THE WILEY INTERNATIONAL HANDBOOK OF SERVICE-LEARNING
FOR SOCIAL JUSTICE

Edited by DARREN E. LUND

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The Wiley International Handbook of Service-Learning for Social Justice
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Notes on Contributors

Ramaswami Balasubramaniam is a development activist, public policy advocate, author, and a leadership trainer. A physician with an MPhil in Hospital Administration & Health Systems Management and a Master’s in Public Administration from the Harvard Kennedy School, he was the Frank Rhodes professor at Cornell University and is adjunct professor, International Programs at the University of Iowa. He is the founder and president of the Swami Vivekananda Youth Movement, one of India’s largest development organizations and is also the co-founder of the Vivekananda Institute of Indian Studies (www.viis.in) which has partnerships with over 20 universities around the world offering programs in global service learning, study abroad, semester internships, and immersion in development projects. He resides in India and has written five books. More information about him is at www.drrbalu.com

Tamara Baldwin is the director for the Office of Regional and International Community Engagement at the University of British Columbia, where she works with many international organizations to design international service-learning courses that align with the priorities of the hosts. She has over 15 years’ experience in student affairs with an extensive background in strategic planning, curriculum development, assessment, and facilitation. Holding an MSc from the University of Birmingham in Poverty Reduction and Development Management she has engaged with numerous poverty alleviation projects internationally and domestically. This background sparked a keen interest in considering what role universities should (and perhaps, shouldn’t) take on in the realm of international development – particularly at the undergraduate level. Relatedly, she is interested in the ethics of engagement and was an implementing partner on a study and web-based guide, Ethics of International Engagement and Service Learning (EIESL; http://ethicsofisl.ubc.ca).

Amy Bravo is the senior director of International and Experiential Education in Academic Affairs at New York Institute of Technology (NYIT). She has worked in the field of higher education since 1997 in the areas of career services, experiential education, and civic engagement. Her specific areas of interest are in program development and assessment, partnering the academy with community businesses and nonprofits, and student professional and civic development. She is co-creator of several NYIT programs, one of which has sent students, faculty
and staff to Peru, Ecuador, Nicaragua and the Dominican Republic to build houses and to increase community access to clean water. Her introduction of a centralized service-learning program in 2009 opened opportunities for students to build professional experience while serving the public good. Partnerships she has developed with NYC public schools and area nonprofits have provided nearly a half of a million dollars in grant funding to expand NYIT student participation in the local community.

Judy Bruce is a research associate at the University of Canterbury, New Zealand and has recently begun working as Director of Learning and Development for Freeset in India. Prior to this, she was employed as a senior lecturer at the University of Canterbury and worked primarily at the intersections of teacher education and sociology. Her research interests are in global citizenship education, service-learning, and ethical relationality drawing on postcolonial and poststructural theories. A summary of some of the key ideas of her chapter are available in a blog post: (Beyond) the death of global service-learning and the white saviour undone (http://globalsl.org/beyond-the-death-of-global-service-learning-and-the-white-saviour-undone).

Shauna Butterwick is a professor at the University of British Columbia, Vancouver, where she teaches courses on the histories, philosophies, and learning theory in adult education, community-based adult education, as well as research methodologies. She has studied women's reentry programs, women's on-the-job learning and women's social movement learning, including feminist popular education initiatives and, as a research associate with the Canadian Centre for Policy Alternatives (CCPA), she has conducted studies on the impact of welfare reform on access to adult learning. Her current research and academic activism is focused on service-learning and community-university engagement. Publications include the co-edited Working the Margins of Community-Based Adult Learning: The Power of Arts-Making in Finding Voice and Creating Conditions for Seeing/Listening. Rotterdam, The Netherlands: Sense, 2016 (with C. Roy); and Women, Adult Education, and Leadership in Canada. Toronto: Thompson Educational, 2016 (with D. Clover and L. Collins).

Victoria Calvert is a business professor as well as the community service-learning (CSL) facilitator for Mount Royal University. She adopted CSL into her classes in the mid-1990s to enhance ethical and academic understanding. Her research interests include the impact of community-based projects on students and community partners. She is on the steering committee for the Canadian Alliance for Community Service Learning and was the chair of its biannual national conference in 2016. She has authored several books that have been adopted nationally, and is the co-editor of Canadian Student Service Learning Vignettes and the forthcoming publication Community Service Learning: Impact for Sustainability.

Samantha Cardinal is a nursing student from Saddle Lake Cree Nation. As a member of Saddle Lake, she plans to return her community’s educational support through advocacy and mentorship. The field school’s cultural learning experiences hold deep meaning for her, which she will carry throughout her nursing career. She also plans
to increase her learning experiences by continuing participation in service-learning and joining organizations that support indigenous health initiatives.

**Robbin D. Crabtree** is dean of the Bellarmine College of Liberal Arts at Loyola Marymount University in Los Angeles. Her research and teaching focuses on mass media in relation to globalization, revolution, and community development, as well as service-learning theory and practice. With teaching and research experience in Brazil, El Salvador, Kenya, India, Nicaragua, Russia, Spain, and the US–Mexico borderlands, she has published nearly 50 books, articles, chapters, and essays, and served on several editorial boards. She was previously at Fairfield University where she served as founding director of the Office of Service-learning and dean of the College of Arts & Sciences. She has been recognized as a Distinguished Woman in Higher Education Leadership and was a finalist for the Thomas Ehrlich Civically Engaged Faculty Award. She has also worked in public radio and with nonprofit agencies as staff, volunteer, consultant, researcher, and board member.

**Dawn Currie** is a professor of sociology at the University of British Columbia, Vancouver. She is also past chair of the Undergraduate Programme in Women’s Studies and past graduate advisor for the Centre for Research in Women and Gender Studies. In her department of sociology, she teaches qualitative research methods and feminist theorizing as well as a course in International Service-Learning (ISL). Her interest in ISL reflects her commitment to teaching for social justice and her past experiences of capacity building for gender analysis with colleagues in South-East Asia.

**Patricia J. Danyluk** grew up in northern Manitoba where she spent the early part of her career working with remote First Nations and Métis communities. Before joining the Werklund School of Education in 2014, she was employed with Laurentian University in northern Ontario. She is currently the director of Field Experience for the community-based Bachelor of Education at the Werklund School of Education (University of Calgary) where she teaches both undergraduate and graduate level courses, and helped to create a service-learning program with nearby First Nations schools. She publishes in the area of community-based learning, reconciliatory pedagogy, and critical service-learning, and is recognized as an ally in the work of reconciliation.

**David M. Donahue** is a professor of education and Director of the McCarthy Center for Public Service and the Common Good at the University of San Francisco. Before coming to USF in 2015, he was the Interim Provost and Associate Provost at Mills College in Oakland, California, and worked there for more than 20 years as a professor of education where he taught and advised doctoral students, teacher credential candidates, and undergraduates. He has a PhD in Education from Stanford University and a BA in History from Brown University. His research interests include teacher learning generally and learning from service-learning and the arts specifically. He has also published on LGBTQ issues in education. He is co-editor of *Democratic Dilemmas of Teaching Service-Learning: Curricular Strategies for Success* (2011) published by Stylus in 2011.
He is also co-editor of *Art-Centered Learning Across the Curriculum: Integrating Contemporary Art in the Secondary School Classroom* (2014) and *Artful Teaching: Integrating the Arts for Understanding Across the Curriculum* (2010), both published by Teachers College Press.

**Judy Gleeson** is an associate professor in the School of Nursing and Midwifery at Mount Royal University. Her professional practice background is public health nursing, and she teaches courses in community health, health equity, and global health. Her current research program is focused on nurses’ engagement in health policy, the use of community gardening for promoting health, and reciprocity in global service-learning (GSL). In 2014, she participated in Reciprocity in Service-Learning, a GSL initiative with Canadian nursing students and community partners in the Dominican Republic.

**Stephanie Glick** is an educator, researcher, and artist. She is a doctoral student in Educational Studies at the University of British Columbia. Her scholarship explores society’s complicity and co-creation of systemic public violence as well as trauma, access to education, and the possibility of schools as sites for cognitive justice.

**Sandra E. Godwin** earned a PhD in sociology from North Carolina State University in 2000 and has taught at Georgia College since 2002. She has been teaching service-learning courses since 2011. Sandra’s book manuscript, *Creating Spaces for Transformation During the Early Civil Rights Era: The Student YWCA and Georgia State College for Women* is under review at The University of Georgia Press. The manuscript is a case study of the (White) campus chapter of the Young Women’s Christian Association at Georgia State College for Women (Georgia College’s former name) during the 1920s, 1930s, and 1940s. Though the YWCA is not today typically seen as a promoter of social justice or progressivism, the Student YWCA in the South created spaces for black and white college students to interact together on equal footing. The manuscript tells how the YWCA accomplished this during a time of reactionary politics in Georgia and the nation.

**Rafael Gómez** is a professor of Spanish at California State University Monterey Bay. His research focuses on second language acquisition, Spanish as a second language pedagogy, and Spanish as a heritage language. He is the coauthor of *Rumbos: Curso intermedio de español* (Heinle, 2011), “Using Program Evaluation to Make a Case for a New Spanish BA” in *Toward Useful Program Evaluation in College Foreign Language Education* (2009), and “Mexican Immigration and the Question of Identity in the United States” in *The Politics, Economics, and Culture of Mexican-US Migration: Both Sides of the Border* (Palgrave / McMillan, 2007). He received his PhD from Indiana University.

**Kari M. Grain** is a doctoral candidate and Vanier Scholar in the Department of Educational Studies at the University of British Columbia (UBC), where she currently works in the Centre for Teaching, Learning and Technology. She also develops curriculum and pedagogy for service-learning and experiential education courses across UBC. Previously held positions include service-learning manager at the University of Calgary and division manager of education programs for an immigrant and refugee settlement organization. Her master’s thesis on
volunteer teacher programs in Rwanda garnered the Michele Laferrière Award for top Canadian thesis in comparative education. Her research interests include social justice and global service-learning, international development, critical emotion and affect studies, and the politics of hope in global engagement efforts. Her current fieldwork uses photovoice and community-based research to examine community impacts of an international service-learning program in rural Uganda.

**Eric Hartman** is an assistant professor of Leadership Studies at Kansas State University, and has previously served as a Visiting Assistant Professor of Global Studies at Providence College and Arizona State University. He holds a PhD in International Development and Public Administration from the University of Pittsburgh Graduate School of Public and International Affairs (GSPIA). Dr. Hartman has published extensively on global civic engagement, campus–community partnerships, and Fair Trade Learning, leading to his receipt of the Early Career Research Award from the International Association for Research on Service-Learning and Community Engagement. He was recognized with the 4 under 40 Impact Award from GSPIA, due to his leadership as Executive Director of the nongovernmental organization Amizade Global Service-Learning. Dr. Hartman is co-founder and editor of globalsl.org, a virtual hub that advances research-based best practices supporting global learning and cooperative development.

**Jennifer Hauver** is an associate professor in the Department of Education at Randolph-Macon College. Her scholarship explores various dimensions of teachers’ and students’ identities and lived experience as they influence their relationships with formal and hidden curricula, each other, and their communities. She is particularly interested in the gendered nature of discursive, institutional, and sociopolitical contexts that shape the possibilities we imagine as educators. Her recent work, exploring the relational dimensions of young people’s civic thought and action, will be the subject of her forthcoming book, *Young Children’s Civic Mindedness: Using Research to Inform Practice* (Routledge). She is co-editor of the book *Feminist Community Engagement: Toward Achieving Praxis* (Palgrave), and has been published in leading national and international journals, including *Gender & Education, Teaching & Teacher Education*, and *Teachers College Record*.

**Susan V. Iverson** is a professor of Higher Education Leadership at Manhattanville College. Iverson’s research interests focus on: equity and diversity, status of women in higher education, feminist pedagogy, and the role of policy (e.g., sexual violence) in shaping perceptions and culture. She has two co-edited volumes: *Feminist Community Engagement: Achieving Praxis* (Palgrave, 2014) and *Reconstructing Policy Analysis in Higher Education: Feminist Poststructural Perspectives* (Routledge, 2010), and has been published in national and international journals, including *Review of Higher Education, Educational Administration Quarterly, Michigan Journal of Community Service Learning*. Prior to becoming faculty, Iverson worked in student affairs administration for more than 10 years. Iverson earned her doctorate in higher educational leadership, with a concentration in women’s studies, from the University of Maine.
Rachael Jones is a nursing student with an interest in community health nursing. She spends her time volunteering with the homeless population in Calgary and with Alberta Cancer Foundation. Rachael’s experience with the indigenous Hawaiian community is meaningful to her because it showed her the power of resiliency in children, culture, and community. Rachael holds deep gratitude for her instructor, Andrea Puamakamaeʻokawēkiu Kennedy, and Elder Aunty Francine for their teachings.

Tania Kajner is a Killam scholar with a doctorate in Educational Policy Studies from the University of Alberta. Her research program critically examines community engagement and higher education in Canada, exploring the intersections of scholarship, community action, and difference. She co-edited *Engaged Scholarship: The Politics of Engagement and Disengagement*, one of the few books that critically examines theories and practices of community engagement. Her own engagement in social action is centered on gender equity and social justice, particularly in the areas of violence, poverty, and leadership.

Andrea Puamakamaeʻokawēkiu Kennedy is a child and family health advocate, dedicated to indigenous peoples. As an associate professor at Mount Royal University (MRU), she teaches undergraduate nursing by integrating Indigenous knowledge. She is honored to learn with her Elders. She holds a deep pride for her diverse relations, including Métis ancestry and adoptive Tsuut’ina and Hawaiian families. She co-founded MRU Indigenous Health Community of Practice, and is engaged in community service including Wisdom Council, Indigenous Health Program – Alberta Health Services.

Claire J. King is a youth advocate and K–16 educator. Her teaching experience began in a classroom in the South Bronx. As a service-learning practitioner, she works nationally and internationally with pedagogies of engagement. Currently an open discipline faculty member with expertise in experiential education at Stella and Charles Guttman Community College at CUNY, she teaches and assists colleagues in designing experiential learning opportunities. She is interested in applied research on issues of asset-based youth development in underresourced urban educational and community settings, and interdisciplinary, inquiry-based teaching. To this end, she studies brain-based translational research in the learning sciences and creates culturally responsive and multimodal educational interventions. As the faculty liaison with Guttman’s Office for Partnerships and Community Engagement, she identifies, cultivates, and maintains reciprocal partnerships with external stakeholders for collaboration on projects and grants that relate to the institutional Applied and Civic Engagement student learning outcomes.

Lianne Lee has completed her Master of Arts in Educational Research at the University of Calgary’s Werklund School of Education. She is also the director of the Alberta Healthy Youth Relationships Strategy with *Shift: The Project to End Domestic Violence*. She has led a broad range of community programs and systems-change initiatives that seek to enhance the well-being of children and youth from diverse backgrounds, including co-founding the award-winning educational initiative, the Service-Learning Program for Pre-service Teachers. Building on this experience, her research focuses on the perspectives of community organization staff in community/university critical service-learning partnerships.
Darren E. Lund is a professor in the Werklund School of Education at the University of Calgary, where his research examines social justice activism in schools, communities, and professional education programs. Darren was a high school teacher for 16 years, and formed the award-winning *Students and Teachers Opposing Prejudice* (STOP) program. He has published over 300 articles, books, and book chapters, and is creator of the popular online *Diversity Toolkit* project. He co-founded the Service-Learning Program for Pre-Service Teachers, winner of the national *2012 Award of Excellence in Education* from the Canadian Race Relations Foundation and has been recognized with a number of awards and honors, including the Alberta Teachers’ Association’s *2015 Educational Research Award*, the inaugural *2013 Alberta Hate Crimes Awareness Award*, and the *2012 Scholar-Activist Award* from the American Educational Research Association (*Critical Educators for Social Justice*). He was also named a *Reader’s Digest National Leader in Education*.

Jaime E. Martinez is an associate professor in the Interdisciplinary Studies program, at New York Institute of Technology. He makes extensive use of technology, performance, and service-learning pedagogy in his teaching. His research interests include STEAM education and Vygotskian approaches to human development and learning. He earned his PhD in Urban Education at The Graduate Center, of The City University of New York (CUNY). Before his current academic appointment, he was a public school teacher, an entrepreneur, and corporate information technology professional. He also holds a BA in Computer Science from Hunter College at CUNY. He is the author of *A Performatory Approach to Teaching, Learning and Technology* and most recently *The Search for Method in STEAM Education*, published by Palgrave Macmillan.

Janice McMillan is a senior lecturer and director of the University of Cape Town’s (UCT) global citizenship program (GCP), which she co-founded in 2010. She has a PhD (Sociology) from UCT, focused on analyzing service learning as a form of boundary work in higher education. From 1999 to 2001, she was UCT representative on a national service-learning project funded by the Ford Foundation. From 2010 to 2014 she was also service-learning Coordinator of Stanford University’s program in Cape Town where she led a required seminar on service, citizenship, and social justice. Her teaching and research interests focus on community-engaged learning, active citizenship, critical pedagogy and reflective practice, and the identity and role of educators in higher education. She is passionate about teaching and engaging students and colleagues in thinking about current issues and challenges facing South Africa and the Global South. She sits on a number of university committees linked to community engagement.

Mixtape. He is a long-time columnist, writing one of the first columns on race and disability from the early 1990s for Poor Magazine (www.poormagazine.org) in San Francisco, and is one of the leading voices around police brutality and wrongful incarceration of people with disabilities.

**Emily A. Nusbaum** is an assistant professor at the University of San Francisco. Her current research is focused on developing critical, qualitative research methods related to disability. She has also used ethnographic methods to uncover the tenuous commitments of teachers to inclusive schooling within accountability pressures, concluding with the need for inclusive education to be taken up as an ideological stance.

**Cody Morris Paris** is the deputy director of Middlesex University Dubai and an associate professor in the School of Law. He holds a PhD in Community Resource Development from Arizona State, and is a senior research fellow with the University of Johannesburg. He has published widely in top peer-reviewed journals and his research has been recognized through several prestigious awards. He is a social scientist with varied research and teaching interests within the areas of tourism, experiential learning, technology, sustainable development, mobilities, geopolitics, and global security. He has traveled to more than 115 countries, and has developed and/or led international study abroad, service learning, and other forms of experiential learning programs to the Caribbean, Australia, Fiji, United Arab Emirates, Europe, Singapore, Ghana, and North America.

**David Peacock** is the executive director, CSL, in the Faculty of Arts at the University of Alberta, Canada. His PhD from the University of Queensland (2014) was in the Sociology of Education and involved an institutional ethnography of university outreach practices to students from disadvantaged schools. He researches and publishes on student equity and higher education, global service-learning, curriculum theory, community-based research and university–community engagement.

**Nasim Peikazadi** is a doctoral student in the department of Educational Studies at the University of British Columbia. She works as an educator and a researcher. Her current research is on refugee integration services in Canada, with a focus on employability preparation services for resettled refugees. Her research is deeply informed by commitment to a holistic conception of social justice in human development contexts. She is interested in exploring the potentials of community-engaged practices in creating inclusive spaces for marginalized populations, including new immigrants and refugees.

**Yvonne Poitras Pratt** (Métis) traces her family lineage to ancestral involvement in the fur trade and in the Provisional Government of 1869, and to several First Nations. As an associate professor at the Werklund School of Education, she teaches in the graduate and undergraduate programs, and publishes in the area of decolonizing media, critical service-learning, and reconciliatory pedagogy. In 2016, she collaborated with a group of colleagues to develop a graduate program focused on responding to Canada's Truth and Reconciliation Commission's calls to action. She is working on a future publication entitled *Educating with Digital*
Storytelling: A Decolonizing Journey for an Indigenous Community as a contemporary example of how Indigenous communities might work to revitalize oral traditions and intergenerational learning.

David Alan Sapp is vice provost for Academic Affairs at Loyola Marymount University in Los Angeles. As a specialist in technical writing with expertise in civic engagement, social justice, and educational program development, he has conducted fieldwork in Brazil, China, Cuba, Nicaragua, and Spain. His work explores the ongoing struggles of disenfranchised populations, including civic development projects and environmental activism. His recent research includes a book on teaching English Language Learners, published by Bedford/St. Martin’s Press in 2014, and a special issue on human rights of the Journal of Rhetoric, Professional Communication, and Globalization, that he co-edited in 2013. In 2016, he received a Fulbright grant to support his research and consultancies at the Universidad del Norte in the República de Colombia.

Michelle Scott is the director of Indigenous Initiatives at St. Mary’s University, and graduate student in the University of Saskatchewan’s Master of Education: Lifelong Learning Cohort with a strong Indigenous focus. Her ancestry is English/Irish/Mi’kmaq and her passion for decolonizing spaces for Indigenous learners keeps her fully engaged with community. She serves as co-chair of Calgary Indigenous Learners Domain, Calgary Learns Advisory Council Member, and Advisory Circle Member – Aboriginal Upgrading Program at Bow Valley College. She enjoys spending time on the land with her boys and is blessed to be welcomed in the Calgary Indigenous community which enriches her life and her spirit daily.

Lisa Semple is a registered nurse with over 30 years’ experience, associate professor in the School of Nursing and Midwifery, and member of the Indigenous Health Community of Practice at Mount Royal University. She teaches students across the program with special interest in children’s health and service-learning. Research interests relate to impact of early diagnosis on families, parent education needs, supportive nursing actions important to families, and innovative teaching and learning strategies for classroom learning. She is involved with service-learning initiatives including chairing a faculty task force to offer resources, leadership, and build capacity.

Kathleen C. Sitter is an assistant professor at Memorial University in the School of Social Work. Her research and scholarship focus on the theoretical and practical implications of participatory visual media, which includes the use of still and moving images in collaborative and participatory frameworks. Through her research, she has worked with a variety of adults and youth in the areas of disability, sex work, employment, education, mental and physical health, and homelessness.

and Canadian Indigenous Women’s Resource Institute. Her many honors include a Nobel Peace Prize nomination for the 1000 Women of Peace Project, and receiving, along with his holiness the Dalai Lama, an international award at the New Zealand Spiritual Elders Conference. Grandmother has dedicated her life to service with local-to-global communities as a human rights and peace activist, to build understanding, collaboration and reconciliation between all peoples.

**Kupuna “Aunty” Francine Dudoit Tagupa** comes from a lineage of Native Hawaiian healers who taught her skills that are valued both in the Native Hawaiian and general community. She is director, Traditional Hawaiian Healing, at Waikiki Health, Honolulu, Hawai’i. She has over 35 years’ experience as a registered nurse and native Hawaiian practitioner. She develops health programs to promote and preserve Hawaiian healing traditions through education, research and apprenticeship, including integrating Hawaiian healing with Western medicine, and is a member of Na Hululei Kupuna Council, serving native Hawaiian practitioners. She has received many awards, including recognition from Moloka`i General Hospital, the U.S. Department of Health, and the American Business Women’s Association.

**Scharie Tavcer** is an associate professor in the Department of Justice Studies at Mount Royal University. Her academic endeavors revolve around social justice issues particular to violence against women. From a community-based perspective and feminist criminological theory, research projects have centered on poverty-related offending, prostitution and sex trafficking, and sexual victimization and sexual offending, and relationship violence. She is also active in the justice community. She has served on the Board of Directors of the Elizabeth Fry Society of Calgary and has participated in various capacities with the United Way, the Prostitution Awareness & Action Foundation of Edmonton, Shift at AIDS Calgary, Servants Anonymous Society, and various other organizations which address criminalized women.

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**Alan Tinkler** is an assistant professor in the Department of Education at the University of Vermont. He completed his PhD in English at the University of Denver. In addition to studying teacher education, he is interested in school remodeling, particularly in line with proficiency-based learning and assessment, with attention to student voice.

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Part I

Introduction
The Social Justice Turn in Service-Learning

Cultivating “Critical Hope” and Engaging with Despair

Kari M. Grain, Assistant Editor, and Darren E. Lund, Editor

Recent global headlines about suicide attacks, xenophobic rhetoric, systemic gun violence, and the continued displacement of those fleeing civil war and environmental catastrophe have foregrounded social justice issues pertaining to race, nationality, socioeconomic status, religion, and a host of other factors. In our view, the pervasive despair of our current historical moment has necessitated the urgent development of the conceptual “social justice turn” in service-learning. We suggest that our field can neither afford to avoid difficult conversations about social justice, nor ethically stand aside because of a “hope deferred” (Duncan-Andrade, 2009, p. 4) that deems such issues too overwhelming for a small field such as ours to address. This Handbook represents for us an emblematic stand against – and engagement with – despair. The social justice turn and our introductory notes use as a foundational starting point three trends that have been consistently marginalized but are gaining momentum in our field: (a) critique of the field’s roots in charity; (b) a problematization of White normativity, paired with the bolstering of diverse voices and perspectives; and (c) the embrace of emotional elements including tension, ambiguity, and discomfort (Grain & Lund, 2016). By enacting a social justice approach, service-learning has the potential to empower communities, resist and disrupt oppressive power structures, and work for solidarity with host and partner communities. Although themes related to power and privilege are far from new in service-learning, we suggest an immediate need for a shift from their marginalized position to a more central focus, thereby laying a foundation for an emergent social justice turn. Subsequently, we also offer “critical hope” (Bozalek, Carolissen, Liebowitz, & Boler, 2014; Freire, 2007) as a conceptual space in which service-learning as a field may simultaneously acknowledge the historical and contextual roots of despair, while using this affective element as a pedagogical and curricular means to engage service-learning more intentionally as a vehicle for social justice goals. We complete this introductory chapter by outlining some of the rigorous research and innovative approaches to social justice service-learning that our contributing

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1 We use the upper case here to signify that this word represents a racialized category that is a social construction, and not simply the color.
authors have made to this Handbook. It is only with the unrelenting work of these pedagogues, community partners, researchers, practitioners, and other colleagues that the social justice turn may in some small way facilitate a more hopeful direction for our field.

Engaging with Despair

It was grounds for despair. On September 2, 2015, a three-year-old Syrian boy named Alan Kurdi washed ashore on a Mediterranean beach. The drowning was not an unusual occurrence in the region, as news articles and witness reports had many times made second-page international headlines, warning of the exodus out of Syria, and calling alarm to the deplorable conditions of human trafficking boats. What made Alan’s story front-page news, however, was the graphic imagery that quickly invoked in citizens around the world an emotional connection to this victim of civil war and structural inequality. Alan, one child of thousands lost to a circumstance positioned firmly in a larger web of structural restrictions and political conflict, became every person’s child in the global imaginary. Countless public figures saw in Alan a child they knew and loved; former Canadian Prime Minister Stephen Harper recalled the moment he and his wife saw the photo, and it evoked memories of their own son at that age (The Canadian Press, 2015). Social media forums erupted with the hashtag #Alankurdi, mourning his death and the circumstances leading up to it, forming support groups for Syrian refugees, and organizing protests. The notorious photograph rendered the Syrian conflict and its consequences more than a distant political story; for many, Alan became an intimate personification of a civil war, and the face that ignited ethical debates about – among other things – who is granted the privilege of mobility, who has the power to patrol borders, what it means to work for social justice, and to what degree each individual, organization, and government is responsible for taking action when humans suffer.

These questions, catalyzed by the death of a child, echoed the work we were doing in putting together this Handbook. In tandem with the hateful rhetoric of far right parties in Europe and elsewhere, and popularized xenophobic responses to the global refugee crisis, the death of Alan Kurdi implored us to ask what the field of service-learning and community engagement can and ought to do in light of this emotionally charged, highly divisive historical moment. Service-learning is ideally positioned to put a human face to issues of inequality and human suffering; notions of mobility, power, privilege, and responsibility are especially vital to this field in a time when the global events of recent years have caused a heightened

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2 We would like to acknowledge the efforts of Tima Kurdi (Alan’s aunt) and other family members of Alan Kurdi to educate others about the plight of Syrian refugees. We also thank them for their message of hope in the face of their personal tragedy. Tima Kurdi’s sentiments have been instrumental in the development of the original form of this paper (see Grain & Lund, 2016), and she has provided us with valuable written feedback throughout ongoing conversations. We hope that this chapter reflects her efforts and generates some social and structural changes in the areas of education and service-learning. Tima Kurdi’s TEDxTalk can be viewed at http://tedxeastvan.com/tima-kurdi
sense of urgency and a widening political divisiveness between constructed binaries of Black and White, migrant and refugee, police officer and citizen, right and left politics, Republican and Democrat, and more broadly, “us and them.” High-profile suicide attacks in Brussels, Lahore, London, Nice, Ouagadougou, and Manchester (to name only a few), escalating racialized police brutality, mass gun violence, the polarizing rhetoric of political campaigns here and abroad, and the rising rate of political and environmental refugees, have all profoundly shifted the landscape in which service-learning in higher education operates, and therefore must influence how we respond as educators, scholars, practitioners, and citizens within a field that continually navigates border crossings of all sorts.

It bears accentuating that the challenging nature of our current historical moment is not a new phenomenon, and indeed, marginalized communities have faced myriad struggles for many generations. In fact, although the current political climate seems new partly because it has only recently gained momentum within popular media, issues of racism, Islamophobia, xenophobia, misogyny, colonialism, exploitation, and oppression have been unrelenting for many years. Current injustices underlined by stories such as Alan Kurdi’s, in other words, are far from new, but rather have been in continuous development, each issue of injustice gaining quiet momentum until a photo, a video, or a story finally grips the attention of mainstream media and a broader public. This recent shift – one of increased attention and intensity – demands that educators, practitioners, and institutions take stock; we argue that this has necessitated an organized, conceptual turn in higher education service-learning – one that is acutely aware of and responsive to inequality and dangerous rhetoric, and one that actively problematizes its own roots and blind spots. The contributors to this Handbook have done just that in their various contributions to this field.

With this increased attention to injustice in mind, we suggest in this Introduction that a social justice turn has (only just) begun in the field of service-learning, led by critical scholars and pedagogues; if developed intentionally and robustly, this turn will keep the field relevant amid the divisive politics of our current times. Without the social justice turn and its continued bolstering, service-learning, steeped in a history of White normativity and charity, risks becoming an outdated pedagogy; it could simply lapse into an approach that inadvertently exacerbates intolerance, leaves the heavy lifting to marginalized activists, and omits criticality in favor of naïve hope. This naïve hope, as Freire (2007) forecasted, leads only to despair because it lacks a foundation of political struggle:

> Without a minimum of hope, we cannot so much as start the struggle. But without the struggle, hope, as an ontological need, dissipates, loses its bearings, and turns into hopelessness. And hopelessness can become tragic despair. Hence the need for a kind of education in hope. (p. 3)

Service-learning is thus poised, via the social justice turn, as a pedagogy that encounters injustice and divisiveness as it occurs in local and global communities, and using as a catalyst these disheartening and enraging events that could comprise grounds for despair, instead fuels itself to engage in political action toward social and economic justice.
Theoretical Framework

Using a theoretical framework inspired by critical social justice pedagogy (Freire, 1970; Kumashiro, 2009; Sensoy & DiAngelo, 2012) and critical race feminism (Bannerji, 2000; hooks, 2003; Razack, 1998), we outline social justice service-learning scholarship that has pushed the field toward this conceptual turn, describe the key tenets of the proposed transition that have already begun to take place, and suggest further developments that our field must consciously enhance if it is to remain relevant in a politically divided global atmosphere. We acknowledge that higher education institutions perpetuate inequality through hegemony, patriarchy, classism, and White normativity (Bannerji, 2000; hooks, 2003; Razack, 1998), all of which must be countered by higher education service-learning practices and scholarship (Verjee, 2012). Central to the extension of the social justice turn, we advocate for a continued diversification of voices in the field, and adopt a firm anti-oppressive stance toward the hate speech highlighted by outspoken politicians and social media groups. We offer the notion of “critical hope” (Bozalek et al., 2014; Freire, 2007) as a helpful tool for thinking about and moving through some of the “difficult knowledge” (Britzman, 1998) that service-learning participants (community partners, students, faculty, and staff) often encounter. When inequality is foregrounded in service-learning programs and in the broader society in which they are situated, it is these “pedagogies of crisis,” as Kumashiro (2009) described them, with which service-learning participants and affected communities must grapple.

Literature Review: Evidence of a Social Justice Turn in Service-Learning

The discussion of social justice is not new in the field of service-learning, as practitioners and scholars in the past decade or so have called for justice-learning (Butin, 2007a), a pedagogy of interruption (Bruce, 2013), critical service-learning (Mitchell, 2008), social justice sense-making (Mitchell, 2013), global service-learning (Hartman & Kiely, 2014; Hartman, Kiely, Friedrichs, & Boettcher, 2013) and antifoundational service-learning (Butin, 2007a), among others. According to Reynolds and Horvat (in press), the shift toward global service-learning in particular “explicitly focuses on power, privilege, and community, acknowledges our increasingly interconnected world, and draws attention to the ways in which global ethical engagement must be at the center of domestic experiences as well as experiences abroad” (n.p.). Some volumes have focused on the intersection of social justice and service-learning (e.g., Calderón, 2007; Cipolle, 2010; Tinkler, Tinkler, Jagla, & Strait, 2016) and various publications have pointed to the goal of using this approach as a project in the development of a citizenship oriented in, expressing commitment to, and highly valuing social justice (Battistoni, 2013; Mitchell, 2013). Other scholars are beginning to pair service-learning and community engagement together, given the significant overlap (e.g., Dolgon, Mitchell, & Eatman, 2017). Regardless of the titles we choose, some of our colleagues who
lead this murkily defined field are charging ahead with bold new directions; as Dolgon, Mitchell, and Eatman eloquently declare, “students are refusing to be coddled by community service and volunteerism that smacks of feel-good activism or noblesse oblige.” They inspire us to use this volume to “embrace community-engaged practice as political education” (p. xvii).

This discussion of terminology is incomplete without the explicit understanding that “service-learning” as we know it, while it flourishes and becomes increasingly institutionalized, is being resisted, avoided and, in some cases, phased out in favor of terms such as community engagement, community-based experiential learning, reciprocal learning, and the like. Some worry that the expulsion of the term “service-learning” could usher in the end of a community that connects us, but we suggest here that a shift in terms is very likely a necessary expansion and transformation of a field that we believe ought to be rooted in social justice ideals. Part of social justice work is to acknowledge – and act intentionally upon – the role of language in unequal power relations. Thus, while we still use “service-learning,” we see it as a fading term that requires continual deconstruction and reimagining. For the time being, we believe that social justice service-learning, critical service-learning, and global service-learning are all effective approaches that aim to address the gaps and problematic historical roots of our field.

Further to that, the term “social justice” is unfortunately sometimes used loosely to describe programs and approaches that – behind the label – are not foundationally premised on social justice at all. Therefore, our discussion of a social justice turn will be preceded by a working definition of social justice as we understand it. Beyond a general idea, what exactly does this term mean in the context of engaging collaboratively with community, and how can it encapsulate more than just an emblem for those issues of fairness that we claim to be important to service-learning? Too often, the notion is used vaguely, and with little analysis of its meaning, roots, and the myriad ways it is taken up. While social justice carries a rich academic and grassroots history, and has prompted innumerable debates, we define it following the tenets set forth by Sensoy and DiAngelo (2012), who refer to “specific theoretical perspectives that recognize that society is stratified (i.e., divided and unequal) in significant and far-reaching ways along social group lines that include race, class, gender, sexuality, and ability” (p. xviii). Working against social injustice means adhering to the following commitments:

recognition that relations of unequal social power are constantly being enacted at both the micro (individual) and macro (structural) level, understand our own positions within these relations of unequal power, think critically about knowledge, and act on all of the above in service of a more socially just society. (p. xix)

Drawing on the emancipatory work of Freire (2007), we see social justice goals as encompassing a struggle to equalize unequal power relations and call into question hegemonic assumptions and processes. By our conception, social justice requires a strong sense of humility in facing the unknown and the
uncertain, as well as a willingness to listen to those with whom we collaborate toward common goals. Service-learning as social justice often draws on the work of anti-racist, participatory action research, critical pedagogy, and feminist scholars to examine and resist political, economic, and social inequities that permeate educational institutions and broader society (e.g., Freire, 1970, 1973; Gorski, Zenkov, Osei-Kofi, & Sapp, 2012; hooks, 2003; Kumashiro, 2009; Rosenberger, 2000). In our conceptualization of social justice, we also recognize that the very act of generating a definition can exclude multiple perspectives and render some voices unheard. Therefore, borrowing from Bruce (2013), we position the “relational” element of service-learning also as a characteristic of our form of social justice. In other words, while we see the importance of explicitly discussing the theoretical foundations and assumptions of the term in question, we also consider “social justice” open to transformation based on varying contexts and different lived experiences of (in)justice(s). This will be discussed in greater detail when we delve into the role of ambiguity and discomfort in the social justice turn.

While the above topics imbricated in social justice are not new to the literature, there has been a recent proliferation of research that deals with them. With the staggering variability of programs organized under the banner of service-learning, it is unsurprising that the field may be critiqued for its capacity to reify harmful stereotypes, reproduce racism, and reinscribe the exhausted First- versus Third-World dichotomy, while promoting in mainly privileged university students a self-congratulatory sense of having altruistically helped those in need (Cipolle, 2010; Diprose, 2012; Grusky, 2000; Purpel, 1999; Vaccaro, 2009). Other critiques outline concerns over the community impact and exploitation (Butin, 2003, 2010; Cipolle, 2010), emotional voyeurism (Bowdon & Scott, 2002; Butin, 2006; Langstraat & Bowdon, 2011; Purpel, 1999), and the inaccessibility of the pedagogy for marginalized students (Butin, 2006; Verjee & Butterwic, 2014), among others. As Einfeld and Collins (2008) illustrate through their research with an AmeriCorps service-learning program, the exposure to inequality and the development of relationships with marginalized or underprivileged communities does not necessarily lead students to a desire for social change. Many of the scholarly voices deeply critical of service-learning, however, are the same ones that point to its potential as a highly effective, emotional, and transformational pedagogy that serves community needs while also teaching students about diversity, power and privilege, social justice, responsibility, civic-mindedness, global citizenship, and more (e.g., Catlett & Proweller, 2016; Cipolle, 2010; Grusky, 2000; Hartman & Kiely, 2014; Kiely, 2004; Kraft & Dwyer, 2000; Lee & Lund, 2016; Lund, Bragg, Kaipainen, & Lee, 2014; Lund & Lee, 2015; Schensul & Berg, 2004; Sharpe & Dear, 2013). Herein lies the greatest dilemma within the field of service-learning: It has the capacity to exacerbate inequality when done poorly, and to be a promising equalizing force when done well. Its effectiveness in advancing the goals of social justice, rather than causing harm, we argue, is contingent upon a conscious shift in the conceptualization of service-learning – the social justice turn – one that has already begun in three particular areas, as mentioned earlier in this Introduction.