



DSPACE

<https://dspace.org/>

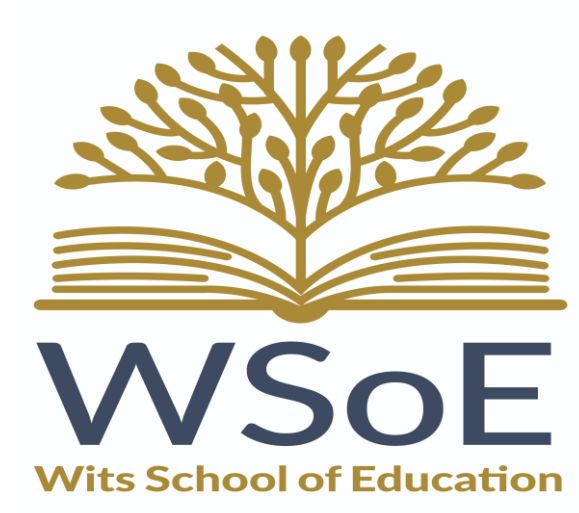
A critical race theory inquiry into service learning pedagogy in historically white institutions

Morapedi, Kgomotso

2021

<https://hdl.handle.net/10539/32883>

University of the Witwatersrand
Faculty of Humanities



Master of Education
(Coursework & Research Report)
2021

A Critical race theory inquiry into service learning pedagogy in historically white institutions

Module Name: EDUC7031A_ RESEARCH REPORT

Kgomotso Morapedi
Student Number: 1263260

A Critical race theory inquiry into service learning pedagogy in historically white institutions

A mini dissertation in fulfilment of the requirement for the independent Research Module [Master of Education (coursework and research report) Degree] in the discipline of Educational Leadership and Policy Studies (ELPS).

FACULTY OF HUMANITIES

University of the Witwatersrand (Education Campus)

Supervisor: Dr B.J. Johnson

By

Kgomotso Morapedi

Declaration

I, Kgomotso Morapedi (1263260) Declare that “**A Critical race theory inquiry into service learning pedagogy in historically white institutions**” abides by the following rules:

1. The ideas in this project, except where otherwise indicated are my own work.
2. This project does not contain other persons data, pictures, graphs, or other information, unless specifically acknowledged as being sourced from other persons.
3. This project does not contain other persons writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
 - Their words have been unwritten but the general information attribute to them has been referenced.
 - Where their exact words have been used, their writing has been placed inside quotation marks and referenced.
4. This project does not contain text, graphics or tables copied and pasted from the internet, unless specifically acknowledged and the source being detailed in the project and reference section.

I further declare that this has not been submitted for any degree at another university.

Signed: 

Date: 30/04/2021

Statement of Supervisor

This project is submitted with my approval.

Signed: 

date: 30/04/2021

Dr. B.J. Johnson

Acknowledgements

My sincerest gratitude goes to the following:

My mom, siblings and friends I appreciate your support throughout this long hectic year.

My supervisor Dr Bernadette Johnson thank you for the guidance, support with all the problems I encountered and critical feedback.

The National Research Fund for funding this study.

The participants of this study who gave me their precious time and provided the information that forms the most important part of this project.

Ethics clearance certificate from the university

WITS SCHOOL OF EDUCATION



SCHOOL OF EDUCATION ETHICS COMMITTEE

CONSTITUTED UNDER THE UNIVERSITY HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)

CLEARANCE CERTIFICATE

PROTOCOL NUMBER: 2020ECE012M

PROJECT TITLE

A Critical race theory inquiry into service learning pedagogy in historically white institutions.

INVESTIGATOR

KGOMOTSO JOSEPHINE MORAPEDI

SCHOOL/DEPARTMENT OF INVESTIGATOR

WITS SCHOOL OF EDUCATION

DATE CONSIDERED

20 July 2020

DECISION OF THE COMMITTEE

Approved unconditionally

EXPIRY DATE

Date of submission of the project report

ISSUE DATE OF CERTIFICATE

27 July 2020

CHAIRPERSON


(Dr Paul Goldschagg)

cc: Supervisor: Dr Bernadette Johnson

DECLARATION OF INVESTIGATOR

To be completed in duplicate and **ONE COPY** emailed to the Ethics Office: Matsie.Mabeta@wits.ac.za.

I fully understand the conditions under which I am authorized to carry out the abovementioned research and I guarantee to ensure compliance with these conditions. Should any departure be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee.

k.j.Morapedi
Signature

Date 03/01/2021

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

Turn-it-in certificate

1263260:Chapters_1_to_5.docx

ORIGINALITY REPORT

5%

SIMILARITY INDEX

4%

INTERNET SOURCES

2%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1

researchspace.ukzn.ac.za

Internet Source

<1 %

2

repository.up.ac.za

Internet Source

<1 %

3

hdl.handle.net

Internet Source

<1 %

4

scholar.sun.ac.za

Internet Source

<1 %

5

saera.co.za

Internet Source

<1 %

6

Ntimi Nikusuma Mtawa. "Human Development and Community Engagement through Service-Learning", Springer Science and Business Media LLC, 2019

Publication

<1 %

7

Submitted to University of KwaZulu-Natal

Student Paper

<1 %

8

discovery.ucl.ac.uk

Internet Source

<1 %

Abstract

The global trend of policy borrowing has shaped the landscape of Higher Education policies in South Africa. The implementation of an American model of service learning (SL) as the curriculum and pedagogical strategy to Community Engagement (CE) could reflect and continue a whiteness pedagogy. Whiteness is understood as not an attack on white people, but rather as being a socially constructed power and privilege; which tends to ignore race, class, gender and their intersections. Studies in America have shown that SL perpetuates this whiteness pedagogy, as it is embedded in the discourse, institutional practices and pedagogy which can lead to further injustices and a miseducation of students when working with communities. Which is problematic in South African institutions given the racially segregated past and need for the decolonisation of pedagogy and curriculum.

This study adopted whiteness studies and critical race theory (CRT) frameworks. Both frameworks provide means to inquire on the extent to which the American model of SL has influenced the practice and conceptualisation of the South African SL (Eramus , 2011). Given, the lack of benefit for communities from SL and the difference between the rhetoric and reality of SL as shown in the literature. This study aimed to answer the question of which ways might the South African SL reproduce a whiteness pedagogy? By investigating how race, class, gender and their intersections shaped SL pedagogy, course design, student's experiences and reflections.

Data was collected through document analysis of the schools of Social Work and Nursing course materials, student's journal reflections and semi-structured interviews with students and lecturers. Both schools were selected as SL is an important part in students' undergraduate studies. Furthermore, SL is arguably for both schools a course that bridges the gap between theory and practice and enables students to apply their knowledge in real community contexts. The study drew on a critical realist paradigm and on Archer's analytical dualism given the racialised, classed and gendered stratification of reality that shapes SL pedagogy.

Findings from the study show that the field of SL has certain aspects that reproduce a whiteness pedagogy which influenced how SL was conceptualised and understood at the research site. While, there other aspects of SL tackle issues of power and privilege in SL this

was evident in how students were taught to work with FIC and the surrounding communities. The study found that Asset-based theories and community assessments were used to ensure that communities are not viewed in a deficient view but rather as partners in solving the problems facing them. The study concludes by giving recommendations on how to tackle the issues identified in the study.

Contents

Cover Page	1
Declaration.....	3
Statement of Supervisor	4
Acknowledgements.....	5
Ethics clearance certificate from the university	6
Turn-it-in certificate	7
Abstract.....	8
ABBREVIATIONS	13
CHAPTER 1: BACKGROUND TO THE STUDY.....	14
1.1 INTRODUCTION.....	14
1.2 Focus of the Study.....	16
1.3 Location of the Study	16
1.4. Contextual background of the study	18
1.6. Problem Statement.....	19
1.7. Purpose and Rationale	20
1.8. Significance of the study	21
1.9. Aims and Objectives.....	21
1.10. Research Question	22
1.10.1. Sub-questions:	22
1.11. Chapter Organisation	22
1.12. Conclusion.....	23
CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK.....	24
2.1. Introduction	24
2.2. The Institutionalizing of CE and SL in South African Higher Education.....	24
2.3. The conceptualisation and practice of SL	25
2.4. The roles of students and communities in SL courses	27
2.5. The ways in which students are prepared to work with communities in truly reciprocal ways.....	27
2.6. THEORETICAL FRAMEWORK OF THE STUDY AND ANALYSIS OF POLICY.....	30
2.7. Whiteness studies and CRT frameworks.....	30
2.8. SERVICE LEARNING PEDAGOGY FROM A CRITICAL RACE THEORY LENS	31
2.8.1. Whiteness as property	31
2.8.2. Interest convergence	32
2.8.3. Anti-essentialism.....	32
2.8.4. Critique of liberalism	33
2.9. CONCLUSION.....	33

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY	34
3.1. Introduction	34
3.2. Research methodology	34
3.2. Paradigms in research	34
3.3. Research design	35
3.3.1 The case study approach	35
3.4. Structure of Service-Learning courses	36
3.5. Selection of participants:	37
3.6. Obtaining consent from participants	38
3.5. Research methodology	39
3.5.1 Data generation	39
3.6. Data Analysis	41
3.7. Issues of trustworthiness	41
3.8. Ethics in research	42
3.9. Demarcation of the study	43
3.10. Limitations of the study	43
CHAPTER 4: DATA PRESENTATION AND DISCUSSION	44
4.1 Introduction	44
4.2 The conceptualisation and practice of service-learning	44
4.3 The roles of students and communities in service learning	48
4.4 Reciprocity in service learning	51
4.3 Issues of race, gender, class and their intersections in service learning courses	55
CHAPTER 5: CONCLUSION, RECOMMENDATIONS, AND IMPLICATIONS	59
5.1. Introduction	59
5.2. Conclusion	59
5.2. Recommendations	62
Reference List:	64
APPENDICES	69
Appendix A: Letter to the Lecturer	69
Appendix B: Email Version of Letter to Lecturer	71
Appendix C: Letter to Students	72
Appendix D: Email Version of Letter to Students	74
Appendix E: Invitation from Field Instruction Lecturer	75
Appendix F: WhatsApp Conversations with Students (Scheduling an interview)	76
Appendix G: Referral messages and scheduling an interview with referred student	77
Appendix H: Follow up emails to community-based education lecturer	78

Appendix I: Consent Forms for Students and Lecturers	79
Appendix J: Interview Schedule for Lecturers and Students	81
SEMI- STRUCTURED INTERVIEW QUESTIONS FOR STUDENTS.....	82
Appendix K: Template of Student’s reflections	83

ABBREVIATIONS

CHESP	Community-Higher Education-Service Partnerships
HEI	Higher Education Institutions
CRT	Critical Race Theory
FIC	Field Instruction Centre
SL	Service Learning
CE	Community Engagement

CHAPTER 1: BACKGROUND TO THE STUDY

1.1 INTRODUCTION

The implementation of the White Paper 3 of 1997, outlined ‘A Programme for Higher Education Transformation’ (Department of Education, 1997) in which Higher Education Institutions (HEI) contribute to societal reform and reconstruction through community service initiatives (Mitchell , 2020). White Paper 3 has resulted in Service Learning (SL) becoming a curriculum and pedagogical strategy that, enables HEI to be more relevant and connected to their communities which is advocated by Boyer’s (1996) notion of scholarship of engagement. Proponents of SL both locally and internationally agree that SL has the potential to develop students critical thinking, communication skills, critical problem-solving skills and develop their civic responsibility (Petersen & Osman , 2013). While, ensuring that HEIs form partnerships with communities and produce knowledge that addresses the needs of society. This is possible through SL pedagogy which is a counter-normative pedagogy that shifts from traditional lecturing approach and challenges students to work with real-life community problems through a critical-reflection method (Mitchell , 2020).

The extent to which SL has truly transformed communities and universities remains an unanswered question and faces contestations. There is a growing corpus of literature that answers the question of why SL has failed to transform communities and universities. Recent studies have shown how SL reproduces power imbalances between the university and community by privileging certain forms of knowledge, which hinders the transformative potential of SL. Moreover, SL has been criticised for exploiting marginalised communities for the benefit of students learning (Asghar & Rowe , 2017). Mitchell (2020) has analysed SL lecturer’s pedagogy from a Foucauldian perspective and concludes that SL is an apparatus that governs how students conduct SL and that SL lecturers are a part of reproducing that power through regimes of truth taught in SL courses. Further literature criticised how SL pedagogy’s experiential learning cycle does not acknowledge the power dynamic between communities and universities, given the cycles emphasis on student learning (Preece , 2016). Similarly, Mtawa and Wilson-Strydom (2018) contend SL social justice agenda does not consider the

relationship between power and privilege that occurs when universities partner with poor communities.

Against this background, the study aimed to contribute to the debate on how SL reproduces power imbalances between universities and communities. However, the focus was on how adopting an American model of SL in a diverse context such as South Africa's could potentially reproduce a whiteness pedagogy. Mitchell et al. (2012) contends that SL is a pedagogy of whiteness which perceives the community as the problem and universities as the gatekeepers that will solve these problems (Begum, 2012). The reasons for embarking on the study were raised by students' demand for universities to transform the colonial and racist forms of curriculum and pedagogy in HEIs. Furthermore, SL has faced criticisms by scholars on how "Service-learning [is] an intellectual MacDonald's burger that has travelled to Africa as a consequence of Americanization and/or globalisation?" (Le Grange, 2007, p. 4) and how the policy borrowing trend has shaped the landscape of South African policies (Christie, 2010). Also, Spreen and Vally (2010) argue that policy analysis literature has failed to question and challenge the initial assumptions made when implementing a policy.

This study adopted a whiteness studies and critical race theory (CRT) frameworks. Both frameworks provide means to inquire on the extent to which the American model of SL has influenced the practice and conceptualisation of the South African SL (Eramus, 2011). Given, the lack of benefit for communities from SL and the difference between the rhetoric and reality of SL as shown in the literature. By investigating how race, class, gender and their intersections could shape SL pedagogy, course design, student's experiences and reflections. Data was collected through document analysis of the schools of Social work and Nursing course materials, student's journal reflections and semi-structured interviews with students and lecturers. The study drew on a critical realist paradigm and on Archer's analytical dualism given the racialised, classed and gendered stratification of reality that shapes SL pedagogy.

1.2 Focus of the Study

The study is located in the field of higher education policy and provided an analysis of policy for the White Paper 3 of 1997. The analysis borrows from McLaughlin (2000) notion of educational policy by focusing on firstly the relationship between educational policies and power. Secondly, how policies originate from different contexts and are influenced by different stakeholders. Thirdly, the various aspects involved in the policy making which include the formulation and implementation. To achieve the above, the study inquired into SL pedagogy, course design and how students experienced SL using a CRT lens in historically white universities in SA. To investigate the ways in which the SA model of SL could reproduce a whiteness pedagogy by focusing on the underlying assumptions made when conceptualising and practicing SL. Smith-Tolken (2010) has shown that research on SL has primarily focused on experiential learning and SL theories without considering the theories underlying the field.

1.3 Location of the Study

The university is located in Johannesburg with campuses set in Braamfontein and Parktown. The institution is structured into 5 faculties which include the faculty of Humanities, Health sciences, Commerce, Law & Management, Sciences and Engineering and Build Environment. These faculties comprise of 36 different schools (Wits University , 2020). The university obtained full university status in 1922 and was founded as an open university coupled with explicit policies that were non-discriminatory. The 1959 University Education Act Institutionalised Apartheid laws into South African universities. However, the Act was met with constant student protests and resistance (Wits University , n.d.). Post-Apartheid the university has become a research-intense institution that is committed to contributing to the developing the country through research that has an impact on health care, society, and future innovations (Wits University , 2020).

Furthermore, the institution enrolls a diverse student demographic. The university's 2019 annual report shows that roughly 50% of the institution's graduates are first generation university students and 48% reside in township or rural areas (Wits University , 2019). In terms of finances the student demographic consists of working to middle class groups. For the 2021 academic year 27 000 of the 37 500 students receive some form of financial aid, scholarship, or bursary to fund their education. However, there still remains a larger percentage of students who are part of the missing middle and do not qualify for financial aid (Wits University , 2021).

Table 1 illustrates the estimated student demographics based on gender and race at the university for the 2019/2020 academic year.

		Total Number and Percentage of Student Headcount Enrolments									
		2015		2016		2017		2018		2019	
Gender	Female	18 556	54.94%	20 467	54.65%	21 061	54.87%	22 015	54.65%	22 332	54.63%
	Male	15 220	45.06%	16 970	45.32%	17 311	45.10%	18 251	45.30%	18 452	45.14%
	Undisclosed Gender	1	0.00%	11	0.03%	8	0.02%	19	0.05%	97	0.24%
Total		33 776	100%	37 448	100%	38 380	100%	40 285	100%	40 881	100%
Race (Only South African students) and All International	African	17 413	51.55%	20 380	54.42%	21 663	56.44%	23 519	58.38%	24 158	59.09%
	Chinese	156	0.46%	144	0.38%	154	0.40%	149	0.37%	143	0.35%
	Coloured	1 315	3.89%	1 461	3.90%	1 490	3.88%	1 588	3.94%	1 620	3.96%
	Indian	4 327	12.81%	4 619	12.33%	4 655	12.13%	4 703	11.67%	4 744	11.60%
	White	7 128	21.10%	7 174	19.16%	6 719	17.51%	6 580	16.33%	6 358	15.55%
	Undisclosed Race	0	0.00%	0	0.00%	0	0.00%	0	0.00%	9	0.02%
	International	3 437	10.18%	3 670	9.80%	3 699	9.64%	3 746	9.30%	3 849	9.42%
Total		33 776	100%	37 448	100%	38 380	100%	40 285	100%	40 881	100%

Table 1: student enrolment headcount for 2019/2020 (Adapted from Wits University , 2020)

Figure 1 shows the age of students enrolled at the university for the 2019 academic year. This further illustrates the diverse nature of the student population.

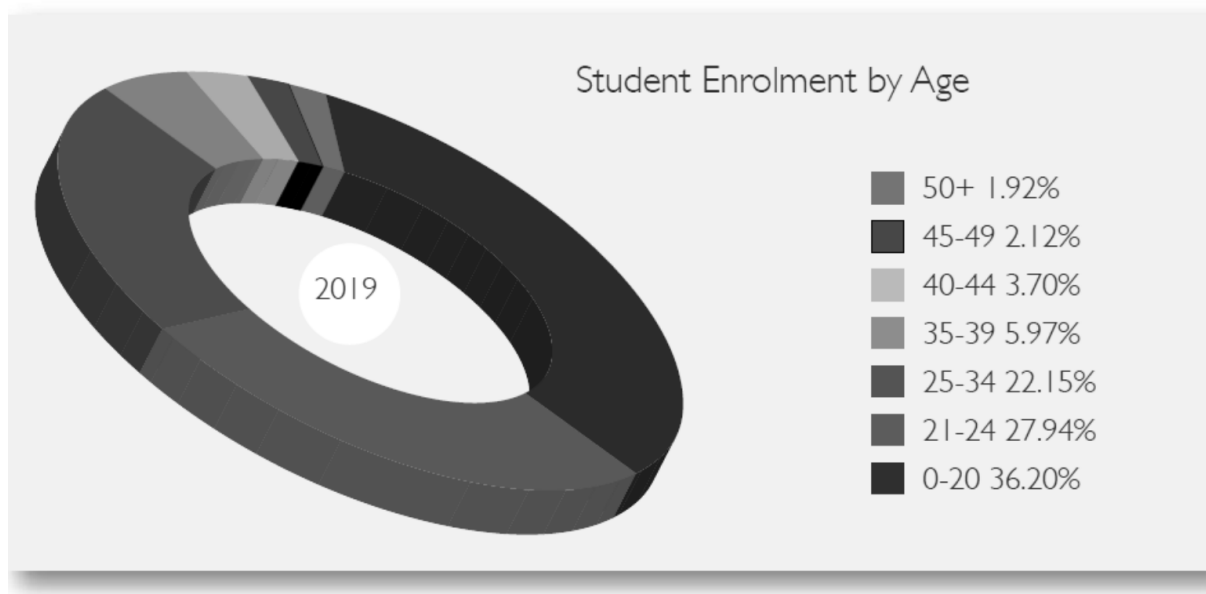


Figure 1: The age of students enrolled in 2019 (Adapted from Wits University , 2019)

1.4. Contextual background of the study

The South African education system has been shaped by racial segregation. HEIs have been structured and influenced by colonialism and apartheid. Hlatshwayo and Fomunyam (2019) contend that prior to 1994, HEIs were divided into three tiers. The dominant tier consisted of institutions that were established during the colonial era. These institutions represent colonial and western ideologies and were exclusively for white and elite students. The intermediary tier were Afrikaans-speaking institutions. These institutions were introduced as a form of counter-hegemony to [E]nglish-speaking institutions with the aim of maintaining the Afrikaans language and apartheid ideologies. The third tier were institutions that were under resourced, lacked funding and primarily enrolled black students (Hlatshwayo & Fomunyam, 2019). Although, policies such as those introduced in 1959, were dismantled by the democratic government.

The ghosts of racism and colonialism still haunt higher education and are visible in terms of the curriculum and pedagogy in institutions. Post-apartheid policies have focused on gaining global competitiveness and redressing past injustices. Moorosi (2020) contends that post-apartheid policies have contributed to the upward mobility of black South Africans, but have failed to recognise how racism and race still remain a permanent structure in education. Furthermore, the 2015/2016 students protest highlighted issues that go beyond the need for financial aid for students, but have shown the underlying colonial western culture and structures that exist in educational institutions in the post-colonial era. The student protests have raised demands for the decolonisation of knowledge and institutional culture.

The notion of decolonisation has sparked debates amongst scholars regarding what the nature of decolonisation entails and the significance it has for education reform. Heleta (2016) argues that decolonisation refers to removing the norms, culture and structures imposed on the colonised by the former coloniser. In addition, it entails placing Africa at the centre instead of Europe in all knowledge production (Ngungi as cited in Heleta, 2016). Mandami (2016, p. 69) questions “What does it mean to decolonize a university, an authorized center of knowledge production”. Such questions raise issues regarding the Africanisation of universities, the diversity amongst academic staff, disciplinary, intra-disciplinary, the cost of tuition, the increase in fees and the possibility of free education (Badat, 2016; Mandami, 2016). Moreover, Badat (2016) raises questions and concerns regarding what exactly will decolonisation be

uprooting, displacing and replacing? Whether universities and academics are capable of truly decolonising knowledge and the methodologies of inquiry.

The significance of decolonisation in both schools and universities is regarded as challenging the hegemonic Europe and apartheid ideologies, the alienating knowledge and assimilation culture within institutions and the difference between historically white and black universities (Badat, 2016). Studies have shown that black students feel alienated from the culture and knowledge in historically white institutions (Barroso , 2015; Bazana & Mogotsi , 2017). It is against this background that the SL is practiced and conceptualised in, which could have an impact on how universities work with communities.

1.6. Problem Statement

Studies have shown how SL can reproduce power imbalances between universities and communities and perpetuate injustices (Dempsey , 2010). This study enquired on this power imbalances by focusing on how SL pedagogy, course design and student's reflections could reproduce these imbalances. Furthermore, studies in America where SL was borrowed from, have shown that SL has an underlying whiteness pedagogy, firstly, SL assumes an ideal student who is usually white, sheltered and finds joy in serving others, who is capable of serving disadvantaged communities (Butin , 2006; Mitchell et al., 2012) and is mainly incorporated in white universities and white faculties. Secondly, universities usually determine the community's needs and how to solve societal problems, without recognising the knowledge and assets of those communities they serve (Mitchell et al., 2012). Thirdly, SL reflections are primarily focused on individual students' experiences of SL and working with communities, which are an "inadequate and one-sided form of learning" (Petersen & Osman , 2013, p. 22).

This underlying whiteness pedagogy contradicts SL counter-normative pedagogy and might be problematic in the South African context as the student demographic is diverse. Statistics show that the majority of students enrolled in public HEIs in 2016 were Africans (71.9% or 701 482), followed by white students (15.6% or 152 489), coloured students (6.3% or 61 963) and Indian/Asian students (5.2% or 50 450) (Department of Higher Education and Training, 2018). Yet, there is a whiteness culture in historically white institutions that has constrained transformation (Badat, 2016). Further to this, Thomson et al. question's the extent to which SL will be "the successful adapt [of the] US-based models of SL to a South African cultural context or whether the model will remain largely American in practice remains an open question"

(2010 , p. 9). Hence, there is a need to probe into scholars concerns on SL pedagogy, course design, students' experiences, and reflections.

1.7. Purpose and Rationale

For three years I was a volunteer at the Wits citizenship and community outreach project Inala Forum, and I had always wondered why community outreach projects always target disadvantaged groups? and why the projects were always done in poor areas rather than in affluent ones? I have always felt that raising such questions could be seen as being insensitive. But, reading more on CRT and whiteness studies gave me the lens to understand that community outreach projects have a whiteness ideology of viewing communities. Communities have problems and I as a student can be the chosen savior of those communities, without recognizing how structural barriers such as race, racism and power have shaped those problems faced by those communities. Hence, the interest in embarking on a study on SL.

My concerns regarding why SL projects were always conducted in disadvantaged and poor communities resonates with students who take SL courses, they often feel that poor communities are portrayed as victims and weak. For instance, my physiotherapy friend feels burdened by the SL course as she grew up in a disadvantaged community and she knows very well how resourceful and knowledgeable they are. Furthermore, she feels that community members feel intimidated by students from universities, which is something her SL course did not prepare her for.

Studies conducted in the SL field show that the assumptions made regarding SL benefits, such as being mutually beneficial to communities and universities through power sharing and reciprocity are problematic. Preece (2016) concluded that SL needs to shift from the conservative experiential learning cycle to more dialogic community led projects, to ensure that knowledge is shared between universities and communities. While, McMillan (2013) demonstrates that SL courses need to be learning service orientated. Dempsey (2010) posits that SL needs to recognise the diversity amongst communities and plan for engagements that embraces this diversity. Although the mentioned studies show the drawbacks regarding SL pedagogy and partnerships. They do not recognise how race, class, gender and their intersections could shape SL pedagogy, course design and student's experiences and reflections.

1.8. Significance of the study

There is a dearth of literature within the South African context enquiring on how SL could potentially be reproducing a whiteness supermacy and ideologies in SL course design and how issues of race, class, gender and their intersections could potentially contribute to power imbalances between communities and institutions. Furthermore, a report by Higher Education South Africa (HESA, 2014) posits that transformation is a major barrier faced by institutions with regards to an inherently colonial culture of teaching and learning. For transformation to occur there needs to be continuous “decolonizing, deracialising, demasculinising and degendering of South African universities” and further “engaging with ontological and epistemological issues in all their complexity” (HESA, 2014, p. 7). Similarly, Badat (2016) argues that critical questions regarding epistemology, curriculum and pedagogy in HEI have not been given sufficient attention. Hence, the study aimed to contribute to the above debates.

1.9. Aims and Objectives

Aims of this study:

Given the dearth of literature and empirical research which adopts a CRT and whiteness frameworks amongst South African scholars (Modiri, 2012). This study aimed to contribute to the field of CRT and whiteness studies by enquiring on how SL in South African HEI could potentially reproduce a whiteness pedagogy and how it frames students’ experiences and reflections. Further to this, the study aimed to contribute to an understanding of why service learning has not transformed both HEIs and communities, as intended in policy documents. And also shed light on why SL has been faced with conceptual confusion and the difference between the rhetoric and reality of SL, by focusing on the SL pedagogy and course design.

Objectives of this study:

This study had four objectives which were firstly to understand how SL is conceptualised and practiced in HEI. Secondly to understand how the roles of students and communities are framed in SL Thirdly, to explain the ways in which students were prepared to work with communities in truly reciprocal ways. Fourthly, to understand the reasons for the power imbalance between communities and HEIs. And finally, to explain how SL lecturers and course co-ordinators deal

with issues of race, gender, class and their intersections in SL courses, to potentially challenge the underlying whiteness ideology of SL.

1.10. Research Question: In which ways might the South African Service Learning reproduce a whiteness pedagogy?

1.10.1. Sub-questions:

1. How is service learning conceptualised and practiced in HEI?
2. How are the roles of students and communities framed in service learning?
3. In which ways are students prepared to work with communities in truly reciprocal ways?
4. How do SL lecturers and course co-ordinators deal with issues of race, gender, class and their intersections in service learning courses?

1.11. Chapter Organisation

Chapter 1: Introduces the study and locates it within the field on SL. The last sections in the chapter outline the problem statement, the purpose and rationale of the study, the significance of the study, the aims and objectives. The chapter concludes by outlining the main research question and sub-questions.

Chapter 2: This chapter outlines the theoretical frameworks and the key debates in the SL field both locally and internationally.

Chapter 3: This chapter outlined the choices that were made regarding the methodology, research paradigm, how data was collected, how participants were selected and the ethical issues that needed to be considered prior to collecting data.

Chapter 4: This chapter analysed the data collected by using the content analysis method

Chapter 5: This chapter provides recommendations based the data collected.

1.12. Conclusion

This chapter introduced the study and located the study within the field of higher education. Furthermore, the chapter provided an overview of the background context which shaped HEIs, the problem statement, the purpose and rationale of the study, the significance of study, the aims and objectives. The study focused on understanding the ways in which SL pedagogy might reproduce a whiteness pedagogy in historically white institutions.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1. Introduction

The field of SL is a contested field both locally and internationally. As such this chapter will discuss the debates amongst scholars regarding topics such as the institutionalising of CE and SL in higher education, the implementation of SL, how SL is practiced and conceptualised and issues of reciprocity. The discussion of these topics will show the issues that SL scholars have been tackling, the drawbacks and benefits of SL for institutions, communities and community organisations. The chapter further outlines CRT and whiteness frameworks and, CRT respective tenets.

2.2. The Institutionalizing of CE and SL in South African Higher Education

HEIs in post-apartheid South Africa have been tasked with producing graduates who contribute to the social and economic development of the country. While, demonstrating constant commitment to civic responsibility and addressing societal needs (Thomson , Smith-Tolken , Naidoo & Bringle, 2010). As such, higher education is seen as a ‘public good’ (Preece , 2016) and CE as the vehicle which will deliver this public good. HEIs have three core functions which are CE, teaching, and research. CE has various forms/four pillars which are shown in Figure 2 namely community-service learning, volunteering, research, and partnerships. Albertyn and Erasmus (2014) posit that CE contributes to equity, social change and transformation to the racially segregated South African context and education. However, CE has been critiqued for the ambiguous and abstract nature of the notion of ‘community’ in CE literature. Dempsey (2010) contends that universities fail to recognise the diversity and complexities embedded within communities, as universities tend to assume that communities are homogenous and unified.

SL was institutionalised in HEI as part of the government’s transformation goal. Policies such as White Paper on the Transformation of Higher Education of 1997 contend that CE will be essential to realising transformation (Thomson et al., 2010). CE was funded by the Ford Foundation and the Department of Education and was driven by the Community-Higher

Education-Service Partnerships (CHESP) project. CHESP initiated the training of university academics, under the guidance of several American SL academics on how to implement SL into academic programmes and institutions (Mitchell , 2020; Stanton & Erasmus , 2013).



Figure 2 The four pillars of community engagement in HEI (Adapted from Jacobs , 2020, p. 81)

2.3. The conceptualisation and practice of SL

There are various ways in which SL is understood and practiced across HEIs and policy documents (Mtawa & Wilson-Strydom , 2018) . The nature of SL has been theorised as being a typology, a new form of knowledge, a philosophy, a pedagogy, and a form of inquiry (Preece, 2013; Petersen & Osman , 2013; Stanton & Erasmus , 2013). Erasmus and Alberty (2014) argue that SL promotes justice and social transformation within institutions by fostering relationships between universities and their communities to address societal issues. Furthermore, SL aims to transform HEIs into more socially just and democratic institutions by cultivating student's civic responsibility (Raddon & Harrison, 2015). Hence, SL literature

commonly defines SL as “a course-based, educational experience in which students: (a) participate in an organized service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility” (Bringle and Hatcher cited in Thomson et al. 2010, p. 2).

Experiential learning has been conceptualised as the foundation of SL pedagogy. Petersen & Osman (2013) argue that experiential learning entails learning by gaining experience and reflecting on those experiences as a way to acquire more skills and understanding. Kolb’s model of experiential learning consists of four parts; namely concrete experience, reflective observations, abstract conceptualisation and active experimentation (Preece , 2016; Schmidt & Rautenbach, 2016). In essence experiential learning requires students to apply what they have learnt and reflect on that knowledge as a way to form new knowledge.

Yet, the transformative potential of SL has faced contentions; Badat (2016) criticises HEI’s transformation agenda for mainly being concerned with numbers and demographics. Hence, transformation has not addressed issues of de-colonising, de-racializing, de-gendering and de-masculinizing epistemology and curriculum within HEIs. How SL is practiced has raised questions on whether SL is social change or charity? (Mitchell & Humphries , 2007; Mtawa & Wilson-Strydom , 2018). Mahlomaholo and Matobako (2006) contends that there are three levels in which SL can be theorized and practiced. These levels include, firstly SL as Charity, which refers to SL programmes which are characterised by universities having complete power over communities, communities depending on universities and the services provided are determined by the university without consulting the community. Secondly, SL as project is regarded as “a halfway movement between CSL as charity’ and ‘CSL as genuine engagement” (Mahlomaholo & Matobako, 2006, p. 210).

Thirdly, as civic engagement this level refers to SL in which there is equal power sharing, communities are given a voice and the partnership is committed to social change, by finding solutions to issues affecting communities. In essence civic engagement “bridge[s] the gap between ‘the scholars and the people with whom they work” (Keene & Colligan , cited in Mahlomaholo & Matobako, 2006, p. 211). The study by Mahlomaholo and Matobako (2006) concludes institutions are not committed to SL as civic engagement, but rather to SL as charity which hinders on SL’s social transformation. Similarly, Mtawa and Wilson-Strydom

(2018) found that SL has primarily been charity-orientated with SL programmes being short-term and prioritising services without acknowledging the structural conditions that create inequality in society. Furthermore, charity tends to emphasise the role of the service provider, while portraying the recipient as passive which further perpetuates power imbalances (Mitchell & Humphries , 2007).

2.4. The roles of students and communities in SL courses

There are different stakeholders involved in SL namely SL coordinator/tutor, the students, agency supervisor and university supervisor (Schmidt & Rautenbach, 2016). SL has a counter-normative pedagogy which shifts traditional teaching and learning in which the lecturer is the more knowledgeable other and the student is the passive recipient of knowledge. Thus, SL dismantles this traditional learning, however reflections from Michell (2020) on her SL lecturing practices reveal that SL lecturers influence the kind of truth or knowledge that students gain.

Given the charity orientated nature of SL, the relationship between communities and students has mainly benefited students. Moreover, SL literature has shown that SL could be exploitative to poor and marginalised communities (Asghar & Rowe , 2017). Hence, Mitchell (2008) proposes that there is a need to shift from traditional SL pedagogy which focuses on services and ignores social systems of inequality, to a critical SL pedagogical approach that emphasises the need to dismantle unequal structures and distribute power amongst students, communities and faculty members. A critical pedagogical approach requires students to shift between being a teacher and student. As students bring their academic knowledge and skills into communities. While, communities need to move between being a student, teacher and service recipient, as communities teach students about the issues facing them (Mitchell, 2008). However, this power sharing relationship has been shown to be ideal, given the dearth of empirical research that gives voice to communities on their SL experiences (Mitchell & Humphries , 2007).

2.5. The ways in which students are prepared to work with communities in truly reciprocal ways

There is a consensus amongst scholars that SL enables mutual and reciprocity between students and communities through critical reflection (Preece , 2016; Petersen & Osman ,

2013; Preece , 2013). Asghar and Rowe (2017) posits that reciprocity refers to mutual respect, equal power sharing and communication. Yet, the notion of reciprocity is overclouded with issues such as the one-sided nature of reflections as they solely focus on students' experiences. Moreover, SL in HEI is a liberal politics (Butin , 2006) that will transform HEI and address social needs. In this way, SL is framed as a neutral, universal and has emancipatory power for both universities and communities. Raddon & Harrison (2015) posits that such politics reinforce a neo-liberal governance which functions through institutions, discourse and institutional practices that shapes citizens conduct in a way that is beneficial to the state. Furthermore, SL neo-liberal agenda improves institutions reputation and prepares students for their future corporate social responsibility in the workplace (Raddon & Harrison, 2015).

Hence, Mitchell (2008) suggests that a critical SL pedagogy (refer to the diagram below) at the classroom level needs incorporate readings that challenge students thinking and tackles issues including inequality. Similarly, Asghar and Rowe (2017) argue that to improve reciprocity between students and communities SL students need to be made aware of the influences that culture and history has when working with diverse communities. Furthermore, universities need to recognise the power dynamics, in order to reduce SL from becoming a charity experience for students. This could be developed by student's critical reflections (Asghar & Rowe , 2017). Yet, the study does not provide guidance on how to achieve this critical reflection. However, Preece (2016) study found that through dialogues and listening to communities regarding their SL experience was an inclusive form of reflection, which further bridged the gap between communities and universities. Furthermore, SL courses should foster authentic relationships with communities and plan sustainable SL partnerships. While, reflections need to include community members.

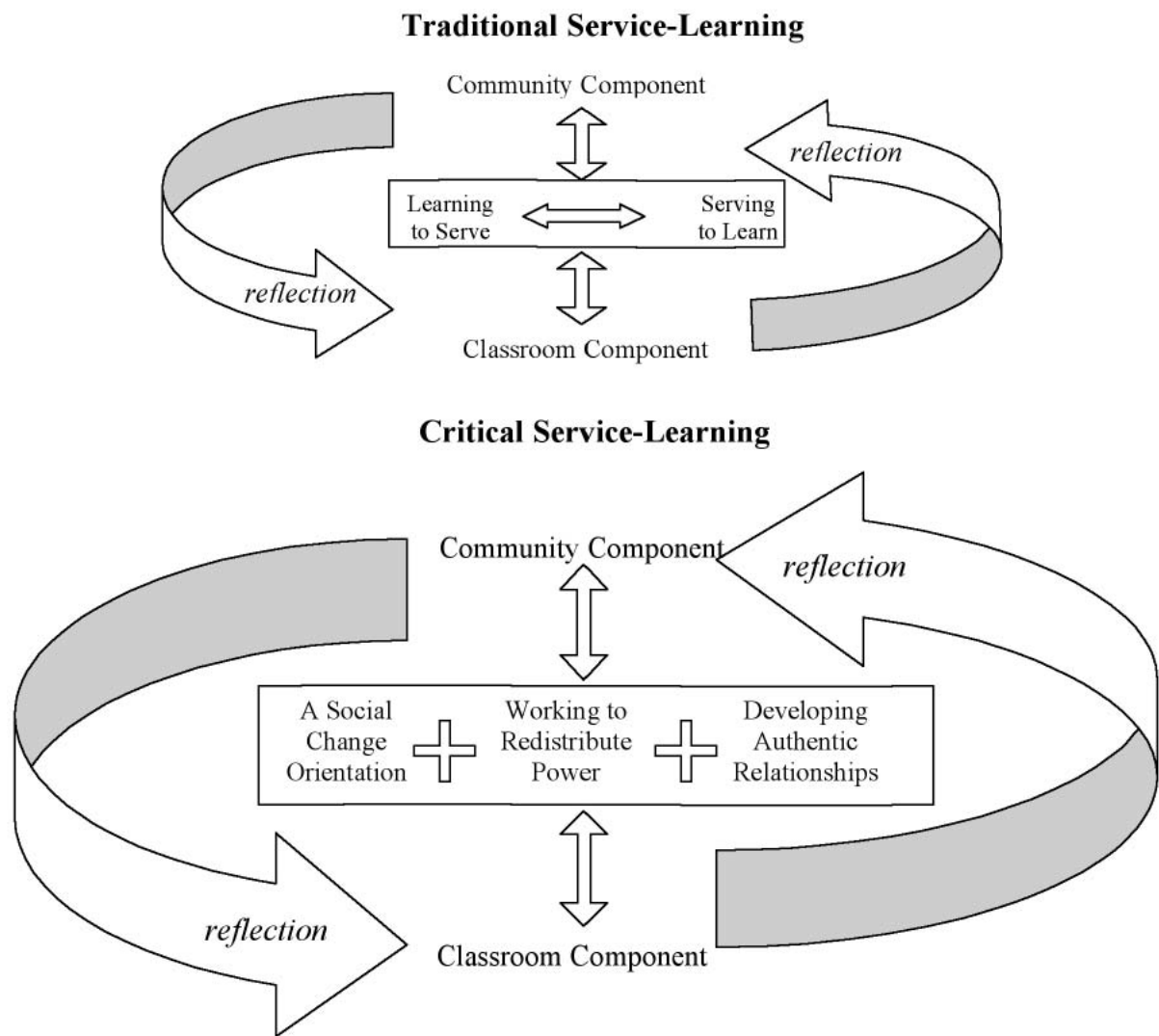


Figure 3: Differences between traditional and critical service learning (Adapted from Mitchell , 2008 , p. 53)

2.6. THEORETICAL FRAMEWORK OF THE STUDY AND ANALYSIS OF POLICY

2.6.1. Analysis of Policy

The study intended to provide an analysis of policy to further understand the ways in which SL pedagogy reproduces a whiteness pedagogy. The study adopts Gordon, Lewis and Young (1993) typology of policy analysis which is divided into an analysis for policy and an analysis of policy. The former, is focused on understanding the formulation of policy. This consists of two aspects which are policy advocacy and information for policy. While the latter, is concerned with ‘analysis of policy determination and effects’ (which examines the processes and outcomes of policy) and ‘analysis of policy content’ which examines the values, assumptions and social theories underpinning the policy process” (McLaughlin , 2000, p. 449). As such the study aims to contribute to an analysis of policy for SL, as SL pedagogy is overshadowed with issues such as power imbalances between stakeholders and lack of transformation in communities based on the experiential learning paradigm which frames the teaching and learning of SL. Furthermore, Gordan et al. (1993) contends that policy analysis is a continuum of activities that involve policy advocacy, information for policy, policy monitoring and evaluation, analysis of policy determination and analysis of policy content.

2.7. Whiteness studies and CRT frameworks

The study drew on whiteness studies and CRT frameworks. Whiteness scholars argue that whiteness similar to racism are socially constructed, yet in reality both shape people’s experiences. Whiteness refers to “a collection of everyday strategies [that are] characterized by the unwillingness to name the contours of racism, the avoidance of identifying with a racial experience or group, the minimization of racist legacy, and other similar evasions” (Leonard cited in Mitchell et al., 2012 , p. 613). Moreover, whiteness is perpetuated by constructing itself socially, economically, politically, and psychologically. Also, whiteness normalizes white privilege and supremacy which embrace a Euro-centric and race-based world view of universalistic truth that dominates all forms of knowledge and power. Lastly, whiteness takes a colour-blind approach which assumes that individuals are the same and disregards any racial identities and experiences (Mitchell et al., 2012; Gillborn, 2005).

Furthermore, CRT scholars contend that race is socially constructed and that race manifests itself in knowledge production (Hylton , 2012). CRT originates from Critical legal studies which was dissatisfied with courts and the legal system lack of acknowledgement of how race and racism shape society. Moreover, CRT scholars such as Derrick Bells and Alan Freeman argue that the law perpetuates power imbalances and privilege between racial groups. By framing the law as apolitical, neutral, objective, and ahistorical. CRT also challenged the US civil rights movement. Over the year's CRT has been applied to different fields including education. In essence, CRT scholars argue that race is socially constructed, and that society is racially stratified. Furthermore, CRT contends that race and racism are fundamental aspects of how knowledge, power and privilege is distributed amongst racial groups.

CRT aims to challenge racism and the negative racial relations issues by critiquing liberal forms of transformation which claim to be neutral. Placing race at the centre can be criticized as essentialist and reductionist. Hence, CRT acknowledges how race intersects with gender and class, as people are more than raced but also gendered and classed (ModirI, 2012). Similarly, Hiraldo (2010, p. 57) argues that “acknowledging how these various identities are interrelated furthers the complexity of these social constructions, which, if ignored, leaves questions unanswered”. CRT framework has been applied in field of educational policy, from studies on higher education reform and policy (Hiraldo , 2010). To more recent analyses; of the policy on School Principalship Standards which was found to be colourblind (Moorosi , 2020).

2.8. SERVICE LEARNING PEDAGOGY FROM A CRITICAL RACE THEORY LENS

CRT is founded on several principles, for this study four of those principles will be applied to analyse SL pedagogical assumptions and practices below.

2.8.1. Whiteness as property

DeLorme and Singer (2010) argue that whiteness is a commodity that is valued in society. Whiteness is understood as not an attack on white people, but rather as being a socially constructed power and privilege; which tends to ignore race, class, gender and their intersections and the oppressions that have been experienced by groups of colour, women and the poor (Gillborn, 2005). Whiteness is embedded within SL, American scholars contend that

SL is arguably the ““Whitest of the White” enclave of postsecondary education” (Butin , 2006, p. 482). Reasons being, SL courses cater for students who are white, middle class, eager to service others, without children and between the ages of 18 to 24. Further to this, SL courses are introduced in predominately white institutions and white faculties as service to disadvantaged groups of colour (Butin , 2006; Mitchell, Donahue and Young-Law 2012). As such, SL has a hidden whiteness ideology that sustains white supremacy within institutions and prevails in the pedagogy and enactment of SL.

2.8.2. Interest convergence

CRT scholars contend that education only benefits the minority and marginalised groups when the interests of the minority are aligned with the interests of the dominant group. Derrick Bell argued that “the interests of blacks in achieving racial equality will be accommodated only when it converges with the interests of whites” (Bell as cited in Kelly , 2016 , p.2). Interest Convergence can be applied to how the SL courses are designed and the relationship between universities and communities. According to Preece (2016) SL experiential learning priorities what students learn and how they develop from their engagement with communities and the course content. This is seen through the individualised reflections on students’ experiences. Even though SL pedagogy focuses on reciprocity. Seldom are communities involved in designing the course nor is their long-term development as significant as students. In essence universities interests in terms of developing students problem-solving skills and preparing them for their roles in society, converge with the interests of communities to solve their current issues. Through interest convergence universities are continuously able to dominate and maintain a sense of power over communities (Eramus, 2011).

2.8.3. Anti-essentialism

CRT scholars argue that students and community’s identity and experiences are not the same or fixed (ModirI, 2012). However, SL provides an essentialist view of both communities and students. For instance, SL assumes an ideal student who is usually white, sheltered, between the age of 18-24 and finds joy in serving others (Butin , 2006; Mitchell et al., 2012). Moreover, universities usually determine the community needs and how to solve societal

problems (Mitchell et al., 2012). Dempsey (2010) argues there is ambiguity surrounding the notion of community in CE literature and this creates issues around community representation and who or what constitutes those communities. As such, the diversity amongst communities is not recognised by universities and could continue to the paternalistic nature of the partnership formed between both organisations.

2.8.4. Critique of liberalism

CRT scholars posit that the law and educational policies tend to claim to promote equality, redress past injustices and are objective. Yet, such claims perpetuate a colour-blind and race-neutrality. SL scholars contend that SL has a social change aim, which entails stakeholders working collaboratively to solve societal problems which encourages social justice for the poor and marginalised groups (Petersen & Osman, 2013). However, studies have shown that social change through SL has not been achieved. Mahlomaholo and Matobako (2006) found that the South African SL is structured as charity instead of genuine commitment to bringing about change. Furthermore, Mtawa and Wilson-Strydom (2018) posit that the social change nature of SL fails to recognise the power differentials between universities and communities when conducting SL. The study found that students tend to 'other' community members and view them from a deficit view which results in students 'helping' rather than 'working' with communities. Further turning SL into a form of charity rather than social change.

2.9. CONCLUSION

This chapter aimed to provide an overview of how CE and SL are practiced and conceptualised in HEIs. The discussion shows that although SL has the potential to be beneficial to both universities and communities; studies show that the field of SL fails to acknowledge the power dynamics that are present when universities work with communities which hinders the transformative potential of SL. Moreover, SL in the South African context remains charity-orientated rather than committed to genuine social justice and change. This study aimed to contribute to an understanding of why there is lack of transformation and why there are constant power imbalances between communities and universities. Furthermore, the chapter introduced whiteness and CRT frameworks and how SL can be analysed using both frameworks.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1. Introduction

This study was a qualitative, case study and adopted a critical realist paradigm. CRT and whiteness lenses were used to guide the study to understand in which ways might the South African SL reproduce a whiteness pedagogy. Explicitly, the researcher remained open to understanding the reality of SL at the research site.

3.2. Research methodology

The study was conducted used a qualitative research method, Graue (2015) contends that qualitative research is framed by the issues facing the participants and aims to get a contextual and point of view understanding of participants. The method tends to focus on capturing the meaning of the social phenomenon by using multiple data sources, usually at a micro level (Graue , 2015). Hence, the study used semi-structured interviews and analysed both students reflections and course manuals as data sources. The approach enabled the researcher to acquire an in-depth understanding of how whiteness ideology might frame SL pedagogy and students' experiences by using CRT and whiteness as lenses to guide the study. Furthermore, the researcher was able to understand why service learning has not transformed both Higher Education Institutions and communities, as intended in policy documents. Moreover, the approach enabled the researcher to identify and address their own bias given their affinity with the nature of the study (Chenail , 2011).

3.2. Paradigms in research

The study adopted a critical realist paradigm and draws on Archer's analytical dualism in order to enquire the ways in which SL might reproduce a whiteness pedagogy. Priestley (2011) argues that critical realism is meta-theory which has a depth ontology and includes two dimensions which are the three domains of reality and emergence. The former, refers to the empirical which is observable and experienced. The actual, are the events which have already occurred and these events are influenced by the complex structures that are part of the

real (Pereira , 2012). The real domain consists of underlying mechanisms which have a cause events at the empirical and actual. The latter, denotes the mechanisms and structures that can cause events in the empirical and real (Priestley , 2011; Pereira , 2012).

Moreover, Archer's analytical dualism is a methodology which differentiates social reality into culture, structure and agency (Priestley , 2011). Culture entails the values, ideologies and norms. Structure includes the roles and positions in social reality. While, agency refers to the choices people make that can either resist or reproduce the structure and culture in social reality (Priestley , 2011; Pereira , 2012). Each element in Archer's analytical dualism and the domains of reality are all intertwined.

3.3. Research design

3.3.1 The case study approach

The case study approach was used in this study to ensure that the researcher had an up-close and an in-depth understanding of the possible ways in which the South African SL might reproduce a whiteness pedagogy. Baxter and Jack (2008) argue that the approach answers research questions on "how" or "why" a social phenomenon occurs. The in-depth orientation of a case study enabled a deeper understanding of contextual complexities and covered a wider range of topics (Yin , 2011). By using a case study, the study enquired on both the lecturer's pedagogy and students' reflections and experiences of SL and used multiple sources of data generation to acquire a deeper understanding. Furthermore, this study was a single case with embedded units (Baxter & Jack , 2008; Yin , 2011), as the study was conducted in one university, with two different schools offering SL course, which led to an in-depth understanding of the similarities or differences between and across both schools.

The researcher's experience of using a case study approach was quite challenging especially since the topic used a CRT and whiteness lenses to gain a deeper understanding of lecturer's pedagogy and students' reflections and experiences of SL. Some of these challenges included lack of interest from diverse students to participate in the study which the researcher assumes was due to the focus of the study, there were hesitations from students during the interviews to answer some of the questions and the Covid-19 pandemic made it difficult to negotiate and obtain consent from students. However, using additional sources such as student reflections and course materials enabled the researcher to gain a deeper understanding and answer the

research questions. For instance, students reflections gave the researcher an understanding of the daily activities that students need to perform while on placement and what roles students and communities play. Furthermore, the course material enabled the research to gain a deeper meaning of how SL is conceptualised and practiced at the research site and how SL lecturers and course co-ordinators deal with issues of race, gender, class and their intersections in SL courses.

3.4. Structure of Service-Learning courses

The research site does not have an established Community Engagement (CE) office or a CE policy that guides CE and SL. Furthermore, the former vice-chancellors (VC) of the university does not consider CE as essential. The VC posits that “with good and excellent science, CE happens organically. He argues that academics are engaging through their research, especially through HIV and AIDS research” (Johnson , 2020 , pp. 96-97). Hence, the university’s commitment to developing society and improving health care is embedded in the SL projects the university is involved in. These projects include Evidence for Contraceptive options and HIV Outcomes (ECHO) Trial, Key Populations Programme, TB Champ and Project PrEP amongst others (Wits University , 2019). In addition, SL has been incorporated in fields such as Social work and nursing as part of the undergraduate curriculum.

Social work SL also known as field instruction is an essential component of social work students training. The university uses the community centre or service-learning centre model whereby students are placed in agencies or community organisations and work with communities to determine the needs of and resources available in those communities, in order to introduce interventions at macro, meso and micro practice levels (Schmidt & Rautenbach, 2016). Moreover, the parties involved in SL include social work students, agency supervisor, university supervisor, field instruction coordinator and tutor (Schmidt & Rautenbach, 2016). Table 2 below summarises the university’s field instruction course design according to each year of study.

Year of study	First Year	Second Year	Third Year	Fourth Year
Activities	Weekly tutorials and Placement at Field Instruction Centre which includes: agency observations and completing Reflexive and Supervision Journals	Weekly tutorials and Placement at Field Instruction Centre which includes: group and community work and completing Reflexive and Supervision Journals	Weekly tutorials and Placement at Field Instruction Centre which includes: Field Practice Orientation, Agency orientation, conducting Agency Profile, Needs Assessment and completing Reflexive and Supervision Journals	Weekly tutorials and Placement at Field Instruction Centre which includes: Compulsory Orientation. Conducting Community profiles, needs assessments and project plans, Process reports Progress, summary (termination) reports and completing Reflexive and Supervision Journals,
Assessments	Written assignments	Presentations on community work project	Presentations on community work project and Interim assessments held during May/June	Appraisal of the Field Instruction Programme, Agency Presentation and Oral Presentations

Table 2: Summary of the university's field instruction programme (Adapted from Schmidt & Rautenbach, 2016; SOCW 4001: Field Instruction IV, 2020; SOCW 3001 , 2020)

SL in nursing education is commonly referred to as community-based education was part of the undergraduate course. The university formed partnerships with existing health care centres such as the Alexandra Health Centre and The Muldersdrift Health Development Programme. Both centres provide primary health services to disadvantaged communities in Gauteng province. Furthermore, both centres were used as community-based learning and teaching sites. First year students were placed at the Alexandra centre for a duration of 6 months and learnt about community health issues and conducted community assessments. Fourth year students learnt how to provide health services in areas such as midwifery, women's health and children's health. The school of nursing also established with the communities' projects that were aimed at developing communities namely feeding schemes, child day care centres, sewing business and vegetable gardens (Wits University, n.d.).

3.5. Selection of participants:

The qualitative nature and the case study approach require a purposive selection of participants as they had first-hand experience of the social enquiry and were knowledgeable

regarding SL. Furthermore, for this study the participants were chosen because they are enrolled or designing SL courses. Whether by working directly with communities as part of course requirements (final year students) or facilitating and selecting the projects or site and course material (lecturers and course coordinators).

3.6. Obtaining consent from participants

It took several months for me to gain consent and interest from research participants. In mid-October 2020, I sent emails to the field instruction and community-based education lecturers. Both emails were adjusted forms of the letter to lecturers (Refer to Appendices A and B). However, getting a response from the community-based education lecturer took months, my supervisor had to also send her lecturers emails to emphasise the importance of her participation. Fortunately, the field instruction lecturer agreed to the interview and sent me copies of the 3rd and 4th year course manuals. Furthermore, the field instruction lecturer sent me a list of 4th year students. I sent the students emails which were adjusted forms of the letter to students (Refer to Appendices C and D).

This took place at the beginning of December 2020 after the students finished their exams. However, I waited for two months for responses from the initial group of students, but with no responses. I did send follow up emails, with no luck. In mid-January 2021 I sent both lecturers emails; I asked the field instruction lecturers for a new list of students. Whereas, with the community-based education lecturer I had not received any response to my initial email. This led to me send an email to the head of department for nursing and I was informed that the lecturer was ill, but she would be returning to work on the 19th of January 2021. After weeks of my supervisor and I sending follow up emails to the field instruction lecturer, the lecturer sent an email inviting 4th year students to participate in study (Refer to Appendix E). Only one student responded to the email. The student preferred to schedule the interview on WhatsApp messenger (Refer to Appendix F).

Weeks had passed with no response from both students and the community based-education lecturer. After consulting my supervisor and I decided to send follow up emails to the community-based education lecturer (Refer to Appendix H). With regard students I decided to ask the only student I had interviewed to ask on the field instruction WhatsApp group if there were students interested in participating in the study and fortunately there were students who agreed, and I was sent their contact details and I scheduled interviews with them (Refer

to Appendix G). Both of these decisions were made due to the lack of progress in terms of data collection; as only one student and one lecturer had been interviewed. By the beginning of March 2021, the community-based education lecturer, had agreed to an interview. After our interview I had to adjust the number of students who I interviewed. Reasons being the department of nursing had shifted from SL to interprofessional learning or interprofessional education. As such, the 4th year students who are currently enrolled for nursing have never experienced SL. Alternatively, my supervisor and I agreed that I should interview 10 field instruction students, in addition to the five I had already interviewed.

From my experience of obtaining consent from participant I can testify that Covid-19 has made scheduling meeting difficult. As both lecturers were busy trying to adjust their teaching to suit online learning which made it difficult to interview them. Furthermore, students were already placed at their field instruction agencies or centres, which posed further barrier to scheduling interviews. My challenges with data collection had caused delays in finishing my report and led to me applying for an extension. On the brighter side, the whole experience taught me to be perseverant and to develop my problem-solving skills with help from my supervisor.

3.5. Research methodology

3.5.1 Data generation

The data generation methods that were used for this study were semi-structured interviews and analysis of students' journal reflections and two field instructions course manuals from third- and fourth-year field instruction. While drafting my initial proposal I had decided to use semi-structured interviews, classroom observations, focus groups with students and document analysis as methods that would enable me to gain an in-depth understanding of SL pedagogy and students experiences. However, due to Covid-19 regulations such as social distancing and the research site moving to online learning as a preventative measure. I decided to use semi-structured interviews and document analysis. The semi-structured interviews were conducted using different research instruments which are Zoom, MS Teams and telephone calls, and each instrument was used based on each participants choice. Majority of the students preferred to be interviewed over the phone as data is expensive.

Further adjustment had to be made to the data generation process some the reasons include interviewing only social work students. The department of nursing had shifted from SL to interprofessional learning or interprofessional education. The second adjustment made was

regarding the university's CE policy, the research site does not have a CE policy that guides SL practices. The third adjustment made was only analysing field instruction course manuals only, as the community-based education no longer had copies of the course manual. The final adjustment made was to only interview the lecturers as each lecturer was teaching and co-ordinating the SL courses. Table 2 provides an overview of the changes made from the initial data collection to the final, based on number of participants in each school and which data generation methods were used to collect data.

The use of internet resources such as Zoom have been shown in the literature to be beneficial given their low cost, ease of access, the researcher can record the interview through the recording software, and both researcher and participant are able to maintain a safe location without invading each other's personal space (Hanna, 2012) and complied with Covid-19 regulations. While telephones have been shown to provide flexibility as the interviews can be rescheduled without wasting time or money the researcher spent while travelling to meet the participants (Hanna, 2012). Yet, these instruments can encounter technical issues during interviews such as network connects. The flexibility each instrument provides is beneficial (Hanna, 2012). Conducting interviews using Zoom, MS Teams and over the phone was very challenging as I was used to conducting interviews face-to-face. However, I used to practice how to send a meeting invite and how to project my voice properly prior to starting with interviews which helped to ease the stress on conducting interviews online.

Schools	School of Social work		School of Nursing		Total	
	Initial	Final	Initial	Final	Initial	Final
Semi-Structured Interviews (Students, Course lecturers and Course Coordinator)	7	10	7	1	14	11
Document analysis of service-learning course material for both schools	1	2	1	0	2	2

The university's community engagement and service-learning policy					1	0
Students' reflections	5	15	5	0	10	15

Table 2: Changes made from the initial data collection to the final

3.6. Data Analysis

The data was be analysed through a content analysis method. Graue (2015) posits that the data will be analysed systematically and replicable technique of reducing texts into codes. However, the drawback of the technique is that the researcher be biased and interpret the data to meet their own interests. Content analysis has the following steps; firstly data collection, which involved conducting semi-structured interviews and document analysis. There were 11 semi-structured interviews conducted and each participant was given a synonym. Furthermore, 15 journal reflections and two field instructions course manuals from third- and fourth-year social work were analysed. Secondly, data reduction this step includes transcribing the interviews and reading each document. Thereafter, grouping the similarities and difference into categories and deriving codes from those categories. Thirdly, data displays involved finding the relationship between the codes and finally, drawing conclusions and findings from the data (Graue , 2015). In the discussions of the findings the students were referred to as Student 1 (S1) to student 9 (S9). The lecturer for field instruction was referred to as lecturer 1 (L1) and the lecturer for community-based education was referred to as lecturer 2 (L2). The journal reflections are named reflection 1 (R1) to reflection 15 (R15).

3.7. Issues of trustworthiness

Issues of trustworthiness in qualitative case study involve ensuring the study is credible, transferable, dependability and conformability throughout the preparation, organisation and representation phases in conducting the study (Elo , et al., 2014). The data generation methods which are semi-structured interviews with students, lecturers, and analysis of student's reflections and course manuals ensured credibility and dependability as multiple

sources are used to generate data. While, reporting and analysing the data through the content analysis method ensured the conformability of the findings (Elo , et al., 2014). Furthermore, credibility ensures that the researcher remained aware of their actions throughout the interviews, as they might unconsciously manipulate the participants. Hence, the research conducted practice interviews with volunteers to enable her to see how she would conduct an interview, especially with the lack of contact between the researcher and interviewees due to Covid-19 regulations. Chenail (2011) argues that to address issues related to researchers bias, prior to conducting the interview the researcher should interview the interviewer, by asking a colleague to pose as the interviewer. In this way the researcher will be aware of their own bias, assumptions, expectation in terms of what answers should participants give and this would enable the researcher to modify the interview questions.

3.8. Ethics in research

Resnik (2015) contends that when conducting research ethics are important as they ensure that the researcher upholds principles such as honesty, integrity, respect and is accountable. Furthermore, ethics protects the privacy of participants as their names and other personal details are not mentioned in the study and maintains objectivity as the data analysis and research design will not be biased in anyway (Resnik , 2015). To ensure that the study was conducted in an ethical manner the researcher attended an ethics workshop hosted by the Wits school of Education Ethics committee. Thereafter, the researcher had applied for an ethics approval from the Wits school of Education Ethics committee and permission from the university registrar as part of the ethical approval process.

Once ethical clearance was obtained the researcher sent emails to the respective course lecturers for permission to interview them and their students. Each research participant signed a consent form (Refer to Appendix I) prior to the interview, which served as proof that the researcher has permission to conduct the interview and record the session. Moreover, Saunders, Kitzinger and Kitzinger (2015) and Allen and Wiles (2016) contend that to ensure confidentiality pseudonyms should be used preserve anonymity. Allen and Wiles (2016) posit that involving participants in choosing their pseudonyms can be psychologically beneficial for the participants. Each participant was given a pseudonym; students were referred to as Student 1 (S1) to student 9 (S9). The lecturer for field instruction was referred to as lecturer 1

(L1) and the lecturer for community-based education was referred to as lecturer 2 (L2). The journal reflections are named reflection 1 (R1) to reflection 15 (R15).

3.9. Demarcation of the study

The boundaries around this study are based on how participants were chosen because the study used a case study method, and the research question was in which ways might the South African SL reproduce a whiteness pedagogy. Hence, the study had focused on the internal parties that shape SL which are universities, SL lecturer's pedagogical practices and decision regarding the course and final year students' experiences and reflections of SL. The study does not focus on the SL supervisors and the community organisations the university has partnerships with.

3.10. Limitations of the study

There were three limitations to this study, first there is a dearth of literature that adopted a CRT lens in the field of SL. Furthermore, within the SA context there were limited empirical studies that used a CRT to guide the investigation, which limited the literature that the researcher had access to. Second limitation was time constraints and restricted movement due to the Covid-19 pandemic, hence only one university was used as the research site. Third limitation is that SL is only offered as an undergraduate course at the research site. Moreover, there were only two schools that offered (or previously offered) a SL course at the research site. This limited the number of schools that could participate in the study and limited the depth of understanding of the research topic.

3.11. Conclusion

This chapter discussed the methodological choices and data generation processes. Due to the pandemic online resources were used to collect data. Furthermore, issues that the researcher faced throughout the study including lack of participants interests and the discontinuation of SL course in the Nursing school, were highlighted in addition to the adjustments that were made to address these issues.

CHAPTER 4: DATA PRESENTATION AND DISCUSSION

4.1 Introduction

This chapter presents the findings from the research that were generated through semi-structured interviews with lecturers, students', and document analysis. The study aimed to inquire on the ways to which the South African SL might reproduce a whiteness pedagogy. The chapter is structured into (1) a discussion on how SL is conceptualised and practiced in HEI. (2) how the roles of students and communities are framed in SL. (3) the ways in which students were prepared to work with communities in truly reciprocal ways. (4) how SL lecturers and course co-ordinators deal with issues of race, gender, class and their intersections in SL courses.

4.2 The conceptualisation and practice of service-learning

There were four main findings regarding how SL is conceptualised and practiced. These findings include firstly SL as a learning process. Secondly, the benefits of SL to students and lecturers' pedagogical practices. Thirdly, the importance of gaining work experience and finally the challenges of implementing a SL course. In discussing what SL is, there was emphasis placed by both lecturers' and students, that SL is conceptualised as a learning process that bridges the gap between theory and practice. For students' SL is understood as *"we gain experience in our field which is social work, so it is not only to sit in class and learn the theory and skills but to apply them into the real world and in the places we are placed in that facilitated world"* (S4). Further respondent posits that SL is *"a way for us to gain like first-hand experience because you can read so much and watch many videos and try to understand what social work is but unless you are physically there... theory does blind sight you in a bit because they make it seem like it is perfect they make it seem so perfect on paper but once you are introduced into the world and into that reality you realise that it is the complete opposite"* (S5).

Similarly, L1 contends that through SL students *"apply the theory that they learnt and the skills they have learnt and that is basically what field instruction is, just a practical course where theory that is learnt in class has to be applied practically"* (L1). The field instruction

manual summarised the learning process of SL as “*principles which emphasizes the reflective cycle of learning, implementing, reflecting and gathering feedback, which in turn is incorporated into further learning...[and] demonstrate the development of critical consciousness*” (SOCW 4001: Field Instruction IV, 2020, p. 4). A further factor that influenced SL learning process were the readings and books that students are prescribed.

These books and readings include namely: Cournoyer, B. 2011. The Social Work Skills Study guide. 4th ed. USA: Brooks/ Cole Publishing Company, Hepworth, D. H., Rooney, G.D., Strom-Gottfried, K. & Larsen, J.A. 2010. Direct social work practice:8th ed. USA: Brooks/Cole and Weyers, M.L2011. The Theory and Practice of Community Work: A South African Perspective. 2nd ed. Potchefstroom: Keurkopie. One of the respondents critiqued the readings and the extent to which the theories were applicable in the SA context “*sometimes the theory that you have learnt has nothing to do with with the social work that you are doing in South Africa I think that's mostly because many of our theories come Europe And America and it is not straight from South Africa. so like South African problems are very different from like Western problems*” (S7). The concerns raised by S7 led to the researcher reviewing the prescribed reading list and it was found that 7 out of the 9 readings were written by European and American scholars, whereas only 2 of those readings were written by SA scholars. The critique raised by S7 resonates with current decolonisation debate facing HEI. Decolonisation scholars emphasises the recognition of pluriversal forms of knowledge, rather than abolishing western episteme or returning to pre-colonial knowledge systems. Hence, a decolonised curriculum could entail curriculum that is epistemologically diverse while locally and globally relevant (Heleta , 2016).

The second finding shows how lecturer’s and students expressed their understanding of SL from the point of view of their experienced benefits of SL. According to both lecturers’ SL provides an opportunity for students to learn beyond the classroom, while developing student’s inter-personal skills, allowed them to gain work experience and exposed them on learning how to work with real communities with real-life problems. The skills students develop include “*they learn from the community they learn and they appropriate skills for engaging with the community. So the whole thing is about giving them an opportunity to learn from the world context and I have spoken about the inter-personal skills how to communicate with the community members*” (L2).

The need for students to gain work experience was the driving force according to L1 that drove the school of social work to introduce SL as part of the curriculum. The L1 contends that students *“work with real communities and real groups so that by the time they finish with their degree at least, they've got the experience of working with the client and also doing Community work and then also quick. That is the main aim of doing field instruction.”* (L1). Furthermore, social work students agree that SL prepares them for their future role as social workers. This claim was corroborated by students arguments that: *“Basically, to help us to get, some practice before we go into the field to get a feel of how the field is and basically just so we won't get a shock, once we actually start like implementing the theory we have been taught and yeah.”* (S3). Another student gave a similar response, *“getting experience of how the workplace is out after getting my degree, For social work, and obtaining the skills from observing other social workers and how they work.”* (S4)

L2 contends that SL was used as a way for the school of nursing to teach problem-based learning and community-based education. L2 further compared the old ways of teaching with the benefits of problem-based learning *“we felt the old way of teaching we were not doing much in terms of stimulating students to imagine reality but it just imagine reality in class imagine what is happening out there in the community, though reflecting on what they know already through Reflecting on their own personal experiences”* (L2). The introduction of community-based education further shows the influence of policy-borrowing. L2 explains how the course was introduced:

“that time and we also had links with with one of the universities in Egypt that was the leader when it comes to problem-based learning and community-based education” (L2).

However, L2 highlighted the challenges of introducing a SL course which included difficulties in fully introducing a truly critical SL model, limited funding to provide transport for students, there was no room in the academic schedule for SL and the university's priorities were not focused on SL. L2 reflected on her conversation with her head of department regarding SL: *“Prioritises of that is a research focused University research output is very important so I had a lecturer who felt that she cannot afford to have a lecturer spending so much time in the community because basically meant that I would go out with students and spend hours out there working with communities”*(L2). The university's priorities led to the decision to shift from SL to interprofessional learning or interprofessional

education. L2 gave reasons for the shift *“the chairperson of Copsey he had to reflect and look at what are we hoping to achieve and now that there is this interprofessional education you know which is also an excellent of teaching students to Respect for the different professions to value and respect one another instead of having the medical student or the medic being regarded as the leader of the team and the others being at the bottom of the pyramid”* (L2). The shift in university needs raises the question of whether or not SL still has a place in universities? According to Johnson (2020) the challenge related to funding is not necessarily an institutional based problem but one experienced across the Higher Education System in South Africa. In fact, it is argued that the lack of institutional funding is as a consequence of no funding allocated by the state for CE, while funding is specifically allocated for Teaching and Learning as well as Research and Innovation. Furthermore, CE is seen as a luxury amongst CE practitioners as academics are constantly pressured to obtain doctoral qualifications, increase research outputs and increase teaching workload leaving insufficient time to develop and participate in CE (Johnson , 2020).

During the interview process neither students nor lecturers referred to the benefits SL may have for the community. This shows that how SL is practiced and conceptualised serves the university's interests which is primarily student's ability to integrate theory into practice. Furthermore, the interest convergence tenet of CRT is evident with regards to how SL serves the purpose of preparing students for their workplace. As such, SL is more student-orientated rather than being both community and student-orientated. Similar concerns are raised by Preece (2016) who contends that SL experiential learning cycle is focused on students and how they gain knowledge instead of the community. Studies have shown that SL has the potential to benefit communities in terms of enabling disadvantaged communities to access resources and research conducted by universities can further support communities with collaboratively solving problems (Albertyn & Daniels , 2009).

4.3 The roles of students and communities in service learning

Students and communities are key stakeholders in SL. This theme discussed the role that students and communities play in the selection of organisations for placements and design of the SL courses. There were three main findings regarding the roles of students and communities. The first finding is criteria used for selecting placements and stakeholders involved in course design. Second, students' roles in SL courses. Third, how students feel about their limited agency regarding the selection of placements. According to both lecturers' organisations were selected based on the curriculum needs and outcomes and the pre-established partnership between the university and organisations.

L1 explained that community organisations need to meet a certain criterion to be selected including being registered and having an in-house registered social worker to supervise students. An external supervisor will be provided by the university in case the organisation does not have a social worker: *"if it's a non-government organization they have to be registered. There must be registered and government organization. Not all the time, but we would like the organization to also have a social worker because the students have to be supervised by a qualified social worker. If they don't have a social worker, then we supply them with a supervisor who is external and working for [the university]... has good systems in place that is the criteria that we look at and also we look at the fact that we, our students able to see the individuals and communities they be able to do their community work. Is there scope for them to actually be able to do group work"* (L1).

A further response from L2 regarding the selection of organisations is based curriculum needs and on forming partnerships *"Our curriculum needs and outcomes... as an institution when we working with communities or when engaging our students into community work you need to form partnerships and first identifies the stakeholders and through that partnership they will be able to direct you to which NGO would be the most suitable to work with"* (L2).

The second finding from the interviews is in terms of student's role in SL, there were differences between both lecturers' responses. L2 contends that students' backgrounds and experiences were not considered when selecting organisations nor did students have a choice in where they were placed: *"what we were doing it was not the real service-learning it was service learning that it was in terms of if you look at the whole idea of engaging students into community work. It was more of just going in and doing whatever and coming out*

immediately so we did not do anything so we did not give them an opportunity of engaging with a community at a grassroots level except when they had to go back to their own communities to do community assessment” (L2). The response from L2 has been one criticism that scholars raise about short-term SL projects. According to Mitchell (2008) SL projects need to be sustainable and aim to develop long term partnerships with communities for both students and communities to benefit from the partnership. Furthermore, Mtawa and Wilson-Strydom (2018 , p. 13) contend that “sustainability is fostered by designing CSL programmes that align with community needs, priorities, and values rather than only the learning needs of students”. The SL described by L2 is a form of charity, as the SL does not truly transform communities or bring about social change (Mtawa & Wilson-Strydom , 2018).

Whereas, L1 claims that prior to placing students, they are given forms which require students to provide information about themselves such as where they live and where they would prefer to be placed. The forms served as a way for the lecturer to understand her students’ experiences and backgrounds. *“I just look at what kind of student is Kgomoiso and so then I will place them. Yeah, so I don't. I don't really give them an option just to debate about where I'm placing them, so I'll just look at what they have. The information that they've given on the form and what kind of student is who Kgomoiso. Then I'll do the placements”* (L1). Regardless, of the information forms’ students have no agency regarding their placement, as the decision is based on lecturer’s discretion.

Interviews with students showed their unhappiness regarding where they are placed and the lack of agency regarding placement was viewed as being “*unfair*” by S4, S1 and S5 argue that there is no consideration of their past experiences when being placed nor is the distance that they travel to get to the agencies regarded. As the university does not cover travelling costs. *“it's really unfair especially if you are trying to experience different things because I know of some students who have been placed at. well in 2nd year. We were all placed in school we all get to work with children and then you get students who still worked with children in 3rd year and now again they get placed where there is children and some of them want to try different things like me”* (S4)

“I know from personal experience; I've had an issue with working with older persons because like. Because of traumatic events in my life with older people, so if I were to be

forced to be placed at an old age home... [it would be] a bad uncomfortable for me like the trigger. I think often when you place there is no consideration about like history and past traumas... At the end of the day we should have the agency to say that I don't want to be placed, even if maybe they place you and you feel uncomfortable with. You should have the agency to say I don't want to be there” (S1).

“I wasn't placed, where I wanted to be placed and this is like a hospital that was like a walking distance away from my place. But I feel like it would have been more beneficial to me. cause then I wouldn't have had to spend any transport money which is another problem cause the Department doesn't fund us” (S5).

The placement system was viewed by S9 as bringing about false hope as students are rarely placed where they prefer. S9 reflected on her experience of being placed: *“you [are] given a list at the beginning of the year before the school academic year starts and then they ask you which field are you interested in and where would you like to be placed? But 90% of the chances that you're not gonna get placed there. So with my experience I've never been placed at even this year, I'm not placed where I want to be” (S9).*

Furthermore, there was a lack of diverse community organisations for placements, which was seen by most students to disadvantage them as they were constantly placed in schools which limited their exposure to the different aspects of social work. S5 explained that *“I think since 1st year we've been going to school and that's because we were instructed that you wanna work at school, but 2nd year we were instructed that you were gonna work at school and then in Third year, I work for organization that works in school.”*

Findings suggest that placement appears to be a challenge. It may be as a consequence of limited placements available and lack of interest by organisations for placements or it could be related to the range of placements available that meet the university's criteria. It suggests that for problem-based learning to be experienced fully by students, consideration needs to be given to placement and the role of the different stakeholders in placement clarified. This includes the role and support by the community itself for placements and regard for its significance. Schmidt and Rautenbach (2016) found that the placement agencies are not

sufficient to accommodate for the growing number of students enrolled for social work, which could potentially hinder the quality of SL experience.

Moreover, the finding from interviews with lecturers point that both students and communities have a very limited voice and at times play a passive role, with regards to the selection of organisations for placements and the design of the course. However, Mtawa and Wilson-Strydom (2018) posits that when lecturers are designing SL courses, they need to adhere to certain university policies and procedures that could hinder the representation and participation of all SL stakeholders. From CRT perspective the finding from the analysis shows how SL courses are essentialist as the courses neglect to recognise the diversity amongst students and how students' own identities and experiences influence their engagement with communities.

4.4 Reciprocity in service learning

A key element in developing partnerships between universities and communities is reciprocity. This theme discussed how reciprocity is encouraged in the course by focusing on how students learn to work with communities and how the skills and theory learnt from the course are aligned to where students get placed. L1 contends that in each organisation students would be required to work with individuals and families. Furthermore, the field instruction manual outlines that students will need to complete micro practices (counselling clients), meso practices (group work and conducting needs assessments) and macro practices (completing an agency profile, a community profile, needs Assessment as based on the needs of the community and conducting an acceptable community project plan) (SOCW 4001: Field Instruction IV, 2020).

To guide students with working with communities, students get assigned field supervisors who teach students how to work in the Field Instruction Centres (FIC) and surrounding community: *“So even though we [are] teaching them certain theories and skills in class, when they go to the [for example] rehab center, rehab center also has got their own way of working with the clients. They teach them how to work with people that use substance abuse so they will acquire more skills in the field to top up what we teach them in class.”*

Working with communities and being placed was found during interviews with students to be beneficial to their learning experience. S2 and S7 admit that they learnt more skills and knowledge during their placements as compared to their field instruction course. S7 similar to S2 expressed how his supervisor played an essential role. S7 expressed his thoughts on his supervision experience in his journal: *“From this we discussed how I would be able to continue with my field instruction practice...From this we moved onto my questions about conducting myself in sessions, as well as report-writing...Precious helped me understand the purpose of some of the theory I had learnt by this point, as well as, helped me see the bigger picture of the role I play as a future social worker”*

Similarly, S8 gave an instance of how conducting community profiles and projects furthered her knowledge: *“how to work with communities is to always involve the community members not that just because you think that you have the knowledge you can just go into the community and say this is the problem so I going to work to fix this problem they have taught us that doing community work is so important that as a student social worker or as a practicing social worker to build with that community and to hear from the people first-hand what the problem is because on paper it can see that the problem is robbery meanwhile that might not be the problem... and once that problem has been solved you will see that the robberies have stopped”* (S8).

Another response from S2 shows how beneficial working with communities is: *“we are encouraged to allow the Community in fact what we do is like the community leads the project so that even when we leave and we can with our practical, the Community will continue to run on with the project. So we really are encouraged to even listen to the community, listen to their concerns.... We are encouraged to make sure that the community owns the project and runs the project, so we just like managing”* (S2). According to Schmidt and Rautenbach (2016) found that field instruction agencies that provided support to students allowed students to have a positive learning experience and furthered their understanding of the theory.

Yet, interviews with students found that some students faced challenges when it came to working with their supervisors and FIC. For students S9 and S1, the community organisations gave them tasks that were not related to social work and times the organisations did not understand the students' roles. *"Actually, I didn't. I only saw like a social worker on the first day and on the last day and she was asking how easy thing is going around the agency, but I never actually observed him so I remember what I did mostly was like chores because it is such like a widespread organization. I mean by chores I mean I was washing dishes. I was working with the kids like we were playing. And yeah, that is it, but I don't actually remember doing the observation"* (S9).

While, for S4 her field supervisor was not committed nor interested to helping her learn and improve her skills and knowledge: *"Our supervisor was not there literally that guy he did not even care apparently he was and he was going to be a a supervisor or whatever at his workplace he was promoted and so he had a lot of work He neglected as he did not he did not even care if our supervision was proper he did not care if we submitted our reports or not If ever we submitted our supervision journals he just wanted them at a later stage"*

These findings contradict the roles that supervisors have. The field instruction course manual outlines the roles and responsibilities of supervisors which include supervision and guidance of student's daily work at the FIC, they are required to assign students their work; which has to be based on their current year of study and supervisors need to give students feedback on their work performance. According to the course manual the supervisor is responsible for *"The supervisor will read the reports, make comments or mark the reports before the supervision. The student should look at these comments and prepare to address this during supervision."* (SOCW 4001: Field Instruction IV, 2020 p. 20).

Furthermore, S4 questioned whether or not the agency she was placed in was truly committed to helping their surrounding clients. She reflected on her experience of a home visit for one of her clients who lived below the breadline: *"but the agency the director of the agency with these white people who can do donations [donators] and he shakes the people's hands [the clients] he takes pictures of them and give them the food and go the way that does not deal with the problem... I feel like he betrayed me as a social work student"* (S4).

These challenges were further echoed by students in Schmidt and Rautenbach (2016) study who raised concerns regarding the lack of support and guidance from field instruction agencies. Moreover, students received no feedback from their supervisors which made their learning experience difficult and frustrating. The amount of trust that universities place in supervisors shows a weakness in the field instruction courses as there is a lack of involvement of universities in agencies and miscommunication between the agency supervisors and university in terms of what exactly is expected from supervisors (Schmidt & Rautenbach, 2016).

There was a dichotomy with regards to how the skills learnt from the course are aligned to where students get placed. Most of the students felt that to a certain extent the course was aligned to their placement and there was an extent to which it was not. Some students contend that their field instruction equipped them with the skills and knowledge needed to work in community organisations. Whereas, S9 claimed that majority of the course content was focused on working with children, which limited their skills. Additionally, the lack of diverse community organisations for placements become a challenge for most students. S9 explained her struggles with applying field instruction skills and knowledge in different organisations: *“like I said, how first and second year we were based on kids...Now I'm in I'm based at a disabled home and Mostly the majority of people, here, are older. So it's like I'm starting back. you know I have to go back to. How am I going to? How to be open with people? how to approach them? cause I'm so used to approaching children, its difficult, it's different from. What we used, so I say, Yes, as in some skills I can use here, But some skills I cannot.”* (S9).

L2 posits that students would conduct both community-needs assessments and asset-based assessments to identify the key stakeholders, needs and resources that communities had prior to developing a project. Incorporating Paulo Freire pedagogy model when teaching, allowed students according to L2 to reflect about their own communities and understand how to better work with those communities. However, there were issues of sustainability when working with those communities, L2 explained that: *“not the real service-learning, it was service learning that it was in terms of if you look at the whole idea of engaging students into*

community work. It was more of just going in and doing whatever and coming out immediately, so we did not do anything, so we did not give them an opportunity to of engaging with a community at a grassroots level except when they had to go back to their own communities to do community assessment”.

Reflecting is an essential part of fostering reciprocity between universities and communities. However, the template that students used to reflect (refer to Appendix K) was student-orientated and only focused on how students experience SL and how they could apply the theories learnt in the course practically. SL literature has shown that SL reflections are a one-sided form of learning (Petersen & Osman , 2013). This concern resonates with Preece (2016) argument that reflection has to shift from being student centred to include communities, this can be done through dialogues between students and communities.

4.3 Issues of race, gender, class and their intersections in service learning courses.

This theme discussed how the course prepared students for the socio-economic issues and other issues related to race, class, gender and their intersections they might encounter while conducting SL. Both lecturers concluded that their courses did prepare students for such issues. L1 contends that the field of social work is guided by ethics and values such as non-judgementalism and acceptance which equip students to work under any conditions and with any client. Likewise, the field instruction manual emphasised social work principles such as *“Ability to minimize group stereotypes and prejudices and to ensure that racist, sexist, homophobic and xenophobic behaviour, policies and structures are not reproduced through social work practice”* (SOCW 4001: Field Instruction IV, 2020, p. 10).

There was a dichotomy with regards to the extent in which the course prepared students for the socio-economic issues and other issues related to race, class, gender and their intersections they might encounter while conducting field instruction. Some students felt that the course content allowed them to learn to be open-minded and non-judgemental which resonates with social work principles. S6 reflected on social work ethics when working with communities: *“I have already mentioned the thing about the ethics and all of that if you go to your agency with an open mind and you knowing the fact that you are indeed going to engage with different people, different types of people in terms of social economic backgrounds Race and class and all those things you have to go there with an open mind so that you are able to accept that person as they are and deal with the person as an individual”* (S6).

Yet, they were students who experienced how the course did not equip them to deal with such issues. S2 gave an account of how she felt after a home visit: *“social work never prepared me for any social economic issues or anything they never how to emotionally handle those situations how to how to conduct myself in a professional manner when it comes to something I have never encountered before how to moderate my reactions and my bias is they did not prepare me as much as they said that you will find difficult situations it is ok we can't they just told me they will be difficult situations they never told me when I get there this is how I will feel or something closer to that yeah so easy if that one that one what's so emotional”*. S2's experience of being emotionally overwhelmed was an experience that was found to be common amongst students.

S7 further argues the 45 minutes weekly tutorials students attend are not sufficient for preparing her to tackle issues that related to race, class and gender: *“I won't be ready, I wouldn't even know how to like tackle them because you know in In a class we have little time Basically 45 minutes you would think that it's a lot but it's a lot the lecturer will talk about skills and then make announcements and we leave and that that we don't really get time to be taught about those kind of things basically I feel like personally I am not ready at the want to lie I am not ready so yeah”*(S7).

Student's own identity and backgrounds were found to be barriers for how they can relate and understand their clients. For instance, S3 raised concerns about how being a white male makes it challenging for him to understand his clients, even though he is emphatic he felt that his background was a barrier. Similarly, S1 felt that being a young woman could be a barrier to how clients perceive her and whether they will take her seriously given her gender and age. Furthermore, S2 explained how being black and growing up in a middle-class suburb, sheltered her from the socio-economic conditions and living circumstances of her clients. Likewise, S5 expressed how being a middle-class international student was challenging:

“the issue comes from my clients going to be comfortable talking to me knowing that I am knowing that I am not South African knowing that I can't communicate to them in their mother tongue, Because they see black skin and And they're like no she should understand isiZulu why do you want to speak to me in a colonizers language and for me it's like it is the only way I can talk to you and that for me is like. the only problem with the class issues as

well because I don't know nor do I think that I have been prepared very well to deal with people who come from different classes I have never encountered before or I haven't had a /chance to encounter with...the language barrier sometimes can be so frustrating both for me and my clients”.

The experiences of students S2 and S5 show the complexities of their black social identity. Barroso (2015, p. 23) contends that “There is no set universal black identity to which all black people around the world unproblematically subscribe or within which their racial identities can be neatly encapsulated.” Hence, black identities should be viewed as fluid and heterogenous. Yet, when engaging with communities’ students such as S5 are expected to conform to a specific identity. Furthermore, students have experienced forms of discrimination based on their identity during their placements. S1 and S7 both shared experiences of sexism while counselling their clients. S7 reflects on her experience:

“[I] had encountered gender discrimination. This is in my second year and this is with a client actually and I don't think he actually meant to do it, but he would make certain. Open marks about my body or like he would deliberately go off course during our sessions or do things that would make me to be uncomfortable”

L2 used Paulo Freire’s pedagogy to teach students about the notion of community and tackled topics such as the differences between communities in terms of class and race, to ensure that students were aware of their surroundings.

“I used the scenario of I used to call it the community at the River. A community, in a rural area. And they didn't have a source of water supply. They just had the River there as a source of water supply...Question what's up from the River? So we use that to say what do you see in that picture? Yes, you could see it's it's. It's a picture of the community that is under privileged...brings out the whole issues of, you know, the different community social status is and also the issue of race... Why is this happening is because of the inequities that are there from the past. Unequal distribution of resources based on the government of you know the past. You know that is still happening even now where some areas are under privileged and others are more....So, I actually use a different picture. You know, so that they can identify the different factors out there. You know the reality that is there out there.”

Findings from the analysis show how SL courses and lectures recognize the socio-economic issues and other issues related to race, class, gender and their intersections in SL. This is evident in the emphasise from the field instruction manual and how L2 incorporated Paulo Freire's problem-based learning to teach issues related to race and class. Yet, student readiness to tackle issues of race and class remains dichotomous. Furthermore, while conducting SL students themselves experience discrimination in terms of their nationality and sexuality. While their identities pose as a barrier for them to engage with communities. Such complexities the diversity amongst the student demographics and how SL lecturers and course design need to be aware of such. Studies in SL have focused on how students develop their professional identity, civic responsibility and learn to work with diverse communities (Gross & Maloney , 2012).

CHAPTER 5: CONCLUSION, RECOMMENDATIONS, AND IMPLICATIONS

5.1. Introduction

The study intended to inquire on the ways to which the SA model of SL might reproduce a whiteness pedagogy from CRT and whiteness lenses. This inquiry was motivated by the current context of HE which is shaped by globalisation and the need for transformation that was sparked by the 2015/2016 student protests. Several problems facing the field of SL have been raised namely; (1) power imbalances between universities and communities and how this perpetuate injustices (Dempsey , 2010). (2) SL has an underlying whiteness pedagogy, which does not recognise the diversity embedded in communities and has an essentialist view of the student demographics (Butin , 2006; Mitchell et al., 2012). (3) SL reflections are primarily focused on individual students' experiences of SL and working with communities, which is "inadequate and one-sided form of learning" (Petersen & Osman , 2013, p. 22). This whiteness pedagogy is problematic in the SA context given how diverse the student population is and how past racially segregating laws have shaped the education system.

5.2. Conclusion

The findings from the study show that there are certain aspects of SL pedagogy that do reproduce a whiteness pedagogy. A whiteness pedagogy for this study is referred to as pedagogical practices and teaching that perpetuates white ideologies and Eurocentric ways of thinking that fail to recognise how race, racism and power have shaped society. How SL is conceptualised and practiced reinforces this whiteness pedagogy as the primary focus is on student learning and development. Analysis of interviews responses show how both lecturers and students emphasise the application of knowledge while conducting SL. This experiential learning approach fails to recognise issues of power and privilege that shape how universities engage with communities. The discussion regarding how communities can develop is silent from the responses. Although, the field instruction manual defines SL as "*principles which emphasizes the reflective cycle of learning, implementing, reflecting and gathering feedback, which in turn is incorporated into further learning...[and] demonstrate the development of critical consciousness*". How students can develop this critical consciousness is not elaborated on nor is there any guidance on how to develop it.

Furthermore, the theories that students have to apply while working with communities are predominately from European and American scholars. A review of the prescribed SL readings found that 7 out of the 9 readings were written by European and American scholars, whereas only 2 of those readings were written by South African scholars. This finding was raised by concerns from S7 regarding how the theory from SL can blind sight students into assuming that the theories and reality are the same as majority of the theories have European and American origins which could as S7 implied be disadvantageous as problems are different in each context. From a CRT perspective this finding shows how whiteness in the form of Eurocentric ways of thinking and knowledge is the foundation of SL. The current context of South African higher education is faced with the need to decolonise such whiteness in the curriculum. Hence, this study argues that SL curriculum needs to be decolonised as a way to teach students theories that address South African problems based on research. This the study contends will enable students to effectively apply the theories and be aware of the power imbalance between institutions and communities.

The impact of globalisation is evident in how the school of nursing implemented SL into the curriculum. Introducing SL as discussed in the analysis was argued to be an effective way to teach students. Yet, there were challenges that L2 highlighted that constrained the implementation of a critical SL. These challenges include limited funding for SL and the university's priorities that are focused on increasing research outputs. The school of nursing shift from SL to interprofessional education further raises the question of whether SL has a place in institutions amidst competing courses and pedagogical approaches that have the potential to improve teaching. S2 explained the reasons for shifting to interprofessional learning is that "*interprofessional education is an excellent of teaching students to Respect for the different professions to value and respect one another instead of having the medical student or the medic being regarded as the leader*" (S2).

The role that students and communities play in the selection of organisations for placements and design of the SL courses further perpetuates a whiteness pedagogy. Finding from the data have shown that both students and communities have a very limited voice and at times play a passive role, with regards to the selection of organisations for placements and the design of the course. Although, the study does acknowledge that when lecturers are designing SL courses, they need to adhere to certain university policies and procedures that could hinder the

representation and participation of all SL stakeholders. Yet, the counter-normative nature of SL requires that lecturers and students to dismantle the power dynamics of teaching and learning. The data collected shows how there exists a power imbalance between lecturers, students' and communities. Interviews with students show that placement system gives student a false sense of agency as the findings have shown that students' rarely get placed where they prefer. Although, there are limited placement organisations, the concerns raised by students provide evidence that students' desire to be exposed to different organisations. From CRT perspective the finding from the analysis shows how SL courses frame students and communities from essentialist view. As the courses neglect to recognise the diversity amongst students and how students' own identities and past experiences influence their engagement with communities

A further analysis of the data shows that SL implemented by the school of nursing lacked sustainability which is a key component to ensuring that partnerships between universities and communities are sustained. However, the partnerships serve the interests of universities of teaching students and was characterised as "*It was more of just going in and doing whatever and coming out immediately*" (L2). This form of SL has primarily been charity-orientated with SL programmes being short-term and prioritising service. The finding show how SL reproduces a whiteness pedagogy could be influenced by the pressure academics are under and the absence of a clear policy on CE at the university, which would allow for a discussion related to power and privilege and the role of the university in the community and society.

However, there were certain aspects of SL that confronted issues of race and power this is evident in how students are taught to work with FIC and the surrounding communities. Asset-based theories and community assessments ensure that communities are not viewed in a deficient view but rather as partners in solving the problems facing them. The influence of policy borrowing was evident with the introduction of community-based learning approach. However, issues such as finances and the university's priorities were a barrier to the approach's implementation. This finding raises questions of whether universities have the capacity to implement SL.

The study's use of CRT demonstrates how the theory can contribute to further understanding and creating a critical SL which is aware of how racism and power shape SL. Furthermore,

CRT and decolonisation theories can work hand-in-hand to provide scholars with conceptual tools to tackle issues of transformation and decolonisation of curriculum and pedagogy. The study has demonstrated how both CRT and decolonisation theories were related in terms of tackling issues of whiteness in SL curriculum.

5.2. Recommendations

The findings from the study show that there are challenges facing SL and the following recommendations are made to further improve SL:

1. The university needs to introduce a CE policy that explicitly guides the design and implementation of SL courses. The policy should outline who the stakeholders in the SL process are and what their roles entail, this will ensure that issues that are related to power and privilege are consciously tackled as a way to develop students and communities' awareness of societal structures.
2. It is recommended that the university needs to invest in constantly training field supervisors. Schmidt & Rautenbach (2016) contend that this working relationship between the field supervisor and student is essential for effective field instruction. The data has shown how the lack of such a relationship can hinder students learning which inevitably affects how the work with communities.
3. Given the active role of agency supervisors, a further recommendation is involving agency supervisors in designing course manuals in particular case studies that are relevant to the agency context which could prepare students for the challenges they might face while at the FIC (Schmidt & Rautenbach, 2016).
4. Pre-and post-SL counselling should be made available to students to help them cope with any forms of discrimination or emotional and psychological effects their placement might have.
5. The school of social work needs to monitor where students were previously placed to ensure that students are given opportunities to conduct their field instruction at different placements.
6. SL curriculum needs to be re-evaluated to tackle the current issues facing HEI such decolonisation of colonial and western knowledge and pedagogy. The study

recommends that more South African scholars be included in the reading list as a way to prepare students for the issues they will face in the South African context.

Reference List:

- Albertyn , R., & Daniels , P. (2009). Research within the context of community engagement. In E.Bitzer (Ed.). Higher Education in South Africa: A scholarly look behind the scenes. Stellenbosch: SunMedia. 409-428 .
- Albertyn , R., & Erasmus , M. (2014). An introductory perspective on the knowledge enablement landscape: Potential for higher education-third sector engagement. Knowledge as enablement: Engagement between higher education and the third sector in South Africa. 21-40.
- Asghar , M., & Rowe , N. (2017). Reciprocity and critical reflection as the key to social justice in service learning: A case study. *Innovations in Education and Teaching International*, 54(2), 117-125.
- Badat, S. (2016). Deciphering the Meanings, and Explaining the South African Higher Education Student Protests of 2015-2016. *Pax Academica African Journal of Academic Freedom*, 71-107.
- Badat, S. (2016). Deciphering the Meanings, and Explaining the South African Higher Education Student Protests of 2015-2016. *Pax Academica African Journal of Academic Freedom*, 71-107.
- Barroso , A. M. (2015). A critical Fanonian understanding of Black student identities at Rhodes University, South Africa. Unpublished Master of Social Sciences Thesis. Rhodes University, Grahamstown.
- Baxter , P., & Jack , S. (2008). Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers. *The Qualitative Report*, 13(4), 544-559.
- Bazana, S., & Mogotsi , O. P. (2017). Social Identities and Racial Integration in Historically White Universities: A Literature Review of the Experiences of Black Students. *Transformation in Higher Education*, 2, 25.
- Becker, S., & Paul, C. (2015). "It Didn't Seem Like Race Mattered": Exploring the Implications of Service-learning Pedagogy for Reproducing or Challenging Color-blind Racism. *Teaching Sociology*, 43(3), 184–200.
- Begum , V. (2012). Critical Race Feminism: A Transformative Vision for Service-Learning Engagement. *Journal of Community Engagement and Scholarship*, 5(1), 57-69.
- Boyer , E. (1996). The scholarship of engagement. *Journal of Public Service and Outreach*, 1(1) . 11-20.
- Butin , D. W. (2006). The limits of service-learning in higher education. *The review of higher education*, 29(4), 473-498.
- Butin , D. W. (2007). Justice-learning: Service-learning as justice-oriented education. *Equity & Excellence in Education*, 40(2), 177-183.
- Chenail , R. J. (2011). Interviewing the investigator: Strategies for addressing instrumentation and researcher bias concerns in qualitative research. *The Qualitative Report*, 16(1), 255-262.

- DeLorme , J., & Singer , J. N. (2010). The interest convergence principle and the integration of Major League Baseball. *Journal of Black Studies*, 41(2), 367-384.
- Dempsey , S. E. (2010). Critiquing community engagement. *Management Communication Quarterly*, 24(3), 359-390.
- Department of Education. (1997, August). Education white paper 3. A programme for higher education transformation. Government Gazette No. 18207. Pretoria: Government Printers.
- Elo , S., Kaariainen , M., Kanste , O., Polkki , T., Utriainen, K., & Kyngas , H. (2014). Qualitative content analysis: A focus on trustworthiness. *SAGE open*, 4(1), 1-10.
- Erasmus , M. (2011). A South African perspective on North American international service learning. *International service learning: Conceptual frameworks and research*, 347-371.
- Etikan , I., Musa, S. A., & Alkassim , R. S. (2016). Comparison of convenience sampling and purposive sampling. *American journal of theoretical and applied statistics*, 5(1), 1-4.
- Gillborn, D. (2005). Education policy as an act of white supremacy: whiteness, critical race theory and education reform. *Journal of Education Policy*, 20(4), 485–505.
- Gordan , I., Lewis , J., & Young , K. (1993). Perspectives on policy analysis. In M. Hill (Ed.), *The Policy Process: A reader* (1st Ed., pp 5-9). Hertfordshire: Harvester Wheatsheaf.
- Graue , C. (2015). Qualitative data analysis. *International Journal of Sales, Retailing & Marketing*, 4(9), 5-14.
- Gross , P. A., & Maloney , V. A. (2012). Embracing diversity through service learning. *The clearing house: A journal of educational strategies, issues and ideas*, 85(5), 192-196.
- Hanna , P. (2012). Using internet technologies (such as Skype) as a research medium: A research note. *Qualitative research*, 12(2), 239-242.
- Harvey-Jordan , S., & Long , S. (2011). The process and the pitfalls of semi-structured interviews. *Community Practitioner*, 74(6), 219.
- Heleta , S. (2016). Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1(1), 1-8.
- Heleta, S. (2016). Decolonisation of higher education: Dismantling epistemic violence and Eurocentrism in South Africa. *Transformation in Higher Education*, 1(1), 1-8.
- Hiraldo , P. (2010). The role of critical race theory in higher education. *The Vermont Connection*, 31(1), 7.
- Hlatshwayo, M. N., & Fomunyam , K. G. (2019). Views from the margins: Theorising the experiences of black working-class students in academic development in a historically white South African university. . *The Journal for Transdisciplinary Research in Southern Africa* 15(1), a591. <https://doi.org/10.4102/td.v15i1.591>.
- Hylton , K. (2012). Talk the talk, walk the walk: Defining critical race theory in research. *Race Ethnicity and Education*, 15(1), 23-41.

- Jacobs , A. C. (2020). The benefits of experiential learning during a service-learning engagement in child psychiatric nursing education. *African Journal of Health Professions Education*, 12(2), 81-85.
- Johnson , B. J. (2020). Community engagement: Barriers and drivers in South African higher education. *South African Journal of Higher Education*, 34(6), 87-105.
- Jordaan , M., Osman , R., & Petersen , N. (2013). A blended approach to service learning: Faculty of Engineering, the Built Environment and Information Technology at the University of Pretoria. In R, Osman & N, Petersen (eds), *Service-learning in South Africa*. Oxford University Press Southern Africa. 206-229.
- Ladson-Billings , G. (1998). Just what is critical race theory and what's it doing in a nice field like education?. *International journal of qualitative studies in education*, 11(1), 7-24.
- Lazarus, J., Erasmus, M., Hendricks, D., Nduna, J., & Slamati, J. (2008). Embedding community engagement in South African higher education. *education, citizenship and social justice*, 3(1), 57-83.
- Le Grange , L. (2007). The 'theoretical foundations' of community service-learning: From taproots to rhizomes. *Education as change*, 11(3), 3-13.
- le Roux , A. (2016). The teaching context preference of four white South African pre-service teachers: Considerations for teacher education. *South African Journal of Education*, 36(1), 1-11.
- Mahlomaholo, S., & Matobako, T. (2006). Service Learning in South Africa Held Terminally Captive by Legacies of the Past. *Alternation*, 13(1), 203 - 217.
- Mandami, M. (2016). Between the public intellectual and the scholar: decolonization and some post-independence initiatives in African higher education. *Inter-Asia Cultural Studies*, 17(1), 68-83.
- McLaughlin , T. H. (2000). Philosophy and educational policy: Possibilities, tensions and tasks. *Journal of Education Policy* 15(4), 441-457.
- McMillan , J. (2013). Service 'Learning' or 'Learning Service'. Service learning in South Africa. In R, Osman & N, Petersen (eds), *Service learning in South Africa*. Oxford University Press Southern Africa. pp.33-57 .
- Mitchell , C., & Humphries , H. (2007). From notions of charity to social justice in service-learning: The complex experience of communities. *Education as Change*, 11(3), 47-58.
- Mitchell , T. D. (2008). Traditional vs. critical service-learning: Engaging the literature to differentiate two models. *Michigan Journal of Community Service Learning*, 14(2), 50-65.
- Mitchell, C. (2020). Making "Mini-Me's": Service-Learning as Governance of the Self in a South African Context. *Education as Change*, 24, 1-24.
- Mitchell, T. D., Donahue, D. M., & Young-Law, C. (2012). Service Learning as a Pedagogy of Whiteness. *EQUITY & EXCELLENCE IN EDUCATION*, 45(4), 612-629.
- Modiri, J. M. (2012). The Colour of Law, Power and Knowledge: Introducing Critical Race Theory in (Post-) Apartheid South Africa. *South African Journal on Human Rights*, 28(3), 405-436.

- Moorosi , P. (2020). Colour-blind educational leadership policy: A critical race theory analysis of school principalship standards in South Africa. *Educational Management Administration & Leadership*, 1741143220973670.
- Mouton , N., Louw, G. P., & Strydom , G. L. (2013). Present-day dilemmas and challenges of the South African tertiary system.
- Mtawa , N., & Wilson-Strydom , M. (2018). Community service learning: Pedagogy at the interface of poverty, inequality and privilege. *Journal of Human Development and Capabilities*, 19(2), 249-265.
- Nishimura , M., & Yokote , H. (2020). Service-learning as a means to understand socio-economic privilege, inequality, and social mobility. In *Diversity and Inclusion in Global Higher Education* (pp. 183-207). Palgrave Macmillan, Singapore.
- Pereira , L. (2012). A critical realist exploration of the implementation of a new curriculum in Swaziland (Doctoral dissertation, Rhodes University).
- Petersen , N., & Osman , R. (2013). An introduction to service learning in South Africa. In R, Osman & N, Petersen (eds), *Service learning in South Africa*. Oxford University Press Southern Africa. pp. 2-32. .
- Preece , J. (2016). Mediating power through a pedagogy of dialogue and listening in Community Engagement. In M. A. Samuel , R. Dhunpath , & N. Amin, *Disrupting Higher Education Curriculum* (pp. 153-173). Sense Publishers.
- Preece, J. (2013). Service learning and community engagement in South African universities: Towards an 'adaptive engagement' approach. *Alternation*, 9, 265-291.
- Preece, J. (2013). Towards an Africanisation of community engagement and service learning. *Perspectives in Education*, 31(2), 114-122.
- Priestley , M. (2011). Whatever happened to curriculum theory? Critical realism and curriculum change. *Pedagogy, Culture & Society*, 19(2), 221-237.
- Raddon, M., & Harrison, B. (2015). Is Service-Learning the Kind Face of the Neo-Liberal University? *Canadian Journal of Higher Education*, 45(2), 134 - 153.
- Resnik , D. B. (2015). What is ethics in research & why is it important. National Institute of Environmental health sciences.
- Schmidt, K., & Rautenbach, J. V. (2016). Field instruction: Is the heart of social work education still beating in the Eastern Cape?. *Social work*, 52(4), 589-610.
- Smith-Tolken , A. R. (2010). Community engagement at a higher education institution-exploring a theoretical grounding for scholarly-based service-related process (Doctoral dissertation, Stellenbosch: University of Stellenbosch).
- Stanton , T. K., & Erasmus , M. A. (2013). Inside out, outside in: A Comparative Analysis of Service-Learning's Development in the United States and South Africa. *Journal of Higher Education Outreach and Engagement*, 17(1), 61-94.
- Steven , G. (2007). Tactical reversal or re-centring whiteness? A response to Green, Sonn, and Matsebula. *South African journal of psychology*, 37(3), 425-430.

- Sung , K. K. (2017). "Accentuate the positive; eliminate the negative": Hegemonic interest convergence, racialization of Latino poverty, and the 1968 Bilingual Education Act. *Peabody Journal of Education*, 92(3), 302-321.
- Thomson, A. M., Smith-Tolken, A. R., Naidoo, A. V., & Bringle, R. G. (2010). Service Learning and Community Engagement: A Comparison of Three National Contexts. *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations*, 22(2), 214–237.
- Wits University . (2020). *Facts & Figures 2019/2020*. Retrieved from <https://www.wits.ac.za/media/wits-university/about-wits/documents/WITS%20Facts%20%20Figures%202020%20Hi-Res.pdf>
- Wits University . (2021, March 17). *Presentation to the Portfolio Committee on Higher Education, Science and Technology [PowerPoint Slides]*. Retrieved from <https://www.wits.ac.za/media/wits-university/news-and-events/images/documents/2021/Wits%20Presentation%20to%20Parliament.pdf>
- Wits University . (n.d.). *History and heritage*. Retrieved from <https://www.wits.ac.za/about-wits/history-and-heritage/#:~:text=The%20origins%20of%20Wits%20University,Mines%20and%20Technology%20four%20years>
- Wits University. (2019). *WITS UNIVERSITY ANNUAL REPORT 2019*.
- Wits University. (n.d.). *Community Engagement*. Retrieved from <https://www.wits.ac.za/therapeuticssciences/nursing/about-us/community-engagement/>
- Yin , R. K. (2011). A (VERY) BRIEF REFRESHER ON THE CASE STUDY METHOD. In *Applications of case study research* (pp. 3-20). Sage .

APPENDICES

Appendix A: Letter to the Lecturer

Dear Lecturer

27 November 2020

My name is Kgomotso Morapedi, I am a master's student in the School of Education at the University of the Witwatersrand.

I am doing a research project on *A Critical race theory inquiry into service learning pedagogy in historically white institutions*.

My research involves understanding how the transfer of an American model of service learning (SL), which is a pedagogical and curriculum strategy to community engagement into South African Higher Education Institutions (HEI), can reflect and continue a whiteness pedagogy. Whiteness is understood as not an attack on white people, but rather as being a socially constructed power and privilege; which tends to ignore race, class, gender and their intersections and the oppressions that have been experienced by groups of colour, women and the poor. Studies in America have shown that SL perpetuates this whiteness pedagogy, as it is embedded in the discourse, institutional practices and pedagogy which can lead to further injustices and a miseducation of students when working with communities.

Against this background, my study aims to explore in what ways SL in South African HEI reflects this whiteness pedagogy. By focusing on the pedagogy and institutionalization of SL. The study entails: interviewing the course coordinator and 5 final year students either via telephone, skype or Microsoft teams whichever instrument is preferred by the participants. The interviews will be recorded with the participants consent. I anticipate that each interview will be 40-45 minutes. I am inviting you to please participate in the study by responding to interview questions. Furthermore, I will analyze the university's policy on community engagement, students reflections and SL and the course material for your school's service learning programmes. Permission from the University Registrar will be obtained. I would appreciate the opportunity to interview you as the lecturer, given your experience with community engagement and service learning.

The reason why I have chosen your course is because it entails students working with communities and applying their academic skills and knowledge in order to do so effectively. I would appreciate the opportunity to conduct my research drawing from your SL course. Your name and identity will always be kept confidential and in all academic writing about the

study. Your individual privacy will be maintained in all published and written data resulting from the study. This will be done by using pseudonyms instead of the participants real names.

All research data will be stored at Wits School of Education and will be destroyed within 3-5 years after completion of the project.

You will not be advantaged or disadvantaged in any way. Your participation is voluntary, so you can withdraw your permission at any time during this project without any penalty. There are no foreseeable risks in participating and you will not be paid for this study.

Please let me know if you require any further information. Thank you very much for your help.

Yours sincerely,

Kgomotso Morapedi

Researcher's name: Kgomotso Morapedi

Email: 1263260@students.wits.ac.za

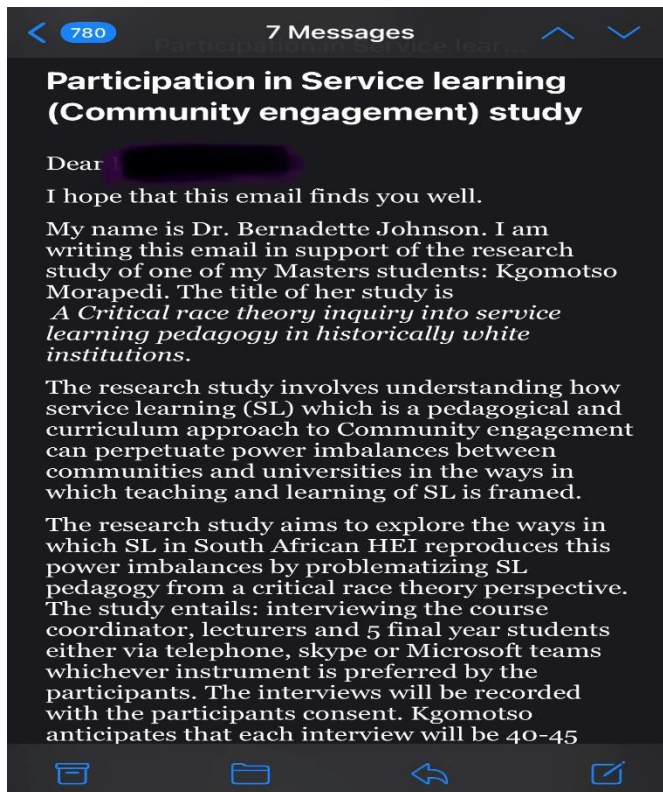
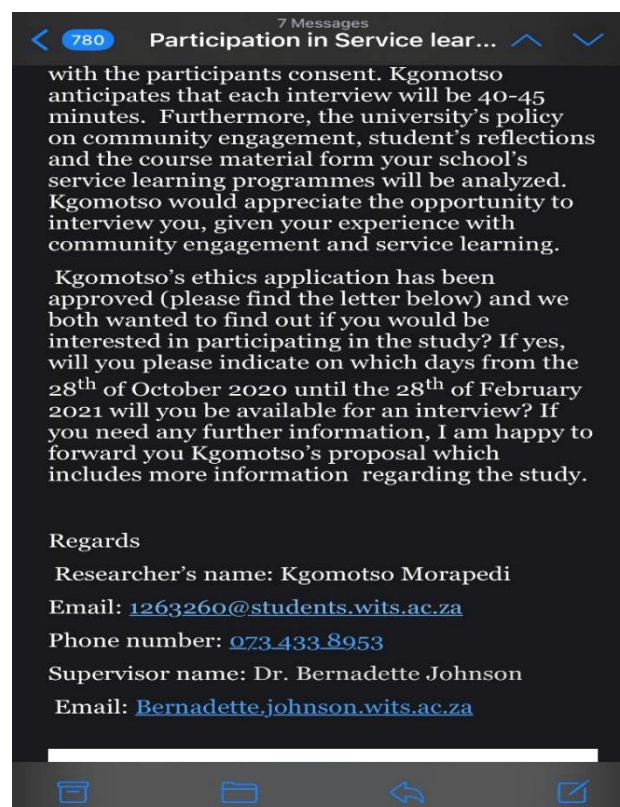
Phone number: 073 433 8953

Supervisor name: Dr. Bernadette Johnson

Email: Bernadette.johnson.wits.ac.za

Phone number: +27 11 717 1461/3012

Appendix B: Email Version of Letter to Lecturer



Appendix C: Letter to Students

Dear Student

27 November 2020

My name is Kgomotso Morapedi, I am a master's student in the School of Education at the University of the Witwatersrand.

I am doing research on the *A Critical race theory inquiry into service learning pedagogy in historically white institutions*.

My research involves understanding how the transfer of an American model of service learning (SL), which is a pedagogical and curriculum strategy to community engagement into South African Higher Education Institutions (HEI), can reflect and continue a whiteness pedagogy. Whiteness is understood as not an attack on white people, but rather as being a socially constructed power and privilege; which tends to ignore race, class, gender and their intersections and the oppressions that have been experienced by groups of colour, women and the poor. Studies in America have shown that SL perpetuates this whiteness pedagogy, as it is embedded in the discourse, institutional practices and pedagogy which can lead to further injustices and a miseducation of students when working with communities.

Against this background, my study aims to explore in what ways SL in South African HEI reflects this whiteness pedagogy. By focusing on the pedagogy and institutionalization of SL. The study entails: interviewing the course coordinator and your lecturer either via telephone, skype or Microsoft teams whichever instrument is preferred by the participants. The interviews will be recorded with the participants consent. I anticipate that each interview will be 40-45 minutes. I am inviting you to please participate in the study by responding to interview questions. Furthermore, I will analyze the university's policy on community engagement, students reflections and SL and the course material for your school's service learning programmes. Permission from the University Registrar will be obtained. I would appreciate the opportunity to interview you as a student, given your experience with the SL course.

The reason why I have chosen your course is because as students you are exposed and taught how to work with communities and to apply your academic skills and knowledge in order to do so effectively. Your name and identity will always be kept confidential and in all academic writing about the study. Your individual privacy will be maintained in all published and written data resulting from the study. This will be done by using pseudonyms instead of the participants real names.

All research data will be stored at Wits School of Education and will be destroyed within 3-5 years after completion of the project.

You will not be advantaged or disadvantaged in any way. Your participation is voluntary, so you can withdraw your permission at any time during this project without any penalty. There are no foreseeable risks in participating and you will not be paid for this study.

Please let me know if you require any further information. Thank you very much for your help.

Yours sincerely,

Kgomotso Morapedi

Researcher's name: Kgomotso Morapedi

Email: 1263260@students.wits.ac.za

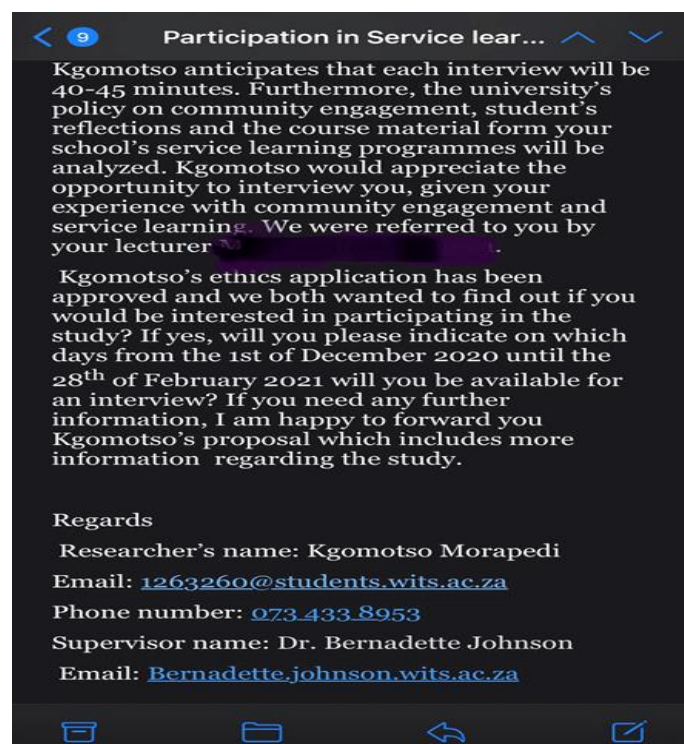
Phone number: 073 433 8953

Supervisor name: Dr. Bernadette Johnson

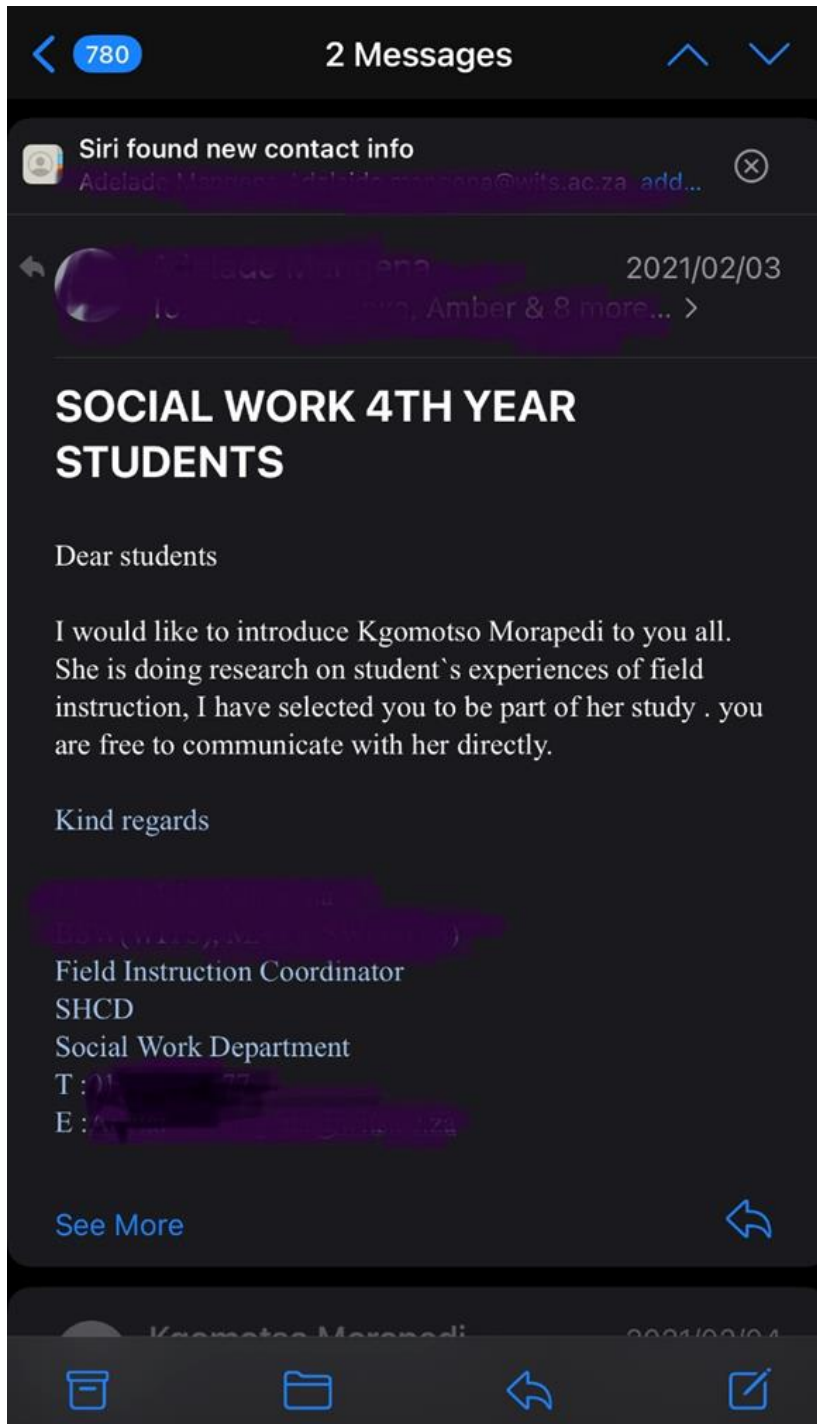
Email: Bernadette.johnson.wits.ac.za

Phone number: +27 11 717 1461/3012

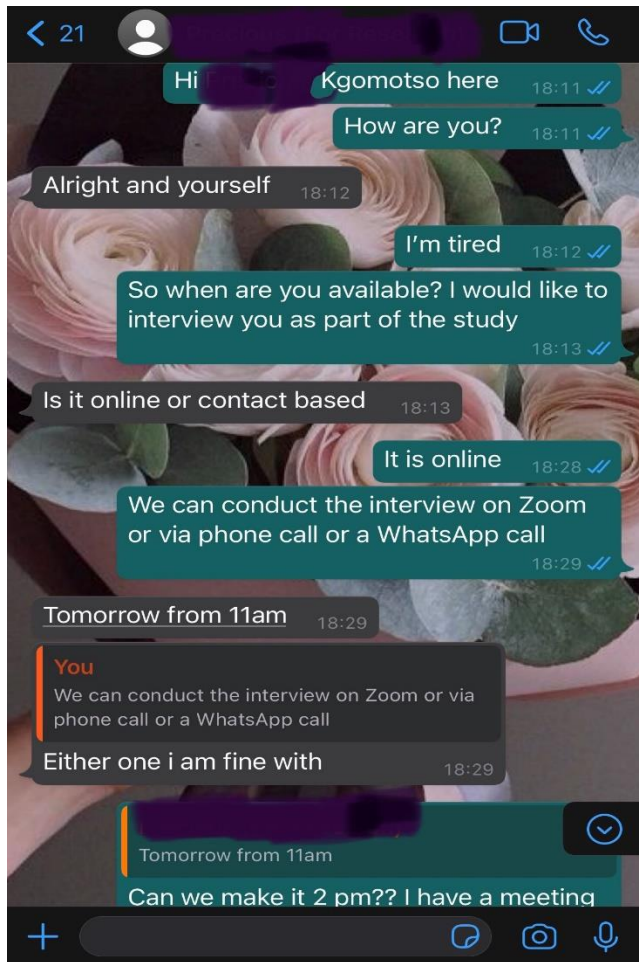
Appendix D: Email Version of Letter to Students



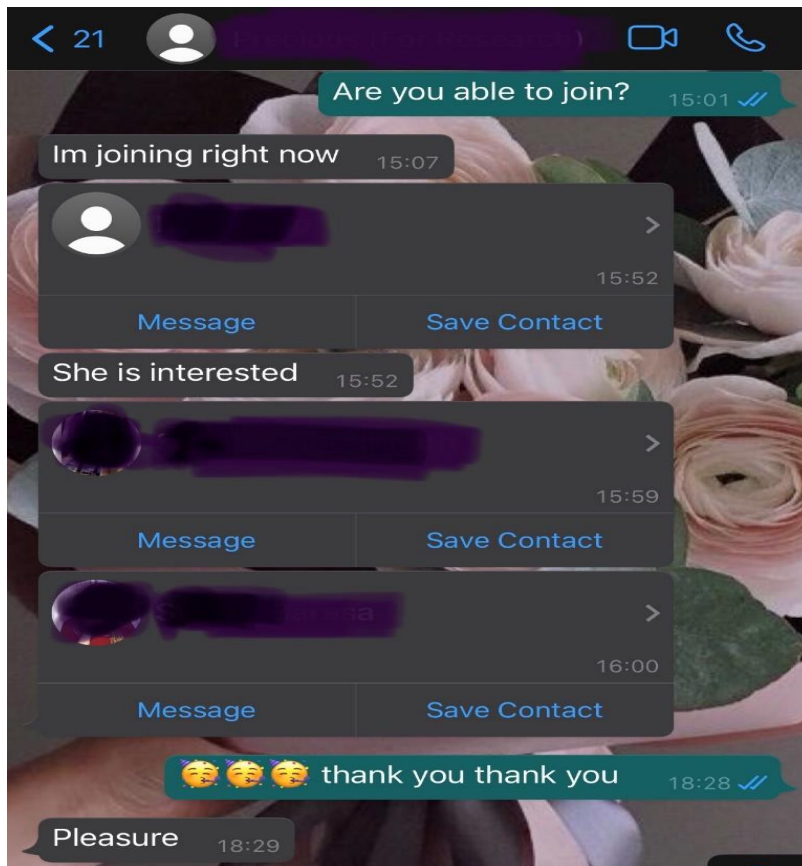
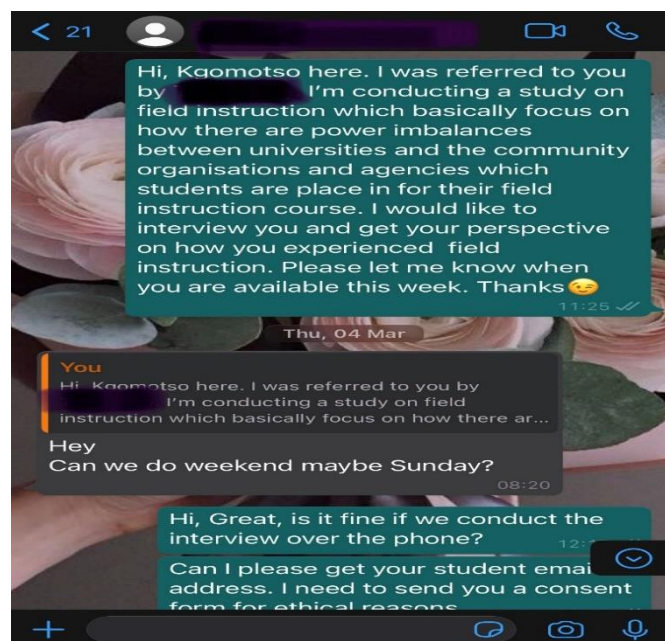
Appendix E: Invitation from Field Instruction Lecturer



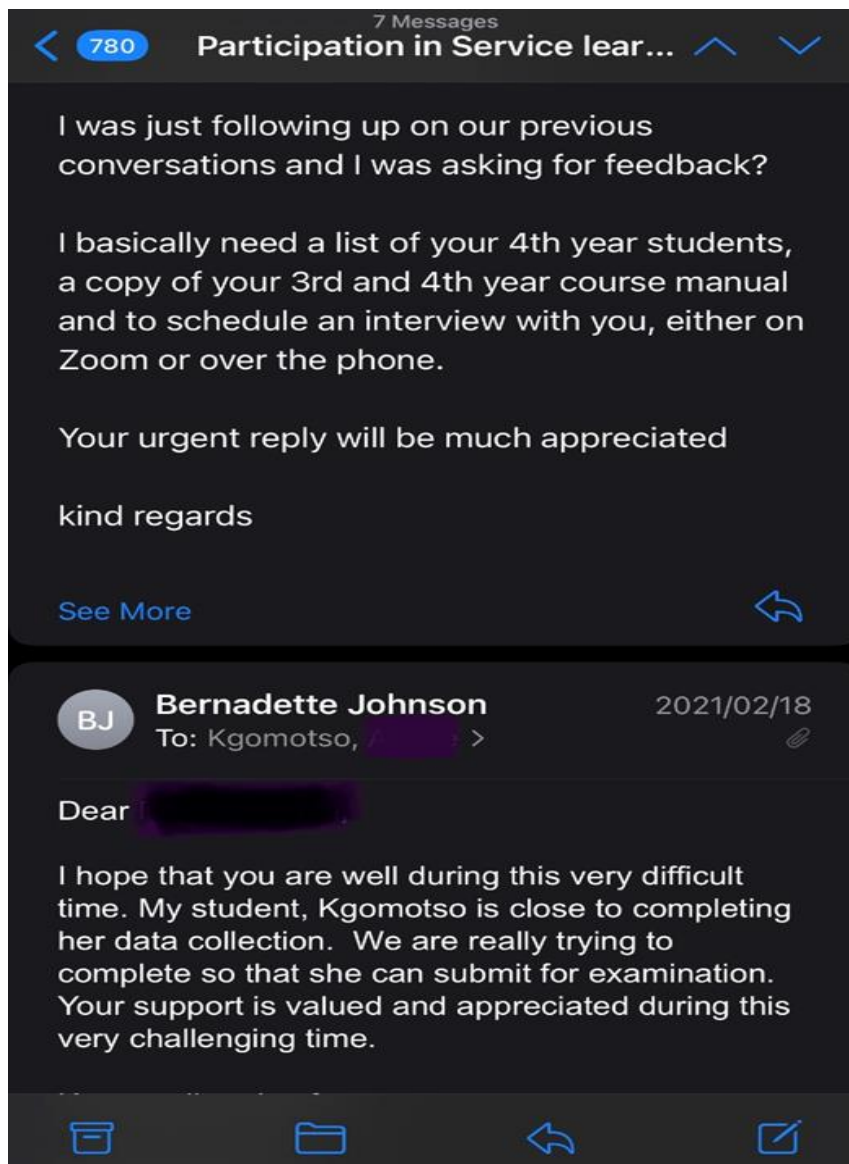
Appendix F: WhatsApp Conversations with Students (Scheduling an interview)



Appendix G: Referral messages and scheduling an interview with referred student



Appendix H: Follow up emails to community-based education lecturer



Appendix I: Consent Forms for Students and Lecturers

Student's Consent Form

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called *A Critical race theory inquiry into service learning pedagogy in historically white institutions*.

I, _____ give my consent for the following:

Permission to use the data

I agree that (interview response) can be used for this study only.

Circle one

YES/NO

Permission to be audiotaped

I agree to be audiotaped or recorded during the interview.

YES/NO

I know that the audiotapes or skype or Microsoft teams' recordings will be used for this project only

YES/NO

Permission to be interviewed

I would like to be interviewed for this study.

YES/NO

I know that I can stop the interview at any time and don't have to answer all the questions asked.

YES/NO

Permission to use assessment task

I agree that my reflections can be used for this study only

YES/NO

Informed Consent

I understand that:

- My name and information will be kept confidential and safe and that my name will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped or recorded.
- All the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign_____ Date_____

Lecturer's Consent Form

Please fill in and return the reply slip below indicating your willingness to be a participant in my voluntary research project called *A Critical race theory inquiry into service learning pedagogy in historically white institutions*.

I, _____ give my consent for the following:

Permission to use the data

I agree that (interview response) can be used for this study only.

Circle one

YES/NO

Permission to be audiotaped

I agree to be audiotaped or recorded during the interview.

YES/NO

I know that the audiotapes or skype or Microsoft teams' recordings will be used for this project only

YES/NO

Permission to be interviewed

I would like to be interviewed for this study.

YES/NO

I know that I can stop the interview at any time and don't have to answer all the questions asked.

YES/NO

Informed Consent

I understand that:

- my name and information will be kept confidential and safe and that my name will not be revealed.
- I do not have to answer every question and can withdraw from the study at any time.
- I can ask not to be audiotaped or recorded.
- all the data collected during this study will be destroyed within 3-5 years after completion of my project.

Sign _____ Date _____

Appendix J: Interview Schedule for Lecturers and Students

SEMI- STRUCTURED INTERVIEW QUESTIONS FOR COURSE LECTURER

The interview questions are divided into three sections: The nature of service learning, The choice of service learning projects or sites and Structure of the course and pedagogy.

1. The nature of service learning:

- a) What do you understand by service learning?
- b) What are the aims of the school's service learning course?
- c) What influenced the school to introduce service learning as part of the programme curriculum?

2. The choice of service learning project or site

- a) How are service learning projects or sites chosen?
- b) What factors influence the choice of projects or sites?
- c) Are student's backgrounds and experiences considered when selecting the projects or sites?
- d) Are students allowed to choose their own projects or sites to complete the service learning course requirements?

3. Structure of the course and pedagogy

- a) How is the choice of the project or site aligned to students' skills and knowledge acquired from the course curriculum?
- b) How are students prepared for the socio-economic issues and other issues related to race, class, gender and their intersections they may encounter while conducting service learning?
- c) In which ways are students taught to work with communities and appreciate the expertise from those communities?
- d) Are communities involved in the initial design of the course?

SEMI- STRUCTURED INTERVIEW QUESTIONS FOR STUDENTS

1. The nature of service learning:

- a) What do you understand by service learning? (Field instruction)
- b) What do you think is the purpose of your school's service learning course?

2. The choice of service learning project or site

- a) What do you think are the reasons that influence your lecturers and course coordinators to choose certain service learning projects or sites?
- b) Are you as a student allowed to choose your own project or site to complete the service learning course requirements?
- c) Which project or site would you personally prefer to complete your service learning at?

3. Structure of the course and pedagogy

- a) Do you think that the project or site you are placed at, is aligned to the skills and knowledge you have acquired from the service learning course curriculum? If yes, how?
- b) How are you as a student prepared for the socio-economic issues and other issues related to race, class, gender and their intersections you may encounter while conducting service learning?
- c) In which ways are you taught to work with communities and appreciate the expertise from those communities?

Appendix K: Template of Student's reflections

Name of student	
Date and time spent at agency	
Brief description of activities of the day	
Reflection, thoughts, emotional responses, insights gained, new ideas, challenges	
Implications of reflection, decisions, action plans, steps to be taken as a result of the reflection	

Books or journal articles relevant to these issues (or theoretical insights gained)	