"A Spirit of Service:"
Conceptualizing Service in Learning through the *Preparation for Social Action*
(PSA) Program in Uganda

by

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Abstract

This research explores implications of service in learning for social change through an
investigation of the *Preparation for Social Action* (PSA) Program in Uganda against the
backdrop of the literature on service learning. Employing critical pedagogy as a
theoretical framework, I approach questions regarding the conceptualization of self and
society in service as a relational process, the conceptualization of service as praxis, and
the conceptualization of social change within an orientation towards service. Through
this analysis I present a case for conceptualizing service in learning within a dialogical
framework oriented towards change.

incredible scholars to discuss this work are among the richest experiences I have had throughout my graduate studies, and together they formed an incredible committee.

Colleagues and collaborators in and outside of OISE walked with me at different points in this journey, helping me to see the path ahead more clearly as we learned from each other. In particular, Sarah Switzer deserves special thanks for sharing her feedback and experiences of the thesis process, dispelling the potential isolation of scholarly work. Duncan Hanks has provided ongoing encouragement and guidance in helping me to determine my path of studies, research, work and service since my "year of service" in Bolivia several years ago.

My parents are the ones who first impressed upon me the importance of service in spirit and in action, both through their conscious principles and their lived example. My siblings read through numerous chapter drafts and "took care" of me through the most grueling stages of this process. My close and dear friends in Toronto and in virtually every continent showered me with love and support as they walk their own paths of service, and throughout this process I have felt their presence bolstering my spirits and helping me to remain ever joyful in carrying out this work.

To everyone mentioned here and to many others who supported this work in other – but no less essential – ways, I offer my most humble and profound gratitude. If it is in the spirit of service of so many that this thesis came to light, then I am further inspired and humbled in knowing that this is a path we walk in the company of so many who dedicate their hours, days, and lives in a spirit of service to the vision of a better world.

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Chapter 1

Service in Learning as Practice, Pedagogy, Problem, and Possibility

Small mud houses surrounded by broad-leaved trees whizzed past us as we drove along the bright red dirt road on our motorcycle. After every few dozen houses we would pass a small school, each swarming with children of all ages clad in different coloured uniforms, a virtual rainbow of burgundy, navy blue, bright pink, and neon orange. After only a few minutes we came to a stop in front of a small secondary school, which consisted of five rooms arranged side by side. Outside on the grass, about half a dozen young people in their mid-teens sat in a loose circle in the shade of the single short tree in the yard with a young man who was serving as the group's "tutor." The contrast was striking; through the windows of the classrooms I could see rows of students behind desks, silently copying something that had been written on the blackboard by a teacher that was nowhere to be found. Meanwhile, the young people sitting outside read from thin workbooks bearing the title "Planting Crops," periodically pausing to engage in lively discussions about soil nutrients, how they could apply this knowledge to their own agricultural activities, and how the idea of "nurturing" applied to social dimensions of their lives. Discussions moved fluidly between English and Luganda, and participants would pause periodically to record notes in their books on the different contributions shared by members of the group. So intent were they on their discussion and reading that they did not pause to look up as I quietly joined their group.

This group of young people represents one of the several groups studying the *Preparation for Social Action* (PSA) Program in Uganda, offered by the Jinja-based NGO Kimanya-Ngeyo Foundation for Science and Education. The PSA program was

based on the alternative secondary schooling *Sistema de Apprendizaje Tutorial* (SAT)

program developed in Colombia over thirty years by an organization known as the

Fundación para la Aplicación y Enseñanza de las Ciencias (FUNDAEC), and has been

operating in a few villages and communities in Uganda for just over two years.

A few days after my visit to that first group, PSA tutors and coordinators from

various regions in Uganda gathered at the Kimanya-Ngeyo office in Jinja to reflect on

their experience with the PSA program, develop their understanding, and share insights

and challenges. Daniel, a visitor from FUNDAEC in Colombia, opened up the discussion

in the gathering by asking the question: what is the purpose of the PSA program? John

was the first to reply that its purpose was to empower the youth. Emmanuel added that it

was to equip the participants with the necessary skills and attitudes to serve the

community. Daniel agreed, supporting this by saying that if the purpose of the PSA

program could be summed up in one word, it would be service. "What else could we say

about the purpose of PSA?" Daniel asked. Anthony suggested that it was so that the

participants should feel they are in control of their own learning and be the centre of their

education. Thomas elaborated on some of the facets of PSA's educational system,

articulating the five capabilities that students would gradually develop through the

program: (1) language capabilities and the power of expression; (2) mathematical

capabilities; (3) scientific capabilities; (4) technological capabilities; and (5) "of course,

the capabilities of service," which includes the other four but also represents distinct

capacities in its own right. June suggested that the purpose of PSA is to transform or

change our communities. Ali shared that he felt the PSA program was helping his

participants to see education in a new way, to let them know that education is not just

about graduating and finding a job, but allowing them to develop skills so that they could develop their own way of working while serving their communities, rather than just being dependent on someone else giving them a job. As the discussion unfolded, participants elaborated on experiences and challenges within their groups to achieve their vision, new tutors asked questions of those with more experience, and plans unfolded for greater involvement of their groups in the community through service.

What do these individuals mean when they refer to "the necessary skills and attitudes to serve the community," to "service" as the purpose of the PSA program, and to "capabilities for service?" What do they mean by education and its purpose, and what do they mean by empowerment and transforming their communities? What is behind their conceptions of terms such as "work," "community," and "participants," as they are mobilized in this discussion, and as they provide a framework for meaning and a context for practice in the PSA program? FUNDAEC suggests that it is the orientation towards service that shapes the purpose, the form, and the practice of their educational programs and endeavours. Service is the "axis" around which they design their curricula, integrating knowledge from various fields, disciplines, and contexts (FUNDAEC, 2008). It is through the educational discourse of service in learning that I here explore some of these questions and the concept of service through educational practice and pedagogy, and through its problems and possibilities.

Unpacking "Service" in Learning: Representations of the Field

In order to investigate how the mobilization of the term "service" shapes conceptualizations of individual and social change across different contexts, I offer three

distinctions to position service and learning in relation to each other in different ways. First, I refer to "service" as a conceptual construct with various implications from abstract conceptualization to concrete action. Thus, service in this thesis acts both as a subject of analysis and as a motivating point through which to investigate processes of learning and change. Second, "service learning" refers to a scholarly and practical field in education that has somewhat defined, though continually negotiated, theoretical boundaries that I explore further throughout this thesis. Thirdly, I use "service in learning" to refer to ways in which I discuss service (as a conceptual construct) in relation to learning in a way that is disaggregated from "service learning" as field. It is the interplay between these three constructs that I hope will create the space to explore questions and implications of service in relation to learning for social change.

Notions of "service" can be elusive, as its connotations span a broad range of meaning. At one end, it is an expression of civic virtue performed by lauded volunteers; at the other end, it is a symbol of social delinquency for those who have service assigned to them as a punishment for unlawfulness. At one moment highly praised as meritorious, the next looked down upon as undesirable work. In a sense of virtue it is different from altruism, from help, and from kindness; the term "service" suggests an element of action. In western religious history, "service" acts as a fundamental value and expression of universal brotherhood, yet it also bears with it a reminder of the missionary movement that accompanied the atrocities of colonialism. In economic terms, service is a sector that spans from weaving the social safety net to catering to high-end niche markets. Reflecting upon the complexity and ambivalence that typify these ranges of meaning I contemplate the question: what is it about the idea of service that is so compelling – yet at

the same time so ambiguous – within the context of education?

A book titled *The Complete Guide to Service Learning* is decorated with a colourful mosaic of words that reflect common themes within the field of service learning: "social justice," "peace," "equality," "elders," "hunger," "preservation," "environment," "homelessness," "community" (Kaye, 2003). Behind the glossy cover, a host of real-life stories are interspersed within the how-to style manual of combining service with learning. An annual school-wide canned food drive introduces reading units on hunger, research projects about the community, and presentations from a representative of a food bank to build awareness and increase participation. Students at a school in Maryland learn about AIDS in Africa and form a partnership with the American Red Cross to deliver school supplies to children in Malawi. Aid networks coordinate thousands of school drives across the United States to provide supplies to victims of war and natural disasters overseas, collecting items such as health kits, canned goods, eye-glasses, and money. A grade 4/5 class in Los Angeles learns about child poverty in their US geography class, and coordinates an art exchange with children in a shelter, donating art supplies for the project. The sampling of experiences above include several elements that contribute to what is known as "service learning." This idea has captured the imagination of educators and educational policy reformers, as advocates expound the merits of service learning as a virtual panacea for all educational and social ills (Billig, 2000).

However, service learning also represents a highly complex field, emerging from nearly three decades of experience in educational and community settings, spearheaded by educators, scholars, and theorists engaging an array of questions (Billig, 2000).

Research indicates service learning as an effective way to promote some forms of scholastic achievement, which suggests its merits as a pedagogy for student success and engagement (e.g. Bridgeland, Dilulio Jr., &Wulsin, 2008; Markus, Jeffrey, & King, 1993; Schine, 1999). At the same time, more recent studies have investigated the effects of service learning initiatives on the perpetuation of privilege that can potentially be translated into reproducing oppressive structures of power (Cipolle, 2004; Green, 2003; Westheimer & Kahne, 1996). Some of these inquiries have been carried out through the analytic frameworks of critical pedagogy. Critical pedagogy seeks to question and challenge forms of domination and oppression that are manifested in the conceptualization, structure, and experience of education (Kincheloe, 2008). Critical pedagogy, Giroux (1997) suggests, "engages experience in order to inquire into the conditions of its production, authorization, and effects … it addresses the inner workings of experience, how it functions to produce knowledge, and how it might be implicated in the construction of forms of subjectification" (p. 169). Critical pedagogy therefore helps us to ask questions in order to deconstruct educational experiences and the meanings that we make of them.

In conceptualizing service in learning, we mobilize particular meanings of "service" and "learning" within broader educational and social contexts that come to bear on how they are translated into practice. Stanton (1990) asks the question: "Is service learning a *form* of experiential education which can stand beside internships, field study, and cooperative education? Or is it a *philosophy* of experiential education which suggests methods and practices" (p. 67)? This question carries significant implications regarding where we look to generate greater insight into the implications of service in learning. As

a form of experiential education, we may look for examples from schools and teaching practices that greatly enrich classroom environments (Kaye, 2003). As a philosophy that suggests new methods and practices that shape and inform educational programs however, we may look towards other contexts that mobilize the term "service" in different ways with different implications. Are there other forms of education that do not exist under the banner of "service learning," but can offer insight into some of the many questions that pervade the service learning literature? What is meant by "service," and what allows for concept of service in learning to make sense across different contexts? To explore these questions, we may have to set aside preconceived notions of what is taken for granted as "service," while at the same time seek sound, evolving frameworks through which to understanding service learning as a practice and a pedagogy through exploring its problems and possibilities.

Mobilizing "Service" in Learning: Framing the Research Context

My relationship with FUNDAEC began in the summer of 2008 when I stayed for two months at its rural university near the village of Perico Negro, Colombia. During that time I took part in a training program for coordinators from around the world for a program called *Preparation for Social Action*, more casually referred to as PSA. I met coordinators from Costa Rica, Bolivia, Ecuador, Cameroon, Equatorial Guinea, Uganda, Zambia, Kenya, and Papua New Guinea, all of whom were grappling with questions relating to how they might implement the PSA program in their own distinct contexts. It was during this time that I learned of the importance of the conceptualization and organization of FUNDAEC's educational programs in relation to what they referred to as

"an axis of service." Over time I learned more about what they meant by this phrase and how service was considered integral to the organization of knowledge in their educational programs, in their espoused intentions to contribute towards "community wellbeing."

Not a PSA coordinator myself, I participated in the training as a note taker and recorded the proceedings of the seven week training, as well as the contributions of the coordinators present as they reflected on their own experiences in their countries. This led to the generation of two learning documents, "Report on the Training Course for PSA Coordinators," and "Reflections on Practice, Production Projects, and Service: Discussions and Experiences from the PSA Coordinator Training, June-July 2008." Compiling these documents was fundamental to my understanding of service and education within the PSA program, perceiving service not only as something that participants *do*, but as a principle or idea the *shapes* what people do, how and what they learn, and the purpose of engaging in education for social change. For these reasons, by the time I returned to Toronto I had determined that the PSA program would be an interesting case through which to explore the discourse of service learning in a comparative international context through the following research questions: (1) how do tutors and coordinators experience and conceptualize service in Uganda's *Preparation for Social Action* program, and (2) how might this case contribute to the theory and practice of service in learning? The goal of this research was not to present the PSA program as a "best case practice" or correct approach towards service learning. Rather, I hoped to investigate through ethnographic exploratory methods a program that might have a fundamentally different approach to and conceptualization of service, in order to explore approaches and conceptions of service in relation to learning.

Tutors and coordinators of the PSA program in Uganda carry conceptions of the meaning of service that are informed both by experience with the PSA program and by experience from their local community contexts. My aim in conducting open-ended ethnographic interviews with tutors in the PSA program was to learn from their narratives about how service might be conceptualized through these experiences and contexts. Of course, it is impossible for me as a researcher to access the thoughts of my participants, as through language a number of different factors and interests are mediated over the course of articulating an interview (Mischler, 1986). Nevertheless, these descriptions provide helpful insights into the mobilization of the meaning of service in the case of PSA in Uganda, as participants relate a conceptualization of service in learning for social change. Construction of meaning also plays an important role in an analysis of service learning as a scholarly field. The introduction of this case represents an effort to deconstruct the discourse on service learning by shifting away from more frequently cited contexts of North America and Europe in the possibility that other contexts might influence different ways in which the meaning of service in learning is constructed. In this way, this case can potentially complicate the underlying assumptions and structures that might continue to reproduce problematic aspects of service learning in its present manifestation in the literature.

My decision to pursue research in this particular context was not only precipitated by an interest in understanding service learning pedagogy through different conceptual constructs. Rather, this particular case also offered an opportunity through which to indirectly explore international "development" contexts as potential cites of rich pedagogical and curricular innovation. The idea of educational innovation emerging

from "developing" countries represents a small yet strong undercurrent to the dominant discourse of international development education. Dominant discourses more often focus on implementing a model of schooling from so-called "developed" contexts of the global North or western-liberal countries. The assumption underlying this policy move, adopted not only by large multi-lateral actors such as the World Bank and UNESCO's "Education for All" movement, but by smaller missionary schools and Northern NGOs as well, is informed by a modernist view that presumes that if poor countries emulate rich countries' institutions and structures, they will follow a similar path towards achieving propitious conditions for material growth (Anderson-Levitt, 2008; Farrell, 2008; Meyer & Ramirez, 2000; Mundy, 2008). Within this model, education in development is more about finding the most effective means of institutional replication and curriculum delivery of a system that is taken for granted as effective by virtue of its existence in countries considered to be wealthy.

Other scholars see significant deficiencies in this approach and look to the global South rather than the North for signs of critical pedagogy and educational innovation in action. Macedo (2002) suggests that in looking to North American models of schooling, "our thinking and imagination are often straightjacketed in a utilitarian capitalist competition that prevents us from learning" and that "the straightjacketing of our thinking and imagination also prevents us from learning from inspiring democratic experiments in other parts of the world" (p. xi). Farrell (2008) suggests that "there has been a quiet revolution in schooling in the developing world, which is in many cases radically transforming forms of formal schooling as we come to know them" (p. 369). There is

little knowledge of these cases among educators and scholars of the "developed world,"

he further notes, though he does not remark upon why this might be the case.

Niyozov (2008) further muses on the marginalization of alternative experiences of

educational innovation, particularly those of teachers in daily practice: "If teaching is a

lived practice, and if as such, it is a contradictory and complex, contingent, and dynamic

experience, why do we discard what we may think is insignificant and why do we ignore

the alternatives that may not fit into our agendas and arguments" (p. 141)? Educational

initiatives outside of North America, while generally less known, can offer immense

potential for exploring experience that may operate within different assumptions and

structures, and can perhaps offer different vantage points and understandings of the

concept of "education" in and of itself.

This study provides an opportunity to consider one such educational innovation as

it relates to the broader educational discourse of service learning, which I suggest is

overly centered on North American perspectives and experiences. The reason for this

suggestion is due, firstly, to an observation that in conducting my literature review on

service learning, I found that most available research on service learning both emerges

from and is grounded in North American and European research and experiences. While

there is some research on service learning taking place in other countries, much of it is

from the perspective of North American or European learners acting abroad. Grusky

(2000) suggest that these kinds of international service learning programs face many risks

in their potential contradictions: "these programs can easily become small theatres that

recreate historic cultural misunderstandings and simplistic stereotypes and replay, on a

more intimate scale, the huge disparities in income and opportunity that characterize

North-South relations today" (p. 858). The opportunity to explore experiences of service

in learning that is centered in a different international context, then, may have important

implications for reconsidering the nature of these relations.

Investigating Service in Learning: Theoretical Frameworks for Inquiry

As mentioned above, it is to critical pedagogy that I turn here in order to explore

the field of service learning. Wink (2005) interprets "critical" in critical pedagogy to

mean "to see deeply what is below the surface – think, critique, or analyze" (p. 1) and

"pedagogy" to refer to "the visible and hidden human interactions between a teacher and

learner, whether they are in a classroom in the larger community" (p. 1). In some ways,

service learning can be seen *as* critical pedagogy, as a practical intervention in response

to the critique of individualism in schools and society (Kraft, 1996). In other ways critical

pedagogy can, as Wink suggests, help us to explore what lies under the surface of service

as a human interaction in relation to learning structures and processes. Questions of

power, privilege, and oppression, which are often obscured, rise to the surface of inquiry,

crossing lines of race, class, gender, and global North-South binaries of oppression.

While McLaren (1994) argues that critical pedagogy does not constitute a homogenous

set of ideas, he suggests that critical pedagogues are united in their objectives to promote

social justice, equality, and empowerment in a world that is characterized by the opposite.

He describes critical pedagogy as providing "historical, cultural, political, and ethical

direction for those in education who still dare to hope" (p. 168). To many, critical

pedagogy suggests a constructive way to engage practical dilemmas that are largely

overlooked in education policy (Wink, 2005).

At times, however, critical pedagogy holds a tenuous relationship with hope. Often to "look for the positive" in an idea is considered as a form of uncritical denial, ignoring the pitfalls of power lying invisibly in wait for a more critical thinker's analysis, presented as naïve at best and hegemonically elitist and oppressive at worst. Often more legitimate in the theoretical realm is a resignation to despair, adopting the assumption that practice and theory can never find meaningful synthesis (McKnight, 2009). Paulo Freire (1994/2004) suggests that not only is hope possible in critical educational discourse, but it is an ontological need which demands an anchoring in practice. To turn to despair is to reject existence and remain in inaction and paralysis. Thus my focus on service in this thesis represents a tentative quest for hope in exploring service learning practice within a critical pedagogical frame.

In employing a critical pedagogical framework, I highlight that this is a study primarily concerned with social change. In this regard, while there are a number of means and approaches that could be taken analyze to the literature and research context, in all aspects this study eventually leads back to my primary motivating research question: what are the conceptions and experiences of tutors and coordinators in the PSA program as relates to service in learning and social change? Social change then is the standard against which findings are considered throughout the thesis.

More specifically, my analysis is informed by a Freirian approach to critical curricular inquiry, as primarily outlined in his seminal 1970 work *Pedagogy of the Oppressed*. In this book, Freire highlights a number of principles and approaches for education for equality and justice, four of which I will briefly describe here: problem-posing concepts of education, praxis, dialogics, and achieving full humanity. Freire

describes problem-posing education as an instrument of liberation, in which the teacher-student dichotomy is displaced to centre educational content on problems that are relevant to students' lives. Praxis refers to a continual process of action and reflection, which enables the authentic experience necessary for effective transformational processes. Dialogics is the means through which problem-posing and praxis are mobilized towards transformation as people engage with the world. In this context, dialogue is not mere discussion; rather it depends on continual action, balancing of power and relinquishing domination, which is further translated into evolving action. The aim, as well as essential requisite for these elements to be employed, is what Freire refers to as full humanity. Freire suggests that oppression is a process of dehumanization, and only through a re-creation of the world that allows for full humanity to be realized can oppression be overcome. To these ends, qualities such as true generosity, love, humility, trust, and hope are essential for revolution that is not governed by domination, but by a recognition of full humanity (Freire, 1970/2000).

While I employ the above Freirian concepts liberally throughout this thesis under the banner of critical pedagogy, I also offer a caveat in acknowledging the large body of critical work that questions the applicability of these ideas to educational and social realities. Ellsworth (1989) suggests that critical pedagogy can in fact be repressive of the necessary theorization of power that continues to be perpetuated within "myths" of critical pedagogy. This and other critiques are important for continually challenging the underlying assumptions that often go unnoticed in practice, obscured by terms such as "empowerment," "voice," and "dialogue," when only superficially applied (Ellsworth, 1989). Indeed, what Freire calls for is not the mere appropriation of a few key terms into

existing systems of inequality, which Giroux (2009) suggests strips it of its political and transformative insight. Rather, Giroux asks that we read Freire as a postcolonial text, and that in order to do so, we "must engage in a radical form of border crossing" that allows us to consider his ideas within our own contexts without merely annexing them to existing practices that remain unchanged. A number of scholars and educators – de los Reyes and Gozemba (2002), Shor (1992), and Darder (2002), among them – have engaged Freire's ideas in practice, documenting a range of experiences from the challenging to the innovative within structures of education that demand engagement and change.

I find it interesting to note that both service learning and critical pedagogy have been referred to as "utopian" on various occasions (e.g. Sigmon, 1990; Ellsworth, 1989). My response in engaging both of these discourses is to strive to continually consider the underlying structures and assumptions that might subvert these potent concepts into becoming something less than they have the potential to be in relation to social change.

Outlining the Thesis

In a few of my interviews, the words "a spirit of service" were used by participants in articulating particular features of their service and work. Those words I felt spoke to the intangible yet compelling dimensions of service as a concept that allows it to be mobilized and conceptualized across diverse means and contexts, thus inspiring the title for this study. This thesis is organized into seven chapters that explore different implications of this idea, considering service both as a subject of analysis and as a motivating point through which to investigate processes of learning and change.

Chapter two contextualizes this study through a review of the literature related to service learning and the PSA program, using critical pedagogy to highlight particular responses to questions in the field. Implications for the individual service learner, social context, and theoretical frameworks are all explored in this literature review, in order to explore underlying concepts that relate to the potential of service learning for social change. I then focus on literature related to the PSA program in Uganda through its history and development, its international recognition and academic research, and its relationship to the literature on service learning.

In chapter three I explain the methodology that I employ in this study and describe the research process as it transpired within a collaborative approach to learning from the actions of others. In describing this process, I discuss particular challenges in regards to my own insider/outsider identifications and how they play out in the research site. I present ethnography and grounded theory as methodologies that informed my approach to this research. I also describe the background of the research site by providing a basic description of the components of the program that I will further refer to in subsequent data chapters.

Chapters four through six comprise the main presentation and discussion of the data generated from this research. Chapter four, "Conceptualizing the Dialectic of Self and Society in Service," explores service as a relational social space in which the self and society are (re)constructed in response to evolving conceptions and experiences with service. Data presented in this chapter consider the location of the self as both agent of and subject to processes of social change. Within the relationships of service, participants describe shifting conceptions of personal benefit as congruent to or

challenged by relationships of service in different circumstances, especially in relation to material gain or remuneration. Social implications and spiritual values emerge as central elements that characterize participants' relationships to service and the PSA program.

Chapter five, "Conceptualizing Praxis in Service for Social Change," explores several elements of service as praxis in the PSA program: the field of learning and action, the scope of learning and action, the role of content and knowledge, and the context of learning and action. This chapter aims to identify and explore these elements of service in practice, as suggested by the participants to illustrate how service is considered in relation to learning in this context, and its relationship to social change.

Chapter six, "Conceptualizing Processes of Change in an Orientation towards Service" explores what "changes" participants identify as experiencing both in relation to as well as resulting from their engagement with service and learning in the PSA program. Three examples from their interviews are illustrated in this chapter: language, expression and dialogue in relation to change; self-reliance and economic relationships; and the importance of envisioning the future through contingency and hope. Participants identify these changes as responsive to needs in their communities and themselves.

In chapter seven I conclude this thesis by summarizing implications of the data from the PSA program in Uganda in relation to the field of service learning, drawing on critical pedagogy to highlight the potential of service in learning for social change. Towards this aim, I offer a framework based on the experience of the PSA program in Uganda for conceptualizing service in learning as a dialogical process of learning, action-reflection, and change.

Chapter 2

The Literature of Service Learning through Concepts and Contexts

A quarter-century of concern for the potential of service within educational theory and practice has crystallized into a dynamic field of inquiry that challenges scholars and educators to forge new connections and question existing ones. From a scholarly standpoint, Shelly Billig (2000) reflects: "Research in the field of service-learning has not caught up with the passion that educators feel for it…The field is clearly a messy one, and far more and better research is needed." (p. 10) Yet, she also suggests that studies thus far conducted have yielded promising findings as to the merits of service-learning, suggesting it to be a worthwhile field for further research, practical expansion, and innovation (Billig & Eyler, 2003). Despite the messiness and uncertainty, service remains a compelling idea within educational contexts worthy of careful analysis.

The purpose of this chapter is threefold: first, to explore the literature of service learning in order to identify common questions and themes relating to its practice and conceptualization; second, to investigate responses to questions and themes through critical pedagogical frameworks and ideas; and third, to introduce the literature on the *Preparation for Social Action* (PSA) program in Uganda as a context that might provide further insight into service learning for social change. The first section will explore the existing literature on service learning across three dimensions of implication: implications for the individual, social implications, and theoretical or conceptual implications. Through this exploration of the literature I aim to contextualize the research described in this thesis and provide an illustration of the field of service learning in regards to its documented practice and theorization. The second section of this chapter

will explore the literature related to the case of the PSA program in Uganda, outlining its

history, principles, and the academic literature on FUNDAEC, the organization that

developed the PSA program. As a conclusion, I attempt to draw connections between the

literature on service learning and the PSA program in Uganda in order to suggest why

this might be an important case for investigating some of the questions and themes that

emerge within the discourse of service learning as a field of critical inquiry.

The Field of Service Learning

Within the literature on service learning I explore a number of questions along

individual, social, and theoretical levels. In reference to the individual service learner, I

consider questions such as: what are the benefits to the service learner? What pitfalls

might she or he encounter? What is the role of the individual in service, and what

conceptions or assumptions are attributed to the individual? What motivates an

individual to serve, and where does agency lie in service relationships? What is the role

of reflection and reflexivity in service learning? Regarding social implications I ask, how

do service learning programs conceptualize those populations that they aim to serve?

How are relationships between service learners and community members perceived?

Finally, in exploring theoretical levels of service in learning and frameworks for

evaluation and analysis, I investigate questions such as, how are service learning

programs conceived of in a broader social context? What conceptions of the purpose of

service in society are mobilized in these frameworks? Whose interests are served by these

frameworks? Can service learning challenge dominant social structures, or can it merely

increase participation in existing ones? These represent a few of the questions that exist

within the field of service learning in relation to social change, and many educators and scholars have contributed towards responding to them and identifying elements that contribute to making service learning more effective towards social change. However, Sheffield (2005) claims that there are too few shared answers to these questions, and we must recover service learning from the "wasteland of definition-making" (p. 46) that threatens to render this potent idea a meaningless term.

Origins and Definitions

The roots of service learning are traced back to numerous origins, often depending on who is doing the tracing. Many educators equate service learning with an updated expression of Dewey's (1956) concept of experiential learning, based on the principles of continuity and interaction (Lisman, 1998). Experiential learning depicts a particular pedagogical strategy and philosophy in which experience is considered *as* education, in that it is through experience that individuals assimilate the concepts and information that comprise the object of learning. In this context, service represents a learning experience in and of itself that links knowing with doing, by engaging students to interact with and apply their learning to their communities (Conrad & Hedin, 1990).

In the United States, some advocates in the field such as Kinsley and McPherson (1995) link the idea and practice of community service with the formation of the United States as a country. In this context, service is the expression of democratic ideals that are seen as quintessentially American. Its more recent introduction into American schools in the 1980s, Kinsley and McPherson suggest, is an approach to school reform and an intervention into the educational and social crisis in which the problem with schools is not low math and science scores, but a lack of care for others. Kraft (1996) suggests that

the roots of service learning go even deeper in time and broader in terms of context, as service is a value introduced by many of the world's religions, long before being identified with a particular national ideology.

The term "service learning" is employed across a broad number of fields, some of which are closely related and nearly inseparable, and others of which are fairly distinct. Karlberg (2005) outlines a framework organizing some of the most widely employed usages of the term into four categories: first, experiential learning; second, internships; third, volunteerism and citizenship training; and fourth, social advocacy and social change. Service programs separate from academic programs (such as community volunteer networks or programs), as well as internship and practicum experiences for professional programs (such as medical internships, engineering co-ops, and pre-service teaching placements), are not addressed in this review of the literature, though they are at times considered under the umbrella term of "service learning." For this literature review, I focus primarily on educational experience related to the wider project of secondary and tertiary schooling and how service is conceived of in this context, as it is similar to the targeted population of the PSA program in Uganda.

The Individual Service Learner

Since the 1980s there has been a steadily growing body of literature advocating the benefits accrued by those who participate in service learning programs. Stukas, Clary and Snyder (1999) describe six categories of benefits to service-learners: (1) self-enhancement, through boosting personal self-esteem and fostering feelings of being important and needed by others; (2) understanding self and the world, or constructing or reinforcing identifications of the self and others; (3) value-expression, or allowing

learners to express their humanitarian and pro-social values; (4) career development, in building interpersonal skills and clarifying areas of interest for the learner; (5) social expectations, through carrying out service in order to satisfy the expectations of close others to uphold the pro-social values of their social group; and (6) protection from stress, in providing distractions from personal problems and reducing feelings of social isolation. These six categories encompass many of the findings of studies carried out that advocate service learning, in grounding the benefits of service learning firmly in individual self-fulfillment. Other ways in which the benefits of service learning to the individual learner have been categorized include: a greater sense of personal efficacy, an expanded awareness of the world, a heightened understanding of personal values, and increased engagement in adjunct academic course work (Ikeda, 1999).

On a psychological level, Batchelder and Roots (1994) attribute cognitive, moral, and ego identity benefits to service learning such as pro-social decision-making, reasoning, and identity processing. Schine (1999) further advocates that service learning can integrate cognitive and affective development. Her study also suggests that service learning is a more holistic and integrated approach to learning that prepares youth to excel in the workplace, to participate in democratic society, and to engage with their communities.

Other literature pertains to the academic benefits accrued by service learners in enhancing learning ability and achievement in their coursework. A report describes the potential for service learning to foster student engagement in the classroom and reduce secondary school drop out rates (Bridgeland et al., 2008). Markus et al. (1993) describe an experiment in which service learning was integrated into some sections of a political

science undergraduate course. The results suggest that students who engaged in the service learning sections performed better in the course, achieved higher grades, and showed greater awareness of societal problems than students in other course sections. The authors further suggest that experiential learning accessed through service in this way can compensate for pedagogical weaknesses of classroom instruction.

The examples cited above present a picture of service learning as a means for promoting students' success and engagement in the existing educational system and classroom structure. However, in the last decade, a growing body of literature has begun to critique and question the irregularity of studies and selectivity of presented findings. Hecht (2003) determines that "although there is a wealth of anecdotal evidence of the benefits of participating in service-learning, researchers have often struggled to find supporting empirical evidence" (p. 25). McLellan and Youniss (2002) suggest that of the evidence that does exist, the findings may not be as overwhelmingly positive as first projected: "empirical findings have only weakly supported the claims that have been made on behalf of service. For any study that has shown positive effects of service on participating students, another study can be cited that has shown either no effect or negative results" (p. 48).

"Negative results" of service studies are sometimes difficult to identify, however, as they are at times taken for granted as unfortunate yet unavoidable "side effects" of service learning. Coles (1994) refers to these outcomes as "hazards," which can include resignation to social injustice, cynicism, arrogance, anger, bitterness, despair, and depression. Much of this comes from a sense that the service that participants are engaging in is not in fact having meaningful impacts upon the communities they aim to

serve: "the volunteer believes that he or she will learn a lot, 'get' a lot from the experience, but that what is being done will not amount to much" (p. 133). The prevalence of disillusionment and disengagement experienced in service is explored in the scholarly work of Seider (see 2008a, 2008b, 2009a, 2009b) who studies the experience of students in service and civic engagement who come from privileged backgrounds. Seider's work explores the tensions that privileged youth face when considering issues of social justice in contrast to their own affluence and privilege, and suggests that failure to address these tensions in service learning might in fact reinforce systems within which injustice is reproduced.

These findings from participants' experiences open the question of the purpose of service learning. The majority of the literature discussed in this chapter thus far highlights the enormity of potential benefits gained by individual service learners. There is an unquestioned assumption in many of these studies that the self-fulfillment, pro-social attitudes, and greater social awareness that students develop will necessarily lead to some sort of broader change. Claus and Ogden (1999) discuss the limitations of this assumption:

> It is easy for service programs to become focused on altruism and acts of goodwill … in which those providing the service feel good about themselves for having done something for others less fortunate. While this is certainly well intentioned, and it may sometimes lead to learning about self and society, if often leaves unturned fertile opportunities to engage youth in investigating and reflecting on their own lives and the roots of the circumstances they address. It also often neglects the potential of service to educate and empower youth to act on their world for the purpose of improving it. (pp. 2-3)

Claus and Ogden's comments gesture towards another assumption commonly made in service learning, in that the idea of "having done something for others less fortunate" is premised on an assumption of affluence and privilege on the part of the service learner.

Thus the relationship of service in this context is unidirectional, existing between an individual, whose privilege qualifies him or her to "help," and the Other, whose lower status of "less fortunate" implies helplessness. Agency in this sense lies in the individual service learner, while "the Others" who exist in the community or site of service are dependent recipients of help.

This conception of the individual service learner explains how the individual is located at the focal point of analysis in much of the advocacy literature described earlier. "Success" stories of service learning are largely concerned with indicators of individuals' self-fulfillment and personal achievement, while indicators related to the wellbeing of the community are frequently absent (Sigmon, 1990). Such focus on the benefits gained by the individual learners, however, provokes questions regarding what experience and perceptions of other participants in service learning, particularly those who students aim to serve. Indeed, Hironimus-Wendt and Lovell-Troy (1999) point out that service learning fails to take social theory into account and to make a concerted effort to understand the society that programs aim to serve. This can lead to participants objectifying community residents and blaming them for their own problems, rather than being of benefit to them. Thus the irony in focusing exclusively on the individual as the point of analysis emerges in the possibility that unidirectional service relationships can in fact perpetuate, if not exacerbate, existing forms of social injustice and oppression.

One response to this conundrum has been an emphasis on the role of reflection in service learning, which over the years has gained substantial support in the literature. Conrad and Hedin (1987) suggest that reflection can address the link that is sometimes missing in translating experience into learning. "To say that experience is a good

teacher," they explain, "does not imply that it's easy or automatically so…It's true that we can learn from experience. We may also learn noting. Or we may, like Mark Twain's cat who learned from sitting on a hot stove lid never to sit again, learn the wrong lesson" (p.87). Through employing some mechanism of reflection through which day-to-day processing of experience can occur, participants in service learning are better equipped to learn from what the have done and, ideally, increase their capacity to influence subsequent experience (Conrad & Hedin, 1987).

Green (2003) proposes that another purpose of reflection in service is to awaken service learners to their own privilege and challenge the racial hierarchies that characterize many service learning experiences in the United States. Green points out that service learning in North American contexts often takes place when students at predominantly white institutions serve poor people of colour in urban settings. She reflects on the invisibility of subject positioning in service learning literature: "In the writing about service-learning, whiteness and middle class privilege are often unspoken categories that define those who perform service and those who write about service learning" (p. 277). Therefore, she suggests, critical reflection is essential to exposing privilege and transforming service learning relationships from possible oppression into empowerment.

Reflection, the literature suggests, is thus an important part of service learning for it to be an effective means for individuals' learning and greater effectiveness in practice. The use of reflection in relation to action is an element of Freire's (1970/2000) framework, as he describes:

> Within the word we find two dimensions, reflection and action, in such radical interaction that if one is sacrificed – even in part – the other immediately

suffers…if action is emphasized exclusively, to the detriment of reflection, the word is converted into *activism.* The latter – action for action's sake – negates the true praxis and makes dialogue impossible. (pp. 87-88)

Thus reflection opens up the possibility for dialogue, which necessarily considers others beyond the individual within the experience of service learning, and expands possible benefits of service learning beyond the individual. Still, the role of reflection in service can be employed in different ways towards different intents. On the one hand, it can provide a more enriched and multifaceted experience to the service learner, enhancing language and communication skills, and more effectively reaping the benefits of experiential learning (Carrick, Himsley, & Jacobi, 2000). On the other hand, as Green (2003) suggests, reflection can be a deeply challenging experience in which the individual questions the structures of privilege that permeate their social relationships, at times demanding participants to reconsider their own roles in society and make difficult choices about how they will proceed. How reflection is employed in service, therefore, is further subject to conceptions of the individual and the role of service in learning.

Site, Community, and "Others:" Social Context of Service

An analysis of the above studies regarding the benefits of service learning for the individual learner suggests that service is not a neutral activity that can be seen in isolation from the populations that youth serve. Participants in service need to be continually reflecting on the efficacy of their actions and developing frameworks through which to understand society and their experience within it (Conrad & Hedin, 1987; Green, 2003; Manley, Buffa, Dube, & Reed, 2006). Indeed, an orientation towards meeting others' needs is among the central purposes imagined for service learning, although it is also among the more complex and ambiguous in implementation (Claus &

Ogden, 1999). Adeyemi, Boikhusto, and Moffat (2003) suggest that service learning

initiatives should not see individual experiential learning as an end in itself, but rather

conceive of the identity of the learner primarily as one who "makes a difference to

others" (p. 37). But what does it mean to "make a difference" in this context, and who

are the "others"? This section explores the literature in response to this question across

three elements: conceptualizing the context of service, orientations and purpose of service

learning, and methodology in service learning.

The assumed link between individual awareness and action is complicated in a

study by Seider (2008a), in which he found that privileged adolescents participating in a

course on social justice issues

> experienced a decline over the course of the semester in their support for
> educational equity between wealthy and poor communities. Interviews with these
> adolescents and analyses of their student work revealed that their shifts in attitude
> were influenced by fears about the possibility of one day becoming poor and
> homeless themselves. (p. 647)

Seider's study points to a dichotomization of "us" and "them" that students can fall into

in their perception of what it means to help people, and students are fearful to consider

themselves as equal to the people that they have the opportunity to serve. The Other, in

this case, becomes rigidly defined within a category separated and fragmented from the

reality from the individual service learner. This disempowering effect in social issues

programs that fail to bridge an understanding between students' perceptions of

themselves and their communities – be they global or local – can potentially subvert the

very intentions of programs aspiring to produce social change.

The site of service, or community, in which individual learners serve can also be

seen as strange, foreign, and othered through relationships in service learning. A young

woman in Coles' (1994) study on service describes her experience of entering and exiting

the site of service – an inner city school where she served as a tutor – as paralleled to

visiting "a foreign land:"

> By the time the subway pulls into Harvard Square, I think to myself, Thank God
> I'm back here. It's as if I've gone to a foreign land, where the sun can't break
> through the clouds, and the evenings are *very long*, and there's a shortage of food
> and clothing, of everything – and now, I'm back to this land of plenty, with long
> days and plenty of good cheer! (p. 135)

The division of the individual from the community in which he or she serves, as

illustrated in this comment, is more than a spatial distinction. Without leaving her city,

she travels to a different "land," one characterized as foreign, despairing, and destitute, in

contrast to "this land of plenty," in effect, her "natural" environment. These distinctions

become so tangible that even pathetic fallacy seems to echo her sentiments in the daylight

patterns that she romanticizes as characterizing the two lands.

The context of service action, then, is often characterized in the literature as

irreconcilably distinct from the individual service learner. The unidirectional relationship

of service extends a bridge that can be tentatively and temporarily crossed by the learner,

but not the other way around. Methods and approaches to service learning that privilege

the individual as the sole unit of analysis might intend the bridge to be built differently,

but as long as the individual learner remains the sole builder, the outcome appears to

remain the same. By not developing learners' awareness of the complex social contexts in

which they serve, it seems that acts of service become limited in their ability to forge the

sense of commitment and solidarity with others needed for true social engagement

(Manley et al., 2006). Towards this conclusion, Arenas, Bosworth, and Kwandayi (2006)

caution against service programs that aim to provide charity without examining the

reasons why charity is needed in the first place.

A number of scholars and educators attempt to address this apparent contradiction of context throughout the service learning literature. Joe Kahne and Joel Westheimer (1996) depict two frameworks describing purposes and approaches to service learning and models of a "good citizen." In their first article Kahne and Westheimer (1996) ask the question: "in the service of what?" comparing two public school service-learning projects. In the first project, every student was given the opportunity to participate in a community service project of his or her choice, so that "students would interact with those less fortunate than themselves and would experience the excitement and joy of learning while using the community as a classroom" (Kahne & Westheimer, 1996, p. 594). In the second, the students analyzed the cause of homelessness and raised funds for advocacy groups. The authors separated these examples into two categories of service learning goals, the former characterized by a focus on charity and the latter on change. While this framework is useful in revealing distinction between particular purposes that underlie service learning programs, it is important to note that "action" in the second group is reduced to fundraising, in effect making the second project into a study *about* change, rather than an initiative to *create* change.

In the second study, Westheimer and Kahne (2004) identify three conceptions of "good citizens" that citizenship education programs generally orient themselves towards: "the personally responsible citizen," which emphasizes individual character development as being of primary importance; "the participatory citizen," which aims to stimulate students to get involved in participation and organization of community affairs; and "the justice-oriented citizen," which focuses on analyzing the interplay of social, economic,

and political structures. Within these definitions, the authors compared two democratic educational programs, one of which aimed to develop participatory citizens while the other aimed to foster justice-oriented citizens. Although this study highlighted the justice-oriented program as the authors' unapologetic preference for educating democratic citizens, an analysis of their data suggests that approaches to citizen education that truly empower active citizens may be more complex than assumed by their codification. While statistical indicators showed that the justice-oriented program led to significant increase in "interest in politics" and "explanations for poverty," statistical data showed minimal effect in "personal responsibility to help others" and "leadership efficacy," and a notable decrease in "desire to work for justice" (Westheimer & Kahne, 2004).

Reflecting on the implications of the identity of the service learner and conceptions of a "good citizen" is important in conceptualizing service in learning that is oriented towards justice or change rather than merely charity or participation. Bickmore (2001) suggests that while "good citizenship" is often an implicit aim in service learning and conflict resolution programs, "we do not often stop to clarify what we mean by these goals, and if we did we would probably find out that we do not completely agree about what is important" (p. 138). A close look at the studies and frameworks proposed by Westheimer and Kahne (2004), however, indicates that program orientation and purpose clarification alone may not be sufficient in addressing contradictions between self and site in relationships of service learning. How conceptions of the service learner, the site, their purposes and needs are translated into action becomes a question of method, informed by their theoretical, conceptual and evaluative frameworks.

Theoretical Frameworks for Service Learning

What makes a service learning initiative "successful" is not an arbitrary assessment. Rather, it is evaluated within the logic of particular theoretical or conceptual frameworks, through which initiatives can be analyzed, evaluated, and assessed. Theoretical frameworks assist us to identify the underlying purpose behind service learning endeavours, and work towards its conscious application. Ogden (1999) worries that employing the term "service" too liberally or superficially can in fact undermine the aims of service and preserve neediness. He recalls the telling remarks of one youth's description of volunteering at a homeless shelter. "'I have learned that we need the homeless,' he said passionately, 'because we can learn a lot from them'" (p. 191). To overemphasize the act itself, to put stress on "successful" projects, and to glorify individuals who carry out acts of service, Ogden argues, undermines the very purpose of social transformation that should motivate one's desire to serve: "To focus on the act of service is to miss the point. Fundamentally, service is a dead enterprise if we do not understand and appreciate its underlying purpose and consequences" (p. 190). What underlying purposes, then, are attributed to service learning, and what theoretical frameworks have been proposed through which to achieve these purposes?

The above discussion of Westheimer and Kahne's (1996) categories of orientation offers one way to analyze service. Authors in Speck and Hoppe's (2004) book *Service-Learning: History, Theory, and Issues* present a similar schema, differentiating philanthropic, civic engagement, and communitarian models of service learning. Philanthropic models typically follow methodologies in line with what have already been described in this chapter as personally responsible models (Westheimer & Kahne, 2004).

Action within this method is limited to small acts of experiential learning that avoid

political engagement or discussion on its implications (Abel, 2004). Civic engagement

models emphasize voluntary participation of individuals in local institutions,

associations, and government in order to strengthen existing democracies (Watson Jr.,

2004) Communitarian models focus on forging new bonds of community relationships in

response to the dissolution of traditional community bonds. Social change in this model

occurs by fostering democratic decision-making at the level of the collective (Codispoti,

2004). However, Codispoti (2004) suggests that both civic and communitarian models

face significant tensions due to the limitations of classroom environments, which place

heavy demands on students and teachers and are often removed from the wider social

contexts with which these service learning models are concerned.

Sigmon (1990) suggests a framework that considers service learning as something

entirely distinct from voluntary action and experiential education, which he believes

"have in common an emphasis on individual development" (p. 57). The difference,

Sigmon suggests, should be that service learning focuses also on those who are "being

served," and suggests three principles to govern service learning in practice:

> *Principle one:* Those being served control the service(s) provided.
> *Principle two:* Those being served become better able to serve and be served by their own actions.
> *Principle three:* Those who serve also are learners and have significant control over what is expected to be learned. (Sigmon, 1990, p.57)

Where these principles are absent from an experience, Sigmon suggests that it should not

be considered as service learning. Elements of Sigmon's framework respond to earlier

discussions in this chapter in considering the role of the community as participants in

service learning, recognizing capacities in people to serve their own needs and

recognizing that they are also learners in relationships of service. This model does not suggest such a strong dichotomy between self and other, and further suggests principles that modify individual action while enhancing community autonomy.

Manley, Buffa, Dube, and Reed (2006) further emphasize the importance of reciprocity in service learning methodologies, offering the "Black Metropolis Model" (BMM) of service learning as an example. The BMM model employs the methodology of action research in which community members identify needs for the regeneration of their community, and work together to address them through action-reflection. Learning in this model is subject to the needs of service, rather than service being designed to correspond with curricular requirements of learning.

Claus and Ogden (1999) suggest that service learning has the potential to be both empowering and transformative, if it avoids taking superficial approaches to complex activities. Towards this end, they suggest an approach to service learning curriculum development that integrates principles of empowerment education as defined by Ira Shore (1992) and drawing from the ideas of Paulo Freire (1970/2000), John Dewey (1956) and others, which include: situated learning (or learning that is rooted in the lives and concerns of students); dialogic discourse (participating in discussion and democratic decision-making); teachers as problem posers (when teachers generate questions to motivate critical reflection); critical thought and consciousness (encouraging awareness and questioning); and activist learning (actively pursuing reform grounded in research and reflection). The ultimate purpose of service learning endeavours, they emphasize, should be the pursuit of constructive change, and they believe that incorporating Shore's framework provides what is necessary for student empowerment to meet these ends.

The work of Michael Karlberg offers one example of how a clearly articulated purpose and vision of social change might inform a particular conceptualization and approach to service-learning. Karlberg (2004) suggests that we live in a "culture of contest" that reflects and reinforces self-centered conceptions of human nature and interprets societal progress as the outcome of a series of adversarial or competitive processes in which the most worthy individuals, ideas, and inventions have emerged victorious. Karlberg rejects the assumption that these adversarial processes are the only or necessary catalysts for human progress. Rather, he suggests that the culture of contest is a hegemonic social construction that is rooted deep in western-liberal thought and that serves the interests of privileged segments of western-liberal societies (Karlberg 2004). While Karlberg's analysis does not deny the human accomplishments that have historically emerged from competition, he questions the inevitability of these adversarial processes and explores at what price the winners of such contests have achieved their victories. Karlberg (2005) suggests that often service learning has more to do with self-service than service-to-others, and for service learning initiatives to overcome the pitfalls of our culture of contest, "service-learning should be re-defined as a pedagogy that cultivates an orientation toward the welfare of others characterized by a sense of mutualistic interdependence rather than competitive individualism" (p. 16).

The frameworks for analyzing service learning that I have presented here suggest a wide array of responses to the questions and challenges illustrated earlier in the chapter. Principles of critical pedagogy such as action-reflection, situated learning, problem-posing educational content, critical thought, and dialogue permeate these frameworks, suggesting enormous potential for social change through service learning. A question

that remains elusive in many of these analyses, however, is how close service learning practice comes to the theory described in these frameworks. As educators struggle to put Freire's ideas into practice, they constantly bump up against elements in formal education that are resistant to change, within a wider capitalist climate that comes into contradiction with equality and empowerment (Darder, 2002).

The most prevalent contradiction in my analysis of the literature in this chapter relates to the predominant focus on the individual service learner as the unit of analysis in service learning. This focus dichotomizes the individual from the context in which he or she serves, and obscures social positioning and oppressive power dynamics that inhibit meaningful change. Freire's (1970/2000) discussion of true generosity reveals the crux of this contradiction: "In order to have the continued opportunity to express their 'generosity,' the oppressors must perpetuate injustice as well. An unjust social order is the permanent fount of this 'generosity'" (p. 44). However, it is through the critical pedagogical approaches that these frameworks for social change in service emerge and present opportunities for educators to interrupt perpetuated injustice.

Through exploring underlying structures, assumptions, and conditions, as I have attempted to do in this literature review, we can identify elements of the field and its context that can shift and evolve to provide greater opportunity for change through service. Thus, it is the aim of this research is to explore service in learning from a different context that might operate under different assumptions and foster different educational structures and conditions. It is difficult not to see the possibility of some form of "service" in Freire's further discussion of generosity:

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

to extend their trembling hands. True generosity lies in striving so that these hands – whether of individuals or entire peoples – need to be extended less and less in supplication, so that more and more they become human hands which work and, working, transform the world. (Freire 1970/2000, p. 24)

As echoed in the frameworks for service described above, service in learning has the potential to interrupt relationships of power, to work together with individuals and communities on many different levels that work to transform the world.

The *Preparation for Social Action* (PSA) Program in Uganda

The remainder of this chapter will explore the research context of FUNDAEC's *Preparation for Social Action* (PSA) program in Uganda, highlighting how this case may offer insight into the discourse of service learning. As the PSA program is relatively new and largely unknown to the academic educational community of the global North, there exists no published literature on the program itself. However, some literature does exist regarding FUNDAEC, the organization that is developing the program in Colombia. I will here explore the history of the development of FUNDAEC and its principles. I will then review the limited scholarly research and literature that has been conducted in relation to FUNDAEC and its programs, as well as its international recognition and awards. To conclude, I will explore the connection of this context to the literature described above in order to frame the research question that guides this thesis.

FUNDAEC, SAT, and PSA: Development and Origins

In the wake of two decades of the apparent failure of international development efforts to bring greater material prosperity and equality to the world's poorest countries, a small group of like-minded scientists and professionals in Colombia founded the *Fundación para la Aplicación y Enseñanza de las Ciencias*, or "The Foundation for the

Application and Teaching of the Sciences" (FUNDAEC) in 1974. Their hope was to "find a more appropriate role for science, technology, and education in the development of rural areas" (Arbab, Correa, & de Valcárcel, 1990, p. 3). In order to avoid many of the pitfalls of development that ultimately served to exacerbate socioeconomic oppression and inequalities, the founders of FUNDAEC recognized the importance of a form of education that would serve to empower the local population to participate as protagonists of rural development, nurturing their capabilities to generate and apply knowledge in a context of service to their communities.

In collaboration with local farmers, FUNDAEC embarked on a learning process of action, reflection, and consultation, in order to address some of the most prevalent concerns facing the rural regions in the Cauca Valley of Colombia. Among these learning processes were the search for alternative production systems on small farms, the promotion of community organization and group action, supporting micro-enterprises, and management of community funds. The institution they developed to facilitate this process of learning was called a Rural University, or the Centro Universitario de Bienestar Rural (CUBR), conceived more as a social space to systematize the learning gleaned from these diverse lines of action than a physical academic environment (Arbab et al., 1990).

Over time, as experience with this group grew, it was systematized into textbooks in order for other areas to benefit from the learning generated from the grassroots experience of these farmers and scientists. As the first textbooks developed to reflect this experience, the *Sistema de Aprendizaje Tutorial* (SAT) program, which in English means the "Tutorial Learning System," was born (Arbab et al., 1990). Each textbook, only a few

score pages in length, was designed as a conversation between the students, the tutor, and the authors, integrating practical components, experiments, and observations throughout. Beyond the mere repetition of procedures to enhance a particular skill or assimilate information, the textbooks were organized in such a way as to promote the understanding of concepts (Arbab, 2000). The way in which texts were studied followed a tutorial method in which a small group of students is accompanied by a tutor in their development of relevant concepts, attitudes, qualities, and skills required for effective service. Both Colombian and Honduran governments have recognized the SAT program as an accredited secondary education system, providing opportunities for rural participants to gain access to secondary education that previously was completely inaccessible (Murphy-Graham, 2005). The SAT program is also offered in several other Latin American countries including Costa Rica, Ecuador, and Guatemala.

The role of service in FUNDAEC's educational programs as a central principle evolved through experience with education in an orientation towards social change. In reflecting on the development of one of its earlier educational programs concerned with soya crop raising, FUNDAEC offers one definition of its conception of service in its curriculum development in sharing what was learned through this course:

> The curriculum we developed for this university program reflected our growing understanding of the complexity of integration. At the most basic level, we thought of bringing elements of knowledge—regardless of the discipline to which they belonged—to create coherent content with a single purpose: to improve the well-being of the people of the region in which we were working. Service to the community understood as meaningful action to build a better world —action that would often begin small but would grow in size and complexity as learning occurred—was to be the axis around which integration would be achieved. (FUNDAEC, 2008, p.35)

This excerpt indicates a few different facets with regards to the relationship between

service and learning in FUNDAEC's education programs. Service here is defined

broadly as "meaningful action to build a better world." While this tells us little about

what would be considered meaningful action, or what FUNDAEC would qualify as a

better world, this statement remains explicit in its orientation towards change. More

directly, this excerpt indicates a methodological approach to considering how service is

the organizing factor in curriculum. In this light, content knowledge is indicated as

something that is in a sense "delivered" to the people of their region, yet at the same time

changes through their own experience with meaningful service that allows their action to

grow in size and complexity. Content knowledge here does not correspond with

particular disciplinary ownership; rather it is reorganized to create coherent content

oriented towards improving wellbeing in their region. This approach to knowledge in

education that addresses practical needs yet integrates relevant content knowledge was

considered especially appealing to rural areas where traditional forms of schooling were

proving inadequate to the development needs of their regions (Arbab et al., 1990).

In order to respond to the growing interest in the SAT program, FUNDAEC

modified some of its curricular elements to develop the *Preparation for Social Action*

(PSA) program, which has since expanded to a number of countries including Uganda,

Kenya, Equatorial Guinea, Bolivia, India, Cameroon, and Zambia. Unlike SAT, the PSA

program is not generally accredited by the government, and is run by a different non-

governmental organization (NGO) in each country as an "education for development"

program, in order to build capacity for local socioeconomic development. As in

FUNDAEC's other programs, service is the crucial link that exists between individual

learning and community development in the context of the PSA program, around which

its curriculum and pedagogy are organized (FUNDAEC, 2005a).

External Recognition, Research, and Awards

The Rockefeller Foundation refers to FUNDAEC as "an experimental multidisciplinary rural development project based on a radically new concept of university education" (Coleman & Court, 1993, p. 51). As FUNDAEC quietly evolved over the past 35 years, its unique approach to education has gained increasing recognition. Its SAT program in particular has received several international awards including the European Expo 2000 Jury Verdict and the Club of Budapest Change the World – Best Practice Award for its contributions towards social and economic development in rural areas (Honeyman, 2004; Murphy-Graham, 2007). In 2008, the SAT program was recognized by the United Nations as a "best practice model" for rural sustainable development (United Nations, 2008).

A growing body of academic research suggests that FUNDAEC's educational programs may contribute significantly to individual and community empowerment. A study by Catherine Honeyman (2004) in Honduras demonstrates a significantly higher inclination in SAT students towards social responsibility in comparison to their peers in the more widespread "Centro Basico" (CB) program. Among her findings, Honeyman cites that 10% more SAT students than CB students gave answers in questionnaires reflecting long-term commitment to the progress of their communities. Also, approximately 10% fewer SAT students stated that they would leave their rural communities to move to the nearest urban centre for the sole purpose of helping their families. Honeyman suggests that:

> SAT students may have a different sense of the ways in which their personal well-being, that of their family, and that of their community are interconnected,

allowing a greater percentage of SAT students to see the progress of their families as embedded within the broader context of the advancement of their community and surrounding society. (pp. 58-59)

One possible reason for this finding, Honeyman suggests, is that while CB students may occasionally have the opportunity to perform discrete acts of service, the SAT program integrates sustained service as an integral aspect of its program, possibly reinforcing a tendency towards action (Honeyman, 2004).

A study by Michael Leggett in 2006 investigated the conceptions and experiences of SAT graduates regarding personal and social transformation. He related his discussion and findings to address gaps in the literature in current theories of education, rural development and capacity building regarding personal and social transformation. His findings point to the interconnectedness of these two aspects of transformation as inseparable and reinforcing elements of the same process. In his conclusions, he describes how the unique orientation towards service that sees the development of the individual learner as inextricably linked to the community as a whole differentiates SAT from other service-learning programs: "What is often missing is the concept of service as a space within which individual and social transformation can find a more synergistic interaction, or rather, where the two begin to be seen as dimensions of one transformation" (Leggett, 2006, p. 96). This finding speaks to the service learning literature from North America in that individual development is considered to be inseparable from a broader process of social change. Thus it is not about privileging one form of change and wellbeing over the other, but a recognition that both social and individual change are mutually dependent upon one another.

Manigeh Roosta (1999) used the experience and perspectives of the CUBR and

SAT programs to investigate meaningful ways that a university can be involved in community development and foster community participation in knowledge generation and application. Her findings suggest that an integrated learning process that draws from both traditional and modern knowledge systems can stimulate a development process from within rural communities themselves. Also, Roosta emphasizes the importance of a strong sense of purpose within the programs, which is centered on the wellbeing of the community and the constant reference to real problems of the rural areas that the program is working within (Roosta, 1999).

A study by Erin Murphy-Graham (2005) asks the question "In what ways, if any, does the SAT program promote women's empowerment?" She found that, while the SAT program does not focus directly on women's empowerment as an isolated line of action, its integrated approach to social and economic development and its emphasis on engaging students in dialogue develops a sense of agency and collaboration in students, rather than the competitiveness and hierarchy of other educational systems that often exclude women. She elaborates: "Exposure to education does not guarantee women's empowerment. Education programs may fall short of this goal, particularly if they do not result in increased knowledge, self-confidence, and awareness of gender equality" (p. viii). With regards to the SAT program, Murphy-Graham suggests:

> the emphasis on dialogue may encourage students to value communication both within the SAT classroom and in their homes. Through practical activities, students get a chance to apply their academic knowledge in direct ways. They gain concrete skills in agriculture, micro-enterprise, and community health. Both men and women may step outside of their traditional gender roles when conducting these activities. Therefore, this might influence their thinking about gender roles and cause them to behave differently. Furthermore, specific lessons in the textbooks promote the idea of unity and challenge gender inequality. (p. 114)

A later study illustrates evidence of increased participation of rural Honduran women SAT graduates in public life, in comparison to the control group (Murphy-Graham, 2007).

Service Learning and PSA in Uganda: Framing the Research

All four studies described above offer evidence of the empowering and transformative potential of FUNDAEC's programs, both for individual learning and community development. These studies attribute one of the central reasons for such potential to service. It is for precisely this reason that I believe this case to be worthwhile to draw insight into the discourse of service learning. However, from the above description of the literature regarding FUNDAEC and its approaches, it is evident that its programs diverge considerably from those programs typically considered "service learning" described in the literature review in the first portion of this chapter. I believe this to contribute to the consideration of the PSA program in Uganda as a case that might operate within different assumptions, structures, and conditions than what is typically gleaned from the literature. Regarding alternative educational programs and models that emerge from the context of "the developing world," Farrell (2003) suggests:

> Such change programs do not simply alter one feature of the standard school (e.g., change one part of the curriculum), strengthen one or several parts of the standard schooling model (e.g., add more textbooks or improve teacher training), or add one or two new features. Rather, they represent a thorough reorganization and a fundamental re-visioning of the standard schooling model such that the learning program, although often occurring in or based in a building called a school, is far different from what we have come to expect to be happening in a school (p. 167)

With service as the axis of the FUNDAEC's educational programs, it seems timely to undertake research focused on investigating the experience of not only those who

participate in these programs, but of those who are engaged in implementing and engaging the community with them. *Preparation for Social Action*, one of the newest of FUNDAEC's educational programs, in particular represents an interesting case that might offer a great deal of insight into educational processes whose primary motivation and purpose is not the mere achievement of scholastic excellence, but wholehearted engagement with the needs of their rural communities.

This research aims to learn from the conceptions and experiences of coordinators and tutors striving to implement the PSA program in order to glean insight into service in learning as an intersection of individual and community change. Within the larger discursive context of service learning as an educational and academic field, the literature reveals tensions and contradictions that do not only speak to the practice and conception of service learning, but some of the underlying fundamental assumptions in how we organize our society, our institutions, our community, and how we see ourselves. While perceptive critiques from scholars through critical pedagogy question many of these structures, assumptions, and conditions, a lack of alternative possibilities and approaches to service in education makes it difficult to escape these constructions and imagine the possibility of new ones.

Chapter 3

A Methodology of Learning from Action

Chapters thus far have explored the literature of service learning in relationship to conceptions of the individual, the community and site of service, as well as broader social and structural implications. I have further discussed the research site of this study, the *Preparation for Social Action* (PSA) program in Uganda, as a context that may suggest new approaches and insights in relation to how service in learning is conceptualized and experienced. This chapter discusses the methodology employed in this study, both in the way that I conceptualize my approach to the research and my role within it, as well as the tools that I employ in conducting this study.

In designing my methodological approach to this research, I ask myself a number of questions. How does one learn from a learning process that is already in motion? How can research access both the lived experience of practice, as well as glean insight from a process of learning that has been underway for some time? How can methodological frameworks avoid seeing a practice as a static, monolithic entity, and instead appreciate the dynamism of ever-evolving processes? Who collaborates in research processes, and for what purpose? What is my own role in the research process, and how is my experience informed by my own subjectivity and subject positioning? These and other questions are considered in this chapter alongside the methods, approaches, and tools used in this study.

This chapter is divided into three parts. In the first section I discuss my approach to research, my methodological principles and theoretical impetus, and my subjective limitations and opportunities as a researcher in being able to answer my research

questions. In the second section I describe the research tools that I developed and

employed for data collection and analysis. In the third section I describe the research site

– the PSA program at the Kimanya-Ngeyo Foundation in Uganda – as relates specifically

to my data collection and analysis.

Towards a Research Praxis of Collaboration

My aim is for the research methodology, data collection, and analysis for this

study to be governed by the principle of collaboration. While the chasm between

"researchers" and "practitioners" can be a wide one (Chambers 1983), Gaztambide-

Fernández (2004) suggests that collaboration in curriculum work is possible through

personal sacrifices in order to engage with curriculum work as a public moral enterprise,

as he cites Doerr and Marshall's assertion that "In our contemporary praxis of

collaboration, the whole is truly greater than the sum of its parts" (qtd. in Gaztambide-

Fernandez, 2004,p. xv). In my own ethical considerations as researcher, I give careful

thought to what my research praxis of collaboration might in fact look like, and how it

might alter within different contexts and in consideration of my personal and embodied

identifications.

Reeler (2007) suggests one posture that researchers and program evaluators might

take in studying programs as organic systems of social change:

> There is a need to observe the change processes that already exist in a living
> social system. If we can do this before we rush into doing our needs analyses and
> crafting projects to meet these needs, we may choose how to respond more
> respectfully to the realities of existing change processes rather than impose
> external or blind prescriptions based on assumed conditions for change. (p. 2)

Likewise, Michael Apple (2006) suggests: "a major task is to act as the secretaries of

those who are currently engaged in creating these spaces in real institutions, real schools, real movements, and real communities…to provide a sense of real possibility" (p. 209). These statements suggest that the posture of the researcher towards programs concerned with change should be one that humbly observes, participates to an appropriate extent, and learns from the dynamic system that is in place. This is carried out in a way that is not artificially detached and aloof from the social dynamics, but also recognizes a necessary submission of the researcher to the process of study in order to glean understanding of its systemic and composite elements.

My research is concerned with learning from the experiences of PSA coordinators and tutors in their efforts to implement a service-based curriculum oriented towards individual and social change. To address this question, I believe it to be crucial to see the research participants as already engaged in a process of action and reflection from which I hope to learn. As such, I do not regard myself as the agent of the generation of knowledge in this context. Rather, I strive to learn from a process of learning already set in motion and generating knowledge around clearly identified aims and ideals. Lather (1991) suggests that research must be premised on a deep respect for the capacities of participants. The capacity that I am here taking note of in my research participants is the ability to generate and apply knowledge through a continual process of action, reflection, and dialogue. The research question that I am asking puts the PSA tutors and coordinators in the role of the "experts," in effect, the generators of knowledge whose insights and experience I strive to learn from. Therefore, I aim for my relationships with participants to be founded upon the qualities of love, humility, faith, and trust that Freire (1970/2000) suggests are necessary for horizontal relationships of dialogue.

Identification, Identity, and Insider/Outsider Explorations

There are several dilemmas that I grapple with in my role of researcher within this collaborative approach, not the least of which is my own subjectivity and subject positioning as a researcher. Throughout my experience in the field, my visible embodiment of identifications as a young woman with fair skin of European descent defined my subject positioning as an "outsider" to the communities and villages that I visited. My presence within a community was immediately noticed and announced by those who I passed by, as the word "mzungu" was shouted in my direction virtually everywhere I went. "Mzungu" is a Swahili word that many people defined differently when I asked them of its meaning. A few said that it was a term for any foreigner, regardless of skin colour. Others described it as referring to English-speakers. The majority however said that this word referred to anyone in East Africa with "white skin." The categorization I found was defined somewhat fluidly in this context, as two short-term volunteers at Kimanya-Ngeyo – one who identified as from Iran with brown skin, and an American volunteer with dark skin – were also described by community members as "mzungus." Other terms that I heard from community members in identifying me assumed a particular national or regional citizenship, most frequently American or European. Interestingly, I was never referred to as Canadian by those who did not already know what country I had come from.

More significant than my visibility in the communities and villages that I visited was what my identification as "mzungu," "white," "American," or "European," meant to those with whom I interacted. While attempting to temporarily suspend my own assumptions of social relationships in this context, I looked for clues in my discussions

with others that indirectly or directly explored this question. Race and difference was a topic that came up frequently though often casually in some of the discussions I had with my research participants, especially with those with whom I spent considerable periods of time and developed closer friendships. Often this was expressed informally in conversation as we moved around the village and interacted with different people who were curious about my presence there. One tutor named Ali offered an interpretation about how he felt exploitative economic activities of "whites" in Uganda affect community members' perceptions of all "whites," regardless of their actual intentions: "Like some, of course no one is perfect, and not everybody is uh, is wrong or is bad. So one person does something, one white person does something bad, even Elena is going to be considered bad. That's the same thing."

Another tutor named Lawrence offered a different interpretation of reactions towards "whites," suggesting that they are often warmly invited into communities because of their assumed association with wealth and status: "it is a culture in Uganda that when people see a white person, they say, 'Ah! That one is now okay.' Because they expect so much of assistance." Both of these accounts, however, referred to reactions of community members who did not know the "white person" personally, or think of them beyond the objectification of the "mzungu." Both Ali and Lawrence, as well as other participants suggested that their own perceptions of "whites" were different than those that they were describing from their community members, as they had changed since joining the PSA program. This suggested to me that perceptions of "outsiders" or "whites" are not homogenous, but experienced and interpreted differently as informed by previous experiences and shifting belief systems.

In contemplating the role of race and "whiteness" in Uganda, it is impossible to ignore the colonial implications of my visible identifications. I cannot forget that I carry in the colour of my skin a visible reminder of the generations of colonialism inflicted by Europeans towards the majority of the African continent, whose violence left an indelible mark on the psychological, social, and cultural reality of the colonized (Fanon, 1963/2004). This legacy continues in research relationships today through cultural imperialism as Young (1990) suggests:

> Cultural imperialism involves the paradox of experiencing oneself as invisible at the same time that one is marked out as different. The invisibility comes about when dominant groups fail to recognize the perspective embodied in their cultural experience as *a* perspective. The dominant cultural expressions often simply have little place for the experience of other groups, at most mentioning or referring to them in stereotyped and marginalized ways. This, then, is the injustice of cultural imperialism: that the oppressed group's own experience and interpretation of social life finds little expression that touches the dominant culture, while the same culture imposes on the oppressed group its experiences and interpretation of social life (p. 60)

As one steeped in the academic traditions of the West and permeated with the "common sense" interpretation of the world that my Canadian upbringing has awarded me, I cannot forget the social and cultural lenses that frame my perception of experience from outside the "dominant culture." This level goes beyond general conscientiousness of my identification by others as a "white person" and the material or social associations that attribute status and influence relationships of power; rather it is concerned with my own self-perception of my interactions in the research environment, my assumptions of what was "natural" and my own consideration of how the data is unquestionably influenced by my presence in the research field. And above all, I cannot forget the subjectivity of my own interpretation of the research process, informed by my own racial and cultural socialization.

Gerrard (1995) asserts that no one is ever free from the effects of racial socialization, and in doing research with people of colour, she suggests that white researchers have historically objectified research participants and their experience. At all times I strove to remain conscious of my own assumptions and interpretations of the research setting during both data collection and analysis as I strove to avoid "colonizing" the data by imposing assumptions of participants' thoughts, beliefs, and interpretations. I daily recorded my reflections and used these jottings to stimulate informal conversations with participants in my research and other members of Kimanya-Ngeyo to test the validity of my perceptions against their own. At times my thoughts were confirmed and elaborated, and at others they were countered and new interpretations were offered of my observations and data. This was a process that increased over the duration of my three weeks of fieldwork, as I developed familiarity and friendship with the members of Kimanya-Ngeyo.

While reflecting on my status as an outsider and how it inevitably affects the research process, I would be negligent to not acknowledge the ways in which I could be perceived as having "insider" status in this research. My association with FUNDAEC prior to my visit to Kimanya-Ngeyo at the coordinator training in 2008, as well as my involvement in another research project occurring alongside my thesis data collection, indicated a familiarity with the program and organization that often awarded instant legitimacy in visiting the PSA groups. Having met two of the Ugandan PSA coordinators the summer prior to this data collection in Colombia at the coordinator training established a familiarity that was resumed upon my visit to Uganda. In every interview, focus group, and observation I explained my role there as a researcher from OISE

investigating conceptions and service related to service in the PSA program as University of Toronto ethics protocol required of me (Appendix 3.1). However, I found that this information was often overlooked and I would be more frequently associated with the curriculum trainers that came from Colombia a few times each year to train tutors in each block of the program. At times tutors would assume my familiarity with the program materials and ask me about my own experience with them as a PSA tutor or coordinator in Colombia or Canada. Explaining to them that the PSA program does not currently exist in a Canadian context, and again reminding them of the purpose and role of my thesis research, at times was a generative way to invite tutors to "guide" me through the process of program implementation that they had experienced, and describe the challenges they had overcome or continue to grapple with. Thus, I experienced insider/outsider status in this context not as a fixed dichotomy, but as a fluid identification under continual negotiation.

Subjectivity, Subject Positioning and Methodological Collaboration

In considering my subjectivity, my subject positioning, and my negotiation of insider/outsider status in the research context, my orientation towards collaboration finds new parameters, which in turn shapes the form and outcome of the research. Brock-Utne (1996) argues that in doing educational research in Africa, "The African researcher knows his/her environment better than any expatriate and will be more likely to ask the right questions provided that s/he is allowed to ask them and is not forced to work with questions of concern to Western donors" (p. 607). In taking an exploratory approach to research through grounded theory (Glaser & Strauss, 1967; Glaser, 1978), I sought to define my research themes and questions in collaboration with my research participants

as they shared with me what was important to them and identified which directions I should next pursue.

For this study, I chose to draw from the traditions and approaches of two research methodologies to inform my approach: ethnography and grounded theory. The purpose of ethnography is to explore culture, that is, those webs of meaning and significance that human beings both live within and contribute towards their construction (Geertz, 1973). The reading of these webs of meaning through ethnographic interviews, observations, and documents generates "a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another, which are at once strange, irregular, and inexplicit, and which he must contrive somehow first to grasp then to render" (Geertz, 1973, p. 10). In an effort to gain insights into the conceptual structures of service in this study, ethnographic methods allow me to take the position of learning from the perspectives and experiences of PSA tutors and coordinators and the webs of meaning that inform and are reflected in their words and actions.

Research, however, is also very much a social process, and thus understanding webs of meaning is not merely an exercise of detached semiotic analysis, but a process that develops further through consultation, participation, and collaboration (Vulliamy, Lewin, & Stephens, 1990). Grounded theory offers an open-ended approach to research in which researchers begin their research "without any preconceived theory that dictates, prior to the research, 'relevancies' in concepts and hypotheses" (Glaser & Strauss, 1967, p. 33). While a purely inductive approach to research is not possible, the use of grounded theory in creating open-ended research tools and in identifying themes and meaning from the data itself before turning to theoretical constructs to define meaning is one way in

which I can approach my data collection and analysis with the hopes of collaboration, rather than mere appropriation into existing theoretical frameworks (Vulliamy et al., 1990). In fact, such an approach is essential to my research question, as I aim to investigate experiences and assumptions of service in learning that may be conceptualized in fundamentally different ways from what exists in current service learning literature. Therefore, any attempt to answer this question must embrace a considerable level of detachment from existing theory, at least in initial data collection and analysis.

Despite my best efforts, it is impossible to know how closely I succeeded in my aims towards collaboration, to resist the historical pull of colonialism and present-day imperialism that inhibits the possibility of dialogue between North American researchers and Ugandan participants, and to function self-reflectively in the social process of research (Vulliamy et al., 1990). In moments of closeness and friendship with my research participants I felt the jubilance of success in these aims, while in moments of frustration with being called "mzungu" or hearing about what "whites" had done in Uganda, I felt failure and despair. However, I came to see my own role and relationship to my collaborative aims as an ever-evolving process of continual self-reflection, consultation, and refusal to stop trying.

A few weeks after completing my data collection, one of the members of Kimanya-Ngeyo mentioned in conversation with a member of another organization offering the PSA program in Africa, that the tutors and coordinators who participated in my research seemed to feel "very listened-to" in our conversations about their thoughts and experience with the PSA program. Within a collaborative praxis of striving to learn

from the experiences of others in order to question my own, this comment gave me hope that I may have in some small way moved closer to my aims as a researcher.

Methods and Tools of Research Design, Data Collection, and Analysis

The collaborative process of designing and implementing this study began long before I identified or entered the research site. During my visit to FUNDAEC in Colombia during June and July of 2008, I listened attentively to the issues and concerns that coordinators identified as pertinent to their experience in implementing the PSA program in their countries. After the training ended and coordinators returned home, I spent two more weeks at FUNDAEC's office in Cali, compiling reports about the training and consulting with some of the members of the organization about potential research interests. It was during these conversations that one of the directors asked me what I knew about service learning, and how it might relate to the experience of some of FUNDAEC's programs.

While I had originally thought to carry out research in relation to the SAT program in Colombia, my experience in the PSA training and consulting with the PSA coordinators drew my interest towards Africa, where the program was very new. Thus far, no external or academic research has yet been conducted on the PSA program, although the SAT program has attracted the interest of a number of researchers (e.g. Honeyman, 2004; Leggett, 2006; Murphy-Graham, 2005; and Roosta 1999). As mentioned in chapter two, the research conducted on the SAT program suggests it to be a rich environment from which to draw insight into the discourse of service learning. However, I thought the PSA program might provide a more interesting case for the study

of service in learning than SAT for a number of reasons. Firstly, unlike the SAT program in Colombia, the PSA program is not currently accredited as an equivalent secondary school program. Kimanya-Ngeyo is not currently pursuing accreditation of the PSA program, but instead sees its purpose as oriented towards building capacity in communities to promote wellbeing and development. It is interesting to note that while Kimanya-Ngeyo does not intend for the program to compete with other educational programs but rather, if anything, to complement them, misunderstandings have arisen in early stages of the PSA program's introduction on several occasions. Without the external motivator of secondary school accreditation, I wondered if the participants who elected to join the PSA program might be perhaps more actively interested in the service dimension of the program than others who might be more interested in the accreditation.

The development of the PSA program in Uganda at a "novice" stage of implementation in comparison to Colombia's SAT program both served as a limitation and a justification for choosing Kimanya-Ngeyo for this case. Significant limitations lay in the fact that much of the first two years has been focused on learning about the beginning stages of program introduction and implementation, and working with tutors and coordinators to build their understandings of the purpose, methods, and content of the program. Therefore, there was not as much to observe in terms of "outcomes" of the program thus far, which one coordinator told me will likely not be greatly evident for another few years. However, since I am primarily interested in how the research participants articulate their conceptions of service, this period of Kimanya-Ngeyo's development in which tutors and coordinators are especially conscious of how they understand the program in trying to implement it within their communities is especially

rich. The discussions I had with the participants were often quite reflective, conscious of how their own thoughts and opinions were changing in light of their experience, yet still close to the original impetus that attracted them to participate in service and in the PSA program in the first place.

This defining "moment" of the case, then, I thought would be a fruitful one for investigating conceptions of service in learning. Of the five African countries that had thus far gained experience with the PSA program – Zambia, Kenya, Equatorial Guinea, Uganda, and Cameroon – the Kimanya-Ngeyo Foundation in Uganda has one of the largest PSA programs among those countries currently offering it, with groups at different stages in studying the materials and at different stages of experience with the program's various components including service. At the time of my visit, Kimanya-Ngeyo reported fourteen operating PSA groups in Uganda with approximately two hundred total students, facilitated by eleven active tutors. There were other trained tutors in the country who were not tutoring groups at the time of my visit. Four coordinators were responsible for training and accompanying tutors, one who was the national coordinator of the program and three who were field coordinators. This level of institutional capacity, though only slightly more advanced than some of the other programs in Africa, I thought might potentially offer more experience from which the PSA tutors and coordinators could draw their reflections.

In identifying target research participants for this study, I employed purposeful sampling to identify the PSA coordinators and tutors as the informants of this study (Miles & Huberman, 1994). PSA coordinators and tutors at the Kimanya-Ngeyo Foundation are at the heart of implementing the PSA program in Uganda. PSA

coordinators are generally from the country in which they work, and tutors are usually from the communities where they hold their groups. Coordinators are employees of Kimanya-Ngeyo, and tutors are generally volunteers who receive a modest stipend. Their dedication to the PSA program despite little remuneration leads me to believe that PSA tutors and coordinators might have some conception of the program in which they see it as beneficial to their own lives as well as the lives of potential students in their communities, which has led them to devote considerable time and energy to implementing and advancing the PSA program in their communities. I believe that in learning from how service in learning is experienced and conceptualized within the PSA program, this population is most appropriate for answering my research question. The tutors and coordinators who participated in my study are described in more detail in the third section of this chapter.

Data for analysis in this study was primarily generated from qualitative interviews and a focus group. The interviews followed focused open-ended protocols that were differentiated for tutors (see Appendix 3.2) and coordinators (Appendix 3.3) (Yin, 2008). Initial protocols prior to data collection were designed in reference to my conversations with the PSA coordinators at the training in Colombia, and were later revised while in Uganda in response to my first few days of data collection that highlighted different themes of importance within this context. I recorded interviews on a Sony IC audio recorder after receiving verbal and written consent from the participants (Appendix 3.4). After every interview I devised a contact summary sheet in order to systematically record my field notes on the main themes, issues, problems, and questions that emerged from the interview contact, as well as record details of informal conversations that may have

occurred before or after the formal interview had ended and the audio recorder had been turned off (Miles & Huberman, 1994; Warren et al., 2003).

The focus group protocol (Appendix 3.5) for the tutors presents the participants with a number of statements from a document from FUNDAEC (2006) called: "Preparation for Social Action: Education for Development," which all tutors have presumably studied prior to this research in tutor trainings and gatherings. Each of the focus statements relates to some aspect of service in the PSA program. After each statement I asked the participants to comment on any experiences, perspectives, challenges, and opportunities that they wished to share in relation to the aforesaid statement. Due to time constraints and the large number of participants who attended my focus group, we were not able to touch upon all of the quotations in the protocol, therefore only the first and last quotations were explored.

I also relied upon participant observation to confirm/disconfirm findings and themes that emerged from the interviews and focus group. During my visit I familiarized myself with the communities and the groups in order to learn about the patterns of life and structure of the groups, as well as introduce myself and my research to other members of the community such as students, neighbours, and parents. Over the ensuing weeks I participated in and observed a wide range of activities in the PSA program, including formal study periods, group activities, tutor gatherings, and community events. Participant observation was an important means to learn about how service is enacted in tutors' and coordinators' attempts to implement the PSA program in their region (Emerson, Fretz, & Shaw, 1995).

Tools and Frameworks of Analysis

In carrying out this study I employed two levels of analysis in my efforts to respond to my research question. The first level was to formulate an ethnographic case study of the PSA program in Uganda through which the concept of "service" can be explored. Yin (2008) describes a case study as illuminating a set of "decisions," how they are taken and implemented, and their results in order to understand the case and its implications to the area of study. I see the set of decisions in this case as the expression of service as conceptualization and experience, and the connection of this experience to the broader discourse of service learning.

After data collection, I transcribed all of the interviews and the focus group. I used the qualitative analysis software ATLAS.ti to code the data along themes and topics that emerged throughout the research process (Miles & Huberman, 1994). I then used this software to help explore conceptual networks through its networking tools, and used query tools to identify patterns in how themes were articulated in proximity to one another, which then guided my analysis. The themes identified from this data comprised the direction and organization of my data chapters in this thesis.

The second level of analysis I employed in this thesis was a comparison of the case of service in the PSA program to the wider discourse of service learning as described in the literature outlined in the previous chapter. Using critical pedagogy as a framework through which to analyze the case of PSA in Uganda, I offered references to the literature throughout my analysis in order to draw attention to particular points of thematic relevance or application. I then took the level of analysis to conceptualizing a theoretical framework for service, learning, and change that draws upon critical pedagogy

as suggested by the experience of the PSA program in Uganda, which is illustrated and discussed in chapter seven.

The Research Site and Participants

The *Preparation for Social Action* (PSA) program originates from an entire secondary educational system known as the *Sistema de Aprendizaje Tutorial* (SAT program) that has developed in Colombia over the past thirty-five years. While this study is primarily concerned with conceptions and experiences of tutors and coordinators in the PSA program with regards to service, a general understanding of the organization PSA as an educational system is necessary in order contextualize the data within a distinct organizational framework of teaching and learning. This final section of this chapter investigates the research context in terms of programmatic design in order to set the stage for the analysis of data illustrated in the upcoming chapters.

Study Sessions

Study sessions are facilitated in small groups of students, each with the accompaniment of a tutor on a flexible schedule set by the participants of the group to accommodate their needs. The nature of this structure does not require an official school building or any further resources or infrastructure other than the texts and whatever environment one lives in as a context in which to learn. Groups in Uganda met in a variety of locations, including participants' homes, school classrooms, and religious centres. Most groups met on an average of fifteen hours each week, three hours a day from Monday to Friday. Groups met at different times of the day depending on the activities of the participants. For example, groups which had many participants in other

formal secondary schooling would often meet in evening hours, while groups composed

primarily of subsistence farmers would meet in late morning hours after carrying out

morning tasks.

PSA participants in Uganda range in age from fourteen to adult, with the

requirement being met of having completed primary school. At the time of data

collection, the average age of PSA participants in Uganda was 23 years old. Participants

are part of a PSA group of fellow collaborators, who generally continue as a group

throughout the two years of their program level, though at this early stage of the program

in Uganda no group has yet had the opportunity to complete the program.

Tutors and Coordinators

Tutors at Kimanya-Ngeyo all come from the same social and cultural background

as their students and live in the community in which they serve as a PSA tutor. Tutors are

trained at Kimanya-Ngeyo to gain familiarity with the content and conceptual framework

of each unit, at the beginning of each study block. Tutors are encouraged to engage in

regular individual and collective reflection. Tools to assist with reflection include tutor

reflection notebooks, in which tutors record personal logs, accounts, and thoughts relating

to what they learn in their day to day practice, and tutor reflection meetings, in which

tutors come together with some of the other tutors and coordinators in order to share

learning and experiences, express challenges, develop or review practical skills, and

make future plans.

The primary way through which tutors are supported in the PSA program is

through the "accompaniment" of a PSA coordinator. Coordinators in the PSA program in

Uganda are all current or former PSA tutors. After a certain point they were identified by

the directors of Kimanya-Ngeyo as having experience and understanding of the PSA program and materials, through which they could assist other tutors to carry out their work effectively. In the initial stages of the PSA program there were no coordinators until after approximately a year had passed. By then a few tutors had gained some experience, and an influx of new tutors to the program necessitated a more complex scheme of coordination than at its outset. The relationship that tutors and coordinators describe as existing between one another is one of "accompaniment."

Three coordinators and thirteen tutors took part in this research, either through participating in an open interview, or else in the focus group that was open to all tutors and coordinators. In total I conducted thirteen interviews and one focus group. Eleven tutors and coordinators participated in the focus group, although it is important to note that fifteen newly selected tutors were also invited to participate. For the most part, the new tutors only participated as observers, as the discussion revolved around experience within the PSA program and they had not yet started their groups or participated in the PSA training. Table 3.1 below lists my research participants, their role in the PSA program in Uganda, their gender, the geographical area in which they work, and how they participated in this research.

Table 3.1: Research Participants

Name	Role	Gender	Area	Participation
Musoke	National Coordinator	Male	National	Interview, Focus Group
Stephen	Field Coordinator	Male	Njeru	Interview, Focus Group
Joshua	Field Coordinator	Male	Njeru	Interview
Scovia	Tutor	Female	Njeru	Interview
Lawrence	Tutor	Male	Njeru	Interview
Sera	Tutor	Female	Kamuli	Interview
Harriet	Tutor	Female	Kampala	Interview
Flavia	Tutor	Female	Kampala	Interview, Focus Group
Prudence	Tutor	Female	Kampala	Interview, Focus Group
Justine	Tutor	Female	Kamuli	Interview, Focus Group
Emmanuel	Tutor	Male	Kamuli	Interview, Focus Group

Wamasiko	Tutor	Male	Njeru	Interview, Focus Group
Ali	Tutor	Male	Njeru	Interview, Focus Group
Luzige	Tutor	Male	Njeru	Focus Group
John	Tutor	Male	Njeru	Focus Group
Anthony	Tutor	Male	Njeru	Focus Group

Curriculum Materials

The PSA materials are comprised of twenty-four units, which cost 2000 Ugandan

Shillings (approximately 1 USD) each, and are each approximately one hundred pages in

length. Students purchase and use their own copies, in which they record their responses

to the material and outcomes of the discussions of their groups.

An important and distinctive element of FUNDAEC's curricula is that they take

an integrated approach to learning, avoiding arbitrary disciplinary or subject divisions

that may fragment knowledge. Alternatively, the PSA program is organized into building

five central capabilities: language, mathematical, scientific, technological, and service to

the community. Thus, for example, a lesson concerned primarily with the mathematical

dimensions of shape will also include sections on language that build further

understanding of the concept and how to use it in literal as well as metaphorical sense.

The pattern of building understanding around concepts aims to address both the abstract

and the concrete in order to build the capacities of its students. All of these five

capabilities are organized around service as its central axis, contributing to the

development of different concepts, abilities, qualities, and skills in the participant that

will enable him or her to become more effective in his or her chosen field of service.

Table 3.2 below, designed by FUNDAEC, outlines the texts studied in each year

of the PSA program. A text is a particular thematic area of study intended to advance

participants' development of the capabilities. Each text is composed of one or several

units, each unit comprising a separate book. At the time of my research not all of the

below units were available in Uganda, as several had not yet been translated into English

from their original Spanish versions.

Table 3.2: *Preparation for Social Action* **Texts and Units (FUNDAEC, 2009)**

Year 1	Year 2
Language Capabilities Text: Dawn of Civilization Unit 1: Transition to Agriculture	**Language Capabilities** Text: Dawn of Civilization Unit 2: Sumer
Text: Primary Elements of Descriptions Unit 1: Properties Unit 2: Systems and Processes	Text: The Intent of a Description Unit 1: Context Unit 2: Experience
Mathematical Capabilities Text: Basic Arithmetic Unit 1: Classification Unit 2: Making Numerical Statements Unit 3: Addition and Subtraction Unit 4: Multiplication and Division	**Mathematical Capabilities** Text: Arithmetic in Application Unit 1: Fractions and Percentages Unit 2: Quantifying Information
Scientific Capabilities Text: Matter Unit 1: The Heating and Cooling of Matter Unit 2: Growth of a Plant	**Scientific Capabilities** Text: Energy Unit 1: Transformation and Transfer of Energy Unit 2: Photosynthesis
Technological Capabilities Text: Food Production on Small Farms Unit 1: Planting crops	**Technological Capabilities** Text: Food Production on Small Farms Unit 2: Diversified High-Efficiency Plots
Service to the Community Capabilities Text: Nurturing Young Minds Unit 1: To Describe the World Unit 2: Expression and Behavior	**Service to the Community Capabilities** Text: Promoting a Healthy Environment Unit 2: Ecosystems
Text: Promoting a Healthy Environment Unit 1: Environmental Issues	Text: Health Unit 1: N/A Unit 2: N/A

Sequence of Study

The PSA units are not intended to be studied in the order listed in the table above.

Rather, they are organized into blocks of three units each, which are generally studied in

tandem with one another in order to best facilitate students' understanding and capability

building. I found over the course of my data collection and familiarity with the PSA

program that the composition of the study blocks was continually in flux as groups and

organizations experimented with different configurations of study. Table 3.3 below,

created by FUNDAEC as part of the tutor training materials, shows the most recent

configuration of study blocks in the PSA program, which was being used in Kimanya-

Ngeyo around the time of my departure.

Table 3.3: PSA Study Sequence (FUNDAEC, 2009)

Block	UNITS	Hours	Sequence of Study
1	Properties Classification To Describe the World	75 70 80 225	To Describe the World(80 h) ⟶ Classification Properties (70 h) ⟶ (75h) ⟶
2	The Heating and Cooling of Matter Numerical Statements Planting Crops	80 85 70 235	Numerical Statements (85 h) ⟶ Heat. & Cool. (80 h) ⟶ Planting Crops (70 h) ⟶
3	Systems and Processes Addition and Subtraction Environmental Issues	70 90 70 230	Addition & Subtraction (90 h) ⟶ Env. Issues (70 h) ⟶ Systems & P.(70 h) ⟶
4	Growth of a Plant Transition of Agriculture Multiplication and Division	80 85 75	Transition to Agriculture (85 h) ⟶ Growth Plant (80 h) ⟶ Multiplication (75 h) ⟶

The order in which most groups had studied the PSA materials at the time of my

research, however, diverged somewhat from the above sequence. Table 3.4 below

illustrates the study order of PSA units in the majority of groups that I visited throughout

my data collection. While eleven books are listed here, only two groups (one of Ali's

groups and one of Lawrence's groups) had reached the tenth book so far.

Table 3.4: Study Sequence of the PSA groups in Uganda (as of March 2009)

Block	Unit
Block 1	Properties
	Classification
	The Heating and Cooling of Matter
Block 2	Environmental Issues
	Planting Crops
	Numerical Statements
Block 3	Transition to Agriculture
	Addition and Subtraction
	Systems and Processes
Block 4	Multiplication and Division
	Growth of a Plant

This study order of PSA units was especially significant to my study in that of the

maximum eleven units that PSA groups in Uganda had studied so far only one,

"Environmental Issues," was within the "service capability" stream of the PSA program.

This unit was also not offered until the second block in the PSA program. In the unit

sequencing listed in Table 3, the unit "To Describe the World" is part of the service

capability stream focused on educating young children, and is intended as one of the first

units that PSA groups study together. Members of FUNDAEC explained to me and

others at Kimanya-Ngeyo that "To Describe the World" was being moved closer to the

beginning of the PSA program in order to foster a stronger focus on service from the

beginning of a PSA group's formation.

Conclusion

This chapter has explored questions related to methodological approach through

research design, data collection, and analysis. In this chapter I have tried to make a case

for a collaborative approach to research that aims to learn from learning processes

already in action within the research site. Connections from broader academic discourse, to contextual realities of the research site, to the personal identifications and experience of the researcher all play important roles in shaping this research towards a case that can draw implications towards a conceptualization of service learning, explored in the data chapters that follow. The final section elabourating structural and organizational elements of the research context aims to set the stage for the data chapters that follow.

Chapter 4

Conceptualizing the Dialectic of Self and Society in Service

To engage in service is to open a dimension of social space that places the self and society in relation to one another, which can reveal particular assumptions underlying perceptions of the world and one's place within it. This chapter explores the question of how individuals' motivations are oriented within service as a social space, as suggested by the literature on service learning as well as by the experience of the *Preparation for Social Action* (PSA) program. The concept of "motivation" is not among the more commonly explored questions in critical pedagogy, and is more frequently ascribed to psychological and cognitive fields of study with regards to education. Thus, a critical pedagogical framework primarily considers this concept in relation to how understandings of motivation shape educational institutions and systems that may reinforce structures of inequality. Kanpol (1999) suggests that within a modernist approach to education, motivation is considered to be essentially individualistic, and that attitudes towards self-supremacy and individual success are rewarded within this framework. Thus, competition becomes an essential element of the fabric of traditional schooling, which exacerbates existing inequality at a societal level: "Resultantly, individual separateness and the quest for individual material goods (commodities and wealth) becomes a form of hegemony that schools both live and revive daily" (Kanpol, 1999, p. 43).

Within the literature of service learning, Kraft (1996) considers service to be an intervention in the culture of individualism that characterizes American society, and considers this intervention as vital for the survival of an otherwise crumbling social order

that is weak in community ties. He describes service as imperative for social survival as

service gives meaning to those who serve, and thus placates their anxiety that they are

expected to "give back" to their communities in order to justify what they possess.

Similarly, American scholars Stukas et al. (1999) describe six categories of benefit that

motivate service-learners: (1) self-enhancement, through boosting personal self-esteem

and feeling important and needed by others; (2) understanding self and world, in effect,

constructing or reinforcing identifications of the self and others; (3) value-expression, or

allowing learners to express their humanitarian and pro-social values; (4) career

development, in building interpersonal skills and clarifying areas of interest for the

learner; (5) social expectations, or carrying out service in order to satisfy the expectations

of close others to uphold the pro-social values of their social group; and (6) protection

from stress, in providing distractions from personal problems and reducing feelings of

social isolation. These aims locate the motivations of service learners firmly in the self

and as oriented towards personal fulfillment. The role that society plays and the benefits

it receives in this relationship are secondary, affirming the status, values, and

expectations with which the individual identifies the self.

The data that I present in this chapter suggest that within the PSA program, the

motivation to serve is primarily oriented towards a vision or purpose of social change.

This orientation is reflected in a range of comments that participants make regarding their

self-identification in relation to the wider community, their reasons for joining the PSA

program as tutors and coordinators, what they see as the aims and goals of the PSA

program, and what they strive to emphasize to their students and fellow community

members. These descriptions are further supported in the materials of the PSA program,

both those that are considered curricular and those that articulate conceptual elements of approach in the PSA program. The orientation of motivation towards social change rather than primarily towards self-fulfillment I suggest is a critical distinction between the case of the PSA program and many dominant views in service learning about its purpose of individual self-fulfillment. This point of differentiation implicates not only the conceptualization of service as a construct in terms of its purpose, but orients the practice of service. The implications of practice serve different needs along a spectrum towards either functional maintenance of an existing social structure, as occurs in frequently in contexts that assumes privilege, or the transformation of an oppressive social structure towards different structures and social pattern, as I believe is suggested in the accounts of tutors and coordinators in the PSA program.

In this chapter I examine three aspects of locating the self and society in motivations to serve as articulated by my research participants. First, I explore how participants position themselves in relationship to their communities and the processes of change that they suggest are occurring. I identify articulations of their subjectivity as representing both agent of change and subject to a greater movement or process of change. Second, I explore how participants describe navigating tensions in conceptualizing personal benefit in relation to service. In this discussion, complexities regarding the expression of intended aims in practice are highlighted as participants face tensions that shape their conceptions of service to reflect greater nuances and complexities in the relationships between self and society.   Finally, I examine accounts that explore the social and spiritual dimensions of motivation and change, linking the self to those qualities that participants suggest are integral to community wellbeing. In these

accounts, participants redefine some of the less tangible facets of the relationship between self and society that emerge through their conceptualizations and experiences with service and social change. The reasons I suggest for the distinction between the orientations towards social change as expressed in the PSA program in comparison to motivation towards self-fulfillment in some other service learning programs point to the particular pedagogical structures of learning and practice in the PSA program that correspond with elements of critical pedagogy, which will be explored in greater detail in chapter five.

Self as Agent of and Subject to Social Change

Participants' accounts related to social change often begin with a statement of the present circumstances as rationale for a need for change, alongside suggestions of what might catalyze the required change. I asked all research participants to describe to me their communities, as I had never been there before and wished to learn more about them. While some begin by explaining the administrative structure of the region, demographic patterns, geographic conditions, or other aspects of their localities, often the descriptions would focus on many of the problems and challenges that they believe to exist, among which included severe poverty, domestic violence, illiteracy, diseases such as malaria and HIV/AIDS, and environmental degradation.

Justine, a young woman in her early twenties from the Kamuli district identifies herself as a peasant, which, she explains, signifies that her primary source of livelihood is subsistence agriculture. She has participated as a PSA tutor since she learned about the program from Musoke, the current national coordinator of the PSA program, when he

lived in her village nearly a year ago. She highlights that what attracted her to join the

program was the central role of service, in that:

> if you happen to sit down and analyze the communities we are living, there is
> need for much service in case we are to transform it. Of which it needs a
> combined effort, and this is, only, it's through only the PSA and taking the books
> of PSA, that we can get more courage and skills to carry out service to
> community.

Justine goes on to suggest that because of PSA she feels she has gained the courage and

skills that allow her to support her family and assist with the education of her three

younger brothers. However, she is concerned that most of her fellow community

members are fearful of one another and mistrust those in higher levels of power because

of corruption and exploitation, and that they live in difficult situations that are becoming

exacerbated by global environmental change and economic depression. She suggests that

"combined effort" within the community, partnered with the necessary courage and

skills, can assist the members of her community to transcend these situations both

individually and collectively. The manner in which Justine articulates her attraction to

join the PSA program suggests that her motivation is located towards the understanding

that service will contribute to the transformation of her community, which I found to be a

typical response in my participants' accounts.

Justine's use of the word "transform" in her account is significant in demarking a

temporal sense of movement within social change, in that the community's future reality

will become completely different from its present over time. Moving from descriptions

of their communities within the present moment, research participants often employ

language that indicates change as a process, mobilizing terms such as "advancement,"

"transformation," "change," "progressing," and "developing." To employ a language of

transition is to situate oneself in a process, one that they are contributing towards shaping, yet simultaneously subject to its overall movement. The self is understood to be both an agent of social change, as well as subject to the needs of social change, as these needs drive and shape the response of the agent in his or her contribution.

It is the displacement of the self from the centre of analysis that allows approaches to service to respond effectively to the needs and exigencies of the context. In the focus group, a tutor named Alexander brought up this crucial point for discussion: "you don't expect a person just in Jinja [a small urban centre] to understand for like a person in [a rural village]." As Alexander goes on to give examples of the differences between the localities, he asks his fellow tutors and coordinators to keep in mind that they should carefully consider the perspectives of the community members in seeking solutions. Alexander speaks to the needs of areas as different from one another, and as understood differently, therefore suggesting that needs in these different contexts cannot be uniformly addressed. The idea that a person from Jinja cannot be expected to understand the needs of a rural village in the same way that its residents might, speaks to the importance of developing capabilities in people who are situated within an area to be able to identify the needs of the context they are in and to address them in a way that is appropriate to their exigencies.

As a field coordinator, Stephen emphasizes the contribution of the community as essential in articulating any possible solution or means to address conditions in a community. While he has noticed that many members of the village are not used to offering solutions themselves, but rather being told by outsiders what to do, he has found that when offered the opportunity to participate there is much that they have to offer:

> They have different challenges … and what solutions are there to overcome these challenges. So we, we get uh, ideas from them. They can tell you oh, we have this problem. But how can, how can we solve it? So you just pose back the question to them, what do you think? So they end up having the solution themselves. So you also learn, I said ok! Maybe if you have another solution you can say, oh what about this? What do you think about this? But after learning from them, or from what they have been giving you.

Another aspect of self located in service then is that the individual does not privilege his or her own opinions or solutions over those potentially residing in the wider community. The individual seeks solutions and contributions from others in the community in order to deliberate effective approaches to service, as well as to elicit participation in service from others who are involved.

Service that is oriented towards social change can also however assist the individual to introduce new elements into his or her interactions in his or her community that he or she believes to be necessary for social change. For example, Ali, a tutor in Njeru, suggests that particular stereotypes are deeply rooted in relationships between rural and urban areas, between economic classes, and along tribal and racial barriers. He identifies as having both experienced and witnessed prejudice in his community due to educational status, having not been able to complete his secondary education because of economic circumstances; due to religion after converting to Christianity from Islam; and due to financial and class status, which he sees throughout his village. Since becoming a PSA tutor, however, he sees service and "helping others" as displacing those barriers, as the "advancement" of the community overrides the prejudices of the individuals within it. He describes how he tries to communicate this point to the participants of his group: "you have to help your community. That's the major thing. That's the way these people are training you. You have to help your community advance. Everybody, ah, uh, regardless

of tribe, race, or religion. You have to help everybody." In this way, Ali takes on a role

of agent of change in his community, yet at the same time adapts his efforts towards the

particular needs he recognizes in his community, becoming subject to them.

Tutors express facing tensions, however, when attempting to enact this conception

of service within their communities, in coming up against different motivations and

perceptions of value. John, a PSA tutor in Njeru, describes an experience he found

discouraging when trying to carry out a small road-clearing project with his group:

> one of [the community members] whom I talked to as we are moving, said …
> "what are you doing here?" "Oh, this is my PSA group, trying to do some bit of
> cleaning," [I] said, "if you don't mind, you can also join us." He said, "heh,
> obviously you don't have work to do. I'm supposed to go and do some work
> somewhere, and you are telling me, join you? Do you think I will eat, uh, the
> rubbish I am going to collect down there?" So, the statement was quite
> demoralizing, that some of them are too rigid to change. But not all. A few of
> them can perceive, or some of them can perceive it.

The experience that John relates here suggests two contrasting motivations: one

embodied by the attitude of the community member whose primary concern is meeting

his personal material needs, and one embodied by the attitude of the PSA group (or by the

tutor, as he positions himself as a protagonist in the story), whose motivation for service

is to improve the community's physical environment for the benefit of the collective. He

further goes on to say that while most of the members of the community are "too rigid to

change," "a few of them can perceive" a conception of service for the wellbeing of the

collective. He thus implies a higher level of perception for those who see value in work

that contributes to the wellbeing of the whole and, in effect, perceive their sense of self as

motivated towards serving their communities.

"Just for the good of our communities:" Navigating Personal Benefit within Conceptions of Service

To consider motivation as oriented towards social change rather than self-fulfillment, however, is not to imply that the individual actor does not benefit from the change that they are working towards. Rather, many of the participants described a two-fold purpose of service: that within the context of service, both the wider community and the individuals serving within it ultimately benefit from social action. This can only be realized however by displacing the self from the centre of concern and promoting the wellbeing of the whole. For example, when I asked field coordinator Joshua Kasoga if he enjoyed working with PSA, his response was strong and positive: "Well, yes! Yes. Because it was in my interest of serving, to see that all the people around me, they feel free, they feel ok, they are transformed, that's why I also feel somehow fine." Here Joshua speaks to the reciprocal relationship of individual and social influence within the context of service; as the people around him improve their situation and "feel free," he also feels fine. Joshua positions his own wellbeing in relation to the wellbeing of people around him.

This idea of a twofold purpose that locates individual benefit as occurring within a larger process of community wellbeing is one that is explicitly reinforced in some of the materials of the PSA program, indicating programmatic intent. The text called *A Discourse for Social Action* was developed by FUNDAEC as a text in the SAT program, and outlines some of the central ideas behind FUNDAEC's approach to education in the unit "Basic Concepts." Several of the tutors and coordinators at Kimanya-Ngeyo have studied this unit as a part of their training, alongside other members of the community

interested in Kimanya-Ngeyo's approach to community development. The seventh

lesson of the unit, "Service," describes the role of service in shaping relationships

between individual and social advancement: "Helping others and helping oneself become

two aspects of one process; service unites the fulfillment of individual potential with the

advancement of society and ensures the integrity of one's sense of moral purpose"

(FUNDAEC, 2005a p. 37). This excerpt suggests parameters of service as a social space

in which individual potential and purpose is shaped by morality and integrity. Thus the

intended expression of individuals' potential and agency in the program is channeled

towards a larger purpose in which the individual is a component.

The introduction of financial remuneration into an act of service, however, can

provoke different tensions in relation to one's conception of service, and the location of

self and society within it. The theme of financial remuneration in relation to the tutors'

work comes up numerous times in my discussions with tutors. These discussions are

often related to whether they consider work that receives remuneration as within their

categorization of an act as "service," or whether payment for work is antithetical to their

conceptions of service. Several of the research participants identify work that is "not for

material or financial gain" as integral to their conception of service. Their descriptions

suggest that service should never be paid, and that it ceases to fall within the

categorization of "service" if you are paid for work. Others simply saw not being paid as

one of several possible qualifying elements of service, but not essential to the definition

of an action as service or not service in and of itself.

For example, Scovia, a newer tutor in Njeru, believes service should not be for a

"reward:" "You have to serve those who are in need, but not in a way of getting a reward

afterwards … Even if they've got nothing, even if they've got something, but we have to help them, sincerity." Sera, a tutor in Kamuli, describes the service component in the PSA program as: "The kind of services which they could offer in the community on a free basis, not monetary services," and suggests that providing work for free is beneficial to the community: "That idea, it is good. It is good. For the good of our communities. Since parts of it is free, and it is like volunteer, volunteer work. Hm. So I think it is good."   Stephen, who served originally as a tutor and is now a coordinator in the PSA program, echoes the benefit of freely-rendered services as beneficial to the community: "So we are studying this program but, we are not going to be paid in the end, but we are just doing it for the good of our communities. And service to the uh, fellow human beings." Another tutor named Emmanuel describes what he understands as the concept of service within the PSA program:

> in the PSA program there are many ways how we can serve the community. First of all, without looking at the other concept of gaining, but this is a situation where we look at the community and we feel sorry for it about maybe the problems they usually face…So service in that category, when you're not looking at the side of being paid, but we act as an example, and we do something then. The community can also learn from us, maybe they join also and they do the same as we have done.

The above descriptions of service that is not for material gain imply a connection between the participants and their community that is not defined or motivated primarily by financial or material reward. They describe freely-rendered service as "for the good of our communities," linking one's own identity to those of one's "fellow human beings." The ideas that "the community can also learn from us," "join also" and "do the same as we have done," suggest an accessibility for the community to contribute to community wellbeing beyond the limits of the PSA group. Although a degree of distinction between

PSA participants and the community exists in Emmanuel's account, differentiating between the perception of "ourselves" and "the people," it also suggests a more fluid perception of "self" and "community" in which knowledge can be shared freely through participation and example, rather than only possessed by a minority of experts.

Another way to explore this idea is through the stories from informants that describe their own work within the PSA program in relation to financial remuneration, service, and what has motivated them to join the PSA program instead of pursuing other opportunities. Tutors at Kimanya-Ngeyo are not considered to be employees; rather they join on a voluntary basis and are offered a small stipend or "assistance fee" for their work that equals approximately twenty-five to thirty USD per month. Ali describes how he understands the meaning of "the assistance fee" in relation to his conception of service:

> So service to our community without nothing like pay [laughs], payment, yeah. Because most people, they would think like "oh, I'm going to serve my community but I have to be paid." Even the little stuff that we are paid is for our assistance fee … as a tutor, but not because uh, uh you're working and therefore it has to be your salary, no. That's why, actually maybe that's why even the name is different. They're called an assistance fee, just to help you, to assist you push on. To help you continue to do the stuff and serving humanity. But we're not serving humanity because we're being paid, just something we have to do because of ourselves, because it's necessary based on the situation today and where the world is going it's necessary, we need to do it. Voluntary, we don't have to do it because we're being paid somewhere.

In order to make the decision to work for Kimanya-Ngeyo as a tutor, with this "assistance fee," many tutors have had to make difficult decisions about how they will sustain their livelihood, and most take on other jobs, such as teaching at other local high schools (as is the case for John, Lawrence, Wamakiso, and Sera), or are engaged in personal income-generating activities such as agriculture or managing small commercial activities. Other tutors manage two PSA groups for twice the monthly income (between fifty and sixty

USD per month). The flexibility of the program and the minimum expected commitment of tutors of fifteen hours each week per group makes managing multiple groups possible, although a few of these tutors suggest that it is still difficult to work with such minimal resources.

It is difficult to determine from the data if tutors' willingness to serve with little remuneration reflects an orientation towards service or the few employment opportunities currently available in Uganda's rural areas. Musoke contemplates this tension:

> The allowance, you know, the stipend that they get. Really because it is something very, very, very small. You can't say that this tutor is going to build a house from what we are giving him, or he is going to, I don't know, open up a big shop that will help him and his family. But it's something very very small. Really. And, to me I think that if someone really accepts this, he really wants to serve, you know, his people. But of course, you know, some people think that they have you know, no option, then that's so let's, yeah, it's better than nothing. But of course we have also to really, acknowledge that they're serving. You know. They're serving.

Perhaps this tension can be partially explored by the stories that some of the tutors and coordinators tell about their decision to work with PSA, and the choices they made along the way, in analyzing what may have motivated their decisions. Musoke's own story is an interesting example to examine. As one of the first tutors trained in the program, he originally lived in a neighbouring country until he came to Uganda a few years ago to escape civil conflict. He settled in the capital city of Kampala where he worked for a well-established company that manufactured and distributed heating and cooling appliances, and earned a substantial income by local standards. After meeting one of the directors of Kimanya, he began to learn about the program and was invited to attend a tutor training. During my conversation with Musoke, I asked him what attracted him to the PSA program. He responded:

really what attracted me most, or what motivated me was this trip we took. Going to the village…and seeing the people. Know, the lives of people really touched me a lot. Actually when we came back, I was asking myself several questions about, how can we help these people really to develop their capacities? Because you could see from these youth that really they have the capacity, yeah, to, to become you know, self-reliant, to help their community … So, yeah. In short, it's what really motivated me a lot to go out and, and help them.

After describing what had attracted him, he moved into describing his concerns and life situation:

I did mind it a lot about, about payment, about salary, yeah. Cause actually what I was getting before was more than what you know [the director] was talking about, you know. This also now gave so many questions that were in my mind, that, so how am I going to survive, you know, [laughing] leave my job and go in the village in Kamuli and I'm not getting, you know, enough, enough money that what I'm getting here. I went. [laughing] Yeah! I still decided to go.

Musoke's story especially struck me as significant because I heard it referred to a few different times by other members of Kimanya-Ngeyo, regarding his decision to leave his well-paying employment in an urban centre and move to a village to work as a PSA tutor, initially on a near-voluntary basis. My field notes also highlight the numerous references made throughout my data collection by various people, as they describe people from Uganda's capital as considering that city as "the centre of the universe" and that urban-dwellers will not typically leave their city. Musoke's story of deciding to join Kimanya-Ngeyo, facing financial uncertainty, and moving from the highly urban capital city to live in the villages south of Kamuli counter this narrative and suggest different motivations informing his decisions than those expected to be within his self-interest. His experience also seems to stand as a model for what is valued by the program in terms of self-sacrifice, as indicated by the fact that others refer to it as exemplary.

Likewise, Ali relates the story of how he had to decide if he would take on the family business, which he believed engaged in unethical practices that he could not

justify participating in. He relates how this impacted his decision to join the PSA

program and its consequences:

> A construction company is very challenging. It's all about bribing. If you want to win a contract you have to pay something like maybe 10 mil to win something that is worth maybe 500 millions [Ugandan shillings]. And that's something I hate. When I, I try to always give him that excuse of "Dad, I won't be able to do that because it's all about bribing," Dad is like … "Now, if you became maybe the managing director of the company, what would you do? Would you lose a job, a contract and don't pay the money, yet you have it and don't bribe?" I wasn't even able to answer that question when he asked me, so I was like, "Dad, that's why I prefer more comfortable, I feel more comfortable being outside it." Yes, once I speak that, he was like, he wants to whip [me]. And I was like, "Oh my gosh, what did I do?" I always ask myself that question. I don't want to leave PSA, I can't leave it even.

This narrative again challenges assumptions of human beings as self-interested economic

agents who only seek to accumulate material wealth, as Ali believes it to be "more

comfortable" to be outside of a business that was financially lucrative but operates

contrary to the morals that he identifies within his conception of self.

"To become united:" Drawing on Social and Spiritual Values

Although personal benefits are not only material in nature, it is common for less

tangible values to be overlooked in analyses concerned with motivation.   Ainslie (1987)

suggests that motivations that cannot be associated with the consumption of a concrete

object or the service of an obvious biological need can appear invisible or even

anomalous in the study of human motivation and behavior: "Human behaviour towards

concrete goods has been by far the easier subject to study systematically. Subtle goods

defy precise characterization, and so have often seemed to be irrational or at least to be

members of a different motivational system than the one people use to evaluate concrete

goods." (p. 133) In the accounts from my participants, "subtle goods" related to spiritual

and social values emerged strongly as central to the motivating elements that they describe in their relationship to service and the PSA program.

In designing the tools of this study, I did not originally consider spirituality as a central component of my inquiry and therefore included no questions directly referring to this concept or dimension of informants' perspectives and experience. Nevertheless, ten of my thirteen interviewees articulated ideas related to spirituality in response to other questions. That spirituality should be a pervasive theme throughout the interviews is not surprising to me for two reasons. Firstly, material and spiritual integration is considered integral to FUNDAEC's conceptual framework, as FUNDAEC asserts that spirituality in this context requires an inextricable link between individual and social transformation. Arbab (1987) clarifies: "…the path of spiritualization mentioned here should not be confused with one that defines goodness passively and produces a human being whose greatest virtue is not to harm anyone; it is a path to create social activists and agents of change" (p. 11). Practically, material and spiritual integration manifests itself in the curriculum by treating issues of a social or spiritual nature in parallel to and in reinforcement of material education. Thus, issues such as the equality of the sexes, the wellbeing of the family, respect for human diversity, stewardship of the environment, individual character development, and social justice are not ignored, nor are disaggregated from the capabilities required of a "Promoter of Community Wellbeing." For example, in a mathematics section related to small business management, there is a discussion on truthfulness, reinforcing notions that it is impossible to develop the capability of being a good business owner without this essential spiritual quality. Within the context of a program concerned with community wellbeing, these discussions are

considered essential to building capabilities for service and a vision of social change.

The second reason that I do not find it surprising that spiritual aspects emerged frequently in the data is that the majority of my participants expressed some sort of spiritual or religious affiliations. The majority of the participants who shared this with me identified with some denomination of Christianity, and at least one of them also served as a Baptist church minister. Other affiliations were predominantly Muslim and Bahá'í, and many participants referred also to traditional spirituality of their tribal heritage. Unfortunately, it is a limitation of this study and my analysis here that I did not systematically collect data regarding particular spiritual or religious affiliations of the participants throughout my data collection to determine how such associations might bear upon responses pertaining to spiritual themes. However, one of the benefits of not having direct references to spirituality within my interview protocol was that after I had collected my data and saw the frequency and prevalence of this concept's use unprompted, I could see this concept emerge as important within the context. The limitation of not having explored this theme directly in the field is that there was little probing of what the participants actually mean when they employ the terms "spiritual," "spirituality," and other related terms. Therefore in my analysis I do not endeavor so much to determine what informants mean by "spiritual" or "spirituality," but how it informs and relates to participants' conceptions and motivations surrounding service.

Through the use of metaphor, Joshua articulates how he sees spiritual and material dimensions of a community having "to move together" in order for movement and progress to occur:

> Once a bird flies, if it has one wing, it cannot fly. If two wings are doing the same, it can move and progress. Therefore, if I progress only materially, that means I

will not be one of, a good person, a cooperative person, a united person, a loving person. A kind person, I will not be. But if also spiritual wing is also moving, that means everything on that side will also move. If material things, like these technological things which I'm getting from Kimanya, mathematical capabilities, language capabilities, I'll move together. And that, these wings will move together and progress. That's why I say those two have to move together.

The qualities that Joshua articulates here of being cooperative, united, loving, and kind, echo those articulated above in the characteristics that community members must develop in order to become interconnected. The metaphor he applies of the bird whose two wings must work together in order for the bird to move through the air suggests that he privileges neither material nor spiritual progress over the other in the progress and advancement of his communities, but see both as essential for the process of development in which he is engaged.

Ali describes aspects of his conception of service that motivated him to join the PSA program:

I decided to join them really because it was about service, besides since it was about education, I thought it would help add more to my understanding and maybe change my perspective of things, because really we have, can I say a junk of perceptions about things. You look, you think maybe life is about wealth, it's about uh, having a great house, uh, good things in the house, and that's all. Then life is, every thing's okay once you have that, then you think life's okay. I didn't have some things in life like uh, if you want to have a happy life you have to know God, you have to know to help other people who are in need. Such things really weren't very much in me. Though somehow, I thought it was necessary sometimes but I didn't have something to like motivate me to continue doing it. So when I saw this program, I thought it was a very big opportunity, and I decided to, like join them.

Ali's narrative critiques material aspirations of consumerism and accumulation as "a junk of perceptions about things," and describes his own desire to "change [his] perceptions of things" and that once he found a new perception, the necessity of something to "motivate" him "to continue doing it." This continual search to broaden his perceptions

is central to his description of what motivates him to be engaged in service and education. Secondly, he draws a connection in this narrative to a change in perceptions and the attainment of "a happy life" as "to know God" and "to help other people who are in need." Thus, spiritual understanding and being of assistance or service to others are central to Ali's conception of what it would mean to "join them [Kimanya-Ngeyo] really because it was about service."

The idea of developing oneself spiritually emerges other ways around how participants describe personal changes they have experienced through participating in PSA that has assisted them with the quality of their relationships to their students and other members of the community. Lawrence works as a tutor in Njeru, as well as a headmaster at a small village school and a minister in a local church. Lawrence was the first person in his locality to have obtained a university degree, and he describes how this led him to perceive of himself as someone "high in the village … And I thought I was so great." After joining the PSA program, however, he found himself learning many things that he never had before, and his self-perceptions began to change. While describing these changes he refers to their impetuses as originating from two sources – firstly, the materials of the PSA program, and secondly, the life example and teachings of Jesus Christ, who he considers to be his mentor. He goes on to describe his process of reflection and change

> I began reflecting on the life I've been pursuing, then I saw I had to do something to change. And this is why I have decided to turn, not so fast, and in fact my students can witness uh, before I was rude. Very rude! And there was not business of teacher-student relations. None of my business. Uh, my business is to come, give you the material I have, go out. If you have any questions, just in class. When I get out, don't come. But, with this PSA I've learned, that I have to be humble. And if I'm to serve others, I should be a servant…When I looked at the nobility that I was created in, and I looked at the abasement I was bringing on my

life. So, I had to change my way of living.

Lawrence describes his change from someone who saw himself superior to the community because of his acquisition of higher education prior to joining the PSA program, to someone who sees himself as able to effectively use his knowledge and capacities not only for the advancement of his students, but also "to serve others." He describes the pedagogical implications of this personal change of orientation towards service, as he now makes efforts to relate to his students, rather than simply providing materials. His perception of human nature as "noble," as well as "reflecting on the life [he has] been pursuing," catalyzed a change in how he conceptualized his "way of living" towards one of service to others.

Another quality that participants suggest as requisite for effectiveness in service is love. Musoke suggests that love is one of the essential elements that qualify an action as service: "…we shouldn't think of service as being, I mean, 'because I'm not paid for this, it is service.' You know? [laughs]. Yeah you can be paid, but if you are doing that work with uh, with love and what, it is service, you know. Even if you are given some, given something." In relation to the discussion on financial reward above, Musoke suggests that it is not whether one is paid or unpaid that defines an act as service, but whether or not it is qualified by love. Joshua further elaborates on the importance of love in relation to service:

> Love, is the centre of everything. If you don't love your friend I'm sure, [laughing] you're out…If you are, don't know that spirit of loving your people, now there is no service which you can render to the community. And you can't be cooperative. Now, love is.. the centre. It also helps people join, to come together, to become unite. It is the centre. That's why I say that love is also very important for it.

Joshua's description of "that spirit of loving your people" that "helps people join, to

come together, to become unite[d]," appears to resonate crucially with the location of the individual in social change. In order to connect with the community, or to "unite" in solidarity to carry out action and promote change, the quality of love is described as the "centre of everything."

My analysis of the data and the use of terms relating to spirituality within the participants' accounts, therefore, suggest a conception of spirituality with two dimensions: firstly, developing a higher understanding that transcends material circumstance, value, and motivation, as suggested in the accounts from Ali and Lawrence; secondly, the development of qualities or virtuous characteristics that are enacted or applied within a social context. The individual and social dimensions of spiritual concepts are seen as homologous to one another in the interplay of self and society, and are both understood as following a developmental or evolutionary trajectory. This conception of spiritualization as a process that is necessarily expressed and developed in social action reflects Arbab's (1987) argument that spiritualization is not defined by passive goodness but by a path of social action. This conception parallels Leggett's (2006) finding from his research on FUNDAEC's SAT program in Colombia that spirituality plays an important role in service in reconfiguring concepts of the self and the community as fluid elements.

The connection of particular qualities to social action is a link that Freire (1970) argues is essential for transformative social action. An act of revolution, he argues, is fundamentally an act of love, because love is an act of courage and commitment to others, which makes it the fundamental motive that impels an individual to combat oppression. Likewise, Joshua speaks to the importance of love as a characteristic of

individual action, which enables collective action to occur as individuals cooperate and unite, and without which, service cannot be enacted.

In the literature review I suggested that a clear vision of the purpose and aims of service in terms of its overall social outcome is absent in the majority of the literature. Within motivation that is focused towards social change, however, participants articulate some conditions that they suggest as essential for change, as well as some of their hopes and visions for the future of their communities. An example of this is Joshua's explanation of love being necessary for cooperation and unity, which are echoed in Freire's vision of social change.

Wamasiko describes his hope for the future that individual and community will develop hand in hand, and describes trust as essential to this process. He further describes the role of competition in relation to the process he articulates:

> I hope for the future that … they'll be able to develop individually as well as community. Because PSA tell us, as you think about yourself, you think about the community. So I know the community, both thing will move hand in hand. The community will develop, and I think we, our community, we shall have trust in our community… Cause in PSA, should not be against but, be of line of development. You don't say, "I want this one to be down," but use the knowledge. For us here in Uganda say, we are competing. But PSA, we don't compete.

Wamasiko's comments suggest that it is difficult for trust to exist in a context of competition, as it can cause an individual to be against the development of someone else against whom he or she is competing. The existence of community requires a sense of concern beyond the benefits of the individual upon which a sense of trust can be founded. Many participants suggested to me that trust is difficult, and becoming increasingly eroded as individuals prioritized their individual benefits above an idea of community wellbeing and increasing occurrences of corruption. Justine shares an example, however,

of how one of the environmental research and service activities carried out by her group began to open a dialogue and sense of trust that did not exist prior to a visit to a local brick-layer in the community:

> their response was so positive … we only faced one person, and that was the very person with the brick, the bricks, that one we found certain challenges because he said, he firstly feared to give us info-, data. He said, "Whom are you?" And we introduced ourselves. [He said,] "What are you going to give me? How do I benefit from that? Aren't you people who are tax collectors? Aren't you, are you going to arrest me?" I said, "No please, we are not after arresting, but we are just gathering data and see how we can compile this to bring about a fine environment." He said, "But I'm scared." [I] say, "No! You need not to get scared!" So he became free and told us everything.

By opening up dialogue amongst communities, by employing and nurturing qualities of love and trust, participants articulate their engagement in service towards a vision of social change that is characterized, in part, by cooperation and unity.

These descriptions in which research participants describe their visions of the community define to some extent their own location and sense of self within the dialectic of self and society. As subjectivity and subject identification is formed and shaped through relational processes (Gaztambide-Fernández, 2009), envisioned social conditions such as trust and cooperation are important factors motivating the orientation of individuals' thoughts and actions towards service that is conducive to their realization. Thus perceptions of self and society undergo constant recreation in an evolving and dialogical relationship of service.

Conclusion: Navigating the Social Space of Service

This chapter begins with the suggestion that service creates a social space that illumines particular conceptions of self and society. Through the discussion of

motivation, the data in this chapter suggests conceptions of service that are oriented towards social change with a lesser emphasis on self-fulfillment than is suggested in the literature from North America. While individual benefits of engagement in service and in the PSA program do emerge as a result of this orientation towards social change, they are negotiated in complex ways. The location of self becomes more complex in its relationship to society as participants struggle to reconcile personal benefit as potentially corresponding with their conceptions of service, so long as it does not become the central motivational point. Within the values that participants do express in relation to their motivations towards social change, they articulate qualities that are necessary for spiritual and social progress such as love, trust, unity, and cooperation, as requisite in their visions and hopes for change. Although participants do not delineate a rigid or clearly discernable outline for how they imagine future structure and patterns, their remarks suggest a clear orientation to a vision of change that motivates their commitments towards service.

Within a critical pedagogical framework, the constant reflection of self and society in relationship to one another is an important part of inquiring into how educational systems and structures are shaped and individual identity continually undergoes (re)construction. If identities are created and understood in relationships to one another that expose difference (Gaztambide-Fernández, 2009), then service as a relationship can provide an intervention in other social spaces that perpetuate particular forms of inequality (Kraft 1996). The following chapter explores in greater detail what these relationships and intentions look like at the level of practice, as expressed by the participants' in their descriptions of service in learning as praxis.

Chapter 5

Conceptualizing Praxis in Service for Social Change

The previous chapter suggests an orientation towards social change as motivating participants in the PSA program. To work towards social change, however, requires more than an expression of intention; transformation requires action that corresponds with the intention, expressed in conscious praxis (Freire, 1970/2000). The relationship between service and learning informs practical implications in what people do and how they do it within relationships of service learning. Chapter two highlights some of the ways that the relationship between service and learning is conceptualized in service learning, for example Westheimer and Kahne's (1996; 2004) classifications of types of service and civic engagement.

This chapter explores the data regarding experiences of learning and service within the particular approach and organization of knowledge of the *Preparation for Social Action* program, to investigate the element of praxis that participants suggest may or may not contribute towards social change. Curricular organization and experience, context, and community relationships within service are themes within this question of praxis. First, I analyze accounts that relate to experience within the study and practice of the PSA program in categorizing different areas of and approaches to service. Second, I investigate the context of action and the conception of the "site" of action or service. Third, I look at conceptions of knowledge and content as relates curriculum that is oriented towards service, highlighting links between approaches to knowledge in the PSA program that related to principles of critical pedagogy. Finally, I explore participants' accounts regarding relationships within the context of service and the conception of the

community within the practice of service and learning.

Conceptualizing the Field of Learning and Action

When asked to share examples of acts of service that groups and individuals carry out, the research participants described various areas of action that spanned a broad range of approaches and experiences. While some of the examples of service were described as direct outcomes of activities or practices described in the units that they were studying, others seemed to emerge more organically in response to particular needs identified within their communities.

In order to survey the wide array of responses that tutors and coordinators shared with regards to examples of service, I have organized their responses into roughly seven categories of action. Each is described briefly, drawing from the descriptions and examples offered by the tutors and coordinators.

Physical maintenance or improvement in the community

This first category of action refers to acts that involve minor reparations or improvements to the physical environment, frequently within the area in which the PSA group meets or where its participants reside. Examples of actions within this category include repairing eroded or impassable roadways as was experienced in John and Lawrence's groups, clearing brush away from village water sources (springs, rivers, etc.) as Justine's group carried out, and maintaining general cleanliness of the facility where the groups hold their study sessions. There are no areas of the written curriculum that directly or explicitly train participants in these activities, however, tutors often shared experiences within this category of action as among some of the first activities that a

group would carry out before engaging extensively in the materials, at times assisting to focus the group's attention and purpose on service.

Aiding vulnerable community members

This category refers to actions in which participants of the PSA group would dedicate some time to members of the community who need assistance carrying out tasks that they had difficulty carrying out on their own for different reasons. For example, when a large storm destroyed an elderly woman's home, Emmanuel's group worked together to build her a new hut to live in. Other groups have offered their services to elderly or disabled community members for a day to carry out physical maintenance of their home and area, assist with agriculture, draw water, etc. There are no areas of the written curriculum that directly or explicitly train participants in these activities, and again the tutors describe most of these activities as emerging organically as participants learn to identify needs within their communities early on in the program.

Agricultural service

This category refers to actions aimed at advancing the learning around agriculture in the community, both for subsistence and for small commercial endeavours, improving environmental health, offering organic alternatives to hard chemical inputs, introducing appropriate technologies, nurturing biodiversity, etc. Examples carried out by several groups include building compost structures, determining seed fertility, and making organic manure. One of the texts in the "Technological Capabilities" strand of the curriculum, *Food Production on Small Farms*, contains the theoretical background and practical instructions in order to carry out these actions. Most of the groups I visited had studied the first unit of this text, "Planting Crops." Appendix 5.1 provides an example

from the PSA materials of an excerpt from a lesson from this unit about fertilizers, which

illustrates how concepts are introduced and discussed, and how practical activities are

explained and integrated in the lesson. It is noteworthy to mention that there is no

"answer key" for the questions in the lesson, and that the purpose of the true/false

questions is to stimulate focused discussion on some of the more subtle concepts

introduced in the text so that participants are more conscious of their own conceptions in

relation to the lesson's theme.

Environmental promotion

This field of service comprises action related to promoting a healthy environment

and sustaining local ecosystems. Environmental promotion in the context of the PSA

program is considered in a way that is in harmony with human material and social

development in the community. For example, most groups carried out research activities

with small local manufacturers to learn about their operations and how they could help

them to be more environmentally sustainable, as part of their study of the "Environmental

Issues" unit of *Promoting a Healthy Environment,* one of the texts in the "Service

Capabilities" strand of the curriculum. This unit, which most of the groups within my

research sample had studied, contains theoretical background and practical activities in

order to assist groups to carry out these and other actions related to small-scale air, water,

and land environmental health. Appendix 5.2 provides a sample from the

"Environmental Issues" unit on air pollution that exemplifies a discussion on the dialectic

relationship between human activities and environmental sustainability. Participants are

then asked to think about how they can raise awareness in the community and to engage

in at least ten conversations with community members related to the concepts they have learned, all the while reflecting on what they are learning through these encounters.

Other groups had carried out small service projects relating to the environment following their study of the unit, in response to local conditions that they had identified. For example, Emmanuel's and Wamasiko's groups noticed that there was no structure in place in their villages to deal with the massive influx of waste that they produced, as plastic bags were virtually non-existent in their communities until only a few years before. When they saw how the discarded plastic bags were damaging soil quality and harming local wildlife, both groups initiated polythene plastic bag collections and set up disposal receptacles, as well as met informally with community members to build awareness about the effect of the waste on their environment.

Human health promotion

This area of action focuses on promoting human health and preventing endemic diseases within the community. An example that all groups carried out was a "malaria campaign," in which students with their tutors visited several homes in their communities in order to learn from residents what they knew about malaria and its prevention, and to develop a dialogue in order to share further ideas they have learned. Some groups, such as Prudence's, also provided pesticide-treated mosquito nets at a subsidized cost (obtained through partnership with another NGO) as a follow-up project after learning that many people could not otherwise afford the nets, although they knew that they should use them.

While there is a text in the service capability stream that focuses on human health promotion, it has not yet been translated into English and therefore not studied within the

PSA groups of Uganda. The examples thus far described were initiated as a result of learning about malaria in the "Classification" unit, which is a part of a mathematical capabilities text. Appendix 5.3 shows the section of the lesson on parasitism upon which most of the groups based their "malaria campaign" projects.

Educating children

This area refers to providing some sort of simple education or nurturing to young children in the community. While I heard no examples of educating children that have been carried out as of yet by PSA groups in Uganda, this was referred to as a future field of service by some of the tutors and coordinators. Some of the students of the groups I spoke with described informally using the concepts and skills that they had learned through the PSA program in order to assist younger family members with their learning and development.

One of the texts in the "Service Capabilities" strand of the curriculum, *Nurturing Young Minds*, contains the theoretical background and practical instructions for participants to carry out simple learning activities with children, and then reflect on this experience and their conceptions of education. None of the groups in Uganda have studied this text, as its first unit, "To Describe the World" was only released to Kimanya-Ngeyo towards the end of my visit, with a training for tutors to study this book scheduled for June 2009.

Small commercial and local economic development

This area is concerned with action related to the development of small commercial enterprises within the local community, concerning both effective and equitable practice. Most examples within this category relate to visiting small business

owners in the area and helping them to manage and organize their capital, inventory, and expenses through simple accounting techniques such as balance sheets and profit-and-loss statements. A unit in the mathematical capabilities stream, "Addition and Subtraction," gives extensive practical training in simple accounting skills while at the same time developing the participants' broader mathematical capabilities to apply their skills to a broad range of situations. At the same time, this unit encourages participants to reflect on the role of business and commerce within a broader process of community wellbeing, and their moral and ethical implications. Appendix 5.4 offers an example from the unit "Addition and Subtraction" that discusses ethical dimensions of business in relation to the mathematical skills they have learned throughout the unit, emphasizing the idea that "work must be governed by the spirit of service" (FUNDAEC, 2004, p. 110).

Alongside these seven areas or fields of action, the tutors and coordinators describe a few other elements that do not comprise distinct areas of service, but that rather characterizes or qualifies their action. The first is the idea of general service provision. In the focus group in which the tutors and coordinators discussed their experience and conceptions of service, there was a discussion on the question of whether "promoters of community wellbeing" are "service providers" for the community. Some tutors explained that after providing some simple services for the community, they would see no sustainable change resulting from their actions, since community members would expect for the PSA group to continue providing that service, thus making no modifications to their own behaviour. For example, Emmanuel's group carried out a road maintenance project in which the participants spent a day repairing potholes in the

road. John's group, on the other hand, involved members of the wider community in their efforts to do the same, making the action no longer merely provision of a service, but the mobilization of the community to promote the wellbeing of its physical space.

The second element refers to raising awareness and systematizing existing community knowledge. Interactions with the community that are characterized by sharing knowledge and raising of awareness, whether coming from a PSA group participant or a community member, or emerging from dialogue between the two, are included in this idea. For example, when several groups visited local small-scale manufacturing operations to learn about solid waste management during their study of "Environmental Issues," their aim was to first ask questions in order to understand their communities' responses to environmental issues and waste management, rather than immediately prescribing solutions that may or may not be appropriate. Also, throughout many units, participants learn to have frequent informal conversations with community members to elevate consciousness of local issues, such as malaria prevention and environmental protection. This aspect of a methodology of service is continually developed throughout the texts of the PSA program, particularly within the service capability texts.

The third element or characteristic of service that participants describe refers to "the spirit of service" in which an individual approaches informal activities and interactions in daily life. Examples of this were more difficult to track because some participants did not generally consider informal daily actions within the category of service when I asked about it, as they were often a result of spontaneous individual initiative. However, some tutors describe students whose parents had remarked upon

noticing a difference at home in attitudes such as helpfulness and taking responsibility for family duties, such as farming and educating younger siblings with what they had learned in PSA. Other parents and community members I spoke with informally during my data collection also expressed this to me. An overall spirit of service is encouraged throughout the books in the PSA curriculum, sometimes explicitly, and at times more subtly.

Conceptualizing the Scope of Learning and Action

The areas of service and the characteristics of service described above reflect an interpretation of the wide range of responses I heard from tutors and coordinators in describing examples of service within the PSA program. There are a number of observations I make in surveying this scope of activity. Firstly, much of the activity is described as corresponding with learning that occurs within study sessions. However, textual instruction is not what defines action, as the tutors describe practical activities as responding to needs and contexts as they arise in the community, and as group participants learn to identify these conditions throughout their experience in the PSA program. The focus on developing capabilities for service, rather than mastery of subject matter or isolated skill sets appears to facilitate this approach that responds to context, yet is not limited by context.

Additionally, the service activities described above span a range of complexity and duration. Some action is relatively simple and only carried out once, such as repairing a roadway. Other action is more complex and spans several days or weeks, such as launching a malaria campaign that promotes awareness and dialogue in the

community, and seeks some initial solutions to concrete needs that are identified in this process, such as inaccessibility of pesticide-treated sleeping nets. Further areas of action were considered to be long-term or indefinite in their duration as a larger process of change, for example the experimentation with and development of more appropriate agricultural technologies for an area, the modification of commercial relationships within a locality towards equity and collaboration, and the promotion of healthy ecosystems in environments that are under stress. All of these areas were considered within the scope of action of a "promoter of community wellbeing," avoiding the rigid dichotomization of personally responsible, participatory, and justice-oriented approaches that Westheimer and Kahne (2004) suggest to be a significant tension underlying many service learning and citizenship education initiatives and ideologies.

In general, however, more complex acts of service in the PSA program can be linked more directly to the particular approaches and content of the materials. Central to the organization of the PSA curriculum is the idea of building capabilities for service. While anyone can carry out an act of service, to become more effective over time depends on the development of particular abilities, skills, qualities and concepts. For example, Flavia describes the importance of knowledge as a "tool" that can help in carrying out service: "you are the one who's going to be the tool, and that is the one, you are the one who is going to give service. So this FUNDAEC is trying to put some knowledges which can help you to do that work. So that you can help the community, and around you." Prudence reinforces the idea of knowledge in service, pointing to its integration in promoting effective service: "it's a course which integrates all, all, all the knowledge. Mean all the subjects and classes because that's what we're used to at school.

She [the director] told me that we would be studying sciences and arts, and then you will learn how to be serving your communities." Lawrence further describes:

> the course embeds ah, language capabilities, mathematical capabilities, scientific capabilities. So I thought it was like the Uganda system of education, but that people were supposed to learn more uh, more about putting things that they learn in theory into practice. And then another factor is serving the community. That is the major thing I can find out in the whole issue of PSA. Develop the capabilities of people, and then enable them serve community, yes.

Knowledge, then, is a central component of the PSA program, as it is for virtually every educational system. The purpose of knowledge in this context, however, is not just the mere acquisition of facts and information for the purpose of being regurgitated in a test or exam, but is aimed towards "enabl[ing] them to serve community."

One way that knowledge contributes to service in the PSA curriculum is through the "practice" components of the texts. Practices are small, concrete activities detailed in the units that directly instruct participants how to carry out a particular skill or implement a particular concept in order to reinforce what is learned theoretically. For example, Wamisiko says that regarding the unit on "Environmental Issues:" "I've learned about environmental issues after getting the information, also do it practically…after learning it, you reflect that and think about your community." He then goes on to say that carrying out practical action is something that happens in "all the books, actually." Sera describes how she sees this in her PSA groups, giving an example of implementing the accounting practices in the "Addition and Subtraction" unit:

> we also have in our daily lives, we also carry out certain simple businesses…but if you take us deep in mathematics, we cannot do much…say for example the book of "Addition and Subtraction," that majorly concerns with the business development, keeping accounts, making balance sheets, like what, everything that is concerned with the business, I thought it very crucial for me to have it, the program…since the program is based on practical things, I thought it very important that it can help me to apply some of what I happen to get in the, in the,

in the process of learning and apply it in my daily life, and that it will help me advance. And help the community altogether.

In this case, Sera acknowledges that the people in her community are carrying out a great deal of practical action already, but that they have not been able to apply the things they have learned in their education systems to be effective in their activities. She recognizes that they have skills and are doing things already; PSA enhances these skills with its integration of theory and practice, and through redirecting one's orientation towards "help[ing] the community altogether" to prosper materially.

Also, while I categorize actions into areas and fields as an analytic strategy, the research participants described these areas as working in concert with one another, as part of a coherent conception of community wellbeing, rather than adopting single-issue platforms. For example, environmental promotion and socioeconomic development are not considered as diametrically opposing or irreconcilable issues, but rather participants suggest that appropriate interventions must take place within both in order for each to be sustainable.

Conceptualizing the Role of Content and Knowledge

Within the PSA program, the role of knowledge is an important element of the relationship between service and social change. This was reflected both in conversations with the research participants as well as in the curricular and conceptual materials from FUNDAEC. One of the first ways in which participants expressed their perspectives on the role of knowledge was in drawing comparisons between the educational system they have experienced in the PSA program and other forms of formal institutionalized education. They typically referred to this as "the Ugandan system of education." In my

visits to some of the PSA groups that would meet in schools, I had the opportunity a few

times to visit other classrooms where the "Ugandan system" of education was being

taught. Rows after rows of students, listening to a teacher who stands at the front of the

room dictating a lesson, to which the students respond by rote or in unison the answer

that is expected of them – these elements appeared to me to be present in virtually every

classroom I entered that was not employing the PSA program at the time.

Emmanuel, who worked as a teacher in a public Ugandan school prior to his work

with as a PSA tutor, describes aspects that appeal to him regarding the structure of

teaching and learning that he has encountered in the PSA program:

> I liked the program. How it was eh, maybe the syllabus of it, and how it is
> studied. When we look at our current education program here in our country, this
> one [PSA] is a bit more good than the other, for this one actually helps the student
> learn more of himself and get the real knowledge done. In the other one of ours
> where I just go on the black board and teach a participant ... But for this program,
> participants they always sit together and maybe discuss issues themselves.

Emmanual draws distinction here between what Paulo Freire (1970/2000) and others in

critical pedagogy refer to as the "banking concept of education" (p. 72), in which teachers

impart knowledge as a static deposit of information into students, who are seen as mere

receptacles for knowledge. In a dialogical conception of education, however,

"knowledge emerges only through invention and re-invention, through the restless,

impatient, continuing, hopeful inquiry human beings pursue in the world, with the world,

and with each other" (Freire, 1970/200, p. 72). Wamasiko, who also teaches "Uganda

curriculum" at a small private village school in Njeru when he is not tutoring PSA, also

describes some of the differences that he sees between the two styles and systems of

education that reflect "banking" versus dialogical approaches to knowledge:

the difference between PSA and Uganda curriculum, that PSA need thinking.

Involve thinking. And Uganda curriculum is cramming. The teacher goes on the blackboard, give everything. But in PSA, share ideas. Think about something and share with everyone. This one has made them to develop more than people doing the Uganda curriculum … But this one [PSA], gives one to think much. But with the Uganda curriculum you just feed them the information. Yeah, so if one fail to bring the student to my place take elsewhere, maybe getting one who will take them once to another school, if the student go back home, you will not see changes in them.

Wamasiko draws a distinction between "thinking" and "cramming" as characteristic of the two forms of education. Again, he speaks to the importance of "shar[ing] ideas," versus "feed[ing] them the information" in his comparison, and suggests that it is only through learning and sharing ideas that one would "see changes" in the students.

The pervasive curricular question of what should comprise content and what counts as knowledge plays out interestingly in the PSA program as a curriculum oriented towards service (e.g. Deng & Luke, 2008; Dewey, 1987; Freire, 1994/2004). Deng and Luke (2008) distinguish three conceptions of knowledge in education: disciplinary, which associates human knowledge with the canonical traditions found in academic disciplines; practical, which emphasizes the application of existing knowledge to practical and sociocultural problems; and experiential, which is concerned with the social and cognitive dimensions of making sense of every day life and interacting with the world. The PSA program deliberately aims to integrate these conceptions through a re-organization of knowledge around capabilities for service, the structural components of which are described in chapter three. The explicitly defined purpose of education in FUNDAEC's context is to assist students in their individual growth and develop their capacities to contribute to the transformation of society (FUNDAEC, 2008). In this light, capabilities are developed gradually as the student acquires interrelated set of skills, concepts, qualities, and attitudes necessary to achieve this two-fold purpose. A capability

is described as the "developed capacity to think and to act in a well-defined sphere of activity and according to a well-defined purpose" (FUNDAEC, 2008, p. 47).

This approach to knowledge resists fragmentation into the traditional academic disciplines that Goodson (1987) suggests often carry with them subtle political and historical implications for the reproduction of power and oppression. The integration of practical and experiential approaches to knowledge is further redefined in an orientation towards service, as knowledge contributes to one's ability to serve the needs of one's community with effectiveness. Joshua gives a few examples of how participants can apply some of what they have learned into practical service to their communities:

> Uganda curriculum as we see, people go up to university, from there they come and sit. No job, no anything. But here, someone can see oh, after studying "Planting Crops," I can do this. Oh, after studying, uh, "Environmental Issues," I can protect my environment. Now, after studying "Ecosystem," I can also go and serve and do something within my community.

The relationship, then, between service and the organization of knowledge in the PSA program is the construction of educational content that responds to the various problems in society through building capabilities for service. Freire (1994/2004) states: "there is no education without teaching … of a certain content" (p. 93), yet he further insists that content cannot be seen as something that one possesses or imparts to others. Content in and of itself is not magical or monolithic as an entity; rather, content should provide opportunities for educators and students to engage together in "readings of the world" that pertain to their needs for transformation (Freire, 1994/2004). In the PSA program, curricular content engages tutors and participants in a reading of the world oriented towards service for community wellbeing. The materials and texts of the program have come about as a result of systematizing particular experiences with development and

change from rural communities in Colombia as described in chapter two, and continue to

evolve and crystallize in response to the needs of new contexts (Arbab et al., 1990). This

will remain a question for Kimanya-Ngeyo to learn about, however, as it develops

experience with processes and communities in a distinctly different context from its

Colombian counterparts.

Conceptualizing the Context of Learning and Action

Within the literature on service learning, scholars are concerned with the

relationships of service learners to the site, the community, or context of service.

Swaminathan's (2007) describes service learning that reinforces patterns of social and

cultural capital when the volunteer enters the service learning "site." Coles (1994)

describes a disconnect between the benefits of the individual who engages in the

community: "the volunteer believes that he or she will learn a lot, 'get' a lot from the

experience, but that what is being done will not amount to much." The context or site of

service described in the majority of the literature is predominantly assumed to be

different from the "natural" context of the one who is able to offer service (Seider 2009b;

Carrick et al., 2000). This division of context leads to tensions and ruptures demarking

boundaries between the individual and the context of service that are considered to be an

inevitable and uncomfortable symptom, or "hazard" as Coles terms it, of service.

The role of the community reflected in the accounts from PSA tutors and

coordinators, however, suggests a fluid relationship that is integral to conceptions of

social action. The term "fluid" is meant to imply that the participants, themselves being

members of the communities in which they serve, do not belong to a group that is entirely

separate from the familial and community networks of the research site. Rather, the "site" or context of service and the "natural" context of the learner are the same physical and social location. Where differences begin to emerge, the participants suggest, is in evolving relationships within these contexts.

A predominant initial step in many areas of service in the PSA program is concerned with building relationships and initiating dialogue within one's community. During the focus group, Flavia discusses the idea of raising awareness as central to the success of future and more complex initiatives of service within the community. Recognizing that a single group of students is small in number as well as influence, she describes the significance of building awareness within a larger process of community change:

> our problems have been that we are too small and too insignificant in the area. Most of these problems need to be, make people aware first. Then we do, we act. Maybe what we can do is start grouping the areas we are in and see, just a little part where we can be heard…and work with those people. Otherwise when we think of the projects to, to help the whole micro-region, it will not work. Maybe let's think of the method which can make our voices start being heard. Because we cannot do anything, you cannot tell people how like the thing is unless you have put them together and they really identify the problem they're in, and start working on it.

Within her comments, Flavia suggests that action alongside the awareness of the wider community is necessary in order to "be heard" and work with others. Musoke builds upon Flavia's point, suggesting that without the wider community, the limits of action are confined to the members of the PSA group:

> …even me I don't think I would, if I got some people cleaning the road, and they tell me "Musoke, come and join us,." Mm! Why? Why should I join you? But if you came to me and educated me that "Musoke, it is important to clean our road, it is what we are going to get, A-B-C-D," then I'll say ok, because I've understood why have to clean the, the road. But if you go to me just along the road and tell me Musoke come, yeah, I will just say, why? And for what purpose? That's why,

> as Flavia has said, raising awareness, you know, is very important…Visit a few families and tell them about what you want to do in the community. They'll, they'll give you a hand.

Musoke describes understanding as a motivating factor for participation in service that is initiated from the PSA group, hence the importance of dialogue that gives a vision of action beyond the concrete task at hand.

Building awareness does not only occur though sharing thoughts in discussion, but through the example of actions that have visible effects within the community as a whole. At times, participants describe how examples of action can even be more powerful than words alone, because actions show community members the sincerity of intention, and increases their willingness to participate: "first give example then, the example it can teach that person … the source of your motives." The tutors and coordinators suggest that carrying out action in their own lives demonstrates to other community members that they live by what they invite others to do, in that they make service to their own communities a part of their own lives.

Another point closely related to building awareness within the community is the generation, application, and diffusion of knowledge within the community. The approach advocated in the PSA curriculum is not to first go and tell the community what they should do, but instead to carry out a number of research activities in order to learn from the community what people already know and are doing in a particular regard. The program recognizes that all communities have systems of knowledge existing within them, and that just because they have not always been formalized or systematized does not mean that they are without value. Therefore, participants first learn from community members about what they are doing, and over time as relationship are built, are able to

share with them further knowledge that they have learned over the course of their studies. For example, when Wamasiko's group went to carry out the malaria campaign, some of the members of the community who had more knowledge about malaria joined the group to go around visiting other members of the community in order to share what they knew. When Justine's group visited small industries, she learned that a local carpenter had learned how to eliminate all of the waste from his operations, for example using sawdust as compost, or giving away excess material to neighbours to use as firewood.

The tension between an assumed affluence of the "service learner" and a degraded site of action does not appear to reveal itself here in the same way as expressed in much of the service learning literature, perhaps due to the fact that participants generally serve where they lived. However, the research participants express other tensions in working within their own communities and being afraid to face questions and reactions from neighbours, family members, and friends as to why they were suddenly trying to create change in their communities. For example, Ali shares how his participants initially did not want to carry out the malaria campaign within their own village, and asked if they could go to a neighbouring village instead. It was not until after receiving positive response and participation from their initial efforts that the group felt comfortable to engage in local action and invite others to do the same, which led to the formation of a new PSA group composed of older members of the community who wished to also engage in learning and action.

Tutors also described how negative associations with the term "service" in their communities at times became obstacles for generating community engagement in service. For example, one day on my way to visit Wamasiko's group, I saw a large number of

men and woman in yellow overalls and dresses, working hard in a large number of fish

ponds. As we drove on further, I saw even more of these yellow-clad figures, all hard at

work, some lifting stones, and others planting crops. I asked Marcus, who was with me

that day, what these people were doing. He replied that they are "doing service."

Intrigued, I asked him what he meant by this, and he elaborated that they were had all

been convicted for crimes, and as their "punishment," they had to do service. I wondered

if this was yet another definition of service that permeates the thoughts and conceptions

of community members in their understanding of what it means to serve, who does it, and

for what reasons.

John describes one way that he believes service to be understood in his

community through existing community service mechanisms in the village:

> even in our daily lives, in villages or towns, mostly it's done in villages whereby
> maybe um, they're calling upon people to go and work on a road, or a stream or
> whatever. So there are times they wake up very *early* in the morning and they start
> drumming…But the moment somebody hears that drum – of course that drum is
> rung when one is going to render service. It's always rung in the early in the
> morning at around five in the morning. But you just find somebody pulling the
> blanket again, the moment he hears that drum. So, these people, uh, though we
> are going to, uh, render an act of service, they were not willing to receive it. It
> was a very, very hard thing.

Tutors and coordinators express, then, that how to invite others to join in service is not

always straightforward, particularly when prevalent perceptions indicate service as a

"punishment" or a community duty that they are "not willing" to do. However, as groups

continue, and as community members become increasingly involved in action with the

PSA group, tutors suggest that some of these perceptions begin to change. Prudence

describes how members of her community "were so happy" when the participants of her

group came to visit them to talk about malaria, and Justine describes how when her group visited small industries, that generally "the response was so positive."

As a coordinator, Joshua describes the reception of the PSA program as a whole within Uganda, suggesting that it takes time for the program to be accepted into his community due to misunderstandings of their motives or intentions:

> as it is a new program here in Uganda, at first [the response] was very poor. People were thinking that these are come to steal away, to take their land because we talked of demonstration gardens, we talked of getting people together to study together. At first it was not easy. But now some people have started picking the interest, seeing that these people who are studying PSA, they can do some certain service in their communities. Now it seems it is one of the best way or curriculum where our people should also follow.

As described above, the change in community members' mindsets often comes about as a result of awareness-building discussions or of examples of action, which enable members of the wider community to participate. Joshua describes how Lawrence's road reparation project quickly had the whole community involved when they saw the work that the group was doing. Wamasiko tells about how after raising awareness about polythene bags being spread everywhere around the village, it was the community members who came together on their own accord to dig the disposal pit.

While it is not possible from the accounts of the tutors and coordinators to determine if in fact perceptions of community members towards service and social action are indeed changing, the experiences described above suggest the existence of a fluid relationship between PSA group participants and the wider community. The conceptions of the service site as one's own community or region, furthermore, might define the boundary between the service-learner and the community as less dichotomized than what

is conceptualized predominantly in much of the service learning literature from North American and European contexts.

Conclusion

This chapter explores the salient features of a praxis of service as expressed by the participants in the PSA program in Uganda. At the heart of the difference between service in this context and in that of the literature from North America is the understanding the relationship between service, knowledge, and community. Knowledge in this context is organized towards capabilities of service which are expressed in action across a range of areas, rather than as an adjunct to existing school courses and curricula. The community in which the group resides is seen as the site of action, as well as an essential protagonist in striving towards change that is sustainable and is able to bear greater social influence over time. This breaks important dichotomies in conceptualizing of service learning as a process that might lead towards the possibility of social change. The following chapter looks at some of these principles of methodology and approach in practice both through and resulting from engagement in the PSA program, as suggested by the research participants.

Chapter 6

Conceptualizing Processes of Change in an Orientation towards Service

I have suggested thus far that accounts from tutors and coordinators of the

Preparation for Social Change (PSA) program in Uganda indicate a conception of

service that is oriented towards social change. This aim is translated into action through a

praxis of service that is broadly defined and multifaceted in scope, that employs a fluid

sense of self and community in which the context of the learner is not segregated from

the site of service, and engagement of the community is vital to achieving change. How,

then, do participants articulate conceptions of social change within an orientation towards

service? How do they see these conceptions reflected and shaped by their experiences in

the PSA program, which aims to integrate knowledge and action in a context of service?

This chapter explores these questions through three general themes: firstly, change

related to expression, communication, and dialogue; secondly, change related to self-

sufficiency and economic relationships; and thirdly, hopes and visions for future change.

These three areas both reflect pedagogical elements they experience in the PSA program

in practice, as well as results of the implementation of the program thus far in their

communities and in their lives.

While a wide number of themes could speak to these questions, I have selected

the above three themes as examples that cut across the accounts and explanations of the

majority of my research participants. Subgroups of participants share other perceptions of

change that they convey as highly significant to their own experience in the PSA

program. For example, stories from three female tutors in Kampala assert an emerging

sense of autonomy and confidence for the women in their groups, as well as for

themselves, in what they described as largely male-dominated decision-making practices at home and within the community. These stories parallel findings from Murphy-Graham's (2005) study of FUNDAEC's SAT program in Honduras in exploring education as contributing to women's empowerment. In another instance, several tutors in Njeru and Kamuli who also work as secondary school teachers see a change in their students' ability to learn both abstract concepts and concrete skills in their lessons if they are also participants in the PSA program. While some of these examples do not immediately indicate a direct link to service and its conceptualization, they emerge in context of participants' conceptions of change in relation to a service-oriented curriculum.

"Free to Express Themselves:" Language, Expression, and Dialogue

One of the earliest changes that tutors describe witnessing in their participants is the development of their abilities related to expression, language, and communication. In the literature on service learning, scholars suggest that engagement in service learning has a positive effect on language learning in a few different ways. For example, Caldwell (2007) suggests that service learning can assist second-language learners to transport the language they are learning from a traditional classroom setting to an authentic setting, building proficiency and self-confidence. Others have designed service learning courses in parallel with writing and composition courses in order for students to gain "real-world" practice in writing (Hull & Schultz, 2001). Several scholars suggest that involvement in community service can allow an individual to express his or her values (Stukaset al., 1999; Coles, 1994). All of these outcomes are consistent with a conception of service

that focuses on the individual as the unit of analysis. Within the PSA program in Uganda, the research participants describe the development of language abilities in two ways: firstly, learning language and literacy skills that are required in order to communicate; and secondly, gaining the courage and confidence required to express oneself and share ideas with others in the community.

Lawrence describes his students at first: "some could not talk. When asking a question, just put their head down. But now I can see some changes that people can talk, people can discuss with their friends and such kind of life. Yes, I can see some changes in them." Wamasiko describes similar changes that he has noticed in his PSA students: "Changes which I've note … they're able to express themselves [sic.]…because at first they were shy. If they see you, they could not talk. They fear. Now you find them they're able to express themselves. Such changes I've met in them." Emmanuel draws a connection between his participants' development of literacy skills and confidence in expression:

> people joined the program when they knew little how to read. But now, most of the members who have joined the group, who have participated, though they have not yet finished the course, but they can be able to express themselves now. Yeah, they can be able to express.

Emmanuel reflects more directly on how he saw his students interacting with me that day during the lesson: "They can even talk to you. But at first, they were not capable [laughs] no. Then they can read texts, unlike the other time when they didn't know how to read." The above accounts from tutors suggest the two aspects of literacy development and confidence in expression to be closely related.

Several times in describing their newfound confidence, the research participants indicated a subsequent shift in relationships of power. In particular, tutors and

coordinators suggest that they and their participants can now talk more comfortably with those from different backgrounds or countries, particularly with those who are identified as white and come from European or North American countries. This is suggested subtly in Emmanuel's above comment, that "they can even talk to you," noting my identification as a white female researcher from Canada. Other informants touched upon this idea more explicitly. For example, in response to my query of what he hoped for the future, Joshua responded: "there will be a change," which explained to me was already beginning as seen through their interactions with people from western countries:

> mostly as I've seen, people now, these participants now who are now attending, they have started changing. For example, in language capability. I had, we have a group at [village name], people there were really shy. They were, even, they can't even, in terms of like with a white person, they were just facing behind. But now, they started expressing themselves. They can talk…But before, they can't even with you! They sit and hide themselves! Once they see a white person, they hide behind the building! But now they can talk. That is one what I am expecting tomorrow or after some years, people within the community, they can, they will be free to talk, to express themselves.

What does this imply, that idea of someone "hid[ing] themselves" from talking to "a white person," and how might the development of language capabilities affect someone's behaviour in relationship to different people? Joshua's words do not offer a clear explanation, however in my interactions with many students in the PSA groups, including the ones he mentions here, offers some possible interpretations. On a surface level, many students whose abilities in English were weak were indeed very shy to speak with me, and if I tried to speak with them one on one, they often could not raise their heads and would answer my questions in monosyllables. On one occasion a young woman visibly trembled as I spoke to her, and would only reply in unison with her classmate, who I was also interviewing at the same time. These responses stand in comparison with students

who have learned to speak English well and confidently, engaging with me in easy conversation. These reactions also raise important questions to me about my own role in the space – visibly identified as white, and socially identified as a North American graduate student researcher – in impacting the performance and expression of particular ideas, relationships, and discourses.

The superficial reading of confidence gained through skill proficiency does not speak to the historical legacy of colonialism that has marked Uganda and continues to construct meanings in the form of imperialism related to power, wealth, and dominance that is commonly signified by "white skin." Fanon (1963/2004) suggests that colonialism and its continued consequences represent a form of moral as well as material violence, and yet at the same time colonialism is invisible. In this sense the colonized remain objectified by colonizing subjects, and thus expression is silenced and de-legitimized. I take the remarks above suggesting that participants are becoming "free to talk" and "to express themselves" as an interruption of the invisibility and objectification imposed by colonialism. The association between language, or "the word" and power is a link that Freire (1970/2000) makes in articulating an essential requisite for liberation from oppression, inciting praxis. By developing the capabilities related to expression – capabilities that are not only of a material dimension, but include confidence and purpose – participants may feel enabled to interact with people across social barriers and hierarchies, in effect challenge the colonial structure of social interactions.

Expression within one's community is a process of engaging complex social networks, which serves as an important element of self-sustainability as well as social change. Participants in my research suggested that if individuals are to contribute to

shaping their social contexts, they require the ability to offer views and perspectives and

contribute to social discourse. In some cases this was one of the factors that influenced

their decisions to join PSA, as Wamasiko suggests:

> I joined, um, PSA program because I wanted to improve expression of myself.
> Because more of PSA is to learn how to talk in the public and bring ideas, so this
> one also is, I say oh, if I join PSA, I be able to express myself in the community.
> And if I can express myself in the community, I shall be able to solve our problem
> with the community. Know this one major, it is very, very important like in
> Uganda here. Most of us, we have the different knowledge, but because we, we
> have a fear of expressing ourself [sic.], but PSA brings these that tells you how to
> be expressive, not to keep with information but to share information with others.

Wamasiko describes learning "how to talk in public and bring ideas" as intimately related

to being able "to solve our problem within the community." He suggests that the fear of

expressing oneself is a significant barrier in sharing the knowledge that students and

community members might have to begin to address some of the community's problems.

Being able to "bring ideas," and "to share information with others," opens possibility for

dialogue in their communities that can begin to address local conditions.

Wamasiko parallels his reasons for joining the PSA program with why he

perceives his students have also been motivated to join, within a context of social change:

> major reasons why they joined, one, think about inward individual development,
> and two, think about their community because I think about developing
> individually, and I think about the community. Then third, how to express the
> ideas. Because for example they may see something bad in the community, but
> they have a fear, because they have nowhere to start … But after getting the
> knowledge of PSA, they use that knowledge to express to the community.

While the primary purposes of the PSA program, Wamasiko suggest, are focused on

individual and community development, he positions the development of language

capabilities as a way "how to express the ideas" embedded in his understanding of the

program's purpose. He goes on to explain how this relationship between expression and

development occurs, as participants "have a fear" and "have nowhere to start."

Expressing ideas and opening dialogue in the community offers participants a place to

start, in the expression of ideas and knowledge within the community.

Dialogue, Freire (1970/2000) suggests, is "indispensible to the act of cognition

which unveils reality" (p. 83), and that dialogue "must underlie any cooperation." The

previous chapter highlighted conversation and awareness-building as elements of a praxis

of service in the PSA program. Descriptions from the participants suggested that

engaging with the community in dialogue that is not one-way, but draws on the insights

and systems of knowledge extant within the community. I suggest that the seeds of

dialogical action are latent in this approach. On the one hand, the research participants

suggest a dismantling of the "fear" that prohibits expression and action and reproduces a

colonial legacy. On the other hand the above accounts suggest the construction of a

process in which participants engage in service that requires them to enhance their own

language capabilities, as well as depend on their faith in others in the community to

contribute to social change. These accounts point to the pedagogical approaches and

principles of the PSA program that are consistent with those found in critical pedagogy,

yet are articulated here as approaches shaped by an orientation towards service in

learning and action.

"Job creators, not job seekers:" Self-Reliance and Economic Relationships

Many educational systems around the world consider preparing their students for

employment and participation in the economy as central to their purpose as educational

institutions (Apple, 2004; Provenzo Jr. & Renaud, 2008). Coordinators and tutors

express how within the PSA program in Uganda, one's means of livelihood is also

considered to be of great importance, especially as the context in which the participants

live is one in which individuals and families live in what is considered "absolute poverty"

by world measurement standards. This concern does not deter from the programs primary

focus on service, but rather, orientation towards service defines the approach towards

individual and community livelihood and economic promotion. Across the data

regarding economic livelihood promotion in relation to the PSA program, I distinguish

two overarching themes: first, the importance of individual and collective self-reliance

and second, changing local economic patterns, structures, and relationships to align with

a larger vision of social change.

Emmanuel describes that his students "understand that after the course, they'll be

able to be uh, self-reliant and put up their own projects at home and in the place they are

living." What does this idea of "self-reliance" mean in their context, and what is its

relationship to an orientation towards service? Emmanuel goes on to describe:

> this program is to help the participants to gain the insights of doing social work,
> mm, developing the community, like looking at the problems which usually affect
> the communities that we live in. like when you read about the different books, you
> see that they are, they tell us actually how to help the people in the community.
> Like uh, we look at uh sensitizing them about pollution, about some diseases in
> the village, and how to generate some small income. Like some books, oh, this
> one Addition and Subtraction, and then Multiplication and Division. They help
> the participant how to gain the knowledge of accounting where he or she can go
> and start his or her own small business and earn some small income which can
> help one to be sustainable in the village.

Emmanuel moves between describing "looking at the problems" of the individual

towards those of the community. One part of self-sufficiency of the community that he

here describes is related to both human and environmental health in a village community.

As he describes the problem of income generation in the community, he begins to

describe the accounting skills participants have learned directly from their study of PSA

units. He goes on to describe some of the productive and agricultural projects his group

has done together: "we have piggery, we have grown some maize, we have grown some

cabbages, within our group. And then from here they go to their places, and also they

practice the same. And in that way of modern farming, it is actually helping them to

develop." The skills that the students in Emmanuel's group learn go beyond the

educational activities of the group to be carried out their own homes with their families.

There, they are able to apply what they have learned to promote the sustainability of their

own lives and the sustainability of the community in different fields of action.

Tutors and coordinators described that often, educational programs in Uganda

prepare individuals to become productive economic actors by getting a job, however the

PSA program on the other hand prepares them to be "job creators rather than job

seekers." At first, this difference in orientation caused some confusion for those who

encountered the program expecting it to serve the same form and purpose as other

educational systems. Sera explains:

> I had to ask them [the PSA directors] … do they offer jobs? What else? No, you
> can even, at the end of the PSA program, the knowledge you would have acquired
> would even help you to become, to create your own job. Not being employed, but
> creating your own job. When I looked at the material, it was really true. In some
> books we covered on business, and business calculation, you can manage even
> your business better, have a small business right now. But I, with this material, it
> has really helped me a lot. Balancing books. I used not to know such things
> because not a business teacher. I used not to know such things. But with the
> information I got from PSA, it has helped me a lot. Even if it had not employed
> me it would have still helped me.

Also working as a secondary school teacher in the formal school system and managing

her own small shop, Sera goes on to describe her personal preference for the PSA system

of education in that she has gained knowledge in many fields of action, and not only her

field of specialty, which is biology. By gaining simple skills in accounting, she has been able to run a better business as she used to have difficulties with people not paying the amounts they owed her and she would not know the difference before learning how to record her accounts and transactions. This has contributed to her self-reliance and ability to provide for her extended family and two young children.

Justine has faced similar challenges in explaining to community members some of the benefits that one receives as an outcome of the PSA program:

> the new participants, if you are trying to talk to them, they always ask, what am I going to get? You know, as I told you before that our education system is more job seeking than job creators, they expect that once you undertake a study, you supposed to come up with a job. But then I told them yes you're going to come up with jobs because this is concerned with job creating but not job seeking. So after acquire all of the capabilities you are going to learn about, yourself you'll be able to be self-employed. Then they said, ah. Some people have looked at it as waste of time. But now some have started admiring those who have, who have persevered and continued with the program.

As an example of "one who [has] persevered and continued with the program" that others have admired, Justine tells the story of one of her students, Martin. A well-respected member of the local community and an older participant in the group, Martin runs a shop along the main road of the Nawanyago Trading Centre in Kamuli district. At the beginning of his participation in the program, people in the area, Justine describes, would tell Martin that: "you are wasting time. What, what, as if you don't have responsibilities to do." Unfazed by their negative reactions, Martin continued to attend the PSA group. When he reached the book "Addition and Subtraction," he had an interesting experience as others around him noticed the sudden changes in his own business and started to turn to him for assistance:

> he told me, that he was somewhere and there is a certain village bank that is operating within the trading centre. But these people did not have someone

skilled in making the balance sheet. So when he went to, to, to have a meeting with them, they said, but who will make us a balance sheet? And then he responded, but a balance sheet cannot take even forty minutes, if you have the required data! Even me in just eighteen minutes or twenty, a balance sheet is done. They said, do you know how to make it? He said, I don't know but that's what I've told you. No, you know! Now prepare us one. So he prepared for them and they were very happy.

Justine reflects on the significance of Martin's example in the context of her understanding of the purpose and aim of the PSA program: "I think in that way they've started admiring the program, and if we continue like this…and we are free to each other in the community, I think more people will be attracted." The capabilities that individuals gain towards their self-sufficiency in the PSA program do not remain within the individual, but are extended into the community to advance the level of self-sustainability of the whole as participants share the skills they are learning freely with the community.

In hearing the phrase "job creators" repeated several times over the course of my interviews, I identified two reasons why participants felt it important to gain the capabilities of being "job creators" rather than "job seekers." The first is that in challenging economic situations there are realistically not enough jobs in the formal sector for every person attained academic certification to be employed. The idea of "getting education to get a job" through academic certification circulates as a myth that continues to incite individuals' consideration of education as a desirable commodity in Uganda. The second reason is that by becoming "job creators," participants are empowered to change the material and economic reality of where they live. For example, participants describe using the skills they gain in the program in developing agricultural approaches that are more productive and environmentally sustainable, and give examples

of small businesses that are efficient and based on trustworthy and cooperative

relationships. Therefore, this idea of self-reliance begins to overlap with conceptions of

service outlined in chapter four, as participants articulate the formation of their own

means of livelihood in conjunction with elements of social, environmental, and moral

wellbeing.

Another way in which the research participants describe self-sustainability is in

using knowledge they have learned from the program to more effectively and sustainably

use the resources at their disposal. Harriet recognizes that in fact the environment around

them and the natural resources at their disposal are quite rich, however what has

prevented her and her people from benefiting and maintaining that natural richness is not

knowing how to use those resources: "I've, for me myself I've really benefited because,

the way I used to think of things before is now different. The way I think is different….I

can use the knowledge I've gained out of PSA. The resources are there but we don't know

how to use them." In thinking differently about the resources around her, she challenges

the pattern of resource exploitation in Africa, in which the resources and labour of many

places in the continent work to serve former colonial and imperial powers who in fact

benefit from the continent's resources, rather than the majority of the peoples of Africa

themselves.

Prudence describes how one of her participants used some of the knowledge he

learned in the program to change how he thought about his limitations to achieving

sustainability through starting his own banana plantation:

> He told me he had that idea, but he didn't have money to buy fertilizers,
> (laughing) he didn't know how to prepare the land very well for the, because he
> has a small piece of land, for his banana plantation. But after this [study of
> "Planting Crops"], so, he went on to make a compost. He's now making a

compost, I helped how to make it, and it's now in the process of making the fertilizers. Yeah. So he had a plan of start, I mean of growing bananas to start up uh, to grow up a banana plantation.

While her student at first did not think that he could start his own plantation because of a lack of capital to buy expensive chemical fertilizers, he found that in fact he could use what was already at his disposal to grow bananas and start his plantation. Lawrence also describes how he has seen in his students that "their way of life has changed in some way." Changes he describes include learning how to manage their small businesses and accounts, no longer relying on artificial fertilizers to increase short-term crop yield, and testing the soil in order to provide appropriate nutrients through organic means.

Another way that suggests sustainability in a community is in how members of a community begin to invest trust and resources in one another for the promotion of their endeavours. For example, Justine describes that one thing her group has begun to carry out is a "saving scheme" in which the participants of the group generate small loans from their own efforts to support small productive projects of different members of the group:

> We give in a thousand shillings [approximately fifty cents USD], and every after ten days, we give that money to one individual … So, this is the person who goes with the money. But as we give you the money, part of it should be reduced [sic.] for saving. Then you go with part. It help with other things.

So far, the participants in Justine's PSA group have used the money from the savings scheme to purchase some small livestock, such as chickens, and seeds for personal agricultural projects. They try to apply what they have learned in the PSA books to become effective in their economic projects. In this sense, the conception of self-reliance is translated directly to the promotion of others. As participants in Justine's PSA group invest their limited resources in one another's wellbeing, benefits are not only accrued when it is one's to receive the funds, but are conceptualized as contributing to the

wellbeing of a collective in which they are all a part. The capital that they pool collectively enables the participants to do more than they would be able to do on their own.

It is in this sense then that economic organization is not conceptualized as separate from service; the promotion of one's economic livelihood is considered integral to service when characterized by an orientation toward social change and the promotion of collective wellbeing, rather than the prominence of individual accumulation. In imagining her own future, Justine describes: "It [the PSA program] will help me in the future in that if I really apply, get to apply what is being learned in the books, it will help me become a self-employed person. And someone who will act effectively in the transformation of my community." Scovia describes what she hopes for the future:

> I hope that I will be more happier if I will see that the children within my community are not starving, looking for jobs. And these people who are traders, they know what they are doing, we're not starving for food, we have enough food in our community, reason with the small land we have, using the little money we have, because if you have got little money, not enough for buying these chemicals of fertilizers, you can use what you have in green manure and what, fertilize your garden, and you've got much crops. You eat, and you save. So your production increases through the little money you have. So that will help us, and I hope that will make me happy.

Both of these participants express hopes for the future that are not limited to their own wellbeing, but the sustainability of their communities as a whole. The difficult and oppressive social and economic situations that they identify in their villages do not confine their concerns to what they will gain as individuals, but extend their interests to what they will see for the children of their communities, the businesses that their friends and neighbours are working tirelessly to make viable, and how they will "act effectively in the transformation" in the economic wellbeing of their communities. Economic

participation, then, does not become an expression of competition; is based on a vision of prosperity in which the individual is located in the existence of a unified whole. An orientation towards service is located at the centre of this process.

"The Future is Bright!" Contingency and Hope

Throughout this thesis, and especially in this chapter, I have explored a number of ways in which participants describe elements of social change and their projections towards the future. Some of these elements included ideal qualities of individuals and communities in order to live in reciprocity, greater participation and ownership from the wider community in a process of change, and the development of expression and self-sufficiency on both individual and collective spectra. In this final section, I look at specifically the ways in which participants articulate their visions of the future that they are working towards.

Several tutors and coordinators describe concrete and tangible hopes for the future, especially in relation to the future development of the PSA program, for example hoping that their participants will finish the entire program, hoping that the program expands to reach more communities in Uganda, and hoping that the program might one day receive government recognition as an alternative accredited secondary school program. While such visions of the future were frequently described when I asked participants what they hoped for the future, they often moved on to more abstract conception of a future characterized by emerging social change.

Several research participants suggest that envisioning future change is not to imagine that a concrete blueprint exists of what such social and structural change will

look like in an ultimate manifestation. Within the PSA program in Uganda, especially in

its early stages of implementation, there is a strong sense of contingency when

considering the future. Ali describes: "you're working with humanity, you're helping,

what. But it's really hard to tell where, ah, the whole thing's going. At least you can tell

that it's about transforming humanity, and we have to continue." A sense of contingency

contributes to the conception of social change as an organic process, responding to the

shifting needs and capacities of the participants and the community in their efforts to

promote community wellbeing.

Prudence describes that when she started in the program as a tutor she did not

have a clear sense of what she would be doing, beyond "helping people:" "I didn't know

much about who a tutor was, but [my tutor] just said me the idea to me of that "Prudence,

I think that you have the capability to be a tutor"…as she was my tutor so I kind of knew

I would be helping some people somewhere, like to learn as she was helping me." Since

becoming a tutor, she depicts her current understanding of how she understands the future

paths of participants in the PSA program:

> It [the PSA program] tries to bring out the qualities, can I call it really a
> conceptual framework of each person…It really tries to teach us the qualities of,
> of a person and, yeah. I think if our participants really come to study this course
> then really practice what's in the books, I think it can make a really big
> transformation in our societies. Yeah. It kind of pushes you to this lesson, I mean
> this program, to investigate the truth and to discover really your own talents and
> really what you are, what you can do, where you are and how you can plan for
> your way forwards.

Rather than recommending rigid or technical solutions, Prudence suggests that the PSA

program tries to develop "a conceptual framework of each person," that enables

participants to discover their talents and plan for their way forwards. The significance of

a conceptual framework in this account is that it does not depict a rigid imposition of

information and technical approaches to change, but depends on latent capacities in

individuals to advance a path of service through one's qualities, conceptual

understanding, and action, and embracing difference.

Participants further refer to their vision of the future with hope and determination.

When I asked Musoke what he hoped for the future, he responded: "The future is bright!"

He goes on to describe how he finds this to be the case:

> the future really, I see the future is bright, because if you look at these, you know, some of the participants in the program, this can really tell that really, there is hope, you know, that this program is going to, is going to help. Is going to help these people. Yeah. The way they express themselves now, the way they think about their communities, the way they think about, you know, life in general, you know, many things have really improved from them. And this is just, you know, one year that they've been going through these, you know, these books. So what will happen after two years, you know? So they will be really, they're going to take ownership of, of the program…And they have started doing it. Some of them have started, yeah. So it's a process.

By seeing change and hope for the future as "a process" within which they are working,

emergent and collaborative, Musoke suggests that participants and community members

take increasing ownership for a process of change in which they are engaged. There is a

sense of movement in Musoke's narrative, reflecting on the past year that he has seen

tutors and students engaging with the PSA program, contemplating the year ahead, and

thinking of the perhaps more distant future that is elusive yet "bright."

Hope becomes a driving force in the movement of participants towards their

vision of "community wellbeing," essential to nurturing the volition to contribute to a

vision of change amongst the challenges that permeate their social and individual

situations. Freire echoes the necessity of hope in a movement towards change: "As the

encounter of women and men seeking to be more fully human, dialogue cannot be carried

on in a climate of hopelessness. If the dialoguers expect nothing to come of their efforts,

their encounter will be empty and sterile, bureaucratic and tedious" (Freire, 1970/2000, pp. 91-92). The hope indicated in the accounts of tutors and coordinators when considering the future lend impetus to their efforts towards social change and their participation in a service-oriented program of education.

Conclusion

In describing their visions of social change and hopes for the future, participants in this research indicate particular qualities, abilities, and conditions as integral to the process of transformation that they see themselves working towards. Some of these were articulated in previous chapters, such as cooperation, love, unity, and trust as characteristics of community wellbeing in chapter four, and the promotion of particular fields of action and relationships in chapter five. This chapter considers three of the many areas that tutors and coordinators articulate as changes that they experiences in relation to the PSA program, both as a result of and a contribution to these conditions and qualities. An orientation towards service shapes participants' perceptions of these changes in a broader process of social transformation.

As individuals develop the qualities and skills to express themselves with greater precision, they do so through advancing a process of dialogue in the community through service, which is problem-posing and solution-oriented. Considering extreme poverty, one of the problems participants identify in their communities, tutors and coordinators describe experiences with changing economic and material organization within their communities, and promoting self-sufficiency both individually and collectively. The final section of this chapter suggests participants' conceptions of change through service

as founded on contingency as well as hope, providing impetus for working towards social change, yet avoiding the rigidity of imposing solutions inorganic to the needs and capabilities of those involved. The next, and final, chapter of this thesis draws together the data presented in this and the previous two chapters, in order to highlight the salient features presented by the case of the PSA program in Uganda as a critical pedagogical approach to service, learning, and change.

Chapter 7

Towards a Dialogical Framework of Service, Learning, and Change

At the beginning of this thesis, I posed a number of questions with regards to the conceptualization of service in learning that I have aimed to approach through the following research question: what are the conceptions and experiences of tutors and coordinators in the *Preparation for Social Action* (PSA) program as relates to service in learning and social change? In asking this question, there are a number of assumptions implicit in my approach. One is the qualifier of social change as the benchmark in guiding my analysis of service in learning. To this end, I employ tools, ideas, and approaches from critical pedagogy in framing my analysis. The second assumption that I make in this study is a fluid definition of service in learning that requires us to look beyond the bounds of what might traditionally be associated with the structure and practice of service in learning as set out by the literature. Under the premise that we can accrue great insight from vastly different contexts that may mobilize different underlying conceptions and assumptions, I chose to explore a case study from a comparative international context. The differentiation of service (a conceptual construct with practical outcomes), service learning (an educational field of theory and practice), and service in learning (the integration of service in learning contexts, irrespective of identification with the field of service learning or not), allow implications from these different field to speak to one another across theoretical and contextual boundaries.

The previous three chapters have indicated some aspects of the conceptualizations of service and social change as articulated by tutors in the PSA program in response to this question. What, then, might these conceptions offer to the literature of service

learning? This chapter aims to build upon as well as synthesize the data presented in the previous three chapters, to make connections across the literature in response to central questions, as well as to suggest next steps for future research for those who are interested in the ideas of service and social change presented in this thesis. The first section of this chapter summarizes some of the major findings from this research and suggests how they might contribute to the literature and further inquiry into service learning. In the second section I draw from the experience of the PSA program in Uganda in order to conceptualize an evolving dialogical framework of service, learning, and change. I end this chapter by offering suggestions for future research in response to some of the many questions that arise in response to this study.

Summary of Findings

In this section I aim to summarize some of the major findings that emerged from the data in this study. To do so I highlight six points of conclusion that I suggest might contribute to the literature on service in learning as relates to social change.

Point one: There is potential for service in learning to contribute towards social change. The data presented in this thesis suggest that there is potential for service in learning to contribute towards social change. While it is not possible to know if participants indeed experienced the changes that they suggested in their interviews, their descriptions significantly indicate change as possibility, and I found that some of the examples of change that they gave to be remarkable given the program's existence in Uganda for only two years. Service in this context was not described as mere philanthropy, character-building, or participation, but as a way to engage in learning and

action that was relevant to the needs of their communities in a way that might improve them.

Point two: Service can be seen as a social relationship through which self and other are continually (re)constructed. In the case of the PSA program in Uganda, data suggest that the individual plays an important part in the process of service learning as one who is both an agent of as well as subject to social change. An orientation towards community wellbeing shapes sense of self and purpose, and personal qualities such as love, cooperation, and trustworthiness are invoked in order to serve more effectively. Considerations of material gain are negotiated according to one's conception of service, which at times reorganizes values apart from the question of what might be considered most beneficial to the self, to be instead focused towards the question of what might benefit the social context. Spiritual qualities and principles are expressed as indispensable to effective social action, and are developed and expressed in a context of action rather than one of asceticism. Thus the individual learner is displaced from the center of analysis of service learning, and is replaced by community wellbeing as the primary indicator of the benefit of service. While individual initiative finds expression in the context of service, it is also shaped and by the needs and exigencies of the social context in an evolving relationship that undergoes continual reconstruction.

This is an important differentiation from much of the literature on service learning primarily concerned with the individual as the primary unit of analysis, which some scholars find contradictory to its overall purpose of social change (e.g., Claus & Ogden, 1999; Sigmon, 1990). As mentioned in chapter two, reflection is an important part of understanding service learning relationships, and deconstructing taken-for-granted

assumptions that learners bring with them to the field of action (Green, 2003; Conrad & Hedin, 1990). However, without a redeeming focal point outside of the self that helps participants to reconstruct from where they have deconstructed, participants can feel overwhelmed and immobilized in their efforts towards change (Coles, 1994; Seider, 2009a). In the PSA program, I would suggest that community wellbeing represents the point towards which participants are oriented in understanding self and others relationally through service.

Point three: Conceptions of service and social change are not static; rather they are continually shifting in response to experience and learning. Tutors and coordinators in the PSA program in Uganda describe social change as having clearly defined principles, such as love, cooperation, and unity, as well as having particular fields of action within which participants work. An ultimate vision of the future towards which they are working remains undefined and contingent, yet full of hope. The importance of expression, communication, and dialogue in working towards change is highlighted by the research participants in describing changes that have already affected themselves and their communities. They suggest that dialogue must still be developed over time in order to more effectively discuss and act upon problems and to communicate solutions within the community. Social change also requires a break from the dependence of participants' rural communities on external factors, such as urban employment and foreign charity, and a reorganization of economic livelihoods in the community away from competition and exploitation, and towards cooperation and collective prosperity.

Likewise, conceptions of service span a broad range of actions, approaches, and characteristics in the accounts from tutors and coordinators, shifting in parallel to needs

identified for social change. I found it interesting that within the PSA materials I did not encounter an explicit or static "definition" of service, other than "as meaningful action to build a better world" (FUNDAEC, 2008). Thus, what is considered to be "meaningful action" is contingent upon how participants increasingly understand through experience what it means "to build a better world."

Point four: Service for social change responds both to community needs as well as to participant capability. While I suggested in the previous point that conceptions of service are contingent upon evolving conceptions of social change, participants in this study also strongly indicate the importance of knowledge, skills, ideas, and qualities learned in the program in building capacity for effective service. In this sense, program content knowledge is problem-centered in its relevance to the context, defined by the needs of the community as well as the needs of participants to respond to those needs. It is in relation to this point that participants also describe service as evolving in complexity and scope over time. While the needs in a community were always present, it was the capabilities of the participants that imposed limitations on how they could address these needs through service.

Point five: When members of a community are the learners themselves, what qualifies them to render service is knowledge rather than relative privilege. The literature on service learning often presumes the privilege of the individual service learner as being above that of the context or site of service. This privilege is often presumed as what qualifies the individual service learner to engage in service for those who are less fortunate (Green, 2003). Within this model, recipients of service are considered to be passive, to lack agency in influencing their own social conditions, and to

be dependent on those with privilege, although there are significant efforts to counter this presumption (Codispoti, 2004; Manley et al., 2006; Sigmon, 1990).   The service site is typically considered as segregated or foreign from the individual service learner's "natural" setting (Coles, 1994).

In the PSA program in Uganda, however, the service site is typically synonymous to one's home environment, causing distinctions between the individual and the community to become blurred as the individual serves within the community in which he or she is a member. What "qualifies" a participant to engage in service in this case, then, is knowledge rather than an assumption of privilege over others. While all members of the community are considered as having some form of knowledge to contribute, the research participants suggest that understanding relevant knowledge through the content of the PSA program – for example, in business or agriculture – both helps them to serve effectively and to be seen by others as able to help through further sharing knowledge.

Point six: Service learning for social change is a process that requires dialogue. While it is perhaps redundant to say that dialogue is necessary for change that is social, this is a finding that was supported in the data that has implications for practice. Research participants describe the community as an essential protagonist in the context of service, and without the involvement of the community, service becomes severely limited in its effects and purpose. Without the community, service remains limited to the actions of the PSA participants at best, and negatively misunderstood at worst. An important element of both service and change, they suggested, was a continual and evolving process of dialogue within the community, from informal conversations to build awareness at one end, to more focused involvement in formal decision-making on the other. To see service

in learning as a process rather than a discrete act, event, or project, allows for the complexity inherent in both community and social change.

Towards Conceptual Frameworks for Service in Learning

In considering the above points of learning from the PSA program in Uganda there is a need for the conceptualization of service in learning beyond what is typically considered in the literature as adjunct initiatives to existing educational systems. We need new models and frameworks through which to conceptualize service learning not as a linear relationship between an individual who offers an act of service to someone less fortunate, but as a dynamic interplay of the individual, community, and social structures. These three elements represent protagonists in a continual process of organic change in which service is an expression of action, learning, and dialogue.

Figure 7.1 illustrates a theoretical framework for conceptualizing service learning as a dialogical process. This diagram is only a visual representation of some of the elements identified earlier in this chapter and throughout this thesis in conceptualizing service in learning as an evolving, dialogical process. The individual, the community, and social structures and institutions represent protagonists in the process of change, each playing an important role in shaping the scope and form of service. Dialogue, learning, and action comprise the expression of service and its influence from and towards the three protagonists. The arrows between each of the protagonists symbolize a process of change that is not linear or unidirectional, but organic and mutually reinforcing in its effects and influence. This system is one that is fluid and in perpetual motion, encompassing a range from discrete actions to long-term projects.

Figure 7-1: Service as a Dialogical Process of
Learning, Action, and Change
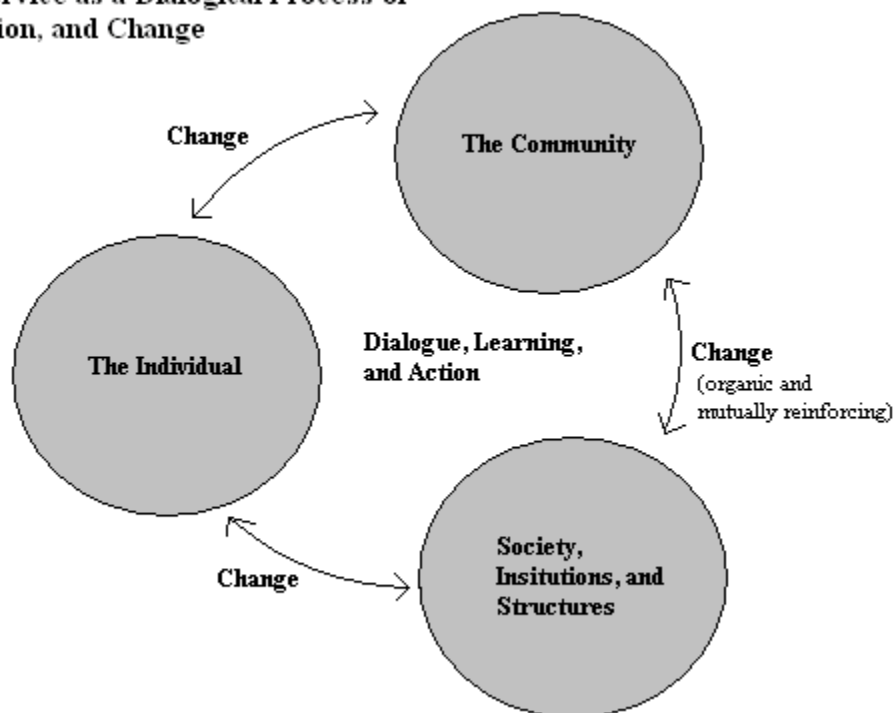
In the above diagram, "service" is not considered as an isolated entity in and of itself, but as a dynamic relationship comprising the interplay of different protagonists and forms of expression. Of course, this visual representation is a greatly limited expression of a dynamic process, and not truly reflective of such complex social relationships. My hope is that it might suggest ways of thinking not merely within dichotomous and rigidly categorical frameworks (for example, comparing charity to change in Kahne and Westheimer (1996)), to conceptualize a more fluid process. As I have already discussed the role of the protagonists in change to some extent in this and previous chapters, I will dedicate the remainder of this section to explore action, learning, and dialogue as essential elements of service learning as identified within this framework.

Learning, Action, and Dialogue in a Process of Change

While the action carried out in the PSA program is subject to the needs of the community, the studies that participants engage in influence their understanding of the

world and engagement in action influences their understanding of their studies.   As

described by Dr. Martin Luther King: "Education without social action is a one-sided

value because it has no potential; social action without education is a weak expression of

energy" (qtd. in Claus & Ogden, 1999, p. 91). Study enhances understanding of the world

through the intellectual heritage of thought from around the world, yet the question of

"what knowledge counts?" is central to the organization of curriculum (Deng & Luke,

2008). Curriculum theorists have proposed a variety of different means as alternatives to

traditional curriculum organization, from child-centered in the tradition of Jean Piaget

and Maria Montesorri, to problem-centered as conceptualized by Paulo Freire. Den Heyer

(2009) proposes the organization of curriculum around "truth-processes" in which

knowledge is organized so that teachers and students are more likely to engage in truth as

a "process" of understanding.

In the PSA program, learning is seen as service-centered and organizes

knowledge around capabilities of service. Thus, science, mathematics, and language are

not seen as discrete disciplines, but as facets of reality that must be integrated to address

the complexity of human existence. Knowledge is also not regarded as a static entity, in

that understanding through study and action transmutes perceptions of reality and

contributes to the generation, application, and diffusion of knowledge within the

community, and potentially in the world. In this sense, learning is neither purely

vocational nor purely academic, but integrates theory and practice as mutually

reinforcing.

It is also important here to acknowledge the moral, character-based, and spiritual

dimensions of knowledge and understanding that play into learning in a context of

service. One aspect that the accounts from tutors and coordinators in the PSA program highlight is the motivational significance of spirituality in their accounts of what attracted them to engage in service. This finding is not isolated to this case. Seider (2007) suggests that among the "frame-changing experiences" that influenced a commitment to service from youth in his study, religion courses, Bible study, and spiritual experiences were among the most significant. Kraft (1996) further suggests that the foundations of service can be found in world religion as a practical expression of divine teachings. The very idea of a "spirit of service," described by my research participants, indicates a spiritual dimension of what animates one's aspiration towards service. Accounts from this study indicate that if a culture of individualism is to be challenged in service learning, greater thought and attention must be paid to the motivational aspects of service. In this sense, motivation in service in not only driven towards an individual's material or social benefits, but instead draws from less-tangible sources of motivations that may include spiritual aspiration, moral concern for the wellbeing of humanity, and love.

This framework suggests that service learning towards social change requires action. While student awareness-raising, fundraising, and petition-writing have all been put forward in the literature as central aspects of service learning initiatives (Kahne & Westheimer, 1996), an absence of action limits the expression of learning. Freire (1970/2000) speaks towards the importance of action:

> An unauthentic word, one which is unable to transform reality, results when dichotomy is imposed upon its constitutive elements. When a word is deprived of its dimension of action, reflection automatically suffers as well; and the word is changed into idle chatter, into *verbalism*, into an alienated and alienating "blah." It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without a commitment to transform, and there is no transformation without action. (p. 87)

This study suggests that not only is action necessary for social change in service learning, but the form of action carried out in service learning influences the possibility of change. Chapter five explored a wide spectrum of action considered within the scope of "service" in the PSA program, and considered its importance within a long-term process of social change. This is not a recommendation away from short-term action, such as volunteering in soup kitchens and nursing homes, or a suggestion that these actions should not be considered within the conception of "service" I am mobilizing here. Rather, I suggest that acts of service are not isolated events separate from a larger process of either social reproduction or social transformation. Furthermore, as suggested in chapter five, service provision is an important part of what participants do in their development as promoters of community wellbeing. First, because it does respond to immediate needs in the community, and second, because it helps the learner to develop the qualities and orientations required for a more complex and long-term vision and dedication to service for social change. Therefore, service provision is seen not as an "ends" to service in and of itself, but as an important, usually first step towards a conception of service that is concerned with overall social and structural change.

It is dialogue that aims to combine the above elements of learning and action and expand the limits of the group of learners to engage in the community and influence larger social structures and institutions. Tutors and coordinators in the PSA program highlight the importance of language and communication in facilitating the dialogue that must underlie cooperation. Much of the literature on service learning in North America exposes an absence of dialogue, in that those who are the "recipients" of service learning in the majority of instances are objectified and othered, rather than seen as protagonists or

as having agency over their own lives. Dialogue cannot simply "include" the community as another stakeholder at the table, but must be defined by the needs of the community. The dichotomy between self and community must be eliminated to prevent power from being exercised as relationships of oppression.

Towards Future Research and Inquiry

While there are numerous questions in the service learning literature that have yet to be explored (Billig, 2000), I will here only focus on four that emerge directly in response to this study. Firstly, I would recommend further research on the application of dialogical models of service, learning, and change – such as the one presented here – to practice in service learning. As McLellan and Youniss (2002) and Hecht (2003) suggest, the "wealth of anecdotal evidence" of isolated success stories in service learning remains largely unsubstantiated. Research on service learning practice within critical pedagogical frameworks is even less common.

Secondly, this study presents a program that deliberately situates itself outside of a traditional school structure, creating its own curricular structure and organization around an axis of service. This begs the question of how relevant the findings of this study may be for traditional classroom settings, or if these findings indicate the need for a broader critique of educational systems through an orientation of service. Is it possible to apply insights from the PSA program in Uganda to other service learning environments? What might have to change it its approach? What changes might be needed from the environments in which they are applied? For example, a colleague has recently been invited to introduce parts of a course used in the PSA training to complement the forty-

hour community service requirement in a school in Ontario, where she hopes to learn about the potential of this curriculum towards enhancing service in this context.

A third suggestion for future research is the implications of service in learning on education for international development. While the globally-mandated "Education for All" campaign proliferates particular forms, structures, and conceptions of schooling that mirror those existent in the West (Anderson-Levitt, 2008; Mundy, 2008), what does an educational program such as the PSA program offer to this discourse in addressing local needs? Similar to this are implications for comparative, international, and development education in stimulating the flow of information, experience, and critique from the global "South" to bear upon ways of knowing that are often overly-centered in the global "North."

Finally, this study on the PSA program in Uganda has significant limitations that impact the kinds of conclusions that can result from this study. While this "novice" moment in Kimanya-Ngeyo's experience provide an interesting glimpse into how conceptions of service shape tutors' and coordinators perceptions of education and community development for social change, at least at the level of articulated intent, the potential of the PSA program in Uganda for fundamental social change in Uganda is as yet unrealized. Such evidence can only be illustrated through experience over the coming years through further expansion and consolidation of the program. At this time, nascent institutional capacity, lack of access to the complete PSA curriculum materials, and student recruitment and retention strategies remain challenges that Kimanya-Ngeyo continues to face in its efforts to implement the PSA program appropriately in Uganda. Conceptions of change that research participants articulated within this case pointed

towards the reorganization of other social structures and institutions beyond education, such as economic relationships and community decision-making. In order to investigate the possibility of these forms of social change in practice, I would suggest follow up studies of PSA programs at later stages of development, perhaps employing longitudinal methodologies, in order to engage in rich observation that allows for change over time.

Conclusion:

In the introduction to this thesis I posed the question, what makes the idea of service a compelling one? This inquiry into the conceptualization of service within educational processes offers some ideas in response. The idea of service suggests the potential for an orientation towards human endeavours that is by definition concerned with what is beyond the self. This idea extends not only to individual but social processes that in turn affect the environments in which individuals are subject, offering different ways of conceptualizing both individual and collective wellbeing than how is often considered. Maslowian logic of human nature is challenged as the focal point of the educational process is not primarily oriented towards individual survival and comfort, but assumes a holistic perception of wellbeing that requires social and spiritual attention in conceptualizing the nature of a human being as well as the nature of society as a whole.

Data from the PSA program in Uganda highlighted in this thesis suggest that service in learning is in fact a powerful pedagogical tool, alongside opportunities for thinking about how education might be reorganized with an orientation towards service in order to promote dialogue and change. While service in learning can effectively reproduce unjust and oppressive social relationships or institutions, it can also challenge

them by creating new ones. The way in which service is manifested anywhere along this spectrum is dependent on the underlying assumptions that conceptualize of the individual, the community, and social structures within relationships of service.

Service offers an opportunity for participants in education to extend the concerns of education outside of the self and towards the betterment of the world. If we are to take this opportunity, we must be open to where it might lead us, and to how we might think of our educational praxis itself in a spirit of service. How might a spirit of service towards social change shape the structures of schooling, research, academic fields, teacher development, or student assessment? How might service shape our communities, our families, and ourselves? Perhaps these are questions that should be at the heart of the discourse of service learning curriculum inquiry, if we are to imagine beyond what we currently live.

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Appendix 3.1: Introductory script for observation PSA activities

Good morning/afternoon. My name is Elena VanderDussen, and I am a graduate student of curriculum, teaching and learning in Canada. I am doing an exploratory study of the PSA program in Uganda. I am interested in learning about perspectives and experiences relating to service in the PSA program. The Kimanya-Ngeyo Foundation has given me permission to observe daily PSA activities, and I would like to join you for the next _____.   I will be writing down descriptions of what I see so that I can remember later and so that I can write about it. None of you will be identified in this research. If you would like to learn more about the work I am doing, or if you would like to volunteer to participate in an interview, please feel free to ask. Do you have any questions at this time?

Thank you!

Appendix 3.2: Interview Prompts for PSA Tutors

Introduction

Thank you for agreeing to speak with me. I appreciate your time. This interview will take about 45 minutes, but you may ask to stop the interview at any point. The purpose of this conversation is to talk about your perspectives and experiences in the *Preparation for Social Action* (PSA) Program. I'd like to ask you a few questions. Is that okay?

I'd like to ask for your permission to record our conversation. This will help me to give you my full attention now and return to our conversation later. The interview is confidential, and only I will have access to this recording, which will be transcribed. If you want me to stop at any time, just let me know. Is this okay with you?

Do you have any questions before we get started?

To start, could you please state your name and your role in the PSA program?

Tutor's contact, conceptions, and change:
- How did you first learn about the PSA program?
- What did you originally think was the purpose of the PSA program, and what its results would be?
- Why did you decide to become a PSA tutor?
- Did you hear anything about service when you first learned about the program? (if yes) what did you think about it?
- Has your understanding of the PSA program changed between from when you first heard about it until now?
- Was service addressed in your tutor training? How?
- What does "service" [/"promoter of community wellbeing"/ "preparation for social action"] mean to you?
- Do you feel that this program has helped you in some ways?

Community's contact, conceptions, and change:
- I have never been to your community before. How would you describe it to me?
  - What are some of its challenges? What are some of its strengths?

- Why do you think your participants joined the PSA program? What do you think they understand about it now?

- What was your experience like with the units of the PSA curriculum?

- Can you describe to me some of the service activities that you and your group have carried out?

- Have you been able to carry out the practice elements of the PSA units? What challenges have you had in carrying them out?

- What challenges arose from your efforts to implement the service activities?

- Do your service activities ever include people from your village who aren't in the PSA group? How were they engaged and what did they do?

- What do you think is the opinion of the community regarding the PSA group and the service that it carries out?

- Have you noticed any changes in your students since their participation in the program? (if yes,) what are they? Have you noticed any changes in any other elements of the community?

Future aims and challenges

- What questions or concerns do you have about the PSA program?

- Do you think participating in the PSA program will help you in the future? How?
    - And your community?

- What do you hope for the future of your students?
    - Of your community?
    - Of yourself?
    - Of the PSA program?

Wrap

Is there anything else you would like to tell me about your experience with service in the PSA program?

Do you have any questions for me?

Thank you again for giving me your time and for sharing your experiences. I really appreciate your willingness to participate in this study.

Appendix 3.3: Interview Prompts for PSA Coordinators

Introduction

Thank you for agreeing to speak with me. I appreciate your time. This interview will take about 45 minutes, but you may ask to stop the interview at any point. The purpose of this conversation is to talk about your perspectives and experiences in the *Preparation for Social Action* (PSA) Program. I'd like to ask you a few questions. Is that okay?

I'd like to ask for your permission to record our conversation. This will help me to give you my full attention now and return to our conversation later. The interview is confidential, and only I will have access to this recording, which will be transcribed. If you want me to stop at any time, just let me know. Is this okay with you?

Do you have any questions before we get started?

To start, could you please state your name and your role in the PSA program?

Background and Perspectives

- How did you become involved with the PSA program?
- What attracted you to become involved with PSA?
- How would you describe the aim of the PSA program?
- How would you describe the work you do as a PSA coordinator?
- How do you see your role in promoting the integration of service into the PSA program in Uganda?

Work with Tutors

- How were PSA tutors selected and trained?
- What qualities do you look for or value in a PSA tutor?
- Was service introduced in the tutor training? (If yes,) How?
- Is the concept of service reinforced in tutor gatherings and ongoing tutor accompaniment? (If yes,) How?
- Can you describe to me some of the service activities that the PSA groups have carried out?
- Can you give me an example of how a tutor has developed their capacity in the program to carry out acts of service in their groups?

- Have tutors been able to carry out the practice elements of the PSA units?

Work with Communities

- How would you describe the communities that the PSA groups are operating in?
- How was the PSA program presented to the communities? How did they respond?
- What challenges in integrating service into the PSA groups have arisen?
- What opportunities in integrating service into the PSA groups have arisen?
- Do the service activities ever include people from the communities who aren't in the PSA groups? How are they engaged and what do they do?

Future

- What do you hope for the future of the PSA program in Uganda? What do you hope for the future of these communities, tutors, and participants?
- Do you have any concerns about the PSA program?
- Based on what you have learned from your experience so far as a PSA coordinator, what do you see as the next steps for the program?

Wrap

Is there anything else you would like to tell me about your experience with service in the PSA program?

Do you have any questions for me?

Thank you again for giving me your time and for sharing your experiences. I really appreciate your willingness to participate in this study.

Appendix 3.4: Information/Permission Letter to Participants

Principal Investigator: Elena VanderDussen

[OISE LETTERHEAD]

[DATE]

Dear _____,

Thank you for considering participating in my research project titled "Intersections of Individual and Social Change: Service-learning and the *Preparation for Social Action* (PSA) Program in Uganda." I am doing this research for my Master's of Arts thesis at the Ontario Institute for Studies in Education at University of Toronto in Canada. Participation is completely voluntary, and, should you decide to participate, you are free to withdraw at any time during data collection.

The purpose of the research is to learn about your experience in implementing the PSA program in your area, especially with regards to the service component of the program. If you agree to participate in an interview or focus group, I will ask some questions about your experience with the service component of the PSA program in your area. The interviews will be informal and will last approximately 45 minutes. With your permission I would like to audio record our conversations so that I can go back to them later. Once the audio recording of the interview has been transcribed, the original or raw data will be stored under lock and key in my home. In the transcript, names and other identifying information about you will be systematically eliminated. Identifying codes that could connect you with pseudonyms provided will also be kept under lock and key in the place designated above. I will keep this data for a period of three years.

You are free to withdraw from the study during data collection and you may request that the entire transcript of your interview be destroyed. Additionally, you may choose not to answer any questions. While there will be no compensation for participating, potential benefits which you might derive from participating are the opportunity to express your opinions and insights on service in the PSA program, to share your learning with others, and to learn from the experience of others. In addition to my M.A. thesis, data collected for this study may also be used in scholarly articles and conference

presentations.

Should you have any concerns about the research, you may at any time contact my supervisor, Dr. Rubén Gaztambide-Fernandez at rgaztambide@oise.utoronto.ca or 001-416-978-0194, or the University of Toronto Ethics Review Office at ethics.review@utoronto.ca or 001-416-946-3273.

Thank you very much for your help.

Sincerely,
Elena VanderDussen
OISE/U of T 10th floor, office 10-113
252 Bloor St. West, Toronto ON M5S 1V6, Canada
001-416-557-7393

To Be Completed by People Choosing to Participate in an Interview

I have read through this document. I understand and am satisfied with the explanations offered, feel that my questions have been addressed, and agree to participate in the ways described. If I am making any exceptions or stipulations, these are:

_____ (Signature)

_____ (Printed Name)

_____ (Date)

To Be Completed by People Choosing to Participate in a Focus Group

I have read through this document. I understand and am satisfied with the explanations offered, feel that my questions have been addressed, and agree to participate in the ways described. If I am making any exceptions or stipulations, these are:

_____ (Signature)

_____ (Printed Name)

_____ (Date)

Appendix 3.5: Focus Group Protocol

Introduction

Thank you all for agreeing to participate in this discussion. As you know, the purpose of this study is to explore the perspectives and experiences of PSA tutors and coordinators, especially regarding the role of service in your efforts. The research will be used to write a case study on the PSA program in Uganda, and also to provide the data for my MA thesis on service learning and educational change.

The way that this discussion will work is that I will read out loud a statement from a document prepared by FUNDAEC called "Preparation for Social Action: Education for Development." You each have a copy of these statements for your reference. I'm hoping that these statements can guide our discussion by reflecting on your **perspectives**, the **experiences** you have had, the **challenges** you have faced, and the **opportunities** that have arisen in your efforts to implement the PSA program in your micro-regions.

In order to give our discussion our full attention, and so that I can return to it later, I'd like to record our conversation. Only I will have access to this recording, which will be transcribed. You may ask to stop the discussion at any point. If it is not okay with you to record this discussion, please let me know now.

Guiding Statements
1. "The educational activities FUNDAEC seek to channel the powers of the human soul into humble service to humanity; indeed, service is the axis around which it designs curricula and integrates knowledge from the different fields of human endeavor."
2. "In their entirety, the textbooks present a pattern of thinking, attitudes, and behavior which is to be followed in a sequence of research-action-learning activities in a path of service to the community."
3. "The path of service, itself, is closely examined and continually adjusted."
4. "While much of what the student learns in the above-mentioned units will build their capacity to work for social change, there is an entire series of units dedicated

to the development of those capabilities needed to carry out specific acts of service in their communities. At a most fundamental level these units attempt to make the students aware that, in every part of the world, there is an ongoing conversation regarding the different processes of community life – for example, education, environmental protection, the promotion of public health, the flow of information – and that this conversation is continually enriched through the contributions of individuals like themselves, community groups, governmental agencies, and nongovernmental organizations, all working to promote these processes and improve social conditions."

Guiding Questions

(To be asked after reading each statement)

1. What do you think of this statement?
2. What have been your experiences in the PSA program related to this idea?
3. What challenges have you encountered in your efforts to integrate this principle or idea?
4. What opportunities have arisen in your efforts to integrate this principle or idea?

Appendix 5.1

Excerpt from "Planting Crops" unit of *Food Production on Small Farms* PSA text (FUNDAEC, 2005b). This selection illustrates the first five pages of a lesson relating to fertilizers.

7 Fertilizers

Three weeks after they last met, Roberto, Miguel and Rosa are together once more at Doña Hortensia's farm. They have been out to see what Roberto did to his maize crop and are just coming into Doña Hortensia's kitchen.

Doña Hortensia: Hello! Come in. Let me give you a nice refreshing drink. So you went to see Roberto's crop. I'm happy he saved it. But I'm happier about the little experiment he did with the manure tea. Did he show it to you?

Miguel: Yes, and it looks good. Roberto is a fast learner. I was thinking we could study more about fertilizers, so I brought my book again.

Doña Hortensia: Sit here in the kitchen and read so I can listen while I'm working.

Miguel starts to read:

Fertilizers

Nutrients are taken up from farmed soils by plants and removed from the field with the harvest. Erosion and leaching also cause the soil to lose nutrients. Fertilizers can be applied to agricultural soils to replace the nutrients that have been removed. If used properly, they improve the quality of the harvest, and, by making plants stronger, protect them against disease and climatic stress. There are two groups of fertilizers, *inorganic* and *organic*.

Inorganic or chemical fertilizers are produced by industrial processes, and come as solids or liquids. They are usually divided into two groups: basic and compound. Basic fertilizers contain only one of the major nutrients. For example, urea contains only nitrogen. Compound fertilizers contain two or three major nutrients. Ammonium phosphate, for instance, contains nitrogen and phosphorous. It is common to buy compound fertilizers that contain all three major nutrients: nitrogen, phosphorous and potassium. These are sometimes called *NPK* fertilizers.

Roberto: Bags of fertilizer often have three numbers printed on them. Do they refer to these three nutrients?

Miguel: Yes, the numbering refers to the percentage of each nutrient contained in the fertilizer. For example, a fertilizer bag labeled "10–14–10" contains 10% nitrogen, 14% phosphoric acid, and 10% potash, which is potassium oxide. You have to remember, though, that phosphoric acid and potash are compounds. That means that the actual amounts of phosphorous and potassium are less than the percentages given. A "10–14–10" fertilizer contains about 6% phosphorous and 8% potassium by weight.

Roberto: How do you know which fertilizer to buy and how much of it to add to the soil?

Miguel: A laboratory can do a soil analysis to see how much of the three nutrients your soil contains. That will help you decide how much you need to apply for a given crop.

Roberto: Does the amount you need depend on the crop?

Miguel: Yes. For example, the nutritive needs of green beans and cassava are different. Green beans require plenty of all three major nutrients, and are sensitive to deficiencies of copper, molybdenum and zinc. Cassava on the other hand can grow in low levels of phosphorous but requires fairly high levels of potassium. It is also susceptible to zinc deficiency.

Roberto: Why can't you just apply some of everything?

Miguel: Well, if you apply too little of a crucial nutrient, your harvest won't be good. You also have to be careful not to apply too much of anything, because that can "burn" the plants. But if you use them properly, chemical fertilizers are extremely useful. They have allowed farmers to achieve high yields on the same land for many years. And they are a very effective way of making infertile soils productive.

Doña Hortensia sits down at the table for a moment.

Doña Hortensia: Miguel, I understand what you are saying. Some of the big farms in this region use chemicals, and they produce a lot. But it is not the same with small-scale farmers like us. I don't mean that the fertilizers don't help our crops to grow. The problem is that we don't have ready money to buy them. So when we want to use fertilizers, we have to buy them on credit. Things might go well for a while, but if a crop fails for some reason, or if we get a bad price for the harvest, then we end up with a big loan and no way to pay it back. Some of us have lost our land this way. The rich landowners buy it, and their farms get bigger and bigger. That is why I think some of the things Rosa talks about are important. They might offer us a way to get out of this situation.

Miguel: But Rosa, does FUNDAEC teach that you should only use organic fertilizers and never use chemicals? Because I just don't think that's a feasible alternative!

Rosa: That's not what FUNDAEC teaches. Careful and appropriate use of non-biological resources, like chemical fertilizers, herbicides or pesticides is fine, as long as the goal is to create sustainable biological systems. We just want to avoid getting locked into automatically using chemicals. Our aim is to build up biological resources. Like I was saying last time, you can use green manures to improve the fertility of your soil in the long run. You can use biological insect control, and animals like chickens or pigs to control weeds before planting. But these are long-term investments. You have to think

Doña Hortensia: Rosa, all the things we have discussed sound good, but they don't sound easy. You have to keep animals to get manure. You have to grow seeds for green manure. You have to make compost. It not only takes thinking ahead and managing, it takes a lot of work and probably some money.

Rosa: Yes, it is not easy to deal with plants, animals, water, soil and many other elements within a farm all at the same time. But we need to start thinking about all these factors if we want to create production systems that are ecologically sound and economically viable, and that do not deplete the soil or pollute the environment. We should start creating systems that are in harmony with nature by combining modern scientific and technological knowledge with the wisdom contained in traditional farming systems.

Miguel: Of course. Harmony with nature doesn't mean just planting and then leaving things to themselves.

Rosa: No. Our production systems should create a cultivated ecology to produce more food than nature would offer on its own. But we should work with nature and not against it.

Doña Hortensia: I think we would all agree with that. I wonder if it is really possible to do this with things the way they are now.

Rosa: We'll only find out if we work together and try to put these ideas into practice.

The others agree and, after washing up, they say goodbye.

Extension

1. Decide whether the following statements about the advantages and disadvantages of chemical and organic fertilizers are true or false.

   a. If used properly, organic and chemical fertilizers increase productivity. T ☐ F ☐

   b. Organic fertilizers provide nutrients to the soil faster than chemical fertilizers do. T ☐ F ☐

   c. Chemical fertilizers leach out of the soil more easily than organic fertilizers. T ☐ F ☐

   d. Too much chemical fertilizer can damage plants. T ☐ F ☐

   e. It is not possible to apply too much organic fertilizer. T ☐ F ☐

   f. Organic fertilizers foster the growth of soil microorganisms. T ☐ F ☐

   g. The use of chemical fertilizers requires less planning and effort than the use of organic fertilizers. T ☐ F ☐

   h. It is possible to produce some organic fertilizers on the farm itself. T ☐ F ☐

i. Producing and using organic fertilizers takes
    planning and hard work.   T ☐ F ☐

j. Using organic fertilizer helps restore soil fertility.   T ☐ F ☐

k. It is easy to switch quickly and completely from
    chemical fertilizers to organic fertilizers.   T ☐ F ☐

2. Making Compost

By making a compost pile, a farmer can take advantage of agricultural and house-hold waste and harness natural processes to produce one of the most valuable resources for improving the soil. Besides adding nutrients to the soil, the applica-tion of compost can help sandy soils hold water better, and clay soils drain faster. It also reduces water runoff and soil erosion. There are many methods one can use. A basic understanding of the factors that affect the decomposition process in composting will enable you to make a good start and gradually learn through ex-perience. Composting occurs as organic matter is broken down into humus through the successive action of bacteria and fungi. Much of the skill of composting consists of making sure that the desired microorganisms have what they need to flourish: nutrients, air, moisture and heat.

Collecting Materials

The wider the variety of materials collected for the pile, the more nutritious the final product will be. All sorts of organic matter can be used, including plant and animal wastes from the farm, household waste, and perhaps organic waste pro-duced by industry, like husks and peels. Avoid diseased plants, meat, fat, or milk wastes and non-biodegradable materials like metal, plastic, glass and concrete. Manure from pigs, dogs, cats and humans should not be used either, as this can cause diseases to spread to humans.

As you gather ingredients, you should differentiate between carbon-rich materials, sometimes called *brown* materials, and nitrogen-rich, or *green* materials. The de-sired microorganisms need these carbon and nitrogen-rich materials to be present in a certain ratio. If there is not enough nitrogen, decomposition will occur very slowly, and if there is too much the pile might putrefy. Browns include dry leaves, chopped or shredded branches, woody stalks of plants, bark, sawdust, wood shavings, and even paper or cardboard. Some greens are fresh green leaves and grass clippings, green weeds, and vegetable wastes like peels and scraps. Animal products like manure, urine, and blood and bone meal are especially high in nitrogen.

Another factor to consider in choosing materials is the need for introducing the de-sired microorganisms to the pile. This can be done with manure, soil or old compost.

Finally, to ensure efficiency, a volume of at least one cubic meter of materials is needed. This is because the microorganisms produce heat, and when the pile gets warm enough, decomposition speeds up. If the pile is smaller than one cubic meter, it will

Browns   *Greens*

not be able to retain the heat produced, and the right temperatures will not be reached. Heat is also important for killing diseases and seeds, so that the final product is healthy.

Preparing the Pile

For your compost pile, choose a well-drained site that receives full sun for at least six hours each day. To ensure good drainage and aeration to the pile from below, first put down a 7–8 cm layer of coarse plant material, such as small twigs or chopped corn stalks. The rest of the materials in the pile, especially the carbon-rich materials, should be more finely chopped up. The smaller the pieces are, the more quickly they will decompose.

Preparing the Pile

For your compost pile, choose a well-drained site that receives full sun for at least six hours each day. To ensure good drainage and aeration to the pile from below, first put down a 7–8 cm layer of coarse plant material, such as small twigs or chopped corn stalks. The rest of the materials in the pile, especially the carbon-rich materials, should be more finely chopped up. The smaller the pieces are, the more quickly they will decompose.

To ensure that the materials are well mixed in the pile, you can build it up in layers. That way you can also make sure you are combining browns and greens properly. Make sure that every 20–25 cm of pile includes about 5–10 cm of high-nitrogen materials (greens) and 2–3 cm of bacteria-containing material, like manure or soil. You can mix up the materials either layer by layer or all at once at the end. As you build the pile, make sure that the ingredients are moist, wetting them a little bit, if necessary. They should be as moist as a squeezed out sponge, meaning that if you squeeze a handful of material it should not drip more than a drop or two. Too much water will keep out the air, and this can lead to putrefaction.
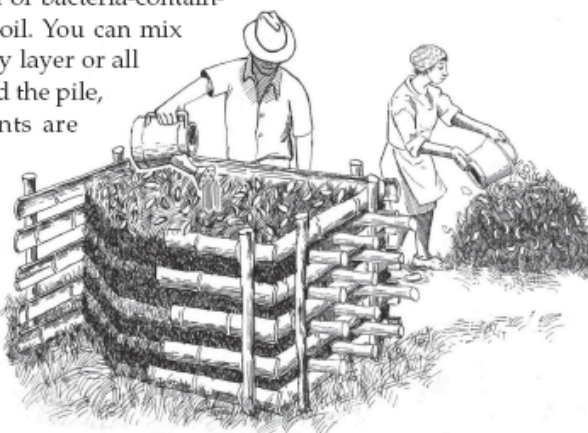
Appendix 5.2:

Excerpt from "Environmental Issues" unit of *Promoting a Healthy Environment* PSA text (FUNDAEC, 2007).

5 Solutions to Air Pollution

Now that we have explored briefly some of the issues related to air pollution caused by transportation activities, we can examine a few possible solutions. These can be grouped into three categories. The first consists of technological remedies. As indicated in our earlier discussions, there are new technologies that have been, and are being, developed to reduce the amount of pollutants released into the air by automobiles. These measures clearly make an important contribution to our efforts to address the problem of air pollution. More ambitious efforts have the ultimate aim of creating cars that do not cause any air pollution at all. There have been, over the past decades, numerous attempts to develop automobiles that are powered by energy sources other than petroleum-based fuels. There are now, for example, experimental models of cars that run on hydrogen or on solar energy. These are solutions that will be widely implemented in the future, as the corresponding technologies advance and large-scale production becomes possible.

Unless you plan to pursue a profession in certain scientific fields, you will probably not be able to assist greatly with the development of this category of solutions. There is much you can do, however, with a second category of remedies: those that relate to individual behavior. We have already seen that the amount of driving we do has a significant effect on air pollution. As promoters of community well-being, you can raise awareness of the community about the impact of our actions on the natural environment and ways we can make changes to improve its health.

In what ways could people modify their behavior in the use of transportation in order to help reduce air pollution?

_____
_____
_____
_____
_____
_____

Are any of the solutions you have identified in the above applicable to your microregion? How would you go about bringing them to the attention of your communities?

_____
_____
_____
_____

A third category of solutions, which we may not consider very often, relates to actions and decisions of our governments. Do you know what the phrase "government

policy" means? Can you give one or two examples? Let us consider two policies that could potentially be adopted by a government agency responsible for the development of a microregion. The first is a policy to promote automobile ownership, designed to increase the purchase of cars by families in the region. What kinds of things could the agency actually do in order to implement this policy?

_____

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What do you think could be some of the benefits of such a policy to the families living in the microregion? What might be some of the effects on the environment?

_____

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_____

The government agency in question could adopt another policy to expand the mass-transit system, that is, bus service and train service would be brought to the communities in the microregion in a way that is affordable to the population. What kinds of things could the agency do in order to implement this policy?

_____

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What would be the benefits of this policy to the families in the microregion? What would be some of the effects on the environment?

_____

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_____

Do you think that as Promotors of Community Well-Being you can do much to influence government policies? In answering this question, you should bear in mind that governments listen to public opinion. Therefore, by raising the awareness of the inhabitants of your microregion as to how certain decisions affect environmental health, you may help government agencies come up with better policies. What you should remember in this respect is that you are not against the use of cars. Transportation is a necessary human activity, and for the time being, automobiles that operate on petroleum-based fuels are essential elements of the world transportation system. Good policies are not ones that restrict people to walking and horse-back riding. Progress is necessary but it should be achieved in a way that the health of the environment is

protected. Giving every family a car to drive is one kind of progress. The creation of an excellent and affordable public transportation system is another kind of progress, in this case one that has less of an undesirable impact on the environment.

To raise awareness in your microregion of the environmental impact of a given policy, you do not need to organize protests or become involved in partisan political activity. What is needed is an ongoing educational process that helps the community understand the nature of the complex choices before a government. Such an educational process is necessary because change is constantly occurring in all regions of the world. Even if the major challenge facing a community today is lack of transportation, policies and solutions to address this need should take air pollution into account to avoid new forms of problems in the future. Increasing and expanding public transport is an important goal to promote, not only in places where there are presently many cars but also in communities where there is little access to transportation.

Extension

Human activities related to production, consumption, transportation, and other aspects of economic life involve the use of a variety of natural resources, such as water, wood, and oil. There are natural processes that make it possible to replace these resources. For instance, trees reproduce from seeds, and rains replenish the water of lakes, rivers, and springs. Many of these processes occur in a reasonable timeframe. If we plant seedlings after harvesting timber, for example, they will grow into mature trees in several years. Resources that can be replaced in this way are referred to as *renewable resources*.

Some of the replacement processes, however, are much slower. It has taken millions of years for organic matter to be transformed into the coal and oil that we use today. Thus, for all practical purposes, they are not being replaced when we use them. These types of resources are called *non-renewable resources*.

At present, almost all motor vehicles in the world are powered by fuels derived from oil or other similar non-renewable resources. Although we can sometimes discover new sites where these "fossil fuels" can be obtained, and although we can create new technologies to enable us to use them more efficiently, the fact remains that humanity will eventually consume these resources. Since fuels like oil will not be available forever, we will ultimately need to identify alternative ways of powering vehicles. In the meantime, it is crucial that we all make efforts to use fossil fuels as frugally as possible.

It is important to note that even "renewable" resources such as timber can be depleted and used up completely. This occurs if we use them more quickly than natural processes can replenish them. For example, in many parts of the world, groundwater has been extracted far too rapidly, drying up the wells in an entire region. Therefore, all natural resources need to be conserved and used carefully within the bounds of moderation.

Reflections on the Social Dimension of Transportation

In the past three lessons we have been looking at the problem of air pollution caused by transportation activities, particularly the use of automobiles, and some possible solutions.

Protection of the environment is but one of many topics related to transportation that you will want to think about as promoters of community well-being. The choices we make and the policies that are created about transportation have a wide range of impacts on society. Here are some questions that can be a starting point for you to think about these effects:

- Can everyone afford to buy an automobile? What happens to communities where many people are unable to go anywhere because they cannot afford to buy a car and have no other ways of moving around? How do we make sure that everyone, rich and poor, has access to transportation?

- If you ride the bus or take the train, how easy is it to meet other people and to make friends? How easy would it be to meet and get to know other people if everyone drove his or her own car? How would this affect our communities?

- What type of cities do we want? How much of a city's environment should be assigned to cars as roads, freeways, parking lots, and so on? How much should be for human beings? What makes a city beautiful?

- How do we protect agricultural land next to cities? What happens when freeways and roads expand at the edge of cities?

When we think about modes of transportation, we also have to reflect deeply on what kind of life style we adopt and how we choose to design our cities and rural areas. One of the key purposes of our lives is to contribute to the advancement of civilization. Technological progress is an integral part of this process. But we always have to consider the effects of our technologies on the natural environment, on human health, and on our communities. In short, we need to consider what type of civilization it is that we want to build.

Service

You now have a good understanding of several fundamental concepts related to air pollution and transportation and have been exposed to a reasonable body of information on the subject. This and the various exercises you have carried out should enable you to engage in activities that seek to raise awareness of environmental issues in your microregion. Over the next week, try and hold at least ten conversations with your family, friends, and neighbors and share with them the knowledge you have gained about transportation and air pollution. As you do so, each of you should write in your book answers to the following questions:

What questions did you ask the people with whom you spoke? What concepts and information did you introduce?

_____

_____

_____

_____

_____

_____

How conscious were the people to whom you talked of air pollution and other environmental problems? What information did they have? What more can you talk about in future conversations?

_____

_____

_____

_____

_____

_____

At the end of the week, you should discuss your experiences in your study group.

Appendix 5.3:

Excerpt from "Classification" unit of *Basic Arithmetic* PSA text. (FUNDEAC, 2003). This selection illustrates a selection from a lesson that describes parasitic interactions between species, using the spread of malaria as a case study. Many PSA groups in Uganda identified malaria as a significant problem in their communities, and used the information they learned in this section to launch malaria awareness campaigns as an act of service.

Reflections on Interactions between Species: Parasitism

In previous lessons we learned that mutualism and commensalism are relationships between species in which the two organisms either benefit from their interaction or remain unharmed. Now we will study a third type of interaction between species, known as *parasitism*, in which one organism benefits at the expense of the other. In a parasitic relationship, the parasite lives inside or on the surface of the host. The parasite needs its host in order to receive some or all of its nourishment, thereby decreasing the host's quality of life, reproductive ability, or chance of survival. You are probably familiar with many of the parasites that affect human beings, such as leeches, ticks, fleas, and lice. These are external parasites that feed off the blood of their hosts and often carry and pass on an even smaller parasite such as a bacterium. For example, the deer tick is frequently a carrier of the bacterium *Borrelia burgdorferi* which, when transmitted to a human being, can cause a condition known as Lyme disease. Can you think of other

parasites that affect human beings? Can you name some examples of parasites that affect animals? Plants?

_____

_____

_____

_____

One of the best-known parasites that brings great harm to human beings belongs to the genus *Plasmodium* of a very large group of single cell organisms called *protozoa*. This tiny parasite is transmitted to human beings through the bite of a certain type of mosquito and is the cause of malaria, a disease that has been haunting humanity for millennia. Today, after decades of efforts to fight it, malaria is found in more than 90 countries, and claims the lives of about 1.5 million people every year, half of them children. It is estimated that there are between 300 and 500 million cases of malaria each
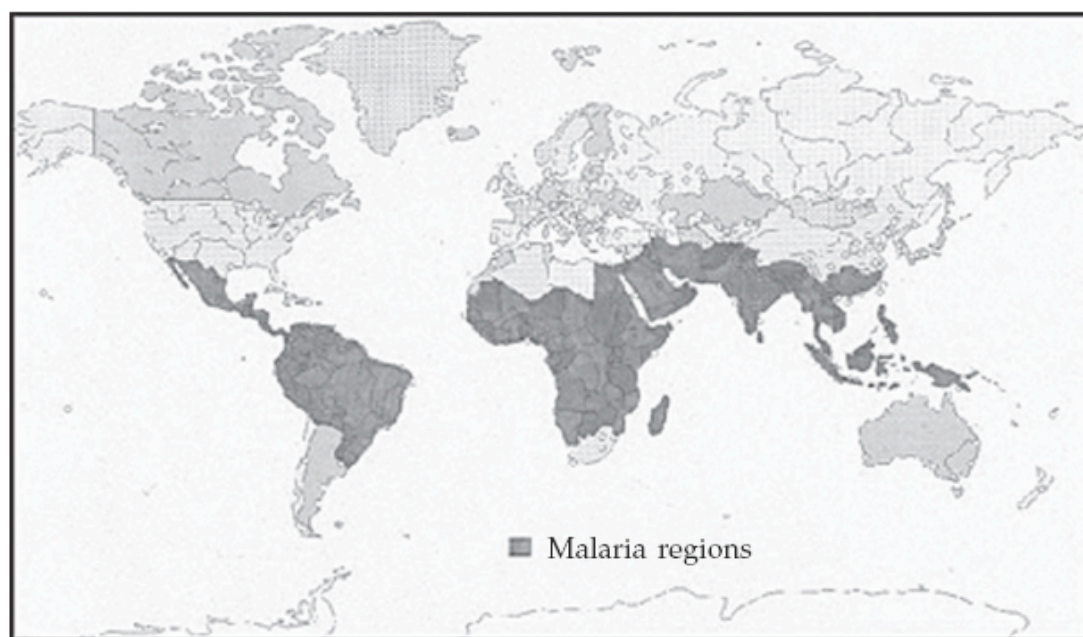
■ Malaria regions

year. Rural communities are particularly affected, and children and pregnant women are most at risk. Malaria is common in the tropical regions of Africa, Asia, and Latin America, where climatic conditions are favorable for the mosquitoes that transmit the disease, but it can also occur in temperate regions.

There are about 120 known species of *Plasmodium* protozoa. Only four of them cause malaria in human beings: *Plasmodium falciparum*, *P. vivax*, *P. ovale*, and *P. malariae*. Of these, *P. falciparum* is the most dangerous species. About 50 percent of all cases of malaria and 95 percent of deaths from the disease are caused by *P. falciparum*. It is

possible to get malaria from a blood transfusion or by using contaminated needles or syringes. However, malaria is usually transmitted to a human being when he or she is bitten by a female mosquito belonging to the genus *Anopheles*. The tiny malarial parasites live and reproduce inside the mosquito and are injected into a human being along with the mosquito's saliva. When they enter the bloodstream the parasites travel to the liver to develop and multiply. Nine to twenty-five days later, they return to the bloodstream and enter the red blood cells, where they multiply again. Each time the parasites multiply they burst apart the red blood cells they inhabit, causing the symptoms of malaria: periods of chills, fever, pain in the joints, and headache. Some other symptoms of the disease are anemia, fatigue, nausea, and muscular pain. In the most serious cases, enlargement of the spleen, liver failure, coma, and death can occur.

How do you think malarial parasites get inside a mosquito in the first place? Draw a diagram of the path the parasites follow as they travel from a mosquito, through the inside of a human being, and back to a mosquito.

Malaria is one of the most ancient diseases known. For centuries it was thought that gases produced by swamps caused the disease. In the late nineteenth century, however, the roles of the mosquito and of the malarial parasite were discovered. Ancient treatments for the disease, such as the bark of the cinchona tree, were remarkably effective. In fact, the drugs used to fight malaria in the twentieth century were based on these ancient treatments. For example, the ingredient in the bark of the cinchona tree that fights malaria is called quinine. Quinine was extracted from the bark and used to treat malaria until World War I, when more effective, synthetic drugs were developed. All of these newer drugs—chloroquine, pamaquine, and amodiaquin—can destroy the

malarial parasites while they are living inside the red blood cells. These drugs were developed at the same time that strategies were being devised to rid the planet of malaria once and for all. It was thought that draining swamps, spraying strong insecticides, and using the new drugs would kill all the malarial parasites and Anopheline mosquitoes. But this did not happen. Although malaria was controlled or eradicated in some areas of the world, it was never completely wiped out, and efforts to do so were finally abandoned in the late 1900s. The efforts had not worked because the mosquitoes were able to survive the insecticides, and the malarial parasites themselves became resistant to the drugs. At first, the synthetic drugs worked well. They could relieve the symptoms of malaria and get rid of the plasmodial infection entirely. But by the end of the twentieth century some species of the *Plasmodium* protozoa were resistant to these drugs. As a result, the number of cases of malaria began to increase after having declined for decades.

The rise of malaria has caused a serious health problem in many parts of the world. It is becoming more difficult to control the disease. Can you think of reasons why this is occurring? What happens when a strain of the malarial parasite becomes resistant to antimalarial drugs? What could happen when a large group of people living in an area with malaria migrates to an area where malaria was eradicated?

Although the plans to eradicate malaria have not succeeded yet, there are many measures that can be taken to fight the disease. Malaria is curable, especially when it is treated right away. Even though some of the parasites have become resistant to drugs, the drugs do still work in most cases. If they are used properly and given to those at greatest risk, fewer people will get malaria and lives can be saved.

The prevention of malaria includes a variety of measures that protect a person from becoming infected with the disease. The first line of defense is protection from mosquitoes. Wearing protective clothing, sleeping under netting, avoiding going outside between dusk and dawn when mosquitoes commonly bite, and installing screens on windows and doors when possible are some examples of simple measures one can take to protect against infection. Can you think of any other ways to protect against biting mosquitoes? Which of these preventative measures could be used in your community?

Another way to control malaria is to attack the mosquito populations themselves. Mosquitoes need standing water in which to lay their eggs. The eggs then turn into larvae, which eat by filtering the water. They hatch three to five days later. Therefore, one basic method of prevention is to destroy the breeding places of Anopheles mosquitoes by getting rid of pools of standing water. Think for a moment about where you live. Are there any

Adult mosquito

Eggs

Pupa

Larvae
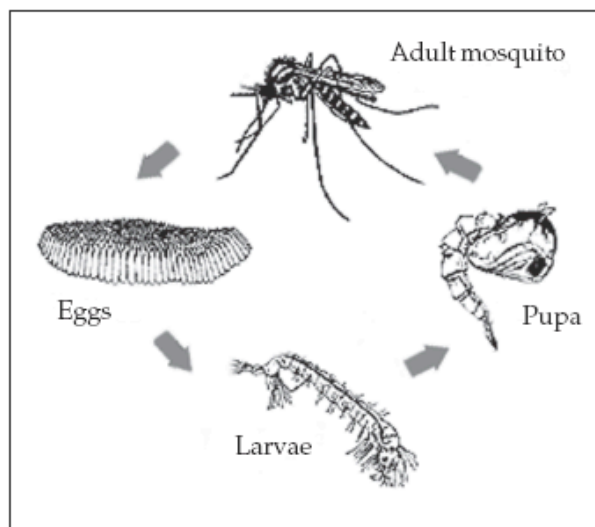
pools of standing water in or around your home? What about in flowerpots? In old tires? In toys left outside? Mosquitoes can breed in any amount of standing water, no matter how small, so it is important to be aware of overlooked locations and drain or empty the water frequently. On a larger scale, draining and filling marshes, swamps, and stagnant pools are essential in controlling mosquito populations. Any strategy to fight malaria must involve not only the simple measures outlined above, but also must receive the support of communities and governments. An outline of a large-scale control strategy might look like this:

- Provide early diagnosis and prompt treatment of the disease
- Control the mosquitoes that carry the parasite using simple preventative measures
- Strengthen the capacity of institutions carrying out basic and applied research all over the world to allow for the regular evaluation of a country's malaria situation
- Make sure that communities are full partners in all malaria control activities
- Receive support from all levels and sectors of government

What else might you add to this strategy? You may already have heard of efforts to develop a vaccine for malaria which, of course, would be a powerful weapon in fighting this dangerous disease. One cannot help thinking that in a better world, where so much money would not be spent on the development of weapons of war or invested in whatever brings profit no matter how harmful it may be, such a vaccine would have already been available. But in the world as it is, we should listen to the words of the World Health Organization:

> Malaria control is everybody's business and everyone should contribute to it, including community members and people working in education, environment, water supply, sanitation, and community development. It must be an integral part of national health development, and community action for control must be sustained and supported by intersectoral collaboration at all levels and by monitoring, training and evaluation, and operational and basic research.

Appendix 5.4:

Excerpt from the "Addition and Subtraction" unit of *Basic Arithmetic* PSA text. (FUNDEAC, 2004). This selection illustrates a lesson that discusses values and ethics in commercial endeavours, in relation to the mathematical skills participants have learned throughout the unit. The concept of a "spirit of service" is introduced in this lesson.

14 Values and Ethics in Business

In this unit we explored concepts and developed skills related to the operations of addition and subtraction. We then studied simple accounting practices as a means of applying these concepts and skills. Some knowledge of accounting will help us succeed if we want to run a small enterprise. It also enables us to be better employees if we work for someone else. And, of course, it is an important tool in our efforts to assist others in their productive endeavors.

Obviously, a business needs to be profitable, otherwise it would not be worth maintaining. But is profit the only measure of success? How would you feel if, after running your business for 30 years and making a considerable profit, you realized that what you produced did not contribute in any significant way to your community's well-being? On the other hand, how would you feel if you were part of a small business that enabled you to lead a reasonably prosperous life and at the same time benefit your friends, neighbors, and the community at large? Think about a few businesses in your microregion that, while a source of work and economic security to those who run them, are of service the community. What qualities or conditions contribute to making a business of this kind?

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How are we to determine whether or not a certain type of work contributes to the well-being of humanity? Some kinds of work are obviously beneficial to the individual and society, and others are clearly detrimental. But it is not always easy to ensure that one's work brings benefit to others. In order to clarify some of the issues, discuss with your group whether or not each of the following activities contributes to the well-being of society, and, if so, how:

- Making and selling soymilk and bread made of soy flour

- Growing and selling organic produce to one's neighbors

- Selling one's body

- Selling slices of fruit to passengers on buses and to schoolchildren during recess

- Working for an advertising company that specializes in selling products using scantily clad women as models

- Working as a street vendor selling cheap household gadgets such as clothespins, hangers, barrettes, earrings, and so on. Although these items may break easily, they are inexpensive enough for everyone to afford

- Reading horoscopes and tarot cards in order to help people know and plan for their futures

- Selling lottery tickets

- Opening a family restaurant that prepares healthy, inexpensive meals for the day laborers in town

- Working as a live-in maid for a family and taking care of their children

- Getting paid well to help a politician distribute flyers with campaign promises of greater health and educational benefits that you are sure the politician will not keep

- Selling cans of beer, water, and soda at the stadium, where the prices can be raised because of the high demand

- Using your truck to transport a box of goods for your friend. The contents of the box, he says, are "better left unknown". The pay is good and your friend says it can be a regular job if you play by the rules.

- Digging wells using appropriate technology so as to provide neighbors with drinkable water

- Opening a bike repair shop

- Raising chickens, pigs, and cattle to sell at the local market

- Opening a village store with all sorts of food and household products that are bought in bulk in the city and sold at an affordable price. The frozen chicken and produce you sell is cheaper than those sold fresh by the farmers in the village itself

- Opening a video rental store, with a room that has video games for children to play

- Selling guns

- Making and selling kites

- Making and selling fireworks

- Opening a small daycare center that, although not very lucrative, offers parents an opportunity to work outside of their homes

- Opening a beauty salon

- Opening a discotheque and bar to give the local youth a place to go in the evenings

- Giving music lessons

- Offering workshops on how to make a lot of money in a very short time

It is not enough, of course, to simply choose a type of work that improves the community's well-being. The way we behave and the qualities we possess give meaning to our work, enabling it to truly benefit humanity. One very important attribute we must have is a spirit of service. When we have a spirit of service, our work does not feel like a chore. It is easier to overcome the difficulties that arise from time to time. Maintaining a spirit of service also fuels our enthusiasm and brings joy to whatever task needs to be done. Let us explore this idea a bit further by doing an exercise.

For each of the following cases, think about the extent to which the actions of the person demonstrate a spirit of service. If applicable, indicate how a greater spirit of service would have made each person act differently.

a. Martha owns the town's pharmacy. One morning at two o'clock, a neighbor comes over to buy medicine that he needs urgently, and Martha arises reluctantly to respond to him. The neighbor thanks her most graciously but feels very embarrassed, because she is grumpy.

b. Cesar sells shoes in the marketplace. For each pair of shoes he sells, he earns a commission of ten percent. One Saturday afternoon, a woman comes over with her two children and stops in front of his stand. The children are beaming, and Cesar knows that they are buying shoes to wear to school, which begins the following week. He notices that this family does not have too much money to spend but he treats them very kindly. Just then, a rich-looking customer comes in, who is bound to buy more expensive shoes. Cesar tells the woman to wait and begins helping the new customer.

c. Susana has assisted her father in his carpentry shop for years and is now able to take on a few jobs of her own. As she is still learning, she only charges for the cost of materials and a little extra for her time. However, when she realizes that the Sanchez family cannot pay her normal price for building a chicken coop, she decides to give them a special discount and allows them to pay her in installments, as she knows they are honest and are going through hard times.

d. Claudia works in a fabrics store and earns a fixed salary. When a customer comes in, she tries to show her whatever cloth is closest to the register, and does not volunteer much information about any fabric that is out of reach. Unless

asked for a specific cloth, she resists going to the second floor, as she dislikes walking up and down the stairs.

e. Edmundo is a witty orange seller at the Saturday market. He makes everyone laugh with his advertising cries, "It's not my fault that I have the best!" and "They look like basketballs but they really are oranges!" He always carries a smile and is often seen giving away an orange or two to a few needy people. Nevertheless, when some of the wealthier townspeople visit the market, he raises his prices and tries to pass off a couple of over-ripe oranges to them as well.

f. Mr. Spencer has taught mathematics for twenty years at the local secondary school. He still teaches the same lessons from an old textbook he owned when he first started teaching. He has his students copy the lessons down in their notebooks and do the exercises at the end of each chapter. A number of students enjoy the fact that he never assigns homework, for he says, "Everything they need to know, they learn in class." At the end of one school day, a student asks Mr. Spencer if he can explain a concept in the textbook to her. He replies that her question has to wait until the next day because school is now over.

g. Cecilia teaches science at the same school as Mr. Spencer. She has not been teaching there for very long, but she is well known and well liked by the staff and students. She assigns meaningful homework frequently, even though this requires her to spend extra time reviewing and grading the assignments. She is often seen after school preparing for the next day's science experiment.

h. Sam owns a small store in town that sells knick-knacks. He seems to lead a double life. When he is in his shop, he is always smiling and he greets everyone with a warm and hearty, "How can I help you?" as they enter his store. But outside his store he is short-tempered and almost unpleasant. His neighbors like going to his shop, but sometimes they wonder why he behaves so differently outside of its walls.

i. Angela and her husband John have a child who is very ill, and they travel with him to the city each week so that he can receive treatment. A few months ago they opened a bar to supplement their income and pay for the costs of their child's treatment. They did not expect the success that came. Every night the bar is packed with people who are drinking, dancing, and playing pool and cards. The townsfolk say they like their bar because Angela and John treat them like family, listening to their troubles, giving advice, and always serving the drinks with respect and great care.

Through your analysis of the above situations, you have certainly discovered that a spirit of service is an internal condition of the individual and that it is developed by acquiring certain virtues and spiritual qualities. Honesty, for example, brings genuineness and sincerity to one's spirit of service. Having love towards others means that one serves out of a sense of love and respect, not just because service is socially acceptable. Justice and equity ensure that one is considerate towards others. Detachment from praise

and criticism helps one labor with constant joy. What other qualities are essential to the development of a spirit of service?

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What we are emphasizing in this lesson is the importance of choosing an occupation that is beneficial to society and of showing forth a spirit of service in one's daily work. A word we use in relation to these two concepts is *ethics*. To be ethical means to live according to a certain set of standards. In the context of one's work, we believe, this means answering at least two questions. One is whether the type of enterprise we want to join or initiate is ethical, and the other is whether our behavior within an enterprise is ethical. Making such a judgment requires that we adhere to certain standards. A question that often arises is, Whose standards do we follow? Is it enough to say that our actions are in agreement with what others around us do? Should our standards come from society or should they come from a higher source or spiritual authority? Clearly, only when we look to spiritual principles do we find true guidance on how to act in an ethical way. At times, certain practices are accepted in society that go against a person's principles. For example, it is possible that the selling of alcohol to adults is socially acceptable, but if you believe liquor to be detrimental to the individual and society, this practice would go against your principles. Or it is possible that among shopkeepers it is acceptable to slightly manipulate the scale that is used to weigh the goods, because this goes unnoticed by most and does not really hurt anyone. But for a person who strives for absolute honesty this would not be an acceptable practice.

Decide whether the following practices are generally accepted in society. If so, think about whether or not they would be acceptable for someone who lives according to high spiritual principles. In each case, explain which is the relevant principle.

- A person working at an ice cream shop sells the shop's secret recipe to the competitors across town. By doing this he will make a little money, and his friends working at the other store will also benefit.

- A storekeeper gives back less change than he should to children and people who cannot calculate well, because they will never notice the slight difference.

- Even though the flowers and farm vegetables are a few days old, the woman at the produce stand insists on calling them "just picked", because she knows that nobody will buy them if she tells the truth. All the other sellers claim that theirs, too, are "fresh", so she feels justified in her actions.

- In its advertisements, a company shows its sandwiches overflowing with vegetables, cheese, and meats, even though this picture does not resemble the product for sale at all.

- A painter in town offers price estimates for painting people's houses by always

starting with a high bid. This way, if a client does not like his price, he can bargain down to an amount that is reasonable for both of them.

- Another painter runs a quality painting business and is well known in town for his honesty. When he is asked for an estimate, he gives his customers a fair price, and they know that he does not play the negotiating game.

- A person is filing his taxes for his small construction business, and he slightly manipulates the figures under the "income" column so as to reduce his tax burden, especially since this year has been difficult for him.

- When the corner store fills up with lots of customers, the storeowner always helps the clients with the largest orders first, because he does not want to lose his highest paying customers by making them wait. Children who want to buy sweets do not have anything else to do anyway.

- The man who runs the village bakery ensures that his customers are always treated well. He requires his employees to wait on people in the order they come in, even if it looks like some of them are not planning on buying anything.

- A person who has many regular customers for her yogurt business decides to water down the product in order to reduce her production costs. This will help her pay off her start-up loan more quickly.

- A teacher at the local primary school likes all of his students but he cannot help preferring two students who are his "favorites". When they do poorly on an exam, he still gives them good grades but provides them with extra help in class so they do not make the same mistake next time.

- A worker is paid a fixed wage per day to sew shirts. He and his friends sew slowly on purpose because, after all, he will still receive the same pay, and his boss is mean to him anyway.

- A weaver sells her rugs and tapestries each weekend at the open-air market. She always takes great care with each piece and makes it to the best of her ability, even though her extra care does not bring her more profits.

Let us now summarize what we have said. Whether we run our own business or work for someone else, we should strive to contribute to the well-being of humanity. But this alone is not enough. Our work must be governed by the spirit of service. To contribute to the well-being of humanity and work with a spirit of service, we need a set of ethical standards. In choosing these standards we should avoid simply doing what society says is acceptable. Our ethical standards should be based on spiritual principles, and we should have the courage to uphold them, no matter how strong the pressures of the society around us to do otherwise.