

Service-learning as a Strategy for Promoting Legal & Civic Education in Pakistan: Lessons from Literature

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Abstract

Legal and Civic education has been one of the major aims of education policies and plans in Pakistan. However, despite this, existing research presents a grim picture of legal and civic education in Pakistan. Although, the existing research on legal and civic education has highlighted some issues related to the state of legal and civic education in Pakistan, however, there is lack of clear effective alternatives as solution to this chronic and debated problem. This paper critical reviews literature on the issues and possibilities of legal and civic development and also opens a discussion on the role of service-learning as an alternative method for legal and civic development in Pakistan.

Keywords: legal and Civic Education, Service-learning, Role of Educational Institutions.

I. INTRODUCTION

In the present day, there is a re-awakening and re-thinking of legal and civic education taking place in both developed and emerging democracies. Resultantly, more emphasis is placed on civic education around the world. This can be seen in England, America, Australia, and Canada, Singapore and Malaysia. This re-thinking is also taking place in Pakistan. However, interestingly, in Pakistan this re-thinking is not directed by the government but by civic society organizations working in the private sector to create civic awareness among the people (Dean, 2007). Legal and Civic education gives knowledge, sharpens skills and develops understanding to play an effective at local, national and

international level. Needless to say, civically responsible citizens are those who understand their rights and duties and contribute toward the development of society in a democratic system. This was the fundamental aim of the education system of Pakistan (Kaukab, 2013). This was also envisioned by the founder of Pakistan by saying in the first educational conference held at Karachi in 1947 that “the new state of Pakistan would uphold the values of individual liberty, civic equality and religious diversity” (Ahmad, 2008).

As mentioned above that in most established and emerging democracies legal and civic education is one of the main goals of education. It has been integrated as part of the curriculum and students are being trained and educated in citizenship. However, regrettably, Pakistan has failed to raise a universal, compulsory and free education system. Therefore, the quality of education in general and legal and civic education in particular has been poor which could not achieve the desired results as dreamed by the father of the nation. In order to remedy this grim situation, legal and civic expert suggest that there is a need to renovate and reform the education system in Pakistan by using innovative ways to educate young people in and out of the *Alma Maters* (educational institutions) (Dean, 2005).

Educators around the world are united on the premise that legal and civic education is the preparation of citizens in the democratic process. Unfortunately, in Pakistan, there is no such unanimity. On the contrary, in Pakistan education system in general and, legal and civic in particular has gone through numerous

inconsistencies and contradictory phases. Document shows that ironically legal and civic education has not received sufficient attention. Despite of this, there are many who believe that the education in Pakistan should be preparation of citizens for democratic life through civic education. On the contrary, many more think that education should foster civic values rather it should produce good and practicing Muslims. At present there is a debate between these two forces in the country. This division in minds has culminated in a hot debate over the ultimate goals of education for the country with regard to civic education in particular (Panah, 2008).

On the other hand, civic education experts, researchers and educators unanimously believe that civic education is sine-qua-non for the development of Pakistan. They suggest that legal and civic education be integrated in the curriculum of education. Although it is taught in colleges and schools in the form of social studies and civics, yet it does not achieve the core aim of developing critical, responsible, active and socially aware individuals. One of the reasons being shared is the outdated and ineffective teaching and learning educational environment where the teacher only *talks* and student *listens* inside the classroom. They further suggest that to develop active citizens, there is a dire need to introduce new and effective teaching and learning methods as used in the developed world such as community service, project method, case method teaching and service-learning (Dean, 2008).

Additionally, a paradoxical thinking prevails in the minds of majority of the educators in Pakistan that science and technology education is more important than social science. Since civic education is also a part of social science, hence, it is also discarded to be unnecessary. This mind set of Pakistani educators is venomously rooted in the belief that social science does not need conceptual understanding which can be learnt through rote memorization. Even no importance is given to civic education in universities. Unfortunately, teaching at the university level is also focused on knowledge acquisition only rather than understanding of the key concepts and issues in society through discussions, critical inquiry and reflectivity (Dean, 2005). Based on the analysis of the situation of civic education in Pakistan, civic experts found the existing civic education practices of education to be

narrow and derogatory to the envisioned goals of education in the country by the founding fathers. Hence, they suggest that there is an immediate need to probe into the situation and to fill or narrow the gap between the goals of civic education and its realization. They proposed such as theory of civic education which must be based on the universal principles of humanism and underpinned by the human rights framework. They further suggested that the aim of civic education must be the preparation of such a citizenry who is informed, responsible and participatory (Khan, 2014).

The history of Pakistan shows a deplorable picture of the education system in the country. Amongst one of the main reasons is that the government has never taken the education sector seriously since its inception. Civic education was never taken as the priority. Therefore, the education system is plagued by the crisis of quantity, quality and relevance. For example teaching and learning in Pakistani classrooms promote transmission of textbook facts and figures which student commit to memory in order to pass examination. The students are good at parroting what they learned rather than think, reflect critique or reason on the new knowledge (Hina, Ajmal, Rahman & Jumani, 2011). On top of that, every education policy seems to lament on the declining educational standards and relevance of education in the country. Rote learning is encouraged in the educational institution that has crippled the abilities of students to think, reflect and apply knowledge in new life situations. Thus the students fail to comprehend and apply the concepts they learn in practical life, because, the current education system does not prepare for higher education, employability and citizenship (Warwick & Reimers, 1995; Hoodbhoy, 1998, Kaukab, 2013).

One of the reasons that has exacerbated the crisis of civic education in Pakistan is that each political transition in the country has given birth to a new education policy with its own priorities and brand of education, particularly civic education, which has faltered the true aim of education as determined by the founding fathers which was creation of unity out of diversity through education (Dean, 2005; Ahmad, 2008). For example, in this regard, even the national curriculum endorses the reality that in Pakistan the aim of education should be to create citizens who are capable to effectively participate in and contribute to

national development and the highly competitive global world. It shows that this aim carries the message of universality in it rather than parochialism. However, in Pakistan this is not the case (Ahmad, 2004). In support of this argument Dean (2007) explored that an important goal of Pakistani citizenship education is creation of citizens having nationalistic and Islamic identity. To further fortify this notion of citizenship, in 1970s, Pakistani national citizenship identity was formally connected to Islamic identity. It was declared that Islam is fundamental to Pakistani ideology. This framework created a broader outlook of national identity and citizenship which encompassed the concept of 'Ummah' or Muslim nationhood. This goal of education can create citizens who believe only in one world view and are not open to understanding alternative views. Thus the aim of creating unity out of diversity may not be achieved by only learning the Islamic perspective (Ahmad, 2008). In this regard, the recent education policy 1998-2010 clearly states that. "Education and training should enable the citizens of Pakistan to lead their lives according to the teachings of Islam as laid down in the Qur'an and Sunnah and to educate and train them as a true practicing Muslim. To evolve an integrated system of national education by bringing Deeni Madaris (Religious Schools) and modern schools closer to each stream in curriculum and the contents of education".

In the above statement the term good citizen is equated with good Muslim. There are various schools of thought in the country who have their own separate value system, beliefs and interpretation of Islam, Muslim and a citizen. However, the white paper on education in Pakistan defines Pakistani citizen to be a 'modern Muslim'. A modern Muslim follows Islam as a guide to the modern environmental pressures. The paper argues that Islam and modernity can be linked together with clash. To achieve this aim the education system should create such citizens who are "pro-active rather than re-active" (Khan & Mehmood, 1997).

Effective civic development 'learning must be seen as citizenship' rather than 'learning about citizenship'. Instead of imprisoning civic education inside the books of Pakistan studies, Islamic studies and civics for preparing students to get only good grades in the examination, it is mandatory that students must be allowed to practice civic knowledge, skills and

dispositions in real life situations by taking them out of the pages of books into the community which is the goal of true civic education. This can be achieved by changing teaching and learning methodologies, approaches and strategies which enable the young students to practically learn active and critical citizenship in the community through service. This situation will place students in a better position to think on and challenge the normative assumptions and develop their own understanding through reconstruction of knowledge (Ahmad, 2008). Interestingly, in a recent policy review, government of Pakistan has once again reiterated her full long term determination on civic development of citizens which is mentioned in the Education for All Action Plan (EFA-PL) that "it is essential to ensure the learning needs all young people and adults are met through equitable access to appropriate learning, life skills and citizenship programme" (Memon, 2007). Under the framework of the National Education Policy, the Civic Curriculum document highlights concept of flexibility, equality, and respect for human dignity, tolerance of cultural and societal values, national integration, cohesion and universal brotherhood. It is also expected that this new civic curriculum (again optional at secondary level) will encourage the learners to be critical of things in the context of their own culture and society. The curriculum also provides some specific objectives in terms of knowledge, skills and attitudes for civic development of students (Siddiqui, 2007).

In Pakistan four conceptions of citizenship exists such as, citizenship on the basis of sharing a common culture, being a patriot and someone who fulfills duties to state (Dean 2005). Citizenship is defined in terms of its political and legal components. Furthermore, conception of citizenship is greatly influence by the politico, social, religious and economic domains of Pakistani society. This in turn greatly determines how Pakistanis conceive themselves as citizens. The expert noted with great concern that the promotion of single religious identity, reduction of national heroes to pre-partition political leaders, religious personalities and military leaders and symbols and the increasingly negative image having violent, intolerant and extremist tendencies of Pakistan have given rise to a very negative conception of Pakistani society. The result is that Pakistanis have a negative, low esteem and confidence and growing feeling of

despondency as nation. As a remedy to this situation, civic experts and researchers propose that in order to normalize the situation, there is a great need to reform the education system of Pakistan. For this purpose, such new educational programmes are needed to be introduced with the help of which hopeful, active, responsible, and multi-ethnic tolerant citizenry is prepared who have strong belief in unity, diversity and plurality, democracy and the values of life (Dean, 2007).

Studies however, show that there is a great potential in Pakistani society to address the civic related problems and issues. This is because of the fact that the stated goals of education in the curriculum documents. For example, the document declares that since the inception of the country, Pakistani education had a civic mission, that is, to prepare informed, rational, humane, and participating citizens who are committed to the values of social justice, democracy, equality and cooperation as high principles of a democratic society. Such values are also included in the civic mission of the education system of America and Australia. In Pakistan too, civic education is seen as a panacea for all the ills of the society. Over the years this has resulted in the development to other parallel curriculums such as population education, environmental education and drug education to address persistent and current problems and issues in Pakistani society. On the hand, it is observed with great concern that these lofty dreams could not materialize and the education system desperately failed to achieve its civic objectives (Dean, 2007, Ahmad, 2008).

Studies (Hoodbhoy, 1998; Iqbal, 2004) shown that turning back the pages of educational history of Pakistan, as mentioned above, it is found that the education system for Pakistan was entrusted the task of developing a modern democratic state educating citizens in body, mind and character. Fazlur Rehman, the then minister of education explained the main aim of education in Pakistan to be '*training for citizenship*'. He states, "The possession of vote by a person ignorant of the privileges and responsibilities of citizenship is responsible for endless corruption and political instability. Our education must (*teach*) the fundamental maxim of democracy that the price of liberty is eternal vigilance and it must aim at cultivating the civil virtues of discipline, integrity and useful public (*service*). The

excerpt from the speech of the first education minister of Pakistan refers to three important aims of education system in Pakistan:

1. Education must train citizens for a democratic life.
2. Education must teach the principles of freedom, discipline, integrity and tolerance.
3. Education must produce such citizens who are skillful and provide service.

The above discussion shows that the three aims of education of Pakistan as mentioned in the first educational conference are compatible with the goals of service-learning, because, as an experiential learning pedagogy service-learning also develops active skills the students, provides opportunity for reflection and service. This study reviews the state of civic education in Pakistan and also examines the role of service-learning as civic development strategy.

II. PRACTICE OF CITIZENSHIP EDUCATION IN PAKISTAN

Education prepares individual for their roles as informed and responsible citizens. In Plato's view the purpose of education is to produce guardians and leaders for the society. Similarly, Dewey thinks that educational institutions should create such individuals who could sincerely contribute towards the development of a just and free society where all people could live in harmony (Naseer, 2012). Educational institutions should not only inculcate democratic values in students but also enhance their citizenship skills and enabling them to use those abilities in real life situations beyond the traditional classrooms where the teacher actively lectures and students passively listen (Bilal & Malik, 2014). To materialize this aim, service learning provides wider opportunities to students learning citizenship skills such as problem solving techniques, critical thinking, leadership, political efficacy, tolerance and respect for diversity in a global society. The argument is that the present scenario of globalization has created many challenges as well as opportunities for developing countries of the world. In this regard, Pakistan, being a developing country, is faced with many such challenges such as terrorism, sectarianism, provincialism, overpopulation, energy and environmental crisis, political and economic instability, gender inequity, leadership crisis, conservatism, low

literacy rate and so on. In order to cope with these challenges, the educational institutions, especially at higher level, must strongly integrate the concept of service learning into the curriculum to produce quality human resource (Dean, 2008). Pakistan, as a developing country is passing through a critical phase of her national life due to political instability, terrorism, volatile economy, low literacy and above all unstable democracy. These variables call for an immediate but sustainable approach to solve these problems. One of the steps could be that the country needs to redefine its national goals with regard to human resource development. For this purpose such an education system is needed to be evolved which produces individuals who are well-equipped with active citizenship skills such as critical thinking, decision making, reflective, collaborative, responsible, management, leadership and social. For realization of this aim, it is essential to reengineer the school curriculum by making it activity based, child-centered so that schools and colleges being social industries may produce effective citizens well versed in the art of citizenship to bring her out of the present quagmire. The present education system does not have the ability and quality to produce individuals who have the aforementioned characteristics of effective citizens. Rather, the schools and colleges provide only theoretical knowledge to students who merely memorize the content and information without developing the skills to apply that in real life situations. The quality of teachers is so low that they cannot help students learn and apply various life skills such as communication, reflection and decision making, to mention few (Kaukab, 2013; Dean, 2007, Ahmad, 2004).

Teaching and learning process in Pakistani schools is based on lecture method where the teacher speaks and students listen passively. The evaluation procedures are also of low quality. In examinations students' memory is checked on the basis of providing knowledge based questions. Hence, the examination system does not fully evaluate all the three domains of education such as cognitive, affective and psychomotor. Pakistani education institutions produce the best type of parrots in the world. According to him the students' only rote-learn the concepts with poor understanding and they cannot apply that in their practical lives. To achieve this situation, educational

institutions need to change their approach towards education from traditional classroom learning to real life learning. One of the real life learning approaches is service-learning (Hoodbhoy, 1998). United Kingdom and the United States have already successfully integrated service learning in their education systems (Annette, 2008). India has also started experimenting with service-learning in education where students are nurtured for active citizenship. Comparing this development from around the world, the concept of service-learning was not fully integrated in the Pakistani education system till now. This development is one of the main factors responsible for producing knowledgeable unskilled citizens in the country. This has added to the already huge army of unemployed in the country. The concept of service learning does not exist at any level of the education system in Pakistan. However, the fact is that citizenship education was established as one of the main goals of the education system in the very first educational conference at Karachi in 1947 and the purpose of education was defined by Quaid-e-Azam, the founder of Pakistan, to develop future responsible and service-oriented citizens for Pakistan (Dean, 2005). It is to be noted that in all the education policies of Pakistan strong emphasis has been laid on developing effective and responsible citizens. However, on the contrary, education system in Pakistan does not provide opportunities of service-learning to students and the concept of citizenship education has been confined to the only few chapters in social studies or Pakistan studies textbooks, which students rote learn to pass only examination paper. Teaching and learning in Pakistani educational system simply transmits textbook facts. Traditional modes of teaching still dominate in schools and universities characterized by passive learning. The instructional process lacks reflection, discussion and critical thinking. Students are encouraged to memorize the materials to pass examinations. The education system does not prepare students for employability and citizenship (Dean, 2007). This phenomenon has created gap of theory and practice in the overall education system of Pakistan. Resultantly, students graduating from educational institutions are deficient in basic civic skills such as critical thinking, reflection, creativity and decision making (Dean, 2005). Keeping in view this despairing situation and given the current precarious social, political and economic condition of

Pakistan, it is imperative to integrate the concept of service-learning in the education system.

Education empowers people at all levels. For instance, at individual level education provides people with knowledge, vision, skills, values and self-confidence whereas, at community level it enables people to prosper, live in harmony, participate successfully as active and informed citizens and work on democratic lines (Eyler & Giles, 1999). However, education system in Pakistan is characterized by traditional modes of teaching and learning which encourages rote learning and prepare students for examination rather than active/responsible citizens. Hence, there is a big gap between the stated goals of education as evident through the education policies and the achievement of educational institutions in terms of individuals devoid of citizenship skills such as critical thinking, reflection and decision-making. Although, different education policies have been strongly advocating for citizenship education however, despite of all this, the standards of education did not improve in terms of developing citizenship skills in the students due to the traditional teaching and learning practices at institutional level (Prentice & Robinson, 2010).

Preparing young people for their future roles as citizens is one of the important goals of education. The problem, however, is that many countries including Pakistan do not give civic education the importance that it deserves nor use appropriate effective approaches to develop informed, committed, active and participatory citizenry (Torney Putra and Amadeo, 1999; Kerr, McCarthy and Smith, 2002). Developing good citizens is not a new role for educational institutions. Teachers have used many pedagogical approaches over the years for civic teaching values. However, the emergence of service-learning as a pedagogical strategy has created new discussions and deliberations in the circles of researchers, educationists and philosophers. One direct corollary of these discussions is the heightening attention that has been paid towards the inseparable bond between service-learning and civic domain of education (Levine, 2008; Bringle and Steinberg, 2010). Turning the pages of history reveals that even the famous philosophers such John Dewey and Jane Addams also agreed that educational institutions should educate students for ‘civic professionalism’ which means that students should develop effective

communication skills, leadership skills, values and dispositions essential to function as an active citizens of a democratic society (Sullivan, 2005).

To become responsible citizens, students must not only have access to democratic values, knowledge skills but also have opportunities to learn active citizenship skills as mentioned above and apply them in real life situation beyond the classroom(Hurd, 2006).Development of good citizens has been one of the sublime goals of education since time immemorial. The basic questions in this regard were always centered on the degree of knowledge, skills and dispositions to be engendered amongst the student to enable them to function as responsible, active and tolerant citizens having a strong sense of community and empowerment. To achieve this coveted goal, service-learning appeared as a methodology in the arena of education(Zlotkowski, 1999; Bringle and Steinberg, 2010). As a powerful pedagogy service-learning integrates community service into academic course work and provides a viable and effective pedagogical intervention which promotes civic growth of students in unique and powerful ways. Unlike other forms of community based education such as internship, volunteerism and cooperative education, service-learning has the civic education of students as its main goal. Thus service-learning is not only about ‘*servicing to learning*’ rather it is also about ‘*learning to serve*’ (Furco, 1996 & Angelique et al, 2002). Thus service-learning began its journey as an assumption that experience is the foundation of learning. For this purpose community was declared as a laboratory for getting such kind of an experience (Morton & Troppe. 1996).

III. SERVICE-LEARNING AS AN ALTERNATIVE STRATEGY

Service learning is an experiential approach to education in which students are involved in a meaningful and real life activity. This engagement promotes among students social, moral, emotional and career abilities important for an individual to function as a successful citizen of a modern democratic society. Citizenship education is a direct and effective way to enhance students’ abilities (critical thinking, reflection, decision making and so on) to be active and responsible citizens in a democratic society. So citizenship education is not merely transferring knowledge about citizenship and civil society. It is more than that. It also implies developing values, skills and understanding of

the students in order to become informed and active citizens (Annette, 2008). Thus service learning provides a transformational experience to students by adding to their sense of social responsibility, community feeling, interpersonal interaction, serviceability and motivation to engage in community service as responsible citizens. Pedagogical integration of service learning with academic course content enhances students' academic achievements. In this way, students find wider opportunity to apply their knowledge, skills and values in real life situations rather than memorizing the content (Eyer & Giles, 1999).

The concept of education and service has been hand in hand since the classical period. This relationship can be traced back to the period of Aristotle and John Locke who considered community service to be an essential goal of education (Kielsmeier, 2010). However, the idea of service as integral part of education and a pedagogical methodology evolved with John Dewey. He believed that education should engage students in active social problem solving along with exploring real world issues in collaboration with others (Rocheleau, 2004). This philosophy actually laid the foundation of progressive education theory which was in vogue in the early part of the 20th century. This period is known for the creation of the concept of community service, connection between education and community that culminated in the birth of service-learning as a new experiential pedagogy (Zieren & Stoddard, 2004; Saltmarsh & Hartly 2011). Furthermore, community service-programmes had been launched during the great economic depression in 1930s. For this purpose young people were employed in great number to grapple with the acute situation. This period was followed by the criticism of progressive education theory due to its political and ethical biases which travelled through 1950s to 1980s (Waterman, 1997; Rocheleau, 2004).

Service learning is innately multidisciplinary. It emphasizes on collaborative learning which enhances the civic capacities of students. Through service learning the course content is connected to the service performed by students in the community. This interaction allows students more opportunities for critical reflection on their performance which adds to their understanding of civic life more closely. It develops civic competencies and habits among

students. These competencies include civic imagination and civil public argument, curiosity to listen, working with others, knowledge of national, international interdependencies and appreciation of others' talents which are essential for vigilant citizenship (Eyer, Giles & Braxton, 1997). Service learning has a long and varied history. The early focus on community based internship through service learning started in the United States in 1960s. However, slowly, this notion gave way to a new model in late 1990s which linked service learning directly to citizenship learning. This was a paradigm shift in education from a traditional textbook based learning to a more open learning characterized by problem-solving and reflection to gain knowledge of the community challenges through practical involvement rather than generalized and abstract knowledge gained through textbooks. It provides more powerful opportunities for students to acquire the habits of critical thinking and to challenge values as well as ideas. In this way service learning enhances understanding of students and understanding leads to more effective action and improves attitudes towards others (Eyer & Giles, 1999; Butin, 2010). Service learning essentially connects service with academic learning and civic responsibility. It provides wider opportunities for students not only develop civic skills, values and attitudes rather students also acquire knowledge of the topics included in their curriculum. Service learning is a pedagogical approach which instills a strong sense of social and civic responsibility among the students. Civic ability is active participation of an individual in public life of a community with a strong focus on a common good. Responsible citizens are those who vote, pay taxes, obey the laws, participate in community affairs actively such as events, and activities (Annette, 2008; Amerson, 2010).

Service-learning as an experiential learning pedagogy effectively uses communal experiences to enhance citizenship and to enrich learning. It is a teaching and learning pedagogy that is rooted in the educational thoughts of Dewey. He was one of the founding proponents of progressive and experiential education. According to him experience is the foundation of learning. The educational thoughts of Dewey and presented his learning theory which consisted of four stages. Experience and reflection are essential component of his theory (Giles & Eyer, 1999; Prentice & Robinson, 2010). Service-learning is an

experiential education that effectively connects the needs of community with education and develops strategies to meet the needs in a more reciprocal manner. As a result, the students and community reap the benefits together. This is not possible in traditional classroom learning where the teacher lectures and student listen to the speech of the teacher passively. However, on the contrary, service-learning provides such opportunities where students find themselves engaged in a structured and practical learning environment. They not only learn new skills but also find an ample opportunity to apply it to create new knowledge and to solve various problems related to the community life. In this way, the students feel themselves to be a part of their community which leads to ownership of community problems and opportunities (Furco, 1996).

Service learning is a unique and exclusive methodology to apply knowledge and skills in real life situations. It enables students to learn citizenship skills through participating directly in community service. By including service-learning in the education at all levels of the education system (from the school to university) will be highly useful in producing such individuals who learn citizenship during their schooling period before assuming various responsibilities in the society responsible citizens of the state. The developed nations have already integrated the concept of service learning in their educational systems, which have helped in the production of such citizens who effectively play their roles as responsible citizens in the development of their countries (Dean, 2007). Service learning connects academic learning with community service experience. This provides students with broader opportunities to learn and demonstrate civic attitude. It is rooted in Dewey experiential learning theory which says that learning resides in experience. According to him learning emerges from the structured reflection of the learner. Thus through service learning students not only learn new behaviors and attitudes through civic engagements or volunteering but through their critical reflections as well (Jerome, 2012). Service learning is not merely community service, rather, it is more than that. Because, through service learning students are engaged in a highly structured reflection activities as well as connected with academic skills and content in an organized way (Annette, 2008). Thus it can be argued that through service learning, students not only

use community as a laboratory only but they also become change agents, who are able to identify problems and needs as well as addressing these in real life situations. Furthermore, they develop sense of working as a team, and maneuvering through cooperation in a democratic way as responsible citizens (Jacoby, 1996).

As a critical pedagogy service-learning emphasize on meaningful and ethical learning through applied projects, reflection and field based discovery that draws on multiple knowledge sources for engaging the learners in a real life situation such as academic knowledge, student knowledge and community knowledge (Battistoni, 2002). In this way students discover various new ways of generating new knowledge and develop a deeper understanding of the academic course content, practical knowledge of community life as well as new strategies of transferring knowledge to new situations for problem solving (Wogelgesang&Astin, 2000). Thus, service-learning can be considered as a philosophy as well as methodology. As a philosophy, service-learning is rooted in experiential learning theory based on the works of Dewey. This theory is based on the notion that children learn best through experience. As a methodology service-learning encourages students to apply new skills learnt in classroom in new situations within the community. This provides them with vast and wider opportunities to create new knowledge and relate their experiences with community experiences. This process is called reflection which is the core of experiential learning as well as an essential component of service learning. The process of reflection enables the students to derive meanings from the experience and to see the effects of the community and themselves which leads to increased sense of social responsibility and care among them (Amerson, 2010).

Studies show that the term service-learning has been misunderstood since its inception and used interchangeably for volunteerism, internship, and charity and so on, thus creating frustration among educators and researchers its unified definition. Some of the definitions are that, for example, service-learning is connecting community service with academic study to enrich learning, teach civic responsibility and strengthen communities (Crabtree, 2008; Pritchard &Whitehead, 2004). Wren (2004) posits that service-

learning is a way for students to demonstrate their knowledge, skills, critical thinking and judgment in real world situation to meet the varying social needs of the communities in which they live. Research has shown that learning occurs best and lasting when it is connected to student social responsibility (Eyler & Giles, 1999). Using a teaching and learning method that combines theory with practice, service-learning best promotes the academic, personal and civic growth of students in an engaging environment (McDonald and Kromer, 2005;). This effective and innovative teaching methodology has revolutionized the process of education with its wonderful ability to connect school to community and providing civic service to the community. It has also provided students with challenging situations inside and outside the classroom which polishes their creative thinking skills (Smith, 2008; Kuh 2008).

Service-learning has been identified as one of the top high impact teaching and learning practices by the American Association of Colleges and universities due its uniqueness for being a teaching methodology that wonderfully connects academic curriculum and experience in the community which provides an ideal grooming grounds for social, moral, personal and civic development of students (Brownell and Swaner, 2010; Jerome. 2012). Another challenge faced by service-learning proponents for the 30 years has been about the relationship between service and learning. This situation compelled the researchers and philosophers to re-deliberate and rethink on the concept of service-learning (Kendall, 1990). However, the above mentioned definitions attempted to clarify the concept of service-learning, but for this study, the following definition is adopted as it gives a clear and elaborative picture of the term and its various aspects; “Service-learning is a credit bearing educational experience in which students; (a) participate in an organized service-activity that meets identified human and community needs and (b) reflect and reciprocate on the service activity in such a way as to gain further understanding of course content, broader appreciation of the discipline and (c) an enhanced sense of personal values and civic responsibility” (Prentice & Robinson, 2010).

Service-learning is an educative process which connects academic experience with service experience. It shows that there is close mutual relationship between

service and learning which is tied together by reflection and sense of reciprocity (Chapman & Ferrari, 1999; Hunter & Brisbin. 2000). Thus it is completely distinguished from internship, volunteerism, charity work or a community service. Rather, it is pure academic activity performed in a community context to enhance learning on the basis of concrete experience. The process if based on reciprocity as both the provider of the service and the receiver are benefited together. Thus service-learning is the harbinger of collaboration, reflection, reciprocity and satisfaction of community needs (Burnett, Long & Horne, 2005; Teranishi, 2007). During the last decade service learning has grown tremendously into a popular pedagogy for learning and serving. Due to this it has been termed as a movement. Many researchers, practitioners, educators and administrator believe that it is a useful tool to achieve the broader goals of education such as preparing young people for future life as active responsible citizens and contributing members of the society (Billig, 2000).

In a recent review, Kenworthy-U’Ren (2008) concluded that the past decade has seen wide spread emergence of service-learning as a teaching and learning apparatus across a variety of disciplines, educational levels and universities in the world. Turning back the pages of history, it becomes crystal clear that in the early 19th century the concept of service as informed by the curriculum was social development of pupils. The main goals of this curriculum were to develop habits of industry, thrift and prudence in order to equip the workers not only with skills but with dispositions as well such as humility and perseverance. During the half of the 20th century the inception of vocational and social education declared service to be the premise of national development and society. However, in 1960s individual needs were regarded as equally important which later on became part of the educational policies. In 1980s vocational and social education was driven by the libertarianism. The main aim was to enable the citizens to operate successfully in the market economy. Interestingly, in late 1990s this concept was replaced by the development of the social aspects of the curriculum based on community service. Despite of its adorable popularity as a great pedagogical strategy, literature on service-learning remains fragmented. This is attributed to its inherent nature relating to the concept of service and learning which are two different phenomenon combined into one construct (Moely, Furco & Reed, 2008).

IV. CONCLUSION

On the basis of the above mentioned literature it can be concluded that the issue of poor citizenship education in Pakistan has proliferated due to many reasons such as ineffective and traditional teaching and learning methodologies such as lectures and memorization of content material by students, lack of critical reflection by students on their learning experiences, lack of community orientation for students and lack of linking education to practical life experiences of students. The paper further explored that different countries in Asia, like Singapore, Hong Kong and Malaysia have brought about drastic changes in their educational institutions and the direction has been shifted to practical experiences and community involvement. However, in Pakistan, the concept of community involvement is recognized but its practical implementation is poorly practiced. The review showed that education in Pakistan is predominately theoretical and boring. The major goals of education are to deposit theoretical knowledge in the minds of students rather than providing opportunities for students to work practically and learn from their experiences. The review shows that service-learning is a useful method for developing citizenship skills of students. The paper recommends service-learning as an alternative strategy for promoting citizenship education in Pakistan. For this purpose, the paper suggests that service-learning as an alternative strategy and integrated in the education curriculum at different levels for achieving the goals of citizenship education.

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