A retrospective study of pre-service teachers' experiences of social justice during service learning

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A retrospective study of pre-service teachers' experiences of social justice during service learning

by

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DECLARATION

I Evelyne Naggayi (student number 04332040) hereby declare that:

A retrospective study of pre-service teachers' experiences of social justice during service learning

is my own work and that all the resources that were consulted are included in the list of references.

E   Naggayi   **Date**

ABSTRACT

The present study was inspired by Human-Vogel and Dippenaar's (2013) research, which examined pre-service teachers' commitment to community engagement in their second year of study. Human-Vogel and Dippenaar 2013 found that personal justice beliefs were independent of the pre-service teachers' attitudes towards service learning. These puzzling findings necessitated further investigation and formed the basis of the rationale for my study. I was furthermore intrigued by the number of mentions made of social justice in connection with community engagement, evoking my interest in this concept and the role that social justice plays in service learning. In the present study I explored pre-service teachers' experience with social justice during their service learning activities, examining the ways in which they dealt with social justice issues during their interactions in the different settings.

A qualitative research approach was applied guided by an interpretivist paradigm. I made use of an *ex post facto* instrumental case study design and four pre-service teachers were conveniently and purposively selected for the present the study. The criteria for selection was that the participants must have been involved in the Human-Vogel and Dippenaar's (2013) research and were willing and available to participate in the present study. The data was collected through individual semi-structured interviews and thematic analysis was utilized during the data analysis.

In the present study five themes emerged as a result of the thematic analysis and interpretation. Firstly the pre-service teachers were able to provide their individual **conceptualisation of justice**. Under this theme they gave their individual definitions of personal and social justice and also provided examples of these concepts. Secondly, the pre-service teachers reported on their overall **service learning experiences** and these included the negative and positive aspects. Thirdly, there were **barriers faced by the pre-service teachers during service learning activities**. These included a lack of preparation and structure in the service learning activities, expectation versus reality of the service learning experiences, language barriers, lack of resources in the community, security concerns, and issues of stereo-types and assumptions. Fourthly, the pre-service teachers discussed **issues of justice and social change.** They were able to discuss issues related to social injustices experienced in the community, the availability and accessibility to justice structures as well as their being a voice to the voice-less. These aspects were discussed

with the aim that such could be examined and used to bring about social change in the community. Lastly, the pre-service teachers provided recommendations in the form of **Support structures needed by pre-service teachers in future service learning activities.** They suggested that in future other pre-service teachers could benefit from preparation for the service learning module, monitoring of the service learning activities, guidelines and structure in the service learning and debriefing during and after the service learning.

Key concepts

- Pre-service teachers
- Experiences
- Community engagement
- The belief in a just world
- Service learning
- Social justice

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CHAPTER 1: BACKGROUND AND CONTEXT OF THE PRESENT STUDY

1.1   INTRODUCTION

The present study was inspired by Human-Vogel and Dippenaar's (2013) research, which examined pre-service teachers' commitment to community engagement during their second year of study. One of the hypotheses of that study was that participants' belief in a just world would have a positive correlation to such a commitment (Human-Vogel & Dippenaar, 2013, p. 2). However, unexpectedly, the authors found no correlation between these pre-service teachers' personal justice beliefs and their commitment in this respect.

The personal justice beliefs investigated in Human-Vogel and Dippenaar (2013) are based on the belief in a just world theory (BJW). According to this theory, our world is predictable, fundamentally just, and governed by a certain order (Faccenda & Pantaléon, 2011). Dalbert (1999) predicts that people with a strong belief in a just world, when confronted with injustice, are usually motivated to restore justice. In this vein, community engagement offers a potential avenue for pre-service teachers to confront social injustice and to participate in addressing some of these injustices. However, Human-Vogel and Dippenaar's (2013) study revealed that personal just-world beliefs did not appear to be relevant to the pre-service teachers' commitment to community engagement. Despite a lack of understanding of the connection between such beliefs and community engagement, the pre-service teachers reported high levels of satisfaction from these activities and found them very meaningful for their personal development.

Findings from the Human-Vogel & Dippenaar (2013) study suggest that pre-service teachers who participate in community projects for academic purposes may not be aware of the importance of civic participation and a social justice orientation as a conceptual framework for community engagement projects. The study undertaken by these researchers explains that pre-service teachers gained satisfaction from their involvement, which impelled me to question the source of this satisfaction. Human-Vogel and Dippenaar (2013) argue that social justice issues might not have been explicitly addressed in the community engagement activities for the pre-service teachers in this particular sample. Human-Vogel and Dippenaar (2013) explain that the pre-service teachers who participated in their research were involved

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in the community engagement project as it formed part of a credit-bearing module. Therefore there is need for further enquiry into the reasons for the pre-service-teachers' participation. Further investigation is important, as it will shed light on whether these pre-service teachers participated in the community project as a form of obligation or whether the community project's goals adequately motivated their commitment to civic participation and social justice (Human-Vogel & Dippenaar, 2013). The aim of the present study is therefore to describe and ascertain how pre-service teachers experienced social justice during their interaction with individuals in the different settings (schools, prisons) where their service learning activities took place.

1.2   BACKGROUND TO PRESENT STUDY

1.2.1   COMMUNITY ENGAGEMENT

Community engagement in higher education is an important context for the present study, so I will discuss it first then look at the relevance of service learning for social justice. Lastly, I will address the belief in a just world literature as background for the study. According to Lazarus, Erasmus, Hendricks, Nduna and Slamat (2008), the conceptualisation and understanding of community engagement was a relatively unknown concept in South Africa until the 1990s. Lazarus et al., (2008, p. 58) further explain that the introduction of community engagement in South African Higher Education Institutions was in response to the call of the white paper on the transformation of Higher Education (1997) for practical studies and pilot programmes, which investigate the potential of community service in higher education. In order to carry out this mandate the Joint Education Trust (JET) launched the Community-Higher Education-Service Partnerships (CHESP) initiative in 1999, in partnership with the Ford Foundation and the WK Kellogg Foundation (Bell, 2007). "The purpose of this initiative was to assist South African Higher Education Institutions with the conceptualization and implementation of community engagement as a core function of the academy" (Lazarus et al., 2008, p. 57).

The Council on Higher Education (CHE) set up initiatives to enable the smooth integration and implementation of community engagement in South Africa. An example of such initiatives was a collaboration between the CHE, Higher Education Quality Committee (HEQC) and JET in which they published two ground-breaking books: *A Good Practice Guide and Self-evaluation Instruments for Managing the Quality of Service learning* (HEQC/CHESP, 2006a) and *Service learning in the Curriculum: a Resource for Higher*

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Education Institutions (HEQC/CHESP, 2006b). The CHE, HEQC and JET also produced a DVD in 2006, to assist higher education institutions to implement service learning in South Africa.

However, the basis for the content of those sources was research carried out by American scholars and in the context of higher education in USA (Bender, 2008 cited in Malekane, 2009, p. 21). These initiatives by South Africa were important as they aimed to promote and develop social responsibility and awareness among students (Bender, 2007; HEQC, 2006a). The core of these initiatives is important to my study as they represent some of the characteristics of social justice and service-learning. Bell (2007, p. 148) argues that such learning has the potential to strengthen student learning, as it provides a critical link between theory and practice, and encourages civic engagement and responsibility. It has been suggested that such involvement will enable students to address issues in modern society, and respond to the challenges of social development and egalitarian citizenship (Bell, 2007).

The call from the South African government for these institutions, students, staff and external stakeholders to increase their social responsibilities towards the community is an impetus for higher institutions' involvement in community and service learning (Bender & Jordaan, 2007; O'Brien, 2009). The call for higher institutions' involvement in community and service learning has also been an initiative of the national community, of CHESP and of the JET (which later became the JET Education Services section of the Trust) in their mission to include community engagement in the curricula of higher education institutions in South Africa (HEQC, 2006a). The inclusion of service learning as a core component in all the learning opportunities of higher institutions in South Africa (HEQC, 2006a) has brought about all of this.

1.2.2 SERVICE LEARNING

Petersen (2007, p. 169) argues that service learning may be distinguished from other forms of applied learning in community settings, such as integrated learning and teaching practice experience, by the principle of social justice. Similarly, for Meyers (2009, p. 373), service learning's overarching goal is "….to develop citizenship by incorporating theory and practice so that pre-service teachers can embark on a lifelong involvement in social issues and public life". According to Bringle and Hatcher (2007), service learning is important because, in addition to promoting serving to learn, it intentionally also focuses on learning to serve. As a result, it enables the development of socially responsible citizens. In the South African

context, this is important in that such outcomes are explicitly outlined in the White Paper on Higher Education (Department of Education, 1997), a government policy that outlines transformational strategies for higher education in the present day South Africa (Bringle & Hatcher, 2007, p. 83).

1.2.3 SERVICE LEARNING FOR SOCIAL JUSTICE

Service learning for social justice endeavours to increase students' and higher institutions' social responsibility; build mutually beneficial relationships with communities; and address issues of power relations, reciprocity and partnership. All these are areas of contention between higher institutions of learning and communities (Erasmus, 2008; Osman & Attwood, 2007). Despite the above, only a small number of studies emphasising social justice in the South African context have been undertaken (Petersen, 2007). Furthermore, Butin (2006, p. 491) argues that the service learning movement has undermined or disregarded the positive outcomes of social justice in service learning.

1.2.4 BELIEF IN A JUST WORLD (BJW)

Peter, Kloeckner, Dalbert and Radant, (2012, p. 56) suggest that belief in a just world provides a conceptual framework to help individuals interpret the events of their personal life in a meaningful way. Being confronted with an injustice threatens the belief that justice exists in the world. In turn, this induces strong just world believers to try to restore justice either factually or metaphorically. When they observe unjust events that they are not able to resolve in reality, but they unconsciously try to integrate these experiences into their belief in a just world. Dalbert (1999, pp. 79-80) explains that "a strong belief in a just world fosters the denial of observed injustice in situations with broad social and political unfairness. However, when confronted with more specific pro-social situations, in which considerable help is possible, belief in a just world and pro-social commitment are positively related".

1.2.5 PROBLEM STATEMENT AND RATIONALE

Human-Vogel and Dippenaar 2013 found that personal justice beliefs were independent of the pre-service teachers' attitudes towards service learning. These puzzling findings necessitate further investigation and form the basis of the rationale for my study. I want to understand how the pre-service teachers conceptualise justice. Their conceptualisation of justice is important as it might help shed light on why the results of Human-Vogel and Dippenaar 2013 showed no relationship between belief in a just world and commitment to

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community engagement. I am furthermore intrigued by the number of mentions made of social justice in connection with community engagement, evoking my interest in this concept and the role that social justice plays in service learning (Boyle-Baise & Langford, 2004; Closson & Nelson, 2009; Iverson & James, 2010; Perold, Patel, Carapinha & Mohamed, 2007). In particular, I seek to understand the nature of service learning that enables pre-service teachers to become active citizens who advocate for social change.

My interest was further stirred by the fact that there is very limited literature on service learning that emphasises social justice, particularly in the South African context (Petersen, 2007). Community engagement in South Africa is strongly influenced by the United States of America's higher education structures, and ideologies of service and engagement (Erasmus, 2007; O'Brien, 2009). CHESP's strong links to donor organisations and universities of the USA indicate this (Erasmus, 2008, p. 2). CHESP's close relationship with the USA required that all the funding and expertise needed during the initial stages of the implementation of service learning in South Africa came from that country. The United States of America's strong influence and connections in terms of community engagement in South Africa led me to conclude that since South Africa bases most of it is findings on literature from the USA; South African research findings on community engagement may sometimes represent a "borrowed" perspective. The South African perspective therefore does not truly represent the dynamics of community engagement in a South African context. Based on the above discussion, I argue that there is a need for more research on community engagement based on South African literature and context.

Many studies on social justice education have been conducted (Butin, 2006, Wade, 2007; Boyle-Baise & Langford, 2004). However, few of those studies actually incorporate pre-service teachers' personal beliefs with regard to justice and injustice within the context of service learning. Moreover, the available studies have predominantly dealt with the pre-service teachers' pre-service learning interactions (Bender & Jordaan 2007; James & Iverson, 2009; Mudavanhu & Zezekwa, 2009; Petersen, 2007). A few studies dealt with the post-experiences and benefits of service learning (Astin, Vogelgesang, Ikeda & Yee, 2000; Baldwin, Buchanan & Rudshill, 2007; Prentice, 2007). Community engagement is important because it enables higher education institutions to create enabling and mutually beneficial relationships with communities. Building these relationships is important, as it is an avenue for addressing social issues. At the same time, this is also an opportunity to increase civic involvement among pre-service teachers (Bringle & Hatcher, 2007; O'Connor, Lynch &

Owen, 2011). Furthermore, community engagement may be used to address social problems and create a sense of social responsibility in these pre-service teachers, thus bringing about social change (Iverson & James, 2010). Implementing community involvement creates the hope that projects in disadvantaged communities will bring about social justice. It may be assumed that these experiences would be relevant to pre-service teachers' beliefs in a just world, and that these beliefs might motivate them to strive for personal and social justice.

1.3   PURPOSE OF THE STUDY

My study aims to explore service learning as one of the diverse forms of community engagement. The present study focuses on service learning with a social justice orientation. The purpose is to investigate pre-service teachers' understanding of justice and injustice and how it might affect their desire to assist and be socially responsible. In the present study I explore pre-service teachers' experience with social justice during their service learning activities, examining the ways in which they dealt with social justice issues during their interactions in different settings.

1.4   CONCEPTUAL FRAMEWORK

The conceptual framework for my study is rooted in literature on social justice (Gardener, Holmes & Leitch, 2009; Griffiths, 2003; Gewirtz, 1998; Gewirtz, 2002; Gewirtz & Cribb, 2002; Jackson, 2005; Lewis, 2004; Power & Gewirtz, 2001; Wang, 2012).

1.4.1   DIMENSIONS OF JUSTICE IN SOCIAL JUSTICE

Gewirtz (2002) identifies three ways of how to consider justice within the social justice dimension: the distributional, relational and associational dimensions. These different kinds of justice are all characterised by individuals using three general principles: equity, equality and need. These are used to assess whether a situation is just or unjust (Faccenda & Pantaléon, 2011). According to Kellerhals et al. (1997, cited in Faccenda & Pantaléon 2011, p. 294), these principles involve cognitive operations, such as identification of the agents (who is present? who needs what?); identification of the stakes of the situation; attribution of merit; and anticipation of the consequences of the distribution. Under the equity principle outcomes should be distributed in equal proportion to inputs (Faccenda & Pantaléon, 2011; Jost & Kay, 2010; Wagstaff, 1998). Therefore what is equitable is what is deserved. In contrast, the equality principle rewards everyone the same way, regardless of individual

contribution. Steiner (1999, cited in Faccenda & Pantaléon, 2011, p. 294) points out that, somewhat similarly to the equality principle, the need principle does not take into consideration the contribution of individuals or groups but ensures that people receive according to their needs.

1.5   RESEARCH QUESTIONS

1.5.1   PRIMARY RESEARCH QUESTION

How did pre-service teachers experience social justice during service learning?

1.5.2   SUB QUESTIONS

What experiences, related to justice or injustice, did the pre-service teachers report during their service learning activities?

How do pre-service teachers understand personal and social justice in relation to service learning?

1.6   ASSUMPTIONS

Based on the literature consulted (Butin, 2007; Books & Ndlalane, 2011; Meyers, 2009; Mitchell, 2007; Mwaniki, 2012), firstly I assumed that, through service learning, pre-service teachers learned how to engage with communities, and that this provided them with an avenue to examine relations of power and inequality in the community (Boyle-Baise & Sleeter, 1998). Secondly, I assumed that the pre-service teachers would be interested and willing to reflect on their service learning experiences. Thirdly, I assumed that their personal beliefs in a just world might have influenced them in dealing with issues of injustice and inequality during their interactions with their learners (Dalbert, 2002). I anticipated that this knowledge would assist me to understand how these pre-service teachers define social justice and the principles of equality and fairness, which are core foundations of social justice (Jost & Kay, 2010). I also assumed that reflection on these experiences would promote problem solving and critical dialogue, which in turn would foster thought and action in the pre-service teachers (Baldwin, Buchanan & Rudisill, 2007). According to Meyers (2009), these experiences would be helpful in the process of reducing prejudice and stereo-typing. It is hoped that the attempted elimination of prejudice and stereo-typing would

subsequently spread out to incorporate such students' beliefs about entire racial or ethnic groups as well as attitudes and social policy.

1.7   CONCEPTUAL PARAMETERS

For the purpose of clarification, the key concepts used in the present study are discussed below.

1.7.1   PRE-SERVICE TEACHERS

The Oxford Dictionary defines a student as an individual who is studying at a university or other place of higher education. According to Soanes & Stevenson (2005), the term "student" may also refer to someone who studies in order to enter a particular profession. For the purpose of the present study, the phrase "pre-service teachers" refers to students who were involved in Human-Vogel and Dippenaar's (2013) research.

1.7.2   EXPERIENCES

According to Neuman (2007), experiences include the presence of multiple voices that recognise the connection between individuals' education and their personal experiences, as well as the presence of different identities. Dewey (1963) views experience as that which occurs when a transaction is carried out within the environment. Scheckley and Keeto (1997, cited in Boyle-Baise & Sleeter, 1998, p. 9) suggest that adults are more comfortable with meanings that preserve and are compatible with previous knowledge. If they perceive experiences as nothing novel, then there is no need for modification of meaning. Pre-service teachers can either disregard unsettling occurrences or make connections, which will alter their future perceptions. Moreover, as hinted by Neuman (2007), individuals sift their experiences through a perceptual screen, composed of personal norms and lived experiences. Radest (1993, cited in Boyle-Baise & Sleeter 1998, pp.9-10) links the construction of meaning with service learning as "confrontations with familiarity and strangeness". Both claims imply that the interpretations of experience depend upon what is familiar and strange to the given pre-service teachers at the onset of their service learning. In the present study, experiences refer to the understanding and descriptions of the pre-service teachers involved in the service learning programme, their perceptions and interpretations thereof. The pre-service teachers' experiences were accessed via *ex post facto* recall almost two years later, after their service learning activities.

1.7.3 COMMUNITY ENGAGEMENT

The Curricula of Higher Education Institutions in South Africa (HEQC) *Framework for Institutional Audits* (June 2004 as cited in HEQC, 2006a, p. 12) defines community engagement as "initiatives and processes through which the expertise of the higher education institution in the areas of teaching and research are applied to address issues relevant to the community". "Community engagement can take many forms, and range from informal and relatively unstructured activities, to formal and structured academic programmes aimed at particular community needs" (service-learning programme) (HEQC, 2006a, p. 12). According to Lazarus et al. (2008, p. 61), in its broadest "sense, community engagement is the combination and integration of service with teaching and research, related and applied to identified community development priorities".

1.7.4 THE BELIEF IN A JUST WORLD (BJW)

As mentioned before, people who believe in a just world believe that they deserve what they get and get what they deserve (Lerner, 2003). As such, the belief in a just world enables individuals to confront their physical and social environment as stable and orderly (Dalbert, 1999, p. 79). As a result, people are motivated to defend their belief in a just world when it is threatened by injustices; either experienced or observed (Dalbert, 2009). The belief in a just world and its relevance to the present study are covered in-depth in Chapter Two.

1.7.5 SERVICE LEARNING

From the literature review, several definitions emerged for the concept "service learning". Bringle and Hatcher (1995, p. 112) define it as "...course-based, credit-bearing educational experience in which pre-service student teachers (a) participate in an organised service activity that meets identified community needs and (b) reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of personal values and civic responsibility". At the higher education institution where the present study was undertaken, "service learning" is defined as a module-based, credit-bearing experiential educational approach, involving activities in which students:

- Participate in contextualised, well-structured and organised service activities aimed at addressing identified service needs in the community;

- Through structured reflection, examine and analyse their experiences critically so that they gain a deeper understanding of the connection between the content and service, as well as achieve personal growth and a sense of personal development.

"Notwithstanding the many and varied definitions of service learning in the literature, an emphasis on active learning, reciprocity, and reflection is common to all" (Bender, 2004, p. 10). In the present study, the definition provided by the higher institution where the present study will be undertaken, suffices. Service learning is discussed further in Chapter Two.

1.7.6 SOCIAL JUSTICE

Boyle-Baise and Langford (2004, p. 55) define social justice "as the movement of society toward more equality, support for multiculturalism, economic equality, non-violent conflict resolution and participatory democracy". "The aims for social justice reflect core democratic beliefs: the worth of individuals, the strength of cultural diversity, and the need for political equality" (Boyle-Baise & Langford, 2004, p. 55). Social justice is also further discussed in Chapter Two.

1.8 INTERPRETIVE PARADIGMATIC APPROACH

An interpretivist approach will inform and shape the practice of this qualitative research (Creswell, 2007; Denzin & Lincoln, 2005). The assumption that the participants and the researcher socially construct reality is at the basis of the present study (Morrow, 2007; Tuli, 2011). The study findings will portray one of the many possible realities. In other words, reality is subjectively constructed and experienced, implying that the meanings generated capture the lived experiences of the pre-service teachers (Fouché & Delport, 2002). Their subjective experiences and meanings attached to the constructs of the personal belief in a just world and social justice will be interrogated to gain insight into how these were experienced by them during their service learning.

1.8.1 QUALITATIVE APPROACH

Qualitative research does not represent a single research method as there are many methods related to it. It may be "broadly defined as any kind of research that generates findings not attained by means of statistical procedures or means of quantification" (Strauss & Corbin, 1998, p. 10). According to Nieuwenhuis (2010a), qualitative research may be defined as a process where the natural environment is used as the study or observation

field. The procedure is undertaken to gather information about a given phenomenon, and to make use of such information in a descriptive manner. Therefore, for the present study I chose an educational setting from which to gather information on the experiences of the pre-service teachers regarding social justice during their service learning activities.

1.8.2 *EX POST FACTO* INSTRUMENTAL CASE STUDY DESIGN

Ex post facto is a concept usually associated with quantitative studies and refers to research conducted about an event or phenomenon after it has happened (Hassan, 2006). For the purpose of the present study the concept *ex post facto* indicates that the research was carried out after the pre-service teachers had already undergone the service learning experience. According to Morse and Richards (2002), the purpose of a research design is to plan, structure and conduct a study in such a way that the rigour (validity) of the findings is maximised. I selected an *ex post facto* instrumental case study design and the pre-service teachers as participants for the study. The application of this type of case study will enable me to gain a deep understanding and insight into the real life worlds of the pre-service teachers (Nieuwenhuis, 2010b; Stake, 2000). I opted for an *ex post facto* instrumental case study design as this is a post service learning study.

A case study may in general be defined as "….an intensive, holistic description and analysis of a single entity, phenomenon, or social unit" (Merriam, 2002, p. 205). Case studies involve systematically gathering enough information about a particular person, social setting, event or group to allow the researcher to understand how it works in an effective way. According to Fouché (2002, p. 276), an instrumental case study is used to elaborate on a theory or to gain a better understanding of a social issue, which in my study, is about attaining an in-depth understanding of the experiences of the pre-service teachers. The given design will shed light on the issues of social justice pertaining to the research. I will focus on emphasising the uniqueness of the individual pre-service teachers' experiences during their service learning (Creswell, 2007).

1.8.3 SAMPLING CRITERIA

According to Merriam (2002), the choice of data collection and data sources depend partly on the nature of the problem and the purpose of the investigation. An *ex-post facto* study often lends its self to a self-selection form of sampling procedure for the study. The subjects are therefore studied because they possess the characteristics of interest to the research (Nnadi-Okolo, 1990, p. 101). The selection of the participants was through purposive

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convenience sampling. They had to be pre-service teachers who had participated in the Human-Vogel and Dippenaar's (2013) study, and who were available and willing to participate (Creswell, 2008).

1.8.4   DATA COLLECTION

Rossman and Rallis (2003, p. 13) argue that data collection is a "deliberate, conscious and systematic process that details both the products, the data and the process of the research activities that others may understand how the study was performed and can judge its adequacy, strength and ethics". According to Creswell (2008), data collection and documentation may be regarded as interdependent activities, aimed at the gathering and documenting valuable information in order to address the research questions. I will use semi-structured interviews for data collection. The choice for this method is based on the assumption that it would afford me a unique opportunity for personal and informative encounters (Nieuwenhuis, 2010c). Open and direct verbal questions will be used to obtain detailed information (DiCicco-Bloom & Crabtree, 2006), whilst some measure of control over the interview is maintained through pre-set questions (Qu & Dumay, 2011).

1.8.5   DATA ANALYSIS

Data analysis in qualitative research is the "process of bringing order, structure and meaning to the mass of collected data" for analysis (Marshall & Rossman, 1999, p.111). Subsequent to the analysis, the data is reduced to themes through a process of coding and reducing those codes and, finally, representing that data in tables, or a discussion (Creswell, 2007; De Vos, 2005). Qualitative data analysis is usually based on an interpretative philosophy that aims to examine the meaningful and symbolic content of qualitative data (Nieuwenhuis, 2010c). The aim is to establish the meaning that participants attach to a specific phenomenon by analysing their perceptions, attitudes, understanding, knowledge, values, feelings and experiences. In so doing, their construction of the phenomenon is approximated (Nieuwenhuis, 2010c).

For the purpose of the present study, thematic analysis will be conducted on the gathered data. Through thematic analysis I will be able to evaluate the key words, meanings, messages and themes that I could have gathered from the collected data. Thematic analysis is a method that identifies, analyses, and reports patterns (themes) within data. More so thematic analysis minimally helps to organise and describe data sets in (rich) detail (Braun & Clarke, 2006, p. 79). "It is a form of pattern recognition within the data where emerging

themes become the categories for analysis" (Fereday & Muir-Cochrane, 2006, p. 4). Hence, "through its theoretical autonomy, thematic analysis offers a flexible and useful tool, which can potentially present rich detailed, yet multifaceted, account of data" (Braun & Clarke, 2006, p. 79). The present study will therefore utilise thematic analysis and interpretation based on the integration methods of Terre Blanche and Kelly (2002), Creswell (2008), Nieuwenhuis (2007c), and De Vos (2005) and guided by the thematic phases suggested by Braun and Clarke (2007).

1.8.6   QUALITY CRITERIA

In qualitative research, trustworthiness is one of the values that underlie a rigorous study (Babbie & Mouton, 2001). Trustworthiness helps the researcher to persuade the audience whether the study findings are relevant. In qualitative research, credibility, transferability, dependability and confirmability are regarded as key criteria of trustworthiness (Nieuwenhuis, 2010c; Schwandt, 2007). These four constructs are discussed next:

1.8.7   CREDIBILITY

Credibility aims to demonstrate that the study was conducted in such a manner that the subject was accurately identified and described (De Vos, 2005). The implication is that, as the researcher, I have to ensure that the data collections and interpretations are supported by raw data and are in line with the participants' views (Gray, 2009). For purposes of the present study, credibility will be achieved through member-checking (by the pre-service teachers) of the audio-taped and transcribed semi-structured interviews (Seale, 1999; Denzin & Lincoln, 2005). Member-checking will be used to ascertain that the data collected and its interpretations were accurate. It will also enable the pre-service teachers to provide additional information voluntarily where necessary (Babbie & Mouton, 2001). Although I am the only researcher involved in the present study, all the data collection, analysis and interpretation will be carried out under the supervision of a research supervisor.

1.8.8   TRANSFERABILITY

According to Babbie and Mouton (2001), transferability refers to the extent to which the findings can applied in other settings or participants. The implication is that, as the researcher I will have to define and interpret the data within the specific context in which it occurred.

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1.8.9 DEPENDABILITY

Babbie and Mouton (2001) define dependability as the process that requires various researchers to attain the same results on a given research. The focus on the process of inquiry and the inquirer's responsibility is intended to ensure that the process is logical, traceable, and documented (Schwandt, 2007). Dependability is viewed parallel to reliability, a concept common in quantitative research (Punch, 2009). I will achieve dependability by keeping detailed, comprehensive notes and audit trails of the data (Gray, 2009). The process will involve the use of methods such as audiotapes, summaries, transcripts, and developed themes. Dependability will thus be ensured by providing extracts from the participants' interviews to support the findings provided.

1.8.10 CONFIRMABILITY

In qualitative research, researcher and observer biases are both very common. Such biases should be acknowledged and guarded against (Patton, 2002). Confirmability is the degree to which the findings are the product of the inquiry and not the product of researcher bias (Babbie & Mouton 2001). There should be connections between data and the researcher's interpretations (Gray, 2009). Confirmability is about auditing a process and involves going back and forth and checking the original sources such as transcripts, audiotapes and summaries that were used, to ensure confirmability. It may also be achieved by using peer reviews that may include checking notes on ideas and on data interpretation with expert colleagues and participants (Letts et al., 2007).

1.9 ETHICAL CONSIDERATIONS

Due to the social nature of the present investigation, I will, while undertaking the present study, not only have a responsibility towards my profession in the search for knowledge and truth, but also towards the research participants (Cohen, Manion & Morrison, 2007; Strydom, 2002).

1.9.1 INFORMED CONSENT

The essential purpose of ethics in research is to protect the welfare and rights of the research participants. They have a right to know what is going to be asked of them and be provided with enough readily understandable information so that they can freely consent or refuse to participate in a given study (Graziano & Raulin, 2004).

1.9.2   PRIVACY, CONFIDENTIALITY AND ANONYMITY

Walliman (2005) maintains that participants' privacy, confidentiality and anonymity should be protected at all times. Researchers must be able to see to it that the confidentiality of participants and data is maintained.

1.10   CHALLENGES OF THE STUDY

First and foremost, as this is an emerging field of knowledge in the South African context, there is a significant gap within literature with regard to knowledge relevant to the present study. Secondly, as this is a retrospective study, one of the drawbacks is the recall bias. Hassan, (2006) defines recall bias as the inaccurate recall of past exposure or experiences. Recall bias can become a problem if there is too long a gap between the periods when the events happen and when the respondents are asked to recall those experiences. It is a challenge because individuals usually find it difficult to remember or accurately retrieve information about past experiences, as human memory is often a poor version of the original percept (Hassan, 2006). In addition, the information recalled by the participants may have been biased by their current context and situation. It might be that some important details of their experiences were omitted, suppressed or simply wrong (Tavakoli, 2013). Based on this observation, I have to take into cognisance that the experiences reported by the pre-service teachers cannot be attributed wholly to the service learning as the pre-service teachers have just finished their teaching practicum. Furthermore, the data was collected two years after their service learning activities.

1.11   POSSIBLE CONTRIBUTION OF THE STUDY

I am interested in the present study I am of the view that the desire to serve others is a potential factor that initially influenced the pre-service teachers' choice to become teachers and later, their involvement in service learning. Personal just beliefs and social justice are two constructs that need exploration in terms of service learning. The exploration of these concepts is important as such beliefs provide a framework for the interpretation of the events in one's life, and also because social justice issues are differently perceived and interpreted by various individuals (Dalbert, 2009). These views underline the significance of the present study since I anticipate being able to ascertain whether or not my views and thoughts about the specific pre-service teachers' interpretations of these constructs hold true in a South African context.

According to Malekane (2009), there is a limited amount of literature on community engagement aimed at social justice. Most of the literature available from the United States of America and Europe suggests that service learning that is committed to social justice has positive outcomes for both pre-service teachers and communities (Boyle-Baise & Langford, 2004; Bringle & Hatcher 2007; Iverson & James, 2010). According to Hall (2009) as well as Osman and Petersen (2010), there are very few studies within the South African context that focus on instilling civic-mindedness and an understanding of social change. Nevertheless, the studies by Daniels (2007); Bender (2008); Mitchell and Humphries (2007) and Petersen (2007) represent some exceptions. Based on the above, I believe that my study contributes to the ways in which social justice issues in service learning may be addressed and to determining how service for justice plays out in the South African context (Boyle-Baise & Langford, 2004; Mitchell & Rautenbach, 2005; Mitchell, 2008; Morton, 1995). The findings in my study contribute to the current theory and practice on service learning and social justice in the South African context. In addition, the current study includes a broader concern, namely the need for scholarship to assist those who might plan similar research.

1.12   OUTLINE OF THE CHAPTERS THAT FOLLOW

1.12.1   CHAPTER 2: LITERATURE REVIEW

In Chapter Two I outline the conceptual framework of the present study. Relevant and authoritative literature related to, service learning, the belief in a just world, and social justice in teacher education was consulted for this.

1.12.2   CHAPTER 3: RESEARCH METHOD

In Chapter Three I outline the research design, research methodology and the process that will be applied in the study. The proposed methods of data collection, data analysis and interpretation are described and justified.

1.12.3   CHAPTER 4: RESULTS OF THE STUDY, INTERPRETATIONS, RECOMMENDATIONS AND CONCLUSION

In Chapter Four I will interpret, synthesise the findings and set out the recommendations and conclusion of present the study.

1.13   CONCLUSION

In this chapter I set out the rationale and purpose of the present study, as well as the selected conceptual parameters. Furthermore, the selected methodological and epistemological assumptions, research design, and research methodology were outlined. Finally, I provided the relevant ethical considerations and quality criteria and introduced Chapters Two to Four.

CHAPTER 2: CONCEPTUALISING SERVICE LEARNING AND SOCIAL JUSTICE IN SOUTH AFRICA

2.1   INTRODUCTION

Acquiring knowledge, skills and attitudes through participation in community-based projects is a well-established element of service learning (Bender & Jordaan, 2007; Buchanan & Rudisill, 2007; Felton & Clayton, 2011; Astin, Vogelgesang, Ikeda & Yee, 2000). The aim of these community-based projects is usually an attempt by higher institutions of learning to address inequalities and injustices that might exist in a given community. In the current chapter I will review current literature on service learning and orientation challenges towards service learning. Furthermore, I consider the way in which students' personal justice beliefs may be relevant to a social justice framework in service learning projects. Gewirtz's (1998) and Power and Gewirtz's (2001) conceptualisation of social justice, including its distributional, relational and associational dimensions will be discussed. More so I will discuss other dimensions of social justice. Lastly, I will present a discussion on service learning, the belief in a just world and social justice.

2.2   SERVICE LEARNING IN THE SOUTH AFRICAN CONTEXT

Castle and Osman (2003, cited in Bender & Jordaan 2007, p. 634) indicate that service-learning interest is escalating at a "time of curriculum transformation in teacher education and institutional change in higher education in South Africa". Service learning also represents a paradigm shift in higher education (Bringle & Hatcher, 2007; Bender et al., 2006; Lazarus, 2007) as it enhances the role that students and communities in the construction of knowledge (Gibbons, 2005). Bringle and Hatcher (2007, p. 83) explain that this move is aligned with dynamic changes in higher education in South Africa and that it summarises a move "from reproductive learning to reconstructive learning". Reproductive learning consists largely of memorisation and knowledge acquisition, while reconstructive learning is characterised by understanding, application of theory in practice. It also embodies ways of how information is viewed and synthesised in context and from different viewpoints (Bringle & Hatcher, 2007, p. 83).

Different higher learning institutions have diverse ways of formulating and implementing their service learning programmes. These various forms of service learning do not assume that

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there is only one correct form. As suggested by Vickers, Harris and McCarthy (2004, p. 133), good service learning programmes are developed from present strengths and interests of the different institutions and the stakeholders concerned. Bringle and Hatcher (2007, p. 83) highlight that in the South African context, civic outcomes have been inseparably associated with the pedagogy of service learning. As mentioned in Chapter One, the White Paper on Higher Education (Department of Education, 1997) informs the transformational strategies for higher education in present day South Africa (Bringle & Hatcher, 2007, p. 83). One of the four central goals of the white paper is to advance and develop social responsibility and awareness amongst students.

The above goal also encompasses the promotion of the role played by higher education in social and economic development through community service initiatives (Department of Education, 1997, p. 10). In doing so, service learning can then be utilised by universities as an avenue for the promotion of social engagement, responsibility and democratic awareness (Department of Education, 1997). Research by Bringle and Hatcher (2002) suggests that developing better partnerships between the campus and the community is the basis for the revitalisation of service learning in higher education in South Africa. Service learning also endeavours to create mutually beneficial relations between higher institutions of learning and communities (Bringle and Hatcher, 2000). These relationships are fostered by building partnerships that mutually support community interests and academic goals. In order for such partnerships to be meaningful, all relevant stakeholders must be involved in the conceptualisation, implementation and evaluation stages of the programme(s) to be undertaken (Nduna, 2007). For further discussion on building authentic partnerships in service learning (2.2.2 refers).

2.2.1 ORIENTATION CHALLENGES TO SERVICE LEARNING: CHARITY AND JUSTICE DIMENSIONS

As stated by Bringle and Hatcher, (2000), one of the aims of service learning is to create mutually beneficially relationships between the service providers and the recipients. But after a review of the literature (Bringle & Hatcher, 2007; Kinefuchi, 2010; Mitchell & Rautenbach, 2005; Morton, 1995; Peterson, 2009) I realised that service learning still remains a university focused activity. As the present study focuses on service just with a social justice orientation I deemed it necessary to discuss the two (charity and justice orientations) that are usually utilised in service learning projects. I argue that the orientation chosen for any given projected is important as it influences the conceptualisation, implementation and the results

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thereof. Both orientations indicate that individuals and institutions have different stances, reasons and motivations for being involved in service learning. Robinson (2000, pp. 143-144) argue that in spite of the general consensus that service learning can address social problems, develop moral virtue, and build strong citizens, there is a division of thought concerning the proper model of service-learning (Butin, 2003; Lemming, 2001). The division emerges between the charity-philanthropic orientation towards service learning that is technical in nature and the justice-orientated type of service learning that is political in nature and aims to question and address the root cause of inequalities in society. A justice-orientated towards service learning is therefore driven to find ways of eradicating these inequalities (Bringle & Hatcher, 2002; Einfeld & Collin, 2008). These two orientations are discussed in detail below:

2.2.1.1   Charity orientation towards service-learning

According to Morton (1995), a charity orientation is concerned with providing a direct service where control and distribution of the service remains in the hands of the provider. A charity paradigm focuses on supporting an individual or group in an effort to address an urgent problem (Moely, Furco, & Reed, 2008). The planning and delivery of services is temporary and often fragmentary. It involves closed decision making and little (if any) attempt is made to understand or influence the structural causes of the problem (Morton, 1995, p. 21). The charity paradigm focuses on the weaknesses of those being served. In so doing, it creates long-term dependency as it does not in any way equip the communities with the necessary skills to solve their own problems in future.

The perspective of a charity-philanthropic orientation is usually technical or functional. At times, this hinders the charity-philanthropic orientation from developing and acting as a liberatory pedagogy (Morton, 1995). Service learning also sometimes lacks a political perspective and the ability to transform the larger social order. According to Hart (2006), the above challenge can attributed to the founding principles of equality and democracy, which are usually reserved for those providing the service during service learning. In other words, the service receivers have neither an opportunity nor a voice to achieve the same. Charity providers often believe that, although inequality is unfortunate, it is not in essence a result of any act or practice by institutions, agencies, or those better off (Artz 2001, p. 240). Furthermore, charity frequently negates the possibility of social transformation by inferring that the poor or oppressed lack proficiency and have fewer abilities than those who possess more social, cultural, and economic capital (Artz, 2001, p. 240).

Some of the major criticisms of the charity orientation towards service learning revolve around three aspects, namely unintended consequences; the role of experts; and the relationship between planning and action (Morton, 1995, p. 22). An unintended consequence suggests that an otherwise successful programme may generate outcomes that aggravate the original problem or lead to new problems. Morton (1995, p. 22) discusses this point from a critical perspective: The experts who design and manage a programme usually magnify inequalities of power and make the served reliant on the expert and this is particularly true for colleges and universities. These institutions are regarded as repositories of expertise, employing research tools that non-experts are unable to use. The above-mentioned concern often spills over into the realm of planning and action because communities and experts define a given problem differently. Experts apply analytical tools, which might be helpful but reveal only part of a given reality. The problem with this lies in embracing the partial perspective as a true representation of the whole. As a result, the interpretations of the experts usually overshadow the needs and the challenges of the communities.

2.2.1.2 Justice orientation towards service learning

A justice-oriented or social change paradigm focuses on generating change in the larger societal structures. Ultimately, social structures determine how the needs of the various individual groups are addressed. According to Iverson and James (2010), justice-focused orientations towards service learning can be utilised to enable students develop greater critical political awareness in addressing societal injustices. Furthermore, justice orientations help students to develop a wider and more informed basis for understanding social issues and the required skills to work for social change (Hart, 2006). Morton (1997, cited in Mitchell & Humphries, 2007, p. 48) suggests that "universities should stop working with communities from a deficit orientation but rather focus on issues of justice, so that mutually beneficial and equal partnerships can be developed".

In addition to Morton (1997), Peterson (2009) also argues that power is given up (or taken), when an outsider (with more resources and perhaps a different cultural or value system) is regarded as the solution to a given community's problems. Peterson (2009) argues that unequal partnerships and lack of community ownership and involvement create a problem of dependence and unequal power dynamics between the giver and the taker. In such instances, there is no reciprocity and interconnectedness, which are some of the important facets of engagement. More so, such situations reflect an assumption of superiority and inferiority (p. 545). As a result, higher institutions are called to refocus, from viewing

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communities as charitable entities that have nothing to offer during the service learning, to viewing them as collaborators and contributors throughout the whole process.

2.2.2   JUSTICE ORIENTATION AND BUILDING AUTHENTIC PARTNERSHIPS IN SERVICE LEARNING

According to Rosner-Salazar (2003), interacting with communities from a justice stance, rather than one of charity, encourages the assessment of uneven power relationships that usually pervade community-university partnerships. A justice orientation fosters a change in perception of the communities and thus recognising their importance and contribution in the service learning activities. Mitchell and Rautenbach (2005, p. 110) state that justice creates and promotes a sense of mutuality in a community-university partnership. Expressed differently, the community and the institution can try to develop a "shared reality" through mutual communication, recognition, access to resources and access to opportunities, while also acknowledging distinctiveness in terms of each partner's independence (Mitchell & Rautenbach, 2005, p. 110). As such, there is recognition of boundaries and the freedom to either participate or refrain from involvement in a given community project. Lebacqz (1987 quoted in Books & Ndlalane, 2011, p. 87) suggests that the understanding of justice should commence with the "recognition of the reality of injustice and further with injustice as experienced." In so doing, the community members are given the opportunity to share and voice their experiences of injustice.

Kinefuchi (2010, p. 79) argues that for authentic relationships to be built, several kinds of learning are expected of students. Firstly, students should obtain sufficient information about the community and its people. Secondly, there should be acknowledgment of similarities and differences between students and community members. Thirdly, there should be a process that determines how these affect their interactions. And lastly, students should explore their own and community members' biases, identity, histories, and experiences of privilege and oppression (Kinefuchi, 2010, p. 79). Boyle-Baise and Langford (2004, pp. 55-56) posit that the "principles of partnership, connectedness, critique and activism strengthen service learning for social justice". Partnerships involve associations of culturally and socially diverse individuals who share control for crafting, executing and assessing service learning. Connectedness symbolises vital connections between higher institutions of learning and communities. All stakeholders are appreciated for their role, community members' voices are heard, and their input is valued. Above all, a critical stance towards the *status quo* and

potential for social change is integrated throughout the service learning experiences (Boyle-Baise & Langford, 2004, p. 56).

2.2.3   CHALLENGES OF SERVICE LEARNING

During service learning, higher institutions of learning and students face many challenges during the planning, implementation and evaluation of a project. Abes, Jackson and Jones (2002 in Peters, 2011) suggest that one factor that discourages higher institutions of learning from utilising service learning in student training is lack of time to learn about, prepare, and manage service learning courses. For students and community partners to get the most benefit from the service learning experience, preparation needs to begin several weeks before the commencement of a given project. Another challenge is related to the provision of sufficient supervision to students during service-learning (Anderson & Pickeral, 2000). There might also be issues relating to availability of funding, community members' participation, and the realisation of outcomes (Perold, Patel, Carapinha & Mohamed, 2007; Weerts & Sandmann, 2010). A students' perspective indicates that frustration is brought about by "cancellation of sessions due to learner field trips, testing, under-motivated learners, overlapping activities and other circumstances beyond the student's control" (Peters, 2011, p. 190). Furthermore, different students present different experiences and abilities. Some students are highly independent and motivated, whereas others need more information and guidance during the service learning activities (Peters, 2011).

2.2.4   STUDENTS' EXPERIENCES OF SERVICE LEARNING

According to Eyler (2010 cited in Felten & Clayton, 2011, p. 80), comparative research on student participation in service learning reveals that it contributes to students' political interest and efficacy. Similarly, these students demonstrate "… a sense of community connectedness, social responsibility, future intent to participate in community life, and life skills" (Felten & Clayton, 2011; O'Connor, Lynch & Owen, 2011). Students' involvement in service learning may further influence their pursuing a career in a service field as service learning may promote the view of teaching as a service (Astin, Vogelgesang, Ikeda & Yee, 2000; Boyle-Baise & Sleeter, 1998). More so, service learning enhances student academic performance (Prentice & Robinson, 2007) and further draws attention to racial stereo-typing which, in turn develops understanding and appreciation for working with culturally and linguistically diverse learners (Hutchinson, 2011; Vickers, Harris & McCarthy, 2004). Participation in service learning may also influence students' change in attitude towards

diverse communities (Vickers, Harris, & McCarthy, 2004) as service learning activities create opportunities for learning and understanding between the students and the community.

Baldwin, Buchanan and Rudisill (2007, p. 318) argue that service learning can develop pre-service teachers' abilities to query "their own assumptions, societal inequities and the current curriculum". When the students are actively engaged in service learning with communities unlike their own, they gain practical and personal experiences that enable them to begin to grasp the concept of multicultural teaching (Ladson-Billings, 2000). Such engagement also contributes to students' understanding of what it means to be a teacher. Simultaneously, community members benefit by being teachers and learners in this mutual endeavour (Wade, 2000). Bender and Jordaan, (2007, p. 650) state that service learning offers pre-service teachers "… a window through which to view their future working environment". Furthermore, service learning activities provide pre-service teachers with "first-hand experience of their future work' and a chance to cultivate the skills necessary to be effective educators. Service-learning further offers pre-service teachers the chance to develop personally and professionally and to understand and experience not only their social influence, but also their impact on the school children with whom they interact (Bender & Jordaan, 2007, p. 650).

2.3   GENERAL BELIEF IN A WORLD AND PERSONAL BELIEF IN A JUST WORLD

The belief in a just world theory (BJW) stipulates that people get what they deserve and deserve what they get (Lerner, 2003; Otto & Dalbert, 2005). Regardless of the above definition, there is a difference between the general belief in a just world and the personal belief in a just world. The general belief in a just world basically means that the world is a just place whereas the personal belief in a just world refers to the belief that overall events in one's life are just (Otto & Dalbert, 2005; Correia & Dalbert, 2008). These two beliefs are useful to evaluate situations as just or unjust. Individuals usually define justice and injustice through their personal justice beliefs, which are influenced by factors like their personality, past experiences and reality of their present setting, to name but a few (Schaafsma, 2013; Stroebe, Dovidio, Barreto, Ellemers, & John, 2011).

2.3.1   SERVICE LEARNING AND PERSONAL JUSTICE BELIEFS

As previously discussed (2.2 refers) one of the main reasons for the revitalisation of service learning in higher education in South Africa is to utilise it as an avenue to promote social

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responsibility and democratic awareness. I am of the view that higher learning institutions can develop social responsibility and civic awareness in all students. Nevertheless, the levels to which these attributes may be developed are influenced by individual personalities, past experiences and the reality of different students. According to Bierhoff and Rohmann (2004, p. 354), dispositional empathy and social responsibility are the cornerstones of an altruistic personality. An altruistic personality motivates individuals to help others and it entails a desire to improve the welfare of others. Usually, the helping relationship is more reciprocal rather than unidirectional relationship (Kitzrow, 1998). The helper and those being helped gain, and so establish a mutually beneficial relationship.

Midlarsky (1991 citied in Kitzrow, 1998, pp. 35-36) suggests some ways of how helping others can be beneficial to those practicing it. Helping others helps individuals by distracting them from their own troubles, provides a personal sense of meaning and value. Helping others also leads to an increased sense of mastery and competence. Furthermore, helping others may lead to an improved self-esteem, better social integration, an increased sense of community and a more positive sense of well-being. As service learning relies mostly on altruistic behaviour, it is suggested that feelings of injustice often motivate individuals to become involved in social and civic activities (Beierlein, Werner, Preiser & Wertmuth, 2011; Wagstaff, 1998). However, the motivation to help has to be under a given set of circumstances. Rubin and Peplau (1975) put forward instances where the belief in a just world may motivate willingness in individuals to help others.

Firstly, the course of action must be easy. Secondly, it should not be contrary to firmly embedded social attitudes, such pre-existing prejudice and stereo-types against different races and gender. Lastly, the altruistic behaviour must have the approval of authority (Faccenda & Pantaléon, 2011).

Individuals with strong personal beliefs in a just world usually have altruistic personalities that enable them to participate in good deeds that they believe will be rewarded at some point in the future (Dalbert, 2009). Regardless of the desire for future rewards, for individuals with a strong belief in a just world, helping others should not in any way be a threat to this belief. Any threat to the belief in a just world usually leads individuals high in this belief to protect it and in the process prevent them from getting involved in altruistic behaviour. Holmes, Miller and Lerner (2002 in Bègue, 2014) provide a reason why individuals may protect the belief in a just world.

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They argue that people are more motivated to preserve a belief in a just world in instances were helping those in need could entail relinquishing their own assumed justly deserved resources. Therefore, just-world beliefs may also be isolated or inversely related to altruism as sometimes these beliefs can lead to the justification of others suffering rather than helping (Bègue, 2014).

2.3.2   JUSTICE NOTIONS AND PERSONAL BELIEF IN A JUST WORLD (PBJW)

The lack of a relationship between the personal belief in a just world and community engagement was one of the primary motivations for the present study. As previously discussed (2.3.2 refers) the belief in a just world indicates a personal contract; the more people want to depend on being treated justly by others, the more they feel compelled to behave justly themselves (Dalbert, 2009, p. 3). The personal belief in a just world indicates that events in an individual's life are just and stable. It is an important adaptive function that people use when confronted with injustice (Dalbert & Stoeber, 2005).

In addition to the above, Stel, van den Bos, Sim and Rispens (2011) are of the opinion that personal just world beliefs better forecast pro-social orientations and subjective well-being. Barton and Hughes (2009) suggest that there are individual differences in prosocial behaviours. They further suggest that, this could be one of the reasons why some students remain uninspired to engage fully in service learning. Pro-social behaviours are influenced by factors such as cognition, motivation and perceived threat to the self-concept. As self-concept provides meaning and a pattern to thinking, emotions and behaviours, any threat to the self-concept might hinder action depending on how a situation is perceived by a given individual (Barton & Hughes, 2009).

From the above discussion, I argue that a personal belief in a just world would relate to an individual's desire to address the inequalities around him or her. Zuckerman (1975, cited in DePalma, Madey, Tillman & Wheeler, 1999) provides a viable example of how individual differences in just world beliefs and volunteering impact on participants' motivation to volunteer. Zuckerman's 1975 study complements Barton and Hughes' 2009 findings in terms of pro-social behaviours and individual differences. Zuckerman (1975) found that people with a strong belief in a just world were more likely to volunteer for experiments than those with a low belief in a just world (DePalma, Madey, Tillman & Wheeler, 1999, p. 133). Zuckerman (1975) explained this finding in terms of "deservingness": Individuals with a high belief in a just world are not only more likely to assist (either by volunteering for an experiment or

volunteering to help learners with homework) to restore justice, but would do so to ensure that they would be more deserving of being treated justly in future (Zuckerman, 1975). Volunteer behaviour may also be generalised to other situations such as service learning that relies on altruism and involves helping those in need.

However, individuals with a strong personal belief in a just world are motivated to help people in need, though not for reasons that promote justice. According to research by (Beierlein et al., 2011; Furnham, 2003; Lerner, 2003) individuals with a strong belief in a just world help other people because of their need and desire to view the world as stable and just. Research by Correia and Dalbert (2008) indicates that "the situations that people face can be perceived in various ways, which depends on how they perceive the world". According to Correia and Dalbert (2008, p. 249), justice evaluations indicate individual assessment of a situation as being more or less just. Therefore, justice is not a fixed characteristic of a situation; evaluations are always subjective and influenced by past experiences and personality Mikula (2005, cited in Correia & Dalbert, 2008, p. 249).

Therefore, I argue that just world beliefs motivated some pre-service teachers to get involved in the service learning while they may have prevented some from responding in the manner expected as indicated by the tests and scales used to measure their responses (Beierlein, Werner, Preiser & Wermuth, 2011). In addition to this, the research by Human-Vogel and Dippenaar (2013) was a quantitative study in which standardised tests were administered to assess commitment and meaningfulness. The present study explores how personal beliefs in a just world informed pre-service-teachers' involvement in service learning from a qualitative perspective. The focus in the present research is on how the students made meaning out of these experiences and the values attached to them. As most research on the belief in a just world has been based on quantitative approaches, the present study might be able to offer a different perspective on this concept in relation to service learning with a social justice orientation.

2.4 SOCIAL JUSTICE

2.4.1 SERVICE LEARNING FOR SOCIAL JUSTICE

As the present study focuses on service learning and social justice, it is imperative to provide some background information on service learning for social justice. Existing literature reveals extensive research on social justice outside of South Africa. However, there is little published

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research in the South African context on service learning within a social justice framework to interrogate the process of student engagement in service learning (Boyle-Baise & Langford 2004; Iverson & James, 2010; Petersen, 2007; Wade, 2000). Robinson (2000) highlights that service for social justice is also rare in the United States as it accounts for less than 1% of service learning activities in this category. In instances where social justice is contemporarily practiced in South Africa, civic service ensues in contexts that exhibit high levels of volunteering (Perold, Patel, Carapinha & Mohamed, 2007, p. 55). Thus, there is still a need in both the United States of America and South Africa to research service learning informed by social justice.

According to Wade (2000, cited in Boyle-Baise & Langford 2004, p. 56), service learning with a social justice orientation involves interrelated pedagogical dimensions: It is (1) student centred and practical, as students' experiences are accepted and appreciated as part of the curriculum; (2) co-operative, as students work together to serve, learn, deal with social issues and bring about change; (3) academic and logical, as students question societal issues and strive for multiple viewpoints; (4) multicultural and value-based, as students tackle issues from varied viewpoints and acknowledge possible important areas of contention; and (5) activist, as students participate in ventures that facilitate more just conditions (Wade, 2000).

In the case of the present study, the social justice dimension to service learning required the pre-service teachers to scrutinize the present social and environmental inequalities that influence teaching and learning (Nieto, 2000; Rosner-Salazar, 2003). Such critical thinking and involvement could evoke civic awareness through the service learning activities which in turn; may expose the pre-service teachers to the notion of teaching for social justice (Baldwin, Alice, Buchanan & Rudisill, 2007, p. 315). The service learning experience in this regard might also enable pre-service teachers to scrutinise those conditions and forces that hinder learners from attaining school and life milestones. As such, service learning with a social justice orientation has the capacity to enable the pre-service teachers to help address these obstacles (Ladson-Billings, 2000).

Furthermore, Hart (2006, p. 25) suggests that "it is not enough to examine unequal social and political systems. If students are to become adult citizens who tackle issues of justice and equity, then space and opportunity have to be provided for them to inquire, examine and find solutions to current problems. Usually a hands-on type of learning as suggested by

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(Hart, 2006) may lead to adult civic responsibility." Service learning with a social justice orientation presents students with avenues to practice what they have learned. Even if the pre-service teachers might not receive the necessary feedback from taking their stances on issues, they could have learnt to stand up for themselves and their beliefs.

2.4.2 CONCEPTUALISATION OF SOCIAL JUSTICE

2.4.2.1 Introduction

Social justice is a contested concept in theory and practice, with various definitions and conceptualisations (Tjabane & Pillay, 2011). For purposes of the present study, I explore how the belief in a just world relates to service learning and how social justice may be applied to address injustices associated with working in marginalised and diverse communities. According to Mwaniki (2012, p. 216), the meaning of social justice is ambiguous due to the different definitions, perspectives and social theories that explain the concept. Social justice is further defined in terms of the context and purpose for its application. Most conceptualisations of social justice refer to a democratic society constructed on the principles of equality and solidarity that promotes and values human rights and acknowledges the dignity of every human being (Zajda, Majhanovich & Rust, 2006) and this definition sufficed for the present study.

2.4.2.2 Conceptual dimensions to social justice

Archer (2007) defines social justice as a concept that grants significance to life through scrutiny of issues of egalitarianism and justice. Bell (2007) views social justice as both "a process and a goal", while Griffiths (2003) defines it as a never-ending process. In fact, social justice is a venture that cannot be achieved immediately although, once attained, it will benefit all stakeholders. Social justice necessitates constant discussion and refinement. It asserts that individuals in society can participate equally to realise all their needs (Bell, 2007).

According to Lewis (2004, p. 97), "…social justice is a two pronged goal" and entails the empowerment of the marginalised communities in order to transform unjust institutional structures. Lewis (2004) suggests that empowerment of people can best occur at grass roots level and outside of social service agencies. However, to change institutional structures, higher institutions of learning must consider ways to transform current structures represented by social agencies.

Due to the scope of the present study, I will limit the discussion of justice and injustice to Gewirtz's 1998 and Power and Gewirtz's 2001 exposition, which considers the distributional, relational and associational dimensions of social justice. I have chosen their stance as it highlights the conceptualisation of social justice in education policy. Their perspective is based on the work of John Rawls and offers a detailed elucidation of social justice. Gewirtz's (1998) and Power & Gewirtz's (2001) exposition is also relevant to the present study, as it clarifies the concept of justice as fairness, questions the distribution of goods and services and encompasses the definition of justice as equal opportunity and equality of outcome (Gewirtz, 1998).

Rawls (1971/1999, cited in Books & Ndlalane, 2011, p. 87), urges that justice can be defined as a notion of fairness whereby there is equality of sameness and opportunity. From Rawls's perspective, the primary subject of social justice is largely concerned with the essential organisations of society that distribute primary goods. Books and Ndlalane (2011, p. 87) maintain that these commodities not only include social and material goods such as rights and liberties, powers and opportunities, income and wealth, but also goods such as self-respect, access to employment, educational and decision-making opportunities (Wang, 2012, p. 19).

According to Feagin (2001, p. 5), social justice necessitates the equal distribution of resources, fairness and respect for multiculturalism. Social justice entails a redistribution of goods and services in the form of redressing the inequalities of the past and creating a democratic society. It also includes creating and ensuring a process where all individuals in society are provided with a platform where their voices can be heard. As indicated in Chapter One due to the scope of the present study justice dimensions in the present study will be limited to distributional justice

2.4.2.3 Distributional justice

Distributional justice refers to the principles by which resources are equally distributed in society (Tjabane & Pillay, 2011) and it is commonly thought of as identical to social justice (Gardener, Holmes & Leitch, 2009). Furthermore, Mafumo (2011) suggests that the concepts of distributive justice and social justice are interrelated and further proposes that distributive justice and social justice are sometimes used interchangeably. In any society, "individuals" and "society" are two basic entities that may put forward claims for distributive

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justice. The individual's claim for justice of this type tends to be advanced according to individual, personal and special needs for distributed benefits.

On the other hand, Yuqiao (2013, p. 6) suggests that society's claims for distributional justice tends to be proposed according to overall, public and generalised needs for distributed benefits (Gerwitz, 2002). Regardless of the separation between individual and societal claims to distributive justice, the one cannot be achieved without the other. A just society encompasses the fair distribution of resources, both tangible and intangible (Reeskens & van Oorschot, 2013). However, social justice cannot be restricted to the distribution facet alone. Doing so relentlessly limits the conceptualisation of social justice and does not tackle issues related to privileges, such as power and wealth (Jang, 2010).

For purposes of the present study, distributive justice concerns the ways in which educational opportunities and resources are accessed and distributed. It also specifies how resources can be redistributed, so that the conditions for the underprivileged can be transformed. Such models of social justice are mostly depicted in compensatory programmes (such as helping with homework and extra language classes) which distribute goods and services specifically for the underprivileged. Within the compensatory programmes, the inequalities estimated and found in the learner's achievement are viewed as an important avenue for addressing disparities (Gardener, Holmes & Leitch, 2009. p. 4).

2.4.2.4 Relational justice

The relational facet of justice attempts to further enlarge the conceptualisation of social justice. It refers to the form of relationships that structure society, which in turn highlights issues of privilege and wealth (Gerwitz, 2002, p. 141). Focusing on the relational facet helps to theorise about power issues and the manner in which people treat each other, both in the sense of individual day-to-day interactions, as well as their social and economic associations. Institutions such as the state and the market manage these relations (Gerwitz, 2002, p. 141). A single way of differentiating between the distributional and relational facets is by imagining them as embedded within two contrasting ontological viewpoints. The distributional facet is fundamentally individualistic and atomistic, in that it refers to how goods are allocated. In contrast, the relational dimension is holistic and non-atomistic, and concerned with the nature of inter-connections between individuals in society, rather than with how much individuals receive (Gerwitz, 2002, p. 141).

2.4.2.5 Associational justice

The third facet is that of associational justice, which considers how people are involved in the decision-making processes related to their community (Power & Gewirtz, 2001, p. 41). Associational justice affords all individuals an avenue to be equally involved in their community. It provides both the means and outcomes for the achievement of both economic and cultural justice. In order to attain these two forms of justice it is essential that previously disenfranchised groups fully participate in decision-making that pertains to "...how the principles of distribution and recognition should be defined and implemented" (Gewirtz & Cribb, 2002, p. 503). Individuals benefit from associational (or participatory) justice in instances where minorities "...contribute to the decision-making processes that inform their experiences and opportunities" (Gardener, Holmes & Leitch, 2009, p. 5). The distributional, relational and associational facets of social justice cannot stand independently, but complement each other (Jang, 2010). According to Archer (2007, cited in Jang, 2010, pp. 13-14), this characteristic of social justice is based on connections between the three facets, which sometimes makes teaching for social justice complex. However, this assists in identifying different issues associated with inequalities.

2.4.2.6 Other dimensions to social justice

In addition to the above three dimensions suggested by Gewirtz (1998), Jackson (2005) offers a political dimension that is usually disregarded when it comes to analysing issues pertaining to social justice. Jackson (2005, p. 360) proposes that social justice as a concept may also be conceptualised based on two major grounds. Firstly, justice is "conceptualised as a virtue that applies to a 'society' and not simply to individual behaviour: Social structures that allocate material resources and social positions are open to evaluation as just or unjust". Secondly, social justice also has a considerable political content: It proposes that issues of poverty need to be addressed and disparities reduced (or at least certain aspects of them) from a justice perspective, rather than one of charity (Jackson 2005). To safeguard this responsibility, different principles of justice may be cited. These include: "…demands to the ideas of need, equality, a right to a decent minimum, equal opportunity and many others can all be made under this broad heading" (Jackson, 2005, p. 360).

Social justice recognises economic unfairness brought about by uncontrolled market forces and recommends state action to improve or eliminate it (Jackson, 2005). Wang (2012, p. 16) highlights an important aspect of justice. He argues that, "... justice, as fairness, is not

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exclusively equated with the notion of equality. It also has an obvious inter-relationship with the concept of disparity" (Craig, 2007). Justice recognises that "different groups have different starting points and require different treatment also referred to as equality of treatment" (Wang, 2012, p. 16). In addition to Craig's (2007), observation, (Mwaniki, 2012, p. 217) argues that social justice might not be about equality *per se* but may instead be considered as the setting up of those measures that provide individuals with equal opportunities to access unequal structures.

2.4.2.7 Distributive justice, belief in a just world and the concepts of equity and equality

Justice as a concept denotes the notion of fairness, where there is equality of sameness and opportunity. Distributive justice embodies all these characteristics as well as the equal distribution of all resources in society. It has been suggested that the concepts of equity and equality should be regarded the foundation for distributive justice (Espinoza, 2007). In Chapter One (1.4.1 refers) I introduced the concepts of equity, equality and need. After a review of the three facets of social justice, I realised that I had to show the connection between distributive justice, the belief in a just world, equity and equality. I deemed this important as the problems that service learning activities endeavour to solve are usually created by the lack of goods and services in a given community. Goods and services, both tangible and intangible in society, are usually distributed based on need and the contribution of the different members of society. In the present study, the concepts of belief in a just world and social justice provide a framework for how this might play out.

The belief in a just world theory is based upon the assumption that our world is predictable, fundamentally just and governed by a certain order (Beierlein, Werner, Preiser & Wermuth, 2011, p. 279). People like to make sense of events in their lives and in the lives of others (Furnham, 2003). Furthermore, individuals believe that there is a relationship between their actions and the outcome thereof (Lerner, 2003). Lerner's statement resonates with the principle of equity, which stipulates that people should be rewarded goods and services according to how much they put in. However, the concept of social justice advocates equality for all members of society, in that goods and services should be shared equally, regardless of the input of the different individuals and communities in society (DePalma, Madey, Tillman & Wheeler, 1999, p. 133). Corson, (2001, cited in Espinoza, 2007, p. 345) suggests that the equity principle is linked with equality in the provision of education or other benefits based on individual circumstances. In addition, Espinoza, (2007, p. 348) states that the essential idea

forming the basis for the "equity" theory is that fairness in social interactions occurs when "…rewards, punishments and resources are distributed in proportion to individual participation or contributions" (Espinoza, 2007, p. 348).

"On the other hand, equality generally implies sameness in treatment by affirming the basic or natural equality of all individuals" Corson (2001, cited in Espinoza, 2007, p. 345). Under the principle of equality, every citizen has a right to the same type and degree of welfare provision, regardless of the level of need or the significance of a person's welfare state contribution (Reeskens & van Oorschot, 2013, p. 1176). 'To be considered more or less deserving than another; one has to be presented with these same choices' as discussed by Wagstaff (1994, p. 142) below:

Due to the ideology that people do not choose their natural abilities or privileges at birth, it would be wrong to assume that someone cannot access the available resources due to the fact that they do not possess these abilities. However, a consequence of this democratic principle is the following: Unless it can be proved that all individuals have an equal chance to control their input levels; it may then supposedly be fair to allocate resources according to individual inputs. If this rationale is applied, it may be possible to associate equity and equality under a common principle, which supports a fair distribution of outcomes and is in equal proportion to the inputs provided. Such can be applicable if each individual has an equal choice or chance to offer the necessary inputs (Wagstaff, 1994, pp. 142-143).

From the discussion above, it seems that the distributive facet of social justice may be understood by the utilisation of the principles of equality and equity within the framework of a belief in a just world, without necessarily separating them. My observation may be applicable, provided that people understand that there can be equity in equality and that equality does not necessarily refer to fairness (Wang, 2012).

2.5   SERVICE LEARNING, BJW AND SOCIAL JUSTICE

Service learning projects are usually designed to address the needs of individuals as identified by the donor agencies and sometimes members of the community, utilising approaches that that sometimes do not question current societal norms and practices (Wade, 2007, p. 157). Service learning for social justice is service to a cause. Correspondingly, this ideal is certainly aimed at an utterly just society. It does not disregard individual needs, but neither does it ignore the long-term structural issues that create the present problems (Artz, 2001; Butin, 2007; Mitchell, 2008; Wade, 2007). Social justice is

aimed at questioning the status quo and thus dismantling the structures that cause and maintain inequalities and injustices in society. Service learning is about serving and meeting the needs of others. These needs are met or addressed by individuals who may be representatives of particular groups or organisations. In as much as they are part of these groups or organisations, they are still individuals with different perceptions about what is perceived as just or unjust. The belief in a just world is one of the concepts under exploration in the present study. In the present study, I considered the belief in a just world as one of the motivators for the participation of the pre-service teachers in the service learning activities. I also adopted the belief in a just world as a lens through which these pre-service-teachers viewed and interpreted their own interactions with the learners during service learning.

Otto and Dalbert (2005, p. 561) suggest people with high belief in a just world are generally more likely to help others in need, perceive genuine altruism in others, and score higher on measures of social responsibility. One of the major functions of the belief in a just world is to provide a conceptual framework for making sense of the world, and people with high belief in a just world are motivated to defend against threats to this framework (Strelan, 2007, p. 882; Dalbert, 2009). As service learning entails that individuals get exposed to many injustices and inequalities, it might be one of the reasons why individuals choose different coping mechanisms in such situations. They can either choose to blame the victims for what has happened to them; scrutinise the victims' behaviour to identify ways that they might have brought the misfortune onto themselves; or compensate the victims, perhaps by offering to help (Dalbert & Stoeber, 2005; Otto & Dalbert, 2005; Bénabo & Tirole 2005; DePalma, Madey, Tillman & Wheeler, 1999).

However, after examining the viewpoints of numerous researchers who have investigated the belief in a just world, I conclude that it is possible that people's justice beliefs are informed by the reality in which they live. For example, Schaafsma (2013, p. 451) found that members of ethnic minority groups who are faced with prejudice and discrimination in their day-to-day interactions may find it more difficult to maintain the belief that the world is a just place. Such exposure might lead to a weaker belief in the justness of the world for those individuals who are exposed to continuous and unwarranted negative acts (Cubela, Adoric & Kvartuc, 2007). In addition to the point above, Faccenda and Pantaléon (2011, p. 495) established that individuals who believe in a just world are generally those who are most favoured in society. The strong belief in a just world enables these individuals to maintain their psychological well-being by disregarding or denying inequality around them. To avoid

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questioning those structures or systems that favoured them (but might have treated other people unjustly), these individuals often blame victims for their unfavourable situation (Bénabo & Tirole 2005).

Based on the literature review in this chapter I argue that individuals with a strong personal belief in a just world are aware of the inequalities and injustices around them. They desire to help and to be socially responsible, but the reality of the situations and the coping mechanisms available to these individuals can sometimes influence the way they act or react towards the situations. For purposes of the present study, it will be interesting to investigate whether these insights and conclusions, based on the literature reviewed, hold true for the pre-service-teachers' service learning experiences.

2.6   CONCLUSION

Although there is sufficient literature on service learning and social justice, there is still a need to research these concepts within the South African context (Petersen, 2007). The belief in a just world theory was explored in this chapter although most of the available literature is quantitative in nature and either from Europe or the United States of America. Correspondingly, very few, if any, studies have been conducted within the scope of the present study on the belief in a just world and service learning. More research therefore needs to be carried out within this context and be informed by the qualitative approach.

CHAPTER 3:   RESEARCH METHODOLOGY

3.1   INTRODUCTION

In chapter Three I outline the investigation process of the present study, the methodological paradigm and the research design that will guide this effort. Qualitative research includes shaping the problem, selecting a sample, collecting and analysing data, and writing up a report (Merriam, 2002), which I describe and discuss below. Included is a discussion of my role as a researcher and my efforts at ensuring trustworthiness and ethics.

3.2   QUALITATIVE RESEARCH APPROACH

Qualitative research can be described as an inquiry process with the following common features: It is a holistic approach, which focuses on human experiences. In addition, it involves sustained contact with individuals in their natural settings, entailing high levels of researcher involvement, and the production of descriptive or narrative data (Creswell, 2007; Litchtman, 2010). The goal of qualitative research is to explore and understand a central phenomenon, as well as participants' experience within their context (Merriam, 2009; Holloway & Wheeler, 2009). Qualitative researchers seek to answer questions by examining various social settings and the individuals who inhabit those settings. Qualitative research explores how people construct meaning out of their daily lives and examines how people learn about and make sense of themselves and others (Nieuwenhuis, 2010a).

The goal of qualitative research is also to describe and understand rather than explain and predict human behaviour (Nieuwenhuis, 2010a). The primary aim is to gather in-depth descriptions and understanding of events, as well as to recognise social action in terms of its specific context (Holloway & Wheeler, 2009; Denzin & Lincoln, 2005). Therefore, the qualitative researcher views the world through the perspective of the participants in the research study. The qualitative researcher therefore interprets and gives meaning to participants' experiences and sees things from their view point (Denzin & Lincoln, 2005).

A qualitative approach was chosen for the present study, as I sought to understand the experiences of pre-service teachers with social justice during service learning. The present study focused on describing and understanding the experiences of pre-service teachers within the context that they occurred. Consequently, their definitions and insights into social

justice were interpreted through their own experiences, based on the meaning they ascribed to them (Nieuwenhuis, 2007a). The pre-service teachers' descriptions of what they perceived as just and unjust were also understood and evaluated within the context of the setting where their service learning activities took place. The focus of the present study is on detailed descriptions of the pre-service teachers' experiences, thus facilitating a holistic understanding, where words and other forms of descriptions (rather than numbers) are used to convey what I learnt from the participants (Merriam, 2002).

3.3   INTERPRETIVIST PARADIGMATIC PERSPECTIVE

3.3.1   PARADIGM

A paradigm is a set of beliefs and interrelated assumptions about the social world, which provides a philosophical and conceptual framework to guide the organised study of the world (Creswell, 2007; Leedy & Ormrod, 2001). Therefore, a paradigm serves as the lens or organising principles by which reality is interpreted. The selected paradigm guides the researcher in philosophical assumptions about the research and the selection of tools, instruments and methods to use in the research study (Creswell, 2007). An interpretive paradigm was therefore deemed appropriate for the present study in which I aimed to understand how pre-service teachers perceived their experiences during service learning, which in turn explains the meanings they attached to them (Fouché & Delport, 2002). The implication is that the interpretation of pre-service teachers' behaviour on a verbal and nonverbal level is done against the background of their life worlds, as well as their past experiences and existing understandings (Nieuwenhuis, 2010a). I selected an interpretivist research paradigm because it enabled me to review and consolidate the experiences of pre-service teachers with the constructs of personal just beliefs and with social justice during service learning.

According to Nieuwenhuis (2010a, pp. 58-60), the interpretivist perspective is based on the following assumptions, which were taken into consideration during the research process.

The first assumption states that ***human life can only be understood from within*** and not from some external reality. Therefore, focus in interpretivism is on people's subjective experiences, how they construct the social world by sharing meanings, and how they interact with or relate to each other.

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The second assumption describes **social life as being a distinctively human product** that explains reality as not objectively determined, but socially constructed. The uniqueness of a particular context is important for understanding and interpreting the meanings constructed by the individuals.

The third assumption states that **the human mind is the main source or origin of meaning**. Therefore, by exploring the richness, depth and complexity of the phenomena, we can develop a sense of understanding of the meanings given by the individuals to phenomenon and their social context. The fourth assumption is that **human behaviour is affected by knowledge of the social world.** Interpretivists propose that there are multiple and no single realities of phenomena, and that these realities can differ across time and place. Moreover, knowledge and understanding of the social world and constructed realities increase and enrich our theoretical and conceptual framework. The final assumption proposes that **the social world does not "exist" independently of human knowledge.** As a researcher, I proceeded through the research process, and my knowledge and humanness informed and directed my research actions. Subtleties, such as my intuition, values, beliefs and prior knowledge also influenced my understanding of the phenomenon under investigation. As a researcher, I am aware that my culture, own experiences and history may influence the research process and thus the results of the research study (Creswell, 2008).

Indeed, one of the criticisms of the interpretivist paradigm is that it is subjective (Nieuwenhuis, 2010a). However, Interpretivism implies that researcher bias is not a challenge *per se.* For this reason, it was acceptable for me to be subjectively involved in the research process. Interpretivists believe that research is reliable if researchers can demonstrate interpretative awareness (Dowling, 2006). In other words, they have to acknowledge the subjectivity they bring to the research process and take the necessary steps to address the implications of their subjectivity (Fade & Swift, 2010). In this regard, interpretative researchers understand that their research actions affect the research objects that they study. They also understand that the research objects in turn affect them; and that the researcher and the research objects are therefore interdependent (Cohen, Manion & Morrison, 2007; Nieuwenhuis, 2010a; Weber, 2004).

3.3.2   PARADIGMATIC DIMENSIONS

From the above assumptions, by undertaking the present study from an interpretivist paradigmatic viewpoint, the implication is that I am interested in how participants interpret

their experiences, how they construct their worlds and what meaning they attribute to these experiences (Merriam, 2002; Creswell & Miller 2000). According to Creswell (2007, p. 15), a paradigm encompasses the following dimensions: ontology, epistemology, axiology, rhetorical and methodological assumptions. **Ontology** concerns the nature of reality and being. My ***ontological stance*** proposes that reality is subjective and influenced by the context of the situation, namely the individual's experience and perceptions, the social environment, and the interaction between the participant and the researcher (Terre Blanche & Durrheim, 2002). Furthermore, Interpretivism believes in multiple, constructed realities rather than a single true reality. **Epistemology** is concerned with the relationship between the research participants and the researcher. With regard to the ***epistemological approach,*** interpretivists maintain that reality is socially constructed and that the dynamic interaction between the researcher and research participants is therefore central to capturing and describing the lived experiences of the participants (Creswell & Miller 2000).

Axiology concerns the role of the researcher's values in the scientific process. Interpretivists maintain that the researcher's values and lived experiences cannot be separated from the research process. Working from an interpretivist approach, the researcher should acknowledge, describe and bracket their values, but not eliminate them. Based on that aim, interpretivists are encouraged to keep a reflective journal. ***Rhetorical structure*** refers to the language used to present the research process and results to one's intended audience. ***Methodology*** refers to the process and procedures of the research. In the present study, qualitative research methods that involve both the researcher and participant interactions are chosen (Creswell, 2007; Denzin & Lincoln, 2005; Tuli, 2011). In working from an interpretivist view, the focus of the present study is to gain an understanding of the lived experiences of pre-service teachers during their service-learning activities.

During my research, the pre-service teachers were given the opportunity to share anecdotes related to service-learning, personal beliefs in a just world, and social justice during their service-learning activities.

3.4 RESEARCH DESIGN

3.4.1 *EX POST FACTO* INSTRUMENTAL CASE STUDY RESEARCH DESIGN

As mentioned in Chapter One (1.8.2 refers), this is a post service learning study, and as such, this is the reason why I opted for an ex post facto instrumental case study. As stated

by Diem (2002), an ex post *facto* design is very common and useful when using human subjects in real-world situations and the researcher comes in "after the fact". Stake (2000) describes a case study design as both a process of learning about the case and a product of inquiry. Subsequently, this emphasizes the evolving nature of qualitative research and corresponds to the exploratory and descriptive approaches suitable to the study (Cohen et. al., 2007; Thomas, 2010). My choice of a case study was determined by my unit of analysis as ultimately it is the unit of analysis that determines the case (Merriam, 2002). As such, an *ex post facto* instrumental case study design enabled me to address my research questions. In choosing a case study design for the present study I adhered to the key principles of focusing on a bounded system (Nieuwenhuis, 2010b), namely an educational setting, thus investigating the pre-service teachers' experiences within a real life context.

Stake (2000, p. 439) highlights one of the advantages of an instrumental case study as follows: "... the methods of instrumental case study draw the researcher towards showing how the concerns of researchers and theorists are obvious in the case". An inquiry therefore does not simply aim to understand the significance of particular cases within their own contexts, but also aims to draw attention to the critical issues at hand. Within the present study, other advantages and characteristics of applying an instrumental case study included my commitment to constantly reflect on and alter my meanings and impressions. The above advantages enabled me to attain rich, in-depth information, and guided me to refine theory and encourage successive studies (Fouché, 2002; Stake, 2000). The research design provided me with multiple sources of perspectives and details regarding my research topic (Mark, 1998; Merriam, 2002). An ex *post facto* instrumental case study complements the research paradigm of the present study, namely Interpretivism, in that it aims to understand the interpretations and meanings of reality as perceived by pre-service teachers within their particular environment. In this manner, the research design supported my attempt to understand the pre-service teachers' experiences with social justice during their service-learning activities (Baxter & Jack, 2008; Cohen et al., 2007; Stake, 2000). Member-checking of the obtained data within the case study further strengthened the present study (Creswell & Miller, 2000). I applied member-checking in an attempt to address researcher bias and provide a more accurate data representation.

3.4.2 CHALLENGES OF THE EX POST FACTO INSTRUMENTAL CASE STUDY RESEARCH DESIGN

Although I regarded an *ex post facto* instrumental case study design as an appropriate choice for the present study, I remained aware of the potential challenges of this design during the process. I took into cognisance the possible lack of scientific rigour and generalisation of the findings as I used a small number of participants and only (four) females who cannot be said to provide a general representation of all the pre-service teachers who were involved in the service learning (Cohen et al. 2007; Thomas, 2010; Zainal, 2007). Due to the nature of the present study, the aim was not to generalise the findings, but to gain a deep understanding of four selected pre-service teachers' experiences with social justice during service-learning.

Other potential challenges of an *ex post facto* instrumental case study design include its dependence on a single case, and the difficulty of demonstrating validity, reliability and causal links. There are also issues with the possibility of observer and recall bias, linked to the potential of subjective, personal and selective interpretations (Somekh & Lewin, 2006; Stake, 2000; Terre Blanche & Durrheim, 2002). By selecting an interpretivist stance, the emphasis was on the pre-service teachers' subjective worlds, rather than generalising the perspectives to the wider population (Cohen et al., 2007; Zainal, 2007).

3.5 SAMPLE AND SAMPLING CRITERIA

3.5.1 SELECTION CRITERIA

The criterion for selection in the current study was that individuals must have participated in the Human-Vogel and Dippenaar 2013 study, which examined the utility of the Community Engagement Commitment Scale and reported on factors that predicted pre-service teachers' commitment to community engagement in their second year of study at a South African university. In 2012, following approval by the dean at the higher institution of learning to conduct the present study, I contacted the students before the time of my actual data collection process. My objective was to solicit their willingness to participate in the study and obtain their personal contacts as this was their last year of attending classes at the higher institution of learning at which the present study was undertaken. As this is a post service learning research study, the participants had to be conveniently available during the time of the data collection. The above mentioned was important, as the pre-service teachers were

involved in their teaching practice practicum at the time when I was cleared to carry out my data collection. After I had received my ethical clearance, I emailed and called 10 of the students 25 who had previously indicated their willingness to participate and only four of these students showed interest and willingness to be part of the study.

3.5.2   SAMPLING METHOD

As a result, these four pre-service teachers (who were known to me previously) were purposively and conveniently selected based on their suitability, availability and willingness to participate (Creswell, 2008). They were known to me as I taught them guidance and counselling in their second year of study at the same higher institution of learning at which this research was undertaken. Working with the group was both a challenge and an advantage. As such, the situation was, on the one hand, regarded as a challenge as it could influence the researcher-participant relationship. The aforementioned challenge was easy to deal with as; firstly I was no longer a lecturer to the pre-service teachers at the time of the data collection. Secondly, as a researcher I had to abide with the participants' right to privacy, confidentiality and anonymity. Therefore I could not use or share the pre-service teachers' responses outside the boundaries of the present study. I also encouraged the pre-service teachers during the semi-structured interviews to tell the truth rather than what they assumed I wanted to hear as indicated by my statements during the interview process:

*"No it's okay; it is not about what I want to hear it's about what you have to say" (**Claire p. 2, line 42**).*
*"What negative aspects were there? Don't worry, luckily you are finished, so even if you say the negative it doesn't matter. What I'm interested in knowing is what the university did right or, what it should have done differently. I just want you to be truthful" (**Grace p, 6, lines, 140-141**).*

On the other hand, my prior relationship with the pre-service teachers was an advantage. I had already built rapport with them through our classroom interactions and they seemed comfortable and willing to share their experiences with me. As such, convenience sampling was also applied in the present study. Convenience sampling is regarded as a form of non-probability where participants are selected based on the fact that they are easily and conveniently available (Berg, 2001; Maree & Pietersen, 2010). Non-probability sampling methods (such as convenience sampling) do not seek to generalise the findings within the wider population. Furthermore, the participants were selected to encompass diverse racial

and ethnic perspectives, which is the essence and significance of the purposive sampling technique. Table 3.1 indicates the race, age, language and gender of the participants.

TABLE 3.1: PARTICULARS OF PARTICIPANTS INVOLVED IN THE STUDY

PARTICIPANTS	PSEUDONYM	AGE	RACE	LANGUAGE	GENDER
Participant 1	Mary	23	Coloured	Afrikaans	Female
Participant 2	Jane	22	Asian	Korean	Female
Participant 3	Claire	24	White	Afrikaans	Female
Participant 4	Grace	23	Black	Northern Sotho	Female

3.6   DATA COLLECTION

3.6.1   SEMI-STRUCTURED INTERVIEWS

In the research process for the present study I made use of semi-structured interviews as a data collection tool. Individual face-to-face interviews were carried out that enabled me to gain the pre-service teachers' co-operation by establishing a relationship with them, which in turn encouraged the pre-service teachers to examine deeply the issues related to their service learning (DiCicco-Bloom & Crabtree, 2006; Leedy & Ormrod, 2001). The pre-service teachers were asked to answer a set of predetermined open-ended questions on an interview schedule that guided me during the interviews. The participants were encouraged to share their experiences and views about service learning. During this process, as the researcher, I was able to probe for clarification and in-depth understanding of the pre-service teachers' experiences (Creswell, 2008, Fade & Swift, 2010). I was aware of the fact that any questions formulated and posed to the participants had to be done in a broad and general manner so as to avoid manipulation and unnatural quality of responses. To guide my conversations with the participants, I therefore generated the questions below:

How do you understand justice?
Do you know the difference between personal and social justice?
Can you give examples of personal and social justice and injustices that you witnessed during your service learning?
What experiences stood out for you during your service learning?
What kind of thoughts and feelings did you experience during your service learning?

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How easy was it for you to talk to me about your experiences?

Are there any other aspects that you would like to share with me that would help me to understand your experiences with social justice during your service learning project?

The above questions were formulated and asked as they are clear statements that explored and defined the pre-service teachers' experiences during service learning. The questions were also linked to my conceptual framework as they embody the concepts of justice and injustice which are some of the cornerstones of social justice (Jackson, 2005; Nieto, 2000). It must be noted that the construction of these questions was informed by literature, the research questions, and the purpose of the inquiry (to provide in-depth descriptions of the pre-service teachers' experiences). There are drawbacks involved in trying to control the interview process. As a researcher I had to take cognisance of these challenges, such as the asking of rigid questions, which do not respect the participants but simply treat them as mere sources of information (Oakley, 1981, as cited in Whiting, 2008). Regardless of the use of semi-structured interviews, I tried to make my interview process respectful and flexible. As the interviews were open-ended and discursive in nature, this allowed an iterative process of modification, whereby lines of thoughts "identified by earlier interviewees were taken up and presented to later interviewees" (Beardsworth & Keil 1992, pp. 261-262).The interviews were audio-taped and later transcribed in preparation for data analysis. A literature review on the interview process revealed that the following important factors had to be taken into consideration.

3.6.2   INTERVIEWER EFFECT

Denscombe (2007 cited in Newton, 2010, p. 5) suggests that an interview can be influenced by gender, professional background, ethnicity, and the age of both the interviewer and the interviewees. It is stated that participants often feel more favourable towards interviewers that are similar to them. I guarded against this effect by relying on the relationship I had built with the participants during the time I was their lecturer at the university. I believe that this reduced my anxiety or any concerns from the side of the participants. However, I remained aware of how such relationships could have assisted the participants to provide me with information that they assumed I was interested in and expecting, rather than being honest about their experiences. As such, I encouraged the pre-service teachers to be as honest as possible about their experiences as indicated in my transcribed interviews. I had four fellow students to help me with the transcription of the interviews. I involved them so as to ensure that the transcriptions were accurate. Regardless of their assistance I still listened to the

recorded interviews to clarify any information written down as there were differences in pronunciation between myself as the researcher, the participants and the fellow students who helped with the transcription of the interviews. The above is due to the fact that English is a second or third language to almost all of us.

3.7   DATA ANALYSIS

3.7.1   THEMATIC CODING

Data analysis is an inductive process with the precise aim of describing and interpreting the variety of characteristics related to the phenomena under study (Ritchie &Lewis, 2003). It often involves synthesis, evaluation, interpretation, categorisation, hypothesising, comparison, and pattern finding Hatch (2002 in Leech & Onwuegbuzie 2007, p. 564). Mouton (2001, p. 108) states that "analysis involves breaking up the data into manageable themes, patterns, trends and relationships, in order to understand the various constitutive elements of data through an inspection of the relationships between concepts, constructs or variables" and identifiable patterns. In the present study, data analysis was done through thematic analysis.

3.7.2   THEMATIC ANALYSIS PROCESS

Thematic analysis and interpretation were conducted as follows in the present study: Firstly, the data analysis involved repeated reading and re-reading the transcribed interviews and contextual data and listening to recordings of the interviews (Green et. al., 2007). From here the recorded individual semi-structured interviews were transcribed and the data was then reduced into themes through a process of coding and condensing those codes. Finally, the data was presented in figures and discussions, as presented in Chapter Four (Leech & Onwuegbuzie, 2007). The application of the thematic analysis and interpretation in the present study is founded on the integration methods of Terre Blanche and Kelly (2002), Creswell (2008), Nieuwenhuis (2007c), and De Vos (2005). The process was guided by the thematic phases suggested by Braun and Clarke (2006).

In particular, the following phases featured:

Phase one - *Familiarise yourself with the data*: In this phase the interview transcripts were read through in order to become familiar with the data. De Vos (2005) emphasises the importance of reading through all data sources in their entirety several times. Familiarising

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myself with the data enabled me to gain a sense of my sources as a whole, before breaking them into parts. Therefore, I read and studied the data gleaned from the semi-structured interviews several times during the data analysis process and made notes in the margin of the transcripts to record general thoughts about the data (Terre Blanche & Durrheim, 2002). I also listened to the audio recording while reading the transcribed interviews to ensure accuracy during my data analysis and interpretation (DiCicco-Bloom & Crabtree, 2006). According to Fade and Swift (2010) qualitative researchers may use reflexivity to facilitate a more interpretative reading of qualitative data. In this context I had to formally indicate and acknowledge my impact on the data analysis and interpretation as indicated by my role as a researcher (3.10 refers).

Phase two - *Generate initial codes*: During this phase, meaningful characteristics of the data were coded in an orderly manner across the entire data set; and then data applicable to each code was put together (Braun & Clarke 2006). Coding involves the organisation of transcribed data into chunks before bringing meaning to those chunks of information. It is important to get a general sense of the information and to reflect on its overall meaning (Terre Blanche & Durrheim, 2002). During coding, it is important to have a clear sense of the contextual settings in which statements were made in an interview (Green et al., 2007). During the process of generating the initial codes for the present study, I had to identify the most important themes, recurring ideas or language and patterns of belief that linked people and settings. The generation of codes was the most logical phase of data analysis as it combined the whole process (Priest, Roberts & Woods, 2001).

Gibbs (2007 as cited in Fade & Swift 2010, p. 108) suggests that 12 aspects may be coded: *Acts of behaviour, events, activities, strategies, practices or tactics, states, meanings, involvement or adaptation to something new, relationships, conditions and constraints, consequences, settings and reflexive issues how the researcher influenced the data*. Against the background of the conceptual framework of the present study, I analysed the data by means of coding, which involved taking text data and segmenting sentences (or paragraphs) and labelling those segments with an appropriate term which was often based on the actual language of the participants (Green et al., 2007). By using coding in the data analysis process, I was able to move back and forth between steps as new insights and understandings surfaced from the data sources (Braun & Clarke, 2006). Subsequently, once the open coding process was complete, *axial coding* was implemented, in which connections were made between themes and subthemes of the data sources (Bowen, 2008). Axial

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coding involved explaining and understanding relationships between themes in order to understand the phenomenon to which they related (Nieuwenhuis, 2007c). During the axial coding I had to consider the causes of phenomena; the context in which they occurred; the intervening conditions that were present; and the resulting actions and consequences (Priest, Roberts & woods, 2001, p. 34).

Phase three - *Search for themes*. The codes were collated into potential themes; and then all data relevant to each potential theme was gathered (Braun & Clarke, 2006). Braun and Clarke (2006, p. 82) suggest that the "keyness of a theme is not essentially reliant on quantifiable measures, but rather on whether it captures something important in relation to the overall research question". The generation of themes had to display multiple perspectives from the participants. More so, this can be supported by diverse quotations and specific evidence from the collected data (Terre Blanche & Durrheim, 2002).

Phase four - *Review themes*: It involved checking whether the themes worked in relation to the coded extracts (phase 1) and the entire data set (phase two), and then generated a thematic map of the analysis. It also entailed the redefinition of themes which can be done on two levels. The first level involved reading through all the compiled data for each theme and then evaluating it to see if it forms a logical pattern. Level two involved the same process, although this was done in relation to the data as a whole. On this level I also had to evaluate the validity of the individual themes in relation to the data (Braun & Clarke, 2006).

Phase five - *Define themes*. Firstly this phase involved an ongoing analysis to refine the details of each theme and the general story the analysis tells. Secondly, in this phase I generated clear definitions and names for each theme (Terre Blanche & Kelly, 2002). Each named theme is a written account of the phenomenon, as presented in Chapter Four, using thematic categories from the data analysis as subheadings. The process involved creating greater meaning about the phenomenon. Usually this would be based on personal views, and/or in comparison with past research. Qualitative research is interpretive research and therefore entails creating meaning and sense of the findings (Nieuwenhuis, 2007a; Creswell, 2008).

Phase six - *Producing the report or interpretation*. The stage required interpretation and presenting. As such, it involved making sense of the data in light of the literature (Creswell, 2007), before reporting the findings in a narrative. The data interpretation entailed presenting

the findings of the study, which may range from a detailed discussion of several themes (complete with sub-themes, specific illustrations, multiple perspectives from individuals, and quotations), to a discussion with interconnecting themes. In addition, visuals, figures or tables may be used in conjunction with the discussion (Terre Blanche & Durrheim, 2002; Creswell, 2007). The process of interpreting and presenting the findings of the present study are dealt with in Chapter Four.

3.7.3 THEORETICAL SATURATION

As data collection and analysis in qualitative research is an iterative process, it can easily lead to a point where no new categories or themes can emerge (DiCicco-Bloom & Crabtree, 2006). The process implies that "iterative analysis of the collected interviews through the data collection process allows the researcher to visualise the emerging patterns, categories and dimensions" Kwortnik (2003 in Thomson, 2011, p. 48). For purposes of the present study, the following process was followed: Themes were generated until theoretical saturation was reached, that is, until no new insights were obtained, no new themes were identified and no new issues came up regarding any of the themes in the data (Glaser & Strauss, 2009).

I opted for theoretical saturation in the present study instead of data saturation due to the fact that this is a post service learning study. It would have been difficult to get more participants for my study (Bowen, 2008) if I had opted for data saturation. In addition to the above reason, I felt that the present respondents provided me with enough information to answer my research questions. During the process of theoretical saturation, as the researcher I had to ensure that the analysis described the data and also explained how the different codes, categories, and concepts are linked (Charmaz, 2006) (as laid out and discussed in Chapter Four). The themes and subthemes identified accounted for all the data that was collected. In line with Strauss and Corbin (1990, as cited in Bowen 2008, p. 140), from this it was reasonable to assume that redundancy had been attained in a practical manner. The analytical themes in the present study were saturated when through the data I was able to pin-point an experience as logical and explicable, such as indicating that my participants acted in the same way, because of shared values or life experiences (Green et al., 2007).

3.8   QUALITY CRITERIA

In qualitative research, trustworthiness is one of the values that underline a rigorous study (Babbie & Mouton, 2001). Trustworthiness helps the researcher to persuade the audience (including the researcher-myself) whether the study findings are worth taking note of and are relevant. In qualitative research, credibility, transferability, dependability and confirmability are regarded as key criteria of trustworthiness (Nieuwenhuis, 2010c; Schwandt, 2007). These four constructs will be discussed next.

3.8.1   CREDIBILITY

The credibility of the research depends on obtaining an appropriate sample; ensuring that data collection techniques are consistent with the purpose of the study and having clear strategies for data analysis (Sandelowski, 2000). According to Guba and Lincoln (1994) credibility involves the establishment that the results of qualitative research are credible and believable from the participants' point of view. Through member-checking, the pre-service teachers were given the opportunity to read through their personal transcribed interviews to make sure that they agreed with the responses provided and in the present study the pre-service teachers agreed with their responses and did not add or change anything (Cohen et al, 2007). Furthermore, as a researcher I had to relate my findings to an existing body of knowledge in order to enhance the credibility of my findings as put forward in Chapter Four (Shenton, 2004). I also had frequent meetings with my supervisor who offered me guidance and provided me with alternative approaches of interpreting and formulating my research findings, thus ensuring the credibility and trustworthiness of the present study.

3.8.2   TRANSFERABILITY

In the case of the present study, transferability entailed a review and consolidation of pre-service teachers' experiences with an understanding of social justice in the different settings that the service-learning was undertaken. Bowen (2005) explains that transferability involves providing rich descriptions of the sample and setting studied, so that readers are given sufficient information to be able to judge the applicability of findings to other settings of which they know. In line with qualitative research and ensuring transferability, I have given rich, thick descriptions of the participants and their contexts to provide sufficient and detailed information about their pre-service experiences with social justice during service-learning (Fade & Swift 2010).

3.8.3   DEPENDABILITY

The construct of dependability focuses on the degree to which findings have been accurately reported in the study (Terre Blanche & Durrheim, 2002). In the present research my aim was not to try and duplicate the results, as this is in conflict with the view that the truth is subjective and contextual in nature. But rather, as an interpretive researcher I endeavoured to attain dependability so that the reader can be convinced that the findings did indeed occur as reported (Durrheim & Wassenaar, 2002). Dependability was achieved through rich and well-detailed descriptions that indicated how certain opinions were rooted in and developed from contextual interactions experienced by the pre-service teachers with the different learners (Terre Blanche & Durrheim, 2002, p. 64). I further achieved dependability by keeping detailed, comprehensive notes and audit trails of the data (Gray, 2009). In the present study, the above-mentioned involved the use of methods such as audiotapes, memos, transcripts, and developed themes. Furthermore, dependability was ensured by providing extracts from the participants' interviews to support the findings provided in the data analysis and interpretation in Chapter Four.

3.8.4   CONFIRMABILITY

Confirmability is a process that entails having connections between data and the researcher's interpretations (Gray, 2009). Confirmability was achieved by auditing the research process, which involved going back and forth and checking the original sources, such as transcripts, audiotapes and summaries that had been used to ensure this procedure. Confirmability can also be achieved by using peer reviews and this involved constant checking of my notes, ideas and data interpretation with that of my supervisor and participants (Letts et al., 2007). Zhang and Wildemuth (2009, p. 7) suggest that confirmability can be "determined by checking the internal coherence of the research product, namely, the data, the findings, the interpretations, and the recommendations". The discussion in this chapter is also another means of my being able to enhance the confirmability of the present study. I have been able to admit my own research predispositions in terms of my research approach, paradigm, research design; its weaknesses and strengths and provide reasons for my choices (Shenton, 2004). My supervisor also acted as a second reviewer to confirm accuracy of interpretation of the data.

3.9   ETHICAL CONSIDERATIONS

3.9.1   INTRODUCTION

Ethical clearance was obtained from the Faculty of Education research committee at the higher institution where the present research was carried out. The committee requires that researchers respect and preserve the human dignity of the participants.

3.9.2   INFORMED CONSENT

Babbie (2005, pp. 63-64) states that the principles of voluntary participation and no harm to participate have been formalised into the concept of informed consent. For the present study, I explained the aim of my research twice to the pre-service teachers, as well as the potential advantages of the study. The first time was when I solicited their willingness to participate in the study before I received my ethical clearance and later on, I contacted them again, once I had attained my ethical certificate and was ready for the data collection process. In addition, the pre-service teachers were informed that they had the right to withdraw from the study at any time, if they wished to do so (Mouton, 2003; Strydom, 1998). (Examples of participant informed consent forms are provided in appendices B and C respectively). At the start of the semi-structured interviews, I informed each participant that I would need to utilise a digital recorder and solicited their consent to do so (DiCicco-Bloom & Crabtree, 2006). Acquiring the participants' consent was done in order to involve them as much as possible in the research process and also to give them a sense of control over their individuality, autonomy and privacy (Fouka & Mantzorou, 2011).

3.9.3   PRIVACY, CONFIDENTIALITY AND ANONYMITY

I treated the information acquired throughout the research inquiry ethically and confidentially. In the present study, I secured individual confidentiality statements from the participants and used pseudonyms for participants and geographical settings. The transcripts and notes were anonymised. All identified information, such as names, locations, and schools, were edited out and replaced with pseudonyms (Aguinis & Henle, 2002). The data collection in the present study involved individual interviews, so my four participants were not exposed to information about each other; hence there was no need for them to sign confidentiality forms as a group. Furthermore, all original documentation with the potential of compromising the participants' identity was safely stored away to maintain confidentiality. In addition, despite my efforts to appropriately conceal names and identities it is possible for individuals close to

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these participants to recognise the expression, or view, of a particular source. As such the participants in the present study were provided with a thorough explanation of the risk, rights benefits and dangers of the research (Cohen et al., 2007).

3.10   MY ROLE AS THE RESEARCHER

Within the interpretive field of study the researcher is considered as the main instrument for data collection, data analysis and data interpretation (Onwuegbuzie, Leech & Collins, 2008). Working towards the empowerment and betterment of the marginalised members of society is something that resonates with who I am and is of great interest to me. As an educator and educational psychologist in training, I have been involved in practical work that involved working with disadvantaged learners and their communities at large. Subsequently, due to my past experience and relationships with peers and colleagues, I may have brought certain biases to the present study. Although my aim was to ensure objectivity, these biases may have shaped the way the collected data was viewed, understood and interpreted (Creswell, 2007). Therefore, I commenced the present study by acknowledging the importance of reflexivity. Throughout the research process I kept my own passions in check so that there could be co-creation of knowledge between me and the pre-service teachers (Watt, 2007).

Reflexivity involves being aware of "what is influencing the researcher's internal and external responses while simultaneously being aware of the researcher's relationship to the research topic and the participants" (Dowling, 2006, p. 8). As highlighted in (3.5.2 refers) the pre-service teachers were known to me and I held a position of authority during the period when I taught them. At the time of the semi-structured interviews, I had to review the lens through which I viewed and interacted with the pre-service teachers so that they could feel free and comfortable to share their experiences with me. As a researcher, being constantly involved in the rigorous experiences with the participants, it was important to continually recognise biases, values and personal interests with regard to the research topic and process (Maree, 2010).

During the data collection method, I had to accept and respect the participants' responses even if they contradicted with my personal views, values and beliefs. In the process of data analysis and interpretation cross checking helped me to maintain reflexivity by encouraging self-awareness and self-correction (Bowen, 2005. p. 216). By consciously focusing on reflexivity, I endeavoured to monitor my own reactions, roles, biases and any matters that might bring about bias in the research. It was important to recognise my social location as

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the researcher as well as the ways in which my emotional responses to respondents could shape my interpretations of their accounts (Mauthner & Doucet, 2003, p. 6).

CHAPTER 4:   RESULTS OF THE STUDY, INTERPRETATIONS, RECOMMENDATIONS AND CONCLUSION

4.1   INTRODUCTION

Firstly I present background information about my case in order to create a better understanding of the context. My aim is to provide further insights into the experiences of pre-service teachers with social justice during their service learning. In addition, I provide background information on all four participants, since they are unique individuals with different backgrounds and experiences in community activities. The fact that they have worked with different learners and settings is also important. I deemed it necessary to provide separate information on each participant to assist the reader to understand the reasons why they presented varied opinions and meanings attached to their experiences.

Lastly I provide a detailed discussion of the results of the thematic analysis and supporting evidence for the transcribed semi-structured interviews. The results are compared with available literature on pre-service teachers' experiences with social justice during service learning. The contributions and limitations of the present study are discussed and recommendations are offered for further research, practice and training.

4.2   DESCRIPTION OF THE RESEARCH SETTING AND THE CASES

In the *ex post* instrumental case study, just like in any other case study, the introduction and description of the context of the phenomenon under study is important as the cases themselves provide an opportunity to investigate how the phenomena are expressed and experienced within particular cases. The above mentioned process is important as it provides the reader with relevant information regarding the suitability of the cases to answer the research questions. At the time of data collection all four pre-service teachers were in their last year of training as teachers. All four had a choice when it came to the setting where they wanted to conduct the service learning. For Mary, Jane and Grace their service learning activities took place at Mamelodi campus, which is managed by the higher institution of learning where the pre-service teachers were registered students. Most of the children whom the pre-service teachers assisted lived in the informal settlements near the Mamelodi campus. The objective of the service learning project was to help learners from schools around Mamelodi with their homework and provide them with extra language lessons. The

pre-service teachers assisted the learners in a library that had been set up by an international donor agency to facilitate this endeavour.

Claire did her service learning in Mozambique where her parents have an outreach and every year they take school children to do community work. During this outreach programme Claire acted as a facilitator and was given three to four girls to monitor and help learn in terms of how to work with the community. Claire, with her small group of girls, paired up with the community members and in the process taught the learners how to communicate with the community members. By participating in community chores, the learners got to know about the community members' living conditions. Thus, through working and helping other people the learners learned to appreciate what they have. Likewise, they also became knowledgeable and empathetic towards the plight of the less privileged members of society. Claire explained that one of the reasons why her parents started going on the outreach programme was because they offered to help a family friend who needed assistance in helping the community deal with the aftermath of the war and floods in Mozambique.

4.2.1   BACKGROUND INFORMATION ON THE PARTICIPANTS

4.2.1.1   Participant One: Mary

Mary is a 23 year old Afrikaans speaking female with some experience working marginalised communities. From her transcriptions Mary indicated that her personal background and past experiences in community work impacted greatly on her service learning activities in Mamelodi. Mary explained that she helped the learners with basically whatever they needed. During the entire process Mary's goals were to be consistent in her teaching methods and enthusiasm and to grow in her teaching methods. Mary reported that the module was valuable to her as it helped her to know people and learn to understand things from their perspective. Through the service learning experience Mary also acquired some skills such as communication and time management. The module also helped to instil a sense of responsibility in her through her interactions with the learners. Personally, Mary indicated that the module helped her to grow in confidence and to be grateful for what she has. It also increased her desire to strive for better.

4.2.1.2   Participant Two: Jane

Jane is a 22 year Korean female and the only prior experience she had with regard to working in the community was volunteering for the SPCA, an animal shelter in Pretoria. In

that regard, her service learning during her second year of training as a teacher was the first time she worked in marginalised communities. As a Korean citizen studying in South Africa, it was her first interaction with people in a township. Basically Jane helped the learners with English, computers and Maths homework. When she was in Mamelodi, her personal goal was to help the learners improve in the subjects she was responsible for. Jane found the module valuable in that she was able to become knowledgeable about the South African education system and how to compare it with that of other developed countries.

4.2.1.3 Participant Three: Claire

Claire is a 24 year old Afrikaans speaking female who comes from a family that is very involved in community work. She indicated that community work was part of her life as her whole family did it every year. From these statements I assumed that she enjoyed doing things for other people and in comparison to the other three participants she had more experience working with marginalised communities. Claire found service learning valuable as she was able to learn from the people she was helping. She also said that, as someone who was going to be a teacher, the module gave her an opportunity to know more about the problems that contemporary learners are faced with. Through her interactions with people in different settings she had learnt the importance of giving everyone the benefit of the doubt.

4.2.1.4 Participant Four: Grace

Grace is a 23 year old Northern Sotho speaking female and the service learning that she was involved in during her second year of study was her first and only experience of working with people from marginalised communities. Grace said that the reason why she chose to go to Mamelodi was because she wanted to enhance her teaching skills and work with learners who experience problems and difficulties in learning. Grace was responsible for helping the learners with their English homework and other things they needed assistance with. Grace deemed the module valuable as she was able to apply the solutions used during her service learning to challenges she faced during her fourth year of teaching practice. Furthermore, the service learning experience provided her with an opportunity to help others and it was also good for her personal growth as an educator. All in all, she felt that it prepared her for her third and final year teaching practicals and for her career as a whole.

4.3 DATA ANALYSIS PROCESS IN THE PRESENT STUDY

The practical implementation of the thematic analysis and interpretation by Terre Blanche and Kelly (2002), Creswell (2008), Nieuwenhuis (2007c), and De Vos (2005) guided by the thematic phases suggested by Braun and Clarke (2006) can be tabulated as follows (Table 4.1). Chapter Three (3.7 refers) provides a more detailed description.

TABLE 4.1: THEMATIC PROCESS

Phase 1:	I read through the transcripts as I listened to the recorded interviews as many times as possible. I did so whenever I needed clarity or felt that a given sentence lacked meaning.
Phase 2:	*Firstly,* I identified specific statements in individual pre-service teachers' transcripts that provided information about their experiences. I gained this information by manually underling and writing individual phrases to the statements in relation to the question that had been asked (*Appendix: D refers*). The terms I used were based on the participants' language and the question that I had asked. I allocated different colours to the pre-service teachers to help me group their phrases or codes into meaningful units. *Secondly,* I clustered the statements into meaningful units and then went back to individual participants' transcriptions and highlighted and underlined all the statements that I had clustered into meaningful units. The process of going back and forth through the transcriptions helped me to recognise any important statements that I might have missed and to rectify any mistakes that I had made in grouping my statements. *Lastly* in this phase, I came up with tentative themes which were informed by the research questions and the literature review in the present study. These themes were created from recurring ideas or language or beliefs linked to the pre-service teachers and the setting where the service learning took place.
Phase 3:	I placed the clustered statements under broad themes, which were informed and created based on the research questions of the present study. The broad themes contained a lot of information; therefore I created sub-themes in order to capture the richness and the nuances in the entire data (*Appendix: E refers*).

Phase 4:	I had to check and see that the themes formed a logical pattern and that they truly represented all the data. Reviewing the themes helped me to avoid duplication and helped me to arrange them in order of importance.
Phase 5:	I had to define the themes based on the data; the pre-service teachers' views my personal opinions and past research.
Phase 6:	I interpreted the data and attached meaning to it in light of the literature.

4.4   FINDINGS

I identified five themes from the data, namely:

I. ***Pre-service teachers' conceptualisation of justice,***

II. ***Pre-service teachers' experiences during service learning,***

III. ***Barriers faced by the pre-service teachers during service learning activities,***

IV. ***Issues of justice and social change,***

V. ***Support structures needed by pre-service teachers for future service learning activities.***

In the findings I present the above themes identified from the pre-service teachers' transcriptions and provide detailed descriptions of each. I also provide a critical literature analysis and discussion on how these results contribute to scholarship on service learning and social justice. Under each theme, I present various sub-themes that were gleaned from the transcriptions. Each sub-theme falls within either one or all five of the main themes. Although I placed each theme under a different heading, they are all interrelated as they encompass the overall experiences of the pre-service teachers. All the themes and sub-themes are tabulated below:

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TABLE 4.2: THEMES AND SUB-THEMES FROM THE THEMATIC ANALYSIS

A RETROSPECTIVE STUDY OF PRE-SERVICE TEACHERS' EXPERIENCES OF SOCIAL JUSTICE DURING SERVICE LEARNING					
THEME 1: PRE- SERVICE TEACHERS' CONCEPTUALISATION OF JUSTICE.		**THEME 3: BARRIERS FACED BY THE PRE-SERVICE TEACHERS DURING SERVICE LEARNING**		**THEME 4: ISSUES OF JUSTICE AND SOCIAL CHANGE**	
Sub-theme 1.1:	Individual pre-service teachers' definitions of justice	**Sub-theme 3.1:**	Lack of preparation and structure in the service learning activities	**Sub-theme 4.1:**	Social injustices identified by the pre-service teachers
Sub-theme 1.2:	Individual pre-service teachers' definitions of personal and social justice	**Sub-theme 3.2:**	Expectation versus reality of the service learning experience	**Sub-theme 4.2:**	Availability and accessibility to justice structures
THEME 2: PRE-SERVICE TEACHERS EXPERIENCES DURING SERVICE LEARNING		**Sub-theme 3.3:**	Language barriers experienced by the pre-service teachers	**Sub-theme 4.3:**	Pre-service teachers being the voice to the voice-less
Sub-theme 2.1:	Challenges experienced by the pre-service teachers during service learning	**Sub-theme 3.4:**	Lack of resources in the community	**THEME 5: SUPPORT STRUCTURES NEEDED BY PRE-SERVICE TEACHERS IN FUTURE SERVICE LEARNING ACTIVITIES**	
Sub-theme 2.2:	Emotions experienced by the pre-service teachers during service learning	**Sub-theme 3.5:**	Security concerns as identified by the pre-service teachers	**Sub-theme 5.1:**	Preparation of students for the service learning module
Sub-theme 2.3:	Positive experiences of the service learning	**Sub-theme 3.6:**	Concerns regarding assumptions and stereo-types as identified by the pre-service teachers	**Sub-theme 5.2:**	Monitoring of service learning activities
Sub-theme 2.4:	Sharing experiences of the service learning			**Sub-theme 5.3:**	Guidelines and structure in the service learning
				Sub-theme 5.4:	Debriefing of students during and after the service learning

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4.4.1 THEME 1: PRE-SERVICE TEACHERS' CONCEPTUALISATION OF JUSTICE

It was difficult for all four pre-service teachers to share their understanding and definition of justice, social and personal justice concepts. It seemed like they never had to think of them in relation to service learning. The differentiation between social and personal justice was even more difficult. Seeing that this is a qualitative study, the description and understanding provided by the pre-service teachers of these concepts is important as in an interpretivist paradigm as discussed in Chapter Three (3.3 refers).

4.4.1.1 Sub-theme 1.1: Individual pre-service teachers' definitions of justice

According to Rawls (1971/1999, cited in Books & Ndlalane, 2011, p. 87), justice can be defined as a notion of fairness whereby there is equality of sameness and opportunity. During the semi-structured interviews, the pre-service teachers were asked to present their own understanding of how they conceptualise the term "Justice". The following worldviews, perceptions and experiences were noted (Nieuwenhuis, 2010a).

"... something right or wrong and being fair towards me as an individual" (p. 1, lines 16-17). *"... something that is fair to everybody...if something is right for one person; it should be good enough for another person" (p. 1, lines 21-22). "... own rights, standards, morals and ethics, when I'm being treated the way a human being should be treated. ... if someone treats me the way that I should be treated then that is justice for me" (p. 10, lines 269-272).* Mary

"... It is about fairness" (p, 2, line 31). "...rules of society" (p. 2. Line 33). "No crime following the rules...no violence .... It is about the rules and the laws" (pp. 8-9, lines 176-180). Jane

"Justice I think depends more on your personal point of view, it is more of a general thing. Justice is like trying to better the communities through a set of rules or through consequences things like that. (p. 2, lines 28-31). "...fairness is treating everyone with the same respect and the same set of rules or like margins ....You have to have a standard set of rules and everyone has to abide by those rules and the consequences should be the same for everyone" (p. 2, lines 33-38). "... I think you have to try to treat people as equally as you can because ... there's no-one that's in position to say but you're more important than the other person" (p. 3, lines 56-57). "...justice for me is firstly getting to know why people do something and then saying okay because you did this, then this is the consequence, it is

about understanding the story first before saying everyone goes to jail.” (p. 12, lines 303-306). Claire

“...it is being treated equally and given the same opportunities or the right job to anyone...” (p. 3, line 48). *“...treating me in a way that would not make me feel humiliated or will be-little me”* (p. 3, lines, 65-66). *“... justice to me means being treated equally and not being discriminated against and not being deprived of the privileges that I have as an individual”* (p. 9, lines 212-213). *“...I shouldn't be made to feel like I do not belong to a particular place, like an institution or something”* (p. 10, lines 219-220). *“...It is helping others”* (p. 10, line 227). *“...helping others, giving others what you have, like sharing what you have with others who are not so privileged”* (p. 10, lines 229-231). Grace

Regardless of the different definitions and understanding of justice (as set out above) Mary stated that all people should be treated equally when it comes to issues of justice and injustice. The following statement supports this:

“...everyone should be treated equally when it comes to justice and injustice in all aspects. I believe in equality when it comes to things like that”. (p. 1, lines 23-24).

Mary and Claire felt that justice (or fairness) was perceived differently in different settings and contexts, particularly due to differences in family backgrounds, culture, and ethnicity.

“Because the people who might set standards of what is right and fair are not necessarily the same people who set for everyone. For instance in my life it might probably be my mother and whatever they set is fair and right for me but for the next person their parents are also setting their rules. So what might be just and fair to me might not be just and fair for them. So I think it is all about where you come from” (p. 10, lines 280-284).

“...I think it should work the same way because if you set the standards that this is just and fair then everybody should be treated like that but then I think in reality it doesn't work that way unless people share the same common interests, morals, values and ethics, but if not then it can't be the same” (p. 10, lines 288-291). Mary

“I think that each person has their own definition of what is justice. What might be just to me might not be just for someone else” (p. 2, lines 30-31). Claire

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4.4.1.2 Sub-theme 1.2: Individual pre-service teachers' definition of personal and social justice

The pre-service teachers provided their own definitions and understanding of personal justice.

Personal justice

"... way that is right and fair, then I think that is personal justice to me, if someone treats me the way that I should be treated then that is justice for me" (*p. 10, lines 270-272*). *"...It is basically the standard way of relating to another human being in a way that is not harmful to them in any way..."* (*p. 10, lines 275-276*). Mary

"For me it is like to respect someone...maybe to follow rules" (*p .3, line 48*). Jane
"...personal justice might be between a closer group like your friends and your family and saying that whatever counts for me counts for you" (*p. 2, line 43-44*). Claire

"...personal-justice it is when you are fair to yourself..." (*p. 3, lines 55-56*). *"...having to accept …and then … also forgiving yourself and then not trying to fit in but being who you are"* (*p. 3, line 59-60*) *"...like offering my service to those learners"* (*p.4, lines 75-76*). Grace

Mary provided her definition and understanding of personal injustice: *"So if something in any way violates me, or doesn't make me feel as comfortable as I should then I think, to me that is an injustice"* (*p.1, lines 17-18*). *"I think personal injustice is something being done to me that I personally feel is an injustice"* (*p. 2, lines 27-28*).

Mary further highlighted that the definition and understanding of personal justice and injustice can be subjective: *"It might not necessarily be an injustice for everybody else"* (*p. 1, lines 28*). *"Personal injustice to me is how I feel about something and if I feel like it is an injustice towards me"* (*p. 2, lines 30-31*).

Mary also offered some examples of personal injustice:

"...I think a personal injustice was that I was the only coloured person in the area where I was working with the learners. Many of the people had their stereo-type of me and what they expected me to be... I think the people there and children that I was working with had very low expectations from me because I am coloured" (*p. 4, lines 105-108*). *"I think they underestimated me to a certain extent and I think that was a personal injustice because it was based on a stereo-type and their expectations of a coloured person..."* (*p. 4, lines 108-110*). *"...where the campus is situated outside there is a taxi rank. So when I had to go home I had to make use of the taxi services. So sometimes it was not always safe because you know taxi drivers and the people in the taxi; they don't want to speak English and I couldn't understand what they were trying to say and so I think that in itself was ...a personal injustice"* (*pp. 3-4, lines 113-117*).

Social justice is defined by Boyle-Baise and Langford (2004, p. 55) "as the movement of society toward more equality, support for multiculturalism, economic equality, non-violent conflict resolution and participatory democracy. "The aims for social justice reflect core democratic beliefs: the worth of individuals, the strength of cultural diversity, and the need for political equality" (Boyle-Baise & Langford, 2004, p. 55). After giving their respective definitions and understanding of personal justice, the pre-service teachers had to define "social justice". The statements below indicate their understanding of the concept.

Definition of social justice

"Social is something maybe you have to share with others like common ideas" (*p. 3, lines, 39-40*). *"Social justice I think is more like common rules... general rules that you have to know. Like general ethics that kind of thing"* (*p. 3, lines 50-51*). Jane

"...social justice might be more like that you take into account like the area where someone comes from, the crime of that area and then say that according to these different factors in your social area or in the social group justice might be viewed as such" (*p. 2,lines 47-49*). Claire

"...social justice it has to do with your immediate surroundings and then how people treat you and how you treat people or how you relate to the other people" (*p. 3, lines 56-57*). *"It is*

when people accept each other regardless of their differences and ... learning to live together ...as one community of people and not taking each other for what they are not" (*p. 4, lines 69-70*). Grace

Mary offered examples of social injustice, based on her understanding of justice as indicated below:

"...social injustice is something like for example, that is not right or legally right in any way possible (p. 1, lines 28-29). "...I think that it is injustice relating to the society (p. 2, line 30). "If something is an injustice towards me with regard to social injustice; it will possibly be unfair to someone else" (*p. 2, lines, 33-34*). *"...the social injustice was all that I experienced … I think it was just like being robbed in that place"* (*p. 8, lines 110-111*). Mary

The pre-service teachers explained that when it comes to issues of social justice and injustice, individuals find it challenging to treat everyone equally.
"...when it comes to the implementation of what should be done or how they want it to be; I mean they have their rules and regulations where they say that when you do certain things it is an injustice towards a person or an individual" (*p. 2, lines 38-41*). *But then I think in society its self when it is being implemented it might not be viewed as such because I think it is not equal to all* (*p. 2, lines 43-44*). Mary

I think one of the big things that we struggle with within social justice is trying to treat people the same way (*p. 16, lines 388-389*). *So I think, it is difficult for us to get the balance right and it is difficult for us to be equally fair to everyone* (*p. 16, lines 396-397*). Claire

4.4.2 THEME 2: PRE-SERVICE TEACHERS' EXPERIENCES DURING SERVICE LEARNING

4.4.2.1 Sub-theme 2.1: Challenges experienced by the pre-service teachers during service learning

Participants in the present study were involved in service learning because of the credits that they required for their degrees. Regardless, personal observation and information gleaned from the semi -structured interviews indicated the pre-service teachers could still have opted for service learning to attain their credits. Drawing from this observation, I argue that these

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pre-service teachers and had altruistic personalities and a strong belief in a just world Chapter Two (2.3.1 refers).

In the process of sharing their experiences, the pre-service teachers identified some challenges they faced during service learning. These challenges were not in any way different from those discussed and highlighted in Chapter Two (2.2.3 refers) although there were some that were specific to the individual pre-service teachers' context and the present study.

Negative aspects of the service learning

"...I remember sometimes when we were there and our sessions had to be cancelled..." (*p. 7, line, 180-181*). *"...it was just that some of the children generally didn't want to learn. I guess, like even if you wanted to try and help them, they just had a negative attitude towards learning ..."* (*p. 7, lines 200-202*). *"...it was good doing it once a week but then you kind of lose touch with the learner every now and then and I didn't like that at all"* (*p. 13, lines 370-371*). Mary

"...sometimes the students didn't come so; I didn't like it, just stayed there and did nothing. It was time consuming. So I didn't like it" (*p. 5, lines 95-96*). Jane

"The negative ones were, when we showed the Jesus film at night lots of people would still like try and especially the younger boys sit next to you, and try , they wouldn't harass you sexually, but they make you feel sort of uncomfortable, especially because you can't really understand what they are saying (*p .8, lines 210-215*). *"Our children would just disregard things and they don't care. …. I felt bad because I've been raised in a way where you help others"* (*p. 9, lines 226-229*). *"... I think most of them were just there because we'd live like close to the beach so they get to go to the beach, they get to have holidays and get free meals every day"* (*p. 9, lines 236-237*). *"The thing we struggled with, they have, not a strict dress code but in the community, they still dress in a very conservative manner"* (*p.17, lines 415-416*). Claire

"...the learner I was working with, she had problems not with her academics per se but also with her private life and I think that contributed negatively to her academic performance" (*p. 2,lines 22-23*). *"...I can say that it easy working with those children but the challenging part*

were the lives of those children" (p. 2, lines, 43-44). "...we were assigned a number of learners. I was lucky to have one learner but, my, there were other students who had more than three learners. One student worked with a group of learners there and she was not coping well" (p. 6, lines 120-122). "…We always complained about the times that we had to go there" (p. 6, line 142). "It was very late in the afternoon. I think we went there like at half past two, I can't remember, but it was very late in the afternoon and it would take a long time getting there and we only had a little time to be with those children, of which I believed we needed more time" (p. 7, lines 144-146). "The stuff that we had to deal with there and especially during our second year, it was a bit overwhelming" (p. 11, lines 247-248). Grace

4.4.2.2 Sub-theme 2.2: Emotions experienced by the pre-service teachers during service learning

During the service learning it seemed that the pre-service teachers experienced a lot of negative emotions. These emotions might have been a result of being exposed to inequalities in the community for an extended period. The pre-service teachers expressed that they would have benefited from more background information on the school environment and learners.

Negative emotions

"I felt very bad and hopeless definitely. I felt like I could do more but being a student and doing your practicals you only have certain limits and you can't go beyond that, and even if you want to, like where was I going to get the resources from?" (p. 5, lines 134-136). "I think that it is really not a nice situation to be in but at the same time there was not much that I can do personally for them" (p. 5, lines 139-140). "The negative things really made me sad because I don't even know how to describe it. You just have so much pain, the fact that you know that you couldn't do much about their situation is even worse and the fact that even if you would try to do something about it there won't be really much cooperation from their side because these are just children. Some of them don't know their parents; some of their legal guardians weren't really there, so it seemed like a hopeless situation at that point" (p. 8, lines, 211-216). "So I think it was quite scary knowing that you might be that one person that a child literally sees every day and you might be the only person that can change their lives, so I think that was scary" (p. 8, lines 231-233). "Me taking the taxi that was scary enough; so imagining that these children actually had to walk far..." (p. 9, lines 243-244). Mary

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"Most of the time I felt really, not upset but, like sad that not because of the little they have but because of how grateful they were" (*p. 9, line 226-229*). *"I felt bad because I've been raised in a way where you help others"* (*p. 9, lines 228-229*). Claire

"...so that was horrific" (*p. 5 line 101*). *"It was very sad"* (*p. 10, line 103*). *"Well at first it was very difficult for me because we were just told that in this particular service learning this is what you are going to do. You are going to be working with the learners who are not doing well in their studies and everything so I was a bit scared on what to expect. I didn't know what to expect there"* (*p. 7, lines 153-156*). *"...It was so horrible" (p. 7 line 164). "Afterwards I could go to my room and cry for the poor soul"* (*p. 11, lines 251-252*). *"...Ok, after the course and the service that we did, I just had a negative perspective of education because I thought that, if I just worked with one learner who had so much difficulties in her life then what will happen in the future if I have 25 learners in a class and having 11 learners who are experiencing the same problems that the learner had had or they had a difficult bad background? It was so negative; I just had a negative perspective of education. I couldn't take it anymore."* **Did you want to change your degree?** *"Ya, (both laugh) at some point I did yes"* (*p. 13, lines 303-309*). *"And she was so helpless. I also felt helpless because there was nothing that I could do; I just had to be there for the child and comfort her"* (*p. 15, lines 344-345*). Grace

Worries

"...I was worried that what if this child asks me a question and I am not able to give them an answer. Or what if the child just needs that little bit of attention but I'm carried away because sometimes you work in groups of four and you really get that one child that doesn't really necessarily speak until you reach out to them and you go talk to them. So I was just thinking, what if some child expects me to do something and I just don't. ... I think I was worried about how the children would get home because sometimes we finished at 17:30 and some of them had to walk long distances" (*p. 9, lines 237-243*). *"...personally I think I was just worried about being a good teacher to them"* (*p. 9, line 253*). Mary

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"Yes, for the safety, I was very worried because some of my black friends told me that, that place is really, really dangerous" (*p. 7, lines 152-153*). Jane

"...we were worried about the girls and the boys going into each other's tents" (*p. 11, line 254*) "*Losing some people*" (*p. 11, line 256*). *"It is just a new area and there are still a lot of witch doctors and sangomas in the area. So I was afraid these kids would just wander off and some sangoma will catch them"* (*p. 11, lines 263-264*). Claire

"...the safety…" (*p. 7, line 159*). *"So we didn't feel safe in the environment"* (*p. 7, lines 162-163*). *"Security"* (*p. 7, line 170*). *"Just security for us the students and also for the learners"* (*p. 7, line 172*). Grace

4.4.2.3 Sub-theme 2.3: Positive experiences of the service learning

Regardless of the challenges faced by the pre-service teachers, there were still some positive experiences that actually made the service learning meaningful and valuable to them. Some of these positive aspects are discussed in Chapter Two (2.2.4 refers). Some aspects can therefore be highlighted as specific and meaningful to the individual pre-service teachers in the present study.

Positive experiences

"The positive ones was the fact that ... there would always be like a few learners who really strived to be better, like you could find a few learners there" (*p. 7, lines 190-191*). *They would be excited; they'll want to know things even if the stuff was not necessarily in the syllabus "...they were eager and enthusiastic about education. They had the desire to know what's happening outside their community. They also wanted to know about university life..."* (*p. 7, lines 193-194*). *"...also even though their life situations weren't good; they were really positive about where they wanted to go in life and what they wanted to do, so I think that really was a good motivation"* (*p. 7, lines 196-198*). *"...the positive ones I think that these really encouraged me because it was like; I have access to a lot of things that I can use to improve on my life. The enthusiasm of the children about the little things in their lives made me feel very grateful and created a desire to strive for the best at all times"* (*p. 8, lines 209-211*). Mary

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"...I mainly taught like three students and when I saw their progress I was more excited to go" (*p. 5, lines 96-97*). *"... then four of them stopped coming but then three of them still came like every Monday. They actually waited for us to come teach and help them with their homework and assignments ... they tried to work hard. And some of them told me that they wanted to be a pilots or something in the future. So I thought it was very nice"* (*p. 6, lines 132-135*). *"...I actually gave them homework and they completed it for the next week"* (*p. 7, line 138*). *"We had a few parties every fourth week or something like that where we brought chips and cold drinks and we talked about ourselves. We actually asked them what they wanted to be and what they want to study or what their favourite subjects were. It was a good way to communicate and get to know about each other"* (*p. 8, lines 159-162*). *"In the computer room the walls are painted, there are books and computers. So I think that was attracting them to come every Monday and also the students coming from the university to help them"* (*p. 11, lines 230-233*). *"Even though I am still going back to my country; I might still go to some schools in rural areas and use my experience from South-Africa. So I can't just expect that schools have everything. I have also learned that I can teach with resources that I can find in real life situations, such as menu"* (*p. 13, lines 274-277*). Jane

"… if I can make a difference in just one person's life, even if it doesn't stick forever but it just gives them confidence for a week then it would be worthwhile" (*p. 10, lines 249-252*). Claire

"...making a difference in someone's life, yes, and then helping someone who is struggling with something which I believe I knew, and then being there for someone, being there to listen to her, not only helping with their homework but everything that they needed help with" (*p. 6, lines 135-139*). Grace

Aspects that stood out for pre-service teachers

According to Bringle and Hatcher (2007), service learning is important because, in addition to promoting serving to learn, it intentionally also focuses on learning to serve.

"I loved the fact that there was technological stuff in the library so that if some of the children needed information, you were not just teaching them, but you could show them" (*p. 13, lines 377-378*). *"... it was normal for me but to them, it was like wow, I didn't know how to do this, I feel that it also added value to them as well* (*p. 14, lines 380-381*). Mary

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"It was very safe. And there were 4-5 security guards to protect us as we helped the learners, so that was actually quite good. And then the American people (pause) who were part of the (international donor project) had already come to the place and they supported with things like computers, books and videos and stuff like that. So the equipment and everything was fine. They also actually had desks and chairs" (*pp. 5-6, lines 106-110*). *"…there was this one time when I had to take the students to this other venue and teach Maths on a computer. This was their first time to use this programme. They struggled a lot but they enjoyed it, and it was the first time that they used the computer. So they were excited, very excited and for us who were also teaching them it was really exciting. We helped each other and I think that was really great; it was really a very good lesson"* (*p. 8, lines 166-170*). Jane

"...definitely working with the kids, like every four or five years I get a baby from the same community" (*p. 8, line 180-181*). *"...every time you teach someone or sit and talk to them you learn something"* (*p. 13, line 325*). Claire

"...having to work with that learner really helped me a lot. It also prepared me for the real world of work to know that these are the kind of learners that we will be working with in class. Yes, I really had a very nice experience" (*p. 6, lines, 130-132*). *"...I can't remember but working with that learner was quite amazing"* (*p. 17, line, 399*). Grace

Acknowledgment of differences and sameness

Service learning draws attention to racial stereo-typing, which, in turn, develops understanding and appreciation for working with culturally and linguistically diverse learners (Hutchinson, 2011; Vickers, Harris & McCarthy, 2004). Participation in service learning may also influence students' change in attitude towards diverse communities (Vickers, Harris, & McCarthy, 2004) as service learning activities create opportunities for learning and understanding between the students and the community.

"I grew up in a place where people live under the poverty line. We had access to water but then the toilets are basically outside the houses" (*p.3, lines 63-64*). *Being involved in service learning and stuff like this brings you into contact with communities that experience these similar things. You also interact with students who come from different environments so when they go there they might not understand the dynamic...the complex situation of the*

people in that particular position" (*p.3 , lines 65-69*). *"... you don't work with the same learners every day because today it might be Tracy that comes from a very poor background and not really getting much sleep and has a skin impairment...pigmentation problem and then the next day you work with someone else who might also come from the same situation but their attitudes are different. So the two of them you can't really treat them the same way"* (*p. 4, lines 94-98*). Mary

"...I had to accept that the students were different from me but still I had to help them" (*p. 3, line 58*). *"Because I studied at private schools only.... so I had never thought about schools that didn't have computers or no books..."* (*p. 6, lines 115-116*). *"As I told you about the environment, it was so different from our usual setting, because most of us students had already studied high school and already had varsity education. So in that way I think the learners were different from us"* (*p. 9, lines 187-189*). *"I was raised by my mom and dad and I was at university. I could buy anything that I wanted but for them they mainly focused on the living not on their education. They had to take care of their brothers and sisters and so on. ...that was different"* (*p. 9, lines 195-197*). *"They actually had a dream, they have a dream, and some of them said that they wanted to be models when they grow up. So we all have a dream* (*p. 10, lines 200-201*) *...they were eager to study more about what they can do or became"* (*p. 10, line 204*). *"It was very different. They normally stay in a house I don't know the name, I think they call it a shack made from tin material ..."* (*p. 11, lines 229-230*). *"In Korea … most of the primary schools are public schools but they do have computers and they are all equipped. The government pays a lot of money to the public schools and so on but here the teachers only have one text book to use and the students have no other equipment. The learners actually need someone to help them because their teachers do not help them at all"* (*p. 12, lines, 258-261*). *"I also had to understand that every child's situation, personality and background are different"* (*p. 13, lines 277-278*). Jane

"...where we go it is much different, they don't have big houses and their houses are made of reeds" (*p. 4, lines, 79-80*). Claire
"...those learners were really struggling" (*p. 5, line 106*). *"...I would say that I was more privileged than they were"* (*p. 13, line 293*). *We always had help, there yes, we always had help and (pause) our teachers mostly they were always there to help us and even then my parents and family helped a lot with my schoolwork and they contributed a lot* (*p. 13, line 295-297*). Grace

4.4.2.4 Sub-theme 2.4: Sharing experiences of the service learning

At the end of the interviews the pre-service teachers were asked how easy it had been to share their service learning experiences. Their responses show that individuals find it easier to share positive experiences and information that they perceive as facts. The pre-service teachers lived their experiences and the meanings they attached to these experiences enabled them to share those experiences. Scheckley and Keeto (1997, cited in Boyle-Baise & Sleeter, 1998, p. 9) suggest that adults are more comfortable with meanings that preserve and are compatible with previous knowledge. If they perceive experiences as nothing novel, then there is no need for modification of meaning. Moreover, as suggested by Neuman (2007), individuals sift their experiences through a perceptual screen, composed of personal norms and lived experiences.

People find it easier to talk about good experiences and perceived facts

"I think I could have still spoken the way I feel because it is what happened-it was factual so I think if someone asks me a question I say it as it was. I could still have expressed myself just the way I experienced everything" (*p. 14, lines 405-407).* Mary

"...it was a good experience that I had and so, it was a good experience" *(p.15, lines 330-331). "If I had so many struggles and problems with the project I could maybe ... say it was too difficult, it was not nice; I could just tell you about all the negative things. But then I think it was quite a successful project for me"* (*p.15, lines 333-335*). Jane

"It is quite easy because lots of people ask me especially the kids that bring their friends with when we see them again. We often have reunions and coffees and stuff afterwards just to try and keep up with the kids. And most of them would sometimes bring a friend from time to time, who could say we want to go next year" (*p. 15 ,lines 377-380*). *"And a lot of people ask me about my voluntary work at school…. So I am quite used to speaking about my experiences* (*p. 16, lines 382-384*). Claire
"It was more like a reflection" (*p. 17, line 388*). Grace

4.4.3   THEME 3: BARRIERS FACED BY THE PRE-SERVICE TEACHERS DURING SERVICE LEARNING

4.4.3.1   Sub-theme 3.1: Lack of preparation and structure in the service learning activities

Lack of preparation of pre-service teachers

"...having a slight understanding of community work, I thought that I might be ready for it but when I got there it wasn't what I expected at all. I think if the university maybe like made it much more clearer to me then I could have been more prepared but every week that I went there it was something totally different" (*p. 6, lines 160-163*). *"At some point they do ask you questions and it makes you feel quite inadequate every now and then so I think I just didn't want feel like that at all because sometimes I'm like why am I doing this? Am I even helping them? I hoped that they understood and the fact that I couldn't really know if they have understood was worrisome"* (*p. 9, lines 253-257*). *"...I feel like I wasn't fully prepared for it. ...I wasn't fully prepared for it at all"* (*p. 11, lines 312-313*). *"...if it was more structured then it would've been better because you exactly know that when I get there I am going to do A, B, C, D, but when you there, there's no structure, there's nothing telling you, you must do A and then B, you just thrown in there and then a child randomly comes and says "mam you need to help me with this". You can't tell them I didn't prepare for it; you just need to help that child."* (*p. 11, lines 315-319*). *But in class you don't really realise the depth of it as when you there. So I think maybe if we had had videos, it could have been better, that is one thing that we didn't have"* (*p. 12, lines 326-328*). Mary

"The stuff that we had to deal with there and especially during our second year, it was a bit overwhelming" (*p. 11, lines 247-248*). *"No, I was not. I was not. I was not prepared. I was not prepared at all* (*p. 11, line 245*). *"Working with those learners, I was not prepared. So sometimes when I saw the learner she could tell me what was happening in her life. Afterward I could go to my room and cry for the poor soul"* (*p.11, lines 250-252*). Grace

The above responses do not necessarily indicate a total lack of preparation for the pre-service teachers prior to the service learning. Their statements below indeed provide evidence of preparation:

"...I think we only received the basics like there are cultural, language and racial barriers.... I think the basics were outlined" (*p. 12, lines 324-326*). Mary

"...there is this thing that our lecturer told us ... during the lecture, she said that we must think of a list of maybe five or six things before we go to Mamelodi that we need to watch out..." *(p. 4, lines 64-68).* Jane

"...the only thing that I remember that they told us was that we shouldn't have a very close relationship with the learners" (*p. 12, lines 263-264*). Grace

Lack of structure in service learning module

It seems that the service learning activities were not well-structured, which made it difficult for the pre-service teachers to prepare and plan for each session in advance. The pre-service teachers felt that it would have been helpful if they were given guidelines on dealing with the learners. They also indicated that they required some means of measuring their own success in assisting the learners.

"...you don't work with the same learners every day because today it might be Tracy that comes from a very poor background and not really getting much sleep and has a skin impairment ... pigmentation problem and then the next day you work with someone else ..." (*p. 4, lines 94-96*). *"...if it was more structured then it would've been better because you exactly know that when I get there I am going to do A, B, C, D, but when you there, there's no structure, there's nothing telling you, you must do A and then B, you just thrown in there and then a child randomly comes and says "mam you need to help me with this". You can't tell them I didn't prepare for it; you just need to help that child"* (*p. 11, lines 315-319*). *"...you talk to the learner today and then next week you come again but then there is no continuity..."* (*p. 13, lines 371-372*). Mary

"Mainly our goal was just to help them and see if we have made progress or not because we didn't know how to if we had had a successful goal or not" (*p. 10, lines 207-208*). *"So we just said let us do this and that and see if we can make some progress"* (*p. 10, line 210*). Jane

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4.4.3.2 Sub-theme 3.2: Expectation versus reality of the service learning activities

Radest (1993, cited in Boyle-Baise & Sleeter, 1998, pp. 9-10) links the construction of meaning to service learning as "confrontations with familiarity and strangeness". Both claims imply that the interpretations of experience depend upon what is familiar and strange to the given individuals at the onset of their service learning. In the case of these pre-service teachers, their experiences were informed by strangeness. Such an outcome could have been due to the lack of preparation and structure in the service learning activities. There were a lot of discrepancies between the pre-service teachers' expectations and the reality of the situation in Mamelodi.

Expectations versus reality

"Ok, I think having a slight understanding of community work I thought that I might be ready for it but when I got there it wasn't what I expected at all. I think if the university like made it much clearer to me then I could have been more prepared but every week that I went there it was something totally different" (*p. 6, lines 160-163*). *"I expected that when I get there it is going to be willing children who actually want to learn even though they have personal problems and social injustices. I knew that those things were there but then I expected the children to be willing, available and actually working. But when I got there one day you work with a child you try to help them, tomorrow they are not there and then what makes it even worse is that sometimes they even have negative attitudes. So I think you wouldn't expect that..."* (*p. 6, lines 165-169*). *"...some of the learners had learning problems but never diagnosed because there was no one to diagnose the problems that they do had. So when you come as student teacher and try and help the learner; it is not necessarily that the learner doesn't want to learn but they may have a problem that I might not be necessarily able to cope with at that time..."* (*pp. 7-8, lines 200-206*). *"But in class you don't really realise the depth of it as when you there.* (*p.12, lines 326-327*). Mary

"I expected that there will be nothing … no rooms, no desks, and no computers. I thought we will sit on the lawn and that is where we could teach them. Actually there was stuff that we could use to teach and help the learners" (*p. 10, lines 219-221*). *"...they supported with things like computers books and videos and stuff like that. So the equipment and everything was fine. They also actually had desks and chairs"* (*pp. 5-6, lines 108-110*). Jane

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"...I was a bit scared on what to expect. I didn't know what to expect there" (*p. 7, lines 155-156*). Grace

Regardless of the above confrontations that were informed by strangeness, Jane's statement below indicates that her past experiences of what encompasses a secure environment informed her evaluation of Mamelodi as a safe or dangerous environment. To her, the presence of security guards can be defined as an encounter with "familiarity", which enabled her to view and accept Mamelodi as a safe place.

"... So they told me that I must not go out of the campus and stuff like that" (*p. 7, lines 154-159*). *"When I got there it was very nice. So it was a good place. There were so many security guards"* (*p. 8, line 158*).

Claire raised an important issue of contention regarding the conceptualisation of a service learning project. It highlights the importance of the approach utilised in a given project as outlined in Chapter Two (2.2.1 refers). Those who planned the service learning project could have utilised either the charity or the justice orientation when working with the community.

"I think they only need, I and my parents discussed it a lot, because everyone wants to sponsor something big like televisions or cell phones and we tell them it is not what they want. We built them a well once because they keep dropping the little "emmertjie" ... we set up a pump for them everything was modernised. And a few months later when we went back they were sitting by the old one, because that's their way of doing things" (*p. 7, lines, 163-168*). "*So they need things like seeds, wheelbarrows and buckets. They don't want us to give them fancy things. They only need things that are a bit more (rare) like those that they wouldn't find for themselves. Like if the wheelbarrow is broken they could fix it with sticks and rope and something"* (*p. 7, lines 168-171*) "*I think they need tools and not luxuries…*" (*p. 7, line 175*). Claire

Reality of South African schools

"I think for me it was just like if I'm going to do this for the rest of my life, how am I going to deal with this? I think I was just focusing on when I actually start teaching and I am faced

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with this, because this is the reality of it, it was not going change, I was thinking how I will then deal with them? Because now being a student a lot might not be required of me but when I'm a teacher I might be the only person that is able to help a child in my class that has a situation like that. So I think it was quite scary knowing that you might be that one person that a child literally sees every day and you might be the only person that can change their lives, so I think that was scary" (*p. 8, lines 227-233*). *"...if I am going to be a teacher one day it is better for me to be exposed to the diversity now than being exposed to it later and getting the shock of my life and saying that oh I wasn't prepared for this in any way possible"* (*p. 11, lines 303-305*). *"It is not like you just a person studying education but you go there and you get to relate to these people and I think how better to be a teacher than getting like an early head preparation for that"* (*p. 11, lines 308-310*). Mary

"I actually understood or saw the typical South-African education situation" (p. 7, line 143). *"Because I had never thought about South African public schools, the way I experienced them because I only heard from the news, but not like, actually seeing everything, it was good to see and experience the South African education"* (*p. 7, lines 141-145*). Jane

"And for me, especially as someone who wants to be a teacher, it gives me a good platform to know okay, these are the problems that the kids have these days, and this is how you identify certain things" (p. 13, lines 325-327). Claire

"…I would say that all the experiences that I had had really prepared me for what I will be facing each and every day" (*p. 14, lines 313-314*). Grace

People relating better with others who are like them

During the service learning interactions the pre-service teachers realised that shared reality and experiences made it easier for them to interact with the learners and community members with whom they were working. Enhanced interaction was evident in the way they dressed, and the way they communicated. It was also depicted in the understanding they afforded the people around them. Thus, sharing a common background, ethnicity and values are very important when it comes to creating mutually beneficial relationships.

"I grew up in a place where people live under the poverty line. We had access to but then the toilets are basically outside the houses (p .3, lines 63-64). Being involved in service learning and stuff like this brings you into contact with communities that experience these similar things. You also interact with students who come from different environments so

"...it makes it easier to communicate with someone if you show them respect by dressing like them" (*p. 7, lines, 424-425)* Claire

"It couldn't be easy (smiles) the relationship is just this gap that exists between ... let me just say, Let me say in inverted commas "between the whites and blacks". You and I we are black so it is so easy to relate" (*p. 17, lines 392-398*). Grace

Shared reality

Mary indicated that her home background and past experiences helped her to understand what the learners were experiencing. In turn, this also encouraged her to teach them. It is therefore clear that an individual's evaluation of a situation as just or unjust is usually influenced by his or her past experiences and personality Mikula (2005, cited in Correia & Dalbert, 2008. p. 249).

"... on a personal level, where I grew up I didn't grow up in an area that is well off let me put it like that. I grew up in a place where people live under the poverty line we had access to water but the toilets are basically outside the houses. You need to have access to these basic things but we didn't. It is not the same for a person who has a house and everything they need inside it. Being involved in service learning and stuff like this brings you into contact with communities that experience these similar things. You also interact with students who come from different environments. So when they go there they might not understand the dynamic ... complex situation of the people in that particular position" (*p. 3, lines 63-69*). *"...I am not really sure, but I think it could have gone both ways.... If my background had been different, I could either have been more appreciative of the experience that the module has afforded me or I could have been insensitive towards being there and*

the children. So I think it could have gone either way. But I definitely think my background played a huge part in my understanding and ... teaching of the learners." (*p. 15, lines 413-417*).

Importantly to remember is that helping others is not only beneficial to those being helped but it is also valuable to those doing the helping. Midlarsky (1991 citied in Kitzrow, 1998, pp. 35-36) suggests some ways of how helping others can be beneficial to those practicing it. Helping others helps individuals by distracting them from their own troubles, provides a personal sense of meaning and value. Helping others also leads to an increased sense of mastery and competence. Furthermore, helping others may lead to an improved self-esteem, better social integration, an increased sense of community and a more positive sense of well-being. As service learning relies mostly on altruistic behaviour, it is suggested that feelings of injustice often motivate individuals to become involved in social and civic activities (Beierlein, Werner, Preiser & Wertmuth, 2011; Wagstaff, 1998).

4.4.3.3   Sub-theme 3.3: Language barriers experienced by the pre-service teachers

As it often happens when working in diverse settings, the pre-service teachers found that there were language barriers between themselves; between them and the learners, and between the pre-service teachers and other members of the community.

Language barriers

"... you know taxi drivers and the people in the taxi they didn't want to speak English and I couldn't understand what they were trying to say..." (*pp. 4-5, lines 115-116*). *"... because for most of the learners English isn't their first language so they couldn't really express themselves adequately. So sometimes the tenses would be wrong but then we tried and figure out what they were trying to say. But there was definitely a language barrier because even when they tried to explain something I had to call another child and ask the child "what is this person saying" because I really couldn't understand"* (*p. 10, lines 260-264*). Mary

"...they told me that their mother tongue was Zulu and isiXhosa and some other African languages. They could still understand English but there was this one girl I think her name was Tracy and she had some difficulties in understanding English. I had to try to explain mathematical terms in English but she couldn't actually understand so I had to repeat things

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over and again over again and I had to draw diagrams and pictures to help her understand" (*pp. 13-14, lines 293-297*). Jane

"...we couldn't really understand each other because I think she speaks Shangani and I can only speak a little bit of Portuguese" (pp. 8-9, lines 202-203). "...can't really understand what they are saying..." (*p. 9, line 215)*. Claire

4.4.3.4 Sub-theme 3.4: Lack of resources in the community

Distributional justice refers to the principles by which resources are equally distributed in society (Tjabane & Pillay, 2011). A just society encompasses the fair distribution of resources, both tangible and intangible (Reeskens & van Oorschot, 2013). However, social justice cannot be restricted to the distribution facet alone. Doing so relentlessly limits the conceptualisation of social justice and does not tackle issues related to privileges, such as power and wealth (Jang, 2010).

Lack of resources

"...they didn't have enough resources especially textbooks, they told me that their school teachers were not providing anything. They did not even have worksheets and the assignments were normally written on the board" (*p. 4, lines 82-84*). *"...the learners said that they didn't actually have a place to find books or computers or access the internet to find out about their assignments or projects"* (*p. 5, lines 88-89*). *"I think some of the teachers there were not actually qualified teachers and the learners told me that they were lazy too. They couldn't stay after school to help the learners. I think these are the two main points but there are many more reasons"* (*p. 12, lines 264-266*). Jane

4.4.3.5 Sub-theme 3.5: Security concerns as identified by the pre-service teachers

The issue of security was a major factor. The pre-service teachers highlighted this as a challenge.

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Security issues

"...the thing is ... where the place is situated, where the campus is situated, outside there is a taxi rank. So when I had to go home I had to make use of the taxi services. So sometimes it was not always safe ..." (*pp. 4-5, lines 113-115*). Mary
"Yes, for the safety, I was very worried because some of my black friends had told me that the place was really, really dangerous" (*p. 7, lines 152-153*). Jane

"...so we didn't feel safe in the environment" (*p. 7, line, 162-163*). *"...it was not safe at all"* (*p. 7, line 168*) *"Security"* (*p. 8, line, 170*). *"Just security for us, the students and also for the learners"* (*p. 8, line 172*). Grace

4.4.3.6 Sub-theme 3.6: Concerns regarding assumptions and stereo-types as identified by the pre-service teachers

As discussed in Chapter One (1.6.2 refers) one of my personal assumptions was that service learning experiences would be helpful in the process of addressing, understanding and reducing stereo-types and prejudice (Meyers 2009) among individuals and communities as a whole. My assumption is in line with Ladson-Billings (2000), who suggests that when the students are actively engaged in service learning with communities unlike their own, they gain practical and personal experiences that enable them to begin to grasp the concept of multicultural teaching

"...I was the only coloured person in the area where I was working with the learners. Many of the people had their stereo-types of me and what they expected me to be and I think the people there and children that I was working with had very low expectations from me because I am coloured. I think they underestimated me to a certain extent ... based on a stereo-type and their expectations of a coloured person..." (*p. 4, lines 105-110*). *"... it was not only the learners and even though people don't verbalise such but the body language pretty much shows you everything that you need to know. I think it was everybody ... everybody there"* (*p. 14, lines 391-393*). Mary

"But the first time they looked at me and they said "oh she is Chinese", they actually came to me and asked me if I am Chinese and if not where do I come from. So it was really interesting in some ways. I think that some of the students had never seen an Asian person in their lives" (*p. 13, lines 286-288*). Jane

One of the sub-themes of the present study is the acknowledgment and acceptance of difference and sameness (4.4.3.6 refers). Drawing from this sub-theme, I think that the pre-service teachers were able to address the issues of assumptions and stereo-types as indicated by the statements below:

"...the way I dealt with it was like; I will just be myself. ...by being myself was the only way that I was going to prove to myself that stereo-types do not necessarily work. So I was just being myself and doing what was required of me. So I think in the beginning you actually need to prove yourself because you need to gain their trust. They need to know that you always there and this how you teach. They need to know that you not there just to pass time but you interested in helping them. So I think the first couple of weeks were difficult but then eventually it got better" (*p. 14, lines 384-389*). *"It did get better because when you start talking to the people and they get to know you, then it does get better"* (*p. 14, lines 397-398*). Mary

"...I had to explain to them the difference between the China, Japan and Korea and so on" (*p. 13. line 290*). Jane

4.4.4   THEME 4: ISSUES OF JUSTICE AND SOCIAL CHANGE

4.4.4.1   Sub-theme 4.1: Social injustices identified by the pre-service teachers

In the case of the present study, the social justice dimension to service learning required the pre-service teachers to critically scrutinize the present social and environmental inequalities that influence teaching and learning (Nieto, 2000; Rosner-Salazar, 2003). Such critical thinking and involvement could evoke civic awareness through the service learning activities which in turn; may expose the pre-service teachers to the notion of teaching for social justice (Baldwin, Alice, Buchanan & Rudisill, 2007, p. 315). The service learning experience in this regard might also enable pre-service teachers to scrutinise those conditions and forces that hinder learners from attaining school and life milestones. As such, service learning with a social justice orientation has the capacity to enable the pre-service teachers to help address these obstacles (Ladson-Billings, 2000).

Social Injustices

"...different students from different schools came there as most of them don't have electricity in their homes. Most of them walked very far to be able to do their homework and research" (p. 4, lines 91-93). *"So sometimes it was not always safe because you know taxi drivers and the people in the taxi they didn't want to speak English and I couldn't understand what they were trying to say and so I think that in its self was a social injustice..."* (pp. 4-5, lines 114-117). *"Some of the children that were there were also disabled. It was sad to know that in our country some of them have access to grants and other things but they could not access these grants because they weren't even aware of them. So I felt that to a certain extent that was also a social injustice because it is what has been made available to them but they couldn't even access it. Even if they do, some of them live with grandparents and other siblings. So even when they eventually get the money it is not used on them as some of the learners didn't even have school shoes. Witnessing it from that perspective I feel was also a social injustice"* (p. 5, lines 124-127). *"Some of them didn't know their parents and some of their legal guardians weren't really there so it seemed like a hopeless situation at that point"* (p. 8, lines 215-216). Mary

"...some of those students didn't even have parents. And then ...some didn't have someone to look after them. One of my students told me she had three sisters without any parents. So she had to look after those sisters." (p. 9, lines 191-193). *"Some of them had never seen a computer in their lives"* (p. 11, line 231). *"And they told me that they didn't have lights in their houses. They didn't have electricity in their houses"* (p 11, lines, 241-242). *"We finished at half past four or five"* (p. 11, line 248). *"The Mamelodi Campus is next to where they stayed, so it is not too far. But I think some of the learners had to walk for 30 minutes or an hour to get home"* (p. 12, lines 250-251). Jane

"I think some injustices are that a lot of the women were still viewed in a less, not a less dignified way, but they don't have as much say as the men do because they follow such a strict way of doing things" (p. 6, lines 132-135). *"And also like some of the women still, not the women that we worked with, but the women in the community ... there is still a lot of abuse and rape going on despite what the community is trying to do."* (p. 6, lines 140-143). *"And I think some of the most powerful men in the community just get away with it because they head the community"* (p. 6, lines 143-144). *"So they just get to do whatever they like. But it is not always fair towards the other members of the community, even though they try to have, like if there's a problem they follow the right route. But in the families the men still do*

what they want without thinking about the consequences, and the women I think are too afraid to go to the right people" (p. 6, lines 146-149). Claire

"...the background of these children. There...in Mamelodi. I think the children are often exposed to things that children of their age shouldn't be exposed to" (p. 5, lines 96-97). "Such as the child that I was working with. She was staying with her mother and father and she told me that her father usually beat her mother in front of her and her mother was pregnant at the time. He did this until when he had an accident and died" (p. 5, lines 99-101). "They are struggling and I don't think the teachers put in much effort" (p. 5, line 108). "I would say yes, it has to do with the necessary skills and yes you need the necessary skills to deal with such children" (teachers' lack of skills) (p. 5, lines 115-116). "...judging from what those learners were going through, their parents were not so active, they did not participate much in the learner's work" (p. 13, lines 299-300). "… I believe that the learner's background plays a big role in how a child will perform at school. Like with my learner, I couldn't expect her to perform at her best with all the emotional struggles that she went through every day. Having to go back home and see that your dad is beating up your mom every day and you have to come to school. I mean that could be too much for the learner" (p. 16, lines 376-380). Grace

As introduced in Chapter One (1.5.1 refers) and the discussion in Chapter Two (2.3.2.6, 2.3.2.7 and 2.4 refers) under the concept of social justice, and specifically in relation to distributive justice, all individuals in society must have access to both tangible and intangible goods and services.

4.4.4.2 Sub-theme 4.2: Availability and accessibility to justice structures

According to Lewis (2004, p. 97), "…social justice is a two-pronged goal'' and entails the empowerment of the marginalised communities in order to transform unjust institutional structures. Lewis (2004) suggests that people can best be empowered at grass roots level and outside of social service agencies. However, to change institutional structures, higher institutions of learning must consider ways to transform current structures represented by social agencies.

Lack of knowledge of own rights

"... I felt like some of them did not know of their rights as citizens in the country…. Some of the children that were there were also disabled. It was sad to know that in our country some of them have access to grants and other things but they could not access these grants because they weren't even aware of them" (p. 5, line 122-126). Mary

Lack of personal rights

"... they follow such a strict kind of way of doing things. If you want to do something you have to speak to someone and they speak to the chief, you can't get married without the chief saying yes it is 0k". "So I think some of the rules they have are not what I would like for myself" (p. 6, lines 135-138). Claire

Lack of access to available structures

"Some of the children that were there were also disabled. ...It was sad to know that in our country some of them have access to grants and other things but could not access these grants because some of them weren't even aware of them. ...It is what had been made available to them but they couldn't even access it" (p. 5, lines 124-128). "I think for me talking to them was one thing. But then the problem would have been that even though I talked to them how were they going to bring it under the attention of whoever was causing them injustice? (p. 5, lines 142-144). "...I think generally people in situations like these; it is not that they want to give up hope but because they don't really know where to go to makes them feel hopeless. Because they are like, even though I want to do stuff to improve my life I can't because where am I going to get the help from?" (p. 8, lines 219-222). "I think in terms of organisations, some organisations don't have structures where they make sure that they improve on the quality of the people's lives that they work with. They are not really involved as they should because some people don't know who to either speak to or go to when they have a problem relating to a certain issue" (p. 8, lines 222-225). Mary

4.4.4.3 Sub-theme 4.3: Pre-service teachers being the voice to the voice-less

Lebacqz (1987 quoted in Books & Ndlalane, 2011, p. 87) suggests that the understanding of justice should commence with the "recognition of the reality of injustice and further with injustice as experienced." In so doing, the community members are given the opportunity to

share and voice their experiences of injustice. Social justice includes creating and ensuring a process where all individuals in society are provided with a platform where their voices can be heard.

Advocacy

"... I felt like some of them did not know of their rights as citizens in the country and also didn't voice their opinions about what they felt was violated. Some of the children that were there were also disabled. It was sad to but know that in our country some of them have access to grants and other things but they could not access these grants because they weren't even aware them. So I feel to a certain extent that's also a social injustice because it is what had been made available to them but they couldn't even access it. Even if they do some of them live with grandparents and siblings and stuff. So even when they do eventually get the money, it is not used on them as some of the learners didn't even have school shoes" (*p. 5, lines 122-130*). Mary

"If there was person who talked to the learner or there was person that the learner could talk to, then that person could refer the child to the relevant people and the problem could end up being solved. The government should make provisions for that" (*p. 16, lines 380-384*). Grace

Empowerment

"...what I tried doing was talking to them and trying to make them aware of what their rights were" (p. 5, lines, 136-139). "I felt like maybe their schools, the teachers and the principals as the people who could actually do those things by talking to them. Also the people at the library could help by organising workshops so that they can attend with other people just to make just to make them aware of their rights" (p. 6, lines 145-148). "... I think that because of the university's ... connections and being there; I feel that the university could have played a big role in making them realise and maybe possibly changing their situation" (p. 6, lines 150-152). "... but I don't think that they personally realise the severity of their situation" (p. 6 line 173). "I don't think that they personally realise the severity of their situation" (p. 7, line 183-184). "...the fact that you know that you cannot do much about their situation is even worse and that even if you would try to do something about it there won't be really much

cooperation from their side because these are just children. Some of them didn't know their parents and some of their legal guardians weren't really there so it seemed like a hopeless situation at that point" (p. 8, lines 213-216). "... I think generally people in situations like these; it is not that they want to give up hope but because they don't really know where to go to makes them feel hopeless. Because they are like even though I want to do stuff to improve my life I can't because where am I going to get the help from?" (p. 8, lines 219-222). Mary

"It was just a little child and she was helpless" (p. 11, line, 252). "And she was so helpless (p. 15, lines 344). Grace

Mary and Jane's observations indicated the importance of advocacy and empowerment of the learners.

"What I tried doing was talking to them and trying to make them aware of what their rights were. What they can do like telling them more about life because they are only focused on the here and now and that is what they have and they don't have more..." (p. 5, lines 136-139) Mary

"...but for them they mainly focus on the living not on their education" (p. 9, lines 196) Jane

Professionals and organizations that could promote social change in the community

According to Iverson and James (2010), justice-focused orientations towards service learning can be utilised to enable students develop greater critical political awareness in addressing societal injustices. Furthermore, justice orientations help students to develop a wider and more informed basis for understanding social issues and the required skills to work for social change (Hart, 2006).

"I think the people working at the library they might have, I think for me talking to them was one thing but then the problem would have been that, even if I talked to them how were they going to bring it under the attention of whoever is causing them injustice? Those people might not even see it in the same way. So I felt like maybe their schools, teachers and the principals as the people who could actually do those things by talking to them. Also the people at the library could help by organising workshops so that the learners could attend with other people just to make them aware of their rights (pp. 5-6, lines 142-148). Definitely, I think that because of the university's ... connections and being there; I feel that the university

could also have played a big role in making them aware of their rights and possibly changing their situation" (*p. 6, lines 150-152*). Mary

"...the psychologist and even the social workers" (*p. 16, line 367*). *"As I said the social workers were there but I didn't see what they were doing there. I just can't remember what they were doing exactly because I never saw them with any particular children. So I think in some schools like the one in Mamelodi or in any other school, there should be a school psychologist; people who are specifically trained to deal with these kinds of learners"* (*p. 16, lines 369-372*). *"The government should make provisions for that"* (*p. 16, lines 384*). Grace

4.4.5   THEME 5: SUPPORT STRUCTURES NEEDED BY PRE-SERVICE TEACHERS IN FUTURE SERVICE LEARNING ACTIVITIES

These recommendations are a result of the reported experiences of the pre-service teachers as derived from their transcribed interviews. Some of these recommendations have been discussed in prior themes and subthemes.

4.4.5.1 Sub-theme 5.1: Preparation of pre-service teachers for the service learning module

Quotations from the pre-service teachers' transcriptions supporting this recommendation are outlined in sub-theme (4.4.3.1 refers).

4.4.5.2 Sub-theme 5.3: Guidelines and structure in the service learning activities

Quotations from the pre-service teachers' transcriptions supporting this recommendation are outlined in sub-theme (4.4.3.1 refers).

4.4.5.3 Sub-theme 5.2: Monitoring of service learning activities

Lack of monitoring

"....more people actually monitoring what you doing. Like being there, because I remember sometimes at the site you could be the only person with like 40 children in a room, and there was no one else to monitor it with you. And then also I think some of the students them never really came but just asked a friend, oh, sign for me or they could sign but leave early " (*p.13, lines 352-355*). Mary

"For the first week or the first two weeks, I actually taught like seven learners and then four of them stopped coming …" (*p. 6-7, lines 129-132*). Jane

"...we were assigned a number of learners. I was lucky to have one learner but, my, there were other students who had more than three learners. One student worked with a group of learners there and she was not coping well" (*p. 6, lines 120-122*). Grace

4.4.5.4 Sub-theme 5.4: Debriefing of pre-service teachers during and after the service learning

The challenges, negative emotions and barriers to service learning indicated by the pre-service teachers signify the importance of providing pre-service teachers with avenues to deal with any ambiguous emotions and situations that they might experience during service learning.

4.5 CONCLUSION IN TERMS OF THE RESEARCH QUESTIONS

4.5.1 PRIMARY RESEARCH QUESTION

How did pre-service teachers experience social justice during service learning?

The service learning programme in the present study was aimed at pre-service teachers helping out disadvantaged learners in Mamelodi. As explained before, the pre-service teachers assisted the learners with their homework and offered them additional lessons in their different learning areas. The kind of activities that the pre-service teachers were involved in resort under the social justice orientation as a compensatory model was utilised. My observation is supported by Gardener, Holmes and Leitch, (2009) who suggest that compensatory programmes (such as helping with homework and extra language classes) form part of social justice models through which goods and services are distributed, especially for the underprivileged. Within these models, the inequalities estimated and found in the learner's achievement are viewed as an important avenue to address disparities.

The present study's findings indicate that the reported experiences of the pre-service teachers signal some elements and characteristics of service learning and above all, service learning with a social justice orientation. As discussed in Chapter Two, (2.4.1 refers) service learning with a social justice orientation, involves five dimensions Wade (2000, cited in Boyle-Baise & Langford 2004, p. 56). In terms of the present study, the service learning was

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firstly student-centred and practical, as students' experiences were accepted and appreciated as part of the curriculum. The pre-service teachers were involved in practical activities relevant to their degrees of study and future career settings and context.

The *second* dimension of these pre-service teachers' experiences was that of co-operation. The pre-service teachers worked together to serve, learn, deal with social issues and bring about change. Students and communities were able to interact as co-constructors of knowledge (Gibbons, 2005). Under this dimension, the pre-service teachers were able to provide examples of where they were able to learn from the learners and community members whom they were helping. They were able to identify factors that hindered learner achievements. They also learned how to deal with these factors.

The *third* dimension of service learning with a social justice orientation is that the service has to be academic and logical, as students question societal issues and strive for multiple viewpoints. As mentioned in Chapter One, the pre-service teachers had taken guidance and counselling as one of the electives in their second year of study. From the semi-structured interviews, I realised that the service learning offered the pre-service teachers an opportunity to apply the skills they attained from that module, as well as the knowledge and skills from the other modules that they have studied. The pre-service teachers were able to identify the injustices in the communities and also talk about their impact on the learners and communities at large. More so, the pre-service teachers gained hands-on experience on what it means to be a teacher in present day South Africa. As put forward by Bringle and Hatcher, (2007, p. 83) service learning in the present day South Africa advocates for reconstructive learning, which is characterised by understanding, application of theory in practice, and viewing and synthesising information in context from different viewpoints.

Fourthly, these pre-service teachers' experiences were multicultural and value-based, as they tackled issues from varied viewpoints and acknowledged possible important areas of contention. The pre-service teachers were also able to acknowledge the differences and sameness that existed between them and the learners and the communities with whom they were working. They were able to identify issues of assumptions and stereo-types that pervade multicultural settings (Hutchinson, 2011). By exploring different viewpoints and addressing areas of conflict they were able to deal with these issues. The pre-service teachers were also able to appreciate the importance of building mutually beneficially

relationships and this is depicted in their realisation that respect and understanding are important; cultivated and attained over time.

Finally, this pre-service learning experience involved activism, as students participated in ventures that facilitate more just conditions. The pre-service teachers were able to identify instances in which advocacy and empowerment had to be provided for the learners and community as a whole. In the process, the service learning helped to build social responsibility and civic awareness in the pre-service teachers (Bringle & Hatcher, 2007). During the service learning the pre-service teachers nonetheless experienced some challenges. Some of these challenges were created by issues that were not fully addressed before and during the service learning. The challenges ranged from a lack of structure in the service learning programme to a lack of preparation of the pre-service teachers. All these were discussed in Chapter Two (2.2.3 refers). In the present study the pre-service teachers expressed several negative emotions that they experienced during their service as expressed in theme two (Sub-themes 2.1 and 2.2 refers). The expressed negative emotions signify the importance of preparing the pre-service teachers for service learning and having debriefing sessions throughout the whole process.

By comparing the criteria of service learning (and specifically of service learning with a social justice orientation), it becomes evident (from the reported experiences of the pre-service teachers) that the pre-service-teachers' service learning module in their second year of study assisted them to integrate the major dimensions of service learning with a social justice orientation.

In addition, many similarities existed between the pre-service teachers who had participated in service learning in other research studies. As discussed in Chapter Two (2.2.4 refers), the pre-service teachers were able to grasp what it means to be a teacher. They gained some life skills like personal growth in terms of communication and confidence. As highlighted by Bender and Jordaan, (2007, p. 650) the service learning also offered the pre-service teachers "... a window through which to view their future working environment". The experiences attained by the pre-service teachers during service learning are of great importance as they provided them with first-hand experience of their future work and a chance to cultivate the necessary skills to be effective educators. The pre-service teachers were further given a chance to develop personally and, professionally, through

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understanding and experiencing some of the social influences and their impact on the school children with whom they will interact (Bender & Jordaan, 2007, p. 650).

4.5.2   SUB-QUESTION 1

What experiences related to justice or injustice did the pre-service teachers report during their service learning activities?

Before the pre-service teachers could state their experiences related to justice or injustice as noted during their service learning, they had to define the concept of justice. The pre-service teachers were able to define justice as fairness that embodies the concepts of equality, respect, laws and rules that govern society. In the present study the pre-service teachers' responses indicate that the definition of justice is significantly subjective; setting and context bound. Every person therefore has his or her own understanding and definition of justice. In other words reality is subjectively experienced implying that the meanings generated captured the lived experiences of the pre-service teachers (Fouché & Delport, 2002).

My observation is supported by Correia and Dalbert (2008, p. 249) who state that justice evaluations indicate the individual assessment of a situation as more or less just. Therefore, justice is not a fixed characteristic of a situation; evaluations are always subjective and influenced by past experiences and personality Mikula (2005, cited in Correia & Dalbert, 2008, p. 249). More so, individuals define justice and injustice through their personal justice beliefs which are influenced by factors like their personality, past experiences and reality of their present setting, to name but a few (Schaafsma, 2013; Stroebe, Dovidio, Barreto, Ellemers, & John, 2011).

Personal justice beliefs do not only help in the understanding and definition of justice and injustice but these beliefs are also important to predict pro-social behaviours and subjective well-being (Stel, van den Bos, Sim and Rispens, 2011). Barton and Hughes (2009) suggest that there are individual differences in prosocial behaviours. They further suggest that, this could be one of the reasons why some students remain uninspired to engage fully in service learning. Pro-social behaviours are influenced by factors such as cognition, motivation and perceived threat to the self- concept. As self-concept provides meaning and a pattern to thinking, emotions and behaviours, any threat to the self-concept might hinder action. Ultimately, this depends on how a situation is perceived by a given individual (Barton &

Hughes, 2009). Therefore, individual differences in understanding and defining justice should be viewed in relation to the factors that impact on the personal belief in a just world.

The pre-service teachers identified social injustices, lack of knowledge of own rights, lack of personal rights and lack of access to justice structures as some of the injustices experienced by learners and community members in the areas were they did their service learning.

4.5.3   SUB-QUESTION 2

How do the pre-service teachers understand personal and social justice in relation to service learning?

The pre-service teachers' understanding of personal and social justice concerning service learning was influenced by their definition and understanding of justice. As argued in Chapter Two, social responsibility and civic awareness can be cultivated in all individuals. However, the levels to which it may be developed are influenced by individual personalities. According to Bierhoff and Rohmann (2004, p. 354), dispositional empathy and social responsibility are the cornerstones of an altruistic personality. As service learning relies mostly on altruistic behaviour, it is suggested that feelings of injustice often motivate individuals to become involved in social and civic activities (Beierlein, Werner, Preiser & Wertmuth, 2011). Individuals with strong personal beliefs in a just world (BJW) usually have altruistic personalities that enable them to participate in good deeds that they believe will be rewarded at some point in the future (Dalbert, 2009).

In terms of my research, the social justice dimension to service learning required the pre-service teachers to critically scrutinise the perceived realities of social and environmental injustices that influence teaching and learning (Nieto, 2000). Such critical thinking and involvement evoked civic awareness through the service learning activities, which, in turn, exposed the pre-service teachers to the notion of teaching for social justice (Baldwin, Alice, Buchanan & Rudisill, 2007).

In order for the pre-service teachers to have been able to fully participate in their service learning activities, they felt that they could have been more prepared. The pre-service teachers felt that they should have been prepared prior to the service learning. They also felt that they should have been provided with explicit guidelines and structure to deal with the reality of what they found in Mamelodi. Issues like language barriers, lack of resources in the

community and security were some of the factors that they reported as hindrances to their full participation with the learners whom they worked with. Regardless of these challenges, the pre-service learners found that a shared reality in the form of past experiences impacted positively on their interactions. As an individual's belief in justice is influenced by the reality in which they live (Schaafsma, 2013; Stroebe, Dovidio, Barreto, Ellemers, & John, 2011). The pre-service teachers found that it was easier for people to relate to those who were like them (in other words, similar in dress code, background and ethnicity).

4.6   CONTRIBUTIONS OF THE STUDY

The present study focuses on the experiences of pre-service teachers with social justice during their service learning. The study contributes to the body of knowledge in education and most particularly to service learning with a social justice orientation. It indicates how individual definitions and understanding of justice inform a person's course of action when faced with unjust circumstances. Also, the present study shows that justice can be very subjective, in that it is context and setting bound. The research findings also highlight the importance of building authentic and mutually beneficial relationships. During this process, the pre-service teachers were able to acknowledge and accept the differences and sameness that existed between them and the learners with whom they were working. Through this process they were able to realise that they also had some shared realities.

My sentiments are backed by Kinefuchi (2010), who suggests that in order to maintain authentic relationships; several kinds of learning are expected of students. These would include the following: "Obtaining sufficient information about the community and its people; acknowledging similarities and differences between themselves and the community members; determining how these affect their interactions; and exploring their own and community members' biases, identity, histories, and experiences of privilege and oppression" (Kinefuchi, 2010, p. 79).

The present study indicates that the pre-service teachers benefited and were interested in taking part in the service learning activities. My research findings therefore highlight the need for pre-service teachers to be exposed to diverse settings and contexts during their preparation for their careers as educators. Service learning should form part of the pre-service overall training as it equips teachers with the right skills to deal with a diversity of issues specific to the South African context, so that consequently they will become civically involved in society.

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4.7　POSSIBLE LIMITATIONS OF THE STUDY

Firstly, this was a post service learning study, so there were challenges with regard to the extent and quality of the pre-service teachers' recollections of their experiences. Also, their experiences could not be solely attributed to their service learning activities, as they had just completed their teaching practice at the time of the data collection. *Secondly*, the present research study was limited in that the participants were all female. The results, therefore, are gender specific and do not reflect possible responses from male pre-service teachers. Including a male participant could have helped to explore research by Mitchell, (2008), Pedersen and Strömwall, (2013) and Wang, (2006) on gender differences with regard to service learning, the belief in a just world and social justice. *Thirdly*, I experienced difficulty in sourcing literature that relates to post service learning with a social justice orientation and, more particularly, within the South African context. Most of the literature I explored related to pre-service learning activities and most of the authors were European and American. Furthermore, most of the literature on the belief in a just world is based on quantitative approaches, which made it difficult to understand and define justice from an interpretivist stance. Therefore, the literature control of the present study was a challenge and this may have limited my overview of the topic. *Finally*, my dual role as facilitator of the semi-structured interviews and former lecturer to the participants in the present may have limited the accuracy of the findings.

4.8　IMPLICATIONS FOR HUMAN-VOGEL AND DIPPENAAR 2013 STUDY

As previously mentioned , Human-Vogel and Dippenaar 2013 found that personal justice beliefs were independent of the pre-service teachers' attitudes towards service learning. Findings from the present study indicate that justice and injustice evaluations are very subjective, context bound influenced by personal experience and personality.

Based on these findings I suggest that Human-Vogel and Dippenaar 2013 study would have benefited from the utilization of a mixed method approach. The use of a mixed method could have been important as it could have provided a balanced framework for data collection and analysis which might have influenced the findings of the study enormously. The objectivity of the quantitative scales could have been greatly complemented by the subjectivity of qualitative approach and vice versa.

4.9   RECOMMENDATION FOR FUTURE STUDY

Further research is required on pre-service teachers' experiences to explicitly address the concepts of social justice and social change before and during the service learning process. Secondly, research is needed on male pre-service teachers' experiences of social justice during service learning activities. More qualitative studies should also be carried out to explore how the personal belief in a just world influences people's participation in ventures aimed at helping marginalised members of society. Research is also required to explore the effects of service learning activities on academic performance and on the way pre-service teachers cope with and experience their further teaching practice (usually during their fourth year of study). Future recommendations for service learning are discussed in theme five of my research findings (4.4.5 refers). In reference to Human-Vogel and Dippenaar's (2013) research, findings from the present study indicate that the researchers would have benefited from the utilization of a mixed method approach.

4.10   CONCLUSION

The findings from the present study indicate the importance of service learning in teacher training. It can be concluded that the definition and understanding of justice and social justice is very subjective in nature. Therefore it will be interesting to explore other researchers' findings on these concepts under a qualitative approach in relation to service learning. The pre-service teachers reported both negative and positive experiences as is expected of human interactions. I am of the opinion that social justice issues should be explicitly addressed and explored before service learning. I deem it important as it could enable students to question the status quo thus leading to civic and social responsibility.

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APPENDIX A: ETHICAL CLEARANCE CERTIFICATE

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education

RESEARCH ETHICS COMMITTEE

CLEARANCE CERTIFICATE	**CLEARANCE NUMBER :** UP 10/07/01 SALOME 13-001
DEGREE AND PROJECT	MEd A retrospective study of pre-service teachers' experiences of social justice during service learning
INVESTIGATOR(S)	Evelyne Naggayi
DEPARTMENT	Educational Psychology
DATE CONSIDERED	29 August 2014
DECISION OF THE COMMITTEE	APPROVED

Please note:

For Masters applications, ethical clearance is valid for 2 years

For PhD applications, ethical clearance is valid for 3 years.

CHAIRPERSON OF ETHICS COMMITTEE	Prof Liesel Ebersöhn
DATE	29 August 2014
CC	Jeannie Beukes Liesel Ebersöhn Prof S. Human-Vogel

This ethical clearance certificate is issued subject to the following condition:

1. It remains the students' responsibility to ensure that all the necessary forms for informed consent are kept for future queries.

Please quote the clearance number in all enquiries.

APPENDIX B: INITIAL LETTER TO CONDUCT RESEARCH

I am Evelyne Naggayi a student at the University of Pretoria and I am doing my Masters in Educational Psychology. I am doing a follow up study, which is aimed at exploring how pre-service teachers experienced social justice during their service learning. I secured permission from the Dean to approach you and I will be contacting you late this year or early next year. If you are interested in taking part in this research, please fill in your contact details below. Your names and contact details will be held private and will not be used for any other reason than to contact you for follow up interviews.

Thank you
Evelyne Naggayi

First Name

_____

Middle Name

_____

Surname Name

_____

Mobile No

_____

Telephone No

_____

Email address

_____

Date

_____

Signature

_____

APPENDIX C: FINAL LETTER TO CONDUCT RESEARCH

Dear Student

I am Evelyne Naggayi a student at the University of Pretoria doing my Masters in Educational Psychology. In order to attain my degree I have to carry out a research under the supervision of Dr Salome Human-Vogel. I am doing a follow up study, which is aimed at exploring **how pre-service teachers experienced social justice during Service learning**. The present study will involve the use of semi-structured interviews which will enable me to understand how the pre-service teachers' dealt with issues of personal and social justice as well as the inequalities and injustices they encountered during their community engagement. The results of the present study will be **presented for examination in a mini-dissertation for my Med (Educational Psychology) degree.**

If you are interested in taking part in this research, please fill in your contact details below. Your names and contact details will be held private and will not be used for any other reason than to contact you for the follow-up interviews. Every effort will be made to ensure confidentiality with regard to any identifying information that is obtained in connection to this study. Pseudonyms will be used for your names during the data collection process. If you have any questions, do not hesitate to contact my supervisor or me at the numbers given below or via email.

First Name

_____

Middle Name

_____

Surname Name

_____

Mobile No

_____

Telephone No

_____

Email address

_____

_____

Date _____

Signature _____

My contact details /supervisor's

- Evelyne Naggayi: 072 688 8849: naggayi@hotmail.com
- Dr Salome Human-Vogel: salome.humanvogel@gmail.com

<u>Consent form</u>

I, _____ (your name), agree / do not agree (delete what is not applicable) to take part in the research project titled: **a retrospective study of pre-service teachers' experiences of social justice during service learning.** I understand that I will be interviewed about this topic for approximately one hour at a venue and time that will suit me, but that will not interfere with school activities or teaching time. The interview will be audio taped.

I understand that the researcher subscribes to the principles of:

- ❖ *Voluntary participation* in research; implying that the participants might withdraw from the research at any time.

- ❖ *Informed consent;* meaning that research participants must at all times be fully informed about the research process and purposes, and must give consent to their participation in the research.

- ❖ *Safety in participation*; put differently, that the human respondents should not be placed at risk or harm of any kind e.g., research with young children.

- ❖ *Privacy;* meaning that the *confidentiality* and *anonymity* of human respondents should be protected at all times.

_____

❖ *Trust;* which implies that human respondents will not be respondent to any acts of deception or betrayal in the research process or its published outcomes.

_____   _____
         Signature   **Date**

_____

PARTICIPANT NO: 1 MARY

1   I: Tell me about your community engagement experiences

2   R: Ok. *(pause)* as for community involvement I have been involved in like small communities where

3   we do extra classes for them and just teach them but besides that I have also been involved in other

4   community projects that are not only based on teaching in that regard, but I have really enjoyed

Value of the module

5   community work where you get to know people and understand things from their perspective. I feel

6   like I have grown a lot with regard to working with people, but then I have also developed skills in

7   communicating to them and with them. So I really enjoyed that a lot.

Skills developed.

8   I: You said that you have grown a lot, in what ways do you feel that you have you grown?

Personal growth.

9   R: Like in terms of confidence, confidence is a major thing that I have grown in, *(Pause)* especially

10   when communicating with people as that is very important. And I think I have lacked confidence

11   every now and then, but being involved in community work has helped me to grow in that regard.

12   Being confident that I can actually help the people that I am working with, like speak more to them,

13   communicate to them, yeah I think I have grown a lot in that aspect.

14   I: With regard to my study I am going to look at justice and injustice that happen in our lives or

15   happening around us. How do you understand the concept justice?

definition / understanding of justice

16   R: think when justice comes to mind I think of something as right or wrong and being fair towards

17   me as an individual. So if something in any way violates me, or doesn't make me feel as comfortable

18   as I should then I think, to me that is an injustice. I don't know if that is correct. *understanding of injustice*

19   I: It is ok, it is about how you understand it, when you said that when it is fair or unfair, do you

20   think that this is only for you or do you think that it should even be fair to other people?

Subjective

21   R: I think justice should be something that is fair to everybody, *(pause)* and not be relative, and if

22   something is right for one person; it should be good enough for another person. But then, I believe

23   that everyone should be treated equally when it comes to justice and injustice in all aspects. I

24   believe in equality when it comes to things like that. *understanding of justice and injustice.*

25   I: You believe in equality when it comes to justice and injustice. (Respondent agrees). Do you

26   know the difference between personal justice and social justice?

definition   Personal injustice

27   R: In my own way of understanding it, I think personal injustice is something being done to me that I

28   personally feel is an injustice. It might not necessarily be an injustice for everybody else but social

29   injustice is something like for example, that is not right or legally right in any way possible. So in that

definition Social injustice

Page | 1

[handwritten: Was it because they couldn't speak English or they didn't want to ???]

[handwritten: (Safety)]

[handwritten: Security - Personal injustice]

115 was not always safe because you know taxi drivers and the people in the taxi; they don't want to

[handwritten: language barrier]

116 speak English and I couldn't understand what they were trying to say and so I think that was a social

117 injustice and also be a personal injustice.

[handwritten: Both a personal and social injustice]

118 I: Ok that we can say was a personal injustice you didn't feel safe and sometimes the people

119 weren't willing to talk to you, and you did not even understand what they are saying and it

120 became sort of a problem. And then with the people that you were working with, socially in the

121 community what injustices did you find there?

[handwritten: Children Voiceless]

122 R: I don't know it my interpretation of it might be correct, out for me I felt like same of them did not

123 know of their rights as citizens in the country and they also didn't voice their opinions about what

[handwritten: -No structure]

124 they felt was violated. Some of the children that were there were also disabled. It was sad to know

[handwritten: Lack of access to resources]

125 that in our country some of them have access to grants and other things but they could not access

126 these grants because they weren't even aware of them. So I felt that to a certain extent that was

127 also a social injustice because it is what had been made available to them but they couldn't even

[handwritten: Access it but not used on them]

128 access it. Even if they do, some of them live with grandparents and other siblings. So even when they

129 eventually get the money, it is not used on them as some of the learners didn't even have school

130 shoes. Witnessing it from that perspective I feel that was a so a social injustice.

131 I: With regard to what you saw, did you feel like you could do something or you felt helpless?

132 What went through your mind when you knew the rights that they had but they didn't know they

133 actually had those rights?

[handwritten: feelings] *[handwritten: helpless]*

134 R: I felt very bad and hopeless definitely. I felt like I could do more but being a student and doing

135 your practicals you only have certain limits and you can't go beyond that, and even if you do want

136 to, where was I going to get the resources from? What I tried doing was talking to them and trying to

137 make them aware of what their rights were. What they can do like telling them more about life

138 because they are only focused on the here and now and that is what they have and they don't have

139 more so i think that it's really not a nice situation to be in but at the same time there is was not

140 much that I could do personally for them.

[handwritten: Form of advocacy = (empowerment)]

[handwritten: Focus on survival]

141 I: Who do you think if personally you couldn't do anything would have been in position to help?

[handwritten: people who could have been in position to bring about change]

142 R: I think the people working at the library they might have, I think for me talking to them was one

143 thing. But then the problem would have been that; even though I talked to them how were they

144 going to bring it to the attention of whoever was causing them injustice? Those people might not

145 even see it in the same way. So I felt like maybe their schools, teachers and the principals as the

[handwritten: Need for structures to put in the learners' lives this into motion.]

Page | 5

need for strategy

146 people who could actually do those things by talking to them. Also the people at the library could

147 help by organising workshops so that the learners could attend with other people just to make them

148 aware of their rights. But I feel like ya that was the only thing I could do at that time. *felt limited with what she could do*

organisations/people who could help to address root cause of problems

149 I: Do you feel that in a way the university would have been involved in one way or the other?

150 R: Definitely, I think that because of the university's (pause) connections and being there; I feel that

151 the university could also have played a big role in making them aware of their rights and possibly

152 changing their situation. So I do think the university (pause)

= involvement in solving the problem.

153 I: Could have done something?

154 R: Ya

155 I: Did you talk about issues of equality and (pause) and the discrepancies that are there between

156 the haves and have not's? Where you prepared before with regard to what you might find in the

157 communities where you going? Did you know what was in the communities, leaving your

158 background aside, now, talking about your being prepared for the service learning? Were you told

159 about how to get around things or they just said go and let's see what happens?

Students could choose where they wanted to go for their S.L

160 R: Ok, with us you basically first had to choose where you wanted to go. Ok, I think having a slight

161 understanding of community work I thought that I might be ready for it but when I got there it

162 wasn't what I expected at all. I think if the university maybe like made it much clearer to me then I

163 could have been more prepared but every week that I went there it was something totally different. *Expectations vs reality*

need for more preparation of students before the S.L in terms of guidance, structure and routine

164 I: What did you expect?

Expectations vs reality

165 R: I expected that when I get there it is going to be willing children who actually want to learn even

166 though they have personal problems and social injustices. I knew that those things were there but

167 then I expected the children to be willing, available and actually working. But when I got there one

168 day you work with a child you try and help them, tomorrow they are not there and then what makes

169 it even worse is that sometimes they even have negative attitudes. So I think you wouldn't expect *Negative aspects*

170 that, especially when you offering your time and your service to help and the people are not willing. *Assumptions*

171 I: (pause) this is going be a bit personal do you think accepting help is so easy? But first and

172 foremost did they even know that they had a problem? *need* *Just children who found themselves in such situations*

173 R: That's the thing I don't think they personally realise the severity of their situation.

Charity vs Justice orientation *Assuming that just because you offer your help, the people you helping should be or = compelled to accept it and be thankful for it.*

3. Future recommendation to university for the S.L.
   - Monitoring
   - preparation of students
   - number of days and times per week.
   - structures to enable smooth running of the S.L
   - de briefing of students during and after S.L

4. Issues of equality and fairness.
   - availability and accessability to justice structures
   - Lack of knowledge about own rights.
   * need for advocacy — creation of awareness
                        providing a voice to the voice less
                        addressing the root cause of inequalities.
   * Wanting to help but no skills to use (helplessness)
   * empowerment.

5. Acknowledgment and acceptance of difference and
   sameness. (being in a previleged (position)
   * People relate better to ppl who are like them (Education)
   sameness
   II Human & dream =) Ambition having had the support
   difference in   of their parents and
        * Background (social)   teachers in their
                    * Economic   context . being educated
                    * Education
                    * context - being educated
                    * home situations

6. Experiences that stood out for each student

① Themes (Tentative)

Definition / understanding of social justice.

✱ Definition of " " of Personal justice.
  (Justice) ??

Examples of Personal justice witnessed
   " of Social justice witnessed in the students.
     ⟿ changes that happened → Goal of the module

Service learning experiences. ✱ Expectations vs reality.

✱ student goals versus university and community goals. (Not questioning root cause of community problems) ⟵

✱ negative aspects of Service learning.
   ✱ times - they went there? ⟿ teachers not
                                  (equiped) ??
   Negative emotions evoked by S.L   negative well prepared.
                                     Perspective about
                                        being a teacher

Positive aspects of Service learning.
   -- Value of the Module
   -- learning from each other   ⟿ positive
   -- importance of respect   emotions
                                           evoked by
                                           the S.L.

② Barriers to working together.
   -- Lack of resources
   -- differences in backgrounds   ⟿ life situation
   -- security for P.S.T and learners themselves
   -- Learning problems
   -- Lack of Preparation of P.S.T for the S.L
   informed by prior assumptions? ⟵ Stereotypes ⟹ students — students
   levels of expectations??   learners — students
   expectation (vs reality) ???   Community as a whole
   learners day to day context and background

PARTICIPANT NO: 2 JANE

Personal Justice

Understanding / definition of social justice

40 R: Personal is rules, settings that one may think of but then social is something may be you have to

41 share with others with like common ideas.

42 I: Ok that's what you think social justice is. Ok you are saying personal justice might be about rules

43 for like one person. And social justice is about rules and regulation for a lot of people (both agree

44 at the same time). Alright can you give examples of personal justice?

45 R: Personal justice? (pause)

46 I: In your life or in your work or whatever you know with regard to personal justice? You said

47 justice is about being fair, (Silence) Ok it is fine. Can you give examples of personal justice? (pause)

48 examples?

Examples of Personal Justice

49 R: For me it is like to respect someone or (pause) maybe to follow rules.

50 I: Ok, you follow rules, and when it comes to social justice?

Definition of Social Justice

51 R: Social justice I think is more like common rules (pause) like general rules that you have to know,

52 like general ethics that kind of thing.

53 I: Ok, general ethics. So if I am to ask you now with regard to examples of personal and social

54 justice that you witnessed during your service learning, when you were out there in Mamelodi,

55 what could you say that personally I can see and say that this was fair to me or just for me?

56 R: (pause) I think like I should not view the students as different from me or have some weird

57 attitude towards them.

Perceiving others as equal or the same – regardless of the differences

58 I: Ok

59 R: Because I had to accept that the students were different from me but still I had to help them.

Acknowledgement of difference.

(help regardless of differences)

60 I: Ok

61 R: I think that was one of my personal justices

62 I: Ok

63 R: like not to discriminate

64 I: Ok alright. Yes, with regards to social justice?

lack of resources.

89   where they can find the resources. But the learners said that they didn't actually have a place to find

90   books or computers or access to the internet to help them with their assignments or projects.

91   I: Ok generally how did you get to Mamelodi?

92   R: With a bus

93   I: A bus, and coming back again, also with a bus. Did you feel that you were doing something that

94   you liked to do or you did it because you had to do it?

feeling – negative

95   R: The first time I was very stressed, because it took more or less three hours coming in and going

negative aspects

96   back, doing the teaching and sometimes the students didn't come so, I didn't like it, just stayed there

97   and did nothing. It was time consuming. So I didn't like it. But then as I met the students yeah, I

98   mainly taught like three students and when I saw their progress and I was more excited to go. *positive*

aspects of

99   I: Ok, so after seeing progress it made it meaningful to you. *Service*

learning

100   R: The progress of the learners Yes. *brought*

meaning to her

experience.

101   I: Ok. Can you tell me about the experiences that stood out for you during your service learning?

102   And I want you to start with the positive ones. In terms of, let say your feelings, like when you

103   were there the first time and as time went on, what actually stood out for you?

104   R: Ok, the first time I heard about Mamelodi I was told that it is a dangerous place that where I

Assumption ⟹ Reality ??? (Past experience

105   shouldn't go, more like a township. *perceptions (or reality)*

(represented security)

106   I: Ok *What informed this*

107   R: But then it was actually, (laughs). it was very safe. And there were 4-5 security guards to protect

108   us as we helped the learners, so that was actually quite good. And then the American people (*pause*)

109   who were part of the (international donor project) had already come to that place and they

110   supported with things like computer, books and videos and stuff like that. So the equipment and

111   everything was fine. They also actually had desks and chairs. *(Expectation Vs. reality*

112   I: Ok, so what kind of feelings went through your mind when you were working with those

113   students?

188 R: As I told you about the environment, it was so different from our usual setting, because most of

189 us students had already studied high school and already had varsity education. So in that way I think

190 the learners were different from us.

acknowledgement of differences

191 I: Ok

social injustice

192 R: because (pause) some of those students didn't even have parents. And then yeah some didn't

193 have someone to look after them. One of my students told me she had three sisters without any

194 parents. So she had to look after those sisters. So it was very sad.

negative feelings

195 I: In which way did you feel you are different from them and they are different from you?

196 R: I was raised by my mom and a dad and I was at university. I could buy anything that I wanted but

197 for them they mainly focused on the living not on their education. They had to take care of their

198 brothers and sisters and so on. Yeah that was different.

Child headed homes

199 I: When you looked at them did you see that in any way you were the same? Did you see that

200 regardless of everything we are the same?

Sameness?

201 R: They actually had a dream, they have a dream, and some of them said that they wanted to be

202 models when they grow up. So we all have a dream.

aspirations

203 I: Ok, so can say that regardless of their situation they still had ambition, they still had a dream,

204 they still thought of the future and a bright future.

205 R: Yes, they were eager to study more about what they could do or became.

Had aspirations

206 I: That is good. What were your goals when you went there? (Silence) When you went for the

207 service learning, what goals did you have?

goal

208 R: Mainly our goal was to help them and see if we had made progress or not because we didn't

209 know how to tell if we had had a successful goal or not.

need for structure and guidelines in the service learning

210 I: Ok

211 R: So we just said let us do this and that and see if we can make some progress.

212 I: So you went there to help, ok that is good. Do you think you acquired your goals?

PARTICIPANT NO: 2 JANE

213   R: In a way yes, in a way.

214   I: Can you explain more, in which way?

how student measured learners

215   R: For those three students, they really worked so hard and when they showed us the Math test, *Progress*

216   their marks had improved from before. So from that point we could see that they were actually

217   progressing.

218   I: Ok that is good. What were your expectations, since you had never been to Mamelodi, What

219   did you expect?

Expectations Vs reality

220   R: I expected that there will be nothing (laughing), no rooms, no desks, and no computers. I thought

221   we will sit on the lawn and that is where we could teach them. Actually there was stuff that we could

222   use to teach and help the learners. *School actually had some resources*

that they could use to help the

223   I: Ok, so you expected nothing and found a lot of things. Did you think that the resources that the

learners

224   Americans brought for the students helped then in some way?

225   R: (Long silence) yes

226   I: Ok I think you talked about their home settings, where they come from, when you compare the

227   home settings that they told you about and the setting where their extra classes took place, where

228   you did the homework and stuff when you compare the two were they the same, were they

229   different?

Social Inequalities

230   R: It was very different. They normally stay in a house I don't know the name, I think they call it a

231   shack made from tin material (not sure), in the computer room the walls are painted, there were

232   books and computers. Some of them had never seen a computer in their lives. So I think that was

233   attracting them to come every Monday and also the students coming from the university to help

234   them.

235   I: That is great.

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PARTICIPANT NO: 3 CLAIRE

25 R: Yes 't is definitely part of who I am

26 I: Okay that's really good, so I just want to ask you, what do you understand by the concept
27 justice?

Understanding of Justice. (Very Subjective.

28 R: Justice I think depends more on your personal point of view, more of a general thing. Justice is like
29 trying to better the communities through a set of rules or through consequences things like that. But
30 I think that each person has their own definition of justice. What is just for me might not be just for
31 someone else.

Understanding varies from Individual to Individual (Could be due to Settings?? beliefs??, Comfort??)

32 I: So if I'm to ask you what is justice to you, what can you view as just or fairness to you?

Meaning of fairness. = Can also mean Justice.

33 R: I think fairness is kind of treating everyone with the same respect and the same set of rules or like
34 margins like you can't tell someone that you're not allowed to drive 80 km an hour because you old,
35 but someone that is 18 years old can drive 130 km per hour.

36 I: Okay

Justice = rules and Consequences should be

37 R: You have to have a standard set of rules and everyone has to abide by those rules and the
38 consequences should be the same for everyone. *the same for everyone.*

39 I: Okay, alright thank you for that. Do you know the difference between personal and social
40 justice?

41 R: Personal justice is more between (*long silence*) now I'm not sure (*laughs*)

Personal

42 I: No It's okay; it is not about what I want to hear it's about what you have to say.

understanding of social justice.

43 R: I think personal justice might be between a closer group like your friends and your family and
44 saying that whatever counts for me counts for you. Whereas in social justice I think you have to take   *Social*
45 into account not only the situation, but the relationship you have with the person. If we've been   *Justice*
46 friends for long I might be able to forgive you or not forgive you based on that. Social relationship or
47 social justice might be more like that you take into account like the area where someone comes
48 from, the crime of that area and then say that according to these different factors in your social area
49 or in the social group

50 I: Okay

=) Many factors have to been taken into Consideration when it comes to issue of Personal and Social Justice.

51 R: Justice might be viewed as such.

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128 I: It helps; It shows that they had structure with regards to solving their own problems, and for you
129 to be able to help them you had to follow the same structures as well.

130 R: Okay

131 I: Can you tell me some injustices that you witnessed when you were out there?

132 R: I think some injustices are that a lot of the women were still viewed in a less, not a less dignified

Social Injustice

133 way, but they don't have as much say as the men do

Voice - less ?? — need for advocacy and empowerment

134 I: Okay

135 R: Because they follow such a strict way of doing things. If you want to do something you have to
136 speak to someone and they speak to the chief, you can't get married without the chief saying

137 I: Okay

Social Injustice - rules favoured some and made others suffer.

138 R: yes it is ok. So I think some of the rules they have are not what I would like for myself (laughs).

139 I: Yeah

140 R: And also like some of the women still, not the women that we worked with, but the women in the
141 community still (pause) there is still a lot of abuse and rape going on

Social Injustice (rape and abuse

142 I: Okay

143 R: (pause). despite what the community is trying to do. And I think some of the most powerful men
144 in the community just get away with it because they head the community.

Social Injustice (male domination

145 I: Okay

146 R: So they just get to do whatever they like. But it is not always fair towards the other members of
147 the community, even though they try to have, like if there's a problem they follow the right route.
148 But in the families the men still do what they want without thinking about the consequences, and
149 the women I think are too afraid to go to the right people.

Influenced and created by their gender ???

Social Injustice towards women (need for empowerment and advocacy)

150 I: Okay. What other inequalities did you see?

151 R: (pause)

152 I: When you compare your life to their lives?

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Self reflection ???

153   R: I think actually we are unhappy then they are. Whenever we went out to the community or went

154   to do something with them, they were always happy to help and like even though we cleaned fields

155   and [inaudible] it was really a bad job to do and (pause) they would just smile and with lunch they

156   would sing and bring everyone oranges, which is really nice, but we never go out of our way to help

157   people. I would never have gone out of my way to help someone that is not someone I know, that is

158   not something personal to me they just welcomed us and they put in real effort with us even though

159   we only saw them once or twice.

Difference between S.L. facilitators and the community on issues

160   I: Okay, okay. Do you think that the those people actually can be able to solve their own problems

Pertaining on who to help

(Seems like the community members participated in solving their own problems

161   R: Yes

162   I: What do you think they need?

163   R: I think they only need, I and my parents discussed it a lot, because everyone wants to sponsor

164   something big like televisions or cell phones and we tell them it's not what they want. We built them

165   a well once because they keep dropping the little "emmertjie"

What the community really needed and what the sponsors

166   I: The handle for the bore hole?

167   R: Okay, yeah, and we set up a pump for them everything was modernised. And a few months later

168   when we went back they were sitting by the old one because that's their way of doing things. So *thought*

169   they need things like seeds, wheelbarrows and buckets. They don't want us to give them fancy *they*

170   things. They only need things that are a bit more (rare) like those that they wouldn't find for *wanted.*

171   themselves. Like if the wheelbarrow is broken they could fix it with sticks and rope and something

172   I: Okay

(Donors(vs) community needs) ???

173   R: they wouldn't buy a new because they can't afford a new one.

174   I: Okay

175   R: I think they need tools and not luxuries because they might think

176   I: Okay

What the community

177   R: with luxuries they need experience, they get experience with a luxury, but you give them a luxury

178   and they don't use it because they don't need it.

actually needed.

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409   I: Ok

410   R: (pause) my mom and them definitely pushed us a little bit more because I think she knew that
411   sometimes you just need a little nudge. It was difficult at first because it is not in my nature to just
412   go up to people and say hey

413   I: Something that you have highlighted was the language barrier, as well as their way of life. How
414   was it different or the same when compared to yours?

415   R: The thing we struggled with, they have, not a strict dress code but in the community they still
416   dress in a very conservative manner

417   I: okay

418   R: like the woman could have something over their shoulder they could be covered up

419   I: okay

420   R: all of them wear dresses, you can't buy women's pants, like in the community but you can buy
421   some in the mall but the woman in the community could always have dresses on.

422   I: Okay

423   R: At first it didn't matter to me because it is hot and I want to wear shorts and a trunk top so I didn't
424   understand but it makes it easier to communicate with someone if you if show them respect by
425   dressing like them.

426   I: Okay

427   R: Not exactly but you try to at least cover your knees and your shoulders

428   I: Okay

429   R: And like the dress code makes a difference you can see can see immediately if you help people
430   and the girls top is too low, you see the woman (body language indicating that you naked)

431   I: okay

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144   R: It was very late in the afternoon. I think we went there like at half past two, I can't remember, but

145   it was very late in the afternoon and it would take a long time getting there and we only had a little

146   time to be with those children, of which I believed we needed more time.   *negative aspects*

147   I: Was it that the bus had to drop off different people at different places?

148   R: No, it was only going to the primary school but

149   I: Ok

150   R: but the times were very late.

151   I: So that wasn't nice. What were you feeling when you were there? What went through your

152   mind? What kind of emotions did you experience?   *No Preparation*
       Basic Information about

153   R: Well at first it was very difficult for me because we were just told that in this particular service   *the service learning.*

154   learning this is what you are going to do. You are going to be working with the learners who are not

155   doing well in their studies and everything so I was a bit scared on what to expect. I didn't know what

156   to expect there.   *feeling Negative.*   *Expectation vs reality*

157   I: Ok so it is just that you were not given enough information before you started out. What kind of

158   thoughts did you have when you were there?

159   R: The kind of thoughts I had when we were there. I (pause) the safety and (pause)   *Security*

160   I: You didn't feel safe enough?

161   R: Ya, I remember there was one instance where, I think it was in September the 1st, when we were

162   going there, a group of boys, because there were always boys smoking just around the corner. So we

163   didn't feel safe in the environment. On this particular day those boys what they did, they just poured

164   water with mud on the windows when we were just passing by. It was so horrible.

165   I: Ok.   *Security.*   *Negative feelings*

166   R: ya

167   I: That was bad. So, didn't feel safe at all?

168   R: Ya, it was not safe at all   *Security*

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PARTICIPTANT NO: 4 GRACE

(Expectation vrs. "reality")

239 R: That was just not possible for me. Even today I am still in touch with the learner.

240 I: So, you couldn't just go in and do what you were supposed to and just leave?

241 R: Yeah

242 I: You did build a bond with the child?

243 R: Yeah

244 I: Ok, so what expectations did you have? Were you prepared for what you found in Mamelodi?

245 R: No, I was not. I was not. I was not prepared. I was not prepared at all.   *Lack of preparation*

246 I: Why are you saying that you weren't prepared at all?

247 R: The stuff that we had to deal with there and especially during our second year, it was a bit

248 overwhelming   *Emotions – (negative)*

249 I: How?

250 R: Working with those learners, I was not prepared. So sometimes *(pause)*, when I saw the learner,   *negative emotions*

251 she could tell me about what is happening in her life. Afterwards I could go to my room and cry for

252 the poor soul, it was just a little child and she was helpless.   *need for advocacy*

253 I: Did you feel that you were helpless as well? You didn't have anything or any way of helping that

254 child?   *need for debriefing*

(future Recommendation) for future S.W

255 R: Yes, though there were social workers working with us at the same time

256 I: Yes

257 R: but it was, it was a lot   *→ feeling overwhelmed =) negative feelings*

258 I: It was a lot.

259 R: *(pause),*

260 I: Did they ever talk to you about issues of Justice and Injustice before your service learning?

261 R: *(pause),* no I can't remember someone taking to us about that.   *Need for more preparation.*

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PARTICIPIANT NO: 4 GRACE

262   I: So they didn't talk about issues of being fair, issues of being equal

263   R: No, the only thing that I remember that they told us was that we shouldn't have a very close
264   relationship with the learners.   *Basic preparation was provided*

265   I: Ok

266   R: (pause)

267   I: What reason did they give to you for not having relationships with the children?

268   R: Because you will end up being emotionally and sometimes financially involved in the learner's life
269   that you would want to do something which is over (pause)   *(Viable reason) but which does not take away the need for the s.l.*

270   I: What you are able to do. But

271   R: (pause)

272   I: Even with that warning was it possible for you to separate your emotions from your interactions
273   with the child?

274   R: No it wasn't

275   I: It wasn't

276   R: You couldn't ignore them.

277   I: Ok that's good. When we talk about the value of the module, did it add anything to your life?

278   R: Yes, a great lot, it added so much to my life. Because when I did my practicals now in my fourth   *Value of the module*
279   year sometimes I would reflect back on what we were doing during that time with the learners,
280   especially with the learners that had difficulties in learning.   *transferred solutions applied during the service learning to her teaching Practicum.*

281   I: Ok

282   R: Yes, so it helped a lot. Sometimes I would reflect and then come up with solutions that I used back   *Value of the module*
283   then when I had the module on what to do when the learner is struggling and how I approach the
284   learner if they are having problems; this is what I should do having learnt from the service learning.

285   I: Ok, can I be correct to say that your service learning offered you an opportunity to experience
286   the kind of classrooms where you might end up teaching.

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287   R: Yes, yes, yes

288   I: What was different, *(pause)* between you and the people that you worked with during the
289   service learning?

290   R: What was different about the learners?

291   I: The learners, the teachers and the community at large *(pause)* what was different about them
292   when you compare yourself to them in one way or the other?

293   R: *(pause)* I would say that I was more privileged than they were.

294   I: Ok, In which ways were you privileged?

295   R: *(pause)* we always had help, there yes, we always had help and *(pause)* our teachers mostly they
296   were always there to help us and even then my parents and family helped a lot with my schoolwork
297   and they contributed a lot.

298   I: Ok

299   R: Yes, judging from what those learners were going through, their parents were not so active, they
300   did not participate much in the learners' work.

301   I: Ok, alright. And in which ways did you change after your service learning? How did you change?
302   It might be negative or positive, it is all ok.

303   R: *(pause)* ok, after the course and the service that we did, I just had a negative perspective about
304   education because I thought that; if I just worked with one learner who had so much difficulties in
305   her life, what will happen in the future if I have 25 learners in a class and I have 11 learners who are
306   experiencing the same problems that the learner had or they had had a difficult background? It was
307   so, so, so negative, I just had a negative perspective of education. I couldn't take it anymore.

308   I: Did you want to change your degree?

309   R: Ya, {both laugh} at some point I did yes.

310   I: Now, what is happening, like as we speak now, how do you feel? Because you've gone through
311   your teaching practice, you went through the service learning working with that child who had a
312   learning problem. Where are you now?

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APPENDIX E: VISUAL REPRESENTATION OF CODES, EXAMPLES FROM TRANSCRIPTS, SUB-THEMES AND CORE THEMES.

CODES	EXAMPLES FROM TRANSCRIPTS	SUBTHEMES		CORE THEMES	
Definitions of Justice	**Mary:** *(p. 1, lines 16-17; p. 1, lines 21-22) (p. 10, lines 269-272).* **Jane:** *(p, 2, line 31); (p. 2. Line 33); (pp. 8-9, lines 176-180).* **Claire:** *(p. 2, lines 28-31); (p. 2, lines 33-38); (p. 3, lines 56-57); (p. 12, lines 303-306).* **Grace**: *(p. 3, line 48); (p. 3, lines, 65-66); (p. 9, lines 212-213); (p. 10, lines 219-220); (p. 10, line 227); (p. 10, lines 229-231).*	1.1	**Individual pre-service teachers' definitions of justice**	1.	**PRE- SERVICE TEACHERS CONCEPTUALISATION OF JUSTICE**
Justice and injustice	**Mary:** *(p. 1, lines 23-24).*				
Justice and fairness in different contexts	**Mary:** *(p. 10, lines 280-284*); *(p. 10, lines 288-291).* ***Claire:*** *(p. 2, lines 30-31).*				

Definition of personal justice	**Mary:** *(p. 10, lines 270-272); (p. 10, lines 275-276).* **Jane:** *(p .3, line 48*). **Claire:** *(p. 2, line 43-44).* **Grace**: *(p. 3, lines 55-56; (p. 3, line 59-60*); *(p.4, lines 75-76)*	**1.2**	**Individual pre-service teachers' definition of personal justice and social justice**
Definition or understanding of personal injustice	**Mary:** (*p.1, lines 17-18); (p. 2, lines 27-28*)		
Subjectivity of personal justice and injustice	**Mary:** (*p. 1, lines 28*); (*p. 2, lines 30-31*).		
Examples of personal injustices	**Mary:** (*p. 4, lines 105-108*); (*p. 4, lines 108-110*); (*pp. 3-4, lines 113-117)*		
Definition of social justice	**Jane:** (*p. 3, lines, 39-40*); (*p. 3, lines 50-51*). **Claire:** (*p. 2, lines 47-49*). **Grace**: *(p. 3, lines 56-57); (p. 4, lines 69-70*).		
Examples of social injustice	**Mary:** (*p. 1, lines 28-29); (p. 2, line 30*) ; (*p. 8, lines 110-111*).		

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Conclusion on social justice and injustice	**Mary:** (*p. 2, lines 38-41*); (*p. 2, lines 43-44*). **Claire:** (*p. 16, lines 396-397*).				
Negative aspects of the service learning	**Mary:** (*p. 7, line, 180-181*); (*p. 7, lines 200-202*); (*p. 13, lines 370-371*). **Jane:** (*p. 5, lines 95-96*). **Claire:** (*p .8, lines 210-215*); (*p. 9, lines 226-229); p. 9, lines 236-237); (*p.17, lines 415-416*). **Grace:** (*p. 2, lines 22-23*); *(p. 2, lines, 43-44);* (*p. 6, lines 120-122*); *(p. 6, line 142); (p. 7, lines 144-146); (p. 11, lines 247-248).*	**2.1**	**Challenges experienced by the pre-service teachers during the service learning**	**2.**	**PRE-SERVICE TEACHERS' EXPERIENCES DURING THE SERVICE LEARNING**
Feelings	**Mary:** (*p. 5, lines 134-136); (p. 5, lines 139-140*); (*p. 8, lines, 211-216*); *(p. 8, lines 231-233); (p. 9, lines 243-244).* **Jane:** (*p. 5 lines 94-96*); (*p. 6, line 113); (p. 6, line 120*); (*p. 9, line 193*). **Claire:** (*p. 9, line 226-229); (p. 9, lines 228-229*) **Grace:** (*p. 5 line 101*); (*p. 7, lines 153-156*); *(p. 7 line 164);* (*p. 11, lines 251-252*); *(p. 13, lines 303-309);* (*p. 15, lines 344-345*).	**2.2**	**Emotions experienced by the pre-service teachers during the service learning**		

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Worries	**Mary:** (*p. 9, lines 237-243*); (*p. 9, line 253*). **Jane:** (*p. 7, lines 152-153*). **Claire:** (*p. 11, line 254*); (*p. 11, line 256*); (*p. 11, lines 263-264*). **Grace:** (*p. 7, line 159*); (*p. 7, lines 162-163*); (*p. 7, line 170*); (*p. 7, line 172*).				
Positive experiences	**Mary:** *(p. 7, lines 190-191); (p. 7, lines 193-194); (p. 7, lines 196-198); (p. 8, lines 209-211).* **Jane:** (*p. 5, lines 96-97*); *p. 6, lines 132-135); (p. 7, line 138); (p. 8, lines 159-162); (p. 11, lines 230-233); (p. 13, lines 274-277).* **Claire:** *(p. 10, lines 249-252).* **Grace:** (*p. 6, lines 135-139*).	2.3	**Positive experiences of the service learning activities**		
Aspects that stood out for pre-student teachers	**Mary:** (*p. 13, lines 377-378*); (*p. 14, lines 380-381*) **Jane:** (*p. 5-6, lines 106-110*); *p. 8, lines 166-170*). **Claire:** (*p. 8, line 180-181*); (*p. 13, line 325*). **Grace:** (*p. 6, lines, 130-132); (p. 17, line, 399*).				

Acknowledgment of differences and sameness	**Mary:** (*p.3, lines 63-64*); (*p.3, lines 65-69*); (*p. 4, lines 94-98*). **Jane:** (*p. 3, line 58*); (*p. 6, lines 115-116*); *(p. 9, lines 187-189); (p. 9, lines 195-197*); (*p. 10, lines 200-201*); *(p. 10, line 204); (p. 11, lines 229-230*); (*p. 12, lines, 258-261*); **Claire:** (*p. 4, lines, 79-80*). **Grace:** *(p. 5, line 106); (p. 13, line 293*); (*p. 13, line 295-297*)	**2.4**	**Sharing experiences of the service learning**	
People find it easier to talk about good experiences and perceived facts	**Mary:** (*p. 14, lines 405-407*). **Claire:** *(p.15, lines 330-331); (p.15, lines 333-335*). **Jane:** (*p. 15, lines 377-380*); (*p. 16, lines 382-384*). **Grace:** (*p. 17, line 388*).			
Lack of preparation of pre-service teachers	**Mary:** (*p. 6, lines 160-163*); *(p. 9, lines 253-257); (p. 11, lines 312-313); (p. 11, lines 315-319); (p. 12, lines 326-328)*. **Grace:** (*p. 11, lines 247-248*); *(p.11, lines 250-252*)	**3.1**	**Lack of preparation and structure in the service learning activities**	**3.**	**BARRIERS FACED BY THE PRE-SERVICE TEACHERS DURING THE SERVICE LEARNING ACTIVITIES**
Lack of structure in service learning module	**Mary :**(*p. 4, lines 94-96*); (*p. 11, lines 315-319*); (*p. 13, lines 371-372*). **Jane:** (*p. 10, lines 207-208*); (*p. 10, line 210*).			

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Expectations versus reality	**Mary:** (*p. 6, lines 160-163*); (*p. 6, lines 165-169*); (*pp. 7-8, lines 200-206*); (*p.12, lines 326-327*). **Jane:** (*p. 10, lines 219-221*); (*pp. 5-6, lines 108-110*). **Claire:** (*p. 13, lines 322-323*). **Grace:** *(p. 7, lines 155-156).*	**3.2**	**Expectation versus reality of the service learning activities**	
Donor versus community needs	**Claire:** (*p. 7, lines 168-171*); (*p. 7, line 175*).			
Reality of South African schools	**Mary:** (*p. 8, lines 227-233*); (*p. 11, lines 303-305*); (*p. 11, lines 308-310*). **Jane:** *(p. 7, line 143); (p. 7, lines 141-145*). **Claire:** *(p. 13, lines 325-327).* **Grace:** (*p. 14, lines 313-314*).			
People relating better with others who are like them	**Mary:** (*p .3, lines 63-64); (p. 3, lines 65-69*); (*p. 3, lines 80-86*) **Claire:** (*p. 7, lines, 424-425).* **Grace:** (*p. 17, lines 392-398*).			
Shared reality	**Mary:** (*p. 3, lines 63-69*); (*p. 15, lines 413-417*)			

Language barriers	**Mary:** (*pp. 4-5, lines 115-116*) (*p. 10, lines 260-264*). **Jane:** (*pp. 13-14, lines 293-297*) **Claire:** (*pp. 8-9, lines 202-203*); (*p. 9, line 215*).	**3.3**	**Language barriers experienced by the pre-service teachers**		
Lack of resources	**Jane:** (*p. 4, lines 82-84*); (*p. 5, lines 88-89*); (*p. 12, lines 264-266*).	**3.4**	**Lack of resources in the community**		
Security issues	**Mary:** (*pp. 4-5, lines 113-115*) **Jane:** (*p. 7, lines 152-153*). **Grace:** (*p. 7, line, 162-163*); (*p. 7, line 168*); (*p. 8, line, 170*); (*p. 8, line 172*).	**3.5**	**Security concerns as identified by the students**		
Assumptions and stereo-types	**Mary:** *(p. 4, lines 105-110); (p. 14, lines 391-393).* **Jane:** *(p. 13, lines 286-288).*	**3.6**	**Concerns regarding assumptions and stereo-types as identified by the pre-service teachers**		
How pre-service teachers dealt with assumptions and stereo-types	**Mary:** *(p. 14, lines 384-389); (p. 14, lines 397-398).* **Jane:** (*p. 13. line 290*).				

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Social injustices	**Mary:** *(p. 4, lines 91-93); (pp. 4-5, lines 114-117); (p. 5, lines 124-127); (p. 8, lines 215-216).* **Jane:** *(p. 9, lines 191-193); (p. 11, line 231); (p 11, lines, 241-242); (p. 12, lines 250-251).* **Claire:** *(p. 6, lines 132-135); (p. 6, lines 143-144); (p. 6, lines 146-149).* **Grace:** *(p. 5, lines 96-97); (p. 5, lines 99-101); (p. 5, line 108); (p. 5, lines 115-116); (p. 13, lines 299-300); (p. 16, lines 376-380).*	**4.1**	**Social injustices identified by the pre-service teachers**	**4**	**ISSUES OF JUSTICE AND SOCIAL CHANGE**
Lack of knowledge of own rights	**Mary:** *(p. 5, line 122-126).*	**4.2**	**Availability and accessibility to justice structures**		
Lack of personal rights	**Claire:** *(p. 6, lines 135-138).*				
Lack of access to available structures	**Mary:** *(p. 5, lines 124-128); (p. 5, lines 142-144); (p. 8, lines 219-222); (p. 8, lines 222-225).*				

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Advocacy and Empowerment	**Mary:** (*p. 5, lines 122-130*). **Grace:** (*p. 16, lines 380-384*). **Mary:** (*p. 5, lines, 136-139*); (*p. 6, lines 145-148*); (*p. 6, lines 150-152*); (*p. 7, line 183-184*). (*p. 8, lines 213-216*); (*p. 8, lines 219-222*). **Grace:** (*p. 15, lines 344*).	4.3	**Pre-service teachers being the voice to the voice-less learners** Advocacy for the learners empowerment of the learners		
Professionals and organizations	**Mary:** (*pp. 5-6, lines 142-148*); (*p. 6, lines 150-152*). **Grace:** (*p. 16, lines 369-372*); (*p. 16, lines 384*).				
Lack of preparation of pre-service teachers	**(Sub-theme 3.1 refers)**	5.1	**Preparation of students for the service learning module**	5	**SUPPORT STRUCTURES NEEDED BY PRE-SERVICE TEACHERS IN FUTURE SERVICE LEARNING ACTIVITIES**
Lack of structure in service learning module	**(Sub-theme 3.1 refers)**	5.2	**Guidelines and structure in the service learning activities**		
Lack of monitoring	**Mary:** (*p.13, lines 352-355*). **Jane:** (*p. 6-7, lines 129-132*). **Grace:** (*p. 6, lines 120-122*).	5.3	**Monitoring of service learning activities**		
Feelings and worries	**(Sub-theme 2.2 refers)**	5.4	**Debriefing of students during and after the service learning**		

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PARTICIPTANT NO: 1 MARY

1 **I: Tell me about your community engagement experiences**

2 R: Ok. *(pause)* as for community involvement I have been involved in like small communities where
3 we do extra classes for them and just teach them but besides that I have also been involved in other
4 community projects that are not only based on teaching in that regard, but I have really enjoyed
5 community work where you get to know people and understand things from their perspective. I feel
6 like I have grown a lot with regard to working with people, but then I have also developed skills in
7 communicating to them and with them. So I really enjoyed that a lot.

8 **I: You said that you have grown a lot, in what ways do you feel that you have you grown?**

9 R: Like in terms of confidence, confidence is a major thing that I have grown in, *(Pause)* especially
10 when communicating with people as that is very important. And I think I have lacked confidence
11 every now and then, but being involved in community work has helped me to grow in that regard.
12 Being confident that I can actually help the people that I am working with, like speak more to them,
13 communicate to them, yeah I think I have grown a lot in that aspect.

14 **I: With regard to my study I am going to look at justice and injustice that happen in our lives or**
15 **happening around us. How do you understand the concept justice?**

16 R: I think when justice comes to mind I think of something as right or wrong and being fair towards
17 me as an individual. So if something in any way violates me, or doesn't make me feel as comfortable
18 as I should then I think, to me that is an injustice. I don't know if that is correct.

19 **I: It is ok, it is about how you understand it, when you said that when it is fair or unfair, do you**
20 **think that this is only for you or do you think that it should even be fair to other people?**

21 R: I think justice should be something that is fair to everybody, *(pause)* and not be relative, and if
22 something is right for one person; it should be good enough for another person. But then, I believe
23 that everyone should be treated equally when it comes to justice and injustice in all aspects. I
24 believe in equality when it comes to things like that.

25 **I: You believe in equality when it comes to justice and injustice. (Respondent agrees). Do you**
26 **know the difference between personal justice and social justice?**

27 R: In my own way of understanding it, I think personal injustice is something being done to me that I
28 personally feel is an injustice. It might not necessarily be an injustice for everybody else but social
29 injustice is something like for example, that is not right or legally right in any way possible. So in that

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PARTICIPTANT NO: 2 JANE

1   **I: The first thing that I want you to tell me about, just in general, how was your service learning?**
2   **What did it involve? What was it all about?**

3   **R: Second year service learning module?**

4   **I: Yes.**

5   **R: I actually went to Kano campus[1], the project's name was (*pause*) (international donor project[2]) for**
6   **English or something.**

7   **I: Ok.**

8   **R: It was about helping the students who actually live in Kano**

9   **I: Ok**

10   **R: I actually went to one of the areas; I am not sure about the exact name or something.**

11   **I: Ok.**

12   **R: But then I went to help with computers, homework and Maths.**

13   **I: Yes**

14   **R: Mainly for Maths.**

15   **I: OK.**

16   **R: And also helped with their English projects or assignments and so on. It was at 14: 00pm. Once a**
17   **week or something.**

18   **I: Just once a week.**

19   **R: Yes only Mondays.**

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[1] Actual place's name omitted for ethical reasons

[2] Actual project's name omitted for ethical reasons

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PARTICIPANT NO: 3 CLAIRE

1   I: If you were to talk generally about your service learning experience, what did it mean to you?

2   R: The first time/client

3   I: Yes where did you go?

4   R: When

5   I: Remember your service learning module?

6   R: Oh, yes

7   I: Where did you go?

8   R: (*pause*) I went with (*pause*) my parents have an outreach every year where we take
9   schoolchildren to Mozambique to do community service. We kind of aim to teach the kids more
10   about themselves through helping others so as to conquer bad situations at home. (*pause*) some of
11   them come from really bad homes and some of them come from really good homes.

12   I: Okay

13   R: And just helping the kids more to empower themselves and to get like the right steps of how to
14   forgive someone that hurt you. How to empower yourself, how to stand on your own two feet, and
15   stuff like that. And so I went with them on the outreach for a while I think it was 11 days.

16   I: Okay was this your whole service learning program? Your lecturer agreed to this?

17   R: Yes because I think we had to do I think 40 hours.

18   I: Okay

19   R: And then she said because it is over almost two weeks that we went with the kids she said it
20   should be fine for as long as the activities more or less amounted to the hours that we had to do.

21   I: Okay, so this was your first community service involvement?

22   R: No, no, I and my family are quite community orientated, so we've been doing community service
23   and projects like the Jesus film and feeding projects, and stuff

24   I: So it's part of who you are?

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PARTICIPTANT NO: 4 GRACE

1 I: I wanted to talk to you about your experiences during your Service Learning. First of all, where
2 did it take place?

3 R: It took place at a primary School[1] in Kano[2].

4 I: Ok.

5 R: Yes

6 I: Did you choose it?

7 R: Yes. There were options. We could choose whether we wanted to work in prison or school or
8 somewhere in another environment.

9 I: Ok, why did you choose that school? Is it a Primary School?

10 R: Yes it is a Primary School. I chose it because I wanted to enhance my teaching skills and also work
11 with learners who are experiencing problems and difficulties in learning. Because I believe that I
12 could be of great help to them.

13 I: Ok

14 R: Yes

15 I: So what did you do there?

16 R: I was helping them with homework, and we had to give extra English classes so as to help them
17 with their English proficiency, and help them with reading and spelling and everything to do with
18 English.

19 I: Ok alright, so it must have been very interesting for you, being there with the children?

20 R: Yes it was very interesting. It was very interesting but challenging at the same time.

21 I: What was challenging?

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[1] Actual school's name omitted for ethical reasons

[2] Pseudonym name used for ethical reasons

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