

A THEORETICAL AND CONCEPTUAL FRAMEWORK FOR SERVICE-LEARNING



OUTCOMES

By the end of this chapter you should be able to:

- Demonstrate an understanding of the theoretical framework for service-learning.
- Demonstrate an understanding of the conceptual framework for experiential learning.
- Demonstrate an understanding of the conceptual framework for service-learning.
- Position service-learning within the experiential education framework.
- Define and explain the criteria for service-learning.
- Differentiate between service-learning and related forms of community engagement.
- Apply the key elements of and criteria for service-learning to the integration of service-learning in the curriculum.

2.1 INTRODUCTION

This chapter focuses on a theoretical and conceptual framework for service-learning. As an academic staff member or educator you are probably facing questions such as:

- What theories underpin service-learning?
- How do I conceptualise service-learning?
- How does service-learning fit into my teaching and learning style?
- In which learning framework is service-learning situated?
- Can service-learning be an effective pedagogy and learning strategy?

A theoretical framework positions our teaching/ learning and community engagement in the module in which we are working. It enables us to theorise about our teaching/ learning and community engagement, and helps make explicit our assumptions about the interconnectedness of things in the world. A theoretical framework is like the lens through which we view the world; it provides a particular orientation, and frames the teaching/ learning and community engagement. A broad theoretical framework leads to a particular conceptual framework, thus allowing for the alignment of the key concepts used in our approach to service-learning in the curriculum.

In order to answer the questions listed above and to ‘frame’ our work, in this chapter we provide an overview of experiential education – as a pedagogical foundation for service-learning. Experiential education theory informs the design and delivery of many training and learning events. The experiential learning cycle of David Kolb (1984) will be discussed; it provides one of the most useful and descriptive learning theories for service-learning. The conceptual framework for service-learning is demonstrated by discussing the different forms of community engagement in South Africa. We define service-learning, state the criteria for service-learning and review service-learning compared and contrasted with a range of other experiential learning forms.

2.2 THEORETICAL FRAMEWORK FOR SERVICE-LEARNING

“Tell me, and I will forget. Show me, and I may remember. Involve me, and I will understand” (Confucius, 450BC). This famous dictum, focusing on the importance of involvement, experience and engagement, can be regarded as the ‘birth’ of experiential education. Since then, numerous theories have focused on the importance of experience as the source of learning and development.

The *Good Practice Guide* (HEQC/ JET, 2006: 16) states that the field of experiential education is the pedagogical foundation of service-learning. We would like to add that service-learning is rooted in the theories of *constructivism*. To ensure that service promotes substantive learning, service-learning connects students’ experience to reflection and analysis in the curriculum (Duley, 1981). Service-learning points to the importance of contact with complex, contemporary social problems and efforts to solve them as an important element of a complete education. It invokes the theories of Bandura (1977), Coleman (1977), Dewey (1963), Freire (1970, 1973), Kolb (1984), Argyris and Schön (1978), Resnick (1987), Schön (1983, 1987) and others to explain its pedagogical foundations and practice. As Dewey states, this process at least results in a ‘reconstruction’ of experience (a recodifying of habits – e.g. overcoming racial bias), and an ongoing questioning of old ideas (a habit of learning experientially). Thus, experiential learning so pursued transforms learners, helps them revise and enlarge knowledge, and alters their practice. It affects the aesthetic and ethical commitments of individuals and alters their perceptions and their interpretations of the world (Keeton, 1983). With this pedagogy, community engagement and academic excellence are “not competitive demands to be balanced through discipline and personal sacrifice [by learners], but rather [...] interdependent dimensions of good intellectual work” (Wagner, 1986: 17). The pedagogical challenge is (Eskow, 1979: 21), “devising ways to connect study and service so that the disciplines illuminate and inform experience and experience lends meaning and energy to the disciplines” (from HEQC/ JET, 2006: 16-17).

2.2.1 Dewey and a new paradigm for learning

John Dewey (1859-1952), who is recognised as a renowned 20th century American educator interested in philosophy, education and politics, emphasised the importance of hands-on education. His philosophical pragmatism, concerned with interaction, reflection and experience, made a significant contribution to the stimulation of educational thinking in the 20th century. His formula: *Experience plus Reflection equals Learning*, served as the progressive foundation for the development of different perspectives on experiential learning (Dewey, 1963).

Although Dewey never used the term ‘service-learning’, his perceptions and philosophy of education informed and contributed to the pedagogy of service-learning. In creating a new paradigm for pedagogy, Dewey considered the following five areas that can easily be related to service-learning:

- Linking education to experience;
- Democratic community;
- Social service;
- Reflective enquiry; and
- Education for social transformation.

(Saltmarsh, 1996)

• **Linking education to experience**

Holding the belief that “we learn in the process of living” (Saltmarsh, 1996: 16), Dewey proclaimed that intelligence is the reorganisation of experience through *reflection on action*. He emphasised the importance of connecting theory and practice: action and doing on the one hand and knowledge and understanding on the other. Saltmarsh (1996: 15) summarises this eloquently: “Learning is active; the learner is an explorer, maker, creator”.

• **Democratic community**

For Dewey, education is a social process connecting the ‘I’ to the ‘we’. All communication is educative: face-to-face interaction, associated living, and conjoint communicated experience (democracy) are essential to education.

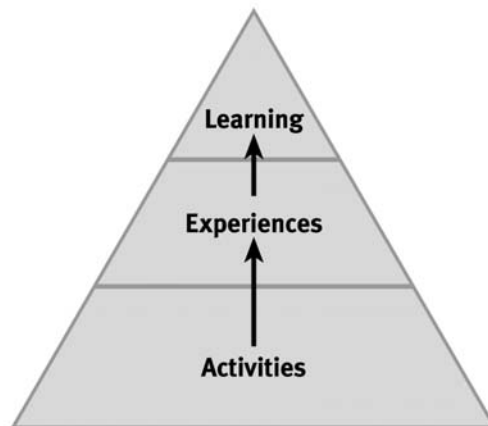
• **Social service**

Learning includes participation in a democratic community, contributing to social wellbeing. Dewey’s justice (not charity) perspective is orientated towards the wellbeing of society as a whole, interdependence of interest, positive opportunities for growth, and social rights and possibilities (Saltmarsh, 1996: 17).

• **Reflective enquiry**

Reflective enquiry critically connects and breaks down the distinction between “thought and action, theory and practice, knowledge and authority, ideas and responsibilities”: it provides opportunity for the creation of meaning from associated experience (Saltmarsh, 1996, 18). Through reflective enquiry actions are transformed into experiences, which are in turn transformed into learning (see figure 2.1).

Figure 2.1: Transformation through Reflective Enquiry



- **Education for social transformation**

Dewey believed that education is linked to social reconstruction and is a primary means of social transformation: “Schools have a role in the production of social change” (Saltmarsh, 1996: 19).

The aims of learning from experience – a connected view of learning, social problem solving and education for citizenship, which are the cornerstones of service-learning – are implicit in Dewey’s writings (Eyler and Giles, 1994a).

Dewey provided theoretical underpinning for good instruction, which remains of value (Bringle, Phillips and Hudson, 2004). Learning should:

- Generate interest;
- Be intrinsically worthwhile;
- Present problems to awaken curiosity (create demand for information); and
- Cover a considerable time span to foster development over time.

This corresponds well with what Eyler and Giles (1994a) summarise as effective learning:

- Learning begins with personal connection.
- Learning is useful to the learner.
- Learning is developmental.
- Learning is transformative.
- Citizenship rests on learning.

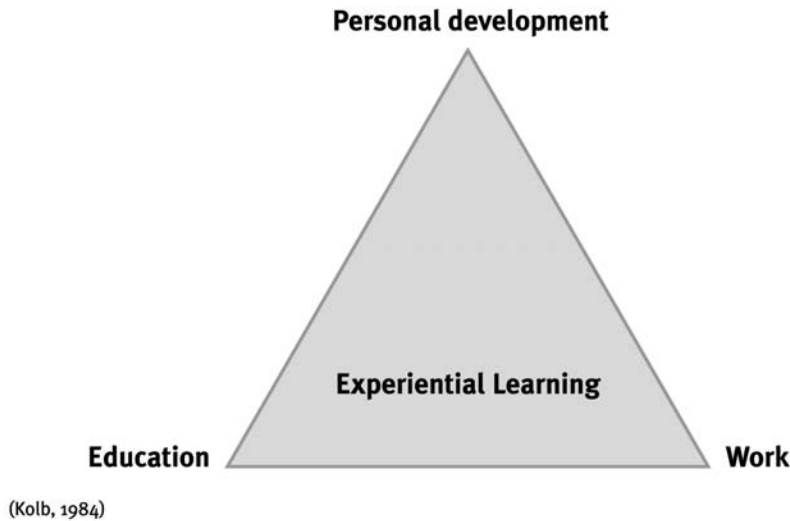


If you are interested in learning more about Dewey’s theories on education and learning or his famous declaration concerning education, *My Pedagogic Creed* at www.infed.org/archives/e-texts/e-dew-pc.htm offers an interesting starting point.

2.2.2 Kolb’s experiential learning cycle

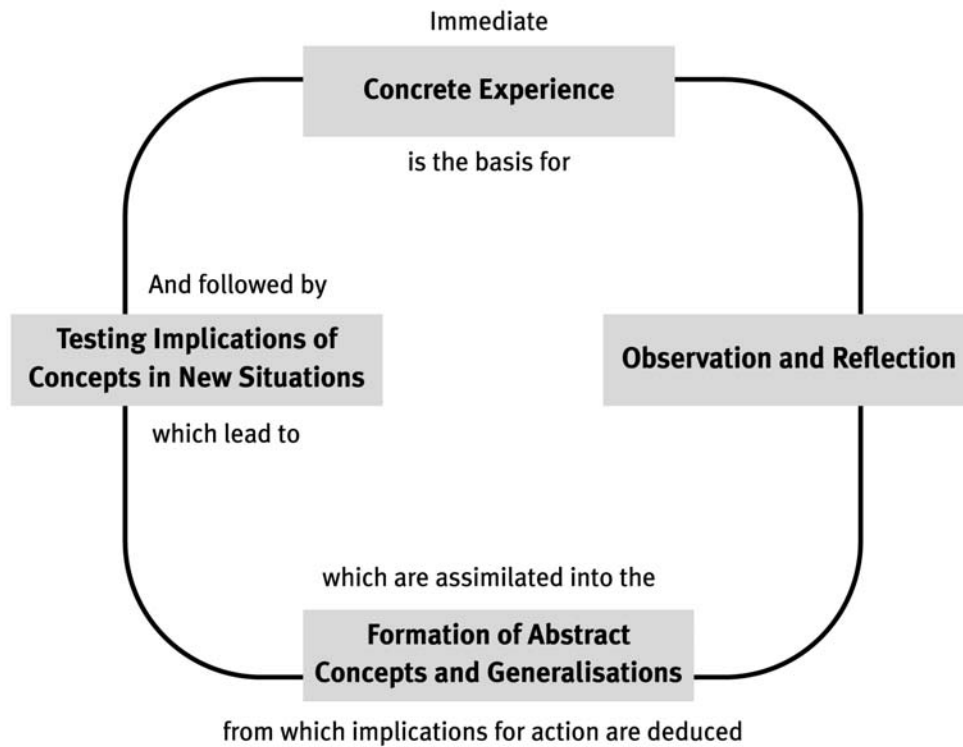
Despite myriad refinements and applications of experiential learning theory, the well-known model of David A. Kolb (1976; 1981; 1984) and his associate Roger Fry (Kolb and Fry, 1975) remains a central reference point for discussion. Building on the ideas of Piaget, Dewey and Lewin (1951), Kolb and Fry (1975) explored the processes associated with learning from experience. They regarded experiential learning as a strategy integrating education, personal development and work (see figure 2.2, below).

Figure 2.2: Experiential Learning as the Process That Links Education, Work and Personal Development



Kolb’s concept of experiential learning explores the cyclical pattern of all learning from **Experience** through **Reflection** to **Conceptualising** and **Action**, returning to further experience. The four elements/ stages of this famous model can be explained as follows (Atherton, 2004; Kolb, 1984; Smith, 2001):

Figure 2.3: A Depiction of Kolb's (1984) Experiential Learning Cycle



- **Concrete experience**

Concrete experience entails direct practical experience. In service-learning this might involve doing something for someone in a community or service agency. Concrete experience thus corresponds to the idea of 'knowledge by acquaintance'. The importance of such experiences is clear from Palmer's comment (1998; 2001) that people are more likely to live their way into a new way of thinking than to think their way into a new way of living. Zlotkowski (2001: 25) agrees with the above statement, claiming that higher-order thinking grows out of real-life experiences.

- **Reflective observation**

Reflective observation focuses on what the experience means to the individual, and requires observation, examination, analyses and interpretation of the impact of a specific concrete experience. Bringle and Hatcher (1999) regard reflection as a crucial element in transforming concrete experience into knowledge. Zuber-Skerritt (2001) maintains that all individuals, in reflecting on their everyday experiences, create a worldview or lens, which determines their future behaviour and strategies.

- **Abstract conceptualisation**

The next step in the experiential learning cycle gives meaning to discoveries by relating them to other discoveries, other forms of knowledge. Through abstract conceptualisation, theories or explanations for why events happened as they did are formed. This may then be followed by the derivation of general rules describing the experience; or the application of known theories in conceptualising the experience.

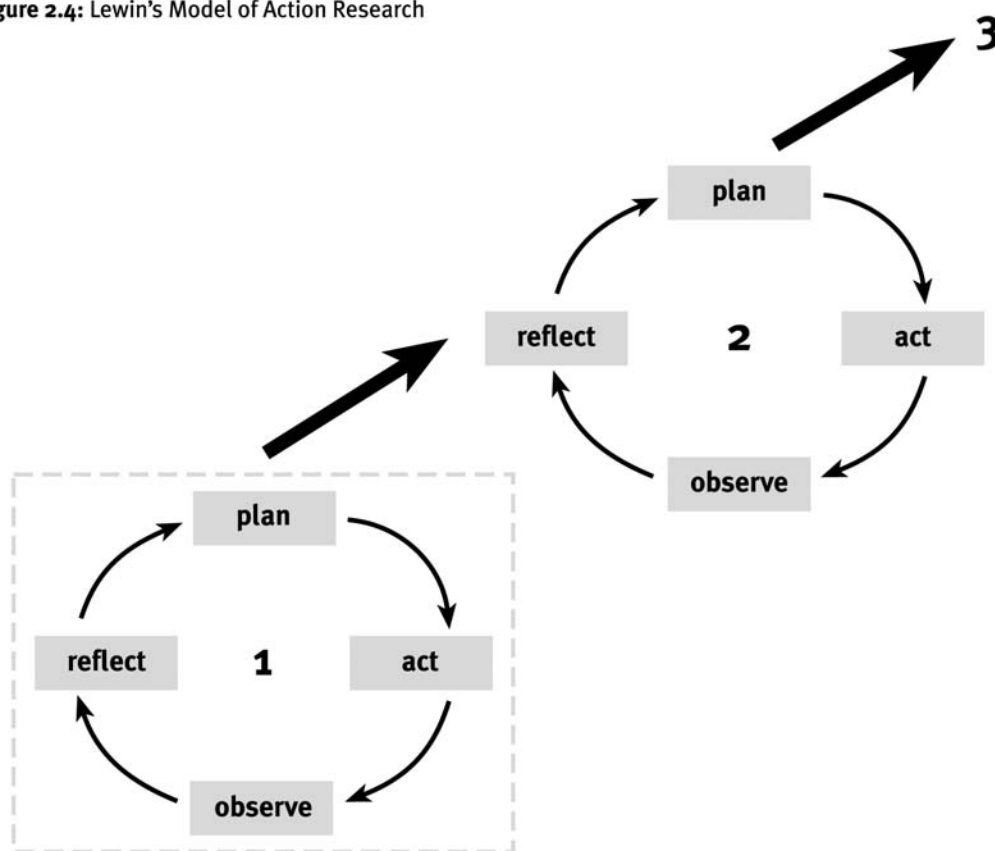
- **Active experimentation**

Taking further action and testing conceptualisations (and their implications) in different situations form the focus of this stage; the person learning makes a connection between learning experiences, theoretical grounding of these experiences and the real world. Active experimentation transforms conceptualisation: testing abstractions in practice; constructing and modifying the next concrete experience.

The experiential learning cycle is flexible: learning can start at any stage; the completion of a cycle may happen in a flash, or over days, weeks or months; and there may be “learning wheels within wheels” at any point in time (Atherton, 2004: 1). The experiential learning cycle provides a conceptual framework for the unique blending of ‘hands-on’ experience and learning – with reflection as the vital link, e.g. real-life simulations (case studies), role-plays, fieldwork, internships, and many more. Kolb’s cycle can also be used as a map to structure the environment for service-learning: giving students the opportunity to achieve appropriate knowledge, skills and attitudes; enhancing the development of a higher level of competence.

Due to the sharing of similar philosophical assumptions, action learning, which can be defined as “learning from concrete experience and critical reflection on that experience” (Zuber-Skerritt, 2002: 114) is sometimes used as a synonym for experiential learning. Indeed, it can be valuable for educators involved in experiential learning also to make use of the action learning and research cycle (depicted in figure 2.4).

Figure 2.4: Lewin's Model of Action Research



(Adapted by Zuber-Skerrit, 1992)

Service-learning activities can be aimed at providing opportunities for concrete experience, reflective observation, abstract conceptualisation and active experimentation. Reflecting on your concrete experiences in teaching and learning activities, can you see how you might use Kolb's experiential learning cycle to enhance learning?



From this experiential cycle and its four stages, Kolb and Fry (1975) also developed four distinct learning styles, namely: convergent; divergent; accommodating; and assimilating. Each learner (and educator) has a preferred learning style, implying that every individual finds a learning experience interesting and challenging in a different way. The application of different styles of teaching enhances learning; similarly, the neglect of some of the teaching styles can prove a major obstacle to learning. For more information on the complementary, antagonistic or collusive interplay of these styles, refer to www.learningfromexperience.com.

2.3 A CONCEPTUAL FRAMEWORK FOR SERVICE-LEARNING

In the *Good Practice Guide*, reference is made to a typology of student community engagement; the content is cited here with permission (HEQC/ JET, 2006: 13-17).

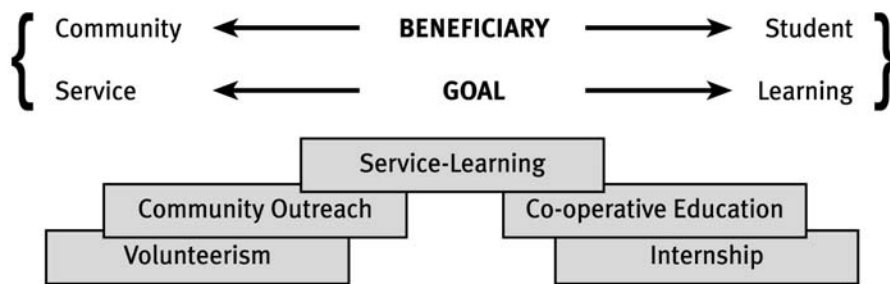
2.3.1 Forms of community engaged learning

Numerous terms and definitions are used to describe various forms of student community service (or engagement or engaged learning) in higher education. These forms may be placed on a continuum between two important distinctions, namely:

- The primary *beneficiaries* of the service (i.e. community or student); and
- The primary *goal* of the service (i.e. community service or student learning).

Figure 2.5 (below) identifies the various forms of students' community engagement and places them on a continuum as explained.

Figure 2.5: Distinctions among Community Engaged Learning



(Adapted from Furco, 1996)

It must be emphasised, however, that the above categories of community engagement are not necessarily discrete or mutually exclusive. For example, the boundaries between 'volunteerism' and 'community outreach'; 'internships' and 'co-operative education'; 'community outreach' and 'service-learning'; and finally 'co-operative education' and 'service-learning' are often blurred, and learning activities integrated in academic programmes may shift one way or the other on this continuum. A characteristic common to all of the above forms of community engagement is that they all embrace a measure of experiential learning.

Volunteerism is an engagement of students in activities where the primary beneficiary is the recipient *community* and the primary goal is to provide a *service*. Volunteer programmes are essentially altruistic by nature. Although students may learn from these programmes, they are generally not related to, or integrated into, the student's field of study. Volunteer programmes are thus essentially extra-curricular activities, taking place during holidays and outside tuition time. Students generally do not receive academic credit for participation in such programmes and they are generally funded by external donors and through student fundraising. Programmes are generally relatively small in scale and have a loose relationship with the HEI. In a context where the need is great, such programmes have a marginal role, in terms of both service and human resource development; for example, students wanting to give something back to the community decide to offer help at a clinic organising activities for National HIV/AIDS Day.

Community outreach is also an engagement of students in activities where the primary beneficiary is the recipient *community* and the primary goal is to provide a *service*. However, these programmes involve more structure and commitment from students and result to a larger extent than in the previous category in student learning. These programmes are generally initiated from within the HEI by a department or a faculty, or as an institution-wide initiative. In some cases recognition is given, either in the form of academic credit or in the form of research publications. As the service activities become more integrated with the academic module work of the students and as the students begin to engage in formal intellectual discourse about service issues, the programme moves closer to the centre of the continuum to become more like service-learning. One of the main features distinguishing academically-based community outreach programmes from service-learning is that the former tend to be a distinct activity and initiative of the HEIs, whereas the latter are fully integrated into the curriculum. In other words, service-learning is not seen as an 'outreach' activity; it is seen as an integral and inseparable part of the higher education curriculum. An example of community outreach might be where students of a specific institution establish the Psychology Student Society, organising weekly outreach projects to various old-age homes.

On the other extreme of the continuum (figure 2.5), **internships** engage students in activities where the primary beneficiary is the *student* and the primary goal is student *learning*. Internships are intended to provide students with hands-on practical experience that will enhance their understanding of their area of study, help them achieve their learning outcomes and provide them with vocational experience. Generally, internships are fully integrated with the student's curriculum. Internships (also referred to as 'clinical practice' in some instances) are used extensively in many professional programmes such as Social Work, Medicine, Education, and Psychology.

Likewise, the primary beneficiary of **co-operative education** programmes is the *student* and the primary goal is student *learning*. Co-operative education provides students with co-curricular opportunities that are related to, but not always fully integrated with, the curriculum. The primary purpose of co-operative education is to enhance the students' understanding of

their area of study. Co-operative education is used extensively in universities of technology throughout South Africa. It should be stressed that the primary differences between co-operative education and service-learning lie not necessarily in differing methodologies but in the nature of student placements and the desired outcomes. Co-operative learner placements are essentially within *industry* whereas service-learning placements are within *service agencies* or directly in the *community*. Whereas the desired outcome of co-operative education is essentially student learning, service-learning includes the additional goal of providing a service to the community. Nevertheless, in terms of student learning outcomes, both co-operative education and service-learning share the goal of enriching the students' understanding of the module content and discipline. An example of co-operative education would be where students studying marketing management visit the marketing division of a large firm to get first-hand experience of how marketing projects are planned and implemented.

Service-learning modules engage students in activities where *both the community and student* are primary beneficiaries and where the primary goals are to provide a *service* to the community and, equally, to enhance student *learning* through rendering this service. *Reciprocity* is therefore a central characteristic of service-learning. The primary focus of programmes in this category is on integrating community service with scholarly activity such as student learning, teaching, and research. This form of community engagement is underpinned by the assumption that service is enriched through scholarly activity and that scholarly activity, particularly student learning, is enriched through service to the community. Unlike the other categories of community engagement described above, service-learning is entrenched in a discourse that proposes the development and transformation of higher education in relation to community needs. Terms often used for this form of community engagement are 'service-learning', 'academic service-learning', 'academic community service', and 'community-based learning'.

While the above types of experiential learning include aspects of community engagement, some (i.e. volunteerism; community outreach) emphasise community service while others (i.e. internships; co-operative education) emphasise student learning. Service-learning represents a balanced approach to, and an integration of, community service and student learning (HEQC/JET, 2006: 13-16).

2.3.2 Defining service-learning

Vast amounts of energy and interest have been devoted to defining service-learning. As far back as 1990, Kendall noted as many as 147 different definitions and, since then, the quest has continued (Eyler and Giles, 1994a). The contested nature of the term is evident in the fact that some favour the use of 'academic service-learning' to emphasise the importance of service-learning as an academic endeavour, while others prefer 'community service-learning' to indicate the importance of the community partner in the learning activity.

To ensure a balance (as Furco suggests) and optimal mix between service and learning (Eyler and Giles, 1994a) it is important to ensure that the term does not imply either **Service-learning** or **service-Learning** – as both service and learning are of equal importance in achieving the intended outcomes of service-learning. It has also been suggested that the term be hyphenated to show the interrelationship between service and learning (Sigmon, in Eyler and Giles, 1994a; Stacey, Rice and Langer, 2001). It is the interrelationship between service and learning that generates the kind of service and the kind of learning intended through service-learning.

There are numerous definitions of service-learning in the literature. One of the most commonly cited (Bringle and Hatcher, 2004: 127) defines the activity of service-learning as:

a course-based, credit-bearing educational experience in which students:

- Participate in an organised service activity that meets identified community goals.
- 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.

In the *Glossary of the HEQC's Criteria for Institutional Audits* (HEQC, June 2004a: 26) 'service learning' is defined as:

applied learning which is directed at specific community needs and is integrated into an academic programme and curriculum. It could be credit-bearing and assessed, and may or may not take place in a work environment.

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

2.3.3 Criteria for service-learning

Certainly, different programmes can have alternate means of implementing service-learning in an effective way (Eyler and Giles, 1994a). Different models for service-learning also exist – community-based service-learning, discipline-based service-learning, problem-based service-

learning (PBSL), capstone courses, service internships, undergraduate community-based action research (Heffernan, 2001) – catering to different needs. (These models will be discussed further in Chapter 3.) What is important, however, is to comply with the following four essential criteria for service-learning (Howard, 2001; Stacey, Rice and Langer, 2001):

- Relevant and meaningful service with the community;
- Enhanced academic learning;
- Purposeful civic learning (social responsibility); and
- Structured opportunities for reflection.

- **Relevant and meaningful service with the community**

The service that is provided must be relevant and meaningful to the community, the students, and the learning institution. The service must be relevant in improving the quality of life for the community, as well as achieving module outcomes; it must be meaningful in the sense that the community deems it worthwhile and necessary, as well as in the sense that students' interests and skills are valued. This reiterates that service-learning endeavours must be negotiated *with* the community. The importance of reciprocity, as asserted by Bringle, Phillips and Hudson (2004) is clear from this criterion.

- **Enhanced academic learning**

Service-learning experiences must strengthen the accomplishment of learning outcomes and complement learning resources (student learning must take place during activities, experiences, learning strategies and assessment). A clear connection between module objectives and service activities must exist.

- **Purposeful civic learning (social responsibility)**

Civic learning can loosely be interpreted as anything that 'prepares students for citizenship'. In the stricter sense of the word civic learning can be defined as "any learning that contributes to student preparation for community-based public involvement in a diverse democratic society" (Howard, 2001: 28); that is, knowledge, skills and values making an explicit, direct and purposeful contribution to the preparation of students for active civic participation (active involvement in future communities) and therefore social responsibility.

- **Structured opportunities for reflection**

In order to relate community service experiences to the module, students need structured opportunities to reflect. As mentioned earlier, many theorists in the field of experiential learning and service-learning regard reflection as a crucial element in transforming, clarifying, reinforcing and expanding concrete experience into knowledge. Reflection assists in gaining a deeper understanding of module content, a broader appreciation of the discipline, and/or an enhanced sense of personal values and social responsibility (Bringle and Hatcher, 1999; Eyler and Giles, 1994b; Kolb, 1984; Zuber-Skerritt, 2001).

In table 2.1 (below) these criteria (and how they can be used to distinguish between service-learning and other forms of experiential learning) are outlined.

Table 2.1: Criteria for Distinguishing between Service-Learning and Other Forms of Experiential Learning
(Adapted from Howard, 1993)

	<i>Relevant and meaningful service</i>	<i>Enhanced academic learning</i>	<i>Purposeful civic learning</i>	<i>Structured opportunities for reflection</i>
<i>Volunteering or community outreach</i>	Yes	No	No	No
<i>Co-operative education/ co-curricular learning</i>	Yes	No	Yes	No
<i>Internship</i>	Yes	Yes	No	No
<i>Service-Learning</i>	Yes	Yes	Yes	Yes

2.3.4 *Myths about service-learning*

Various myths exist about service-learning:

- The myth of terminology;
- The myth of conceptualisation;
- The myth of synonymy; and
- The myth of marginality.

- **The myth of terminology:** *Academic service-learning is the same as student community service and co-curricular service-learning* (Howard, 2001).

As we have seen earlier in this chapter, the characteristic feature of an authentic service-learning module is an explicit learning agenda. One of the most distinguishing components of exemplary service-learning module descriptors is that service-learning is an expressed goal and that clear connections between module objectives and service activities are made (Heffernan, 2001; Stacey, Rice and Langer, 2001).

- **The myth of conceptualisation:** *Academic service-learning is just a new name for internships* (Howard, 2001).

Internships are more focused on students' benefits than community benefits. Internships socialise students for the profession but are silent with regard to civic development. Internships in general are not about civic learning, which is an important outcome of every service-learning activity. Meaningful service to the community is a key element of any service-learning module (Stacey, Rice and Langer, 2001).

- **The myth of synonymy: *Experience, such as in the community, is synonymous with learning*** (Howard, 2001).

Experience serves as a text for learning, is needed for learning, but is not sufficient for learning. In DePaul University's *Principles of Good Practice for Community Service-Learning Pedagogy*, principle 1 states that: Academic credit is for learning, not for service (2004). As mentioned earlier, reflection is the crucial element in transforming experience into learning (Bringle and Hatcher, 1999).

- **The myth of marginality: *Academic service-learning is the addition of community service to a traditional module*** (Howard, 2001).

To qualify as service-learning, community service activities cannot be simply an add-on or marginalised in the curriculum. Service-learning experiences in the community must be contextualised in the module and integrated as a holistic entity.

2.3.5 *Service-learning as a new paradigm*

It is clear that service-learning challenges every educator to make a paradigm shift. This paradigm shift is, however, compatible with other trends in higher education towards collaborative learning, problem-based learning, interdisciplinary work, and democratic and diversity foci – where the emphasis is on learning and not teaching (Bringle, Phillips and Hudson, 2004). The distinctions between more traditional ways of learning and the paradigm of service-learning are summarised in table 2.2 (below).

Table 2.2: Distinctions between Traditional Learning and Service-Learning
(Adapted from Howard, 1993, by Stacey, Rice and Langer, 2001)

TRADITIONAL LEARNING	SERVICE-LEARNING
Theory	Theory and experience
Others' knowledge	Personal knowledge
Spectator	Participant
Individual learning	Co-operative learning
Distinction between teacher and learner	Blurred distinction between teacher and learner
Answers	Questions and answers
Certainty of outcomes	Heterogeneous outcomes
Ignorance avoided	Ignorance a resource
Objectivist epistemology	Connected/ feminist epistemology

2.4 CONCLUSION

In this chapter you were introduced to the theoretical and conceptual underpinnings of service-learning. From the work of Dewey (1963) and Kolb (1984) the cornerstones of service-learning became clear. The principles and importance of learning from experience are now understood; it is realised that service and learning gain reciprocal value from and are transformed by each other (Eyler and Giles, 1994b). Furthermore, service-learning is a connected view of learning (service-learning as a “whole hearted affair”), where social action and education for citizenship are significant (Eyler and Giles, 1994a: 9).

Service-learning is a pedagogy where institution, community and service agencies – as well as service and learning – are symbiotically related; where balance and reciprocity prevail, not to satisfy one at the expense of the other (Howard, 2001: 23).

In conclusion:

The promise is that service-learning can produce enriched forms of learning that transcend traditional content based mastery and allow students to develop new ways of thinking and acting that are integrated with their personal values. (Bringle, Phillips and Hudson, 2004: 6)



SELF-STUDY ACTIVITY

Prepare a presentation on the pedagogical rationale for and theoretical underpinnings of a service-learning module within your academic discipline or learning programme. Imagine presenting this proposal to the members of your particular department/ faculty, aiming to persuade your colleagues that service-learning is an effective and relevant educational tool.

You should be able to:

- Provide and defend the theoretical and conceptual framework for service-learning.
- Define service-learning.
- Indicate how service-learning differs from traditional learning.
- Indicate how service-learning differs from other forms of community engaged learning and from other forms of experiential learning.