SERVICE-LEARNING: ENHANCING INCLUSIVE EDUCATION

INTERNATIONAL PERSPECTIVES ON INCLUSIVE EDUCATION

Series Editor: Chris Forlin

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SERVICE-LEARNING: ENHANCING INCLUSIVE EDUCATION

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Glenda Cain, Ph.D., is a senior lecturer at the University of Notre Dame Australia in the Bachelor of Education degree and postgraduate courses. Her PhD thesis was entitled *Service-learning as a way of developing pre-service teachers' knowledge, perception and cultural awareness of Aboriginal Education*. She has presented her doctoral studies at the International Association for Research on Service-learning and Social Engagement, a conference in the United States. Her interest in Aboriginal education and service-learning has seen partnerships develop with Clontarf Aboriginal College, the Tjuntjuntjara School and community, and the Ngaanyatjarra Lands School Community. She has worked with the Western Australian Government Department of Child Protection and Family Support to assist in the development of a program of support for children in care, who has faced trauma. This program is named the "Whale of a Tale" Reading Mentor program. It is a unique service-learning partnership between pre-service teachers and children in care.

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Dianne Chambers, Ph.D., is an Associate Professor and coordinates and teaches into units on catering for students with disabilities, inclusion and behaviour management at undergraduate level. Postgraduate teaching areas include adaptive education, behaviour management and social skills, children with special needs, contemporary issues in special education and educating students who are gifted and talented. She also supervises students within the School of Education Masters and PhD programs. She has published in the field of inclusive education, assistive technology, service-learning and children with ASD. She has also consulted with UNESCO on guidelines for persons with disabilities and Open and Distance Learning using open solutions (published), and teacher education for global citizenship. She is current National Councillor of the Australian Association of Special Education (WA Chapter).

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Maureen Connolly, Ed.D., is the co-author of *Next Generation Literacy: Using the Tests (You Think) You Hate to Help the Students You Love*; *Getting to the Core of English Language Arts, Grades 6-12: How to Meet the Common Core State Standards with Lessons from the Classroom;* and *Getting to the Core of Literacy for History/Social Studies, Science and Technical Subjects, Grades 6-12*. She currently works for the School of Education at The College of New Jersey. Before that, she was an English teacher and service-learning coordinator at Mineola High School, in New York, for 15 years. She believes that at the core of her profession is the need to develop purposeful learning that opens students' eyes to the potential for positive change in themselves and in their local, national and global communities.

Patrick Devlin, after exploring a variety of employment options including Youth Worker, Farm Hand, Stage Technician and Small Business Owner, finally decided to listen to the advice of his grandmother and become a teacher. He has been working in education, mainly in the area of Science, for 21 years. He expanded his role to become a service-learning coordinator in 2005. He enjoys the dynamic challenging nature of this role and in how it enables students to engage and immerse themselves with the wider community and other

cultures in an inclusive manner. When he has time to relax his interests include music, having a good laugh, reading, travel and sport.

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Cathryn Berger Kaye, M.A., CBK Associates, is an international education consultant, who gladly shares her expertise on service-learning, effective approaches to teaching and learning, dynamic advisory programs, youth leadership, organizational development, and social and emotional development (and more) to schools, universities and organizations worldwide. She is known for her engaging style of presentation whether a conference keynote or a multi-day education institute, always providing theoretical frameworks with practical applications. A former teacher, Cathryn is the author of *The Complete Guide to Service Learning* available in English and Chinese, two books with environmental advocate Philippe Cousteau, and numerous articles and book chapters. While her home is in Los Angeles, California, Cathryn considers being a global citizen a critical concept to pass on to youth, so we protect our planet and take every day actions to benefit others.

Megan Kimber, Ph.D., is a Senior Researcher and Service-learning Program Coordinator in the Faculty of Education, Queensland University of Technology (QUT), Australia. Her publications traverse inclusive education; service-learning; public management and educational administration, leadership, and policy; Australian politics, and ethics and ethical dilemmas. With Neil Cranston and Lisa Ehrich, she has published on the ethical dilemmas experienced by leaders in public organisations. With Suzanne Carrington, she has published on inclusive education and service-learning.

Shane Lavery, Ed.D., coordinates the postgraduate programs in the School of Education, The University of Notre Dame Australia, Fremantle Campus. He teaches service-learning, social justice and ecological studies at undergraduate level. He also coordinates the pre-service secondary service-learning program

and the pre-service primary service-learning specialisation. He is actively involved with the annual service-learning immersion to a remote Aboriginal school and community at Tjuntjuntjara. He is a Red Cross volunteer. His post-graduate teaching areas are educational leadership, research methods in education and ecological studies. He has successfully supervised higher degree by research candidates to completion in the fields of educational leadership, religious education, overseas trained teachers, Indigenous education and study aboard. He has published in the fields of educational leadership, service-learning, student leadership and ecological education. He is a member of the editorial board of the *eJournal of Catholic Education in Australasia*.

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Connie Snyder Mick, Ph.D., is the academic director of the Center for Social Concerns and co-director of the Poverty Studies Interdisciplinary Minor at the University of Notre Dame. She works with faculty to design and implement academic community engagement courses across the University, informed by pedagogical research on engaged teaching and learning. She awards community-based learning Course Development Grants and Faculty Fellow positions to foster sustainable engaged teaching and scholarship. She also leads a three-day Community Engagement Faculty Institute. Her research interests include assessment of community engagement to measure impact on student learning and community development, the role of writing in social change, the rhetoric of poverty and the pedagogies of community engagement. She published *Poverty/Privilege: A Reader for Writers*, Oxford University Press in 2015. Her full argument rhetoric and reader with Oxford University Press, *Good Writing: A Rhetoric and Reader for Argument*, is forthcoming 2018.

Hannah Nickels is a graduate teacher working in metropolitan Perth. She is very involved in her local church and continually looks for new ways to serve others through her teaching and volunteer networks. She grew up in a close-knit family with seven siblings. Being home educated throughout her primary and secondary years allowed her to pursue various areas of interest such as

history, religion, music and dance in addition to fostering her close relationship with family. She enjoys learning about the positive impacts people have made throughout history and how their contributions have made the world a better place. These inspirational stories alongside her faith fuel a strong desire for the improvement of human rights and social justice. She is also a prolific reader and enjoys outdoor pursuits. Her next big adventure is learning how to better serve the needs of local communities with her newlywed husband, Stephen.

Damien Price, Ph. D., is a Christian Brother of the Oceania Province. He is based in Brisbane, Queensland, Australia. He grew up in Proserpine − a small sugar cane town in North Queensland. He was a primary and secondary school teacher for over 30 years. He is passionate about the power of story to change people's lives. He has worked extensively with children at risk, people who are homeless and refugees and asylum seekers. At present Damien is the Coordinator of Developing Nations for the Province assisting in the Brothers' work in the Philippines, Papua New Guinea and Timor Leste. He completed his doctoral studies in the field of service-learning and secondary school education.

John Richards has been the Director of Christian Service-Learning, Aquinas College, since 1997. He was National Chairman of the Youth and Education Advisory Committee for the Australian Red Cross, 1996−1999. From 2000 to 2004 he developed and facilitated 'Love in Action Workshops' for secondary teachers on the subject of Christian Service-Learning and has presented workshops across Australia, New Zealand, Philippines and most recently, the Asia Pacific Christian Service Learning Conference, Surabaya, Indonesia. He is the recipient of numerous awards including Service and Distinguished Service Medals from Australian Red Cross, Service Award (Perth Rotary, 1999), Western Australian Government 25 Year Volunteer Badge (2016) and a finalist for the Premier's Active Citizenship Award (2014−2015) and Australia Day Awards (2016). He is married and has two daughters and continues to be active in parish life at the Parish of Saints John and Paul, Willetton.

Sandro Sandri works part-time at The University of Notre Dame, Fremantle, teaching service-learning, social justice and sustainability studies at undergraduate level. He has taught extensively in secondary schools, holding positions as Director of Christian Service-Learning, deputy principal and acting principal. Sandro has had local, national and international experience as a volunteer worker with the homeless and poor in Boston (USA) and Peshawar (Pakistan) as well as a volunteer educator in Wewak (Papua New Guinea). He has been actively involved with a service-learning immersion to a remote Aboriginal school at Kiwirrkurra (Western Australia). He continues to be engaged with the running of spiritual retreats for secondary students. He has worked with the regional committee of the Edmund Rice Network, assisting with the co-ordination of voluntary service programs. Recently, he gained a Masters of

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Marta Vernet is the daughter of one of the founding teachers of the American School of Barcelona. She attended ASB for the first time when she was three. Her academic background besides her days in ASB encompasses a Bachelor in Public Relations from the University of Barcelona and a Master in Education from Framingham State College. As a convinced believer in lifelong learning, she also regularly participates and presents at seminars, conferences, workshops and accreditation processes, both locally and internationally. She started working in ASB in 1987 while attending university. She had many different positions at ASB, including Teaching Assistant, Athletic Director, Alumni Coordinator and After School Activities Program Coordinator, which led her 10 years ago to the job she has at the present, Head of Activities and Community Service. She is passionate about connecting students and school with the community and has developed educational programs in the Barcelona community through strategic partnerships and institutional collaborations. Marta has been a key player on the school's incredible growth in experiential learning and service-learning programs.

Paige Warner is a secondary school teacher from Perth, Western Australia. She spends most of her days teaching English Literature. Her involvement in the Beagle Bay Immersion Program originated out of a desire to immerse students in cultures different from their own. She firmly believes that reconciliation begins at home, and to embrace and celebrate the strengths of multiculturalism, we must strive to understand the frameworks with which others view the world. Only then can we truly value the richness that comes from embracing diversity in our own society.

FOREWORD

In the Executive Summary of one of the Australian Values Education Program reports, we find the words 'Service learning is a pedagogy that aids the development of young people as they learn to engage in the worlds of others and then participate in civic service. It is a form of experiential learning which is integrally related to values education, and helps young people to empathise, engage and take their place as civic-minded, responsible, caring and empowered citizens in our community' (DEEWR, 2008, p. 34). These words capture persistent worldwide findings about the effects of carefully planned and implemented service-learning programs and their potential impact on holistic learning and development. The intentions and ambit of service-learning appear to fit well with updated findings in the field of neuroscience wherein the role of sociality as an essential feature of human development, and therefore learning, has been highlighted. As such, service-learning should not be seen as an optional extra in the business of learning but, rather, as an inextricable element in it. In other words, the affective benefits that are most apparent should not be seen as separable from the cognition associated with successful learning, including that related to academic achievement.

Service-learning can and does take many forms but the high quality and most effective programs are characterized by a pedagogy that combines community service with reflection on action. The service component makes for vital connections with the world outside the school or academy, with the student experiencing a sense of agency in being able to help, support or advocate for a worthy community-based cause. This in itself can be transformative for student growth in confidence, self-esteem and sense of usefulness in their community; it also has capacity to inform and enrich their understanding of the wider world in which they live and are preparing to play an active part. The reflection component ensures that maximal attention is given to these experiences through recalling, pondering on and discussing them afterwards and in preparation for ongoing service, hence ensuring optimal learning potential.

Research into the effects of service-learning has uncovered additional, specific benefits attached to a range of developmental features, including the formation of social, personal and civic responsibility, communicative competence and meaningful relationships with adults, as well as growth in the kind of awareness that extends to empathic understanding and altruism. Furthermore, involvement in service-learning has been shown to incline students to broadening their career aspirations and grasping opportunities, stimulate enhanced civic

involvement and leadership, and generally impel the maturation process. The capacity of service-learning to break down cultural barriers and form positive relationships with people beyond one's usual social reach is attested to in multiple studies. In similar fashion, undertaking service-learning has been shown to be associated with attitudinal change towards people with disabilities and to instil depth of appreciation of the elderly. In a word, service-learning would appear to constitute one of the most effective holistic learning tools available to schools and other learning institutions. While its capacities in this regard are clearly the subject of growing appreciation, it would be true to say that service-learning still remains an under-utilized element in too many education settings. Hence, the importance of books such as this one, edited by Shane Lavery, Dianne Chambers and Glenda Cain.

This collection, covering service-learning in a range of educational settings from primary school through secondary and onto pre-service teacher education, offers the reader an array of updated research in the field. Dianne Chambers and Shane Lavery begin with an introduction that summarizes the field, introduces the idea of inclusivity in education and then proceeds to illustrate the important role that service-learning can play in this regard. Suzanne Carrington and Megan Kimber combine consideration of Kiely's (2004) notion of 'transforming forms' with reflection on the logs and experiential journals of six pre-service teachers completing an international service-learning exercise. Hannah Nickels takes up the theme of inclusivity in reflecting on her experiences of volunteering in the service-learning component of her own teacher training. Sandra Lynch also focuses on the notion of inclusivity and the particular role that the reflective component of service-learning can play in developing attitudes of inclusiveness.

Shelley H. Billig, an especially prominent international exponent and researcher of service-learning, summarizes much of this research in elementary settings, offering guidance on practical ways to maximise the effects of a service-learning program in the ways it is structured. Glenda Cain explores the effects of a particular service-learning exercise, the *Whale of a Tale* Reader Mentorship Program, designed to reach out to primary aged children on the margins in order to enhance their inclusion. John Richards describes a particular service-learning program attached to the Religious Education curriculum in the primary school program of his school.

The collection continues with Cathryn Berger Kaye and Maureen Connolly summarizing the effects of a 'Dynamic Service Learning Approach' that offers differentiation in the program in order to heighten its relevance to secondary students and so maximize the learning effect. Damien Price offers another high school case study, illustrating how the service-learning program worked to strengthen the school's inclusive culture. Marta Vernet reflects on the impact that service-learning in her International School in Barcelona had on participating institutions as well as on the school, working to strengthen ties and enhance the school's reputation in its community. Patrick Devlin and Paige Warner

speak to a Christian service-learning program designed to provide opportunities for secondary students to experience the cultural diversity to be found in remote Aboriginal communities of Western Australia.

In one of the later chapters, Dianne Chambers reprises the theme of inclusivity as a key goal and component of service-learning, showing how Azjen's (2002) *Theory of Planned Behaviour* can be utilized in setting up a program with the best parameters for impelling inclusivity with pre-service teachers. Connie Snyder Mick and James M. Frabutt move to a higher education setting in showing how understanding of poverty and mental health issues can be strengthened through a service-learning program. Finally, Shane Lavery, Anne Coffey and Sandro Sandri draw the collection to a conclusion with a chapter that summarizes findings from an evaluation of a service-learning program in the context of a teacher education program, findings that confirm the beneficial effects postulated throughout the collection.

As suggested, this book adds substantially to the growing volumes of published research about service-learning as a particularly powerful tool in the business of holistic education at all levels of learning. It is characterized by an unusual blend of theoretical and practical dimensions, often to be found in the same chapter but certainly across the collection. This renders the book as a useful addition to readers of various sorts, from academics to those engaged in higher education training and through to classroom teachers, parents and volunteers in school settings. The collection adds considerable weight to proffering that service-learning should be seen as a component of learning far too valuable to be left to chance or the enthusiast. Granted the high order of goals imposed on the outcomes of modern learning institutions, service-learning should be regarded as a *sine qua non* in such settings. Along with an increasing body of other research, this book shows why this is the case!

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SERIES INTRODUCTION

The adoption internationally of inclusive practice as the most equitable and all-encompassing approach to education and its relation to compliance with various international Declarations and Conventions underpins the importance of this series for people working at all levels of education and schooling in both developed and less developed countries. There is little doubt that inclusive education is complex and diverse and that there are enormous disparities in understanding and application at both inter- and intra-country levels. A broad perspective on inclusive education throughout this series is taken, encompassing a wide range of contemporary viewpoints, ideas and research for enabling the development of more inclusive schools, education systems and communities.

Volumes in this series on *International Perspectives on Inclusive Education* contribute to the academic and professional discourse by providing a collection of philosophies and practices that can be reviewed in light of local contextual and cultural situations in order to assist educators, peripatetic staffs and other professionals to provide the best education for all children. Each volume in the series focuses on a key aspect of inclusive education and provides critical chapters by contributing leaders in the field who discuss theoretical positions, quality research and impacts on school and classroom practice. Different volumes address issues relating to the diversity of student need within heterogeneous classrooms and the preparation of teachers and other staffs to work in inclusive schools. Systemic changes and practice in schools encompass a wide perspective of learners to provide ideas on reframing education to ensure that it is inclusive of all. Evidence-based research practices underpin a plethora of suggestions for decision-makers and practitioners, incorporating current ways of thinking about and implementing inclusive education.

While many barriers have been identified that may potentially inhibit the implementation of effective inclusive practices, this series intends to identify such key concerns and offer practical and best practice approaches to overcoming them. Adopting a thematic approach for each volume, readers will be able to quickly locate a collection of research and practice related to a topic of interest. By transforming schools into inclusive communities of practice all children should have the opportunity to access and participate in quality education to enable them to obtain the skills to become contributory global citizens. This series, therefore, is highly recommended to support education decision-makers, practitioners, researchers and academics, who have a professional interest in

the inclusion of children and youth who are marginalized in inclusive schools and classrooms.

Volume 12 in this series *Service Learning: Enhancing Inclusive Education* is focused on an approach to improving attitudes towards and perceptions about diverse populations through service-learning practices. Increasingly, the use of service-learning at all levels, from primary through to tertiary, provides students with practical experiences through engagement with people with diverse needs and is an excellent foundation for enhancing inclusive education. By combining community engagement with structured reflective practices, those participating in service-learning have been found to demonstrate enormous growth in understanding and empathy towards others. Simultaneously, the recipients in the process have experienced vast satisfaction in being able to engage in opportunities that otherwise may have not been available to them. It is evident from the writings of the highly experienced authors in this book that the process for undertaking service-learning varies considerably depending upon the age of the participants and the context in which they find themselves. This book, therefore, is invaluable as it explores a wide range of models of service-learning, with the authors providing detailed information about how to further inclusive practices through these various approaches, while accommodating the diversity of need to be found across regions and countries. These examples deliver many prospects for the reader to select a specific model or to take an eclectic approach to establishing their own service-learning practices. Decisions regarding the models are evidence-based and supported by research. As a teaching methodology, the authors in this book clearly demonstrate that service-learning has enormous potential for supporting inclusive educational practices. They explore in detail how service-learning can be embedded within curricula at all levels to provide a worthwhile and invigorating learning experience for all involved. This book is an essential reference guide for all stakeholders working towards enhanced inclusive practices using service-learning both within schools and in the wider community and I highly recommend it to you.

SECTION I
THEORETICAL PERSPECTIVES OF SERVICE-LEARNING FOR SUPPORTING INCLUSIVE EDUCATION

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CHAPTER 1

INTRODUCTION TO SERVICE-LEARNING AND INCLUSIVE EDUCATION

Dianne Chambers and Shane Lavery

ABSTRACT

This chapter is divided into three main sections. The first section entails an overview of service-learning. Specifically, this section provides an understanding of what service-learning involves, its central components, and its place and value within both higher education and K-12 education. A key consideration stemming from this section is that well-designed service-learning programs have a significant impact on the development of pre-service teachers while at the same time benefiting community partners. The second section reviews the concept of inclusive education. In particular, a working definition of inclusive education is proffered along with ways in which inclusive education is implemented in practice. An important consideration is the development of attitudes and knowledge for inclusive education in both pre-service and in-service teacher training. The third section explores the symbiosis between service-learning and inclusive education. The point being made is that service-learning experiences provide a viable and practical way for people to engage with children and adults who live on the margins of society. This point is especially apposite, as given research suggests that many teachers, especially in Western countries, originate from a middle-class, female population (Grant & Sleeter, 2009), which may prevent interaction with diverse populations. The chapter concludes with the understanding that

service-learning has the capacity to engender a greater sense of empathy and appreciation in pre-service teachers that education is an inclusive enterprise.

INTRODUCTION

Is service-learning just a fad? Is there a danger it will fade into the educational background now that it has become increasingly common in a range of educational programs within many countries? Worse still, will it be seen ultimately as another failed social program, a nouveau fashion without any real substance? Rue (1996) raised these questions over 20 years ago — and they are as relevant today as when first asked. Especially, given that service-learning programs require a commitment to providing resources, staffing, finance, and time that may well draw into doubt the importance of these programs (Karayan & Gathercoal, 2005). This chapter initially presents an overview of service-learning, highlighting its value both within tertiary and K-12 education. The place and importance of inclusive education is then explored with particular reference to the practical implementation of inclusive educational programs. Finally, links are drawn between inclusive education and service-learning. Core to these links is, first, the belief that service-learning provides a realistic and feasible way whereby students and pre-service teachers can engage with diverse groups of children. Second, that in doing so, students and pre-service teachers come to appreciate the place and importance of inclusive education within the overall educational setting.

SERVICE-LEARNING

Understanding Service-Learning

Definitions of service-learning vary among those who embrace it. However, at its core, service-learning is a teaching methodology that uses community engagement (service) as a means of assisting students to master academic content (Billig, 2011). Service-learning entails a collaborative enterprise between students and the community that involves explicit learning goals, a response to genuine community needs, youth decision-making, and systematic reflection on the part of the students (Scott & Graham, 2015). Most service within tertiary education falls into one of four categories: direct service that requires personal contact with people in need; indirect experience which involves working on broad issues rather than working directly with individuals; community-based research that entails gathering and presenting information on areas of interest

and need; and advocacy where students actively engage in eliminating the causes of a specific problem (Colorado State University, 2016). How service-learning plays out in K-12 can be somewhat different, but tends to involve forms of direct action, indirect experience, and community-based research. Service-learning can be considered as an international phenomenon, operating as a teaching pedagogy in countries such as the United States (Los Angeles County Office of Education, n.d.), Canada (Chambers, 2009), South Africa (Mouton & Wildschut, 2005), Australia (Lavery & Coffey, 2016), China (Gong & Hu, 2011), and various parts of Europe (Luna, 2012), where it is used in universities and colleges, secondary and primary schools, to enhance traditional modes of teaching.

Pivotal to the implementation of service-learning are five interdependent stages: investigation, preparation, action, reflection, and demonstration (Kaye, 2014). Investigation includes both a profile of student interests and abilities, and a social analysis of issues being addressed. Preparation involves identifying a need, investigating and analyzing the need, and making a plan of action. Action is the direct result of preparation where students implement their plan through direct service, indirect service, advocacy, or community-based research. Reflection is ongoing and enables students to consider how the experience, knowledge, and skills they are acquiring relate to their own lives and their communities. Demonstration requires students to exhibit their learned expertise through public exhibitions such as presentations, letters to the editor, and class lessons, whereby students draw on the preparation, action, and reflection stages of their experiences (Chien, 2015; Kaye, 2014).

Four theoretical constructs underpin the basis of service-learning approaches and outcomes: experiential learning, social learning, student development, and liberatory education (Chambers, 2009). Within the service-learning paradigm, experiential learning involves action and reflection, whereby students learn through both the action and the reflection on that action. The actions, moreover, are not those solely of the students. Students collaborate with members of the communities with whom they serve, who specifically stipulate the concerns to be addressed (Chambers, 2009). Social learning theory posits that learning can occur simply by observing the actions of others. Further, it suggests that intrinsic reinforcement in the form of internal rewards such as pride, satisfaction, and a sense of accomplishment can positively affect learning (Cherry, 2016). In the structure of service-learning, such factors are manifest in the action-reflection process where students attempt to make meaning from their interactions within the communities in which they are engaged (Chambers, 2009).

There is an increasing body of evidence which suggests that service-learning experiences can have a significant impact on the development of students. For example, service-learning can positively influence student learning (Billig, 2011; Celio, Durlak, & Dymnicki, 2011), promote a greater sense of empathy, personal identity, spiritual and moral growth (Scott & Graham, 2015; Winterbottom, Lake, Ethridge, Kelly, & Stubblefield, 2013), enhance interpersonal development,

build communication and leadership skills (Cipolle, 2010; Coffey & Lavery, 2015), improve social responsibility and active citizenship (Jerome, 2011; Kaye, 2010), and foster connections with professionals and community members for learning and career opportunities (Brandy, 2016). Furthermore, as a pedagogy, service-learning requires that students expressly take a role in their own development and learning by transcending classrooms in order to actively engage in their communities. Such an approach can enable students to apply academic knowledge and critical thinking skills to meet genuine community needs. Moreover, through teacher-guided reflection, appropriate assessment, and the knowledge that they are making a difference within the community, students are able to gain a deeper understanding of course content, develop their sense of self-efficacy, and begin their future as active citizens (Georgia Southern University, 2014).

Liberatory education is an approach that enables students to identify their strengths and abilities to improve social conditions for themselves and others. Social change within a liberatory education model begins when students develop a sense of their own values, of their concern for a more equitable society, and a willingness to support others in various communities (Chambers, 2009). The connection between liberatory education and service-learning lies in the links between discipline-based learning, individual formation, and community engagement. That is, a critical social consciousness is formed through the study of appropriate literature and social documents in the context of working with those who are disadvantaged (Dorr, 1991; Holland & Henriot, 1983). Through reflection on service undertaken, a depth of learning can emerge which informs theory and effective action for justice (Wallis, 1982). Social justice may not necessarily be the intended outcome of a particular service-learning initiative. However, depending on the service-learning approach within a particular community, there may be various degrees of self and social examination by students, as well as a level of social activism characteristic of liberatory education (Chambers, 2009).

A further development underpinning the approach to service-learning has been the inclusion of a religious and spiritual dimension into some service-learning programs. Commencing in the mid-2000s, various faith-based educational institutions have sought to contextualize service-learning within their specific religious tradition. The result has led to the development of concepts that include Christian service-learning (Catholic Education Western Australia, 2017), Jewish service-learning (Irie & Blair, 2008), and service-learning in an Islamic environment (Shaw, 2017). Educational institutions that operate from a faith-based approach to service-learning generally view the service component as a practical application of the spiritual traditions of that faith. The reflection and learning that occurs as a result of service is situated within the context of that faith's education and values.

The best service-learning activities are those that emphasize student learning and at the same time address real community needs. The aim is to promote a relationship of mutual benefit between students, faculty, and community

partners (Colorado State University, 2016). This approach stands in contrast to other methods of experiential learning such as community service, internships, and various forms of field experience. For example, community service involves students providing assistance directly or indirectly to individuals, organizations, or the community. Direct assistance can take the form of serving soup and bread from an agency van or preparing meals in a shelter for homeless people; indirect assistance can entail raising money for a cause, or clerical work for a service agency. In all these cases, the primary emphasis is providing the service and the primary beneficiary is the service recipient. Conversely, the emphasis in internships and other forms of field experience is on the student and the main beneficiary is the service provider. Service-learning blends the key elements of community service and internships so that both the service providers and the service recipients equally benefit (Anderson, 1998). An important feature of service-learning is that wherever possible those being served should control the service provided and define what the service tasks entail. It is a critical element of service-learning that the needs and the dignity of those being served are respected at all times (Jacoby, 1996).

Service-Learning in Higher Education

Higher education has a rich tradition in the use of service-learning programs. The 1990s saw remarkable growth in service-learning classes on university campuses in the United States (Bringle, Phillips, & Hudson, 2010); subsequently these programs developed on an international scale. Research indicates that service-learning on University and College campuses is a successful pedagogy that can positively impact on students academically, socially, and culturally (Bringle & Hatcher, 1996; Heffernan, 2011; Jenkins & Sheehey, 2012). Pedagogically, service-learning offers tertiary students an opportunity to explore the links between the theory of the classroom and the practical needs of the community.

The vast majority of service-learning programs within the higher education sector take one of three forms: "Pure" service-learning, discipline-based service-learning courses, or problem-based service-learning courses (Heffernan, 2011). Pure service-learning courses send students into the community to serve and have as their intellectual basis the concept and value of service per se. These courses tend to be inter-disciplinary. Discipline-based service-learning usually requires students to have a presence in the community during the semester. Students are expected to regularly reflect on their experiences using course content as a basis for analysis and understanding. Problem-based service-learning necessitates students, or teams of students, responding to a community need. Students work with community members to understand a problem in an attempt to find possible solutions (Heffernan, 2011; Mouton & Wildschut, 2005).

Service-learning in higher education is especially prevalent in the discipline of education where service-learning programs have been used as a means of developing skills and providing real-life experiences for pre-service teachers (Anderson, 1998; Bates, 2009). Examples include the use of service-learning programs in the development of active citizenship (James & Iverson, 2009), values education (Carrington, Mercer, & Kimber, 2010), social awareness (Lavery, 2007), diversity (Glazier, Charpentier, & Boone, 2011), multicultural education (Boyle-Baise, 1998), critical inquiry and reflection (Anderson, 2000), as well as social justice and special needs education (Chambers & Lavery, 2012). Service-learning programs within teacher education usually aim to provide pre-service teachers with hands-on experiences in areas that are potentially outside their comfort zone (Colby, Bercaw, Clarke, & Galiardi, 2009). Moreover, service-learning programs can be applicable to all pre-service teacher courses: early childhood (Lake & Jones, 2008; Swick, 1999), primary (Endo, 2015; Spencer, Cox-Patersen, & Crawford, 2005), and secondary (Coffey & Lavery, 2015; Gannon, 2009).

Service-Learning K-12

In 2000, Billig published a summary of research findings from the previous decade of research in the United States on service-learning in K-12. These findings focused on the impact of service-learning on (a) personal and social development, (b) civic responsibility, (c) academic learning, (d) career exploration and aspirations, (e) schools, and (f) communities. Specifically, the findings referenced high school, middle school and elementary school students. No mention was made of early childhood students. Overall the findings were strongly positive and Billig called for more and better research to substantiate the use of service-learning in K-12 (Billig, 2000). Since then research into adolescent service-learning outcomes has appeared more regularly in the fields of service-learning, education, and psychology, certainly in the United States. However, current literature does not appear broad in its covering of service-learning outcomes in pre-adolescent children (Scott & Graham, 2015). What follows are illustrations of ways both pre-adolescent and adolescent students can benefit from participation in service-learning activities while simultaneously contributing to the wider community.

Two examples are advanced to indicate the use of service-learning programs within early childhood education. The first involves a US-sponsored Early Childhood Service-Learning Curriculum for the Environment and Earth Day, which aims to engage Pre-K and Kindergarten children in service-learning where students learn how to turn trash into treasure, reduce waste, and protect the environment (GenerationOn, n.d.). The second entails a study where researchers highlighted a range of positive outcomes for early childhood

students as a result of incorporating service-learning in a class project investigating water (Chun, Hertzog, Gaffney, & Dymond, 2011). Specifically, they noted that using a service-learning model allowed the children to meet an authentic need in the community, form connections with the community to which they belonged, and provided opportunities for student learning to be useful and meaningful in a real-world setting.

Research into the benefits of service-learning with primary age children indicates a range of positive outcomes. As an example, Fair and Delaphane (2015) undertook an analysis of the journal writing of second-grade children who participated in a yearlong intergenerational service-learning project with "grandfriends" at a local retirement community. Their research indicated that the children were able to appreciate multiple perspectives as well as reflect on their emotions. In particular, they noted that the children's journals revealed an understanding of the reciprocal nature of relationships and that the children and the grandfriends learned from each other. Another study examined the personal impact of service-learning on first-, second-, and fifth-grade students by exploring the notions of empathy and community engagement in a school-based service-learning program. Analysis revealed an overall change in empathy and community engagement for all grades, with fifth-grade participants also evidencing cognitive empathy and a significant change in civic empathy (Scott & Graham, 2015).

Service-learning programs can offer secondary school students a variety of opportunities to connect meaningfully with local communities and in the process, develop personally and academically. For example, the Missouri Service Learning Advisory Council (2012) highlighted various secondary service-learning programs that included writing and illustrating books for children in war-torn Uganda, tutoring at-risk elementary students, environmental land development, teenage driver awareness, and a recycling project. In all instances, academic learning, reflection, and demonstration were linked with the service projects. Research indicates, moreover, that participation in service-learning programs can have a positive impact on leadership development in secondary students of various ages (Lavery, 2007; Richards et al., 2013).

Service-learning programs have the potential to involve students of all ages in actively contributing to society while simultaneously developing academically, personally, and professionally. Moreover, to maximize the value of service-learning, practitioners need to take into account certain guidelines. These guidelines based on the K-12 Service-Learning Standards for Quality Practice (National Youth Leadership Council, 2008) include:

- The service activities are meaningful, personally relevant, and age-appropriate.
- The service-learning is linked to instructional strategy and specific curriculum.
- Opportunities are provided for a variety of reflection activities.
- The service-learning promotes in participants an understanding of diversity and mutual respect for all.

- Students (young people) are actively involved in planning, implementing, and evaluating the service-learning experiences.
- Service-learning partnerships are collaborative, benefit all involved, and address community needs.
- Participants regularly monitor the quality of the service-learning program.
- Appropriate time is allocated for the service-learning program to address community needs and meet specific goals.

Appreciation of these guidelines should afford participants, community partners, and practitioners with a meaningful, rewarding, and constructive service-learning experience.

INCLUSIVE EDUCATION

Understanding Inclusive Education

Inclusive education embraces not only those with disabilities, as is commonly thought, but is a broader concept that includes those from different cultural backgrounds, language groups, genders, and religions. Inclusion is a socio-political construct that can only be enacted by the participants within their local environments (Rose, 2010). It can, however, have far-reaching implications for the construction of society as a whole. There are multiple forms of inclusion and many marginalized groups need to be considered when discussing this concept. Education environments are ideal for enhancing the understanding and inclusion of all students. UNESCO (2012) states that education is more than simply placement, it is "… about being proactive in identifying the barriers and obstacles learners encounter in attempting to access opportunities for quality education, as well as in removing those barriers and obstacles that lead to exclusion" (para. 1).

Defining and clarifying inclusive education is an elusive and sometimes difficult task (Berlach & Chambers, 2011; Miles & Singal, 2010). The concept of inclusion can vary according to the context and processes that exist in the environment under consideration (Berlach & Chambers, 2011), and the philosophical approach taken. In an Australian or United States schooling environment, for example, inclusive education may refer to the full participation of all students in the social and educational life of the classroom, including out-of-classroom, extra-curricular activities. In developing countries (e.g., Tanzania, Namibia, India, Bangladesh), inclusive education may consist of providing education for students from a marginalized group or those with a disability, where this was not previously the case (Margia, McConkey, & Myezwa, 2014). While this form of inclusion may involve the students in education services, it does not necessarily mean they are completely included in mainstream classroom

settings, and accessing the same level of services as their peers (Ferguson, 2008; Rose & Doveston, 2015). The term "inclusive education" will be used here in the context of including all students effectively in mainstream settings and thereby in society at large.

Educational provision for students who are marginalized or who have a disability has evolved over time. Changes have taken place dependent upon the prevailing cultural and societal attitudes and norms that are evident in different stages of societal development. UNESCO (2005) describes these stages as:

- Exclusionary − no services are offered.
- Segregated − services are provided outside of mainstream settings.
- Integrative − understanding of the needs of individuals within settings.
- Inclusive − all are involved in mainstream services.

The move from exclusionary services to inclusion for those who are marginalized is an ongoing process that takes time and commitment from all educational stakeholders to achieve. There are four main elements that are commonly used to conceptualize inclusive education (UNESCO, 2005). Fig. 1 illustrates these elements.

As a process, inclusion is continuously being refined. Building welcoming communities with diverse populations represented requires constant improvements and learning on the part of all parties. UNESCO (2005) states that there is a "… moral responsibility to ensure that those groups that are statistically most 'at risk' are carefully monitored, and that, where necessary, steps are taken to ensure their presence, participation and achievement in the education system" (p. 15). There are many lessons that can be learnt from people from
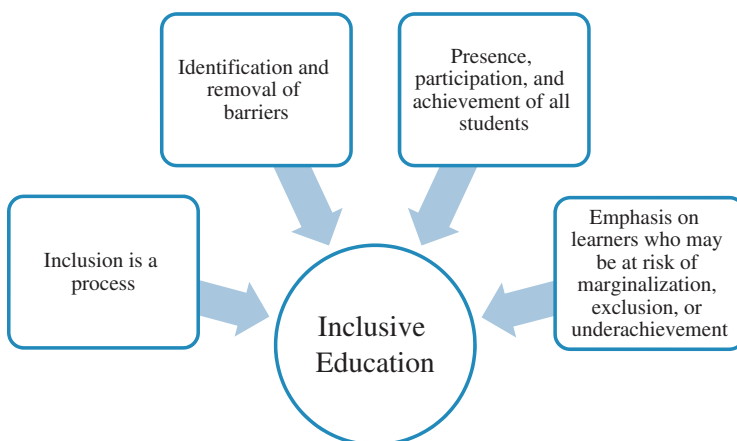

Fig. 1. Conceptualization of Inclusive Education. *Source*: Adapted from UNESCO (2005, p. 15).

diverse communities which can inform attitudes and practices in the school and classroom (Kaplan & Lewis, 2013).

Creativity and problem-solving approaches are valuable for identifying and addressing barriers to inclusion for marginalized groups. Removing barriers is key to ensuring that students are not only able to access mainstream settings with their peers, but are also able to participate to a high level. One, often significant barrier to inclusion is the attitudes exhibited by people toward diverse students. If students are present in the classroom and are encouraged to participate, their learning outcomes (social, academic, and emotional) and development of positive attitudes may be enhanced.

Additional considerations for inclusive education include collaboration between all parties involved in the education of diverse students, modification of curriculum, and appropriate use of resources. Collaboration between students, educators, parents, community members, and service providers is necessary to ensure consistency in provision and appropriateness of services for the student. Modifying curriculum and the development or sourcing of resources to support the student are areas of consideration for the collaborative team.

There is a strong moral and human-rights foundation to inclusive education which encourages educators to view all children as human beings with specific rights, rather than those requiring charity or pity (Slee, 2001; UNICEF, 1990; United Nations, 2006). These rights include the right to an appropriate inclusive education and are consistent with the newly developed Sustainable Development Goals (SDG) established by the United Nations in 2015 to build on the previous Millennium Development Goals. The SDG goal four (*Ensure Inclusive and Equitable Quality Education and Promote Lifelong Learning Opportunities for All*) requires that all children have access to equitable and quality early childhood, primary, and secondary education. Reference is also made to the need to include people with disabilities, indigenous peoples, and vulnerable children, within the framework of human rights, global citizenship, and an appreciation of cultural diversity.

Inclusive Education in Practice

With a move to more inclusive perspectives, schools have begun to further reflect the society in which they are situated. There is still some way to go, however, to ensure that inclusion in schooling is achieved internationally for all marginalized groups. Children with disability, for example, account for one-third of all children globally who are not in school (UNESCO, 2009).

While inclusive education has a strong rationale and rights-based philosophy underpinning the approach, there are many barriers that are evident in practice (Haller, Raplh, & Zaks, 2010; UNESCO, 2009). Barriers include attitudes toward diversity, cultural differences, resources available, and appropriate

knowledge and training of teachers and other professionals. Margia et al. (2014) highlight the need to ensure teachers are trained effectively to promote inclusive education programs. They suggest that other factors for successful inclusive education include "… the preparation of conducive learning environments in schools, the empowerment of parents, and the education of community members and professionals in allied service systems" (p. 6).

There has been a great deal of interest and research around the development of attitudes and knowledge for inclusive education at both pre-service and in-service teacher training levels. A variety of methods have been utilized to prepare and up-skill teachers to address the learning and social needs of all students in the classroom. These methods include addressing attitudes through immersion and service-learning programs (Chambers & Lavery, 2012; Forlin & Chambers, 2011), building on existing knowledge and skills to address the needs of all students (Florian & Linklater, 2010), differentiation of curriculum (Tomlinson, 2014), and Universal Design for Learning (Meyer, Rose, & Gordon, 2016).

Possessing a positive attitude toward including students in an inclusive classroom is critical in ensuring that all students feel welcome and develop a sense of belonging. A positive attitude can, in part, drive the desire to include students, which leads to greater efforts to cater for a variety of needs (Forlin & Chambers, 2011). Determination to remove barriers and locate resources and support will assist with enhancing the experiences of all students, not only those who are marginalized. In some contexts resources may be limited, but there is always a way to include students, as funding and support can be obtained through a variety of sources (Margia et al., 2014). A service-learning experience is one way that both attitudes and skills/knowledge can be impacted in regards to enhancing inclusive education for all students (Chambers & Lavery, 2012).

Teacher training, in particular, has the potential to contribute strongly to inclusive education practice. Training pre-service and in-service teachers to identify the needs of all students in their class strengthens their abilities to provide quality, appropriate learning experiences to enable growth and development. Initial teacher training within universities and training colleges often includes information about students with disabilities, but may not describe the best ways to cater for the students within a mainstream, inclusive classroom setting (Slee, 2001). Discussion of students from different cultural backgrounds, gender, and religion may be given limited space within the curriculum (Grant & Sleeter, 2009).

Symbiosis between Service-Learning and Inclusive Education

Service-learning is a viable and practical way of enabling people to engage with children and adults who are marginalized within society. Through this engagement, students and pre-service teachers develop skills, knowledge, confidence, and positive attitudes (Chambers & Lavery, 2012) toward others. These

attributes contribute extensively to building an inclusive educational environment for both students and teachers.

Service-learning programs can inform and support inclusive education in a number of ways, including:

- Experiential learning
- Exposure to diverse populations
- Challenge to comfort zones
- Reflection on experiences
- Personal growth
- Professional growth

Service-learning programs which incorporate experiential learning can work to break down barriers that are commonly experienced by students in inclusive education settings (Gao, 2015). These barriers, may include acceptance of the student by others in the classroom, communication barriers, and stereotypical expectations. For example, students from a Muslim background may attend school wearing a hijab. By wearing similar dress for a day or week and continuing with their regular activities, participants can be exposed to the response of others and potential barriers that may exist as a result of their dress. Through experiencing some of these barriers, pre-service and in-service teachers have the opportunity to develop empathy and understanding of others' experiences.

Many teachers are from a middle-class, female population (Grant & Sleeter, 2009), particularly in Western countries, which may preclude exposure to diverse populations. Inclusive classrooms, by their nature, incorporate all students in the community, including those from different multicultural backgrounds, those with same-sex parents, students living in poverty, and those with disabilities. It may be necessary to expose pre-service (and in-service) teachers to diverse populations in order to develop understanding, empathy, and appreciation of the richness of difference, and how this diversity can be seen as a necessary and beneficial component in the classroom. Service-learning programs are able to provide opportunities for the participants to be exposed to the diversity of populations in their local area (Lavery & Coffey, 2016).

A key characteristic of service-learning is that it can facilitate access to experiences that participants may not have otherwise chosen for themselves. As a consequence, participants have the opportunity to move outside of their comfort zones and challenge their own preconceptions (Coffey & Lavery, 2015). This characteristic is particularly relevant for pre-service teachers undertaking service-learning experiences with children with special needs. Pre-service teachers often develop a greater sense of empathy toward children with special needs through what is often a most rewarding and valuable learning experience (Coffey & Lavery, 2015).

Reflection, which is an integral component of service-learning (Kaye, 2014), is also required to strengthen a teacher's everyday practice. Reflecting on the experiences that are undertaken is integral to building an individual's capacity to consider different perspectives and diverse populations. This reflection may take many forms within a service-learning program, including written reports, group discussions, and individual presentations (Chambers & Lavery, 2012). Aspects that may be considered include pre-existing thoughts and feelings, and impacts on knowledge and skills.

While reflecting, participants may also identify growth that has occurred as a result of the service-learning experiences. This growth may consist of both personal and professional facets (Chambers & Lavery, 2012). Personal growth in relation to inclusive education includes developing a greater sense of empathy and becoming more positively disposed toward students from diverse backgrounds and populations. Greater personal understanding of a student's circumstances will enable the teacher to better cater for the interpersonal needs of all the students included in the classroom. Professional growth incorporates knowledge and skill development that enhances the capacity of the service-learning participants to develop curriculum that is suited to the background and experiences that their students bring to the classroom. More effective knowledge of students' abilities and needs, combined with skills acquired in situ, will enable the teacher to address the diverse student body found in inclusive classrooms.

CONCLUSION

At the commencement of this chapter questions were asked as to whether service-learning is merely a popular educational fad, a nouveau fashion, a social program that may well fail? Current research suggests that these concerns are not evident. Rather, service-learning encompasses a constructive teaching methodology that takes students beyond the classroom such that they engage with and address genuine community needs. Incorporating service-learning into primary and secondary school environments will impact on students at an early stage and will set in motion practices and attitudes that will stay with the students over their lifespan. The subsequent potential positive impact on societal values and perspectives on diverse and marginalized peoples cannot be underestimated.

In teacher education, this engagement often involves pre-service teachers interacting with children some of whom are among the most marginalized in society. This interaction may well entail pre-service teachers working within an inclusive classroom setting where, in addition to learning important skills, they are frequently challenged to question stereotypical norms linked with race, gender, and disability. Service-learning can thus stimulate a greater sense of empathy and an appreciation in pre-service teachers as to why all children without exception have a right to an education.

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