

## **Service-Learning as a Strategy for Promoting Community Engagement at Universities in Africa**

Titus O. Pacho, Kisii University, P.O. Box 408-40200 Kisii, Kenya,  
[tpacho@kisiiuniversity.ac.ke](mailto:tpacho@kisiiuniversity.ac.ke), +254 791 387264

### **Abstract**

Many universities and colleges over the globe have customarily focused their attention to teaching, research, innovation, and service to the community. They are tasked with the responsibility of fostering intellectual and societal development. However, the aspect of service to the community has remained distant to the other core functions despite being a potential resource for community engagement. Therefore, there is a need for interventions to fill the current gap. The contribution of service-learning as a strategy that fosters community engagement has gained prominence in many institutions of higher education throughout the world. However, there are less empirical studies which specifically examine the role of service-learning in enhancing higher education's community engagement mission in the African context. This study explored the contribution of service-learning in the development of mutually beneficial partnerships between universities and community partners using the Arrupe Jesuit University Service-Learning Programme in Zimbabwe as a case study. Using qualitative methodology, data was collected using focus group, in-depth interviews, e-mail correspondences and a review of documents provided by the participants. Data analysis was based on thematic coding by transcribing the data and coding the transcripts into categories and major themes. The study established that service-learning enhances a reciprocal relationship and provides mutual benefits for stakeholders. The study recommends that universities should integrate service-learning into the curriculum to strengthen their role in societal development and support the mission of service to the community. Implications for educational policy and practice are addressed.

**Keywords:** Service-Learning, Community Service, Experiential Learning, Reflection, Civic Responsibility, Community Engagement, Africa.

## **Introduction**

Universities are expected to foster academic excellence, promote research, drive innovation, enhance community engagement, and ensure that graduates have the requisite knowledge, skills, values, and attitudes they need for their future careers and roles as responsible citizens. To achieve this, universities should engage with both internal and external stakeholders, and encourage collaboration with industry and the community. According to UNESCO (2010), universities must constantly renew their connections with society. Service-learning is one of the strategies that universities can adopt to enhance their connections and engagement with the community. This study explored the experiences of various stakeholders in higher education to examine the role of service-learning in the development of partnerships and collaborations between the university and the community. The study used the case of the Arrupe Jesuit University Service-Learning Programme in Zimbabwe. The specific objectives of this study were: (1) to identify the rationale for and effects of service-learning on students, universities and communities; (2) to determine the role of service-learning in fostering academic-community partnerships; and (3) to establish the challenges of integrating service-learning into the curriculum. Arrupe Jesuit University (formerly Arrupe College) is a Catholic university in Zimbabwe under the Society of Jesus (the Jesuits) in Africa. It was established in 1994 with the initial aim of providing philosophy and humanity training needed by young Jesuits to be effective Christian ministers either as priests or as brothers (Arrupe, 2013). The university is rooted in the Jesuit tradition of education, which seeks to develop 'well-rounded' individuals with broad educational experiences and mastery of diverse skills, values, and attitudes to offer professional services. Since its establishment, the university has embraced service-learning to promote community service and enrich students' learning and personal development.

## **Literature Review**

Service-learning is an instructional approach that incorporates service to the community with academic work to enhance the students' learning experiences and empower communities (Fiske, 2002). It broadly means educating and encouraging students to actively participate in society by engaging in activities which meets the needs of the community while reflecting upon the services and learning from the experience. Service-learning links academic learning with service that addresses the needs of the community to promote collaboration, acquisition and application of relevant knowledge, skills, and values (Belisle & Sullivan, 2007). It is a

type of experiential training in which students take part in community service activities with the purpose to advance students' learning and personal development (Jacoby, 1996). In a service-learning endeavour, students learning and service to the community are intertwined to make academic learning more relevant and enhance students' "social skills, analytical ability, civic and ethical responsibility, self-efficacy, and career development" (KICD, 2017, p. 20). Service-learning, therefore, enhances the development of a sense of responsibility, skills, and an understanding of societal problems among students (Tanner, 2012). Involving students in community service is a form of experiential education that enables students to apply their knowledge and skills in a different setting (KICD, 2017).

Service-learning can be distinguished from other kinds of community-based experiences such as volunteerism and internship because of its focus on mutual benefit for the student and the community partners (Harwood, 2008). It integrates community service with academic study to foster critical thinking, reflective practice, personal development, and civic engagement (Prentice & Robinson, 2010). In volunteerism, for instance, "students engage in activities where the emphasis is on service for the sake of the beneficiary or recipient" (Cress et al., 2005, p. 7). According to Kamai and Nakano (2002), service-learning differs from volunteerism because it provides a level of critical thinking not obtained from volunteerism since it emphasises critical thinking, reflection, and civic responsibility. Similarly, service-learning can be distinguished from an internship. An internship may place a student in a community setting, it tends to be silent on civic engagement. Internships focus more on students' professional development while service-learning attentive to both students' professional development and civic engagement (Howard, 2001).

The criteria for defining a service-learning programme or activity include experiential learning, community service, reflection, reciprocity, and civic responsibility. Service-learning involves experiential learning. Students are engaged with real-life tasks in the community as part of their education so that they can apply the knowledge and skills acquired from classroom learning. Experiential learning has the potential to foster social responsibility, citizenship, and the values of mutuality and reciprocity (Smith & McKittrick, 2010). In a practical sense, service-learning does not only involve adding a community service task to a course but it challenges the education stakeholders to connect academic study with service which addresses particular issues in the community (Flecky & Gitlow, 2009). Participation in community service activities enhances the development of civic responsibility among

students. Civic responsibility can be described as active participation in the public life of a community in an informed, committed, and constructive way (Gottlieb & Robinson, 2006).

Service-learning involves students in activities intended to promote social benefits to the community in ways that teach the students to work collaboratively towards achieving a common goal (Perold & Omar, 1997). Service activities may encompass social, political, cultural, technological, and environmental engagements. First, social engagement, which may include reading for visually impaired students on campus, helping in orphanages and homes of the elderly and people with physical disability, tutoring, teaching catechism, and working with people infected and affected by HIV and AIDS). Second, political engagement, which can include campaigning for democratic culture, and organising public debates about important community topics. Third, cultural engagement, which can involve reserving historic sites and promotion of endangered indigenous languages. Fourth, technological engagement, which may involve developing solar cookers for the community or lightning the community streets using green energy. Finally, environmental engagement, which can include improving sanitation at a local market or planting trees in the local community. Community service activities can further be classified as direct (face-to-face contact between students and the community partners, for example, tutoring and mentoring of students at a nearby school); indirect (support provided by students to help communities but not via face-to-face contact, for instance, fundraising); and advocacy (public support to influence decision making on a particular issue) (Scott, 1996).

To enhance both academic and civic learning from a community service experience, students must reflect on their experiences (Howard, 2001). Effective reflection in service-learning requires students to analyse their experiences in the context of their academic study and service to the community. These should provide them with the opportunity to evaluate the effectiveness of their community service activities to discover how it has contributed to the community, how it has enriched their learning, and what needs to be improved (Blanchard, 2014). Reflective practice is one of key components of service-learning because it provides a fundamental link between the service being provided and the continuous learning that takes place. This can be enhanced through group discussions, discussion with faculty members, class presentations, written essays and reports, research and position papers (Hatcher et al., 2004).

Service-learning invites participants to bring who they are, what they know, and what they can do into the classroom and the world beyond (the wall-less classroom) in applying their whole selves to creating community change (Cress et al., 2005). It is “intimately connected to the world of everyday living and not bound by the four walls of the classroom” (Barker, 1986, p. 151). In service-learning, students and faculty often engage with community partners to make classroom learning more relevant and to experience real-life connections between academic study and everyday issues in the community (Cress et al., 2005). Service-learning, thus, encourages students to apply what they have learned in the classroom in the community (Hatcher et al., 2004). Despite its contribution to students’ learning and community empowerment, implementation of service-learning faces the challenges of finances, time, and institutional support to make it more effective (Butin, 2010)

Many universities in Africa have incorporated three core functions of teaching, research, and service to the community as part of their mission. However, the aspect of community service and engagement has not been well developed despite its potential to promote collaborations and partnerships with the wider society (Inman & Schuetze, 2010). To promote mutually beneficial collaborations and partnerships with community partners and enhance the sharing of relevant knowledge, universities must strengthen community engagement (UNESCO, 2010). Service-learning can strengthen African universities’ third mission of service to the community. It is also a potential resource for ‘Africanising’ the university system through raising the profile of indigenous knowledge systems and helping communities to identify African solutions to local problems despite an inherited colonial curriculum and on-going influences from imported education options from other corners of the globe (Brock-Utne 2003, in Preece & Biao, 2011).

Research and scholarship on service-learning in higher education have increased across the globe (Hatcher & Erasmus, 2008). However, there has been little empirical research or evaluation of existing service-learning programmes in the African context. The community service mission in African universities has had a chequered history (Preece & Biao, 2011). It has always been an established feature of many universities in Africa but has remained a ‘distant cousin’ to the other two core missions of teaching and research (Lulat, 2005). There have been some initiatives within the African context that demonstrate efforts to enhance the community service mission. These include West (2004) on community-based service-learning in an African context; Mwaikokesya (2010) on efforts to revive the universities’ community-service mission in Tanzania; and Ntseane (2012) on developing a learning city in

Botswana. Furthermore, a notion of partnership between universities and communities is developing from the realisation that community service promotes mutual learning gains (Preece, 2011a, 2011b).

To positively impact students and community partners outcomes, service-learning requires careful planning, implementation, and critical evaluation while avoiding the inadequate axiom that all experience is educative. Howard (1993; 2001) has identified ten key principles to guide the implementation and integration of service-learning into the curriculum. These include (1) giving academic credit for learning, not for service; (2) not compromising the academic rigour; (3) setting learning goals for students; (4) establishing criteria for the selection of community service placements; (5) providing educationally-sound mechanisms to enhance the community learning; (6) providing support for students to learn how to benefit from the community learning; (7) minimising the distinction between the student's community learning role and the classroom learning role; (8) re-thinking the faculty instructional role; (9) being prepared for uncertainty and variation in the student learning outcomes; and (10) maximising the community responsibility orientation of the course. Furthermore, the commitment of the students must be planned, reflected, and linked to the content of education and curricula in the classroom (Seifert & Zentner, 2010).

The role of community engagement in promoting academic-community partnerships emanates from the belief that universities are tasked with the responsibility of not only fostering intellectual development but also societal development (Ostrander, 2004). University education should cultivate and nurture a spirit of critical inquiry, social justice, and commitment to serve the community (Nkulu, 2005). Additionally, universities ought to be good neighbours in connecting with their communities since they are viewed as part of the broader community (Sheffield, 2011). Community engagement has the potential to promote social capital and the scholarship of engagement. Social capital encourages collaboration among different stakeholders to address issues that affect the community (Heffner, 2002; Pacho, 2020). Similarly, the scholarship of engagement promotes the application of academic study and research to real needs and problems in the community (Boyer, 1996). Some universities in Africa, including Arrupe Jesuit University in Zimbabwe, have embraced serving-learning as part of their strategy to enhance community engagement and develop responsible graduates.

## **Methodology**

This study was conducted qualitatively using the case of Arrupe Jesuit University Service-Learning Programme. A case study research design enables the researcher to focus on a single or a few selected cases thereby allowing an in-depth analysis (Bryman, 2008). The total number of participants who informed this study was twenty-nine. The participants were selected purposively based on their professional role, expertise, or experience of the Arrupe Jesuit University Service-Learning Programme. To generate more representativeness and perspectives, participants included fourteen students and eight alumni who participated directly in the Arrupe Jesuit University Service-Learning Programme; two faculty members; the coordinator of the programme; a faculty dean; and three leaders of organisations where students carry out community service. The variety of participants provided a broader understanding of the service-learning programme and contributed to the triangulation of informants.

Data was collected using focus group discussion, semi-structured in-depth interviews, e-mail correspondence and document review. One focus group of seven students was used. This was complemented by seventeen one-on-one interviews including seven students, three alumni, two faculty members, the Arrupe Jesuit University Service-Learning Programme coordinator, a faculty dean, and three community leaders. Both the focus group discussion and interviews were recorded. Five alumni from four different countries participated in the study through email communication. Finally, an analysis of documents about the Arrupe Jesuit University Service-Learning was conducted to provide supplementary data for the study. Data analysis was based on thematic analysis while guided by the literature. The thematic analysis involved transcription of the qualitative data and coding them into categories and major themes through a process of open coding.

## **Results and Discussion**

Results of the study revealed that the outcomes of the Arrupe Jesuit University Service-Learning Programme for the students, the university and the community partners contribute to a 'win-win' or 'give and take' situation. The programme provides mutual benefits to both the internal and external stakeholders.

### *Application of knowledge and skills*

Results showed that the Arrupe Jesuit University Service-Learning Programme provides students with an opportunity to engage with the community partners and put their knowledge and skills in practice. Collaboration with community partners offers avenues through which students can think thoughtfully on their course content and creatively apply what they learn. One participant commented that “the experience helped me put into practice what I learn in class”.

The literature showed that service-learning strengthens and deepens what students learn in the classroom by giving them the context to apply what they know in a more practical way (Dewey, 1916/ 2011). Many of the participants could apply their knowledge and skills in the context of community service based on their classroom knowledge. A participant reported that “there was no training for the service I offered, but my previous studies in Mathematics made it easier for me”. Hatcher et al. (2004) contend that service-learning enables students to apply their academic study through community service. This is consistent with the findings from one of the faculty members, who asserted that “the main goal of the Arrupe Jesuit University Service-Learning Programme is to prepare students to be able to use what they are learning to serve others”.

### *Social capital*

Results showed that the Arrupe Jesuit University Service-Learning Programme has a strong social impact which encourages a collaborative approach to societal issues. A participant reported:

In my service-learning experience, I worked with many people from different countries. Some were working in the different diplomatic representation of their countries and others were refugees from different African countries. I built a strong social bond and lasting networks with many of those people to promote the common good.

Service-learning places students in a working environment, where they can acquire some requisite skills, character, and knowledge to deal with different challenges in various situations. It also contributes to the development of social capital, which is important in promoting “networks, exchanges, trust, and reciprocity that exist between and among people that enable them to act together to pursue shared objectives” (Heffner, 2002 in Pacho, 2020,



p. 282). Since service-learning involves students offering their services voluntarily to address real needs in the community, it promotes teamwork and social cohesion that is important in working towards a common goal (Heffner, 2002).

### *Civic engagement*

Participants reported that the Arrupe Jesuit University Service-Learning Programme helped them to a deeper understanding of the community and their role in society. Many students and alumni felt that they had a greater involvement with the community around them. One participant stated:

My experience of working three hours per week with those who are terminally ill with HIV helped me realise that I can make a difference in people's lives and communities.

This influenced me to become actively involved in the fight against HIV and AIDS.

Service-learning is relevant in developing critical and civic-minded citizens, and in revitalizing civic engagement, which involves working to make a difference in the community, and developing the combination of knowledge, skills, values and motivation to make that difference (Ehrlich, 2000). If students, for instance, are not exposed to civic engagement in higher education, how could they be expected to end up being active citizens in the real world? While this could be possible through other strategies, service-learning has been recognised as one of the effective approaches, which higher education can employ to develop active citizens who can affect real and lasting social change (UNESCO, 2010; Butin, 2010; Zentner, 2011; Preece & Biao, 2011).

### *Community-based participatory research*

Results indicated that the Arrupe Jesuit University Service-Learning Programme promotes community-based participatory research. Service-learning challenges students to focus on research which is more relevant to the needs of the community. One of the participants acknowledged:

I wrote almost all my research papers based on my community service experiences, which shaped how I think and analyse real issues by connecting my study to real-life experiences.

Similarly, a focus group discussion indicated that service experience involved researching to find out the best strategies to empower those who are marginalised in the surrounding community. A service-learning program provides an avenue for research and problem solving as participants encounter situations that challenge them. The research opportunities which originates from community service experiences form part of the ways of addressing issues or problems that students encounter in the communities. Boyer (1996) and Butin (2010) concur that service-learning encourages the scholarship of engagement, which regards service as scholarship which connects learning to community needs. This makes university teaching and research more relevant to society. Many African universities have been criticized as ivory towers whose curriculum and programmes are irrelevant to society (Tumuti et al., 2013; Ssebuwufu et al., 2012). Participants pointed out that through greater collaboration with community partners, teaching and research could be made more meaningful to the needs of society.

### *Community outreach*

The Arrupe Jesuit University Service-Learning Programme benefits the people it served their communities, and, ultimately, the society. It supports the service communities in both economic and social terms with the immediate benefit of ‘helping out’. Participants reported that the community partners benefit in terms of networking with diverse people, ‘filling the gaps’ due to shortage of employees, cutting costs, learning the importance of volunteering, and making use of the available university facilities such as halls and chapel. Besides, the results revealed that the programme has a positive impact on both Arrupe Jesuit University and its academic staff. The university benefits in terms of broadening its curriculum to include the aspects of service-learning, marketing itself and its programmes to the community, and connection with the wider society. The impact of the programme on the faculty members was notable among those who integrated service-learning in their curriculum. This was mainly in the areas of students’ evaluation, experiential learning, and connecting theory and practice. A faculty member asserted:

The Arrupe Jesuit University Service-Learning Programme provided the staff with additional opportunities to broaden the areas for evaluation of students’ competencies and knowledge application.

The idea of higher education connecting to the wider society has been alluded to by several scholars (West, 2004; UNESCO, 2010; Butin, 2010; Zentner 2011; Preece & Biao, 2011). Service-learning links the classroom with the larger world (Tonkin, 2004) and dismantles the curtain that divides the academy from the community (West, 2011). It thus helps institutions of higher education to guard against what Dewey (1916/2011) calls "academic exclusion" (p. 173). Dewey further urges education institutions to make school life more active and more connected with the out-of-school experience. Service-learning connects universities with their communities while emphasising real-world learning and reciprocity (Butin, 2010).

Finally, the results indicated that effective implementation of service-learning can encounter different challenges. These include large class sizes; inadequate preparation; lack of motivation; lack of proper feedback mechanisms; lack of critical evaluation, shortage of time as staff and students are already overwhelmed with many courses or programme requirements, resistance to change; inadequate funding; weak institutional support; poor leadership and lack of expertise to be effective in integrating service-learning into the curriculum. Butin (2010) also agrees that effective implementation of service-learning faces several challenges.

### **Conclusion and Recommendations**

Results of this study indicate that service-learning supports the development of partnerships between the university and communities' stakeholders and partners for mutual benefit. The pedagogy is beneficial not only to the participating students and faculty but also to the institutions and the communities that they serve. As students offer meaningful services to the community, they gain by learning from experience while the community benefits directly from the services offered by the students. Students learn better with practical and real-world tasks that build on what they know. Service-learning enriches students' learning experiences while adding value to higher education's mission of teaching, research, and service to the community. In service-learning, a university is not seen as an island but as connected to its surrounding environment. A university operates as a centre of knowledge to address real needs in the community. Students, faculty members and community partners work together to identify local needs and to address them. Universities are there to serve not only the interests of individual students but also of society. Service-learning can bring university teaching and research out of the clouds and restore in students' minds the connection between what they

are learning and the people their education is meant to help. The study demonstrates that service-learning promotes community-based learning and social development.

Based on the results of this study, recommendations for institutions of higher education in Africa were generated. First, universities should integrate service-learning into their curricula with a strong emphasis on the interaction between the institutions and community partners. This implies the formation of mutually beneficial collaborations and integrating service-learning into the universities mission statements and strategic plans. Second, this study recommends regular curricula development and review involving key stakeholders to make university teaching and research more relevant to the needs of the local community and society in general. Third, universities should encourage collaborations based on the principle of reciprocity and community-based participatory research and engagement. However, there is no one best way or one size fits all to the implementation of service-learning because every context is unique.

Service-learning is an innovative and transformative approach to education that can ensure that students are well prepared for responsibility as citizens and societal transformation. It links the classroom with the real world and theory with practice while addressing real needs in the community. Service-learning has an appropriately high proportion of application. It is an interdisciplinary approach that can be implemented across an increasingly diverse range of academic subjects in varying degrees since it is not an academic subject to be studied but an innovative and transformative pedagogy designed to promote active learning. Implementation of a service-learning programme should be emphasised and incorporated into institutional policies, management plans, and teaching and learning strategies within the institution. Participatory approach and engagement of community – involving students, faculty, parents, communities' stakeholders, and partners) should be used in planning and implementing the programme.

Although this study contributes to the growing research and scholarship on service-learning in higher education, it is important to acknowledge its limitations. The most notable is related to the limitations of a qualitative case study research design. This study focused on a single case in one institution based on a small sample. While limited sample size could compromise the generalizability of the results, the study considered different perspectives of students, alumni, faculty members, administrators, and community partners to allow for possible generalisations to be drawn.

## References

- Arrupe College (2013). *Academic programme & calendar 2013-2014*. Harare: Arrupe College.
- Barker, E.R. (1986). *Philosophies of education: An introductory course*. Harare: The College Press (PVT).
- Belisle, K. & Sullivan, E. (2007). *Human rights and service-learning*. New York: Amnesty International-USA and Human Rights Education Associates (HREA).
- Blanchard, D. (2014). Academic service-learning: The reflection concept.  
<http://learningtogive.org/papers/paper1.html>
- Boyer, E. (1996). The scholarship of engagement. *Journal of Public Outreach*, 1(1), 11-20.
- Bringle, R. & Hatcher J. (2007). Civic engagement and service-learning: Implications for higher education in America and South Africa. *Education as Change*, 11(3), 79-89.
- Butin, W.D. (2010). *Service-learning in theory and practice*. New York: Palgrave Macmillan.
- Bryman, A. (2008). *Social research methods* (3rd ed.). New York: Oxford University Press.
- Cress, M.C., Collier, J.P., & Reitenauer, L.V. (2005). *Learning through serving: A learner guide book for service-learning across the disciplines*. Virginia: Stylus Publishing, LLC.
- Dewey, J. (1916/2011). *Democracy and education*. Simon & Brown.
- Dewey, J. (1933). *How we think: A restatement of the relation of reflective thinking to the educative process*. Boston: Heath.
- Dewey, J. (1938). *Experience and education*. New York: Simon & Schuster Inc.
- Ehrlich, T. (2000). *Civic responsibility and higher education*. Westport, Connecticut: Rowman& Littlefield Publishers.
- Fiske, B. E. (2002). *Learning indeed: The power of service-learning on American schools*. Battle Creek, MI: W.K. Kellogg Foundation.
- Flecky, K., & Gitlow, L. (2009). *Service-learning in occupational therapy education: Philosophy and practice*. Massachusetts: Jones and Bartlett Publishers, LLC.

- Gottlieb, K., & Robinson, G. (2006). *A practical guide for integrating civic responsibility into the curriculum*. Washington: Community College Press.
- Hall, M. (2010). Community engagement in South African higher education. *Community engagement in South African Higher education*, Kagisano No. 6 (pp. 1-52). Auckland Park: Jacana Media (Pty) Ltd.
- Harkavy, I. (2000). Service-learning, academically based community service, and the historic mission of the American urban research university. In I. R. Harkavy & B. M. Donovan (Eds.), *Connecting past and present: Concepts and models for service learning in history* (pp. 27–41). Sterling, VA: Stylus.
- Harwood, A. (2008). *Lifelong learning: The integration of experiential learning, quality of life work in communities, and higher education*. ProQuest.
- Hatcher, J., Bringle R. & Muthiah R. (2004). Designing effective reflection: What matters to service-learning? *Michigan Journal of Community Service Learning*, 11(1), 38-46.
- Hatcher, J. & Erasmus, M. (2008). Service-learning in the United States and South Africa: A comparative analysis informed by John Dewey and Julius Nyerere. *Michigan Journal of Community Service Learning*, 15(1), 49-61.
- Heffner, G.G. (2002). Creating social capital through service-learning and community development at faith-based liberal arts colleges. In G.G. Heffner & D.C. Beversluis (Eds.), *Commitment and connection: service-learning and Christian higher education* (pp. 3-19). Lanham: University Press of America, Inc.
- Howard, J. (1993). *Praxis 1: A faculty casebook on community service learning*. Ann Arbor: OCSL Press.
- Howard, J. (ed.) (2001). *Michigan Journal of community service learning: Service-learning course design workbook*. University of Michigan: OCSL Press, Summer, 16–19.
- Inman, P. & Schuetze, H. G. (Eds.) (2010). *The Community engagement and service mission of universities*. Leicester: NIACE.
- Jacoby, B. (1996). Service-learning in today's higher education. In J. Barbara & Associates, *Service-learning in higher education: Concepts and practice* (pp. 3-25). San Francisco: Jossey-Bass.

- Kamai, E., & Nakano, M. (2002). Service-learning: Faculty handbook.  
[https://www.mcc.edu/aqip/ap\\_experedu\\_files/LeewardCC\\_Serv\\_learn.pdf](https://www.mcc.edu/aqip/ap_experedu_files/LeewardCC_Serv_learn.pdf)
- Kenya Institute of Curriculum Development (KICD) (2017). *Basic education curriculum framework*: Nairobi: KICD.
- Krueger, R. A., & Casey, A. M. (2000). *Focus groups: A practical guide for applied research* (3rd ed.). Thousand Oaks, California: Sage Publications.
- Krueger, R. A. (2002). Designing and conducting focus group interviews.  
<http://www.eiu.edu/~iheec/Krueger-FocusGroupInterviews.pdf>
- Lulat, Y. G. M. (2005). *A history of African higher education from antiquity to the present*. Santa Barbara CA: Greenwood Publishing Group.
- Mwaikokesya, M. (2010). Scaling up the African universities' capacity towards learning cities and regions: Challenges and opportunities. Paper presentation at PASCAL Conference on Engaged Universities and Learning Cities-Regions, December 1-3.
- Nkulu, K. L. (2005). *Serving the common good: A postcolonial African perspective on higher education*. New York: Peter Lang.
- Ntseane, P. G. (2012). Pathways to an Engaged university and learning region: The case of the University of Botswana and Gaborone city. In J. Preece, P.G. Ntseane, O.M. Modise, & M. Osborne (Eds.), *Community engagement in African universities: Perspectives, prospects and challenges*. London: NIACE.
- Osborn, J. M. and Karukstis, K. K. (2009). The benefits of undergraduate research, scholarship, and creative activity. In M. Boyd and J. Wesemann (Eds.), *Broadening participation in undergraduate research: Fostering excellence and enhancing the impact* (pp. 41-53). Washington, DC: Council on Undergraduate Research.
- Ostrander, S. A. (2004). Democracy, civic participation, and the university: A comparative study of civic engagement on five campuses. *Nonprofit and Voluntary Sector Quarterly*, 33(1), 74-93.
- Pacho, T. O. (2020). Global citizenship education in the era of globalization. In J. Keengwe (Ed.), *Handbook of research on diversity and social justice in higher education* (pp. 274-291). IGI Global. URL: <https://doi.org/10.4018/978-1-7998-5268-1.ch016>

- Perold, H. & Omar, R. (1997). *Community service in higher education: A concept paper*. South Africa: The Joint Education Trust.
- Preece, J. & Biao, I. (2011). Community service as open learning: Case of ITMUA (Implementing the Third Mission of Universities in Africa). [https://www.academia.edu/973845/Conference\\_of\\_Rectors\\_Vice\\_Chancellors\\_and\\_Professors\\_of\\_African\\_Universities\\_COREVIP\\_Stellenbosch\\_South\\_Africa\\_May\\_30\\_June\\_3\\_2011](https://www.academia.edu/973845/Conference_of_Rectors_Vice_Chancellors_and_Professors_of_African_Universities_COREVIP_Stellenbosch_South_Africa_May_30_June_3_2011)
- Preece, J. (2011a). Higher education and community service: Developing the national University of Lesotho's third mission. *Journal of Adult and Continuing Education*, 17(1), 81-97.
- Preece, J. (2011b). Community Service and community engagement in African universities. In J. Preece (Ed.), *Implementing the Third Mission of Universities in Africa: Four Case Studies*. Gaborone: Lentswe La Lesedi.
- Prentice, M., & Robinson, G. (2010). Improving learner learning outcomes with service learning. American Association of Community Colleges. <https://files.eric.ed.gov/fulltext/ED535904.pdf>
- Rennekamp, R. A., & Nall, M. A. (2006). Using focus groups in program development and evaluation. <http://www2.ca.uky.edu/AgPSD/Focus.pdf>
- Scott, R. (1996). *Service-learning educator training manual. A guide for trainers to help educators use service-learning within the curriculum*. Alexandria, VA: Close Up Foundation.
- Seifert, A., & Zentner, S. (2010). *Service-learning – Lernen durch Engagement: Methode, Qualität, Beispiele und ausgewählte Schwerpunkte*. Eine Publikation des Netzwerks Lernen durch Engagement. Weinheim: Freudenberg Stiftung.
- Sheffield, C. E. (2011). *Strong community service-learning: Philosophical perspectives*. New York: Peter Lang.
- Skizim, M., Harris, N., Leonardi, C., & Scribner, R. (2017). Academic-community partnership development to enhance program outcomes in underserved communities: A case study. *Ethnicity & Disease*, 27(1), 321–328. <https://doi.org/10.18865/ed.27.S1.321>



- Smith, J. & McKittrick, A. (2010). Facilitating transformation through education: Promoting the teaching of social responsibility and civic education for democracy. In J. Keshen, A.B. Holland & E.B. Moely (Eds.), *Research for what? Making engaged scholarship matter* (pp. 47-70). Charlotte: Information Age Publishing, Inc.
- Ssebuwufu, J., Ludwick, T. & Béland, M. (2012). Strengthening university-industry linkages in Africa: A study of institutional capacities and gaps. Accra: Association of African Universities (AAU).
- Tanner, K. (2012). *Service-learning: Learning by doing and doing what matters*. Bozeman: Montana State University.
- Tonkin, H. (2004). *Service-learning across cultures: Promise and achievement*. New York: International Partnership for Service-Learning and Leadership.
- Tumuti, D., Wanderi, P. & Thoruwa, C. (2013). Benefits of university-industry partnerships: The case of Kenyatta University and Equity Bank. *International Journal of Business and Social Science*, 4(7), 26-33.
- UNESCO (2010). *World conference on higher education 2009 final report*. Paris: United Nations Educational, Scientific and Cultural Organization.
- West, O. G. (2004). Beyond the critical curtain: Community-based service learning in an African context". *Teaching Theology and Religion*, 7(2), 71-82.
- Zentner, S. (2011). *Lernen Durch Engagement - Service-learning in German schools. A promising way to get youth involved – in active learning and civic engagement*. Weinheim: Freudenberg Foundation.