



## The service learning based education: Experiential pedagogical practice

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### Abstract

**Purpose:** This investigation addresses some experiential pedagogical practices that help to connect the student, the community and the University, to build a more harmonious society, a more responsible and enjoyable one.

**Design/methodology/approach:** This study applies the methodology of qualitative techniques Focus Group and in-depth interviews with Content Analysis.

**Findings:** This research work allows to understand the success of educational experiences, especially in stimulating the students' awareness to the environmental problems experienced by the current generations and their perceptions about the need to fight and mitigate social discrimination practices.

**Research limitations/implications:** We intend to underline the lack of connection between university students and the community. This reality pinpoints the current higher education weaknesses and it intends to alert to pedagogical practices that may enhance the students' awareness and sensitiveness to their holistic development and their connection with the community.

**Practical implications:** Although the experiential pedagogical practices of this investigation are not part of the Service Learning methods, they are, however, interesting approaches that stimulate our awareness toward other approaches.

**Social implications:** It is a way for the development of affectivities, altruistic and cooperative of the students with other citizens, particularly for those who have no voice in society

**Originality/value:** This study highlights that one can learn in a passionate, committed, helpful and socially sensitive manner by resorting to methodologies that appeal to the University-community interaction

**Keywords:** service learning, learning methodology, community, experiential pedagogical practice

### 1. Introduction

Over the past few decades, the technological dimension has been favouring considerably the changes at work, in the workplace, on the characteristics of the work, within work organisations and behaviour, attitudes and emotions of workers. Similarly, the social action model is undergoing changes, which streamline effects on the teaching and learning system. There are several signs that indicate the need for an educational system more adapted to the current organisational and social reality. Yet, its implementation implies a redefinition of new lines for the teaching-learning process and another way to look at the citizens' skills and competencies. In this line of investigation, Al-Rashid and Walker (2004) <sup>[2]</sup> recognise the need to operate a social and educational reform to make the bridge between classroom learning and the community experience. However, the current economic paradigm is based on the characteristics of materialism, selfishness and individualism, which hinder back the aforementioned metamorphoses. Nevertheless, educational institutions are a spinning platform in the production of knowledge, consensus, harmony and well-being and the community can become a classroom suitable for efficient, useful and pleasant learning. At the same time, its citizens can become thorough teachers, available and knowledgeable to enhance the prospects of an application of the theory that will motivate students to learn in the real context of life with enthusiasm, commitment, engagement and solidarity.

Having in mind the social ongoing metamorphoses, which will most certainly require more social responsibility of

citizens and more commitment to civil society, this investigation addresses some experiential pedagogical practices that help to connect the student, the community and the University, to build a more harmonious society, a more responsible and enjoyable one. Hence, and taking as an example the discipline of Environmental Economics, we intended to explore pedagogical experiences within the undergraduate Degree of Economics that may involve changes to the level of social practice and ethical behaviour. We used a qualitative methodology, privileging the semi-structured interview. It guaranteed the uniformity with regard to the profile of the participants because all actors are professors at the University and they all hold a PhD in Economics and conduct scientific research in the economic related area.

This study divides itself into six sections: the second presents the concept and importance of Service Learning. In the third, it explores Service Learning as a pedagogical practice experience. The fourth unfolds the methodology and its instruments. The fifth one pinpoints and explores the results. Finally, the sixth discusses the research work and the final remarks, followed by the bibliographic references.

### 2. Service Learning: Concept and Importance

Service Learning is a learning methodology that commits the student to his/her holistic development and in harmony with the community and with the environment. It draws on the close relationship and commitment among students, educational institutions and municipalities, in order to enhance the prospects the socio-economic development by

identifying and solving real problems. It mirrors itself in a sort of agreement amongst the different stakeholders to take forward a project. When integrated into the academic curriculum, the SL favours the global development of the student, gives him/her the possibility to perform a practical experience in a real context and provides a service to the community. It is a teaching approach that co-exists with the community service (Wurdinger and Rudolph, 2009) <sup>[28]</sup>, which cements the bridge between the school and the community and it involves students, citizens and institutions in the resolution of real-life issues. It develops the student characteristics and his/her intrapersonal and interpersonal skills, empathy, cooperation, dedication and commitment. It enshrines a humanistic perspective that has roots in the filaments of philanthropy, selflessness and participation in the community service, as a practice of learning based on volunteering. It is an excellent opportunity to enhance the holistic development of the individual, an engine of economic and social development (Desplaces *et al.*, 2006) <sup>[14]</sup> and reconciles the learning rights with the obligations of social responsibility (Batlle, 2009) <sup>[7]</sup>. It promotes civic responsibility; it creates opportunities for creative reflection. It motivates the development of skills in action and causes the student to question about the possible alternatives for resolving concrete problems and identify more instruments tailored to real situations (Bamber and Hankin, 2011) <sup>[6]</sup>. It involves the collaborative and interactive connection between the parties and promotes personal development, civic growth, sense of responsibility, accountability and direct action within the Community (AISA, 2016) <sup>[1]</sup>. It is a logical pedagogical tool, with strong potential opportunities and it must occur while the students are in the education system. Its benefits are multiple, and they multiply, and they include all participants involved of which one may highlight: the students, the University/educational institution and the community (Rutti *et al.*, 2016; Warner *et al.*, 2012) <sup>[25, 27]</sup>.

The SL is a breakthrough, a cutting-edge tool, that envisions to do and feel the education because it is a way to "*learn to serve, serve to learn*" (García García and Cotrina García, 2015, p. 14) <sup>[16]</sup>. It sheds light on a civic, cooperative, inclusive and it is an emancipating feature of the human being for the building of a fairer and happier society (Freire, 1977; García García and Cotrina García, 2015) <sup>[16]</sup>. It aims at combining the rigorous academic study with community service, thereby raising the stakeholders' awareness. It is an instrument of personal development and a tool meant to motivate the individual to learn, to discover, to participate and to be an entrepreneur. (Office of Service Learning, 2016) <sup>[24]</sup>. However, Service Learning has a considerable number of meanings, although the authors recognise that the most widely used concept is the experiential pedagogical practice. This practice renders co-responsible the student, the educational institutions, the production institutions and the community in general, in the process of training new competencies more adjusted and in line with to the current reality. It also favours the active participation of citizens (Davies *et al.*, 2005) <sup>[13]</sup>. It allows for changing the practices of teaching, with a special focus upon the university teaching because students commit themselves to their academic career without ignoring their role in helping others and to raising the levels of civic responsibility and social sensitivity (Conway *et al.*, 2009) <sup>[12]</sup>. According to Bamber

and Hankin (2011) <sup>[6]</sup>, this rationale justifies the inclusion of SL in the academic curriculum. In this light, Altman (1996, p. 233) <sup>[3]</sup> considers *service-learning as a way to instil socially responsive knowledge and increase civic engagement by linking the psychology curriculum to community needs*.

The methodology of the Service Learning unveils students' hidden skills and it enhances their professional and citizenship potential. However, the introduction of Service Learning in the curriculum, by itself, may not leverage the skills acquired by students in the classroom. Therefore, the education reform is a matter of urgency (Godfrey *et al.*, 2005) <sup>[18]</sup>, but it requires prior discussion given the dysfunctionality that the current education status, with notorious emphasis on the business education (Moorer and Christian, 2009) <sup>[22]</sup>.

Such assessments on business education, open doors to reflection about the typologies and methodologies of effective education to respond to the current social and economic turmoil. Yet, the Service Learning must resort to reflection principles as it envisions to produce full learning sustainability (Godfrey *et al.*, 2005) <sup>[18]</sup>. It is the effective component of experiential learning and it is the landmark of the best practices of Service Learning because it transports the student to higher levels of abstraction. It also allows for asking questions about his/her personal life and on his/her path in life as "What did I learn?" and "How am I different after this experience?" (Godfrey, *et al.*, 2005, p. 316) <sup>[18]</sup>.

Citizens must ready themselves for the pursuit of international careers (Bamber and Hankin, 2011) <sup>[6]</sup> with social sensitivity. Given the growth rate of application of Service Learning in higher education around the world, the most correct expression should be "International Service Learning" (Rutti *et al.*, 2016) <sup>[25]</sup>. However, in this competitive world, Service Learning is also a way for the University to delve into internationalisation and its courses and allow the student to meet different cultures (Rutti *et al.*, 2016) <sup>[25]</sup> and promote the adaptability of the courses as offered by the institution. Thus, the inclusion of SL in the curriculum is an active source of teaching, learning and living in communion with standards set for the construction of a welfare state. It is a facilitator of the students' learning process and its inclusion in the curriculum enriches and empowers them largely (Bingle *et al.*, 2016; NCES, 1999) <sup>[11, 23]</sup>. It is a good idea to implement" (Billig, 2010) <sup>[9]</sup> because students who get involved with Service Learning easily realise that it causes a difference and renders the students happier by inspiring a sense of well-being and pleasure amongst them, which translates into an added value as compared to the traditional curriculum.

### 3. Service Learning: experiential pedagogical practice

Service Learning is an effective pedagogical practice. It integrates the student in the real problems of life of the community and develops his/her dashes of creativity and entrepreneurship. It renders the student sensitive to the nobility of the fraternal feeling of aid and cooperation, which softens the anguish of the most disadvantaged ones. As for its pedagogical nature, Service Learning is an instrument to navigate in the current economic and social ambiguity (Ballesteror-Sola, 2017) <sup>[5]</sup>, whilst being an instrument in the fight against poverty and a variable for supporting sustainable development. Nonetheless, in the

opinion of Ballesteror-Sola (2017) <sup>[5]</sup>, one needs to establish a suitable count of students to belong to the group. We do not recommend the gathering of more than 30 elements. To this end, the University must learn to adapt to a different socio-economic reality and its goals may combine in three blocks (Bringle *et al.*, 2016) <sup>[11]</sup>: (i) academic learning, (ii) civic learning and (iii) *personal growth*. *Service Learning intentionally focuses on both service experience and academic learning and makes connections between these two components through reflective activities* (Wang and Rodgers, 2006: 316) <sup>[26]</sup>. Despite its positive results, Hefernan (2001, p. 5) <sup>[20]</sup> raises the following questions about Service Learning:

1. What could your students contribute to the community?
2. What could a community experience offer your students?
3. Where would service be located in your course?
4. What are the logistical challenges you anticipate with this model?
5. What significant changes do you anticipate will occur in your course because of incorporating Service Learning in your teaching methodology?

Those Hefernan's inquiries are the basis for good planning of SL, for the proper performance of the student, for the definition of clear and achievable objectives and to the identification of appropriate instruments and a timeline adjusted to the process. These are the preconditions for the success of Service Learning. Nevertheless, Al-Rashid and Walker (2004) <sup>[2]</sup> consider that some of the critical elements for the success of Service Learning are: (i) *reflection*, (ii) *Reciprocity* and (iii) *Community connection*. In this light, this stresses that reflection is the common denominator throughout the process, from the scratch/design and planning until the results. In this reflection, one may appraise the path followed in the implementation of Service Learning; identify weaknesses, strengths and opportunities, as well as its effect upon the personal, social and moral development of the student (Al-Rashid and Walker, 2004) <sup>[2]</sup>. The research conducted on Service Learning reflection converge on social justice and ethical behaviours, empathetic and sympathetic (Borkowski and Ugras, 1992) <sup>[10]</sup>. According to Laker *et al.* (2014) <sup>[21]</sup>, the professor may thus refocus on the student, in line with the following aspects: (i) the professor becomes a mediator between the student, the social environment and the University, (ii) the professor stimulates the practice of human rights inside the school, (iii) the professor creates a cooperative educational pedagogy, (iv) The professor creates an atmosphere of mutual trust in the learning process, and (v) the professor reflects on the social problems in the global context. Hence, in addition to these effects, the impact of experiential Service Learning practices materialises, among others, in terms of personal and social development, civil liability and its impact on the communities (Billig, 2000) <sup>[8]</sup>. In this way, the experiential pedagogical practices seem to shake the amorphous balance within the University and society. It is an "ongoing" pedagogy that must be implemented, fed, intensified and cherished, though its results might be seen, in loco, at times, differed in time. However, the positive social and emotional contagion makes itself felt in everyday life, through the behaviour of economic agents more balanced with the rational, emotional and social spheres,

with direct influence on personal and professional behaviour of the student.

The various positive impacts of experiential methods call for a different look at the academic curriculum. Although it focuses on the traditional scope of cognition, it is no longer enough to structure the sustainability of economic and social development. Nevertheless, in the traditional education system, the curriculum continues to be very technical and much focused on specific objectives and it is professionally vocation-oriented. However, the experiential practices in the curriculum may orient the learning process toward more general objectives and link the University to society (Andrews, 2007) <sup>[4]</sup>. This allows to achieve various objectives such as: improve the skills of students, increase the visibility and importance of the University, involve the local community in its development, prepare citizens with the sense of civic responsibility and sensitivity to community aid. However, Service Learning is a large umbrella which houses and includes many approaches (García and Longo, 2017) <sup>[17]</sup>, yet it is a service based on a symbiosis between the work done in the classroom and the service provided to the community (NCES, 1999) <sup>[23]</sup>.

Universities have been introducing transformation of pedagogy projects in recent years, with a view to focus teaching upon the benefits of learning realised by the student. In this sense, it has implemented several educational experiences in the classroom and with greater interaction with society. The experiential practices inserted in the methodology of the SL will meet the objectives aimed at the reform of education in connection to the community.

#### 4. Methodology

In this research, the empirical study resorts to the use of two in-depth interviews using Focus Group methodology with content analysis. We followed the guidelines of Guerra (2006) <sup>[19]</sup> to whom qualitative methodologies and techniques showed a great fluidity of theoretical and epistemological status of application and processing. This study stems from an investigation we have previously conducted on the humanisation of the economy and of the potential use of Service Learning in the Undergraduate Degree Programme in Economics, where we used the Focus group methodology. Although there is abundant literature on Service Learning, its application to the courses of Economics and Management remains unknown and not implemented. That is why we think it is important to discuss at length among the teaching community about this literature if it exists, and its possible application in the courses, particularly in their current format. In the case of an alternative pedagogical approach, its implementation involves a change of attitude in the classroom and around the school's context of learning. Such a change may cause initial discomfort on professors, which is why we decided to choose the methodology of Focus Group whilst taking advantage of the various interactions, in particular, the discussion brought on by curiosity, the novelty, and the insecurity that this may cause when professors feel themselves out of their area of comfort, which is the traditional teaching. At this point, the participants of this study focused on the educational experiences of the students' interaction with their social context. One of the group included six participants and the other five participants. All of them are professors at the university in

different economics and management areas. The discussion was held in April 2018, with an interval of three weeks between them. Therefore, we have sought to draw a comprehensive perspective, in order to explain other pedagogical practices that may entail more contributions from the students for a social and environmental change. The method used in this study will allow us to understand the educational success of such experiments, mainly on increasing students' awareness to the environmental problems experienced by current generations and their perceptions about the need to combat social discrimination practices. To this end, the reading and analysis of the results of the interviews will resort to a content analysis process, looking for emerging axes of reflection on the various attitudes of students toward the ethical and social issues. The words that appear along the interviews can reveal the enthusiasm and the motivation of the faculty willing to conduct these pedagogical experiences of social nature and to motivate the student to learn by interacting and collaborating with the community.

## 5. Results

The ethical value in taking care of the environment and in interpersonal relationships are the basis of understanding between teachers and students in the teaching-learning process. However, it remains visible some confusion between what is understood by "ethical value" and "moral value". Professors focused on the respect for ethical values in the teaching-learning process. They believe that such an attitude should be across all disciplines. In this respect, one of the teachers said: "the formal teaching of ethics implies that we are giving an important signal of the value that is attributed to these domains". Hence, if we consider ethics throughout the teaching-learning process means that we are signalling its importance, where the applications for daily use in diverse areas of the economy are very interesting: "there are ethics that can be embodied in the economic science, in the company, in social responsibility and in various economy's related issues". Yet, the ethical issues may not be entered directly from the contents of the programme (syllabus), but in the way, they are introduced in the classroom. One of the teachers said, "If one reads the programme, one simply cannot perceive the ethical values. This means that much will depend on how the contents are taught", referring also that: "in most discipline, it does not appear as a formal item of the programme but rather in the way it is taught", where the ethical values embody social responsibility and sustainability. Therefore, values should not be introduced directly in the syllabus, although they should be perceived in all its corners and layers. However, frequently, the ethical values are misunderstood by the moral academic ones. In this respect, one of the teachers asserted rigour as one fundamental value and that it should be spoken and repeated in every class ever since the very beginning. In addition, it was further reinforced the idea of the importance of compliance with the "rule" and that this should be internalised by students as a landmark: "if we say to students that the test date is" x ", it should then be scheduled and remain unchanged, though the heavens fall, hence we are transmitting a value of rigour ". However, some teachers believe this discussion of values should not fit in the class because students are adults and they should be responsible for their actions: "many teachers interact with

students based upon the premise that they are adults, and that they know what they are doing and that does not fit in the teacher's function to discipline them".

On the teaching and learning process of economics, it is important to draw knowledge on the dominant model that enhances the well-being of the individual, regardless of whether it is the producer or the consumer. However, this model structures itself on the person's individual interest and selfishness, whilst neglecting their externalities on others. Therefore, the dominant model does not contemplate social problems, such as social exclusion, socialisation and others of environmental nature. Drawing on the widespread opinion of teachers, the economics' theoretical models, such as structuring the objective functions of the producer, the consumer and the State must be introduced first in the teaching-learning process, whereas the limitations of the model should be reflected in the last years before the completion of the degree. A professor mentioned the need to resort to the use of the theoretical model of reference, translated in the dominant model, "but it takes a dominant model... take, for example, the act of disciplining children, when you implement first the rules and then you observe the intersection of them". Nonetheless, in the early years of the course, it should only be considered pure models of balance adjustment. The efficiency issues come afterwards, far beyond the initial equilibrium conditions. Then, there emerge the violations to the results, but in real situations: "one thing is to start, another thing is to advance". The base model is always necessary since it serves to measure the distance between the results of the model and reality. However, sometimes the students wonder about the interest of this distance: "Some students ask if the model should be so theoretical because they feel that what they are actually studying looks more like a dream than reality".

The adaptation of the teaching of economics to the reality is a rather controversial matter, either because of the need to devise a theoretical model as a basis for reflection. Although the theory cannot change according to several realities, there are turns of events that deserve a deep reflection of the existing models. "The Environmental Economics Programme does not include anything that indicates equity or sustainability". However, the environmental problems have been focused on the basis of the reflection and awareness of what the students may find in the context of their residence, where they spend a great deal of time and in the community, they belong to. For example, a professor said that although the syllabus does not express values related to the environment, it refers to the maximisation of welfare, which may always favour a reflection about its consequences. According to the professor: "I think there has to be a balance, that is, we cannot be adjusting permanently teaching to reality, reactively, but... the truth is that at some point we have specific programmes that are misfits of reality and that require an update with regard to the situations or major trends". This update was referenced in Environmental Economics due to the serious environmental problems that the world faces, but also in other disciplines of Economics, especially after the economic-financial crisis – 2008. Another professor said, "We have made this update as a result of the economic crisis. We have resorted to the use of different manuals and the programme was adjusted slightly in this direction"; however, continues to reinforce the idea that "there is a set that is structural and that everyone has to



know, that it is considered "core" and regardless of what is happening out there". He continues on asserting that there are contents to be taught and from which we may draw knowledge to address other issues, which may be closer to society. They may be extensions to the base model or even branches: "they are branches that can be considered exceptions in Environmental Economics... I have to talk about issues in addition to the limitations in predicting the outcome in certain circumstances, where the principal model with their rationale does not apply... in this field, there is a foundation where it does not apply and what is the alternative?"

Another professor, reinforcing the previous idea, considers that there must be a dialogue to establish the connection between the foundational basis and application. In this sense, what model of teaching and learning should be followed? "You cannot teach what you consider to be the best or the worst model. The professor plays a training role and he/she resorts to the foundations one needs to know and then criticise" and adds that "all your co-workers will use this mainstream reference model, because it will be the basis of work, then you can decide to deconstruct, but it is important to know them in advance!" However, there seems to be some confusion in the teaching of Economics to economists and in the teaching Economics to non-economists, particularly the dominant models approaches. "When I am teaching economy to non-economists, I have been using the contrary approach and try to stimulate the intuition of the students, because they still need to learn the concepts in-depth: it is important that they master a little the concepts and logic of the system".

Despite those positions, we can address the problem of the foundational models, which may be away from reality, as it is the case of the assumptions of the perfect competition model. In this way, how to reconcile the base models with reality? Would not the students feel more motivated with the permanent monitoring between theory and reality? A teacher argued, "for example, in Environmental Economics I always do the experience of public goods and I do it in the Engineering courses, Sciences and in Economics. However, students attending the 3rd year of Economics, who have already passed through the previous stages, are expected to handle the very pure individual maximisation model. As a result, the economic forecast falls far short of the expected because these students do not understand the results obtained by applying the model, given the model limitations. Therefore, there is always the opportunity to explain all social rules that allow us to ignore a result that is socially inferior to everyone and that it is individually different among themselves. However, in other courses, given the lack of in-depth knowledge of the basic economic models, the results are still less understood. Yet, they are simply transmitted".

One of the teachers stressed that probably all this reflection would upset students who continue to enjoy a right answer that allows them to respond correctly in any exam and "not knowing specifically what should be answered in the test in the first place, they feel some kind of discomfort". However, there have been educational experiences to counteract the attitude of students and address to more autonomous learning and not dependent on manuals. Indeed, one of the Professors said, "we do some work to counteract as it is the case of Econometrics taught in the 2nd year, and which

escapes the logic of the right answer to the extent that each working group has a different database, must think of a different response, thereby leading students to devise different answers to different questions. Students have to decide based on the literature which are the variables to choose and make decisions, which may be different in each group".

It was also discussed the contribution of education to the need (or not) that companies should be socially responsible, in particular with regard to the protection of the environment. It was considered that within the principle of rationality, the company could have social responsibility without the intervention of the policymaker forcing it to comply with certain rules of environmental protection. Social responsibility would be seen either in the normative aspect of economic science and in the company's behaviour as a strategy. Therefore, these problems make a lot of sense in specific disciplines such as Labour Economics and Environmental Economics, where the teaching-learning process should include issues such as sustainability that will meet the International Education recommendations: "in fact, in international recommendations we have to show that the content of the course reveals ethical concerns and social responsibility".

Finally, we have reflected on the issue of social inclusion, particularly among students, who are to meet new adaptabilities, both through the Erasmus programmes and by means of the coexistence in ethnically enriched classrooms with students from several countries. We could learn about experiences resulting from these new dynamics at the University: "this year I did something really interesting in an Engineering course unit, within the framework of a Master Degree in Engineering. There was a non-muslim male student, who looked like a Muslim, an African darker-coloured female student and another female student, who wore piercings and a red haircut. I (the Professor) was speaking about how to realise interviews and how to process the acceptance of the interviewers. It was only natural the emergence of the class discrimination issue in relation to the three individuals and the issue was discussed in the classroom and what was the experience that each one had had through in similar circumstances".

## 6. Discussion and final remarks

The University's interaction with society has been singled as one of the priority objectives of the Mission of the University. However, it does not seem clear the students and teachers' perceptions about this mission. Some teachers have led some experiential pedagogical practices in order to raise students' awareness of problems of social exclusion and environmental problems, *inter alia*. However, so far, the connection of the students to the community does not seem to be very relevant. The interests of the student confine themselves with the University campus and the surrounding space. Students return to the comfort of their family and their communities on the weekend. Whether these are the home communities or the hosting ones, students do not seem to care much about their communities' lives. Do students have a sense of belonging to the community? Are they aware of the real difficulties and needs citizens have to handle? Moreover, the absence of contact with the community will not be rendering things difficult for the holistic development of the student? If for the teachers, the

fulfilment of course units' syllabus leads to prioritise the teaching-learning process differently featuring it as impossible or difficult to undergo, to the students the goal of learning has been translating in obtaining a classification and their academic interest closes down in the final score to achieve and how to achieve it. This also seems to be the perception of a large number of teachers in relation to students. Yet, is this how it actually happens? The experiences of social inclusion and environmental concerns reported by teachers in this investigation unveil their motivation for the inclusion of these issues in the teaching-learning process. On the other hand, it also outshines some disappointment they perceive between the fulfilment of the syllabus and the reality they do have to handle. According to teachers, the same seems to happen with the students. More important than the course units' syllabus it is the way in which these syllabi are processed and which is their contribution to the reflection. One may ask: the identification of problems, will not it be a consistent way of learning? In addition, what is the role of the student in this identification? In this light, one may say there is an ongoing transformation of pedagogies at the University. The syllabi are not other than signalling points of the teaching-learning process and learning must go beyond those syllabi. Learning is also a way of changing attitudes, awareness and perception of reality. The student participates in the process of active learning by participating in the community and assuming attitudes of responsible citizenship.

Although the experiential pedagogical practices of this investigation are not part of the Service Learning methods, they are, however, interesting approaches that stimulate our awareness toward other approaches. They bring the student into the learning process; they render the student sensitive to assume other forms of being, to be and feeling the teaching-learning process. In this pathway, in addition to the acquisition of skills considered traditional, the student becomes the active element in identifying the problems to solve by listening and interacting with the community. It is also a way for the development of their affective ties, altruistic and cooperative with other citizens, particularly for those who have no voice in society.

One of the questions under discussion was the moral and ethical behaviour within the teaching process. According to professors, this field is already implemented through the academic rules. In this light, professors slided Service Learning down to this dimension. However, the Service Learning absorbs these values, in particular in the awareness, the accountability, in the proactive commitment of all education agents and in the respect for the "other", and for the rules enforced and everything else that exists in nature. Therefore, and unlike the feeling as voiced by the professors, Service Learning develops students holistically. It does not lessen the requirements of compliance with pre-established moral behaviour rules. This new pedagogical orientation predisposes students to accept the values in a natural manner, unlike the traditional teaching that tries to enforce them.

Another question is to know how to convert and how to render operational Service Learning. Professors have raised possible solutions, thereby associating the Service Learning to a curricular unit using the traditional methodology, in particular through the use of the binder/syllabus Once again

one may perceive professors feel some discomfort for implementing the Service-learning methodology. They consider it as a discipline in the curriculum. This discussion unfolds the Service Learning objectives and its relevance to the groups. In addition, the Service Learning is a process and a methodology and not a discipline, where all the professors, students and the community are involved in the intrapersonal, interpersonal and community development. This study sheds light on the teachers' unawareness about the methods of Service Learning. However, they seem to be susceptible to the application of experiential pedagogical practices and experiences in their classroom environment. Although they are not methods of Service Learning, we can consider that these initiatives could be the seed for the adoption and implementation of the Service Learning potential in the teaching-learning process.

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