeavor to discover specific connections between something which we do and the consequences which result, so that the two become continuous" (Dewey, 1916/ 2011:81). Dewey (1910:2-3) further argues that:

> Reflection involves not simply a sequence of ideas, but a consequence – a consecutive ordering in such a way that each determines the next as its proper outcome, while each in turn leans back on its predecessors. The successive portions of the reflective thought grow out of one another and support one another; they do not come and go in a medley. Each phase is a step from something to something technically speaking – it is a term of thought. Each term leaves a deposit which is utilized in the next term. The stream or flow becomes a train, chain, or thread.

Consequently, reflective thought, according to Dewey (1910:6) comprises "*active, persistent; and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it, and the further conclusions to which it tends".* From the above perspective, reflection gives meaning to Dewey's conception of education as "reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience" (Dewey, 1916/ 2011:45). He views experience not as a rigid and closed thing but as something that is vital, and hence growing (Dewey, 1910:156).

The role of reflection in learning from experience has been made explicit in Dewey's (1933:78) assertion that "we do not learn from experience; we learn from reflecting on experience". He clarifies this statement when he argues that "to learn from experience is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things in consequence. Under such conditions, doing becomes a trying; an experiment with the world to find out what it is like; the undergoing becomes instruction - discovery of the connection of things" (Dewey, 1916/ 2011:78).

Thinking begins in what Dewey (1910:11) refers to as "a *forked-road* situation, a situation which is ambiguous, which presents a dilemma, which proposes alternatives". He continues to explain that "as long as our activity glides smoothly along from one thing to another, or as long as we permit our imagination to entertain fancies at pleasure, there is no call for reflection" (Dewey, 1910:11). Miettinen (2000:66) concurs with Dewey's position by asserting that "routinized ways of doing things are mostly accomplished without reflection". Dewey (1916/ 2011) criticises routine activity when he argues that routine habits are unthinking habits which are opposed to the conclusions of conscious deliberation and decision. Difficulty or obstruction in the way of reaching a belief brings us, however, to a pause. In the suspense of uncertainty, we metaphorically climb a tree; we try to find some standpoint from which we may survey additional facts and, getting a more commanding view of the situation, may decide how the facts stand related to one another (Dewey, 1910:11).

The above point can be illustrated by the following case of Miguel who was pushed into reflection after encountering a crisis in his marriage (Oral, 2013:140-141). At the beginning, Miguel feels content and his life makes sense. He is happily married; he has a secure job that pays the mortgage and supports his children's education; he has a home he returns to happily every evening; he loves his wife; he has his buddies he hangs out with every once in a while; he is physically okay; and he has plans for summer. Life is good and his sense of what his life is all about and where he is headed to is settled (Oral, 2013:140). However, as soon as one encounters a problem or a crisis, he or she is pushed to reflection in attempting to find a solution. This point is demonstrated when something drastic happened to Miguel's life.

> One morning, his wife, the mother of his children and the person he had shared sixteen years of his life with, breaks the news that she is lesbian and that she is going to leave him for Tracy. This would likely create a dramatic disruption in his experience. The situation with its taken-for-granted meanings and values no longer makes sense and becomes problematic (Oral, 2013:140-141).

At such instances, Dewey (1910) suggests that there is a call for reflection, triggered by a state of difficulty, confusion, or doubt. As a result of the drastic situation described above, Miguel takes a pause and begins to reflect:

> *I have been married to a gay person all this time. What does that tell me about who I am? What is the meaning of all these? How will this impact my life and my children's lives? What is the meaning of my marriage? Why was I attracted to a gay person in the first place? Am I gay as well? This is not making any sense. What am I going to do? How am I going to explain all of this to my kids? How will they react?* (Oral, 2013: 141).

How is Miguel supposed to respond to such a situation, in which his whole world turns upside down and the old ways of doing things, his old habits, no longer are helpful in understanding the new situation? A new understanding, a new perspective, a novel take on things is called for. He needs to take a step back and reflect on the situation. He is compelled to reflect in ways that attempt to restore the equilibrium, to return the state of well-being to his live again so that the world makes sense again and he feels he is part of it in an integral way. However, the old equilibrium is gone and it is not coming back. A new equilibrium must emerge, one that is more in line with the transformed situation. He needs to revise his old ways and be compelled to change his perspective, his interpretation of the facts to establish a new equilibrium, a better one, a more encompassing, a more caring, a more understanding, a more flexible, a more open-minded equilibrium that restores a sense of being 'at home with the world' (Oral, 2013:141). When this takes place, Miguel will settle into a more expanded sense of himself and the world.

From the above illustration, the origin of thinking, according to Dewey (1910:12) is some perplexity, confusion, or doubt and not a case of spontaneous combustion; it does not occur just on 'general principles'. There is something specific which occasions and evokes it. For Dewey,

given a difficulty, the next step is suggestion of some way out – the formation of some tentative plan or project, the entertaining of some theory which will account for the peculiarities in question, the consideration of some solution for the problem. *Demand for the solution of a perplexity is the steadying and guiding factor in the entire process of reflection* (Dewey 1910:11). Where there is no question of a problem to be solved or a difficulty to be surmounted, the course of suggestions flows on at random. But a question to be answered, an ambiguity to be resolved, sets up an end and holds the current of ideas to a definite channel. Every suggested conclusion is tested by its reference to this regulating end, by its pertinence to the problem in hand. This need of straightening out a perplexity also controls the kind of inquiry undertaken so that t*he problem fixes the end of thought and the end controls the process of thinking* (Dewey 1910:11-12). Figure 2.1 illustrates Dewey's model of reflective thought and action.

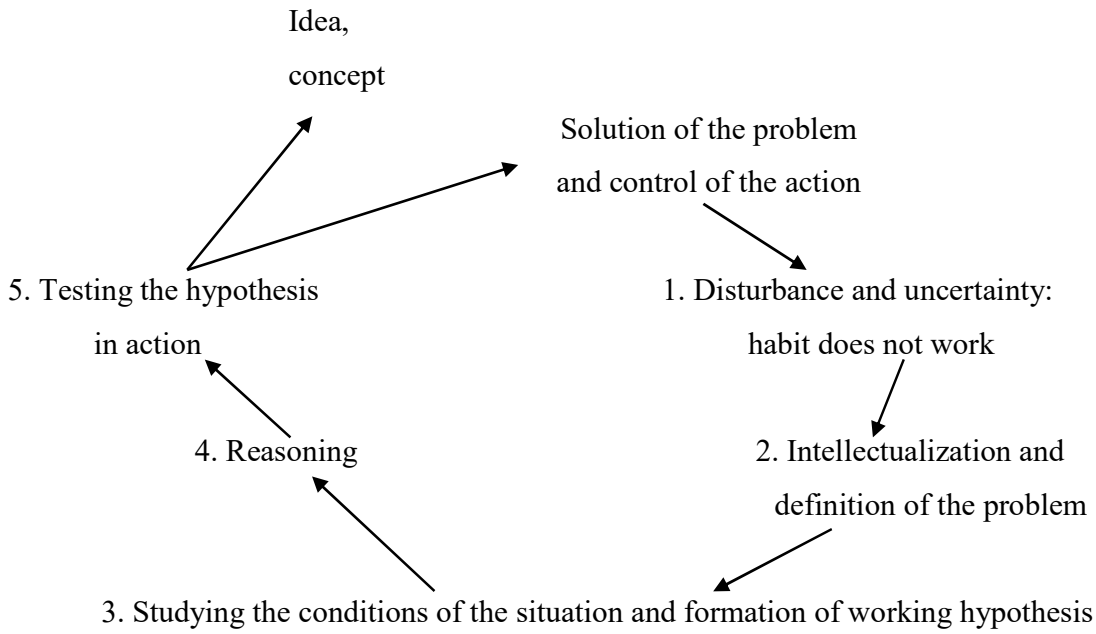


Figure 2.1 lays out Dewey's problem solving approach as a fundamental method of thought. It defines problems and clarifies the steps of problem analysis and solution. The process involves both primary and secondary experience.

Dewey (1925/1929) distinguishes between a primary and a secondary or reflective experience. The primary experience is composed of material interaction with the physical and social environment; it sets the problems and furnishes the first data of the reflection which constructs

the secondary experience. In contrast, the secondary experience is reflective and makes the environment as the object of reflection and knowledge; the failure and uncertainty of the primary experience gives rise to reflective thought and learning (Miettinen, 2000). Therefore, for Dewey (1916/ 2011:90), "the important thing is that thinking is the method of an educative experience". In the context of education, Dewey identifies five key features of reflective thought and action in which the essentials of method are identical with the essentials of reflection: (1) that the pupil have a genuine situation of experience - that there be a continuous activity in which he or she is interested for its own sake; (2) that a genuine problem develop within this situation as a stimulus to thought; (3) that the pupil possess the information and make the observations needed to deal with it; (4) that suggested solutions occur to him or her which he or she shall be responsible for developing in an orderly way; and (5) that he or she have opportunity and occasion to test his or her ideas by application, to make their meaning clear and to discover for himself or herself their validity (Dewey, 1916/ 2011:90-91).

Thinking, in the Deweyan sense starts from doubt or uncertainty, which "marks an inquiring, hunting, searching attitude, instead of one of mastery and possession. Through its critical process, true knowledge is revised and extended, and our convictions as to the state of things reorganized" (Dewey, 1916/ 2011:162). Continuous search from uncertainty and doubt to understanding to new source of confusion and doubt, is repeated so that knowledge and understanding are under continuous construction as we increase our experience, knowledge base, and ideas about how old conceptions and new information fit together to explain the world. One, hence, moves from feeling, to observing, to thinking, to doing; the full cycle integrates the personal and the affective with the intellectual and academic. By honouring feelings first, the movement toward analytic thought may be enhanced for many students (Eyler & Giles, 1999).

However, Dewey's use of the terms 'reflection' and 'thinking', interchangeably in his works, is sometimes confusing. At what time is he speaking of reflection and thinking respectively? While reflection is a sub-set of thinking, and one may not easily separate reflection from thinking, it would be important for Dewey to be consistent in his use of these terms to avoid confusing his readers. Moreover, while Dewey insists on uncertainty, doubt, and perplexity or confusion as necessary conditions for reflection and learning from experience, one may not necessarily wait for such conditions to occur in order to start reflecting and to learn. If thinking is synonymous

with reflection as Dewey alludes, then it implies that we are reflecting all the time as long as we are alive and have reached some level of reason, because to think belongs to our nature as human beings. Nevertheless, one would agree with Dewey that it is more likely to engage in a more rigorous reflective activity when one encounters a crisis or a condition of uncertainty, doubt or confusion as one tries to find solutions and ways out of these situations. Therefore, Dewey's (1933:78) assertion that "we do not learn from experience but by reflecting on experience" is true to some extent since reflection enhances and strengthens the learning from experience. Yet, it is also possible to learn from an experience without necessary reflecting on it.

Dewey's criticism on the roles of habits and routine in the learning process seems questionable and somehow contradictory. While at some point he disowns their roles in the learning process, they too are acquired over time through some level of reflection and experimentation which requires learning or training, experience, and practice. Former habits and ways of doing things can ensure some standards and can be foundational for future improvement and development since we are what we repeatedly do; habit is the basis for acquiring key principles. Dewey himself underscores the significance of understanding the past to shape the future when he claims that "it is a part of wisdom to utilize the products of past history so far as they are of help for the future. Since they represent the results of prior experience, their value for future experience can, of course, be indefinitely great" (Dewey, 1916/ 2011:43). And for Freire (1993:65), "looking at the past should only be a means of understanding clearly what and who people are, so that we can build the future more wisely".

It is important to recognize that we are connected to our past. However, if we are excessively conservative, we are unable to offer even provisional solutions to new problems and emerging challenges, because new problems and emerging challenges usually demand new approaches. In a dynamic environment, holding on or clinging on past habits can be disastrous as they may not be relevant in dealing with new situations. When habits are not challenged or put into question, they are likely to hinder critical thinking and growth. Dewey's (1916/ 2011:177) ideas of reflective thought and action, and of carrying on of a habit of action with constant re-adaptation to changing conditions necessary to keep it alive and growing remains relevant. This is particularly so for a transformational educational endeavour in a world that is constantly

changing, and where some people prefer to cling to familiar structures and rules that give them security, and which they find easier, more comfortable, and less challenging.

2.5 The Role of Reflection in Service-learning

Even though not unique to service-learning, expressions like reflective practice, reflective activity, and reflection are common terms and phrases used interchangeably in the service-learning settings. All thinking and dialogue demand some form of reflection if learning is to take place; individuals need time and reconsideration of events to put facts and ideas into sequence and eventually into a better understanding as to what happened during a specific event (Parrilo, 1994). The importance of reflective thought and action has been emphasised not only by Dewey, but also by other scholars and traditions. Socrates, for instance, once stated that "unexamined life is not worth living" (Plato, c. 399 BCE/ 1966:38a). He believed that the purpose of human life was personal and spiritual growth, and that we are unable to grow toward greater understanding of our true nature unless we take the time to examine and reflect upon our life. It also accords with Aristotle's (c. 350 BCE/ 1985:1152a8) assertion that "someone is not intelligent simply by knowing; he must also act on his knowledge". Similarly, in the Jesuit tradition, Ignatius of Loyola insists on a reflection model known as *the Daily Examen* or examination of conscience, which is a form of prayerful reflection involving a few minutes at the end of the day or after an experience to determine God's presence and direction in those experiences (Ganss, 1995). It is an active process and encompasses looking back at the day to see what went well and be thankful; what went wrong and to be remorseful; and a commitment and desire to improve in the future**.** The process is also referred to as 'reflective self-examination' (Ganss, 1995:153).

Dewey's emphasis on a continuous interaction of action-reflection-action underlies most models of reflection (Eyler & Giles, 1999). Freire (1993:68-69) also emphasizes the importance of this model when he asserts that "when a word is deprived of its dimension of action, reflection automatically suffers as well; and the word is changed into idle chatter, into *verbalism*, into alienated and alienating 'blah'. On the other hand, if action is emphasized exclusively to the detriment of reflection, the word is converted into *activism*".

Therefore, the application of service-learning pedagogy should include a structured time for students to step back and reflect on their hands-on experience in the community setting and consider their roles and responsibilities as citizens of a society to avoid falling into the –isms of verbalism and activism (Tanner, 2012). Reflection can critically transform experience into means of enriching thought and action (Dewey, 1925/1929; Miettinen, 2000:63). Skill without thinking is not connected with sense of purpose for which it is to be used, and so it leaves one at mercy of own routine and of authoritative control of others who have no scruples about using people (Dewey, 1916/ 2011:85). For Dewey (1916/ 2011:86), the initial stage of broader developing experience which is called thinking is experience. He continues to say that the role of the teacher should be to give students something to do; and the doing should be of such a nature as to demand thinking, or the intentional noting of connections. The situation should arouse thinking (uncertain or problematic) so that something to do is not either routine or capricious; it should be new yet sufficiently connected with existing habits to call for effective response (Dewey, 1916/ 2011:86). Service-learning pedagogy should be implemented in such a way that passivity in students is replaced by inspiration to embark on constructive action to transform situations, based on open experience and careful reflection. Butin (2010:5) emphasises the significance of reflection when he asserts that "service-learning does not provide transparent experiences; reflection is required to provide context and meaning".

There are various frameworks and guidelines designed for effective reflective practice in service-learning. Eyler & Giles (1999:183-185) offer an important framework identified as the 5Cs (connection, continuity, context, challenge, and coaching) which are important features of good reflective practice in service-learning. These are explained in the ensuing discussion. The idea of *connection* is central to Dewey's theory of experience and education. Dewey (1916/ 2011:86) puts emphasis on "the intentional noting of connections" in education. Similarly, connection between experience and knowledge is central to service-learning and implies that learning should not be compartmentalised, for instance, between the classroom and the use of what is learned later, in the community, or between affective and cognitive learning. Jacobs & Associates (1996) emphasise that the distinction between the student's community learning role and the classroom learning role should be minimised in service-learning. The role of reflection in bridging experience and learning in service-learning has been recognised by many scholars. Moreover,

service-learning connects students and their diverse peers, students and community partners, students and faculty, college and community, experience and analysis, feeling and thinking, and now and future (Eyler & Giles, 1999:183).

The principle of *continuity* is also fundamental to Dewey's (1938) philosophy of experience and education as well as to the reflective practice in service-learning. Consequently, reflection in service-learning must be continuous and should be carried out before, during, and after the service experience so that students can have the opportunity to test and retest their ways of understanding and thus to grow and develop (Eyler & Giles, 1999:184). Reflection is also *contextual* since one does not reflect in a vacuum but about something. It enables the application of subject matter to real life situations (Hatcher et al., 2004). Application of knowledge and skills in particular contexts is an integral aspect of reflective process and central to academic outcomes (Hatcher et al., 2004:184). *Challenging* students' perspectives through new experiences encourages them to reflect. Eyler & Giles (1999:184) insist that "growth rests on puzzlement, on challenge to current perspectives, and on the challenge to resolve the conflict". This concurs with Dewey's (1910) view that a situation of difficulty, confusion, or doubt necessitates reflection. Finally, *coaching* and providing emotional support to students is particularly important when students encounter new situations in their service experience. They need intellectual support from faculty to inspire them to think in new ways, develop alternative explanations for experiences and observations, and question their original interpretations of issues and events. This invites faculty to provide the interaction and feedback necessary to offer both challenge and support to students (Eyler & Giles, 1999:185). Therefore, coaching can have a positive effect of boosting students' morale and interest in service-learning.

Another framework for reflection is provided by Bringle & Hatcher (1999). They believe that effective reflection activities should include the following: (1) clearly link the service experience to the course content and learning objectives; (2) be structured in terms of description, expectations, and the criteria for assessing the activity; (3) occur regularly during the semester so that students can develop the capacity to engage in deeper and broader examination of issues; (4) provide feedback from the instructor so that students learn how to improve their critical analysis and reflective practice; and (5) include the opportunity for students to explore, clarify, and alter their personal values (Bringle & Hatcher, 1999:116).

The two frameworks for reflection suggested by Eyler & Giles (1999) and Bringle & Hatcher (1999), respectively emphasize the need for regularity, connecting reflection to the course content, coaching, providing feedback, and challenging the clarification of values (Hatcher et al., 2004). In addition, there are various options for reflective practice provided by Cairn & Coble (1993) that can be used in service-learning. These include one-on-one discussion with the teacher/leader, class/group discussions, small group discussion, oral reports to group, essay, research paper, final paper, project report, learning log kept daily, weekly or after each service experience, and self-evaluation or evaluation of programme (Cairn & Coble, 1993).

Studies reveal that effective reflective practice in service-learning has a positive impact on students' learning. Reflection provides a link between the service and the learning (Hatcher et al., 2004). It allows students to explore and explain what they learned from the service experience (Sheffield, 2011). The practice of reflection connects students' service experiences with course content to help them better appreciates learning in relation to the world outside their classroom. According to Parrillo (1994), reflection is a skill involving observation, asking questions, and putting facts, ideas, and experiences together to add new meaning. Conrad & Hedin (1987) as quoted in Parrillo (1994) identify three kinds of benefits of reflective practice in service-learning. First, it promotes academic learning by improving students' basic skills in terms of writing about and discussing their experiences and reading about their area of service is an engaging way; better learning of subject matter by giving students the opportunity to creatively apply knowledge and to practice skills learned in the classroom; and higher level of thinking and problem solving by being able to analyse problems, generate alternatives, and anticipate consequences. Second, it promotes personal development by providing students with a clearer understanding of the world, a heightened sense of who they are and can be, and an increased capacity and inclination to empower others. Finally, it helps to improve the quality of service offered by students since it enables students to identify failures and successes so that they can devise better strategies to offset the shortcomings and improve on their service.

For Hatcher et al. (2004), reflection activities direct the students' attention to new interpretations of events as it broadens their horizons based on both their service experience and course content. The authors further maintain that "When reflection activities engage the learner in examining and analysing the relationship between relevant, meaningful service, and the interpretative

template of a discipline, there is enormous potential for learning to broaden and deepen along academic, social, moral, personal, and civic dimensions" (Hatcher et al., 2004:39). Moreover, when students participate in both on-going reflection such as journaling and summative reflection, for instance, through final paper, report, and presentation, they demonstrate higher gains in personal social values and civic attitudes (Hatcher et al., 2004:39). Reflection on the service activity also enhances further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility (Bringle & Hatcher, 1995). Eyler & Giles (1999) also found that reflection strengthens critical thinking that supports complex problem solving.

Therefore, reflection is one of the most important components of service-learning. Butin (2010:17) stresses that a course typically 'becomes' a service-learning course if it requires students to fulfil a certain number of contact hours in the community and offers an opportunity for the student to reflect on the 'value' of the experience through some form of discussion, journal writing, or essay. Although reflection activities can take place before and during the service experience in variety of ways, rigorous reflection is recommended after the experience because during the service, a lot is going on, often too much to really assess all that is taking place (Belisle & Sullivan, 2007). Nevertheless, Butin (2010:17) proposes that "research on the role of reflection in service-learning should be less concerned with issues of how long reflection should be done and more with issues of how reflection may better support self-awareness and self-reflective practice". The emphasis on the role of reflection in service-learning concurs with Dewey's (1933) assertion that we do not learn from experience but from reflecting on experience.

Indeed, from the preceding discussion, one can see that many scholars agree on the essential role of reflection on service-learning. This view has also been supported by empirical findings from my study. For example, one student reported that:

> Reflection comes automatically sometimes when I am just seated in the car driving back home. Playing back in my mind what transpired during my apostolate, I try to find out where I got it right and where I missed it, and finding out what I have learnt and how best to improve. After every reflection, it is inevitable to see where you didn't get it right. I

> am so happy to see where I could have improved. Once I discovered where I could have improved, I do the preparation before I go to the apostolate so that I do it better next time. I also ask for feedback from the people I work with. Reflection deepens that which I have learnt; it concretises and gives me a composed approach to things (In-depth Interview 1, 2014).

Deducing from the literature and the findings from my study, it important to note that, without some form of reflection, it would be difficult for the students to appreciate learning from experience. Therefore, those who practice service-learning pedagogy should encourage students to reflect on their service activities in order to genuinely learn from such experiences. One challenge with the aspect of reflection could be that it may prove difficult to determine whether a student did reflect on his or her service experience or not. However, a teacher making use of service-learning pedagogy can devise some formal ways to encourage students to reflect on their experience. An example would be by asking the students to write a short reflective essay about their service experiences.

2.6 Service-learning in Higher Education

Dewey challenges the education community to look to civic engagement as a way of encouraging students to participate actively in society and in the democratic process for the betterment of society and therefore society's educational institutions. This challenge remains relevant, particularly in the African context, till today. Service-learning can be seen as one of the 'skeletons' key for unlocking the power and potential of higher education as a force for democracy and social justice (Butin, 2010:25). Since its emergence in the 1990s in the United States, service-learning within higher education has become popular as a way of promoting education for responsible citizenship. The pedagogy has been adopted by many higher education institutions, not only in the United States, but also in other countries, including Germany, Australia, Japan, and South Africa. Butin (2010:24) notes that the service-learning approach appears ideally situated within higher education; it is used by a substantial number of academics across an increasingly diverse range of academic courses.

Therefore, it is no wonder that research and literature focusing on service-learning in higher education is ever growing across the globe since the 1980s (Eyler & Giles, 1999; Stanton et al., 1999; Hatcher & Erasmus, 2008). Moore (2010:5) maintains that "more systematic research has been done in the realm of service-learning than in any other form of experiential education". He cites the works of Eyler & Giles (1999), *Where's the learning in service-learning?* where they argue that learning from service depends on serious and extensive reflection besides other things; Butin (2005), *Service-learning in higher education: Critical issues and directions*; and the *Michigan Journal of Community Service Learning*, which publishes studies ranging from evaluations of students impacts to theoretical exploration of ethics. Other examples include Jacoby & Associates (1996), *Service-learning in higher education: Concepts and practices*; Heffner & Beversluis (2002), "Creating social capital through service-learning and community development at faith-based liberal arts colleges"; West (2004), "Beyond the critical curtain: community-based service learning in an African context" ; Cress et al. (2005), *Learning through serving: A student guide book for service-learning across the disciplines*; Butin (2010), *Service-learning in theory and practice: The future of community engagement in higher education*; Sheffield (2011), *Strong community service-learning: Philosophical perspectives*; Zentner (2011), *Lernen Durch Engagement - Service-learning in German schools. A promising way to get youth involved – in active learning and in civic engagement*; and Seifert, Zentner & Nagy (2012), *Praxisbuch Service-Learning: Lernen durch Engagement an Schulen,* among others.

We should ask why research and literature on service-learning has continued to grow in recent times. And why service-learning is becoming a popular pedagogy in higher education. The rapid growth of service-learning can be attributed partly to its many benefits. Research has shown that service-learning is not only an effective teaching strategy that helps students; it also has benefits for the community, the college, and the faculty. Service-learning has been adopted by many institutions of higher education as a way of inculcating an ethics of community service (Egger, 2008). Many scholars view service-learning as a teaching and learning strategy that gets the youth involved in active learning and in civic engagement while impacting on their academic, social, and personal outcomes (Butin, 2010). Among other things, it impacts on students' personal and interpersonal development, stereotype reduction, sense of citizenship, and academic learning (Eyler et al., 2001; Eyler & Giles, 1999). Butin (2010:4-5), in *Service-learning in*

theory and practice: The future of community engagement in higher education, discovered that service-learning enhances student outcomes (cognitive, affective, and ethical), fosters a more active citizenry, promotes a scholarship of engagement among teachers and institutions, supports a more equitable society, and reconnects colleges and universities with their local and regional communities by emphasizing a real-world learning and reciprocity. A research by Eyler & Giles (1999), titled *Where's the learning in service-learning?* found out that service-learning contributes to appreciation of different cultures, working with others, developing connections, application of knowledge, critical thinking, problem solving, and perspective transformation.

Although the primary role of higher education has been to advance and transmit knowledge through teaching and research, service-learning contributes to the development of social capital (Heffner, 2002); and to what Boyer (1996:11) calls 'the scholarship of engagement'. Heffner, 2002:4-5) views social capital as the networks, exchanges, trust, and reciprocity that exist between and among people that enable them to act together to pursue shared objectives. In a study titled: "Creating social capital through service-learning and community development at faith-based liberal arts colleges", Heffner (2002) revealed that since service-learning involves students offering their services voluntarily to address real needs in the community; it promotes teamwork and social cohesion that is important in working towards a common goal. Equally, Boyer (1996) in a work titled: "The scholarship of engagement" discovered that the scholarship of engagement, which regards service as scholarship, connects teaching and research to the understanding and solving of pressing social, economic, civic, and moral problems.

In an attempt to determine the outcomes of community-based service-learning on students of Theology, West (2004), in his study, "Beyond the 'critical' curtain: Community-based service learning in an African context" found out that the community setting provides an indispensable site for 'deep level learning' through constant interaction of new knowledge with existing knowledge, and the integration of knowledge and learning processes with the personal and communal life of the student (West, 2004:72; 75). West also found out that community-based service-learning experiences enrich the learning process by generating rich sharing and discussion in the classroom, thus facilitating integration between lived experiences of students and their academic training. In particular, these experiences provide "significant resources for dismantling the curtain that divides the academy from the community" (West, 2004:80).

The idea behind service-learning, of linking the classroom with the larger world, theory with practice, is an idea of worldwide potency (Tonkin, 2004). Institutions of higher education engage in service-learning because carefully designed service-learning experiences can lead to profound learning and developmental outcomes for students (Jacoby & Associates 1996:53). Service-learning is recognised as a means of promoting citizenship values and community responsibility amongst higher education learners (Preece & Biao, 2011). The goal of service-learning is to empower students and those being served (Kamai & Nakano, 2002). It helps students develop critical reflection, deepens their understanding of the complex causes of social problems, and enhances their skills in working collaboratively (Prentice & Robinson, 2007). Zentner (2011:9) adds that service-learning "strengthens the civic, social, and democratic responsibility of students, promotes active participation of youth in their community and at the same time service-learning shows a different, more active and constructivist way of teaching and learning". Apart from preparing students for citizenship and democratic participation, higher education has a role to prepare students for their future career. Service-learning has been identified as one of the important approaches to prepare students, as Jacoby (1996:21) explains:

> Academic knowledge cannot be successfully applied without well-developed cognitive and social skills. In addition, students must acquire a set of transferable skills rather than prepare for a single lifelong career. Service-learning affords students opportunities to develop such skills as the ability to synthesize information, creative problem solving, constructive teamwork, effective communication, well-reasoned decision making, negotiation and compromise. Other qualities that can be developed through service-learning include initiative, flexibility and adaptability, openness, and empathy. Service-learning in professional education leads to an increased sense of social responsibility on the part of physicians, lawyers, business leaders, government officials, and other key practitioners and decision makers.

Higher education is continuously challenged to renew its commitment of service to the community. The 2009 UNESCO World Conference on Higher Education (WCHE) acknowledged service-learning as one of the ways in which universities can engage with the community (UNESCO, 2010:21). It challenges higher education "to constantly renew its

connections with society at large" (UNESCO, 2010:19). The conference underscored the role of higher education in encouraging active citizenship by asserting that:

> Higher education has the responsibility to respond to the issues and challenges that affect local communities and to provide students with the skills and knowledge needed to address these challenges. Action in this regard will include, but will not be limited to, addressing challenges to sustainable development and public health, promoting human rights and good governance, and encouraging informed public policy that is relevant to country-level needs (UNESCO, 2010:20-21).

The conference further emphasised that "higher education institutions, through their core functions of research, teaching, and service to the community carried out in the context of institutional autonomy and academic freedom, should increase their interdisciplinary focus and promote critical thinking and active citizenship" (UNESCO, 2010:48). The role of higher education in preparing citizens for the 21st century requires active learning strategies. Service-learning is one of the key strategies to develop a sense of responsibility, skills, and an understanding of an array of societal problems among students (Tanner, 2012). It is relevant not only to the participating students, but also to their institutions and the communities that they serve. It can enrich students' learning experiences while adding a great value to the educational mission of universities. Moreover, as students offer meaningful services to the community they gain by learning from actual experience while the community benefits directly from the services offered by the students.

As service-learning continues to gain prominence within higher education, principles of good practice have been developed to guide its practice and incorporation into the curriculum. They focus on what Butin (2010:16) refers to as "meaning and substantive student outcomes". Howard (1993:5-9; 2001:16-19) identifies these key principles to include: (1) giving academic credit for learning, not for service; (2) not compromising the academic rigour; (3) setting learning goals for students; (4) establishing criteria for the selection of community service placements; (5) providing educationally-sound mechanisms to enhance the community learning; (6) providing support for students to learn how to benefit from the community learning; (7) minimising the distinction between the student's community learning role and the classroom learning role; (h)

re-thinking the faculty instructional role; (8) being prepared for uncertainty and variation in the student learning outcomes; and (9) maximising the community responsibility orientation of the course (Jacoby & Associates, 1996). However, these principles only provide guidelines for service-learning; how they are put into good practice by individual faculty and institutions is a different question. In addition, the principles do not necessarily set a limit to the practice of service-learning, as each institution can set its own principles or adapt the identified principles to their own context to maximise on the potential benefits of service-learning.

2.6.1 Service-learning in higher education in Africa

The idea of community-based service-learning in the African context has been highlighted recently by Preece & Biao (2011) in a work entitled: "Community service as open learning: Case of implementing the third mission of universities in Africa". This work offers reflections from the experiences of a pan-African action research project to explore how to develop universities' mission of community service. It explains how the concept of community service has developed in recent years as a global concern to enhance the relationship between universities and meeting needs for community development. Although studies and literature on service-learning have continued to increase across the globe, there is limited research and literature on the topic in the African context.

Many institutions of higher education in Africa have traditionally embraced the three missions of teaching, research, and community service. However, the latter has not been given enough attention. Academics are now arguing that the community-service mission is a potential resource for developing collaborative links with the wider world (Inman & Schuetze, 2010). It has the potential of strengthening African universities' third mission of service to the community. The link between curriculum relevance and the universities' third mission has been made explicit in recent dialogues. According to UNESCO (2010), higher education should create mutually beneficial partnerships with communities and civil societies to facilitate the sharing and transmission of appropriate knowledge. Service-learning is seen as a means of engendering citizenship values and community responsibility amongst university learners. It is also a potential

resource for 'Africanising' the university system through raising the profile of indigenous knowledge systems and helping communities to identify African solutions to local problems despite of an inherited colonial curriculum and on-going influences from imported education options from other corners of the globe (Brock-Utne 2003, in Preece & Biao, 2011). However, there has been little empirical research or evaluation of existing community service-learning programmes in the African context. For instance, in an attempt to carry out a study on community service in higher education in South Africa, a research team complained that there is lack of empirical research and social science literature on the experience of community service (Perold & Omar, 1997). The situation is similar in the Zimbabwean context where little or no empirical study on service-learning within higher education has been carried out. My study seeks to contribute in filling this gap.

The community-service mission in African universities has had a chequered history (Preece & Biao, 2011). It has always been an established feature of many universities in Africa but has remained, in reality, a 'distant cousin' to the other two core missions of teaching and research (Lulat, 2005). However, there have been some initiatives within the African context that demonstrate efforts to build on this task. Examples: West (2004) on community-based service-learning in an African context; Bringle & Hatcher (2007) on civic engagement and service-learning in America and South Africa; Hall (2010) on community engagement in South African higher education; Mwaikokesya (2010) on efforts to revive the universities' community-service mission in Tanzania; and Ntseane (2012) on developing a learning city in Botswana. Furthermore, a notion of partnership between universities and communities is evolving from the realisation that community service promotes mutual learning gains (Preece, 2011a, 2011b). Despite efforts to strengthen the community service mission in some African universities, there is need for transition from community service to service-learning where "students engage in community service activities with intentional academic and learning goals and opportunities for reflection that connect to their academic disciplines" (Cress et al., 2005:7). This can be done by professionalising and institutionalising community service. Service-learning is based on transformative pedagogy[12] that links the classroom with the real world, the cognitive with the

[12] A teaching and learning approach that inspires change or causes a change in perspective through encouraging students' engagement and participation.

affective, and theory with practice to counterbalance the banking approach where students are viewed as passive absorbers in the learning process (Butin, 2010; Freire, 1993).

2.7 Jesuit Education and Service-learning

Jesuit education owes its origin to Ignatius of Loyola (1491–1556), founder of the Society of Jesus (the Jesuits). Some of the essential aspects of Jesuit education which relate to service-learning include: a holistic formation, reflection, growth in freedom, promotion of justice, and the Ignatian pedagogical paradigm which are explained in the next paragraphs.

The Jesuits in Zimbabwe, for example, are involved in a number of apostolates including schools, parishes, social development, youth ministry, and the spirituality apostolate. Perhaps what they are most well-known for are the schools that they own and run like St. Georges College, St. Ignatius, and St. Peter's Kubatana, as well as the mission schools they run on behalf of some of the Catholic dioceses in Zimbabwe. The Arrupe College – Jesuit School of Philosophy & Humanities in Harare, Zimbabwe is also run by the Jesuits; many of the teachers at the college are Jesuits. The Jesuits in Zimbabwe are also involved in running some parishes within Harare city as well as in other areas. Social development apostolate focuses on building a more just, equitable and participative society, while youth apostolate involves rehabilitation and skills training, homes for street children, and homes and education centres for the children with different disabilities like hearing. Lastly, is the spirituality apostolate, which mostly involves the giving of retreats[13] (http://www.jesuitszimbabwe.co.zw).

Jesuit education affirms the goodness of reality; it finds God in all things: in natural and human events, in history and most especially in the lives of every individual. It is an education for appreciation, so that people become sensitive to the diversity of creation. Hence, it strives for the total formation of everyone in physical, intellectual, imaginative, affective and creative aspects.

[13] A spiritual practice in which one withdraws to a quiet place to examine his or her life through prayerful reflection under the guidance of a retreat director. In the context of the Arrupe College Apostolate Programme, the practice of directing or guiding others during a retreat period is known as 'retreat apostolate'.

The aim of this holistic approach is to help students develop qualities of mind and heart that will enable them to 'labour in the Lord's vineyard' for the common good, as Jesus did.

Through the active participation of the individual students as they interact with the teacher and what is to be learnt, Jesuit education fosters an on-going growth in freedom, encouraging a realistic knowledge of self, society and the world in which we live. Students are encouraged to develop a critical faculty by being in touch with reality, evaluating it critically, and designing ways to improve it. The education attempts to develop the ability in learners to reason reflectively through emphasis on their being in contact with a world that needs transformation. Thus, it is an education for creative transformation; it seeks attentiveness to the reality about us, so that people can always remain open to all realities without indoctrination. It offers students concrete opportunities to define real problems, understand them, and offer possible solution, so that the connection between theory and practice is evidenced. Consequently, through recognition of the obstacles that can block freedom, students develop capacities to exercise true freedom, liberating themselves and others, and changing situations for the better.

By being in touch with real situations, students come face to face with social justice issues and develop a commitment to promote justice. For Ignatius of Loyola, "love ought to manifest itself more by deeds than by words" (Ganss, 1995:94). Jesuit education attempts to promote a commitment to creating a more humane world by preparing students for active life commitment. Spurred by the Papal encyclicals and the social teachings of the Church, Jesuit education tries to focus attention on the great question of justice through learning, research, reflection, and imagination (Traub, 2008:112). This kind of education tends to serve a faith that attends to justice, so that social justice becomes a constituent element in the life of faith. This is supported by Dewey's (1934/ 2013:5) position that faith should include "… brotherly [and sisterly] love and aspiration for a reign of justice among men [and women]". Concern for social justice is integrated into the curriculum, and classroom learning is balanced with community services. The students thus become actively involved in actions for justice and peace, and the fight against challenges such as HIV and AIDS, corruption, and environmental degradation "… in spite of threats of personal loss because of conviction of its general and enduring value ..." (Dewey, 1934/ 2013:25). The education model is committed to forming men and women who wish to serve others, so that talents are developed for the service of the whole community. It stresses

community values, as witnessed in the educational community while manifesting a concern for the disadvantaged through a preferential option for the poor. Students are led to empathize with the poor and show special concern, compassion, and care for them, as Jesus did (Traub, 2008).

The end purpose of Jesuit education is holistic formation of individuals. This is made possible using the Ignatian pedagogical paradigm. According to this paradigm, teaching and learning involve "continual interplay of context, experience, reflection, action, and evaluation" (International Commission on Jesuit Education, 1993:41). As a *context* of learning, Ignatian pedagogy emphasises the need of getting in touch with one's encountered life experiences and relevant previous acquired concepts. It demands an awareness of the social, political, cultural, and economic environment of the place. The pedagogy maintains that taking these experiences into reflection and study can help one to encounter reality and grow in trust and openness (International Commission on Jesuit Education, 1994). In addition, appreciating the context can help the teacher to understand the situation of different students better. Regarding *experience*, Ignatian pedagogy calls for the use of imaginative power and feeling, to appreciate the meaning of what is being considered, rather than aiming only at grasping the intellectual knowledge of the subject matter (International Commission on Jesuit Education, 1994:248). Such imagination and feelings have the ability of prompting the student to embark on further research of the subject to gather more facts. Ignatian pedagogy introduces *reflection* as a means of bridging the gap between experience and action to surface the meaning of an experience (International Commission on Jesuit Education, 1994:250). This is important because teaching can be limited to a two-step mode i.e. experience and action. Ignatian pedagogy suggests that an active learning occurs when careful reflection is embodied in interacting experience and action. Adequate reflection on experience and interior appropriation of the meaning and implications of what one studies makes one to proceed freely and confidently on choosing a course of proper action to foster growth as a human being (International Commission on Jesuit Education, 1994:244). In the context of Ignatian pedagogical paradigm, the term '*action'* refers to "internal human growth based upon experience that has been reflected upon as well as its manifestation externally" (International Commission on Jesuit Education, 1994:251). This action can be either interiorised choices or choices externally manifested (International Commission on Jesuit Education, 1994:251-252). Finally, *evaluation* is meant to determine how much one has grown in

appreciating or understanding an experience. It is a way of identifying areas where more work needs to be done, and how much progress has been made. Therefore, Ignatian pedagogical paradigm is based on *context-experience-reflection-action-evaluation*.

In a practical sense, a teacher using the Ignatian pedagogical paradigm should expose students to worthwhile experiences relevant to their lives and learning. The teacher then challenges students to reflect on such experiences which subsequently lead them to action. The action undertaken is also further evaluated to check whether it was worthwhile. This makes Jesuit education an on-going process in which context, experience, reflection, action, and evaluation are constantly at play, resulting in the formation of responsible individuals. The approach makes students better forces for change towards a better life, because it involves continuous analysis, constructive reflection and synthesis, by combining theoretical ideas with their practical application.

Perhaps, an important question is how to adapt the Ignatian pedagogical paradigm to service-learning endeavours? Students are exposed to real situations, either through community service or indirectly through reports, so that learning becomes immediately relevant. They are then challenged to reflect on such experiences. Reflection is an important aspect of Ignatian pedagogical paradigm as well as service-learning and Dewey' learning by doing because it encourages critical awareness of causes and effects, meaning, connections, implications, beliefs, and values. This awareness guides students in developing policies and plans of action for addressing issues. The action undertaken is further subjected to evaluation to check whether it was worthwhile, appropriate, and in line with the objectives.

The Ignatian pedagogical paradigm is applied by many Jesuits and non-Jesuits involved in education both in Jesuit and non-Jesuit institutions throughout the world. Students are, for instance, exposed to the experiences of the poor through forms of immersion and voluntary work. Thus, many students develop a commitment to promote social justice, and to improve the living standard of poor people and society at large. Thus, Jesuit education agrees with Dewey's perspective of education as a continuous reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience. Such education has an immediate purpose that includes the direct transformation of the quality of experience.

Jesuit education and its Ignatian pedagogical paradigm is a relevant model for holistic human development. It is an effective tool for learning as well as a stimulus to remain open to growth throughout one's lifetime (International Commission on Jesuit Education, 1993:40). Finally, Jesuit education is an integral approach that emphasizes both the intellectual and the spiritual aspects for the total development of the human person with a view to developing freer and more responsible citizens capable of transforming the world around them. There are many similarities between this educational thinking and that of John Dewey. At the same time this Jesuit pedagogy does offer a perspective from which to critique Dewey and service learning in general.

2.8 Critique of Service-Learning

Although service-learning has gained broad support among many contemporary academics, there are some critiques and challenges to the approach. Dewey (1938:17) began his work *Experience and education* with the observation that "Mankind likes to think in terms of extreme opposites. It is given to formulating its beliefs in terms of *Either-Ors*, between which it recognizes no intermediate possibilities". Perhaps the greatest resistance to service-learning is the argument that service is volunteerism, and – by this definition – cannot be required (Cress et al. 2005). My counter argument to the above critique is that in service-learning, the service offered to the community necessarily includes the learning that students gain as a result of their efforts. The aim of service-learning is that as the community benefits from students' services, the students grow in knowledge and skills by addressing problems such as environmental conservation.

Another critique, by Cress et al. (2005) is that universities do not want or intend to be social providers because many governmental organisations, non-profit agencies, and religious organisations serve community needs. The response to this critique is that institutions of higher education, nonetheless, want to be good neighbours in connecting with their communities since they are viewed as part of the 'broader community' (Sheffield, 2011:152). Higher education institutions are most concerned about preparing students for the future; graduates who are well prepared to enter the job market and contribute to society (Cress et al., 2005). On a positive side, Cress and others add that institutions that incorporate service-learning courses in their curriculum

believe that such courses offer fundamental ways to develop and graduate involved citizens. Service-learning can complement the other teaching strategies, like the lecture method, which has been the main mode of instruction in higher education.

Eyler & Giles (1994:77) point out that the service-learning field suffers from a lack of a 'conceptual framework', little research, and a general criticism of service-learning as 'fluff', resulting in a call for a theory of service-learning both as a body of knowledge and as a guide for pedagogical practice. However, their criticism seems unacceptable. The experiential learning theory propounded by Dewey (1938) and popularised by David Kolb (1984) among others responds well to this objection by providing a model within which service-learning can operate. In addition, research on service-learning has continued to grow steadily throughout the globe since its emergence in the 1990s. On the contrary, Egger (2008) argues that service-learning does not really teach useful skills or develop cultural knowledge; instead, it mainly involves the inculcation of communitarian political ideologies.

Moore (2010:7-10) questions whether experience is an appropriate source of learning in higher education, and, if it is, whether existing pedagogical methods realise its potential. He identifies two major challenges that face the field of service-learning. The first criticism questions the fundamental purposes of higher education and whether such purposes are served by students providing service in community-based organisations. The response to this criticism depends on the conception of the core functions of higher of education. Although many institutions of higher education embrace teaching, research, and community service as their core mission, there is a division as to the conception of the mission of higher education. While idealists view the university as a place for the study of classic texts, pure science, and theories unhindered by practical realities, pragmatists argue that the university should serve practical social purposes, though with a deep commitment to democratic values (Moore, 2010:7). Despite this deep division, higher education should strike a balance on its core functions so as to bridge the gap between theory and practice, and the academy and the community.

There is also some resistance to experience-based programmes among some faculty and administrators of higher education. Some academics object to what they perceive as a political bias among practitioners of experiential learning. Eyler & Giles (1999:58) argue that "although

faculty might agree that community service contributes to students' personal and social development and that it makes them better citizens, many are dubious about its value in the academic program, where the most important goal is learning subject matter". In addition, since many curricular are already full and the faculty are under a lot of pressure, incorporating service-learning into the curriculum becomes a challenge. Some administrators also view service-learning as an added pressure to the already scarce resources of the university. Therefore, a number of higher educational institutions may be reluctant to adopt new teaching and learning approaches because a new approach may require additional resources to implement.

On the pedagogical level, Moore (2010:10) questions whether teaching strategies make good educational use of service-learning pertaining to the transfer of knowledge: "How and under what conditions does knowledge from one context carry over into another?". There is a general agreement that transfer does occur but only when someone calls the learner's attention to the connections and encourages him or her to examine them repeatedly (Moore, 2010). Eyler & Giles (1999) concur that the impact of service-learning on cognitive skills as understanding the complexities of a social problem depends on the intensity of the reflection process. Reflection is important for the link between the service and the learning to occur. Yet, many students tend to care more about doing the work than about reflecting on it and viewing it as a learning experience. Therefore, for service-learning to achieve its main twin goals of student learning and service to the community, its aspect of reflection should be encouraged to balance the service with the learning and to accord with Dewey's (1933:79) assertion that "we do not learn from experience, we learn from reflecting on experience".

Finally, Butin (2010) questions viewing service-learning as a universal transformative pedagogy that can be used across numerous academic disciplines, and the availability of students to participate in a service-learning experiences. Service-learning field acknowledges that 'soft' disciplines (e.g. education, sociology, English, psychology, management, business, communication, and health sciences) are more appropriate for utilising service-learning than 'hard disciplines' (e.g. mathematics, chemistry, physics, and engineering) (Butin, 2010:29). However, as a pedagogy involving the application of knowledge and skills to diverse community contexts, service-learning can be applied across all academic disciples. Butin (2010:31-32) further claims that the service-learning field presumes an 'ideal type' service-learning student;

one who volunteers his or her time, has high cultural capital, and gains from contact with the 'other' without recognising that it may be a luxury that many students cannot afford, be it in terms of time, finances, or job future. From my own experience, balancing the pressure of academic work with regular community service can be a real challenge. Furthermore, since service-learning is considered something very innovative and perhaps a bit unusual and time consuming, it can face a lot of challenges. Therefore, while it can be institutionalised, it should be based on voluntary participation of students and support from faculty members.

The critiques of service-learning are viewed positively by some scholars with possibilities of strengthening the pedagogy. Butin (2010: xvii) argues that 'criticality' is the norm in higher education since it ..."allows nuance, subtlety, and alternative directions to emerge". He continues to argue that critique "... offers an opportunity to re-examine and rethink service-learning as an immensely powerful form of pedagogy for undercutting our sense of the normal and taken-for-granted perspective of the world and ourselves" (Butin, 2010: xviii). He recognises service-learning as "a means to engage in powerful pedagogical and research practices that foster questioning and doubt and that can lead to students' rethinking of themselves and their view of the world" (Butin, 2010: xviii).

2.9 Chapter Summary

This chapter presented the literature relevant to the issues explored in my study. The literature reveals that service-learning is built on three essential components of *service*, *reflection* and *learning*. Advocates of service-learning emphasise on purposeful and intentional reflection as the distinctive feature that links the service and the learning, and that distinguishes it from other forms of community-based service experiences. However, it can prove problematic to distinguish service-learning from other community service experiences since they share many features in common. While Sigmon's (1994) model tries to offer a solution, it could be challenging to determine when exactly the service and learning components are in good balance for a practice to qualify as 'SERVICE-LEARNING'.

The literature also traced the theoretical and pedagogical roots of service-learning to John Dewey's theory of experiential learning, and his ideas on reflective thought and action among others. Despite some critiques and challenges, many studies demonstrate that service-learning contributes positively to student learning outcomes. From this review of the service-learning literature, it should be apparent that service-learning encourages students in higher education to get involved in active learning and civic engagement by enhancing their academic learning, personal and interpersonal development, stereotype reduction, and sense of citizenship while also benefiting the service community and the college in general. Service-learning in higher education has the possibility of bringing university teaching out of the clouds and restoring in students' minds the connection between what they are learning and the people their education is meant to help. It can have a long-term and salutary effect on the whole nature of university learning.

While many studies tend to glorify the outcomes from service-learning, they do not show on the contrary, for instance, that it is not possible to realise similar outcomes using other teaching and learning strategies such as questioning, discussions, and class presentations. It is thus imperative to view service-learning within the context of other strategies so that they complement each other. Desired learning outcomes cannot be achieved in isolation; no one method is sufficient in the teaching-learning process. A variety of methods, including service-learning should be used interchangeably to encourage active learning and participation in the society. It would also be an overstatement to generalise that the positive outcomes of service-learning are universal; each institution's culture and context is different. Thus, it is important to place service-learning within a particular cultural and geographical context. Finally, for service-learning to be more effective in higher education, it requires careful planning and support from key stakeholders including the faculty, students, community partners, and the university. The next chapter presents the methodological framework for my study.

Chapter Three

Methodological Framework

3.1 Introduction

Leedy & Ormrod (2005:12) define a research methodology as the general approach the researcher takes in carrying out the research project. In investigating the experiences of students who participated in the Arrupe College service-learning programme, my study adopted an interpretive paradigm, using qualitative approach, a case study, and grounded theory. The foundational assumption for interpretive research is that knowledge is gained, or at least filtered, through social constructions such as language, consciousness, and shared meanings (Klein & Myers, 1999, in Rowlands, 2005). Besides its emphasis on the socially-constructed nature of reality, interpretive research acknowledges the intimate relationship between the researcher and what is being explored, and the situational constraints shaping this process (Rowlands, 2005). In terms of methodology, Walsham (1995, in Rowlands, 2005) maintains that interpretive research does not predefine dependent or independent variables, does not set out to test hypotheses, but aims to produce an understanding of the social context of the phenomenon and the process whereby the phenomenon influences and is influenced by the social context. This chapter critically discusses the qualitative research method as the research approach; case study as the research design; and the grounded theory to analyse the data. The chapter provides justification for the chosen methodology, and shows how they were applied in my study. It also presents details of the study participants, techniques used for sampling, data collection, analysis and presentation, and issues of validity, reliability, and research ethics.

3.2 The Qualitative Research Method

Quantitative and qualitative researchers approach different problems and search for different solutions. Therefore, their research will in general demand different methodologies. The

quantitative researcher is more interested in facts and causes using methods such as survey and demographic data which yields quantitative data. These will enable the researcher to statistically establish relationships between defined variables. In contrast, the qualitative researcher seeks to understand social phenomena using methods such as participant observation and interviews to yield descriptive data. Qualitative method involves collecting data from peoples' own experiences and observable behaviour. The goal of qualitative research is to contextualize the findings in the interactive world in which they are generated (Denzin & Lincoln, 2013).

My study employed the qualitative research method incorporating case study as the research design, and the grounded theory to analyse data. It focused on experiences of students who have participated in the Arrupe College Apostolate Programme. Qualitative approach was chosen for my study because it attempts to make sense of people's experience, perception, beliefs, attitudes, and behaviour in a given cultural context (Clissett, 2008). This has the advantage of obtaining the views of participants in a specified time and context, but it may bring in bias and pretended opinion. To gain a deeper understanding about the Arrupe College Apostolate Programme, and to provide insight into the participants' experiences, data was collected through in-depth interviews, focus group, e-mail correspondence, and document review. These data contributed to triangulation of the findings and helped to establish the validity of the information, the rigour of the process, and supported the final theoretical explanations.

According to Denzin & Lincoln (2013:17):

> The word qualitative implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured. Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. Such researchers emphasize the value-laden nature of inquiry. They seek answers to questions that stress how social experience is created and given meaning.

Qualitative methodology was appropriate for my study because it is "typically used to answer questions about the complex nature of phenomena, often with the purpose of describing and understanding the phenomena from the participants' point of view" (Leedy & Ormrod, 2005:94).

The purpose of qualitative researchers is to seek a better understanding of complex situations, and their work is often exploratory in nature. Qualitative research is also empirical, inductive, and interpretative of a situation within a specific context. It involves examination of particular cases from which general principles and rules are drawn while relying on the analysis of the social experience that reflects everyday experience. Lindlof & Taylor (2011) contend that qualitative research methods are sensitive to social construction of meaning and rely on the interpretation and analysis of what people do and say, without making heavy use of measurement or numerical analysis.

Qualitative research is carried out in a natural setting; and is thus sensitive to the nature of human beings. This is contrary to quantitative research which is confined to unnatural settings such as laboratories; and therefore, tends to reduce people to statistical aggregate; and thus, lose focus of treating human beings as subjects. In qualitative approach, the subject of study, either an organization or an individual is not reduced to an isolated variable, but is rather regarded as part of the whole. The methods by which people are studied determine how the same people are viewed. Qualitative research enables the researcher to know people personally by seeing them as developing their own world views. As a result, the qualitative researcher is interested in studying how human persons organize themselves and their environments, and how they derive meaning in their environment through symbols, rituals, social structures, or social roles. These experiences cannot be meaningfully expressed in numbers. Qualitative research methods involve studying social phenomena in all their complexity, and they allow for subjectivity that allows researchers open interaction and proximity with the data and respondents involved in the research (Hansen, 1998; Leedy & Ormrod, 2005). Accordingly, qualitative research methods were valuable for my study in providing rich descriptions, tracking unique or unexpected events, illuminating the experience and interpretation of events by actors with widely differing stakes and roles, giving voice to those whose views are rarely heard, conducting initial explorations to develop theories, and to generate and even test hypotheses, and moving toward explanations (Sofaer, 1999).

Qualitative research is concerned with the understanding of human behaviour from the actors' point of view (Bogdan & Taylor, 1975). The findings from qualitative research tend to be subjective and hence biased because it tries to explain reality from the participants' point of

view. It presents the social phenomena the way they manifest themselves. The researcher thus tries to bracket his or her pre-conceived ideas about certain social issues by admitting that the people know best what they are doing. However, qualitative approach assumes that the interviewees, for instance, may pretend and thus cover up the true nature of a particular social reality. Such assumptions are not likely to occur in quantitative method because the researcher will be concerned more with the object of study. The quantitative approach hence tries to enhance objectivity leading to more accurate results. It usually deals with numerical data while qualitative research deals with nominal data. In quantitative techniques, what matters are the counts, coding, numbers, and measures of things. In qualitative research, data is expressed in non-numerical form. Qualitative methods involve the use of names or labels assigned to categories to distinguish different categories. However, different categories can be labelled with numbers rather than names, but the numbers used do not possess the feature of the numbering system. In other words, the numbers cannot be used to perform mathematical operations. Numerical operations can be used only in case of calculating percentages, for instance, of a particular category such as the percentage of participants in terms of males and females. In reporting results of research findings, quantitative research usually presents data in terms of various percentages and proportions in the form of charts, tables, and graphs. This is contrary in qualitative research in which data can be presented using variety of forms. Although some scientists have argued strongly that quantitative and qualitative approaches are different, many social researchers nowadays advocate for 'methodological pluralism', which involves a combination of quantitative and qualitative approaches (Haralambos & Holborn, 1991:718).

According to Charmaz (2006), qualitative researchers have one great advantage over quantitative researchers, as new pieces can be added to the research puzzle or entire new puzzles conjured while we gather data, and this can even occur late in the analysis. The flexibility of qualitative research permits you to follow leads that emerge (Charmaz, 2006). Even though qualitative approach tends to be in the situation of the subjects of study, the research is quite cumbersome. The researcher must devote a great chunk of time and energy in order to carry out field observations and record findings afterwards. Qualitative research tends to be more expensive and time consuming because of the time it takes to read, categorize, and code transcripts that result from interviews, observations, and open-ended questions (Coghlan & Brannick, 2005; Russ-Eft

& Preskill, 2009). In addition, qualitative researchers suffer from the limited sample sizes and this may compromise the generalizability of the data beyond the sample selected for a particular study (Boyce & Neale, 2006). Yet, in some cases, qualitative research presents the preliminary steps to further investigation. The quantitative approach on the other hand, is less demanding and economical in processing large quantities of data since it summarises the data by use of statistics and computers while using sampling techniques to represent the whole population thus allows for generalizations to be made.

3.3 The Case Study Method

A case study is a research design that entails the detailed and intensive analysis of a single case (Bryman, 2008). It was applicable for my study because it represents an intensive analysis of a single unit with an aim to generalise across a larger set of units (Gerring, 2004). It is rich in detail, so it allowed an in-depth analysis of the Arrupe College Apostolate Programme. Even though the term case study may be extended to include the study of just two or three cases for comparative purposes (Bryman, 2008), working on two or more cases can significantly add to the complexity of a study and can prevent the researcher from examining the experiences of participants in detail. My study focused on a detailed analysis of a range of issues in the Arrupe College service-learning programme rather than a shallower comparison of several cases.

The purpose of a case study is to understand one situation in great depth; a particular individual, programme, or event is studied in depth for a defined period of time. The researcher collects extensive data on the individual(s), program(s), or event(s) on which the investigation is focused. These data often include observations, interviews, documents, past record, and so on. The researcher also records details about the context surrounding the case, including information about the physical environment and any historical, economic, and social factors that have bearing on the situation (Leedy & Ormrod, 2005).

One of the primary advantages of a case study method for my study is the depth of analysis that it offers. For this reason, Gerring (2004:348) states that:

> One may think of depth as referring to the detail, richness, completeness, wholeness, or degree of variance that is accounted for by an explanation. The case study researcher's complaint about the thinness of cross-unit analysis is well taken; such studies often have little to say about individual cases. Otherwise stated, cross-unit studies are likely to explain only a small portion of the variance with respect to a given outcome or to approach that outcome at a very general level.

The narrow focus of a case study can promote understanding or inform practice for similar situations. It is particularly suitable for learning more about a little known or poorly understood situation, making it "useful for generating or providing preliminary support for hypotheses" (Leedy & Ormrod, 2005:135). This enabled the identification and examination of a wide variety of factors that could contribute to a theoretical explanation of the Arrupe College Apostolate Programme and contributed to developing new directions for understanding the situation and for future research. The strength of a case study may also suggest a corresponding weakness. Single-unit research designs often fall short in their representativeness since the degree to which causal relationships evidenced by that single unit may be assumed to be true for a larger set of (unstudied) units (Gerring, 2004). A case study rarely permits the establishment of generalised rules applying to a variety of situations – "we can't be sure that the findings are generalizable to other situations" (Leedy & Ormrod, 2005:135).

3.4 The Grounded Theory Method

In my study, the grounded theory method was applied in data analysis. Martin & Turner (1986:141) define grounded theory as an "inductive theory discovery methodology that allows the researcher to develop a theoretical account of the general features of the topic while simultaneously grounding the account in empirical observations of data". According to Bryman (2008:694), inductive implies "an approach to the relationship between theory and research in which the former is generated from out of the latter". Bryman further views grounded theory as an approach to the analysis of qualitative data that aims to generate theory out of research data by achieving a close fit between the two.

The grounded methodology was founded by Barney Glaser & Anselm Strauss in 1967. In their book entitled *The discovery of grounded theory: Strategies for qualitative research* (1967), they produced a set of processes for the generation of theory from qualitative data. They view the grounded theory as a qualitative tool to expand upon an explanation of a phenomenon by identifying the key elements of the phenomenon and then coding and categorising the relationships of those elements of the context and process of the experiment. As a framework supporting the qualitative research method, the grounded theory has evolved over the years and has been popularised by Glaser (1978; 2001); Martin & Turner (1986); Straus & Corbin (1990; 1998); and Charmaz (1990; 2000; 2002; 2006) among others.

Charmaz (2000) and Strauss & Corbin (1998) identify key elements in using the grounded theory including data collection, open coding, axial coding, selective coding, and the role of the research literature. The first is *data collection*, which often uses qualitative information such as interviews and observations. This also includes note taking to record information. The researcher also prepares memos that contain preliminary hypotheses and possible explanations suggested by the information that is being collected. The second is *open coding*, which refers to the process of generating initial concepts from data and involves considering and categorizing data. Categories will almost certainly develop and change as more information becomes available. Open coding ends when it discovers a category (Mills et al., 2006). The third is *axial coding*, which refers to the process of developing and linking of the categories and concepts developed in open coding through connections such as cause and effect or context. Often possible connections will have been identified in memos during data collection. The fourth is *selective coding*, which involves choosing one category to be the core category, systematically relating other categories to this, and verifying these relationships. Selective coding delimits the theory to one or two core variables (Glaser, 1978). The explanation that emerges as various categories are linked through different connections becomes the essence of the grounded theory. Finally, the *research literature* is used to help identify possible categories and connections between these categories. Furthermore, the literature acts as a source of more data to be compared with existing grounded data (Fernández, 2005). Additional literature may become relevant as the researcher collects more data and as theory starts to emerge.

The grounded theory underscores that theory must come from the data and that the operations leading to theoretical conceptualisation must be revealed (Glaser & Strauss, 1967). The aim is "to build theory that is faithful to and illuminates the area under study" (Strauss & Corbin, 1990:24). The uniqueness of grounded theory is that theory is derived from the data; it is grounded in it and emerges from it. Glaser (1978) indicates that constant comparison can proceed from the moment of starting to collect data, to seeking key issues and categories, to discovering recurrent events or activities in the data that becomes categories of focus.

Straus & Corbin (1990) postulate that grounded theory provides a set of procedures which researchers can adapt to their own work and use flexibly. They also emphasise on the idea of *theoretical sensitivity* in using the grounded theory. They describe theoretical sensitivity as a multidimensional concept that includes the researchers' level of insight into the research area, how attuned they are to the nuances and complexity of the participant's words and actions, their ability to reconstruct meaning from the data generated with the participant, and a capacity to "separate the pertinent from that which isn't" (Straus & Corbin, 1990:44). However, they caution that "these procedures were designed not to be followed dogmatically but rather to be used creatively and flexibly by researchers as they deem appropriate" (Straus & Corbin, 1990:13). The flexibility of the grounded theory has been emphasised by other works. Straus & Corbin (1998:4) argue that although they offer useful procedures for doing grounded theory, they are not 'commandments'. Charmaz (2006:14) adds that "new pieces can be added to the research puzzle or conjure entire new puzzles – while we gather data – and this can even occur late in the analysis. The flexibility of grounded theory permits you to follow leads that emerge". Charmaz (2006) presents questions that analysts can ask themselves in their research. These include: Do I have a range of views? Or Have I recorded changes over time? She further cautions researchers to be careful when they hear statements that indicate taken-for-granted signals, such as 'you know' (Charmaz, 2006:33). In such cases, she suggests that researchers need to explore the issues further in order to grasp the respondent's exact meaning. The flexibility in using the grounded theory makes it very applicable and adaptable to many qualitative studies including my current study.

In her constructivist approach to the grounded theory, Charmaz (2006) believes that neither data nor theories are discovered, but are constructed by the researcher and research participant. For

example, she indicates that when respondents answer interview questions, their responses are "a construction-reconstruction-of reality" (Charmaz, 2006:27). Charmaz's (2006) concern is not with the emergence of theory, but rather with whether or not the researcher has been explicit in stating that the data and theory are a construct of both the researcher and the respondent. According to Charmaz, theory neither emerges nor is discovered, instead it is constructed (Allen, 2010). Charmaz, (2000:525) further argues that:

> Constructing constructivism means seeking both respondents meanings and researchers' meanings. To seek respondents' meanings we must go beyond surface meanings and presumed meanings. We must look for views and values as well as acts and facts. We need to look for beliefs and ideologies as well as situations and structures. By studying tacit meanings we clarify, rather than challenge respondents' views about reality.

Charmaz (2005) notes that coding is the first step in taking an analytic stance toward the data. She continues to state that the initial coding phase in grounded theory forces the researcher to define the action in the data statement. She recommends that codes should be active, immediate and short, and focus on defining action, explicating implicit assumptions, and seeing processes. By engaging in coding, the researcher makes a closer study of the data and lays the foundation for synthesising it. Consequently, coding gives researchers analytic framework on which to build so that they can define both new leads from them and gaps in them. Each piece of data; whether an interview, a field note, a case study, a personal account, or a document can inform an earlier data. Thus, should a researcher discover a lead through developing a code in one interview, he or she can go back through earlier interviews and take a fresh look as to whether this code sheds light on earlier data.

According to the grounded theory methodology, researchers should only code for incidents that occur within the chosen categories of that theory when analysing data. When these core categories become saturated, the researcher can stop filling those particular categories (Allen, 2010). *Theoretical saturation* in grounded theory refers to a situation where "emerging concepts have been fully explored and no new insights are being generated" (Bryman, 2008:700). For Glaser & Strauss (1967:61) "saturation means that no additional data are being found whereby the sociologist can develop the properties of the category". However, it may be difficult to judge

at what point saturation has been reached as new conceptual perspectives may come up upon re-examination of current data. Thus, saturation does not necessarily mean exhaustion of data sources rather than full development of a category. Glaser & Strauss (1967) often use the term 'emerge'. Accordingly, data should not be forced into categories from a pre-existing theory but should emerge naturally. Glaser & Strauss (1967:37; 4) emphasise that "generating theory does put a premium on emergent conceptualizations" and that theory will be "destined to last" since it is intimately linked to data. They also caution that those who are verifying the validity of a theory should "focus directly on how the theory emerged" (Glaser & Strauss, 1967:27).

Glaser (1978) stresses that in using the grounded theory to analyse data, the researcher must identify a *core category* and delineate the study around it. Without a core category, an effort of grounded theory will drift in relevancy and workability. The core category "accounts for the patterns of behaviour which is relevant and problematic for those involved and has the prime function of integrating the theory and rendering the theory dense and saturated as the relationships increase (Glaser, 1978:93). Glaser further outlines the importance of the core category when he claims that the core category accounts for most of the variation of data and therefore most other categories relate to it in some way. The major categories are related to the core category and these categories show how the core category works in the lives of participants. Strauss & Corbin (1998) developed the procedure by which the core category can be identified to acknowledge the role of the researcher as the author of a theoretical reconstruction. This occurs during the process of selective coding. Strauss & Corbin achieved this through their exploration of the centrality of the story, their narrative rendering of the analysis, to the eventual development of the core or central category (Mills et al., 2006).

The grounded theory is neither right nor wrong. The rigour of a study integrating the grounded theory is determined by four things: *fit*, *relevance*, *workability*, and *modifiability* as described by Glaser & Strauss (1967), Glaser (1978), and Zarif (2012). *Fit* in grounded theory shows how well the categories relate to the data and derives from constant comparison and conceptualisation of the data. *Relevance* implies that a study deals with the real concern of participants, evokes 'grab' (captures the attention) and is not only of academic interest (Zarif, 2012:976). *Workability* suggests that theory works when it explains how a problem is being solved with much variation through the integration of the categories into the core category that emerges. Finally,

modifiability refers to ensuring that all the concepts that are important to the theory are incorporated into it by the constant comparison process. A modifiable theory can be altered when new relevant data is compared to existing data.

Grounded theory has become a popular method of qualitative research studies used in many social science disciplines including education and psychology (Mills et al., 2006). Studies reveal that grounded theory has been used to study a wide range of educational issues and experiences. Examples include "Rewriting the word: Methodological strategies and issues in qualitative research" (Jones, 2002), and "Understanding patterns of commitment: Student motivation for community service" (Jones & Hill, 2003). Although proponents of the grounded theory approach boast of its ability to discover and construct theory from the data, a predetermined theoretical framework is a prerequisite for many research studies, especially, those of doctoral research. (Charmaz, 1990:1164) holds that "weaknesses in using the method have become equated with weaknesses inherent in the method". Therefore, proponents of the grounded theory should view it as a dynamic approach with a potential to strengthen both existing theories from the data and constructing theory from the data. This makes the grounded theory relevant for my study which is founded on Dewey's theory of experience in education. Nevertheless, grounded theory demands intensive intellectual action as researchers need to interact with their data – whereas this interaction is generally rewarding, it is also extremely intensive, time-consuming and all absorbing, and requires the researcher to be persistent and resilient (Fernández, 2005).

3.5 The Research Participants, Sampling Technique, and Ethical Consideration

Stringer (2007) suggests that the number and type of individuals participating in the research should be explicitly identified. The total number of participants who informed my study was twenty-nine. These included fourteen students and eight alumni who participated directly in the Arrupe College Apostolate Programme; two faculty members of Arrupe College; the coordinator of the programme; the dean of studies of Arrupe College; and three service-community leaders of three different organisations in Harare (St. John's High School, Mashambanzou Care Trust, and the Portuguese Catholic Community), where the students carried out their service activities.

These organisations were deliberately selected because they were more accessible and represented the three categories of organisations (educational, non-profit, and faith-based) served by the students within Harare, Zimbabwe. The participants were also intentionally selected for my study through purposive sampling based on their involvement and experience in the Arrupe College Apostolate Programme, and to provide diverse perspectives on the programme. A description of the purposive sampling method is presented later in this section.

The service-community leaders were involved as key informants to provide insight as to the value of the Arrupe College Apostolate Programme. Involving the community leaders was important for my study in order to incorporate feedback from the perspective of those on the receiving end of the programme. Although many studies have been conducted to assess the effectiveness of community service-learning for college students, relatively few have researched the community members involved in community service-learning (Cooks & Scharrer, 2006). The use of varied participants in my study increased both the richness and diversity of data, and led to what Latham et al. (2005:80) call "a 360 degree or multisource feedback". These provided a broader understanding of the Arrupe College Apostolate Programme and contributed to triangulation of informants. Tables 3.1, 3.2, and 3.3 give a summary of the participants who informed my study and their characteristics in terms of principal groups of participants, characteristics of participants by nationality, and characteristics of participants by gender respectively.

Table 3.1

Principal Groups of Participants

Category	Frequency (n)	Percentage
Students	14	48.28
Alumni	8	27.59
Service-community leaders	3	10.34
Faculty	2	6.90
College administrators	2	6.90
Total	29	100

Table 3.1 shows that most of the participants in my study were those who had participated directly in the Arrupe College Apostolate Programme (n = 22); students and alumni. This formed 75.87% of the total research participants. The other 24.14% of the participants included the college faculty members, administrators, and community leaders.

Table 3.2

Characteristics of Participants by Nationality

Nationality	Frequency (n)	Percentage
Zimbabwean	10	34.48
Kenyan	4	13.79
Nigerian	4	13.79
Ugandan	3	10.35
Tanzanian	3	10.35
Mozambican	2	6.90
Burundian	1	3.45
Rwandese	1	3.45
American	1	3.45
Total	29	100

Table 3.2 shows that many of the participants were Zimbabweans (n = 10) accounting for 34.48% of the total participants. The fact that Arrupe College is in Harare, Zimbabwe may be an important reason to explain this trend. The table also shows that participants were nationals of various countries in Africa (n = 8) and outside Africa (n = 1). This is because Arrupe College is an international college attracting students and faculty across the globe. Moreover, the College was founded primarily to educate young Jesuits in Africa.

Table 3.3

Characteristics of Participants by Gender

Gender	Frequency (n)	Percentage
Male	27	93.10
Female	2	6.90
Total	29	100.00

Table 3.3 shows that most of the participants were male (n = 27) accounting for 93.10% of the total participants. The other 6.90% of the participants consisted of female leaders of two communities served by the students. The fact that Arrupe College is a Catholic institution founded with the initial aim of providing part of the training needed by young Jesuits in Africa in order to offer effective Christian ministry, either as priests or brothers in the Catholic Church is an important reason to explain this fact. Even though the College has embraced a non-discrimination policy and is open to all students (male and female) who meet requirements for admission, the students' population remains predominantly male.

Participants were selected through *purposive sampling* in which "people or other units are chosen, as the name implies, for a particular purpose" (Leedy & Ormrod, 2005:206). Leedy & Ormrod (2005) define sampling as the process of selecting a portion of the population which will be a representation of the whole population in a study. The entities selected for study by researchers comprise their sample. Bryman (2008) posits that a sample refers to the segment of a population that is selected for research and is a subset of the population. Different sampling techniques are more or less appropriate in different situations. Common to all qualitative studies is a need to identify an appropriate sample from which to acquire data. Coyne (1997:630) asserts that "there is no perfect 'way' of sampling, as it is a process that continues to evolve with the methodology. The researcher should find out what information is most needed and most useful in a given situation, and then employ the most suitable methods".

Qualitative samples are often purposive samples chosen for a particular purpose (Cohen et al., 2007; Coyne, 1997). The sampling procedure in my study involved the deliberate choice of an informant due to the qualities the informant possessed. Therefore, the researcher decides what

needs to be known and sets out to find people who are willing to provide the information by virtue of their knowledge or experience (Bernard, 2006; Tongco, 2007) so that sampling proceeds according to the relevance of cases instead of their representativeness (Flick, 2009). Glaser (1978:45) makes the point that:

> Researchers will go to the groups which they believe will maximize the possibilities of obtaining data and leads for more data on their question. They will also begin by talking to the most knowledgeable people to get a line on relevancies and leads to track down more data and where and how to locate oneself for a rich supply of data.

Purposive sampling was used to select 'knowledgeable people' who had in-depth knowledge about the Arrupe College Apostolate Programme service-learning programme based on their professional role, expertise or experience. There is little benefit in seeking a random sample when most of the random sample may be largely ignorant and unable to comment on matters of interest to the study, in which case, a purposive sample is appropriate (Cohen et al., 2007). However, like other types of non-probability sampling, the researcher has no way of forecasting or guaranteeing that each element of the population will be represented in the sample when using purposive sampling (Leedy & Ormrod, 2005). Moreover, some members of the population have little or no chance of being sampled since purposive sampling "is deliberately and unashamedly selective and biased" (Cohen et al., 2007:115). Cohen and others continue to argue that though purposive sample may not be representative and participants' comments may not be generalizable, this is not the primary concern in such sampling; rather the concern is to acquire in-depth information from those who can give it.

In conducting my study, guidelines on research ethics were observed throughout the implementation of its various phases. Orb, Eisenhauer & Wynaden (2000) emphasise that ethical issues are present in any kind of research. Particular attention was paid to the principles of confidentiality and voluntary participation. The principle of confidentiality requires that the data collected should be used for the study's purpose only and should not be accessed by a third party. Equally, the principle of voluntary participation requires that all human-subject research participants provide voluntary informed consent to participate in research (NIH Office of Extramural Research, 2008; Orb, Eisenhauer & Wynaden, 2000). Bryman (2008:694) views

informed consent as a key principle in social research ethics which implies that prospective research participants should be given as much information as might be needed to make an informed decision about whether or not they wish to participate in a study.

Each of the participants was issued with an information sheet (see appendix 2, page 175) and consent form (see appendix 3, page 176) concerning their participation in the study before the actual data collection. The consent form and the information sheet were also submitted to the doctoral supervisors for review and approval. The information sheet clearly informed the participants of the purpose of the study, potential benefits, confidentiality protection, and conditions of participation including voluntary participation and the right to refuse or withdraw their participation without any penalty. Furthermore, in the final analysis, the anonymity of the research participants was guaranteed using numbers with research instruments.

3.6 Data Collection Instruments

Data collection instruments refer to the methods researchers use to gather data for a study. Qualitative researchers often use multiple forms of data in any single study. They might use observations, interviews, written documents, audio-visual materials, electronic documents such as e-mail messages and websites, and anything else that can help them answer their research question (Leedy & Ormrod, 2005:143).

Data for my study was collected for a period of six months. Key sources of primary data were in-depth interviews (n = 17), one focus group discussion (n = 7), e-mail correspondence (n = 5), and participant observation. Those interviewed include: the coordinator of the Arrupe College Apostolate Programme, the dean of studies, seven students, three alumni, two faculty members, and three community leaders. For the focus group discussion, seven Bachelor of Arts final-year students were involved. Finally, five alumni participated in the study via e-mail correspondence. Primary data collection also involved participant observations during site visits at Arrupe College, and at three service-communities as already indicated in Chapter Three, section 3.5. Table 3.4 summarises the distribution and types of the principal primary data-collection instruments used in my study.

Table 3.4

Distribution of Primary Data Collection Instruments

Instrument	Participants	Percentage
In-depth Interviews	17	58.62
Focus group	7	24.14
E-mail Correspondence	5	17.24
Total	29	100.00

Under secondary data, documents review was used. Review of relevant documents provided by the participants include: academic programmes and calendars, brochures, minutes, and reports. These were important sources of supplementary data for the study. Published texts formed secondary sources and provided a standard with which the collected primary data results were compared. In the following section, I discuss each of the data collection instruments used in my study.

3.6.1 Focus group discussion

Bryman (2008:694) describes a focus group as:

> A form of group interview in which: there are several participants (in addition to the moderator/facilitator); there is an emphasis in the questioning on a particular fairly tightly defined topic; and the emphasis is upon interaction within the group and the joint construction of meaning.

It is a research technique that collects data through group interaction on a topic determined by the researcher (Morgan, 1996). Stringer (2007) identifies focus groups as a facilitated environment where people with similar interest or agenda discuss particular issues. It is generally composed of approximately six to twelve people who share similar characteristics or common

interests, and are guided through a facilitated discussion on a clearly defined topic to gather information about the opinions of the group members (Leedy & Ormrod, 2005; Rennekamp & Nall, 2006). A facilitator guides the group based on a predetermined set of topics and creates an environment that encourages participants to share their perceptions and points of view (ETA, 2008). The discussion is often audio-recorded for later playback as suggested by Krueger & Casey (2000) and Rennekamp & Nall (2006). Focus groups are useful for gathering subjective perspectives from key stakeholders (ETA, 2008). They are typically used to explore highly specific issues in order to get an initial sense of the dimensions that are of particular relevance to a topic and set of respondents (Sofaer, 1999; Basch, 1987). Focus group discussion was appropriate for obtaining data about feelings, opinions, experiences, service or other phenomenon from a small group of Arrupe College students who participated in the Arrupe College Apostolate Programme.

In my study, one focus group comprising of seven Bachelor of Arts final-year students was used to investigate the experiences of students who participated in the Arrupe College Apostolate Programme. This followed Krueger (2002) and Krueger & Casey (2000) recommendation that the number of participants for a focus group should be between six and eight. Prior to the focus group discussion, proposed questions were made available to the participants. The questions focused on the meaning of the Arrupe College Apostolate Programme, its connection to the curriculum, student learning, the role of reflection, assessment, and effect. The focus group discussion was conducted at a pre-arranged informal setting and time, and lasted for about 90 minutes following the suggestion of Leedy & Ormrod (2005), Rennekamp & Nall (2006), and ETA (2008). In this environment, participants were engaged in a discussion by presenting seven broad open-ended questions divided into sections (see appendix 4, page 177). Since the focus group was composed of a homogenous group, it allowed participants to communicate openly about their experiences of the Arrupe College Apostolate Programme. The points from the discussion were recorded using a field notebook. These were later transcribed.

In my study, the use of focus group discussion was complemented by other methods. These included in-depth interviews, e-mail correspondence, participant observation, and document review. The use of focus group discussion, for example, with individual interviews is the most

straightforward, since both are qualitative techniques (Morgan, 1996; Longfield, 2004) and are sources for collecting rich, qualitative data (Russ-Eft & Preskill, 2009).

Basch (1987), ETA (2008), Morgan (1996), and Sofaer (1999) identify both advantages and disadvantages of focus groups. Since a focus group is composed of a homogenous group, it saves time and allows participants to communicate openly. In addition, focus groups are relatively easy to set up; the group dynamic can provide useful information that individual data collection does not provide; and they are useful in gaining insight into a topic that may be more difficult to gather through other data collection methods. On the contrary, focus groups are susceptible to facilitator's bias; the discussion can be dominated or distracted by a few individuals – the opinion leaders may get the others either too be quiet or to accept their opinion as the dominant one; data analysis is time consuming; they do not provide valid information at the individual level; and the information is not representative of other groups.

3.6.2 In-depth interviews

Boyce & Neale (2006) identify in-depth interviewing as a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, programme, or situation. For example, we might ask participants, staff and others associated with a programme about their experiences and expectations related to the programme, the thoughts they have concerning programme operations, processes, outcomes, and about any changes they perceive in themselves because of their involvement in the programme.

In-depth interviews can be used for a variety of purposes, including needs assessment, programme refinement, issue identification, and strategic planning. They are most appropriate for situations in which the researcher wants to ask open-ended questions that elicit depth of information (Guion et al., 2011). Questions used in in-depth interviews need to be worded so that respondents expound on the topic, not just answer 'yes' or 'no' (Lisa et al., 2011). As opposed to closed questions, open questions do not present the respondent with a list of possible answers to choose from (Bryman, 2008). This gives respondents freedom to answer the questions

using their own words and allows the interviewer to deeply explore the respondent's feelings and perspectives on a subject. In sum, in-depth interviews involve not only asking questions, but systematically recording and documenting the responses to probe for deeper meaning and understanding (Lisa et al., 2011). Longfield (2004) suggests that in-depth interviews should last 1 to 2 hours depending on the patience of participants and their interest in the interview.

In my study, in-depth interviews were the main method of data collection. Marshall & Rossman (2011) acknowledge that qualitative researchers rely quite extensively on in-depth interviewing. In-depth interviews are often conducted in conjunction with focus group discussions to obtain more detailed information than was obtained in focus group (Longfield, 2004). In addition to the focus group discussion which was conducted in person, individual interviews were conducted with seventeen participants to obtain details about their personal experiences about the Arrupe College Apostolate Programme. Those who were interviewed one-on-one included students (n = 7), alumni (n = 2), faculty members (n = 2), the coordinator of the Arrupe College Apostolate Programme (n = 1), the dean of studies (n = 1), and community leaders (n = 3).

Prior to the interview, proposed questions were made available to the participants. All interviews were semi-structured, audio-recorded, and later transcribed. An example of the interview format is provided in appendix 5, page 178. In general, the interviews gathered information about the Arrupe College Apostolate Programme; its connection to the curriculum; student learning, reflection and assessment; and the effect of the programme on the college, faculty, and the service communities. Each participant was interviewed individually for approximately one hour using mostly open-ended questions and semi-structured format as suggested by Leedy & Ormrod (2005). These gave an opportunity for probing and follow-up questions to be raised and enabled the participants to speak freely about their experiences of the Arrupe College service-learning programme while affording them a chance to provide information that was not anticipated (Gonsalves, 2008). At the end of the predetermined interview questions, each interviewee was asked to add any comments regarding what was discussed to ensure that the responses reflected their viewpoints. Interviews were conducted at pre-arranged times and places and were audio-recorded for later playback with the permission of the participants following Krueger & Casey (2000) and Rennekamp & Nall (2006) recommendation. This provided an opportunity to quote direct passages from the interviews and take notes as supplementary data (Guion et al., 2011).

Boyce & Neale (2006) identify both advantages and disadvantages for using in-depth interviews. The primary advantage of in-depth interviews is that they provide much more detailed information than what is available through other data collection methods, such as surveys. In-depth interviews also provide a more relaxed atmosphere in which to collect information as people may feel more comfortable having a conversation with you about their programme as opposed to other methods such as filling out a survey. There are also disadvantages associated with the use of in-depth interviews. First, responses from participants could be biased due to their stake in a programme. Second, interviews can be a time-intensive evaluation activity because of the time it takes to conduct them, transcribe them, and analyse the results. In planning my study, care was taken to include time for transcription and analysis of the detailed data. Third, the interviewer needs appropriate training in interviewing techniques. To provide the most detailed and rich data from the interviewees, a good rapport needs to be developed with them including showing interest in what they are saying. In addition, an appropriate body language should be adopted while avoiding the use of yes or no questions, as well as leading questions. Finally, when in-depth interviews are used, generalizations about the results may be difficult to achieve because small samples are often chosen and random sampling methods are hardly used. Nevertheless, in-depth interviews provide valuable information for programmes, particularly when supplemented by other methods of data collection. The general rule on sample size for interviews is that when the same stories, themes, issues, and topics are emerging from the interviewees, then a sufficient sample size has been reached.

3.6.3 E-mail correspondence

E-mail correspondence involves written communication between the researcher and the respondent (Parris, 2008). The Internet has become an invaluable tool for everyday correspondence, particularly in the 21st century. The internet revolution has revolutionised educational processes. With the use of electronic media such as the internet, people can look for answers to different questions or send messages and documents across the world in a flash. This confirms the claim that “electronic media is a powerful tool of communication” (Kennedy, 1997:5). With the advent of e-mail, the contributions of both individuals and groups to public

debate have been made much less expensive and less impracticable than they once were. "Thanks to the technology of hyperlinks, digital information may be accessed from anywhere in the world", as Graham (1999:69) puts it. Anyone, anywhere, at any time, even a person with relatively limited means can generally put things on the web and download materials. Graham adds: "Individuals and groups with limited time, resources, and skills can avail themselves of the technology of the internet and, literally present themselves and their message to the world" (Graham, 1999:70).

Given the fact that digital information can be accessed anywhere, at any time, without being in physical contact, e-mail correspondence proved to be a convenient instrument for interacting with Arrupe College alumni who resided outside Zimbabwe. One of the benefits of e-mail correspondence was access to a wide geographical area. Five alumni of Arrupe College residing in different countries (n = 4) were involved in my study via e-mail correspondence. The purpose of the e-mail correspondence was to gather information about the alumni's experiences of the Arrupe College Apostolate Programme and change in their life since their participation in the programme.

To commence the research process, an opening e-mail was sent to each participant requesting their participation in the study. This was accompanied with a consent form and information sheet attachments concerning their consent and participation in the study. Proposed open-ended questions were later e-mailed to the participants upon consenting to participate in the study (see appendix 6, page 180). In exploring responses to the questions, a dialogue ensued with each respondent. E-mail correspondence was important in responding to questions from the participants and for clarifying issues. Additionally, it was important in following up some of the responses that needed further clarification. The following two extracts (e-mail correspondence 1 and 4) from my e-mail conversations with two alumni of Arrupe College exemplify this point. The first email conversation was with an alumnus who taught mathematics in a secondary school in Harare during his Arrupe College Apostolate Programme service activity. The second alumnus worked with an outreach programme that supported poor families within a neighbouring Catholic parish in Harare.

E-mail Correspondence 1, 2014

Q. You mentioned that you learnt to be patient and attentive to circumstances affecting students learning abilities. Could you describe how you learnt this?

A. My learning to be patient and attentive to circumstances affecting students' learning abilities was moved by the fact that a number of students in my classes came from a children's home and not from 'normal' families. I recognized that this affected their learning abilities compared to those from other families. Some could not do their homework and I could see visible signs of fatigue. This prompted me to be closer to them in order to probe further what was going on in their families and what made them fatigued. This led to my appreciation of the challenges that different students faced.

E-mail Correspondence 4, 2014

Q. You mentioned that you learnt that "as human beings we need to be conscious of the needs and basic necessities of those in our midst". Could you describe how you acquired this quality through the Arrupe College Apostolate Programme?

A. I acquired this quality through the exposure to the difficult reality in which many people were subjected to given the worsening economic situation across the country. Listening to their stories and visiting their homes provided me with first-hand experience of how most people in the country struggled to put food on the table. Weekly conversations with the village elders and small Christian communities enlightened the outreach committee on the extent of the difficult situation and in turn offered the desperate families a listening ear and promise for assistance. This experience has shaped my thinking and sensitivity to the needs of those underprivileged. In other words, the time I worked with the outreach committee enhanced in me an awareness of and compassion for the suffering of others. From this experience, I came to the realization that living a fulfilling life means compassionately working towards realizing peoples abilities to lead the kind of lives they value.

Parris (2008) identifies both advantages and disadvantages of e-mail correspondence. The advantage of e-mail correspondence, which the qualitative researcher in particular cannot help but be drawn by, is the potential time savings in transcription. Data collection and transcription occur at the same time, and the e-mail narratives can be copied and pasted directly to a new file for analysis. E-mail correspondence also provides the potential to access individuals whose time demands may inhibit their participation through more traditional data collection methods. Finally, it allows respondents the time to reflect on their responses while providing convenience both to the respondent and the researcher to have time to read and consider their exchanges. However, one of the challenges of e-mail correspondence is that it can be time-consuming for respondents since they have to write down all their responses unlike in face-to-face interviews where it is the responsibility of the researcher to audio-record the interview and take supplementary notes.

3.6.4 Participant observation

Bogdan & Taylor (1975) define participant observation as a period of intense social interaction between the researcher and the subjects, during which data are unobtrusively and systematically collected. During this period, social researchers immerse themselves in the lives and situations of the people they wish to understand; they share life with them and even empathize with them. Researchers, then record their findings soon after leaving the field. Participant observation has been used in a variety of disciplines as a tool for collecting data about people, processes, and cultures in qualitative research (Kawulich, 2005). The process enables researchers to learn about the activities of the people under study in their natural setting through observing and sometimes participating in those activities (DeWalt & DeWalt, 2002). The researcher attempts to get as close as possible to the group that he or she is studying to best understand it (Hong & Duff, 2002). Hong & Duff add that while a detached observer, by maintaining a distance, may have the advantages of greater objectivity, less reactivity, and a broader perspective, he or she is not likely to achieve the quality of observation of a full participant; the richness of the data is likely to suffer.

In my study, observations were made particularly during visits to communities where the students carry out their service activities. Three communities, as already mentioned in section 3.5, were visited, and in-depth interviews were conducted with the community leaders. These were audio-recorded with the consent of the participants. Observations focused on the ways students and community members interact, what they do, and what roles they take during the interaction. These provided an opportunity to document both the verbal and non-verbal ways that students and community members construct meaning in interaction and aided reflection on the service activities. Observations were complemented with field notes (Kawulich, 2005).

Participant observation has several advantages as a tool both for data collection and analysis as identified by DeWalt & DeWalt (2002). First, it increases the validity of a study, as observations may help the researcher have a better understanding of the context and phenomenon under study. Second, it enhances the quality of the data obtained during fieldwork. Third, it enhances the quality of the interpretation of data. However, there are also some demerits involved in using participant observation. DeWalt & DeWalt (2002) note that participant observation is conducted by a biased human who serves as the instrument for data collection. In addition, a number of factors can affect whether the researcher is accepted in the community, including one's appearance, ethnicity, age, gender, and class (Kawulich, 2005).

3.6.5 Document review

Lastly, document review was used as a technique of data collection. It is a way of collecting data by reviewing existing documents. These may be in form of hard copy or electronic, and may include reports, program logs, performance ratings, funding proposals, meeting minutes, newsletters, and marketing materials (ETA, 2009). In my study, analysis of documents provided by the participants including academic programmes and calendars, brochures, minutes and reports related to the Arrupe College Apostolate Programme provided important sources of supplementary data. These helped in the corroboration of data gathered from other sources and in understanding the history, mission, and operation of the Arrupe College Apostolate Programme.

ETA (2009) identifies the following advantages and disadvantages of using document review. On the one hand, the method is relatively inexpensive, good source of background information, unobtrusive, provides a behind-the-scenes look at a programme that may not be directly observable, and it may bring up issues not noted by other means. On the other hand, information may be inapplicable, disorganised, unavailable, or out of date; the method could be biased because of selective survival of information, information may be incomplete or inaccurate, and it can be time consuming to collect, review, and analyse many documents.

3.7 Validity and Reliability

Validity is an important aspect to effective research. It is concerned with the integrity of the conclusions that are generated from a piece of research (Bryman, 2008). It is essentially a demonstration that a particular instrument in fact measures what it is intended to measure (Leedy & Ormrod, 2005; Postlethwaite, 2005). In qualitative data, validity can be addressed through the honesty, depth, richness and scope of the data achieved, the participants approached, the extent of triangulation and the disinterestedness or objectivity of the researcher (Cohen et al., 2007).

Conversely, reliability refers to the degree to which a procedure gives consistent results (Postlethwaite, 2005). In qualitative research, reliability can be regarded as a fit between what researchers record as data and what actually occurs in the natural setting that is being researched, that is, a degree of accuracy and comprehensiveness of coverage (Cohen et al., 2007). Cohen and colleagues continue to postulate that we can measure something accurately only when we can also measure it consistently. Measuring something consistently, however, does not necessarily mean measuring it accurately; "reliability is a necessary but insufficient condition for validity" (Cohen et al., 2007:132; Leedy & Ormrod, 2005:29; Postlethwaite, 2005).

Cohen et al. (2007) suggest that validity and reliability are addressed using different instruments. In my study, *bracketing*, *triangulation*, and *thick description* were used to strengthen the validity and reliability of findings. Tufford & Newman (2012) define bracketing as a method used in qualitative research to mitigate the potential damaging effects of preconceptions that may taint

the research process and thereby to increase the rigour of the study. Tufford & Newman (2012:81) further assert that:

> While bracketing can mitigate adverse effects of the research endeavor, importantly it also facilitates the researcher reaching deeper levels of reflection across all stages of qualitative research: selecting a topic and population, designing the interview, collecting and interpreting data, and reporting findings. The opportunity for sustained in-depth reflection may enhance the acuity of the research and facilitate more profound and multifaceted analysis and results.

Bracketing does not imply that the researcher must be a *tabula rasa*, or a blank slate. It would be naive to think this was possible and that the emphasis should be on the researcher's expected emergence or unveiling of a separate entity called data; locating the participant as a vessel containing a precious liquor in which the researchers will immerse themselves (Mills et al. 2006). Although bracketing may be difficult to attain, past experiences and preconceptions about the Arrupe College Apostolate Programme were suspended tentatively by focusing more on what the participants were experiencing and saying. The participants' stories were presented without letting external voices get into their experiences. Furthermore, a researcher's diary, field notes and audio recordings were stored to keep track of the data.

Secondly, the issues of validity and reliability were addressed through triangulation. Bryman (2008:700) defines triangulation as "the use of more than one method or source of data in the study of a social phenomenon so that findings may be cross-checked". Triangulation supports the strength of interpretations and conclusions in qualitative research. If different data sources and collection methods provide similar information, showing the same categories and linkages, then a greater confidence can be placed on the findings. In doing so, these sources and methods corroborate each other and contribute to a stronger explanation (Cohen et al., 2007; Mertens, 1998:354; Neuman, 1994). In my study, diverse participants and data collection instruments were used to achieve this form of validation. A total of twenty-nine individuals participated in my study. These included Arrupe College students and alumni, administrators, faculty and community leaders. They provided a wide variety of information and viewpoints about the Arrupe College Apostolate Programme and led to triangulation of informants. Multiple data

collection instruments were also employed. Data collected through in-depth interviews, for instance, was triangulated with data from focus group, e-mail correspondence, document review and vice versa. Triangulation between these different instruments strengthened the validity of the information, the rigour of the process and supported the final theoretical explanations.

Finally, 'thick description' was used to enhance validity and reliability in my study. Thick description refers to the researcher's task of describing and interpreting observed social action or behaviour within its particular context (Ponterotto, 2006). It accurately describes observed social actions and assigns purpose and intentionality to these actions, by way of the researcher's understanding and clear description of the context under which the social actions took place. The context and the specifics of the social action are so well described that the reader experiences a sense of verisimilitude as they read the researcher's account. Verisimilitude implies 'truth-like' statements that produce for readers the feeling that they have experienced, or could experience, the events being described (Ponterotto, 2006). By providing such thick description the validity and reliability of research findings are improved. While all raw data cannot be included in the findings of my study, some direct quotes from participants were included to enable readers to gain insight into the Arrupe College Apostolate Programme as experienced and perceived by the participants.

The following example describes presents an extract of part of an in-depth interview conducted with a fourth-year student on the question concerning student learning and the Arrupe College Apostolate Programme:

> ***Interviewer:*** What have you learnt from the Arrupe College Apostolate Programme?
>
> ***Interviewee:*** It helped me to clarify issues in depth. I think knowledge grows so much when you go out to teach and you just understand that there is more outside the classroom. There is so much you gain as you teach; I think even in class it can be 20% and 80% is outside, so your knowledge grows. I think it awakens you up; it makes you to learn more when you go out because it is a way to challenge you to come and research more because as you gather your students they ask you so many questions some of them

> you cannot answer if you are a sincere teacher. It gives you an opportunity to go deeper and research; that is what I call an awakening (In-depth Interview 3, 2014).

This interview was conducted in a quiet room and the student appeared calm. The interview was audio-recorded and supplemented with field notes. The student helped as a teacher at a nearby secondary school once a week for two hours. He taught Religious Education to a group of 16 – 20 years old form four students and often went to the school in the afternoons by bicycle after his lectures.

To conclude, it is important to outline a few challenges which I faced during fieldwork and data collection period during my study. First, the interview appointments had to be changed from time to time due to participants' other commitments and lack of time. In one instance, one of the appointments had to be completely cancelled as the participant had no time throughout the data collection period. Second, some participants took long to respond to the e-mail correspondence and they had to be reminded repeatedly. These interfered with the smooth progress of the data collection process as planned. Third, some participants were unwilling to participate in the study due to the political situation in Zimbabwe. In an environment, where fear is widespread, some participants, particularly, community leaders were afraid to provide information. These participants could not understand the intention of the study even after the purpose of the research was clearly explained to them including provision of the research information sheet. They thought the study was meant for a political reason. Finally, some participants misunderstood some of the questions, particularly in the case of e-mail correspondence. These had to be clarified from time to time so that the participants could respond to the questions more accurately.

3.8 Data Analysis and Presentation Procedures

There is a wide variety of approaches to qualitative data presentation and analysis (Clandinin & Connelly, 2000). This implies that the choice of analytic procedures depends on the purpose and design of the study. Identifying appropriate data analysis procedures enables the researcher to reduce, condense, and distil the mass of information, so the significance of the participants'

experience will be reported (Stringer, 2007). There is no one single or correct way to analyse and present qualitative data; how one does it should abide by the issue of fitness for purpose, that is, the form of data analysis must be appropriate for the kinds of data gathered (Cohen et al., 2007). Cohen and others further postulate that the significance of deciding the purpose is that it will determine the kind of analysis performed on the data and influence the way in which the analysis is written up. Additionally, the data analysis procedures are influenced by the kind of qualitative study that is being undertaken.

In the first phases of my study, large quantities of data were gathered both from primary and secondary sources. These must be analysed in order to assist readers in clarifying and understanding the nature of the Arrupe College Apostolate Programme and its relation to student learning. The next logical step after data collection was to decide on how data was to be analysed and results presented. The task of data analysis was to make sense of the unstructured data from twenty-three transcripts consisting of seventeen in-depth interviews, one focus group, five e-mail correspondence and documents provided by the participants. In my study, data analysis was based on thematic coding guided by the grounded theory and Dewey's categories on experience and education. This was done by transcribing the data and coding the transcripts into categories or major themes. *Thematic analysis* is "a term used in connection with the analysis of qualitative data to refer to the extraction of key themes in one's data" (Bryman, 2008:700).

Methods of data analysis in a case study comprise categorisation and interpretation of data in terms of common themes, and synthesis of experience into an overall portrait of the case (Leedy & Ormrod, 2005). Data analysis involved organising, accounting for, and explaining the data. After transcribing the interviews and focus group discussion, and transposing field notes from observation, the process of data analysis began. This entailed noting regularities in the participants' responses in order to categorise them into themes while paying closer attention to new recurring themes (Cohen et al., 2007; Marshall & Rossman, 2011). Specifically, my study strived through the coding process to identify categories or major thematic ideas related to the Arrupe College Apostolate Programme service-learning programme and its connection to student learning. These categories were identified using *open coding*, and guided by questions suggested

by Glaser (1978): What is actually happening here? Under what condition does this happen? What is this data about? What category does this incident indicate?

In my study, coding was done manually by reading the transcripts carefully, line by line, and labelling relevant phrases, words, and sentences about actions, activities, concepts, processes, and opinions. This was done following Fernández's (2005:57) caution that "automatic coding is a disadvantage for the grounded theorist as it obscures the discovery of what is going on in the text". The coding process in my study was based on two criteria. First, it was rooted on the participants' view of what they clearly considered as important and on what was repeated in several places on the transcripts. Second, it was guided by reviewed literature on the concept of service-learning; theory of experiential learning; and documents provided by the participants. Important codes were later brought together to create categories or themes for my study. The connections between these categories were established through *axial coding*. Finally, the core category for my study, on which other major categories relate, was identified as 'personal development'. This was grounded on what the participants' stories and the reviewed literature revolved around. It was achieved through *selective coding* and following Strauss & Corbin (1998) suggestion of exploring the centrality of the story, narrative rendering of the analysis, to the eventual development of the core or central category. My study reached 'theoretical saturation' when the main concern of the study was accounted for (Fernández, 2005:51).

The analysis was carried out in view of the reviewed literature for possible links through constant comparison (Astin et al., 2000; Cohen et al., 2007). Mills et al. (2006:3) stress this point when they assert that:

> The researcher analyses data by constant comparison, initially of data with data, progressing to comparisons between their interpretations translated into codes and categories and more data. This constant comparison of analysis to the field grounds the researcher's final theorizing in the participants' experiences.

The newly acquired data was compared with existing data, categories and theories, that have been devised and which are emerging, in order to achieve a fit between these and the data (Cohen et al., 2007). The categories and connections derived from the analysis represent new

knowledge about the Arrupe College service-learning programme from the perspective of the participants, and formed the basis for the findings of my study and their discussion as presented in chapters four and five respectively. The end result of the analysis was a set of concepts and ideas that can enable stakeholders to understand more clearly the nature of the Arrupe College Apostolate Programme and its impact on student learning.

Since I used qualitative approach incorporating a case study to investigate the experiences of students who participated in a service-learning programme, data was presented descriptively, using words from the point of view of the participants. Orb et al. (2000:94) posit that "the purpose of qualitative studies is to describe a phenomenon from the participants' points of view through interviews and observations". The intention of the researcher is to listen to the voice of participants or observe them in their natural environments. Cohen et al. (2007) suggest that a case study may be most suitably written as *descriptive narrative*. It is important to maintain participants' accounts in the text so that the reader can make the connections between analytical findings and the data from which they were derived (Mills et al., 2006; Jones, 2002). It shows the value the researcher places on the participant as a contributor to the reconstruction of the final grounded theory model. Charmaz's (2006) constructivist approach of the grounded theory also addresses the question of how to resolve the tension that exists between developing a conceptual analysis of participants' stories and still creating a sense of their presence in the final text (Mills et al., 2006). Her approach gives precedence to the phenomenon of the study and views both the data and analysis as generated from common experiences and relationships with participants.

There are several advantages associated with using *verbatim* descriptions of participants' responses in my study. First, reporting direct phrases and sentences keeps the flavour of the original data. Second, direct phrases are often more illuminative than the researcher's own words. Third, they are important for being faithful to the exact words used by the participants and meet the researcher's ethical obligation to describe the experiences of others in the most faithful way possible (Mills et al., 2006). Lastly, direct conversations can be immensely rich in data and detail. Nonetheless, analysing qualitative data from the participants' point of views could also be challenging because of the large quantities of data, reliance on heavy interpretation, and frequent multiple interpretations (Cohen et al., 2007).

3.9 Chapter Summary

This chapter provided details of how my study was conducted. It discussed and provided justification for the chosen research design and methods, and demonstrated how these were applied in exploring the effect of the Arrupe College Apostolate Programme on students. In principle, my study was qualitative integrating a case study method as the research design and grounded theory to analyse data in order to develop a theoretical explanation of the Arrupe College Apostolate Programme in relation to student learning. Techniques of sampling, data collection, analysis, presentation and validation were drawn from qualitative research methods while adhering to the ethical issues which were pertinent to my study. The next chapter presents the results generated from my study, with particular reference to Arrupe College and its service-learning programme.

Chapter Four

The Arrupe College Apostolate Programme

4.1 Introduction

Having examined the theoretical and pedagogical issues of service-learning in Chapter Two and the methodological framework in Chapter Three, this chapter presents the findings of the study based on the participants' perspectives and reviewed documents. Participants' comments have been presented as focus group discussion, in-depth interview, and e-mail correspondence. In line with the qualitative research design used for my study, verbatim responses of the participants have been included to illustrate their views gathered through focus group discussion, in-depth interviews, and e-mail correspondence. To this end, site visits were conducted at four places within Harare: Arrupe College, St. John's High School, Mashambanzou Care Trust, and the Portuguese Catholic Community. Data were collected for a period of six months between January and June 2014.

The context of this chapter connects the findings of my study in the light of two research questions: (1) what is the Arrupe College Apostolate Programme? (2) How does participation in the Arrupe College Apostolate Programme affect students? In addition, the chapter presents findings on the effect of the Arrupe College Apostolate Programme on the service communities, and the college and its faculty. The findings are presented in three sections. The first section describes the details, nuances, and practical dynamics of the Arrupe College Apostolate Programme. The second section describes the outcomes for the students, synthesised into major and recurrent themes that emerged from the data. The final section presents the outcomes for the service-recipients and communities, and Arrupe College in general. The outcomes need to be considered to ascertain the worth and possible sustainability of the programme.

4.2 The Arrupe College Apostolate Programme

This section presents the findings based on the question:

What is the Arrupe College Apostolate Programme?

This was followed by a probing question:

How was it developed?

The aim of these questions was to find out the perceptions of participants regarding their understanding of the programme. There was a general agreement amongst participants (n = 20) that the Arrupe College Apostolate Programme is part of Jesuit formation (the training of Jesuit students that seeks to prepare them academically, socially, morally, spiritually, and practically for the services they will be called to offer in their future careers), and a form of service-learning, which provides students with the opportunity to keep in touch with the community and put into practice what they learn in class. Participants' responses to the questions include:

> The Arrupe College Apostolate Programme is a programme that is designed to help students to incorporate what is learnt in class and living outside there. It is therefore organised in such a way that students are able to apply the skills learnt in class by way of volunteering to various pastoral works and initiatives which vary widely in scope (Focus Group Discussion, 2014).

> It tries to bridge the gap between what the college offers in Philosophy and Humanities and service to the people we will minister to in future (In-depth Interview 2, 2014).

> It has to do with integration; that we cannot compartmentalize our life not only for studies but also to go out to be with the communities where we live; engaging in other activities than academic (In-depth Interview 8, 2014).

> Apostolate is a form of service-learning which the college provides to students so that they keep in touch with the community and put what they learn into practice (In-depth Interview 9, 2014).

> It helps me keep in touch with the community around me and the people with whom I will work with future after my studies. It provides me the opportunity to do something outside study so that I don't concentrate on the books alone but that I also have something practical that I do outside academic – it keeps me in touch with the outside world (In-depth Interview 17, 2014).

> It is a programme meant to integrate class work with real life situations by volunteering to work at any one of the available social places that need staff assistance in terms of personnel for service, mentorship, spiritual assistance or that are deemed beneficial to the participating student's growth and maturity (E-mail Correspondence 1, 2014).

It was also clear from my study that concern for others is an important aspect of the Arrupe College Apostolate Programme:

> A constant reminder by the Arrupe College Apostolate Programme is not to forget people at the margins of society and give back to the community by offering services (In-depth Interview 9, 2014).

> It is about living the adage of Jesuit education of being men and women for others. So how can you be men and women for others if you don't offer yourself to work with them? (In-depth Interview 12, 2014).

In addition, it was clearly demonstrated that the Arrupe College Apostolate Programme is more than just serving others. One of the faculty members stated that "it gives students experiences to reflect on the relationship between their studies and service" (In-depth Interview 4, 2014). He also mentioned that the goal of the programme was identified in terms of two prongs: (1) holistic formation, and (2) preparation of students for service. He specified that "the main goal of the Arrupe College Apostolate Programme is to prepare students for ministry; to be able to use what they are learning to serve others". This was confirmed by the coordinator of the Arrupe College Apostolate Programme who commented that "the aim is to develop well-rounded graduates who are not only academic, but also are able to work with others, including those who are not academic" (In-depth Interview 9, 2014).

However, some participants, especially, the service-community leaders were not confident enough about the meaning of the Arrupe College Apostolate Programme, even though their responses indicated that they had a general idea about the programme including its dimensions of service and learning. When asked: "What is the Arrupe College Apostolate Programme?" Their remarks included the following:

> No much information. Arrupe College send students who help to teach different subjects such as ethics, religious studies, catholic ethos, English, history, and education for life (In-depth Interview 11, 2014).

> Not very clear; students go into to the community to have some experience by working with the community where things are happening. Students learn how things are done practically; by assisting in the organisation they also learn (In-depth Interview 15, 2014).

Therefore, it would be useful for Arrupe College to make clear the meaning of its Apostolate programme to the communities they are engaged with. They could achieve this perhaps through producing brochures and organising stakeholders' seminars based on programme. While all the participants (N = 27) had some ideas of what the Arrupe College Apostolate Programme was about, others (n = 12) did not clearly understand how the programme was developed, even though they asserted that it is a subset of Jesuit education. In addition, there was hardly any literature specifically pertaining to how the programme was initiated. Comments from participants concerning how the programme was developed included the following:

> I am not sure how the program was developed but I guess it was with the aim of integrating a holistic development and growth of students (Focus Group Discussion, 2014).

> No idea how it started but it is what it means to be a Jesuit; to integrate studies and apostolate (In-depth Interview 7, 2014).

> No idea how it was developed but I know it is part of Jesuit formation (In-depth Interview 7, 2014).

> I am not certain how it was developed, but it is not unusual for Jesuit students to be engaged in some kind of community service during their formation (E-mail Correspondence 2, 2014).

The Arrupe College Apostolate Programme is coordinated by the office of the 'Spiritual Father' at Arrupe College. The 'Spiritual Father' or Coordinator of the programme assesses the needs of communities or organisations and signs an agreement for affiliation between Arrupe College and the agency. He then identifies willing students to fill the gaps in these organisations. The sending of the students to the service communities is done through a ceremony known as 'missioning' which is presided over by the Rector of the College. The ceremony involves the celebration of mass, where students commit themselves to give their time, energy, and talents to faithful service to Christ in the people they are assigned to work with. Participants had these things to say about the coordination of the Arrupe College Apostolate Programme:

> The coordination of Arrupe College Apostolate Programme is done through the office of the Spiritual Father who liaises with various service communities depending on the various needs in the field (In-depth Interview 2, 2014).

> The Jesuit students get missioning from the superior of the community to serve diligently. There is a member of the faculty who is in-charge of the Arrupe College Apostolate Programme. He identifies needs in collaboration with the surrounding service communities and sends students to fill in the gaps in these communities (In-depth Interview 6, 2014).

> A Jesuit on the college staff was responsible for identifying specific needs in the community and matching these needs with Jesuit students' skills and willingness to serve in particular organisations (E-mail Correspondence 2, 2014).

The findings reveal that Arrupe College Apostolate Programme is faith-based. It is strongly influenced by the Catholic faith and the Jesuit tradition which emphasises the values of compassion and service to others. It also focuses on the needs of the poorest and most vulnerable guided by the maxim of a 'faith that does justice' as articulated by Dewey (1934) and Ignatius (Ganss, 1995; Traub, 2008) as already explained in Chapter Two, section 2.7.

4.2.1 Why do students participate in the Arrupe College Apostolate Programme?

The findings on this question indicate that the students who participate in the Arrupe College Apostolate programme do so due to different reasons. These include aspects of religiosity, college requirement, concern for others, practical application of knowledge and skills, and personal motivation. The participants in my study gave various reasons for their involvement in the Arrupe College Apostolate Programme. Examples include:

> Arrupe College Apostolate Programme was compulsory for all students. Despite being compulsory, I knew that it was a programme that helped students experience real-life issues in the field. I felt that it was not only a program that enabled the acquiring of skills to apply in the fieldwork experience but also a way to integrate human development. I had a growing desire to work with and for society by providing necessary input; I felt called to an inner and deeper sense of responsibility; and it was an opportunity for me to help and work with the disadvantaged and less privileged of society (Focus Group Discussion, 2014).

> Jesuits are trained to be 'men for others' so Jesuits are expected to serve at all stages of their formation not only after studies (In-depth Interview 5, 2014).

> Arrupe College Apostolate Programme was another way of getting out of the college setup to encounter other people. When you are in the college setup, what you think of are books and assignments but when you encounter other people, you also encounter the problems that they face and you bring them into your reflection. So encountering other people helps you enrich your studies and also enrich the people you are encountering. It was quite positive and enjoyable because you meet some people who can inspire you positively; they have their problems but they have hopes too (In-depth Interview 12, 2014).

> There are three reasons why I participated in the Arrupe College Apostolate Programme. The first is formational; as a Jesuit-scholastic student, I am expected to participate in preparation for my future ministry in the Church. Secondly, I wanted an opportunity to serve the community which at the time, was going through very difficult economic

> challenges due to political reasons. Since there were many poor people within our neighbourhood, I chose an apostolate that works towards taking care of the needs of the most underprivileged in the neighbouring Catholic parish. Lastly, religious reasons - my vocation and desire to be a Catholic priest requires that I act as an advocate for those considered least in the society. Charity is a key virtue in our Catholic teaching and because of that, Church members especially the religious feel the obligation to exercise that role. Thus the Jesuit community in all its institutions tries to create such opportunities to serve the community in whichever ways are potentially transforming (E-mail Correspondence 4, 2014).

From the responses, the primary reason for the students' engagement in community service is the fact that they are first and foremost Jesuit students, who are being trained for the service of others in the Catholic Church. The Jesuit education is committed to training 'men and women', who wish to serve others. In addition, one chooses to become a Jesuit voluntarily; therefore, the nature of the service programme requires that the students should give themselves willingly to do various community-service activities besides their academic studies. This has an added advantage of training the students in a holistic way, and preparing them for their future careers, either as priests or as brothers, other religious ministry or teaching, and other responsibilities of citizenship. However, apart from the programme being part of the Jesuit training, the participants gave other personal reasons for participating in the service programme. It came out that some students view the programme as an opportunity to interact with other people beyond the college community. It breaks the boredom of concentrating only on academic matters by providing space to experiment with other things like music, tutoring, working in hospitals, and taking care of the elderly and people with disabilities. To further the discussion on the findings, the next section presents specifically the service, the academic, and the reflective components of the Arrupe College Apostolate Programme from the participants' points of view.

4.2.2 The service component

The activities that students are engaged in during their service experiences are usually referred to as 'apostolates' at Arrupe College. The findings show that between 2008 and 2014, a hundred and fifty-nine students (Jesuits) were involved in various 'apostolates' under the Arrupe College Apostolate Programme. They worked with fifteen different service communities within Harare city in Zimbabwe. Their services to these communities or organisations can be grouped into three categories: religious/ Christian ministry (n = 8), social services (n = 4), and educational services (n = 3). This section presents a sample of views from participants regarding the 'apostolates'. The views are derived from the following question:

Please describe the service component of the Arrupe College Apostolate Programme?

The programme coordinator commented that:

> The apostolates that the scholastics are involved in are loosely defined. So far, we send people across the board: from teaching catechism to assisting and helping out at Mashambanzou HIV Care Trust and everything else in between (In-depth Interview 9, 2014).

Examples of views from students and alumni who directly participated in the programme include the following:

> I taught Physics and Mathematics to forms one and two students at St. John High School at Emerald Hill in Harare (Focus Group Discussion, 2014).

> I teach catechism to children and sometimes adults, and guide spiritual retreats for high school and university students to help them connect their ordinary and spiritual life for between one and two hours per week. There was no formal orientation given to me but I got an induction from senior students who have worked in similar areas (In-depth Interview 7, 2014).

> I work for three hours per week with those who are terminally ill with HIV – children, adults, male and female by being present and talking to them and helping do their

> laundry, helping those who could not walk on their own to be a bit mobile, washing and feeding the sick (In-depth Interview 14, 2014).
>
> Mine was mostly mentorship. This involved helping orphaned boys with their homework; giving them tutorials, conversing with them and recreating with them. In this way, I played the role of an elder brother to the young boys who had no role models and little contact with older male relatives. Occasionally, we participated in other activities such as music and film. One of us taught *taekwondo*[14] to the boys. Our team of four visited St. Joseph's House for Boys twice a month, on a Saturday afternoon and spent about 3 hours with the boys (E-mail Correspondence 2, 2014).
>
> I teach biblical values to children aged between ten and eighteen years, how to be useful people in society, how to pray, how to be creative, and how to give back to the community around them. I did these for two hours per week. However, there was no training or orientation specifically for the Arrupe College Apostolate Programme. I use the skills I acquired in my early studies e.g. communication studies (In-depth Interview 2, 2014).

Finally, a service-community leader made the following remarks regarding what the students do at her organisation:

> They support some people living with HIV in the community on income generating activities to support themselves and have improved economic livelihood. They also assist in developing annual reports for the organisation on how the project is doing, and carry out research on the income-generating projects (In-depth Interview 15, 2014).

The responses generated under the 'service component' of the Arrupe College Apostolate Programme identified many of the service activities that are available within the programme, the period and days when they are carried out, and the students' preparedness for the various 'apostolates'.

[14] Taekwondo is a Korean martial art, characterized by its emphasis on head-height kicks, jumping and spinning kicks, and fast kicking techniques (Wikipedia, 19 April 2017).

Students are usually given the opportunity to choose where they wished to volunteer from a list of available places. They are often assigned to work in teams of two to four students and their actual service activities are diverse. These include teaching in schools, religious education, offering tutorials, research work, giving talks, teaching catechism, mentorship, offering retreats, spiritual guidance, music, working with people infected and affected by HIV, outreach, and helping in homes for children, the elderly, and people with disabilities. Even though students are free to choose places of service from a list of available opportunities provided by the programme coordinator, they are encouraged to be creative and to discover new opportunities to be included in the programme. Therefore, the programme encourages students' to be more creative and develop their freedom with responsibility. This is an important aspect for their personal development, which has impact on their future career and responsibilities.

The service activities are often carried out during students' free time. Most of the services are provided weekly, mainly on Tuesdays, Thursdays, Fridays, Saturdays, and Sundays, and at times during semester breaks. Service-hours per student ranges from 1 to 4 hours per week. The Arrupe College Apostolate Programme activities targets varied groups and institutions – children, the youth, students, adults, the elderly, the poor, the disabled, schools, universities, colleges, non-profit organisations, and church-based organisations. It also targets international groups, especially the French, Portuguese, and Kiswahili-speaking population within the Catholic arch-diocese of Harare. Generally, there is no formal orientation or training given to the students before they participate in the Arrupe College Apostolate Programme. They are expected to learn on the job, and from their peers, or other more experienced students in the programme. In addition, they are expected to apply their acquired knowledge and skills in a holistic way to serve the service communities, and learn from their experiences. Some of the participants (n = 2), for instance, cited that their previous studies in communication and education were helpful for their 'apostolates'. However, a meeting with the Rector of the college and the programme coordinator is often organised to discuss what is expected of the students before they embark on their community-service activities.

4.2.3 The academic component

The findings on the academic aspect of the service-learning programme were based on the question:

How is the Arrupe College Apostolate Programme part of the College curriculum?

This was followed by a probing question:

Which courses were connected to the Arrupe College Apostolate Programme?

The general view on the academic component of the programme was that, there is link between the service and the academic aspects of the Arrupe College Apostolate Programme. Most the participants (n = 21) alluded to this linkage. However, some participants (n = 6) doubted the explicit link between the Arrupe College Apostolate Programme and the curriculum, despite acknowledging that some courses were relevant to the programme. Selected participants' responses on this topic include:

> Courses, particularly, psychology, sociology, and philosophy and methods of education helped me to understand the spectrum of giftedness in the students. In fact it took me time to understand the different kinds of students in the school. Although I was a teacher before, I was no doubt helped a great deal by the course on the philosophy and methods of education in the area of classroom management and paying attention to the various needs of students (Focus Group Discussion, 2014).

> It is an actualisation of the academic programme at Arrupe College because the courses in philosophy, humanities and religious studies are connected to the apostolate. African philosophy, for example, gives an overview of the African situation so as to encourage a creative response to that situation; to make you aware of the situation and to equip you to better respond to the situation. Philosophy and methods of education gives you skills on how to deal with the people. All courses are somehow interconnected and linked to the apostolate (In-depth Interview 5, 2014).

As a school of philosophy and humanities, the Arrupe College Apostolate Programme is much linked to humanity courses which help me to better understand the people. Philosophy also helps me to analyse situations and how to respond to particular contexts. Courses such African traditional religion, African literature, and introduction to philosophy e.g. the topic on the existence of God were helpful for my apostolate (In-depth Interview 17, 2014).

The connection is not much especially for first and second year students who are also required to do the apostolate but have not done some relevant courses connected to the Arrupe College Apostolate Programme like philosophy and methods of education, Ignatian spirituality, and spiritual direction. Not many courses are connected to the apostolate. However, there are relevant courses that prepare students for the 'big apostolate' (full-time) that last for three months – philosophy and methods of education, Ignatian pedagogy, and religious education (In-depth Interview 3, 2014).

I am not certain that the Arrupe College Apostolate Programme is explicitly mentioned in the college curriculum, and as noted, it is a programme proposed to Jesuit students. As such, Arrupe College Apostolate Programme may well be understood as part of Jesuit formation rather than, strictly speaking, part of the college curriculum. There were no credits, for example, for participating in the Arrupe College Apostolate Programme. However, to the extent that the Arrupe College Apostolate Programme was proposed to Arrupe College students as an essential component of the holistic education the college aimed to provide, it may be considered as part of the curriculum. The connection between courses and the Arrupe College Apostolate Programme would perhaps depend on the specific Arrupe College Apostolate Programme apostolate. Teaching catechism, for example, would be directly linked to theology and Bible courses. In fact, to take an example, the way of life of an orphan, his worldview, challenges, and ambitions are all important for philosophical reflection, particularly in philosophical anthropology and social philosophy, but also in ethics. They are equally of interest to psychology and sociology (E-mail Correspondence 2, 2014).

An analysis of the findings reveals that the service activities under the programme are linked to the academic curriculum and vice versa. This connection is important because if students carry out community service without any academic connection, there would be no basis to refer to the Arrupe College Apostolate Programme as a service-learning programme. A service-learning pedagogy demands that the services being offered by the students to address community needs should be tied in some ways to the academic curriculum of the learners.

Although there were divergent views regarding the connection between the Arrupe College Apostolate Programme and the academic curriculum, participants identified the following courses to be of particular interest to the programme: Philosophy and Methods of Education, Religious Education, Ignatian Pedagogy, Psychology, Sociology, Ethics, Logic, Social Philosophy, Philosophical Anthropology, Introduction to Philosophy, Religions of Africa, African Literature, Ignatian Spirituality, Spiritual Direction, HIV and AIDS, Research Methods, Oral Communication, Contemporary Theological Issues, Old Testament, New Testament, and the Second Vatican Council. While many of these courses are core (basic and essential courses required for graduation), the availability of elective courses such Ignatian Spirituality, HIV and AIDS, and Spiritual Direction at Arrupe also provide students with a wide variety to choose from in terms of their preferences. Nevertheless, different students identify particular elective courses, which they find more relevant for their various community service contexts.

4.2.4 The reflective component

This section presents the findings on the reflective component of the Arrupe College Apostolate Programme. The main question asked of participants was:

How have you been reflecting on your service experiences?

This was accompanied by the following probing questions:

What do you reflect on?

Describe how your reflections changed the way you perform your service?

How does reflection enhance your learning?

Participants responded to the questions in a variety of ways. Their responses focused mainly on the meaning and process of reflection, as well as its role in learning from experience in the context of the Arrupe College Apostolate Programme. Most of the participants (n = 23) underscored the significance of reflection in their Arrupe College Apostolate Programme experiences. However, some participants (n = 4) reported that the aspect of structured and group reflection was not given the attention it deserves by the Arrupe College fraternity. The following examples illustrate these points.

Students and alumni who participated in the programme reported that:

> The meaning of reflection is to learn from one's experience, that is, to move from what happened to what it means. Reflection helped me to narrow the focus. Particularly, I learnt various approaches to accompany students with difficulties in learning and helping those that in one way or another may feel intimidated because of their background (Focus Group Discussion, 2014).

> I did regular reflection. It helped me fine-tune what I learnt to make it more realistic. For example, my position paper was based on my Arrupe College Apostolate Programme experience of giving retreats. My position paper entitled 'human decision making' developed out of questions students asked me during my retreat apostolate. This led me to research more on those questions. My Arrupe College Apostolate Programme experience also guided my choice of elective courses that were relevant to respond to questions I encountered in the field. Through reflection the Arrupe College Apostolate Programme helped me to look at real issues and how to apply what I learn to address those issues by bringing my experiences to philosophical reflection (In-depth Interview 7, 2014).

> My reflection mainly focused on how to improve my work both in quality and the outcome by solving the problems which were arising along my weekly work. The reflection sometime led me to make some changes to improve my way of working and organizing activities (E-mail Correspondence 3, 2014).

> I did my reflection through prayer, listening to others, and community exchanges and debriefing sessions. My reflection was based on the challenges encountered, successes, setbacks, weaknesses, support required, and what else could be done better. The reflection also formed the basis of how I ended up defining my position paper based on my experiences (E-mail Correspondence 5, 2014).

A college administrator added that:

> Reflection converts students' intellectual activities into something that can be fed into society. Service with reflection is important; they reflect on the work they do, not just do … without reflection. They reflect and report back what they have learnt. For example, a student said that "now I know myself better – my strengths and weaknesses, I know where to improve". Reflection translates their knowledge into service, for example, the position papers they write have to show that what they have learned can translate to some worth outside. Students are encouraged to reflect, not to live in compartments, but to reflect on their experience and write about it. A lot also depends on the creativity of the student since the reflective aspect is not structured (In-depth Interview 6, 2014).

Finally, a member of the faculty commented that:

> Reflection enhances student learning and deepens what happens in the experience out there. By questions from their peers regarding their apostolate experiences, it helps them reinforce one another as they talk about similar experiences and deepening such experiences by the way they talk about it. Students reflect among themselves, sometimes at table. There is also group reflection for students engaged in similar apostolates e.g. teaching, catechism, and HIV and AIDS. However, this has not been strong in a formal way (In-depth Interview 4, 2014).

The findings corroborate the view that, reflection is a vital force in service-learning. Most of the participants agreed that the practice of reflection was very important in linking their service activities with different academic course materials, while at the same time leading to improvement in the quality of services they offered to communities. For instance, the experience of reflection helped some of the students in their academic studies in terms of choosing elective

courses, and research topics. Furthermore, it came out clearly that at the final year of their studies, some of the students use their Arrupe College Apostolate Programme experiences to identify and develop their final position papers by extending their service experiences into philosophical reflections. The research papers which emanates from such experiences forms part of the ways of addressing issues or problems that they encounter in the communities. Therefore, reflection should be part of all students' learning, but more particularly for those involved in service-learning programmes since it facilitates the learning from experience.

The findings reveal that most of the students who participated in the Arrupe College Apostolate Programme did reflect on their service experiences. This was done at different intervals and levels in a variety of ways. For example, students reflected on their experiences through prayer, listening to others, and through community exchanges and debriefing sessions. Many of the students reflected on their service experiences individually after their community service. This was strengthened by their discussion with their peers, faculty members, programme coordinator, spiritual directors, as well as through written reports and assays. Interestingly, an alumnus lamented at the inadequate time given to formal group reflection:

> Unfortunately not much time was availed for reflection. That was one thing that was missing; an opportunity to debrief with others in a formal setting. Either the college did not have the time or the coordinator never thought of it. But basically you just kept your experiences to yourself. You do not gain much if you don't have a joint reflection with your peers. I did reflection at a personal level. It straightened me out and helped me take personal responsibility, offer a better service and recognise the seriousness of what I was doing (In-depth Interview 13, 2014).

Nonetheless, given that the aspect of reflection is the 'heart' of any service-learning programme, institutions involved in such programmes should ensure that various forms of reflection on service experiences by students is encouraged. Based on the findings about the Arrupe College Apostolate Programme, one can draw a conclusion that the programme qualifies as a service-learning programme, since it fulfils the three important conditions required for such a programme; the aspects of *service*, *reflection*, and *learning*. In the subsequent section, I present the findings on the aspects of feedback and assessment under the programme.

4.2.5 Feedback and assessment mechanisms

The findings on this topic were based on the question:

> ***How has your participation in the Arrupe College Apostolate Programme assessed?***

This was supplemented by the following probing questions:

> *Was academic credit awarded for your participation?*
>
> *Do you think offering academic credit can motivate students to participate more effectively in the programme? How?*

There were divergent views on this topic from the different stakeholders of the Arrupe College Apostolate Programme who participated in my study. In general, the findings reveal that, to some extent, the aspects of feedback and assessment are incorporated into the Arrupe College Apostolate Programme. This is illustrated by the following examples:

The programme coordinator commented that:

> We require scholastics to not only write a report, but also provide us with adequate information as to the viability of the apostolate (In-depth Interview 9, 2014).

The following represents students' perspectives:

> The Arrupe College Apostolate Programme has no formal assessment and no credits as far as I can remember. But what I know is that the program coordinator had to visit the student where he did his fieldwork. At the same time, the administration and mentors in the school where I served sent a report about the efficiency of my service. There were no credits awarded in that regard. Offering credit can motivate students to participate more effectively and committed (Focus Group Discussion, 2014).
>
> After every month, I write a report or an analysis of what I do and this helps in making decisions on the sustainability of the apostolate. There is no academic credit. It is not good to separate the apostolate and academic; both should be integrated. Academic is one

> aspect of learning and service is another aspect of learning. Credit gives meaning for my service; it makes people to give their best. All that we are learning is preparation for full-time service, so there should be no distinction between apostolate and academic learning. Without credit, there is a tendency not to give my whole to the apostolate. Therefore, the service and academic aspects of learning should always be connected (In-depth Interview 1, 2014).
>
> Generally, there is no formal assessment for participating in the Arrupe College Apostolate Programme. Feedback comes from those we work with. There is no academic credit. Offering academic credit will make us miss the point; we will begin to participate in the Arrupe College Apostolate Programme for the sake of credits. Thus, the motivation would be to gain academic credit instead of service (In-depth Interview 7, 2014).
>
> Assessment is done at the end of an academic year through reports. I write a report based on what I have done – strengths, challenges, weaknesses, joys, etc. Reports also came from the service community leader in-charge of the apostolate. The coordinator of the Arrupe College Apostolate Programme then provides a feedback based on the reports. There is no academic credit for participation in the programme. This is not necessary because that is not the purpose for its establishment since it is not part of the academic curriculum (In-depth Interview 8, 2014).

An alumnus added that:

> There was no formal assessment of the services offered and there were no credits. However, there were visits from the programme coordinator every other week. Credits may help students have a sense of seriousness in the service work. However, this may carry with it the risk of trivialising the voluntary nature of the programme (E-mail Correspondence 1, 2014).

A faculty member reported that:

> I don't think there is any formal assessment. What might be assessed formally is participation in some of the courses being offered such as spiritual and retreat direction,

> and Ignatian spirituality. Service communities are also asked to give assessment by the end of the semester but not many do it. This could be improved. When it is assessed in a formal way, students might be less creative by merely imitating what has been done. However, they have to evaluate what they are doing. Assessment should be creativity-enhancing and not creativity-suppressing. Offering credit may make some students to participate actively; it may motivate some but I am not sure it would be easy to organise (In-depth Interview 4, 2014).

From an administrator's point of view:

> The feedback system involves the coordinator of the Arrupe College Apostolate Programme and spiritual directors who are meant to ask students about their apostolate as well as their superiors who ask them what they do apart from studies. These enable us to know what is happening, for example, that an apostolate is not working and need to change, etc. They also get feedback from where they are working particularly when there is a problem, compliment or complain. Yes, academic credit will motivate the students. The society puts a lot of premium on certification, thus the need to provide credits, certification, or academic recognition to help them when they will be looking for jobs. They are students hence recognition of what they do will make them more focused. They should be rewarded for the work they do. This would be a clear boost to help them focus and also measure their progress (In-depth Interview 6, 2014).

Finally, a community leader had this to say:

> We give feedback informally through talking to the students. We also ask our students what the Arrupe College Apostolate Programme students are doing and report back to Arrupe students. I am interested in knowing what our students have learnt (In-depth Interview 11, 2014).

Deriving from the findings, participants noted that feedback, for instance, came from various angles in both oral and written forms. Students got feedback from their own peers, the coordinator of the programme, the faculty members, service recipients, and leaders of service communities. The various stakeholders provided information about their experiences with the

programme. The information includes students' service activities, the impact of the programme, and its effectiveness and sustainability. The feedback was deemed important in providing relevant information for decision making; it became the basis for evaluating the programme.

About assessment of the students' service experiences, participants reported that Arrupe College lacked formal assessment procedures for participation in its service-learning programme. Assessment involved either an oral or written report from the participants. Furthermore, there was no academic credit linked to participation in the Arrupe College Apostolate Programme. Participants (n = 14) reported that awarding credits or some form of recognition for service would strengthen students' profile and future career prospects as well as a motivate them to participate actively in the programme. On the other hand, some participants (n = 8) viewed awarding of credit or some form of certificates for service as 'watering down' the meaning of the programme.

While it could be difficult to grade the service component of service-learning, it is important to provide some form of feedback and an academic credit to the participants. The aspect of an academic credit can be integrated into the curriculum as part of the many ways of assessing students. It is also important to recognise the contribution of the participants' community service, perhaps, by awarding them certificate of participation or recognition. Both awarding of academic credit and certificate of recognition has a positive effect of encouraging students' commitment in the service-learning programme, as well as increasing their employability. The question of whether to award academic credits to a student for participating in a service-learning activity has also been addressed by some scholars. Eyler & Giles (1999) maintain that feedback offers both challenge and support to students. Howard (1993:5; 2001:16) adds that academic credit should be awarded for learning but not for the service. Similarly, Nyerere (1967:27-28) posits that community service "... should earn credits for the student which count towards his [or her] examination result..." The subsequent section presents the learning outcomes because of students' participation in the Arrupe College Apostolate Programme.

4.3 Student Learning Outcomes

This section presents the findings based on the following main question and probing question asked to participants:

> ***What have you learnt by participating in the Arrupe College Apostolate Programme?***
>
> *Please describe how this programme has impacted on you personally, academically, socially, spiritually, and on your career path?*

The responses generated from these questions are analysed in a thematic manner. This follows Hatcher et al. (2004:38) suggestion that "Documenting student learning outcomes is critical to generating and sustaining support and acceptance for service-learning as an effective undergraduate pedagogy".

Twenty-two of those who participated directly in the service-learning programme in my study acknowledged they were learning from their service experiences. A student reported that "apart from working with students at school, I learned significant other qualities from the Arrupe College Apostolate Programme. Noteworthy is the ability to understand the different needs that students have in spite of coming from different familial backgrounds" (Focus Group Discussion, 2014). Another student commented that "learning is not only in class or school; people are the best teachers; the more I interacted with them the more I learnt" (In-depth Interview 5, 2014). Additionally, a student stated that "I learnt more from the people than what I give them as service – willingness to learn from others, openness to new things, humility and patience" (In-depth Interview 1, 2014).

The core outcome was identified as personal development. This was a function of change in perspectives, application of knowledge and skills, development of cognitive skills, spiritual development, networking and team working, growth in freedom with responsibility, and reflective experience. These outcomes were supported by participants' verbatim comments obtained from focus group discussion, in-depth interviews, and e-mails. The outcomes were based on categories that emerged from the data as presented below.

4.3.1 Personal development

The Arrupe College Apostolate Programme exposed the participants to actual experiential-learning activities that demonstrated *personal development*[15]. This formed the core category based on the analysis of data on which other categories revolved. All the students and alumni in my study identified some of the ways by which they were personally affected by their service experiences. These were generally in the areas of knowledge and skill development and application, development of values, and change in attitude change. The participants mentioned trust, honesty, patience, availability, compassion, hard work, self-giving, self-control, confidence, enthusiasm, independence, flexibility, teamwork, appreciation of diversity, time management, listening, decision-making, and research and presentation techniques as part of the wide range of qualities they acquired from their service activities. These enabled participants to interact effectively and harmoniously with other people while growing into active and committed community members and students.

The participants in the Arrupe College Apostolate Programme began their service experiences with the desire to help others. Their comments included: "I felt called to an inner and deeper sense of responsibility to help and work with the disadvantaged and the less privileged of society" (Focus Group Discussion, 2014); "it is a constant reminder not to forget people at the margins of society" (In-depth Interview 9, 2014); "it is about being men and women for others" (In-depth Interview 12, 2014); "I wanted to do something for people with HIV and AIDS who were neglected by the family" (In-depth Interview 14, 2014); and "I wanted an opportunity to serve the community, which at the time, was going through very difficult economic challenges due to political reasons" (E-mail Correspondence 4, 2014).

Their experiences of working with service communities enabled them to develop broader understanding of themselves and others, which led to a change in their viewpoints. For example, they spoke of their "ability to understand the different needs that students have" (Focus Group Discussion, 2014). One student mentioned that "the experience helped me learn how to adapt to different situations and personalities from different backgrounds and age groups" (In-depth

[15] A process improving oneself in various aspects of life such as knowledge, skills, attitudes, values, communication, confidence, motivation, self-awareness, and abilities to be able to adapt to changing situations.

Interview 2, 2014), while another one suggested "openness to others' backgrounds and views" (In-depth Interview 8, 2014).

Two participants' (n = 2) stated how their service experiences fostered their sense of self-awareness. For instance, one student cited that "I came to realise that no one has authority over knowledge; I learnt from others and accepted to be challenged by them" (In-depth Interview 8, 2014). Another student who worked in an orphanage commented that "confronted with the issues these boys faced, as well as their learning and social difficulties, I came to appreciate my limitations" (E-mail Correspondence 2, 2014).

The participants also narrated how their experiences inspired them to reflect on their values and attitudes in ways that their classroom learning had not done. They (n = 6) revealed that their Arrupe College Apostolate Programme experiences nurtured them into more compassionate persons. Their comments included the following:

> The service experience helped me develop into a compassionate person able to pay attention to the needs of individuals who are easily overlooked in society (E-mail Correspondence 2, 2014).
>
> My apostolate made me feel compassion and solidarity with the people I was working with while the country was in deep economic crisis and most of the people I was serving, particularly, refugees were among the most affected. My apostolate was an important occasion to share the sorrows of people who were suffering and praying with them and building bonds of solidarity with them (E-mail Correspondence 3, 2014).
>
> I learnt that as human beings we need to be conscious of the needs and basic necessities of those in our midst. As human beings we have a duty by the mere fact of being human beings to take care of other human beings belonging to the human family so as to enhance their human dignity which we all cherish (E-mail Correspondence 4, 2014).

A faculty member also commented that because of students' service involvement, "they learnt compassion more than they would have learnt in class, especially during the 2008 economic crisis in Zimbabwe" (In-depth Interview 4, 2014).

Participants (n = 15) also revealed that their service experiences impacted positively on their intellectual development. Their comments included “application of my previous knowledge and skills in education” (Focus Group Discussion, 2014); “the experience helped me put into practice what I learn in class” (In-depth Interview 2, 2014); “I felt challenged to research more in order to respond to questions asked out there. Thus, it deepened and broadened my knowledge” (In-depth Interview 3, 2014); “the link between academics and social questions comes out naturally” (In-depth Interview 6, 2014); “application of theory to practice” (In-depth Interview 12, 2014); “development of research skills and getting deeper into course content” (In-depth Interview 17, 2014); “how to sustain and defend a debate or position” (In-depth Interview 16, 2014); and “I wrote almost all my research papers based on my service experiences, which shaped how I think and analyse real issues by connecting my study to real-life experiences” (In-depth Interview 7, 2014). The Arrupe College Apostolate Programme thus provides an avenue for research and problem solving as participants encounter situations that challenge them.

Finally, with consideration of their personal development, participants (n = 8) reported developing new interests and involvement in service activities beyond what the Arrupe College Apostolate Programme offered. One of the students spoke of participating in service that reaches out to more people, especially the marginalised youth and street children (In-depth Interview 2, 2014). Others commented that: “It should not be limited, but should focus on diversification and look for more initiatives” (Focus Group Discussion, 2014); “there is need to expand the programme to help the people who are most in need, for example, in prisons and hospitals” (In-depth Interview 2, 2014); “it guided my future career focus and prospect as a priest to focus on poverty reduction and how to help people come out of poverty” (In-depth Interview 17, 2014); and “perhaps by default that is why I am doing a master programme in international peace studies” (E-mail Correspondence 5, 2014).

The findings revealed the impact of the Arrupe College Apostolate Programme on participants’ personal development. The following intertwined categories demonstrate different aspects of this development because of participants’ involvement in service activities.

4.3.1.1 Reflective practice

This category shows that student's personal development was a function of their reflection about self, others, and the service experiences. This resulted in increased openness, inquisitiveness, and philosophical reflections about the experiences, attitudes, and ideas. An alumnus mentioned that the Arrupe College Apostolate Programme service experience "was a source for reflection in the various philosophical and humanities subjects" (E-mail Correspondence 2, 2014). Findings on the role of reflection in relation to service and learning have been presented in section 4.2.4.

4.3.1.2 Development of cognitive skills

One of the most important findings of my study is the positive impact that participating in the Arrupe College Apostolate Programme has on student's academic outcomes. Participants noted positive outcomes related to growth in critical thinking, problem solving, research and writing skills, and acquisition of new research topics. Their comments included:

> The Arrupe College Apostolate Programme helped me fine-tune what I learnt to make it more realistic. My position paper entitled "human decision making" developed out of questions students asked me during my retreat apostolate. This prompted me to research and respond to those questions. My service experience also influenced my choice of elective courses that were relevant to respond to questions I encountered in the field (In-depth Interview 7, 2014).

> The Arrupe College Apostolate Programme experience challenged me to research more in order to respond to questions I encountered out there. This deepened my knowledge (In-depth Interview 3, 2014).

> The more I interacted with other people the more I developed the search for more knowledge because I realised that I needed to know more. The service experience motivated me to study more and to do more research (In-depth Interview 5, 2014).

Further findings on the academic aspect of the Arrupe College Apostolate Programme have been presented in section 4.2.3.

4.3.1.3 Spiritual and moral development

The findings of my study also showed that student's personal development was a function of their spiritual growth[16] (n = 4). Participation at the Arrupe College Apostolate Programme activities impacted positively on their spiritual development.

> The Arrupe College Apostolate Programme enabled me to get closer to God by serving and working with people of greater needs; the preferential option of being a companion of Christ (Focus Group Discussion, 2014).

> The programme has strong a spiritual impact. I also gained spiritually because my apostolate made me feel compassion and solidarity with the people I was working with while the country was in deep economic crisis and most of the people I was serving, particularly, refugees were among the most affected by the economic crisis in which Zimbabwe was plunged during that time. My apostolate was an important occasion to share the sorrows of people who were suffering and praying with them and building bonds of solidarity with them (E-mail Correspondence 3, 2014).

> The programme certainly impacted on me spiritually. I learnt a lot about what it means to be a human being on earth and the purpose of my existence. I realized it is in being sensitive to the needs of others that I can appreciate who I am as a human being (E-mail Correspondence 4, 2014).

[16] The term 'spiritual growth' suggests an increased awareness of God's presence leading to increase in faith, hope, and love. This awareness often results to peaceful co-existence with others and the environment.

4.3.1.4 Career preparedness

Student's personal development was influenced by their interaction and bonding with their peers and the service communities leading to increased openness and trust about common good, relationships, and shared experiences. The following are some of the sampled responses from the participants:

> Arrupe College Apostolate Programme was important for building a trusting relationship with the Arrupe students who worked with me. We were a group of four and we grew closer to each other as a result of our Arrupe College Apostolate Programme activity as we worked collaboratively (E-mail Correspondence 2, 2014).

> The program has a strong social impact. In my apostolate, I worked with many people from different speaking countries. Some were working in different diplomatic representation of their countries and others were refugees from different African countries. I build strong social bond and lasting networks with many of those people because my apostolate included many social activities such as funeral services, wedding, baptism, confirmation and others (E-mail Correspondence 3, 2014).

> The Arrupe College Apostolate Programme helped me to network with people of diverse backgrounds (In-depth Interview 5, 2014).

> The Arrupe College Apostolate Programme experiences exposed students to conversation with people other than their peers and teachers – collaborators and those they are serving (In-depth Interview 4, 2014).

> I was given the opportunity to choose freely where I was inclined to offer my services and I chose to work with the deaf (In-depth Interview 12, 2014).

> Arrupe College Apostolate Programme gave us a lot of freedom as students. We were able to plan independently and execute the plans. In the immediate sense, after Arrupe College, I worked with high school students and adolescents in the parish setup. That sense of freedom and responsibility from Arrupe College Apostolate Programme was

helpful and realising how the apostolates touch people in a serious way (In-depth Interview 13, 2014).

The findings demonstrate that service-learning activities contribute to the shaping of students' career paths by bringing them in contact with real-life issues and with people they would work with in the future. Through their service activities, they acquire some of the important skills in the workplace such as teamwork, networking, appreciation of diversity, and responsible freedom. Given the high rate of youth unemployment in Zimbabwe and many other African countries, the students' community service experience can increase their chances of being employed. This is due to the fact they will already be having some work-related experiences from their volunteering activities. Service-learning programmes place students in a working environment, where they can acquire some requisite skills and character to deal with different challenges in various situations.

4.3.1.5 Change in perspective

This category indicates that the students' personal development was influenced by their interpersonal interaction among themselves, with faculty, and with the service communities. The participants (n = 11) acknowledged that the service experiences widened their horizon on social issues, challenged their personal values, and led to greater appreciation of diversity. One student remarked that the experiences made him to be more "open to others' backgrounds and views" (E-mail Correspondence 8, 2014). Another student noted that the experience "expanded my horizon of helping others beyond one's family or background" (E-mail Correspondence 12, 2014). An alumnus who worked at Care Trust Home of people living with HIV was particularly touched by their stories of regrets and rejection by family, relatives, and friends. This experience provided him with different insights that allowed him to appreciate a 'never-say-die spirit'[17]. This he learnt from the people he was caring for during his service-learning activity of working with people infected and affected by HIV and AIDS. Although most of the victims were suffering and dejected, they still had the hope that they would recover and go back home. He

[17] An attitude of not giving up easily in life despite the challenges one faces.

leant “never to give up on people, for instance, on family and friends, since some of the victims’ family members and friends had rejected them”. He also learnt the value of “availability to others; the gift of presence to those in need and listening to them – they just wanted someone to talk to and listen to their stories” finally, this experience encouraged him to “apply the values of faithfulness and self-control” in his own life (In-depth Interview 14, 2014).

A faculty member commented that “the Arrupe College Apostolate Programme experiences encourage students to appreciate diversity by working with others than their own people, for example, Shonas and Ndebele; Tutsis and Hutus” (In-depth Interview 4, 2014). A leader of a school also noted that through the Arrupe College Apostolate Programme, the students appreciated diversity by interacting with students of different cultures, ages and levels” (In-depth Interview 11, 2014). Participating in the Arrupe College Apostolate Programme also heightened the participants’ appreciation of freedom. One student commented: **“**I was given the opportunity to choose freely where I was inclined to offer my services and I chose to work with the deaf” (In-depth Interview 12, 2014).

The next category shows that personal development was influenced by the participants’ ability to think through their course content and flexibly apply what they learnt to real situations.

4.3.1.6 Application of knowledge and skills

This category demonstrates that students’ personal development was influenced by their ability to apply their theoretical subject matter in their work in the service communities and vice versa. It also reveals that service activities enriched the learning experiences of the participants. The participants (n = 15) commented on seeing the relevance of service experiences to their learning and improvement of skills. Their comments included: “The more I work with the people the more I internalise what I have learnt in class” (In-depth Interview 1, 2014), and “The experiences help me to try to live the values of what I learn; put in practice what I learn in class” (In-depth Interview 2, 2014).

One student revealed that the service experiences awakened and challenged him to deepen his research. He acknowledged that his knowledge grew and he learnt a lot by involving himself with service communities. He noted that:

> Knowledge grows when you go out and share it. In class things are more particular but when I go outside there, I try to apply knowledge more holistically. The service experiences awakened me up; you come out of yourself and enter other people's experiences. The experiences also challenged me to research more in order to respond to questions asked out there thus deepening and broadening my knowledge (In-depth Interview 3, 2014).

Another student explained how the service experience influenced his understanding of knowledge and interest in studies:

> Knowledge is a social tool; knowledge that does not help you to interact with people is useless. My experiences were a motivation for more study and research; the more I interacted with other people the more I developed the search for more knowledge because you realise you need to know more (In-depth Interview 5, 2014).

A faculty member also noted that the experiences "helped students to take their academic work more seriously to better respond to situations they meet outside the college and to give better services" (In-depth Interview 10, 2014). Participants suggested that service-learning was a pedagogy that emphasized the connection between different courses and real issues unlike the college learning that is more theoretical and tends to compartmentalize knowledge into subject areas. He noted that "In class things are more particular but when I go outside there, I try to apply knowledge more holistically" (In-depth Interview 3, 2014). Participants agreed that service-learning experiences offered them opportunities to "learn from others" (In-depth Interview 1, 2014) and to learn "by doing" (In-depth Interview 12, 2014).

Participants identified how the Arrupe College Apostolate Programme experiences provided them with avenues for the application of knowledge and skills and helped them to understand and make the connection between theory and practice, and prior experience and practice. Their comments included: "The Arrupe College Apostolate Programme provided me with the

opportunity to apply my previous knowledge and skills in education" (Focus Group Discussion, 2014), and "I was able to apply what I leant in Philosophy and Methods of Education class in my teaching apostolate. Similarly, in my elective course of Ignatian Spirituality, I also practically gave spiritual direction in my retreat and spiritual direction apostolate" (In-depth Interview 12, 2014). Students also commented that the service experiences helped them to acquire new skills and improve on others. They mentioned improved listening skills (In-depth Interview 15, 2014), development of research skills (In-depth Interview 17, 2014), and teaching and communication skills (In-depth Interview 17, 2014) among others. One of the students explained that "I worked in the school of the deaf and in the process, I learnt how to communicate in sign language" (In-depth Interview 15, 2014).

Participants also revealed that the Arrupe College Apostolate Programme experiences made them more flexible due to the diversity of situations and people they encountered. They recognised that this had a positive impact on their later careers. One participant commented that:

> You can leave home with a plan but you end up doing something different thus I learnt how to deal with the frustration of open-ended things. Learning how to cope with such frustration early helped me to prepare my future career. Academic books or answers do not speak to people's lives e.g. in the retreat apostolate, I leant that life is not regular but fluid and so the Arrupe College Apostolate Programme gave me the opportunity to learn to be more real and relevant (In-depth Interview 13, 2014).

Although there was a general agreement that the service experiences impacted positively on students' knowledge development and application, some of the participants (n = 6) did not notice the connection between the service experiences academic learning. One student explained that "There may not have been a direct academic impact besides, as noted, providing a source for reflection in the various philosophical and humanities subjects" (E-mail Correspondence 2, 2014). Another participant noted that "interestingly, I felt the Arrupe College Apostolate Programme was totally divorced from the curriculum; it was like an island. There was no necessary link between the Arrupe College Apostolate Programme and the college curriculum" (In-depth Interview 13, 2014).

4.4 Outcomes for Service Communities and Arrupe College

The findings on this topic were based on the question:

> ***What is the impact of the Arrupe College Apostolate Programme on the college and service communities?***

Overall, the findings reveal that the Arrupe College Apostolate Programme is beneficial to other parties other than the students. Participants (n = 17) recognised that beyond the students who benefit because of their direct involvement in the programme, the community partners, and Arrupe College and its faculty members also benefit in some ways. Examples of participants' responses are presented below.

On the contribution of the programme to the community partners, a college administrator said that:

> The Arrupe College Apostolate Programme is like God-sent, for example, those who speak French and Portuguese serve the French and Portuguese communities in Harare as catechists. It would have been difficult and expensive to hire an expert who knows these languages to serve these communities. So, we fill a gap in meeting real needs for individuals and communities (In-depth Interview 6, 2014).

Students added that:

> It cuts costs for community organisations by providing voluntary service and by filling the gaps left by staff shortage. This was more demonstrated during the 2008 economic crisis when many Zimbabweans emigrated in search of greener pastures (In-depth Interview 17, 2014).

> It spreads the spirit of availability and volunteering to help others. It saves resources for the communities who would otherwise pay for the services offered by students. Finally, it connects and networks them to diverse people, the students, faculty and the college, and gives them the opportunity to make use of the college's facilities and resources such as priests, hall, library, and the church (In-depth Interview 5, 2014).

In relation to the programme's impact on the college, participants reported that:

> Arrupe College Apostolate Programme has broadened the college curriculum to include an activity that brings the students into contact with people on whom their intellectual reflection has, or should have a bearing. In turn, their experiences during the service (or apostolate) informed (or should have informed) the students' own reflection. Arrupe College Apostolate Programme thus brings a dimension of praxis to what would otherwise be a highly theoretical curriculum (E-mail Correspondence 2, 2014).

> It makes the faculty and the college known out there; it markets the college. It also influences the worldview of people out there about the importance of service as not based necessarily on salary or money but on contributing to the good of society. We work without pay (In-depth Interview 1, 2014).

> It links Arrupe College to the community (with others in the society); otherwise, we will remain isolated and not able to understand what is happening in the community (In-depth Interview 17, 2014).

However, one alumnus disputed the positive impact of the Arrupe College Apostolate Programme on the college. He commented that:

> The effects of the Arrupe College Apostolate Programme were perhaps most felt by individual students, rather than by the college as a body. The activities of Arrupe College Apostolate Programme seemed rather disassociated from the day to day concerns of the college, even though there was scope for collaboration (E-mail Correspondence 2, 2014).

Finally, some participants identified the positive impact of the programme on individual faculty members:

> The programme has helped a great deal, not only because the students have been exposed to various skills and training, but also, because the programme has helped the Arrupe community at large to reach out to a wide variety of people in society. This has in return influenced the faculty members since when they come to evaluating students on their

> commitment and availability to offer service to those in need, the Arrupe College Apostolate Programme weighed largely (Focus Group Discussion, 2014).
>
> It supports the faculty who wants to be experiential on what they teach and how they teach while challenging others who are not focused enough on experiential learning (In-depth Interview 4, 2014).

An analysis of the participants' responses indicates that the Arrupe College Apostolate Programme benefits the people it served, their communities, and, ultimately, the society. It supports the service communities in both economic and social terms with the immediate benefit of 'helping out'. Participants reported that the community partners benefit in terms of networking with diverse people, 'filling the gaps' due to shortage of employees, cost cutting, learning the importance of volunteering, and making use of the available college facilities such as halls and chapel. In addition, the programme has a positive impact for both Arrupe College and its academic staff. The college benefits in terms of broadening its curriculum to include the aspects of service-learning, marketing itself and its programmes to the community, as well as connection with the wider society. The impact of the programme on the faculty members was notable among those who integrated service-learning in their curriculum. This was mainly in the areas of students' evaluation, experiential learning, and connecting theory and practice. The service activities provided the staff with additional opportunities to broaden the areas for evaluation of students' competencies and knowledge application.

4.5 Chapter Summary

My findings indicate that the outcomes of the Arrupe College Apostolate Programme for the students, community partners, and Arrupe College and its faculty in general contribute to a 'win-win' or 'give and take' situation making the programme more sustainable. Based on the findings of my study and guided by Sigmon's (1994) service and learning typology discussed in Chapter Two, section 2.3, the Arrupe College Apostolate Programme is best described in terms of 'SERVICE-LEARNING', in which both service outcomes and learning goals are in good balance. However, a service-learning pedagogy can be more viable for a smaller class-size, for

instance, of 20-40 students. With this size, the teacher concerned can easily interact with the students, follow up on their service-activities, and assess them appropriately. Moreover, a smaller class-size is easier to manage in terms of logistics, and finding community agencies to place the students. This could partly explain why the Arrupe College Apostolate Programme has been successful to some extent. On the contrary, it might prove practically difficult to apply service-learning as a pedagogy with a larger class-size, for example of 1,000 students, as is the case at some African universities. In such situations, the teacher needs to be more creative to overcome the challenge of a bigger class-size. One option would be for the teacher to create students' groups with their leader. This would make it a bit more manageable, for example, when it comes to the area assessment. The teacher concerned can ask the students to present a group reflective essay or do a group class presentation. Furthermore, participating in service-learning should be voluntary so that only interested students can have the opportunity to participate.

Chapter Five

Discussion of the Findings

5.1 Introduction

The main purpose of my study was to investigate the experiences of students and alumni who participated in the Arrupe College Apostolate Programme. The findings reveal that the Arrupe College Apostolate Programme exposes students to experiential-learning activities that influence their personal growth and development in different ways as already discussed in Chapter Four, section 4.3. The current chapter discusses my findings on the outcomes from the Arrupe College service-learning programme on the participants in a broader context by comparing them with those presented within the reviewed literature.

Many scholars agree that service-learning has a positive impact on students' learning. These scholars acknowledge the role of experience in enhancing not only the cognitive development of students, but also their personal growth and development (Dewey, 1916, 1938; Kolb, 1984; Hedin, 1987, Eyler & Giles, 1999; Eyler et al., 2001; Jarvis, 2006; Butin, 2010; Meyer, (2017). Eyler & Giles (1999:7-8), for example, suggest that "learning occurs through a cycle of action and reflection, not simply through being able to recount what has been learned through reading and lecture". The significance of reflection in service-learning came out strong from my findings. Its fundamental role in providing the link between service and learning is supported by many scholars such as Bringle & Hatcher (1995), Jacoby (1996), Eyler & Giles (1999), Howard (2001), and Sheffield (2011). According to Jacoby (1996:6) "learning and development do not necessarily occur as a result of experience itself but as a result of a reflective component explicitly designed to foster learning and development". Also, Hatcher et al. (2004) and Sheffield (2011) argue that reflection provides a link between the service and the learning and allows students to explore and explain what they learned from the service experience. The practice of reflection connects students' service experiences with course content to help them better appreciate learning in relation to the world outside their classroom. Dewey also put emphasis on

the central role of reflection in learning from experience in many of his works (1910; 1916; 1933; 1938).

Several similarities can be drawn from the findings of my study and those documented in the literature reviewed. Both my findings and the literature emphasise that service-learning inspires change by encouraging students' engagement and participation. These influence students' personal and interpersonal development, stereotype reduction, sense of citizenship, appreciation of different cultures, working with others, developing connections, application of knowledge, critical thinking, problem solving, perspective transformation, and academic learning (Butin, 2010; Heffner, 2002; Eyler et al., 2001; Eyler & Giles, 1999; Boyer, 1996). My findings and the literature also stress on the role of service-learning in supporting the scholarship of engagement, and reconnecting colleges and universities with communities by emphasizing real-world learning and reciprocity (Butin, 2010).

5.2 Outcomes of Service-Learning for Participants

The following section discusses the categories that came from my study in relation to how the Arrupe College service-learning programme affected the participants. The findings show that the programme has a positive impact on participants' social, academic, spiritual, and on career development. The following discussion looks at how the community service activities influenced the participants in relation to their experience of the Arrupe College Apostolate Programme and the literature reviewed.

5.2.1 Personal development

This was the major category which emerged when participants described their service-learning experiences. My findings indicate that engaging in service-learning activities provide the opportunity for participants to relate and interact with others, and reflect on their service experiences. Reflection helps the participants to identify some of the learning processes that take

place from service activities. Participants reported that the greatest learning was in interpersonal skills despite their initial goal to offer community service. This agrees with the findings in the reviewed literature, where many authors reported that service-learning contributes to students' personal and interpersonal development (Butin, 2010; Eyler et al., 2001; Heffner, 2002; Eyler & Giles, 1999; Jacoby & Associates, 1996). Heffner (2002), for instance, points out that service-learning promotes teamwork and social cohesion that is important in working towards a common goal.

My findings reveal that getting involved in the Arrupe College Apostolate Programme promotes participants' personal growth and development. Participants seem to learn more in the area of soft skills which includes aspects of patience, availability, compassion, self-giving, self-control, flexibility, teamwork, appreciation of diversity, and communication skills. The findings show that service-learning has a potential to transform higher education and society through the development of soft skills. One challenge regarding soft skills is how to measure them given that they tend to be less visible and quantifiable. How would one establish, for example, that a student has acquired the values of patience or compassion? Nevertheless, my findings confirm the evidence from the reviewed literature that service-learning contributes positively to students' personal development. Jacoby & Associates (1996), for example, argue that service-learning provide students with opportunities to develop skills such as constructive teamwork, effective communication, well-reasoned decision making, negotiation and compromise, as well as qualities of initiative, openness, empathy, flexibility and adaptability.

5.2.2 Reflective practice

My findings reveal that reflection is an important dimension in the learning process. Many participants (n = 23) acknowledged the importance of reflection in bridging their service experiences with the learning that occurs in the process, as well as its role in improving the quality of their service to the host communities. The role of reflection in bridging experience and learning in service-learning has been recognised by many scholars (Dewey, 1910, 1916, 1933, 1938; Bringle & Hatcher, 1995; Eyler & Giles, 1999; Hatcher et al., 2004; Butin, 2010;

Sheffield, 2011; Blanchard, 2014). Dewey (1938:87) views reflection as "the heart of intellectual organization and of the disciplined mind". He underscores the role of reflection in learning from experience when he asserts that "we do not learn from experience; we learn from reflecting on experience" (Dewey, 1933:78). To strengthen Dewey´s position, a participant reported that "the meaning of reflection is to learn from one's experience, that is, to move from what happened to what it means" (Focus Group Discussion, 2014). Eyler & Giles (1999) emphasise that learning from service depends on serious and extensive reflection.

A participant reported that "reflection helped me fine-tune what I learnt to make it more realistic; my position paper was based on my Arrupe College Apostolate Programme experience of giving retreats" (In-depth Interview 7, 2014). This corresponds with Blanchard (2014) description of reflection as a tool of service-learning that deliberately incorporates creative and critical thinking by the student in an effort to understand and evaluate what they did, what they learned, how it affected them personally, and how their services affected society on a broader scale. Participants' experiences from the service communities were the basis for their reflection. One of the faculty members commented that "the Arrupe College Apostolate Programme gives students experiences to reflect on the relationship between their studies and service" (In-depth Interview 4, 2014). An alumnus also mentioned that the Arrupe College Apostolate Programme service experience "was a source for reflection in the various philosophical and humanities subjects" (E-mail Correspondence 2, 2014). Reflections on service experiences enhance participants' personal growth and development; they can understand themselves better. A participant reported that "now I know myself better – my strengths and weaknesses; I know where to improve" (In-depth Interview 6, 2014).

Generally, participants developed the capacity to reflect on their experiences in various ways both at personal and at group level. Through evaluating their experiences, participants felt challenged to connect their service experience and learning, as well as improve on their service activities. A faculty member commented that reflection enhances student learning and deepens what happens in the experience out there. By questions from their peers regarding their apostolate experiences, it helps them reinforce one another as they talk about similar experiences and deepen such experiences by the way they talk about it (In-depth Interview 4, 2014). This builds on Dewey (1938:87) view on reflection as the as the ability "to look back over what has

been done so as to extract the net meanings, which are the capital stock for intelligent dealing with further experiences".

5.2.3 Spiritual and moral development

The findings of my study recognised the contribution of service-learning to participants' spiritual and moral development. An alumnus commented that:

> The Arrupe College Apostolate Programme has a strong spiritual impact. I gained spiritually because my apostolate made me feel compassion and solidarity with the people I was working with while Zimbabwe was in deep economic crisis. My apostolate was an important occasion to share the sorrows of people who were suffering and praying with them and building bonds of solidarity with them (E-mail Correspondence 3, 2014).

It was evidenced from my findings that faith influenced some of the participants (n = 4) to opt for community service activities. An alumnus cited religious reasons for participating in the programme. He said that "my vocation and desire to be a Catholic priest requires that I act as an advocate for those considered least in the society" (E-mail Correspondence 4, 2014). The service activities in turn influenced the participants both spiritually and morally. A participant reported that "the Arrupe College Apostolate Programme enabled me to get closer to God by serving and working with people of greater needs; the preferential option of being a companion of Christ" (Focus Group Discussion, 2014).

The reviewed literature agrees with the above findings (Jacoby, 2014; Traub, 2008; Hatcher et al., 2004; Dewey, 1916, 1934/ 2013, 1938). Jacoby (2014) argues that faith-based institutions generally focus on students' spiritual growth and integrated moral issues across the curriculum. Therefore, service-learning in many religiously affiliated colleges and universities has both academic and spiritual purposes and desired outcomes (Jacoby, 2014). Additionally, Dewey (1934/ 2013:5) suggests that faith should include "… brotherly love and aspiration for a reign of justice among men". This is also in line with Jesuit education which stresses community values, where students are led to empathize with the poor and show special concern, compassion and

care for them, as Jesus did (Traub, 2008). The Arrupe College Apostolate Programme provides the participants with opportunity to share their faith with others and witness to some of the Christian values of compassion and self-giving. A participant cited teaching catechism to children and adults, and guiding spiritual retreats for high school and university students as part of his service activities (In-depth Interview 7, 2014).

5.2.4 Career preparedness

The findings of my study indicate that service-learning plays an important role in preparing participants for a successful transition into the workplace. Service-learning provides participants with opportunities to acquire requisite skills that broadly prepare them for work in different careers. This is supported by Jacoby's (1996:21) view that "service-learning affords students opportunities to develop such skills as the ability to synthesize information, creative problem solving, constructive teamwork, effective communication, well-reasoned decision making, negotiation and compromise". Service activities influence participants in terms of providing hands-on experience, and interaction and bonding with their peers and with those they work with. This results to increased openness and trust about common good, relationships, and shared experiences. Consequently, participants acquire important competencies of critical thinking, problem solving, teamwork, networking, and communication with diverse group, which are crucial to their future careers. A participant commented that the Arrupe College Apostolate Programme helped him to network with people of diverse backgrounds (In-depth Interview 5, 2014).

Service-learning experience encourages participants to develop some fundamental principles in life which enhances their sense of social and moral responsibility. True success in any area of life comes not just from the acquisition of knowledge and skills, but also is a result of having adopted key ethical principles. In employment, for example, while academic qualifications are important, most employers are keen on qualities such as respect, responsibility, honesty, accountability, and creativity. This is partly because while it is easier to train a person to acquire hard skills it is more difficult to train a person in soft skills. Kolb (1984) suggests that

experienced-based education is an important method of instruction and a central lifelong task essential for personal development and career success.

5.2.5 Development of cognitive skills

The Arrupe college service-learning programme exposed the participants to experiences that influenced their cognitive skills. They learnt how to solve problems and how to incorporate their observations and experiences in the host communities into their academic studies. Several scholars acknowledge the role of experiences in enhancing the cognitive development of students (Tanner, 2012; Butin, 2010; Prentice & Robinson, 2007; Jacoby, 1996; Eyler & Giles, 1999; Kolb, 1984; Dewey, 1910, 1916, 1938). Dewey (1916/ 2011:86) puts emphasis on "the intentional noting of connections" in education. The idea of connection between experience and knowledge development is central to service-learning and implies that learning should not be compartmentalised. Cress et al., (2005:7) suggest that in a service-learning experience, "students engage in community service activities with intentional academic and learning goals and opportunities for reflection that connect to their academic disciplines". Eyler & Giles (1999) also concur that service-learning has an impact on the development of cognitive skills.

Jacoby (1996:21) explains that service-learning affords students opportunities to develop skills such as the ability to synthesize information, and creative problem solving. Butin (2010) also acknowledges the role of service-learning in enhancing student cognitive outcomes. Participants (n = 15) reported that their service experiences impacted positively on their intellectual development. This happened because participants felt challenged to research more to respond to questions they encountered in the host communities. This deepened and broadened their knowledge and enhanced their research skills (In-depth Interview 3, 2014). A participant commented that "I wrote almost all my research papers based on my service experiences, which shaped how I think and analyse real issues by connecting my study to real-life experiences" (In-depth Interview 7, 2014). This example reinforces Dewey's (1938:25) position that there is an "organic connection between education and personal experience". The findings are also in agreement with the scholarship of engagement, which regards service as scholarship and

connects teaching and research to the understanding and solving of pressing social, economic, civic, and moral problems (Boyer, 1996).

Through their research that emanates from service activities, students can contribute towards solving problems in communities. The findings also reveal that most of the learning experiences in service-learning occur unintentionally as students interact with the host communities. Therefore, the concept of Dewey's (1938) collateral learning, and problem solving approach as a fundamental method of thought (Dewey, 1910) come into play through service-learning activities. The findings also support Kolb's (1984:21; 38) experiential learning cycle where experience is translated into concepts, which in turn are used as guides in the choice of new experiences so that learning becomes a process whereby knowledge is created through the transformation of experience.

My findings demonstrate that service-learning helps students develop critical reflection, deepens their understanding of the complex causes of social problems, and enhances their skills in working collaboratively (Prentice & Robinson, 2007). One participant acknowledged that his knowledge developed more through experience than through theory. He noted that "knowledge grows when you go out and share it; there is more learning outside the classroom" (In-depth Interview 1, 2014). Thus, in a service-learning endeavour, the role of the teacher should be minimal in accordance with Dewey's suggestion. According to Dewey (1916/2011:86), the role of the teacher should be to give students something to do; and the doing should be of such a nature as to demand thinking, or the intentional noting of connections.

5.2.6 Change in perspective

Researchers (Sheffield, 2011; Butin 2010; Eyler et al., 2001; Eyler & Giles, 1999) have recognised the role of service-learning in transforming participants' perspectives. Sheffield (2011:153) understands service-learning as a give and take approach in which there is a mutual benefit between the service-provider (students) and the recipient (community) so that stereotypes of 'served' and 'server' are broken or reduced. Bringle & Hatcher (1999) believe that service learning provides students with the opportunity to explore, clarify, and alter their personal

values. Eyler & Giles (1999) suggest that service-learning contributes to appreciation of different cultures and perspective transformation among other things. They further insist that "growth rests on puzzlement, on challenge to current perspectives, and on the challenge to resolve the conflict" (Eyler & Giles, 184).

My findings show that getting involved in service-learning activities impacted on participants' attitudes and values. Through community service experience, participants develop their perceptions and understanding of themselves and those they interact with. This was evident when the participants (n = 11) said that the service experiences widened their horizon on social issues, challenged their personal values, and led them to a greater appreciation of diversity. One of the participants commented that the service experiences made him to be more open to others' backgrounds and views (E-mail Correspondence 8, 2014). This is possible because service-learning activities place participants in some situations which challenge their views and prejudices. For example, working among people living with HIV provided one participant with new insights about life as already described in Chapter Four, section 4.3.1.5. The participant was particularly touched by people's stories of regret and rejection by family members, relatives, and friends. Consequently, he learnt not to give up in life and on people who are suffering despite the challenges that come with caring about others. This is an important contribution to the theory of *ethics of care* or *care ethics* propounded by Noddings (1984). The ethics of care or care ethics is a normative ethical theory where caring is the foundation for ethical judgement. It focuses on a set of character traits that people greatly value in close personal relationships. These character traits include care, sympathy, compassion, trust, fidelity, love, and friendliness (Beauchamp & Norman, 1993:39). In her book entitled *Caring: A feminine approach to ethics and moral education* (Noddings, 1984) argues that care is basic in human life; that all people want to be cared for. However, Gilligan (1982) criticises the ethics of care by arguing that there is something deficient in a wholly other-regarding caring morality since a mature moral perspective involves concern for oneself and one's own well-being within relations of care. To balance this view, Waghid (2014:61) brings in the idea of empowering the person being taken care for by introducing the concept of *Ubuntu* in the context of African philosophy of education. He argues that:

> Caring does not simply mean that others do something for you because of their affection. Rather, caring through *Ubuntu* also means that others stimulate in one the capacity for practical judgement about improving one's conditions of living. One is then not merely a recipient of other's affectionate action, but also an independent-minded person who finds practical ways to sustain and improve one's living conditions.

I find this balance relevant for students involved in service-learning activities involving compassion and caring. The African philosophy of *Ubuntu* (humanness) involves life emphatically centred upon human interest and values; a mode of living evidently characterised by empathy, and by consideration and compassion for human beings (Ifemesia, 1979:2 cited in Waghid, 2014:61). Nelson Mandela[18] (2006) gives a vivid explanation of the concept of *Ubuntu* during an interview with a South African journalist. He says:

> A traveller through a country would stop at a village and he didn't have to ask for food or for water. Once he stops, the people give him food, entertain him. That is one aspect of Ubuntu, but it will have various aspects. Ubuntu does not mean that people should not enrich themselves. The question therefore is: Are you going to do so in order to enable the community around you to be able to improve?

A participant from my study felt called to an inner and deeper sense of responsibility (Focus Group Discussion, 2014). It became clear that the service experiences enhanced the participants' sense of responsibility, sense of purpose, and commitment to service. These findings from my study agree with Nyerere's concept of an educational system that would produce well-trained individuals who would critically analyse problems in society and resolve them with an attitude of service to their fellow human beings (Nkulu, 2005). In addition, the findings correspond to the whole purpose of education inherent in the traditional African system of education enunciated by Nyerere. He states that education should "...prepare young people to live in and to serve the society, and to transmit the knowledge, skills, and values and attitudes of the society" (Nyerere, 1967:2). He adds that an educational system "... has to foster the social goals of living together, and working together, for the common good" (Nyerere, 1967:8).

[18] Nelson Rolihlahla Mandela (1918 – 2013) was a South African anti-apartheid revolutionary who served as President of South Africa from 1994 to 1999.

5.2.7 Application of knowledge and skills

My findings reveal that service-learning provides an opportunity for the application of knowledge and skills in concrete situations. It offers avenues through which students can think thoughtfully on their course content and creatively apply what they learn to real situations. One participant commented that "the experience helped me put into practice what I learn in class" (In-depth Interview 2, 2014). Students' capability to apply what they learn in class to their lives depends largely on their ability to think through the subject matter in a profound and practical way. The literature reviewed show that service-learning strengthens and deepens what students learn in the classroom by giving them the context to apply what they know in a more practical way in new situations (Aristotle, c. 350 BCE/ 1985; Dewey, 1916/ 2011; Eyler & Giles, 1999; Hatcher et al., 2004). Education thus becomes a continuous reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience (Dewey, 1916/ 2011:45). This description of education is important because Dewey (1938:68) also suggests that "in unfamiliar cases, we cannot tell just what the consequences of observed conditions will be unless we go over past experiences in our mind, unless we reflect upon them and by seeing what is similar in them to those now present, go on to form a judgment of what may be expected in the present situation". Many of the participants could apply their knowledge and skills in the context of community service based on their classroom knowledge. A participant reported that "there was no training for the service I offer to communities in the College, but my previous studies in Mathematics made it easier for me (E-mail Correspondence 1, 2014).

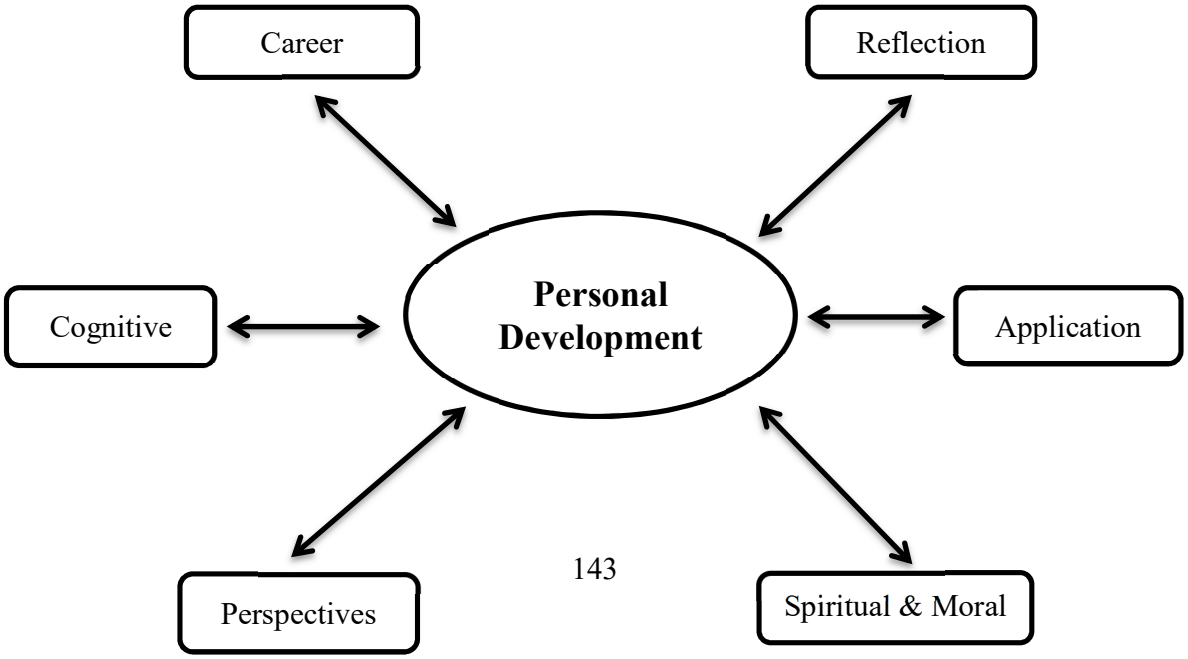
Hatcher et al. (2004) recognise that service-learning enables the application of knowledge and skills in particular contexts. This is consistent with the findings from one of the faculty member who acknowledges that "the main goal of the Arrupe College Apostolate Programme is to prepare students to be able to use what they are learning to serve others" (In-depth Interview 4, 2014). Dewey (1938:20) also emphasises the importance of knowledge application through experience by asserting that "all principles by themselves are abstract. They become concrete only in the consequences which result from their application". The findings indicate that one of

the motivations for participating in service-learning is application of knowledge. One participant reported that the reason why he chose to participate in the Arrupe College service-learning Programme was because he wanted something practical to do as he continues with his studies so that he does not just concentrate on theoretical things alone but apply them in a practical context (In-depth Interview 17, 2014). This is possible because service-learning provides the participants with opportunities and occasions to test their ideas by application, to make their meaning clear, and to discover for themselves their validity (Dewey, 1916/ 2011:90-91).

Based on the outcomes of service-learning for students discussed in this chapter, and deriving from the findings of my study, the Arrupe College Apostolate Programme involves "a balance between service to the community and academic learning" (Eyler & Giles, 1999:4). While some participants (n = 6) doubted the explicit existence of this balance, the majority (n = 21) noted its existence. At the core of the Arrupe College service-learning programme is *personal growth and development*, which is a function of many other interrelated factors. These include reflective practice, appreciation of change in perspective, application of knowledge and skills, development of cognitive skills, career preparedness, spiritual and moral development. Therefore, I can illustrate the model of the Arrupe College Apostolate Programme as shown in Figure 5.1.

Figure 5.1

Model of the Arrupe College Apostolate Programme



5.3 Beyond Students' Outcomes

My findings further demonstrate that service-learning benefits not only the students who directly participate in the service activities but also the service communities and the participating college. The idea of higher education connecting to the wider society has been alluded to in several literatures (National Commission on Service-learning, 2002; Giles & Eyler, 1994; Hatcher & Bringle, 1997; West, 2004; Hatcher & Erasmus, 2008; Seifert & Zentner, 2010; Zentner 2011; UNESCO, 2010; Butin, 2010; Preece & Biao, 2011). Service-learning links the classroom with the larger world (Tonkin, 2004) by dismantling the curtain that divides the academy from the community (West, 2011). In his *Democracy and education*, Dewey (1916/ 2011:173) warns against 'academic exclusion' and urges education institutions "to make school life more active, more full of immediate meaning, more connected with out-of-school experience". Finally, in his book, *Service-learning in theory and practice: The future of community engagement in higher education,* Butin (2010:4-5) discovered that service-learning enhances student outcomes (cognitive, affective, and ethical), fosters a more active citizenry, promotes a 'scholarship of engagement' among teachers and institutions, supports a more equitable society, and reconnects colleges and universities with their local and regional communities by emphasizing a real-world learning and reciprocity.

5.4 Chapter Summary

The Arrupe College Service-Learning Programme enables the students to engage in experiential learning activities. The service experiences with the host communities impacted on the students' personal growth and development in various ways as shown by the various themes considered in this chapter. The literature reviewed indicates that for learning from experience to be more meaningful, reflecting on experience should be encouraged. Accordingly, reflection involves observation, asking questions, and putting facts, ideas, and experiences together to add new meaning (Parrillo, 1994). Reflection is very crucial because it provides a link between the service and the learning (Hatcher et al., 2004), and it allows students to explore and explain what they

learned from the service experience (Sheffield, 2011). The next chapter presents the conclusions and recommendations derived from the findings of my study.

Chapter Six

Conclusions and Recommendations

6.1 Introduction

The main purpose of my study was to investigate the effect of a service-learning programme on students' learning. It focused on the experiences of philosophy students who participated in the Arrupe College Apostolate Programme. The results of the study reveal that the programme impacted on the participants' personal development in various ways. This chapter summarises the study results and draws final conclusions. Implications and recommendations from these results are also explored.

The literature reviewed reiterates that service-learning reflects the belief that education must be linked to social responsibility, and that learning must be meaningful and active (Kolb, 1984; Zentner, 2011). The literature also constantly presents service-learning as an active and constructive process in which students are involved in an actual empirical situation as the initiating phase of thought (Dewey, 1916/ 2011). Learning thus becomes the accompaniment of continuous activities which have a social aim and which utilizes the materials of typical social situations (Dewey, 1916/ 2011). These premises are supported by the following assertions drawn from the reviewed literature:

> Service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development (Jacoby, 1996:5)

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

> Service-learning ties learning objectives to service objectives with the intent that the participant will acquire greater skills, values, and knowledge while the recipient benefits from the service provided by the participants (Belisle & Sullivan, 2007).
>
> Service-learning invites you to bring who you are, what you know, and what you can do into the classroom and the world beyond (the *wall-less classroom*) in applying your whole self to creating community change (Cress et al., 2005:33).

While the content of education, including the application of service-learning may differ from place to place, the goal of education is somewhat the same. Nyerere (1967:1) elucidates this point when he argues that:

> The educational systems in different kinds of societies in the world have been, and are, very different in organization and in content. They are different because the societies providing the education are different, and because education, whether it be formal or informal, has a purpose. That purpose is to transmit from one generation to the next the accumulated wisdom and knowledge of the society, and to prepare the young people for their future membership of the society and their active participation in its maintenance or development.

Nyerere's assertion explicates the role of higher education in promoting societal development. This is also reinforced by my findings which demonstrates that service-learning is one of the approaches that can be useful in instilling the aspect of societal development among students. Service-learning connects students with communities and organisation, where they offer services which addresses their needs while at same time learning from such experiences how to be responsible members of the society.

6.2 Final Thoughts

My study found out that the Arrupe College Apostolate Programme contributes positively to philosophical studies. The programme enhances students' active participation in the learning of

philosophy. It makes philosophy more alive and removes the belief that philosophy is too abstract. The programme helps students to relate their philosophical studies to actual situations by being engaged with communities. This supports Dewey's (1938:20) assertion that "all principles by themselves are abstract. They become concrete only in the consequences which result from their application". The service-learning programme promotes students' active participation through class and group discussion, connecting theory with practice, solving problems in the community using what they learn in class, developing research skills, and improving philosophical reflections and debate. These came about because the programme allows students to step out of their academic and college environment to engage in community service. The students later discuss their experiences in class and in other forums like group discussion. Some students also take their experiences further by researching on issues encountered in the field and writing research papers on the same. This helps to break down the notion that only 'book learning' is worthy of respect (Nyerere, 1967:20).

To illustrate the preceding argument, one participant of my study mentioned that his community-service experiences "were a source for reflection in the various philosophical and humanities subjects" (E-mail Correspondence 2, 2014). This was clearly shown when a student narrated how the Arrupe College Apostolate Programme impacted on his studies. He asserted that:

> My position paper entitled 'human decision making' developed out of questions students asked me during my retreat apostolate. This led me to research more on those questions. My Arrupe College Apostolate Programme experience also guided my choice of elective courses that were relevant to respond to questions I encountered in the field. Through reflection, the Arrupe College Apostolate Programme helped me to look at real issues and how to apply what I learn to address those issues by bringing my experiences to philosophical reflection (In-depth Interview 7, 2014).

This example shows that the experience of service raises important philosophical questions, and prompts students into being philosophers. The experience enhances the students' critical and creative skills. These further helps them to develop their problem-solving skills in various ways, either through research or otherwise.

Another important discovery from my study is the linkage between aspects of Jesuit education, Dewey's educational thought, and service-learning. The underpinning features in all these are the aspects of experience and reflection. Both John Dewey and Ignatius of Loyola recognise the central role of reflection in learning from experience. Dewey (1933) maintains that one does not learn from an experience *per se*, but from reflecting on that experience. Similarly, Ignatius emphasises the important role of reflection both in education, and in life in general. On the one hand, Ignatius insists on having a teaching and learning endeavour that is rooted on experience and reflection. This is evident in the Jesuit pedagogical paradigm, which encourages continual interaction of context, experience, reflection, action, and evaluation (International Commission on Jesuit Education, 1993). On the other hand, he encourages people to spare some prayerful moments each day to reflect on the events of that day through the practice of what he calls *Daily Examen* (Ganss, 1995) as already described in Chapter Two, section 2.5. In this way, Ignatius believes that one could experience personal growth and development, as the practice facilitates learning from experience. Consequently, one could be able to improve on his or her ways of doing things. This view of prayer as a form of reflection is an important contribution to the practice of service-learning, especially at faith-based institutions of higher education. One student asserted that:

> I do reflection at a personal level: I sit down and do examination of conscience: where was God in what I did? What did I do? Was it correct or wrong? I evaluate on what needs to be improved. It helps me to do my apostolate better next time by reading and researching more (In-depth Interview 3, 2014)

The results of my study reveal that service-learning has more influence on students' soft skills compared to hard skills. Examples include patience, compassion, self-giving, creativity, flexibility, teamwork, appreciation of diversity, confidence, and communication skills. This is an important contribution to students' growth and development. While hard skills can easily be acquired from the college's classroom, it is more difficult to acquire soft skills. Soft skills are not only important for life skills, but are also an important aspect for graduates' employability. A 2014 survey by the Inter-University Council for East Africa (IUCEA) found most East African graduates 'half-baked' (Nganga, 2014). This suggested that they lacked employability skills, technical mastery and basic work-related capabilities (Nganga, 2014; Ernest, 2014). Despite the

increase in university enrolment and the number of graduates each year, their qualifications are unable to secure many of them jobs. This is partly because many employers are keen not only on the graduates' academic achievement or hard skills but also on their soft skills. Higher education should thus strike a balance on its core functions of teaching, research, and service to community. The aspect of service-learning would bridge the gap between theory and practice; soft skills and hard skills; and the academy and the community, while producing well-rounded and productive graduates.

My findings also establish that the benefits of service-learning extend beyond community service carried out by students. Service-learning experiences enrich students' learning while adding a great value to the educational mission of higher education institutions. As students offer meaningful services to the community they gain by learning from actual experience while the community benefits directly from the services offered by students. The results show the potential of service-learning to foster positive student outcomes in the context of application of knowledge and skills, change in perspectives, working collaboratively, and reflecting on issues. Service-learning also promotes intercultural learning where students develop cultural understanding and competence through their engagement with service communities. Finally, it strengthens higher education's mission of service to community while promoting public confidence in the institutions. The results offer evidence that corroborate John Dewey's position on experiential learning, and reflective thought and action. Thus, "there is an intimate and necessary relation between the processes of actual experience and education" (Dewey, 1938:20), and further corroboration of the thesis that "we do not learn from experience; we learn from reflecting on experience" (Dewey 1933:78).

6.3 Recommendations

My study expands the knowledge base on service-learning in higher education with reference to the Arrupe College Apostolate Programme's planning, implementation, process, and evaluation. Results from my study may be used to inform and guide education stakeholders on the theory and practice of service-learning, and on how it can be integrated into the curriculum. Based on

the results of my study, I offer the following recommendations for consideration by different stakeholders in higher education.

The results of my study indicate that service-learning programmes are important in supporting the university mission of service to community (UNESCO, 2010), and citizenship education (UNESCO 2010; Arrupe, 2013; Shizha and Kariwo, 2011; Cress et al., 2005). This is because service-learning emphasizes the context of community service, collaboration, participation, responsibility, problem solving, and reflection in preparing students for their future roles in society. The practice of reflection has been identified as an important component in enhancing the learning and understanding from a community service experience. Reflection is important for the link between the service and the learning to occur. However, the findings indicate that many students tend to care more about doing the service than about reflecting on the experience and viewing it as a learning experience. My first recommendation is that structured reflection for service-learning participants should be encouraged. In addition, reflective deliberation between the students and the recipient communities should be strengthened to address the felt needs of the communities.

The second recommendation is that other institutions of higher education should explore ways of implementing service-learning programmes based on the scholarship of engagement. The results of my study demonstrate that service-learning enhances the development of cognitive skills of students. Judging from the results, it would assist educational institutions to formally integrate service-learning into curricula activities. I therefore recommend that service-learning activities should be part of the curriculum in higher education institutions rather than being viewed only as an extracurricular activity by others. The institutions should develop service-learning programmes to create opportunities for students to actively participate in a learning that is connected to the world of everyday living. The institutions should recognise the contribution of service-learning to students and to the overall academic programmes. The educational faculties should help students to appreciate this connection because it may restore, in students' minds, the connection between what they are learning and the people their education is meant to help. Institution of higher education should thus develop programmes that create connection between universities and communities. Implementation of service-learning in higher education is quite feasible. It is not a major new subject to be taught, with all that that requires, but rather a

pedagogic approach that can be easily integrated into the practices of teaching and learning and into existing programmes of study.

The third recommendation is that service-learning should be accepted as a teaching and learning approach that encourages students to get involved in active learning and civic engagement. It is clear from the results of my study that this kind of learning helps the participants to reach a deeper social and cognitive understanding of the world they live in. Service-learning provides the opportunity and the motivation for the participants to get out of the college setup and apply what they learn in a practical context. This deepens their cognitive and social skills in trying to find solutions to societal problems. Consequently, many participants of my study felt that they had a greater participation in their learning, and with the community around them. Service-learning can thus be a possibility through which to help students to get used to an experiential model of learning.

The fourth recommendation is to encourage students who participate in service-learning activities to establish networks with those they work with and their peers. The results of my study show that students appreciate the interaction and bonding they form during their community service experiences. This may form a source of social capital. Higher education institutions should be aware of how community service influences participating students. The institutions should find ways of supporting and institutionalising service-learning.

The importance of giving feedback and awarding academic credits for service-learning activities was suggested by many participants in my study. Their view is supported by many scholars from the reviewed literature including Eyler & Giles (1999), Howard (1993; 2001), and Nyerere (1967) as already indicated in Chapter Four, section 4.2.3. My fifth recommendation would be to incorporate the aspects of feedback, recognition, and academic credits as part of service-learning programmes. The results show that the components can enhance participation in service-learning activities. Recognition of participants' involvement in such programmes can be achieved through offering students academic credits for participating in service-learning activities, and by awarding certificates of participation. Feedback on the other hand, can come from various stakeholders in service-learning programmes in form of oral discussion with participants and written reports.

My findings also reveal that the aspect of formal orientation is missing under the Arrupe College Apostolate Programme. Several participants were concerned about this lack. My sixth recommendation is to include orientation as an important aspect of the programme from a practical point of view. The students who intend to participate in the programme should be given direction before they engage with community partners. This exercise should also involve partner organisations. The practice of orientation can enhance the effectiveness of services offered by the students in addressing the felt needs by the recipients rather than the imaginary ones. It can also promote the noting of connections between their services and their learning. The importance of orientation and involving partner organisations in the community service-learning endeavours has been documented by scholars. Jacoby & Associates (1996:30), for instance, maintain that to make the most of a community service-learning experience, orientation and training for participating students should be carried out. This should include providing relevant information to the students, for instance, about the community organisation, the issues, and expectations. They add that the community voice and needs should also be included in the programme to build bridges, make changes, and address problems.

The final recommendation is that additional research around service-learning be carried out. The first suggestion under this heading is replication of the current study from a broader perspective. This may involve a larger sample, more cases, and different research methods, for example, quantitative or mixed methods. A broader-perspective approach would allow for comparisons to be made and generalisations to be found. This would enrich the data and enable a more in-depth analysis of the impact of service-learning on society *and* students.

The second suggestion for future research is to conduct a similar study with two groups of participants, namely one group of those who have participated in service-learning and the other group with those who have not. This would be important in ascertaining the authenticity of the outcomes from service-learning activities and strengthen its theory *and* practice.

The third suggestion under the heading of future research is that research be conducted to establish the connection between service-learning and personal development. The results of my study suggest that service-learning impacts the personal developmental of participants. This happens, as participants in my study have indicated, because service-learning exposes them to experiential-learning activities which affect them personally.

The final suggestion on future research is to investigate the role of faith in service-learning in higher education, especially at faith-based institutions. The influence of faith as a motivation for community service in relation to service-learning was clear from the results of my study. The fact that Arrupe College is a Catholic institution of higher education deeply rooted in the Catholic faith may have been an important reason to explain this. Furthermore, most students at the college are Catholics pursuing religious vocation of priesthood or brotherhood in the Catholic Church. The results reveal that many students were moved by their personal faith in Jesus Christ to carry out some of the community service activities under the domain of Arrupe College Apostolate Programme. The students are inspired by Jesus' example of preferential option for the poor which included teaching, preaching, and healing.

6.4 Conclusion

Service-learning may not offer magic solutions to higher education complex learning goals, but it can make a difference. To positively impact student outcomes, service-learning requires careful planning, implementation, and critical evaluation while avoiding the inadequate axiom that all experience is educative. Service-learning should be carried out in an environment that encourages critical appreciation and creative application of what is taught: (1) where trying and experimenting is encouraged, (2) where making mistakes is not condemned but seen as a way of discovering areas that need improvement, and (3) where discussion, critique and questioning thrive and develop.

My study contributes to a better understanding of service-learning and to the Philosophy of Education. In a nutshell, it has implications for experiential learning; African philosophies of *Ubuntu* and *Ujamaa*; critical, innovative and transformative pedagogies; and the ethics of care. This study makes contribution to the relevance of Dewey's philosophy of education to Africa. Dewey's thoughts on democracy and education, experience and education, and reflective thought and action are widely accepted in the educational milieu and stand the test of time. The study also demonstrates that service-learning is relevant to different educational philosophies in the African context as represented by Nyerere's educational thoughts on education for self-reliance

and social solidarity. In addition, my study contributes to the Jesuit's philosophy of education of training men and women for others using the Ignatian pedagogy.

Therefore, my study creates a healthy synthesis of African and Western thought about the role of higher education in societal development, particularly, education for civic engagement and for social transformation as exemplified by the educational thoughts of Nyerere, Ignatius, and Dewey. Consequently, an educational system "... has to foster the social goals of living together, and working together, for the common good" (Nyerere, 1967:8). Although the findings of my study are founded on a case study of a single Catholic higher education institution, focusing mainly on philosophical studies for the training of priests and brothers, the results may be relevant to other institutions and academic disciplines. The outcome of service-learning thus is far reaching including an appropriately high proportion of application; the approach is not restricted to higher education alone but can be applied on other stages of education in varying degrees. Moreover, it can be applied to different subjects since it is not an academic subject to be studied but an innovative and transformative pedagogy designed to promote active learning. The long term positive effect of service-learning could be documented for one higher education institution, but it needs further investigation to find out its impact on the life of participants in a more general way. My study affirms the hypothesis, which was being tested, that "there is an intimate and necessary relation between the processes of actual experience and education" (Dewey, 1938:20). Service-learning is a transformative pedagogy based on a model of '*experience-reflection-learning'*, and that draws from Dewey's active, experiential learning.

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Appendices

Appendix 1: Glossary of Terms

Apostolate

Apostolate refers to the actual service offered by students and sometimes by the faculty of Arrupe College to the community. This may include tutoring, teaching catechism, and working with people infected and affected by HIV and AIDS.

Arrupe College Apostolate Programme

The Arrupe College Apostolate Programme involves students going out of the college to do some meaningful service in the local neighbourhood and even beyond. The main aim of the programme is to provide part of the training needed by young Jesuits in order to offer effective Christian ministry, either as priests or as brothers, and to prepare some for religious ministry or teaching, promotion of social justice and for other responsibilities of citizenship (Arrupe College, 2013).

Brother

'Brother' refers to a man who has taken religious vows but is neither preparing to be a priest nor is ordained.

Civic Engagement

Civic engagement means working to make a difference in the civic life of our communities, and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes. A morally and civically responsible individual recognizes himself or herself as a member of a larger social fabric and therefore considers social problems to be at least partly his or her own; such an individual is willing to see the moral and civic dimensions of issues, to make and justify informed moral and civic judgments, and to take action when appropriate (Ehrlich, 2000: vi; xxvi).

Civic Responsibility

Civic responsibility means active participation in the public life of a community in an informed, committed, and constructive manner, with a focus on the common good (Gottlieb & Robinson, 2006:21).

Community

The term community is used in the context of service-learning refers to the local neighbourhoods, the nation, or the global community (Jacoby & Associates, 1996:5).

Community Service

This refers to programmes linked to higher education that involve students in activities designed to deliver social benefits to a particular community in ways that teach the students to work jointly towards achieving a common goal (Perold & Omar, 1997).

Education

Education is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience (Dewey, 1916/ 2011:45).

Experience

An experience is a product or by-product of continuous and cumulative interaction of an organic self with the world. It is the result, the sign and the reward of that interaction between organism and environment which, when it is carried to the full, is a transformation of interaction into participation and communication (Dewey, 1934).

Learning

Following Dewey, learning is the accompaniment of continuous activities or occupations which have a social aim and utilise the materials of typical social situations. For under such conditions, the school becomes itself a form of social life, a miniature community and one in close

interaction with other modes of associated experience beyond school walls. All education which develops power to share effectively in social life is moral. It forms a character which not only does the particular deed socially necessary but one which is interested in that continuous readjustment which is essential to growth. Interest in learning from all the contacts of life is the essential moral interest (Dewey, 1916/ 2011:196).

Priest

'Priest' refers to a man who is an ordained minister in the Catholic Church.

Reflection

A tool of service-learning that deliberately incorporates creative and critical thinking by the students in an effort to understand and evaluate what they did, what they learned, how it affected them personally, and how their services affected society on a broader scale (Blanchard, 2014).

Service Community

This refers to the site or organisation where students carry out their service activities.

Service-Learning

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

Society of Jesus

The Society of Jesus is a male (priests, brothers, and scholastics) religious congregation committed to the service of faith and the promotion of justice within the Catholic Church. It was founded by Ignatius of Loyola in 1540. A member of the Society of Jesus is referred to as a 'Jesuit'.

Appendix 2: Information Sheet for Participants

Research Project Title: Service-Learning in Higher Education in Zimbabwe

My name is Titus O. Pacho. I am currently pursuing my doctoral studies in Education at the University of Hamburg. My research explores service-learning in higher education in Zimbabwe using Arrupe College as a case study. As part of my research project, I intend to investigate the experiences of students who have participated in the Arrupe College Apostolate Programme. This research is undertaken to better understand how learning takes place in the context of community service and higher education in Zimbabwe; what effect the programme have on students, and how it impacts on them, the communities they serve, the college and the faculty.

I wish to request your participation in this research. Participation in this research is voluntary. Participants are free to withdraw their participation in the research at any time without any penalty. All information that I gather will remain confidential. Any information pertaining to you will not be accessed by a third party. The data will be used only for the purpose of this research. Should you have any question or require additional information, please feel free to contact me via e-mail: tituspacho@gmail.com or telephone: +263 774 652207 / +49 173 6259753.

Thank you for your cooperation.

Yours sincerely,

Titus O. Pacho

Appendix 3: Consent Form for Participants

Research Project Title: Service-Learning in Higher Education in Zimbabwe

I_____ consent to participate in the research conducted by Titus O. Pacho as it had been described to me in the information sheet. I understand that the data collected will be used for the study's purpose only and I consent for the data to be used in that way.

Signed

_____ Date _____

Appendix 4: Focus Group Format and Questions

Research Project Title: Service-Learning in Higher Education in Zimbabwe

(a) Background:

1. What is the Arrupe College Apostolate Programme?

(b) Service-learning:

2. How is the Arrupe College Apostolate Programme part of the Arrupe College curriculum?

(c) Student Learning:

3. What have you learnt by participating in the Arrupe College Apostolate Programme?
4. How have you been reflecting on your Arrupe College Apostolate Programme experiences?

(d) Effectiveness:

5. How is student's participation in the Arrupe College Apostolate Programme assessed?
6. What effect do you feel the Arrupe College Apostolate Programme has had on the service communities, the college and its faculty?
7. What recommendations do you have that can make the Arrupe College Apostolate Programme more effective?

(e) Closing:

Do you have any comments you wish to add regarding what we have discussed?

Appendix 5: In-depth Interview Format and Questions

Research Project Title: Service-Learning in Higher Education in Zimbabwe

(a) Background:

1. What is the Arrupe College Apostolate Programme?

   Probe: How was it developed?

2. Why did you participate in the Arrupe College Apostolate Programme?

(b) Service-learning:

3. How is the Arrupe College Apostolate Programme part of the College curriculum?

   Probe: Which courses were connected to the Arrupe College Apostolate Programme?

4. Please describe the service component of the Arrupe College Apostolate Programme?

   Probes**:** Which students are involved in the programme, number of hours served, description and location of your service sites, types of groups or people you served, type of service you offered, training and orientation you received for the service?

(c) Student Learning:

5. What have you learnt by participating in the Arrupe College Apostolate Programme?

   Probe: Please describe how this programme has impacted on you personally, academically, socially, spiritually, and on your career path?

6. How have you been reflecting on your Arrupe College Apostolate Programme experiences?

   Probes: What do you reflect on? Describe how your reflection changed the way you perform your service? How does reflection enhance your learning?

(d) Effectiveness:

7. How has your participation in the Arrupe College Apostolate Programme assessed?

   Probes: Was academic credit awarded for your participation? Do you think offering academic credit can motivate students to participate more effectively in the programme? How?

8. What effect do you feel the Arrupe College Apostolate Programme has had on the service communities, the college and its faculty?
9. What recommendations do you have that can make the Arrupe College Apostolate Programme more effective?

(e) Closing:

Do you have any comments you wish to add regarding what we have discussed?

Appendix 6: E-mail Correspondence Format and Questions

Research Project Title: Service-Learning in Higher Education in Zimbabwe

(a) Background:

1. What is the Arrupe College Apostolate Programme?

   Probe: How was it developed?

2. Why did you participate in the Arrupe College Apostolate Programme?

(b) Service Learning:

3. How was the Arrupe College Apostolate Programme part of the Arrupe College curriculum?

   Probe: Which courses or topics were you taught in connection with the Arrupe College Apostolate Programme?

4. Please describe the service component of the Arrupe College Apostolate Programme?

   Probes: Which students are involved in the programme, number of hours per week, description and location of the sites, types of groups/people you served, type of service you performed, training and orientation you received for the service?

5. In what ways did you make the connection between the formal course content and your Arrupe College Apostolate Programme experiences?

(c) Student Learning:

6. What did you learn by participating in the Arrupe College Apostolate Programme?

   Probes: Please describe how the programme impacted on you academically, socially, spiritually, and on your career path? How do you apply what you learnt from your Arrupe College Apostolate Programme experience?

7. How did you reflect on your Arrupe College Apostolate Programme experiences?

   Probes: What did you reflect on? Describe how your reflections changed the way you perform your service? How did reflection enhance your learning?

(d) Effectiveness:

8. How was your participation in the Arrupe College Apostolate Programme assessed?

   Probes: Was academic credit awarded for your participation? Do you think offering academic credit can motivate students to participate more effectively in the programme? How?

9. What effect do you feel the Arrupe College Apostolate Programme has had on the service communities, the college and its faculty?
10. What recommendations do you have that can make the Arrupe College Apostolate Programme more effective?

Closing:

Please add any other comments regarding your experience of the Arrupe College Apostolate Programme?