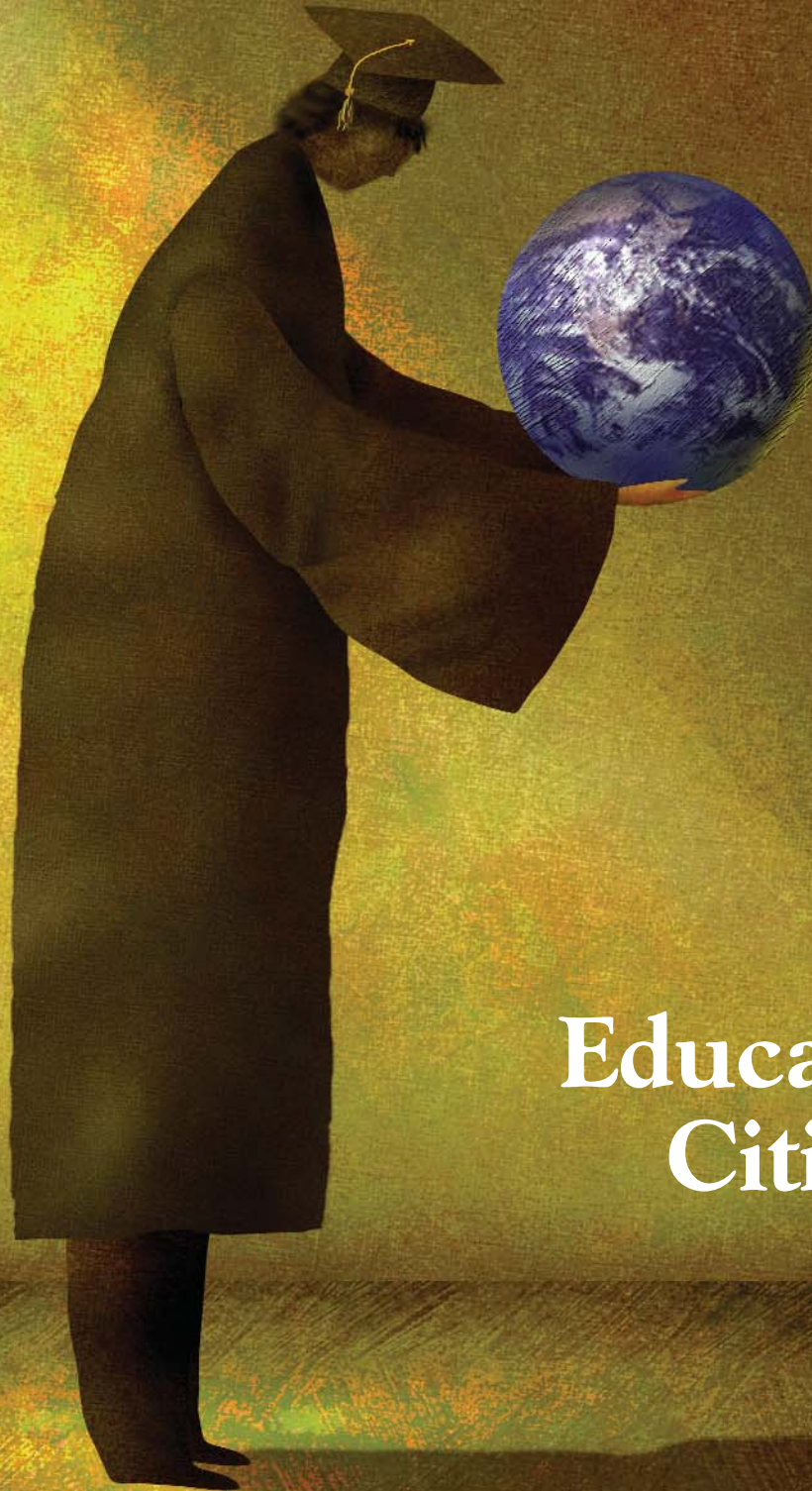


SPRING 2003

VOL. 5, NO. 3

peerReview

Emerging trends and key debates in undergraduate education



Educating for Citizenship



A publication of the Association of American Colleges and Universities



Contents

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For much of our history, civic education

was thought to be primarily the province of the schools—initially the grammar schools, and then the high schools as well. But now, with a new majority of high school graduates proceeding on to higher education, and with Americans newly sensitized to the complexity of our role in the global community, civic engagement is becoming an organizing principle in today's discussions of higher learning. Preparation for civic responsibility is assuming new prominence, not just as a strand in general education programs, but also in contemporary conceptions of good education both in the disciplines and in the professions.

As in any cultural change, there are not only advocates and adopters, but vocal resisters too. This spring, Stanley Fish, dean of the College of Liberal Arts and Sciences at the University of Illinois at Chicago, published an arresting critique in *The Chronicle of Higher Education*, titled “Aim Low: Confusing Democratic Values with Academic Ones Can Easily Damage the Quality of Education.” Speaking directly to faculty, Fish opined: “You can reasonably . . . put your students in possession of a set of materials and equip them with a set of skills (interpretive, computational, laboratory, archival). . . . You have little chance however . . . of determining what they will make of what you have offered them. . . . And you have no chance at all . . . of determining . . . their behavior and values . . . in those aspects of their lives that are not, in the strict sense of the word, academic.”

Fish is right, of course, that the campus cannot—and indeed, should not—seek to instruct students on the judgments they will make as citizens and human beings. The academy in a free society seeks to educate students *for the responsibilities of freedom*, and not to instruct them in one doctrine or another. But are teaching concepts and procedural knowledge the whole of our obligation to students? Or, in a knowledge-intensive society, do we have some responsibility to give our students practice in considering the implications of their knowledge—and especially the implications of different courses of action that may be based on their knowledge?

As we at AAC&U review educational innovations emerging across the nation, one of the most prevalent trends is the effort to create and explore more powerful connections between knowledge and society. Thematically linked learning communities (which Fish's campus is sponsoring), community-based research, collaborative

projects, service-learning, mentored internships, reflection on what has been learned from experiential learning and/or study abroad: All are efforts to help students make connections between scholarship and public questions, consider alternative frameworks for judgment and action, draw meaning from experience, critique theory in light of practice, and evaluate practice in light of new knowledge. All are practices that require students to negotiate their differences with colleagues and which therefore have clear implications for cultivating thoughtful and reflective forms of citizenship in a diverse democracy.

One impetus for these widely adopted educational innovations is the recognition—grounded in decades of cognitive research—that students' learning is deepened when they can see the implications—the larger contexts—of particular concepts. In other words, even “academic” learning as Fish delimits it is improved in quality when students are encouraged to make connections. Moreover, as Pat Gurin and her colleagues at the University of Michigan have effectively documented, students' cognitive skills are deepened when students confront difficult and consequential differences in their own views and those of others.

A second impetus, however, is the realization that too many graduates have entered the community—and the professions—armed only with technical and procedural knowledge. Brutalizing governments, today's terrorists, renegade corporate criminals—each of these horrific examples reminds us in different ways that conceptual knowledge and technical skills can be turned to profoundly destructive ends. And each of these examples, in its own way, illustrates the dangers of learning too little tempered by an ability to engage and respect the humanity of those outside one's own circle of identification.

In short, whether we are concerned in traditional terms with the “depth and breadth” of academic learning, or in more contemporary terms with helping students explore the implications and contestations surrounding the uses of knowledge, civic engagement claims a formative place in today's conceptions of educational excellence. ■

—Carol Geary Schneider, president,
Association of American Colleges and
Universities

Join us online to expand the discussion of civic engagement. Respond to articles in this issue of *Peer Review*, share your thoughts, and read what your colleagues are saying about this topic.

www.aacu.org/peerreview

Educating for Citizenship

By **Caryn McTighe Musil**, vice president for diversity, equity, and global initiatives, Association of American Colleges and Universities

There has been a quiet revolution occurring in the academy over the last two decades. Civic concerns have achieved new visibility alongside the traditional academic mission of higher education. It is difficult to find a college campus that does not tout a coordinating center for community service, service-learning courses, or research centers devoted to distinctly civic issues. Institutions have redefined themselves to be more responsible citizens in their communities. Nearly a thousand college presidents are members of Campus Compact, an organization created to promote greater campus-community involvement. Seventy-eight percent of students participate in some sort of service experience before they graduate.

The motives for all this campus activity are many. Economic realities have spurred some of this change as colleges discover it is in their own self-interest to improve the quality of their immediate neighborhoods. Concerned about the unraveling of civic and civil society both locally and globally, many have turned to the academy for remedies. Democratizing access to college has also increased community involvement. As women became 56 percent of the student body and people of color moved from single digit percents to 28 percent, the socialized habits, values, and expectations within those groups became powerful influences in turning higher education's attention to community concerns.

Many campuses have begun literally and figuratively to remove wrought iron fences demarcating sharp geographic, social, and intellectual boundaries between the academy and their communities. It seems appropriate, then, to assess the actual mean-

ing of these momentous changes. What does all this campus activity add up to? Where has it taken root—or not—in academia? Is it possible to create wholeness and purpose where currently—for all the impressive activity—fragmentation and randomness too often rule?

From Bifurcation to Integrated, Intentional Learning

Unfortunately, too many institutions are marked by a helter-skelter approach to civic engagement. Rather than a cohesive educational strategy, happenstance and impulse more typically govern. A portion of community engagement is handled largely out of sight through formal institutional representatives. An urban affairs center, a public affairs office, or a community development institutional emissary are typical figureheads. Other more visible structures for community-based learning typically accommodate student interest. As such, responsibility for orchestrating events is usually assigned to student affairs, or to students themselves, through freshman orientation programs, student clubs, campus-based religious groups, or volunteer community centers on campus.

All too often, civic engagement is not rooted in the very heart of the academy: its courses, its research, its faculty work. Institutions thus inadvertently model a mode of civic involvement that occurs offstage or after hours. Such a bifurcation between the work of the classroom and the life of the college prepares students all too well for the larger societal schizophrenic predicament in which adults are to “care about community” after 5:00 P.M. or on weekends.

But need we continue down this road? Are there ways of melding the work of the mind with the welfare of the world? The answer is a resounding yes, but we have serious work to do. Some campuses have begun to construct more integrative environments in which educating for democratic citizenship is understood not simply as an extra-curricular option, but as a fundamental goal of a twenty-first century liberal education.

AAC&U's recent *Greater Expectations* report (www.greaterexpectations.org) as well as the new Center for Liberal Education and Civic Engagement (www.aacu.org/civic_engagement) both call for a newly understood *civic learning*. Its definition has crystallized through reform movements that have begun to coalesce: the diversity movement; the civic engagement movement; and the movement to create more student-centered institutions. All three argue that students need to be prepared to assume full and responsible lives in an interdependent world marked by uncertainty, rapid change, and destabilizing inequalities. Each recognizes the societal and cognitive development that results when students step out of their comfort zones into contact zones. All emphasize student-centered pedagogies that foster engaged, participatory learning dependent on dialogue and collaboration.

A part of this civic learning can clearly be nurtured through co-curricular activities. But its full cultivation is dependent on moving it from the periphery to the academic core of student and faculty work.

To shift from randomness to purposeful pathways, we need to examine what kinds of civic learning occur in which sites of activity at what stage in the student's intellectual development. What learning experiences, for instance, are best located in student affairs and at what point in the student's career? How might the organized co-curricular experiences reinforce, expand, and complement civic learning in the curriculum? What learning is best mapped into the curriculum? What kinds of different courses taken over time help students to use different disciplinary lenses and modes of knowing that will deepen their understanding of their loca-

tion in and responsibility to the larger world? And how does that engagement with the world influence what and how students learn or what research questions they pose?

In order to distinguish the kinds of learning spurred by myriad kinds of civic engagement, I have delineated six expressions of citizenship: exclusionary, oblivious, naive, charitable, reciprocal, and generative. They represent both faces and phases of citizenship. Each reflects different definitions of community, values, and knowledge. While the higher level of learning in reciprocal and generative citi-

zenship can be demonstrated *outside of the curriculum*, the knowledge and skills necessary to acquire this level are dependent on what is learned *through the curriculum*. Those last two levels require civic and societal knowledge, analytical perspectives, understanding about diversity and inequality, democratic arts, thoughtful ethical and self-reflection, and the ability to apply knowledge to solve complex social problems.

Faces/Phases of Citizenship

Exclusionary. The face of exclusionary citizenship is produced by gated academic environments, which lock students in and

all other entities out. It can also be produced by a curriculum that ferociously guards traditional borders. In both cases, the community is narrowly defined only as one's own, which makes *civic disengagement* the ruling value. Because trying to live as if one were on an island instead of a globe is impossible, the benefits reaped are temporary. The exclusionary phase sees the world from a single vantage point (its own) and is distinguished by a monocultural sensibility.

Oblivious. The "drive-by" service-learning experiences can often inadvertently produce the face of oblivious citi-

Are there ways of melding the work of the mind with the welfare of the world?
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zenship. For example, a large state university located in a bucolic setting bussed their predominantly white students, who had little preparation for the experience, into an inner-city food kitchen for the homeless.

As a young college student sat alone at a table with patrons, a homeless man asked her, “Why are you here?” She answered, “I guess I’m here to watch you.” Not surprisingly, the man became very angry and abusive. He recognized the kind of *civic detachment* represented by this face of citizenship.

In such encounters, the community is perceived as a resource to mine primarily

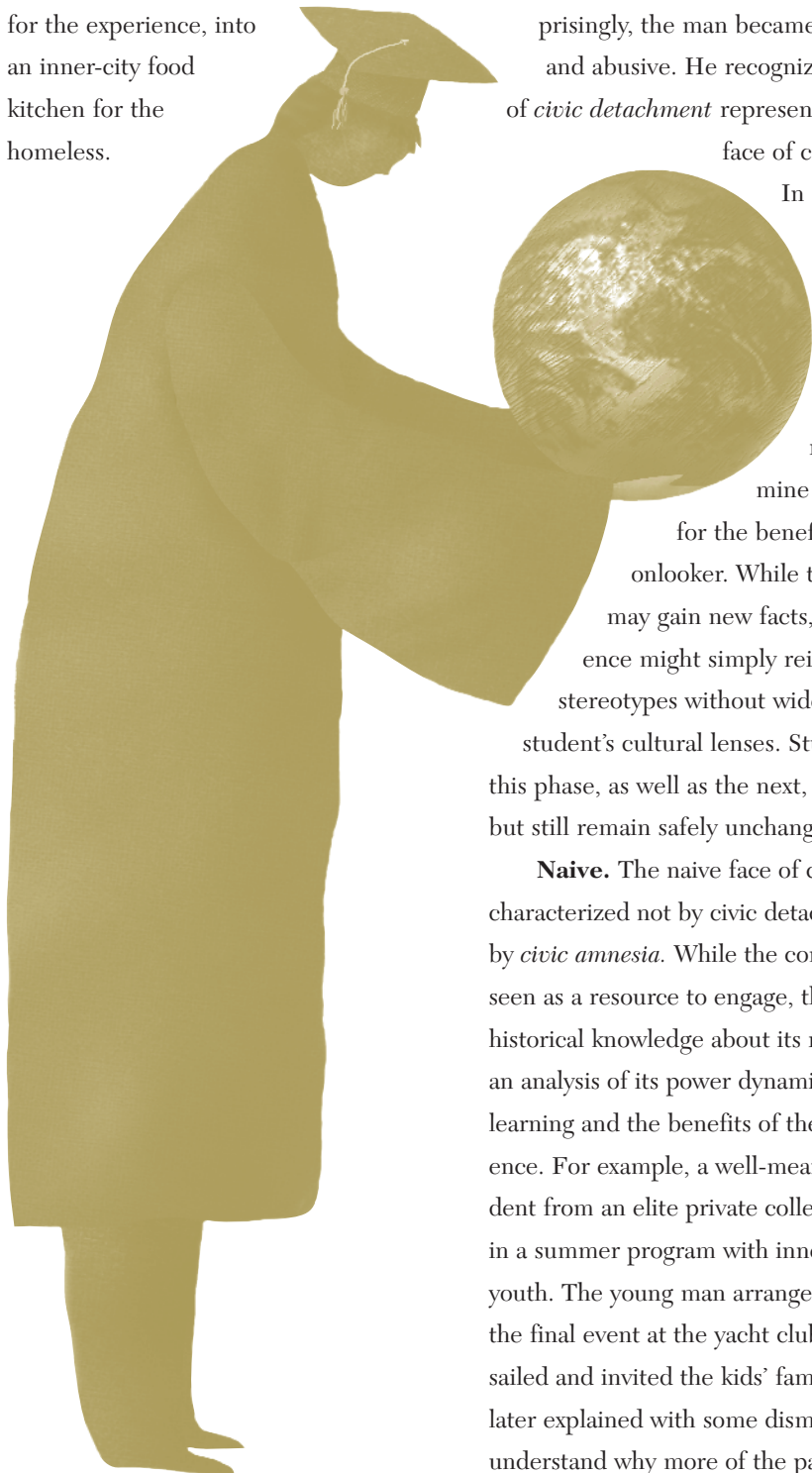
for the benefit of the onlooker. While the student may gain new facts, the experience might simply reinforce stereotypes without widening the student’s cultural lenses. Students in this phase, as well as the next, can serve but still remain safely unchanged.

Naive. The naive face of citizenship is characterized not by civic detachment but by *civic amnesia*. While the community is seen as a resource to engage, the lack of historical knowledge about its residents or an analysis of its power dynamics limits the learning and the benefits of the experience. For example, a well-meaning student from an elite private college worked in a summer program with inner city youth. The young man arranged to hold the final event at the yacht club where he sailed and invited the kids’ families. He later explained with some dismay, “I can’t understand why more of the parents didn’t

come.” He was not so much monocultural as acultural. Had the student had a course in which he had studied economic stratification, the urban and cultural history of the city, or been engaged in community-based research that dislodged him as the normative center, it is likely he would have organized a more appropriate final event for the families he cared so much about.

Charitable. This is perhaps the most typical face of citizenship at college campuses. Motivated by *civic altruism*, students see the community as an entity that needs help. Campus programs deliver food to the hungry, blankets to the homeless, and repair homes for the elderly. The knowledge acquired makes students aware of deprivations, and they develop a kindness toward those they seek to help. Usually more multicultural in their sensibility in this phase, students risk serving rather than empowering others, which does not alter the systems that produce the deprivations.

When lodged within the framework of a course that employs both analytical and reflective components, such charitable outreach to communities in need can take on new dimensions that move students toward the next phase of citizenship. In well-constructed courses designed to foster civic learning, students can examine larger structural causes of inequality, compare individual remedies with collective, broader social policies, and explore the histories in under-resourced communities of agency which they have long employed to help each other survive in the face of meager options.



Reciprocal. For many students, the faces of citizenship are indeed phases, representing a developmental arc. Each phase can help students understand the limits of their knowledge, analytical lenses, and evolving moral sensibilities. The value animating this reciprocal phase is *civic engagement*. A program at a large Midwestern research university is structured to cultivate this more complex and socially responsible civic learning by having students and the institution negotiate with community partners about the shape and purpose of their communal project. The outline for the research, the nature of the reciprocally useful product they create, and the format evolve over time, through negotiation and experimentation.

In one example, students worked with an African American historical society whose rich archives were in disarray and unavailable to the wider public. Working together, they decided to have the university help catalogue and digitize the collection. Then they decided to focus on the striking narrative describing the underground railroad that had flourished right in their county in the midst of the abolitionist movement. They took things a step further by producing Web-based curricular materials for elementary and middle school children based on the archives and also developed a traveling, public, interactive display.

In the civic learning students acquired in this curriculum-centered, community-connected environment, students came to regard the community not as deprived but as a resource to empower

and be empowered by. In the process of their engagement, students learned about the legacies of inequalities, the historical narratives of resistance, the moral debates of the day, and the importance of being able to move among multiple vantage points. By the end of the course, students developed more expansive multicultural knowledge and honed their intercultural competencies.

Educating students for generative citizenship cannot be accomplished without recalibrating the curriculum, its pedagogies, and the boundaries of faculty work.

Generative. This cumulative phase of generative citizenship draws deeply from reciprocal citizenship but has a more all-encompassing scope with an eye to the future public good. The community is understood not as something separate and apart but as one and the same, an interdependent resource filled with possibilities. Students move from civic engagement as a value to *civic prosperity* as a goal. They seek the well being of the whole, an inte-

grated social network in which all flourish. Like the previous phase, this one is dependent on students understanding the residual legacies of inequalities, but they have a wider understanding of the various histories of struggles for democracy. They also have a firmer grasp of the arts of democracy as interpersonal processes, as political mechanisms, and as aspirational values. As in the earlier phase, they can move easily from multiple vantage points and traverse cultural borders. But they also have a deeper grasp of systems that influence individuals and groups as well as a sophisticated knowledge of the levers that can make systems more equitable.

A liberal arts college in New England modeled this generative face of citizenship as it took leadership in an ambitious urban coalition of educators, businesses, religious groups, community activists, and governments to transform their declining city. They tackled the individual problems as pieces of whole cloth. They sought to improve housing, revamp the school system, reduce crime, institute economic development incentives, and create a new sense of community through long-term partnerships. Students continue to be involved in a variety of ways: as participants on community planning groups, as researchers applying their disciplinary knowledge to solve complex modern problems, and as civic entrepreneurs learning about the interconnections between economic development and the public good. Recently, the college has created dedicated courses that are gateways to engagement for first- and second-year students,

thus opening curricular pathways to civic learning that promises to transform academic study as it transforms the larger society.

Civic Engagement at the Core

Educating students for generative citizenship cannot be accomplished without recalibrating the curriculum, its pedagogies, and the boundaries of faculty work. The box below offers one map for a developmental learning model for responsible citizenship. To a large extent, such an edu-

cation certainly draws upon traditional disciplinary and analytical frameworks, but it also expands upon them. In this model, the world—and not just the library—is a center of focus. Applying knowledge and not merely demonstrating knowledge is commonplace. Experiencing the challenge of deliberating across differences to achieve agreed upon ends is a regular occurrence. Integrating what one knows with what one values in the service of the common good has become an everyday habit, not a serial, extracurricular activity.

Such an educational outcome represents an unquiet revolution indeed. It is just the sort Thomas Jefferson had in mind when he rested the future of the young republic on its power to educate its citizenry. Since those initial ambitious steps, the United States continues to discover how to transform democratic aspirations into democratic justice. Higher education dare not recoil from using its formidable resources in the service of that noble and ennobling ambition. ■

FACES/PHASES OF CITIZENSHIP

Face/Phase	Community is . . .	Civic Scope	Levels of Knowledge	Benefits
Exclusionary	only your own	civic disengagement	-one vantage point (yours) -monocultural	a few & only for awhile
Oblivious	a resource to mine	civic detachment	-observational skills -largely monocultural	one party
Naive	a resource to engage	civic amnesia	-no history -no vantage point -acultural	random people
Charitable	a resource that needs assistance	civic altruism	-awareness of deprivations -affective kindness & respect -multicultural, but yours is still the norm center	the giver's feelings, the sufferer's immediate needs
Reciprocal	a resource to empower and be empowered by	civic engagement	-legacies of inequalities -values of partnering -intercultural competencies -arts of democracy -multiple vantage points -multicultural	society as a whole in the present
Generative	an interdependent resource filled with possibilities	civic prosperity	-struggles for democracy -interconnectedness -analysis of interlocking systems -intercultural competencies -arts of democracy -multiple interactive vantage points -multicultural	everyone now & in the future

The Faculty Role in Civic Engagement

By **Edward Zlotkowski**, senior faculty fellow, National Campus Compact, and professor of English, Bentley College, and **Dilafruz Williams**, professor of educational policy, foundations, and administrative studies, Graduate School of Education, Portland State University

Recently, a group of Oklahoma college students submitted to their state legislature a “Civic Engagement Resolution” in which they addressed, among other things, “grievances regarding issues of the political agenda and process, public education’s priorities and [their] own civic ignorance . . .” They suggested that for their generation “politics” implied “words such as *greed, intimidation, complex, power, money, and authority,*” and that these implications help account for their widespread alienation from the political process. As future leaders, they demanded that their civic education be taken much more seriously than has recently been the case. Specifically, with regard to higher education, they noted that “the mission of [their state’s] higher education institutions should be to educate future citizens about their civic as well as their professional duties.” Hence, they urged Oklahoma higher education institutions to “prioritize and implement civic education in the classroom, in research, and in services to the community.”¹

Few would consider Oklahoma and its students a bastion of radicalism. Rather, the students’ statement indicates the broad degree to which higher education is perceived as having failed to formulate and implement “an updated version of itself as a participant in the life of civil society, as a citizen of American democracy” (Sullivan 2000, 21). It is this failure that Russ Edgerton, former president of the American Association for Higher Education, had in mind when he noted that “all in all, there is a growing, daunting list of ‘new literacies’ that Americans need to learn to be effective citizens” (1997, 37). Such literacies, in turn, suggest that the very way in

which the academy has defined its responsibilities is dangerously incomplete. As the faculty advisory committee of the University of Utah’s Lowell Bennion Center points out, “foundational” and “professional” knowledge do not mark the limits of what the academy is obliged to teach. There exists a third category—“socially responsive” knowledge—that, especially of late, has become an issue of pressing concern.

Higher education is at a crossroads. At few moments in our country’s history have so many questioned the importance and relevance of higher education to contemporary society. . . . Why does the task of educating our students to be good citizens now require that we pay more attention to socially responsive knowledge? To begin with, the needs that now challenge society are significantly different than those that have faced us in the past . . . forc[ing] us *as academicians* to no longer assume we can perform our teaching role without paying close attention to the impact of that role on the communities that surround us. And these questions simply cannot be addressed only by instilling traditional and professional knowledge in our students . . . (University of Utah 1998, J-1-5, *original emphasis*).

In other words, contrary to what many faculty may believe, even foundational or traditional knowledge—the province of liberal learning as traditionally understood—will not, in and of itself, result in the kind of civic literacy the country now needs. In our time, we must reinvent liberal and professional education and make socially responsive

¹ The full text of the “Oklahoma Students’ Civic Engagement Resolution” is available online at www.okhighered.org/campus-compact/civic%20engagement%20resolution.pdf.

knowledge a key component of every college student's education. Nor can we reserve such concern for our colleagues in student affairs.

Faculty Attitudes

As the Utah faculty statement goes on to note, "simply providing opportunities for volunteer service will not enable universities to meet the social demands of the coming decades. The transmittal of socially responsive knowledge needs to be integrated broadly into the entire educational enterprise" (1998, J-5). But such a demand immediately runs up against a very disturbing finding. According to a recent survey of faculty attitudes conducted by the Higher Education Research Institute (1999), faculty are indeed "increasingly likely to believe that American colleges and universities are committed to involving students in community service." However, "there has been essentially no change in faculty's own commitment to 'instill in students a commitment to community service' and to 'prepare students for responsible citizenship.'" Faculty attitudes, it would seem, are clearly implicated in the "grievance" raised by the Oklahoma students.

And yet, how are our students to prepare for "their civic as well as their professional duties" if faculty continue to refuse to be involved? Few faculty would support the marginalization of other competencies fundamental to their students' futures. One can well imagine what would happen if an institution suggested making writing skills a matter of individual student choice! As the writing across the curriculum movement has demonstrated, the achievement of real literacy skills requires not only effective compo-

sition courses but also substantive writing assignments in other disciplines. And yet, until quite recently, even political scientists shied away from civic engagement as a core faculty responsibility. As the American Political Science Association Task Force on Civic Engagement (1998, 636) confessed, "We believe political education in the United States is inadequate across the board. We believe that we who have chosen to teach politics as our profession bear major responsibility for addressing this problem."

Major, perhaps, but not exclusive. The task force went on to identify ways in which its members could respond, and its bottom-line recommendation would seem to speak to the academy as a whole: "Teach the motivation and the competence to engage actively in public problem solving." All of these—motivation, public issues, and problem solving—are areas many faculty ignore in favor of the traditional delivery of conceptual maps and disciple-based information. And yet, as Battistoni (2002) has demonstrated in *Civic Engagement Across the Disciplines*, teaching students "the motivation and the competence to engage actively in public problem solving" need not be foreign to any area of the curriculum. While the terminology that captures such engagement may differ widely from one academic area to the next, each area does have its own nomenclature and its own traditions. Terms such as "social responsibility," "social justice," "connected knowing," "public scholarship," "public science," and "healthy communities" all speak naturally to different academic constituencies. Hence, they can use them to integrate civic engagement in an effective, non-obtrusive way.

Faculty Initiatives at Portland State University

Portland State University (PSU) is among a growing number of institutions where the intention to address civic responsibility and engagement is made explicit in its academic endeavors. Almost a decade ago, PSU launched a significant initiative of comprehensive institutional transformation by aligning its curriculum, undergraduate and graduate academic programs, promotion and tenure guidelines, and collaborative community outreach to reflect its commitment to a newly defined "urban" mission. Each academic quarter, hundreds of students and dozens of faculty across a wide range of disciplines (from Freshman Inquiry to Senior-Level Capstones) participate in the Portland metropolitan communities to address real-life community problems. Larger numbers of community partners also co-teach with faculty. The university and the community appear to be well connected in engaging one another.

And yet, in 1999, a number of faculty indicated that they also wanted to develop a campus culture that critically examined its work of engagement. Of course, individual course assessments provide student data on the impact of such work. But for these faculty, a campus-wide discussion of the intellectual and theoretical underpinnings of civic engagement—especially as it relates to democracy—was also needed. To this end, the office of community-university partnerships, which reports to Academic Affairs, organized two initiatives: *Study Circles and a Monthly Breakfast Series*.² Each study circle drew six to eight faculty members from different disciplines to discuss books on topics

related to higher education's civic responsibilities. Various faculty participants offered to facilitate these discussions, and the experience of bringing multiple disciplinary perspectives to bear on a single topic of concern was among the most beneficial outcomes.

The *Monthly Breakfast Series*, which is still going strong, attracts fifty to one hundred people per session. These events are designed to bring together faculty, administrators, community partners, and staff from Student Services to discuss and celebrate the work of civic engagement across disciplines, programs, and communities. Each participant who signs up for a breakfast is given a reading that serves to focus that month's discussion. The series began with broad questions such as: "How can higher education foster democracy?" and "In what ways do our teaching and learning practices on this campus cultivate a sense of civic responsibility among students?" In some instances, guest speakers have helped kickoff the discussions. In other instances, panels of community partners have brought to bear perspectives that provoked faculty to reexamine long-held assumptions and understandings.

As was mentioned above, the university has also sought to integrate civic engagement and community-based activities into its promotion and tenure guidelines. For example, the traditional tripartite set of faculty responsibilities is described as "research," "teaching," and "community outreach," thus making explicit the university's commitment to professional public service. Following Boyer, it also defines the term "scholar" in a way that recog-

nizes the "application" of knowledge as an activity as valuable as its "discovery." Indeed, even PSU's understanding of teaching deliberately invites innovations such as community-based work, and "encourages publishing in pedagogical journals or making educationally focused presentations at disciplinary and interdisciplinary meetings that advance the scholarship of teaching and curricular innovations or practice."

Self-efficacy

In *Faculty at Work: Motivation, Expectation, Satisfaction*, Blackburn and Lawrence (1995, 281) report that, in their study of factors that affect faculty motivation, "self-efficacy . . . mattered more than any other variable in any category. It was significant in 26 instances at one time or another in every institutional type and academic discipline." Initiatives such as those described above are important because they encourage faculty to come together across their disciplinary and community boundaries to read and share their work, to discuss ideas, and to ground that work in new theoretical and conceptual contexts. In this way, they promote professional development opportunities that both supplement and complement the faculty's more traditional discipline-specific training. By helping faculty gain a new, collective understanding of their university's mission and its relationship to academically-based civic engagement, they enhance the faculty's sense of self-efficacy while also inculcating a new appreciation of the importance of reciprocity and inclusivity.

It is, ultimately, just this kind of experience that will have to become normative if our students' demand that they be prepared for "their civic as well as their professional duties" is to be addressed seriously. If our colleagues from the American Political Science Association (1998, 636) are correct and the current level of political engagement is "so low as to threaten the vitality and stability of democratic politics in the United States," we cannot begin too soon. ■

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² For a more detailed version of these undertakings, see: Dilafruz R. Williams and Daniel O. Bernstine. 2002. *Building capacity for civic engagement at Portland State University: A comprehensive approach*. In Maureen E. Kenney et al., eds. *Learning to serve: Promoting civil society through service learning*. Norwell, Massachusetts: Kluwer Press, 257-276.

Service-Learning and Civic Education: Challenging Assumptions

By **Richard Cone**, former director of the Joint Educational Project, University of Southern California

The number of college and university students participating in communities across the United States—either through service-learning courses or as volunteers—increased dramatically during the 1990s. At the same time, Putnam (2000) and a host of other scholars have noted that the rates of voting and other forms of civic participation among the young continued to decline. Some would suggest that this is evidence that service-learning is not an effective pedagogy for the development of civically engaged students.

I would suggest, however, that it is not the pedagogy that is deficient but the manner in which it has been implemented. In too many cases, an emphasis on numbers—of students placed and of service-learning courses offered—has led us to accommodate, rather than to challenge, traditional teaching practices. We have offered the illusion of a radical pedagogy when, in reality, far too often the service and the learning are nearly totally disjointed.

Originally, the creation of service-learning programs was based on a set of assumptions about their benefits for students. It was assumed that, through service-learning programs, students could deepen their understanding of academic disciplines; contribute to the well-being of the community; and acquire civic knowledge and skills through the implementation of community service opportunities tied to college and university courses. I believe most proponents of service-learning are too sanguine about the civic benefits for students. But the chances of success are greatly improved if the programs are well-designed and

include strategies for real partnerships with communities; deep and substantive reflection coupled with carefully designed community experiences; and a plan for how to deepen students civic learning during the course of their college career.

This article examines these issues through a case study of one of the oldest continuously operating service-learning programs in the United States.

The Joint Educational Project

In 1972, Barbara Gardiner, an economist with experience working to implement the Marshall Plan in Europe, brought to the University of Southern California (USC) a revolutionary idea: the use of university resources to promote community development in the South Central Los Angeles area around the USC campus. Thus was born the Joint Educational Project (JEP), one of the first programs in the United States designed explicitly to promote student education and civic development while also benefiting the community.

In her infinite wisdom, Barbara realized that some sense of community was a key ingredient if the university was to gauge its success as a contributing partner in community building. Given the lack of easily identifiable neighborhoods amidst LA's urban sprawl, Barbara identified a group of local schools and used their catchment areas as the university "neighborhood." She elected to work with local schools using the rationale that schools touched the lives of every family in the community and were located in every neighborhood. She also realized that undergraduates could easily adapt

to work in schools as they all had ample experience as students.

Barbara's sense of the educational mission of JEP for USC students was not nearly so strategic. She assumed that placing students in the local community would open the eyes of students and help them to see the problems and challenges that face poor African-American and Hispanic families in our city and nation. She worried little about which courses university students came from or about the connection between the service work students did in the community and the academic work they did in their courses.

Within four semesters, relying on her own personal talents ranging from social activist cheerleader to snake oil salesperson, Barbara and her staff were placing nearly 1,000 students in nearby schools. When experiences for students did not live up to the promises she made to faculty members who offered a community service option, she would simply move on and promote the opportunity to new faculty members.

The Learning Side of the Equation

By 1975, Barbara realized that she needed help honing the academic side of the work and began to hire educators to help shape the learning side of the equation. A colleague and I attempted to patch the model by trying to provide more shape and guidance to the kinds of work students were doing in the community. Rather than having students from geology courses tutoring kids in reading, for example, we created geology "mini-courses" in which teams of students would go into local schools and

offer interesting, hands-on activities on such topics as earthquakes—always popular in quake-prone LA.

JEP's focus on schools led to three different basic patterns of student engagement in the community. About half of the students enter the community as participant observers offering their skills as tutors, coaches, and mentors in exchange for an opportunity to get a firsthand look at issues children, families, and institutions face in one of Los Angeles's poorest communities. Another substantial group participate as mini-course instructors, developing deeper understanding of basic course issues through teaching. This strategy is based on the old adage, "if you want to understand something, try to teach it." One can parrot back the textbook definition of plate tectonics, but a deeper level of understanding emerges when one must explain it to a class of third graders. Perhaps even more important is the task of connecting the physics of land movement to the fear people who live in substandard housing have of earthquakes. A final group of students goes into the community to practice newly acquired skills. The largest group of such students comes from Spanish courses where students have a living language lab virtually across the street from the university. Here they not only learn the language but begin to understand a bit about the multiple cultures that are an integral part of Los Angeles's diverse society.

In each case, we sought to improve the correspondence between course content and work in the community with a keen eye toward intellectual integrity *and* the fundamental utility of the discipline to the community.

We also began in earnest to focus on the issue of reflection. That is, we began exploring ways to mine the learning of students by requiring that they very explicitly consider the connection between their observations in the community and course content (see Cone and Harris 1996).

Despite years of offering students from academic courses opportunities for service in the community, few faculty members were making serious efforts to integrate student experiences into the courses. They either believed that these service experiences were "good" for students or had a belief that students would automatically get the connection between theory and observed phenomena.

We elected to add weekly reflection requirements even when faculty members had no such requirements. A highly qualified staff of student "Program Assistants" (PAs) was charged with reading all of the



reflections and providing feedback each week for students under their supervision. Faculty members generally liked this approach because the JEP-paid PAs were like additional teaching assistants. Some faculty members complained that the writing requirements were excessive, which put JEP in the enviable position of being too demanding—as opposed to the early years when it was considered a distraction from serious study.

As a result of this evolving model, university students worked with neighborhood kids and were monitored by JEP student staff members. Faculty members were free to lecture as they saw fit, but

researched than perhaps any other approach in the history of educational reform. Countless studies have helped us understand that the pedagogy is only reliably effective when the service component is woven into the course in ways that make absolute sense for students and when the faculty member in charge sees student experiences as another “text” that contributes to the overall understanding of course material. (See, for example, Gray et al. 1999.) A community assignment cannot be added on as an afterthought; it must be fully integrated with course goals, course assignments, and course evaluations. Moreover, time must be allocated to

Those of us who helped pioneer service-learning have been slow to realize the fallacies of our romantic notions about experiential education as a tool for civic learning.

there were few expectations that they would change their pattern of engagement with students. The model is both the secret of JEP’s success over more than thirty years and the fly in the ointment that prevents JEP from being truly effective in preparing students for civic roles or a real contributor to social justice. Unfortunately, in this regard, JEP is far too similar to other service-learning programs and courses across the country.

Integration

As a pedagogy, service-learning is blessed in that it has been more thoroughly

process the learning that emerges from observations in the community, and both time and attention must be given to mediating student reflections as a way to ensure that the reflections are more than unsupported assumptions based upon inadequate personal observations.

What happens when service is not integrated into courses? We have data that suggest that, minus integration, academic learning is not promoted through service-learning approaches. However, we lack data to understand what does happen when community work is poorly guided intellectually. Nonetheless, our work at

JEP suggests some of the following:

- Students may base their understanding of communities on existing views of the world and thus, students with negative attitudes about a race or ethnicity may find multiple “observations” to support their views.
- Students may be inclined to adapt a deficit view of the community, seeing the neighborhood residents only as people with problems and themselves as benefactors without understanding systemic issues that place the source of problems outside the community.
- Students may develop only the most shallow and superficial view of the complex social, political, and economic realities that underlie community life.

Indeed, implementing a model service-learning course requires a real commitment from a faculty member. It requires

- near total re-tooling of a syllabus by placing emphasis on the value of the discipline within society rather than as disembodied bundles of facts;
- covering less course material in order to make room for engaging students in deliberations about their experiences;
- familiarity with the types of experiences students may encounter in the community and how those experiences are likely to shape classroom discussions;
- willingness to handle a high degree of ambiguity as students come to class with unpredictable questions;
- facilitation skills that help students see beyond the obvious and understand the nature of systemic problems.

It is demanding work in which only those who love teaching and working with developing minds can engage. And only those who truly believe that their discipline speaks to the world on an everyday basis can successfully implement effective service-learning courses. On far too many campuses, most notably research campuses, there are no rewards offered by the institution for such a commitment to teaching and no incentives for the faculty member who would elect pragmatic application over esoteric abstraction.

Civic Outcomes

As for the public merit of students venturing into poor communities and attempting to cross cultural, social, and economic boundaries with little or no intellectual guidance, there is a mixed bag of outcomes. Certainly many students are transformed by the people they meet, by the opportunities they have, and by the things they learn about themselves and their own capacities. But there is also ample evidence that students far too often walk away with overly simplistic—and some times dangerously simplistic—understandings of the communities in which they have worked.

If we hope that somehow service experiences will arouse students to new levels of civic engagement, our hopes are probably not well founded. We will see students more likely to engage in charity, more likely to believe that they can personally make a difference by contributing a bit of their time or a few of their resources toward others “less fortunate” than they. But we will not see students with a good

grasp of the holes in our society that perpetuate injustice and inequality; nor will we see students with a sense of how wrongs might be righted by using the host of civic tools available in a democratic society. We will not see students who understand that beyond direct service lays a range of tools for advocacy and activism that are the real tools for change in our society. In fact, as the numbers at the polls suggest, service-learning will not produce students who even grasp that the simple process of voting has, on occasion, been used to right wrongs.

While we are offering our students the opportunity to experience communities first hand, we are providing too little guidance to help them understand the lessons to be learned from the experience. We are offering disjointed service-learning courses and volunteer programs that fail to build on one another in ways that provide students with more than multiple “introductions to the community.” We rarely design experiential curricula that help students become increasingly sophisticated in their understanding of civic issues.

In short, we are failing to help students understand that civic action involves more than direct service and that systemic problems require systemic solutions. Our curricula do not generally offer students enough opportunities to build skills in using the civic tools of petition, redress, and advocacy. And students are too seldom asked to examine their own state of entitlement. Rarely are they challenged to recognize that most of the critical issues

of the day begin not in “have not” communities but in communities in which the “haves” of society control the resources and power.

Conclusion

Those of us who helped pioneer service-learning have been slow to realize the fallacies of our romantic notions about experiential education as a tool for civic learning. Maybe if our institutions were as focused on creating citizens for the democracy as they are on creating employees for the economy, the task would be easier. But in our self-absorbed consumer society, we cannot expect that most students will intuitively understand the web of connections between what we have and what others lack. For this, active and caring adults who have the time and energy to listen to what students say must act as mentors. Mentors must help students ask critical questions that reveal the deeper truths about society. It is no accident that the greatest civic educator of all time did not lecture but taught through asking questions. But then, on today’s campuses, Socrates might not get hemlock but neither would he get tenure. ■

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Lessons from a College Promoting Civic Engagement

By **James Trostle**, director of urban initiatives and associate professor of anthropology, and **Richard H. Hersh**, president, Trinity College

Engaging students in learning has become the rallying cry of higher education during the past several decades, yet passive learning is still customary on many campuses. Trinity College, a small private liberal arts institution with high tuition, a low student-teacher ratio, and a primary commitment to teaching, has long promised to engage students in their learning. The efficacy of that engaged learning, however, suffered for many years because of an ivory tower separation of campus and community. Our urban location has created for us in the past decade a civic engagement imperative of “enlightened necessity” that has begun to transform both our neighborhood and our campus.

Trinity is located in Hartford, Connecticut, the state capital, celebrated as the insurance center of the United States and home to fine museums and theatres. But Hartford is also a stark example of an unequal America: It is almost the poorest city of its size in the country and is ringed by towns that together rank as among the ten richest in the country. Trinity itself is now surrounded by Spanish-speaking neighborhoods, where low education (almost half of adults without a high school degree) is accompanied by high unemployment (40 percent of residents unemployed in 2001), high residential mobility (more than half move in three years) and low owner occupancy (10 percent of housing units). What should be the role of a liberal arts college in such circumstances?

A Civic Engagement Imperative

Although Trinity had community liaison offices extending back to the mid-1960s, its community engagement

accelerated in the 1990s when gang violence and drug trafficking created neighborhood crises. This was when the College fully understood that its future depended on its surroundings. We were forced to ask whether the College should/could mount a massive redevelopment project, use its surroundings as a research laboratory, help its students engage in service to ameliorate poverty, or do something else. Trinity chose a path that is at once all and none of these: It started a combination of large and small development projects, created administrative offices to help faculty develop collaborative projects with community groups, and helped students encounter the city through existing courses and programs in addition to their own organizations.

We know that some parts of a neighborhood can be transformed, but we are even more certain that a college can transform itself in this process.

When Trinity first requested external foundation support in 1996 for its plans to build “an extended community of learning” linking campus and community, it asked whether a liberal arts college could transform its neighborhood. Since then, the College has played an instrumental role in building an adjoining complex called the Learning Corridor. No other public school

campus in the nation has the Learning Corridor's mix of educational institutions: a Montessori Magnet School, a Magnet Middle School, and Greater Hartford Academies of Art and of Math and Science, and support programs for youths, including a Boys & Girls Club, the Aetna Center for Families, and the Connecticut Valley Girl Scouts Council. Seven years later, we know that some parts of a neighborhood can be transformed, but we are even more certain that a college can transform itself in this process.

Not One Community

Like other academic institutions, our college has both corporate and academic sides to its operations. Our neighbors see one college but there are many. It is an employer and developer, a site of performances, and a producer of knowledge, populated by students, faculty, and staff with their own politics and programs. But the College has also tended to see one community where there are many. Neighbors, businesses, political groups, non-profits, and formal institutional alliances all call upon the college to partner with and dedicate its resources to them.

To deal with this multiplicity of interests, civic engagement now takes place at Trinity along three identifiable pathways: corporate, curricular, and co-curricular. The corporate pathway is at the level of Trinity as an employer and historical constant in the city for 180 years. The college has scholarship and tuition remission programs for Hartford residents, gives hiring preference to local residents, helped

develop a neighborhood job center, works with local neighborhood planning groups, and, together with other neighboring institutions in the Southside Institutions Neighborhood Alliance (SINA), helped build the Learning Corridor.

Not One Curriculum

A second pathway for civic engagement in Trinity is at the level of the curriculum, where courses offer both urban content (e.g., a course on urban architecture) and urban context (e.g., a sensory biology class that partners with a local school for the deaf). Our Community Learning Initiative (CLI), created by the faculty, is the primary vehicle for academic departments to promote civic engagement. CLI courses use community-based experiences, usually designed together with community partners, to further student learning within existing course objectives. Compared to universities doing what is more commonly called service-learning, Trinity's thirty CLI courses and 400-500 students a year are small numbers. But taking its size into account, this institution has 30 percent of its faculty teaching this way with more than 60 percent of students completing one or more CLI courses by the time they graduate. In addition, an academic internship program offers course credit to students who design semester-long projects combining academic work with community placements. Both faculty and community sponsors supervise this work, and both evaluate it. About half of Trinity students do at least one academic internship in the city and metropolitan region before they graduate,

To understand the many ways Trinity and its surrounding communities interact, you would need to meet the following people:

- the neighborhood resident who learned to type at a Trinity-run neighborhood technology center and now regularly comes to campus to e-mail her legislators
- the faculty member who also teaches in local Hartford schools
- the student who did independent research on pharmaceutical price differentials for an elderly citizens lobbying group
- the class that researched ownership of derelict or abandoned buildings and helped neighborhood groups take control
- the college administrator who teaches budget skills to rising leaders of local community groups
- the faculty member who, together with her first year students and community residents, helped plant a community garden
- the students who formed their own organization to tutor local middle school students
- the local residents playing at the Boys & Girls Club, a formal collaboration with the college
- the members of the local neighborhood planning group that use crime statistics which a Trinity course transformed from raw police data into usable reports

and more than half of the faculty have supervised them.

Residence halls, student clubs, and service projects are a third track for civic engagement at Trinity. These co-curricular initiatives are almost entirely student-controlled, so they give students experience in running their own organizations as well as experiences in the city. More than twenty-five student organizations now offer services to local groups, ranging from a chapter of Habitat for Humanity to various clubs that offer mentoring and tutoring to local public school students.

The Advantage of Size

Size matters in the scale of community work at Trinity, and it might even be called an example of the economist E.F. Schumacher's "appropriate technology." Faculty at Trinity, as at many liberal arts colleges, are committed to working on their courses more than on national policies—the outcomes of their teaching are designed for their students and community collaborators rather than for some national research or policy audience. This means course-based projects are smaller, simpler, easier to understand, possible to complete in one semester, and scaled for students to do themselves. It often means that class-based research projects are undertaken to satisfy the operational needs of community collaborators more than to satisfy the research interests of faculty. But it also ensures that many community-learning projects are locally relevant. We are beginning to explore how faculty can use these types of pedagogical innovations to benefit

their own scholarly disciplines, how to help extend projects over time and across disciplines, and how better to disseminate what works and what doesn't.

Evaluation as Pedagogy

Evaluation has been a key component of Trinity's recent urban programs. CLI courses are evaluated by students, faculty, and community partners. An in-house evaluator has used both ethnographic methods and sample surveys to understand the variability and frequency of expectations and perceptions on- and off-campus. A baseline community survey of 650 residences helped establish residents' perceptions of their neighborhood and of the college, and helped disseminate information to the neighborhood about computer classes and opportunities to enroll in high school equivalency programs. Supplemented by an evaluation committee, the evaluator helped us to make mid-course corrections of process as well as to recognize where things were working and where they were not. We are now working toward assessing the outcomes and long-term impact of student participation in community learning courses, academic internships, and co-curricular initiatives that promote urban engagement. We are also beginning to collect institutional data on faculty engagement in the city by, for example, better assessing faculty participation on boards of directors of community agencies and other political and volunteer work.

The Need to Institutionalize

Trinity has constantly trimmed and adjusted its community projects, seeking the right scale and mix of endowment-funded and grant-funded initiatives. For example, Trinity's information technology project originally offered free Internet connections to nearby residents and community groups. As Internet connections became more available and inexpensive,



the college has finally decided to get out of the Internet provider business, which cost approximately \$90,000 per year. Most, but not all, community organizations have chosen to continue their connections at their own expense. The college-sponsored neighborhood technology center, now heavily staffed by students, continues to offer free typing and computer classes, and has worked with community groups to create additional community computer labs.

The college has begun to change its institutional incentives and administrative programs to support civic engagement. CLI work used to be counted as service work during promotion and tenure reviews; now it is counted as part of teaching, and the category of service continues to be refined. The dean of faculty now collects information about faculty connections to the city as part of their annual performance reviews. And a number of programs have been reorganized and coordinated under a new director of urban initiatives position, which reports both to the president and the dean of the faculty.

These types of changes, along with concurrent faculty discussions of curricular reform, are allowing new and more coherent attention to be paid to the many forms of civic engagement at Trinity. Recent changes include enhanced attention to our urban location as a part of admissions outreach, more attention to urban opportunities in our First Year Program, and better orientation for new students as well as student mentors and residence hall advisors. Proposals have been submitted to national

and local foundations at the same time that fundraising is taking place among trustees and alumni. Over time, our challenge is to raise the endowment funds required to sustain these programs from internal funds for the foreseeable future.

In summary, here are some of the lessons we have learned in this process of transforming some parts of our college and our city:

- Community and college appear monolithic and constant to each other, though each is multivocal and evolving. A college needs multiple points of entry and exit to allow appropriately complex articulations to develop among its many clients and partners.
- Deferred maintenance of neighborhoods can be as dangerous and costly as deferred maintenance of campus buildings.
- A curriculum is not the sole agent of change within a college. Civic engagement is supported by, but does not depend on, curricular change.
- Smaller can be better.
- Evaluation matters.
- More engagement creates greater expectations and more pressure to sustain projects over time.

The imperative of civic engagement has become part of Trinity's urban liberal arts mission. Because both the community and campus are constantly changing, this commitment continues to evolve. We are working to create the institutional processes to help us recognize what to do next, and the institutional and community-based resources to allow us to sustain what we all choose. ■

Network for Academic Renewal Meetings

October 30-November 1, 2003

Technology, Learning, and Intellectual Development
Cambridge, Massachusetts

November 13-15, 2003

Achieving Greater Expectations
Washington, DC

March 3-7, 2004

Valuing General Education and Assessment: Campus-Wide Collaboration for Engaged Liberal Education
Long Beach, California

April 2004

Pedagogies of Engagement: Disciplines and the Intersections for Learning
Chicago, Illinois

90th Annual Meeting

January 21-24, 2004

Practicing Liberal Education: Deepening Knowledge, Pursuing Justice, Taking Action
Washington, DC

Additional information about upcoming meetings is available online at www.aacu.org/meetings.

Selected Projects that Link Liberal Education and Civic Engagement

NATIONAL PROJECTS

Campus Compact

Campus Compact is a national coalition of close to 850 college and university presidents committed to the civic purposes of higher education. To support this civic mission, Campus Compact promotes community service that develops students' citizenship skills and values, encourage partnerships between campuses and communities, and assists faculty who seek to integrate public and community engagement into their teaching and research.

www.compact.org

The Center for Liberal Education and Civic Engagement

Designed as a catalyst and incubator of new ideas, research, and collaborations, the Center for Liberal Education and Civic Engagement seeks to deepen understandings of the relation of liberal education to service and civic responsibilities. The Center is the result of a partnership between the Association of American Colleges and Universities and Campus Compact.

www.aacu.org/civic_engagement

Democracy Matters

Democracy Matters informs and engages college students and communities in efforts to strengthen our democracy. With campus-based chapters throughout the country, it encourages the emergence of a new generation of reform-minded leaders.

www.democracymatters.org

Imagining America: Artists and Scholars in Public Life

Imagining America is a national consortium of colleges, universities, and cultural institutions dedicated to supporting the civic work of university artists, humanists, and designers. Its

mission is to facilitate a

national coalition of artists, humanities, and civic groups working at this intersection of higher education and community life. Imagining

America supports campus-community projects and seeks to facilitate structural enhancements within universities that promote new levels of engagement between artists, scholars, and their American communities.

www.ia.umich.edu

CAMPUS-BASED PROJECTS

The Arts of Citizenship Program, University of Michigan

The Arts of Citizenship Program is an effort to build new bridges between the university and the larger community in the arts and humanities. The Program's double mission is based, first, on the belief that the work of scholars and artists can do much to enrich civic and community life in America and, second, the belief that pursuing such work in public, and in dialogue with the public, can do much to enrich university research, teaching, and creative expression.

www.artsof citizenship.umich.edu

The Center for Community Involvement, Miami-Dade Community College

The Center for Community Involvement's mission is to enhance student learning, meet community needs, and foster civic responsibility and a sense of caring for others. The Center is housed within the academic division of the college and is responsible for all its service-learning and America Reads activities. In addition, the Center functions as a



volunteer clearinghouse for students, staff, and faculty who wish to get involved in community service. With full-service Centers on three campuses, and outreach programs to all campuses, the Center for Community Involvement serves the entire college.

www.mdcc.edu/cci

The Center for Community Partnerships, University of Pennsylvania

The Center for Community Partnerships is Penn's primary vehicle for bringing to bear the broad range of human knowledge needed to solve the complex, comprehensive, and interconnected problems of the American city so that West Philadelphia (Penn's local geographic community), Philadelphia, the University itself, and society benefit.

www.upenn.edu/ccp

The Center for Sustainable Communities and Civic Engagement, Daemen College

The Center for Sustainable Communities and Civic Engagement partners the college and its students with communities in order to promote civic responsibility that leads to communities that are healthy, safe, and vital, and will remain so for future generations.

www.daemen.edu/sites/CSCCE

The Feinstein Institute for Public Service, Providence College

The Feinstein Institute for Public Service provides students with an educational experience that prepares them to become builders of human communities and responsible citizens of a democratic society. At the core of the Institute is the major and minor in Public and Community Service Studies. The program is built on the pedagogical model of service-learning, and nearly all of the courses that students take in the major integrate service into the course in an intentional way.

www.providence.edu/psp

The Harward Center for Community Partnerships, Bates College

The Harward Center consolidates and unites key existing components of the college's academic and service mission— activities involving community collaboration, service-learning, and applied research in a community context.

The Howard R. Swearer Center for Public Service, Brown University

The Swearer Center believes that service is a central concern of a liberal education and offers many opportunities to commit to direct

action and to integrate action with intellectual inquiry and scholarship.
www.brown.edu/Departments/Swearer_Center

Theory Practice Learning, Emory University

In an effort to influence the future of pedagogy at Emory, Theory Practice Learning aims to strengthen the connection between academics and contemporary social issues, train Emory teachers to effectively implement experiential education, and create an intellectual environment of learning by doing.

www.emory.edu/TPL

The University College of Citizenship and Public Service, Tufts University

This university-wide initiative makes the values and skills of active citizenship a hallmark of a Tufts University education. Its mission is to ensure that students graduate prepared to be committed public citizens and leaders who take an active role in building stronger communities and societies. Its strategy is to catalyze civic engagement and community building by identifying, generating, and supporting Tufts students, faculty, staff, alumni, and community partners who develop creative, effective approaches to active citizenship at the university and in communities around the world.

www.uccps.tufts.edu

Partnership in Teaching and Learning: Combining the Practice of Critical Pedagogy with Civic Engagement and Diversity

By **Jose Calderón**, professor of sociology and Chicano studies, Pitzer College

Estoy comenzando en Español para traer enfrente un tema especial: la importancia de desarrollar unidad entre nuestros colegios y la comunidad. Yo comienzo muchas de mis presentaciones en Español para demostrar el poder del lenguaje y para enseñar como algunas de nuestras comunidades han sido excluidas. Si no entiende el lenguaje de mi comunidad, como puede entender todo de lo que soy y lo que a sufrido mi comunidad? Al mismo tiempo, hay la necesidad de entender el lenguaje de ustedes y de sus comunidades para entender sus historias y quien son ustedes. Si no podemos hallar el puente para quitar lo que nos silencia y la ignorancia, no podemos unirnos en desarrollar un futuro mejor.

I will stop here, before some of you stop reading and turn the page. I have actually had some students walk out of my classes when I have used Spanish to demonstrate the power of language and to show how the simple denial of language and culture can be used as a form of oppression. My message, nevertheless, goes beyond language to the issue of translation. In order to translate each other's worlds, we must first understand each other. The connections between the classroom and community-based learning are all about translation. In looking for ways to help my students understand communities outside of themselves and to become engaged interpreters, I have been transforming the pedagogy in my classroom, extending the boundaries of the classroom, and rethinking the methods and

purposes of undergraduate research. In this process, the academic world and its relation to its neighboring communities have become more central to the academic life of the students.

Students in my classes have been transformed as learners through community-based participatory research and through the social responsibility ethos promoted at Pitzer College. In my "Rural and Urban Social Movements" class, for example, students spend the first half of the semester learning about Cesar Chavez, the history of farm workers dating back to the early 1900s, and contemporary efforts to build unions. During their spring break, the students travel to the headquarters of the United Farm Workers to carry out service projects, to work alongside all the historic figures they have read about in their books, and to listen to stories spoken in the workers' own language. Throughout the semester, students gather field notes and write final research papers based on these experiences. Some of these students have used their research as foundations for community grant proposals, as presentations at undergraduate conferences and national associations, and as thesis papers for honors.

In using hands-on research to find creative solutions to compelling problems, these kinds of experiences help students develop as participant translators. By making connections between the academy and the community, my students and I have been involved in translating silence into critical consciousness.

The Pomona Day Labor Center

In 1997, the city of Pomona passed an ordinance to fine day laborers \$1,000 and six months in jail for seeking employment on street corners. Because of their experiences, my students understood that the academy and the community of Pomona were not bifurcated but interrelated, that the worlds of the day laborers and their worlds as students were not separated but part of one whole. Subsequently, the students and day laborers packed city hall to protest the ordinance, carried out research on how other cities had dealt with the issue, and applied for and received \$50,000 to start the Pomona Day Labor Center, a non-profit organization funded through city and private funds. The students and I have been partnering with this community-based organization ever since.

Presently, the students are continuing with their research and implementing various projects to empower the day laborers. In addition to holding language and computer classes every morning, the students have been instrumental in ensuring worker representation on the organization's board. In response to the city council's decision to minimally fund the Center in the future, we have utilized surveys, questionnaires, and focus groups to establish the amount of resources that the workers have and to explore how they can be maximized. Our collaborative research with the workers has resulted in grants from area foundations that have sponsored the development of health referrals, immigration rights, language acquisition, computer training, and job preparation programs. The establish-

ment of weekly leadership training meetings has also resulted in worker/employer conflict resolution sessions and pickets (led by day laborers) to retrieve wages from employers who have refused to pay.

Overall, the Center partnership represents the new kind of hybrid organizational/educational/civic space that is emerging around the edges of some of our college campuses today. It promises to be a transformative borderland where new forms of translation can occur that integrate the academic world with civic purpose, learning with action, theory with practice, and reciprocal research with collective social change.

Not Just Service-Learning

The formation of the Pomona Day Labor Center is not an isolated example at Pitzer College; it reflects the ethos of many programs that have emerged and taken off in the last few years. This ethos is rooted in the advancement of intercultural and interdisciplinary understanding as well as in the ideal of democracy translated as social responsibility. It is also rooted in the idea that, through campus-community partnering, our students and faculty can engage in acts of collaboration that go beyond the charity or project paradigms. Keith Morton (1995) characterizes this as going beyond the charity model, with the provider in control of services, to a model of social change that builds partnerships of equality between all the participants, that gets at the root causes of problems, and that focuses directly or indirectly on political empowerment.

Further, this ethos is rooted in the concept of "community-based partnering," according to which research and action are carried out not merely for the benefit of academia but for the benefit of the community-based organization and its members in both the short- and the long-term. It joins the idea of service-learning with the long-term goal of reciprocity. That is, service-learning is part of a larger program meant eventually to empower the participants, to develop their leadership, and to develop the foundations that will allow them to function as active participants in the larger world of policymaking.

The Center for California Cultural and Social Issues

This kind of community-based partnering is a cornerstone of the Center for California Cultural and Social Issues (CCCSI). Created in 1999, CCCSI supports research and education that contribute to the understanding of critical community issues and enhance the resources of community organizations. As part of its mission to be a genuine partner in communities rather than to dispense so-called "expert" solutions to pre-defined needs, the Center supports numerous innovative community-based projects by offering research awards and technical training to faculty and students at Pitzer College. In addition, the Center has developed a small number of core partnerships with community-based organizations that last no fewer than four years.

The CCCSI also is linked to an external studies program that is based on par-

ticipatory learning and on understanding different cultural perspectives. It is involved in cooperative projects with local community-based organizations in Nepal, China, Venezuela, Turkey, Italy, and Zimbabwe. Some of the students from this program return to use their newfound language skills through external-internal programs. The community-based Spanish program, for example, develops partnerships between students and their Spanish-speaking host families and the Pitzer in Ontario program. Students immerse themselves in a multi-ethnic community that is undergoing dramatic demographic transformations. Through classes, fieldwork, internships, field trips, and participatory action research, students learn firsthand the processes of everyday life in suburban communities like Ontario and the effects of globalization and technological development on them. Through partnerships with local community-based organizations, students learn the principles of asset-based development and gain an awareness of sustainable development practices.

An Equal Relationship

In bringing students and faculty together with community-based organizations, all of these partnerships use the strengths of diversity, critical pedagogy, participatory action research, and service-learning to work on common issues and to create social change. These collaborative efforts are examples of community-based models that require faculty and students to

immerse themselves alongside community participants to collectively develop theories and strategies and to achieve common outcomes.

An essential component of this style of learning and research is its commitment to promoting an equal relationship between the interests of the academics and the community participants. Traditionally, academics have had a tendency to “parachute” into a community or workplace for their own research interests without developing the kind of long-term relationship and collaboration that it takes to create concrete change. In working to move beyond traditional research models, participating students and faculty collaborate in what Kenneth Reardon (1998) has described as “intentionally promoting social learning processes that can develop the organizational, analytical, and communication skills of local leaders and their community-based organizations.” We have found that it is essential for faculty members to make a long-term commitment to the sites and communities where they have placed their students. Although students can only commit for a semester or until graduation, faculty participants are in a better position to sustain campus-community partnerships.

As these long-term partnerships are developed, students and faculty become a political force in their communities. They no longer are placed in the role of travelers passing by. Instead, they see themselves as participants with a stake in the decisions being made.

Conclusion

This type of civic engagement takes into consideration the meaning of community—which, as a whole, is made up of many competing interests. Those who are corporate growers, developers, and polluters call themselves part of the “community,” although their profit-making interests often place them in conflict with “quality of life” initiatives. The “communities” to which I refer are very diverse geographical, political, and spiritual places. They have different power relations, backgrounds, ideologies, and levels of stratification. These communities are facing inequality or are trying to improve their quality of life. Hence, the research and learning described above focuses on the sources of inequalities and on what can be done about them. While the dominant understanding of inequality tends to blame the “individual” for his or her “inadequacies,” other theories and explanations focus on the historical and systemic foundations of inequality. The practices I have described stand with the latter. They challenge students and faculty to find common grounds of collaboration with community institutions, unions, organizations, and neighborhood leaders to invoke social consciousness and long-term structural change. ■

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How Civic Engagement Is Reframing Liberal Education

By **Robert A. Rhoads**, associate professor of education, University of California, Los Angeles

Conceptions of society lie at the heart of how we envision particular views of higher education. In an authoritarian state, for example, higher education presumably would reinforce the state's interests by constructing hierarchical relationships between students and knowledge, with students mostly acting as silent consumers of state-supported definitions of the true and the good. Alternatively, in a global democracy, colleges and universities ought to give serious thought to the nature of student learning and development in such a way as to promote cross-cultural understanding and civic mindedness (Harkavy and Benson 1998; Mendel-Reyes 1998). As John Dewey (1916) reminded us years ago, a democracy depends upon the willingness of learned citizens to engage in the public realm for the betterment of the larger social good.

Traditionally, liberal education has been seen as the primary vehicle for fostering learned, democratic citizens. The common belief has been that, through a range of intellectual and academic experiences, students develop the kinds of understandings and dispositions necessary to maintain the vitality of a democratic society. For countless decades, such a system served our country fairly well.

Reframing Liberal Education

In recent years, however, we have witnessed some cracks within the armor of liberal education and within the structure of undergraduate education in general. During the 1980s, for example, many became increasingly concerned that students were not as engaged in

their collegiate education as previous generations were believed to have been (AAC 1985; Boyer 1987; Study Group 1984). Some suggested that undergraduate education had become compromised, as a consequence of the professorate elevating research over teaching (Boyer 1990). Others believed that, as expanded enrollments in higher education led to dramatic changes in student populations, different conceptions of undergraduate education were required (Gaff 1992; Rhoads 1995). A more recent concern is that students are more committed to career interests than the kind of idealism that liberal learning traditionally sought to foster (Astin 1998; Kuh 1999).

Student disinterest in the social good is not surprising to some, given the academy's distance from real-life needs and concerns (Bok 1982; Checkoway 2001). Given the various critiques of academic life, it seems most reasonable to conclude that many complex forces have contributed to the need to rethink traditional notions of liberal education (Wingspread Group 1993). What we have witnessed is the need to reframe liberal education in ways that are more likely to ensure an engaging undergraduate experience. A primary tool for accomplishing this has centered on civic education and the use of service-learning as a vehicle for fostering active and engaged citizens (Boyte 1998; Giles and Eyster 1999; Rhoads and Howard 1998).

Driven in part by visions of education advanced by Dewey (Kezar and Rhoads 2001), service-learning has grown as a movement that seeks to link liberal education and civic engagement (Zlotkowski 1995, 1996). An

innovative pedagogical model aimed at fostering socially responsible and caring citizens (Rhoads and Howard 1998), service-learning links classroom knowledge with real-world community service (Howard 1998). The inherent belief is that service tends to foster lives of commitment in which work for the larger good becomes central to one's life (Barber 1992; Bellah et al. 1985; Coles 1993).

If we juxtapose traditional notions of liberal education with emerging views of civic engagement, captured most forcefully by the service-learning movement, we see common themes rooted in a democratic vision of society and the power of education to advance citizenship. While liberal education and civic engagement both suggest a view of citizens as actively engaged in public life, the manner by which each seeks to accomplish this goal varies. Liberal education focuses more on the life of the mind and citizens as critical thinkers; civic engagement often involves experience-based understandings fostered through activities such as community service. When liberal education and civic engagement are structured so that each influences the

other, in a dialectical manner, the true power of the undergraduate experience may be realized.

Democracy and Education

When one thinks about the relationship between liberal education and civic engagement, the work of Dewey often

vision of democracy demands that citizens be knowledgeable of others' lives and that they seek to build decision-making processes that are collaborative and inclusive.

Dewey saw educated citizens as something more than a society of individuals with technical skills, vocational incli-

If we juxtapose traditional notions of liberal education with emerging views of civic engagement, captured most forcefully by the service-learning movement, we see common themes rooted in a democratic vision of society and the power of education to advance citizenship.

comes to mind. For Dewey, democracy was something much more than simply the right to vote. He understood democracy as a way of relational living in which the decisions and actions of one citizen must be understood in terms of their influence on the lives of others. Such a

nations, and economic ambitions. And he saw democracy as more than a political economy of free markets, competition, and entrepreneurship. A vital democracy must also include attention to non-profit organizations, volunteer agencies, churches, schools, and communities, as

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well as the collective interests of various social groups. Democracies are dependent on interactive spheres—families, friends, acquaintances, strangers—out of which often come the basis for public engagement or disengagement, social concern or apathy (Bellah et al. 1985). As Dewey (1927, 213) noted, the essential work of democracy begins with communities and meaningful interactions: “There is no substitute for the vitality and depth of close and direct intercourse and attachment. . . . Democracy begins at home, and its home is the neighborly community.”

When we think about education and the needs of a democratic society, a key question arises: In what ways might we structure students’ educational experiences so as to promote the kind of citizenship important to a democracy? In other words, what types of learning experiences are most likely to encourage the development of concerned, caring citizens? Consideration of such questions leads us to examine the relationship between “self” and “other” and the changing context of our society.

Self, Other, and the Global Context

If we want students to assume active roles in society based on an attitude of care and concern for others, we must help students foster a caring sense of self, or what I have elsewhere termed the “caring self” (Rhoads 1997). The challenge then is to create educational contexts in which caring is a vital component in the process of teaching and learning. When caring becomes central to how we educate our students, identities rooted in caring and a concern for others are more likely to emerge (Noddings 1984).

At the heart of developing a more caring self is the concept of “otherness” and the role that interactions with others play in identity development. George Herbert Mead’s (1934) notion of the “social self” called to mind the reality that selves emerge within the context of community, through interactions with others. By taking on the role of the other, one comes to develop conceptions of one’s self. Social interaction—as defined as the interplay between self and other—is key to the developing self. Along these lines, Nel Noddings (1984, 14) argued that moral

education involves building caring relationships through a deep exploration of otherness: “When we see the other’s reality as a possibility for us, we must act to eliminate the intolerable, to reduce the pain, to fill the need, to actualize the dream. When I am in this sort of relationship with another, when the other’s reality becomes a real possibility for me, I care.”

Given the fact that social interactions occur within a societal and community context, we must consider the ways in which such interactions change as society becomes increasingly diverse, even global. One might argue, for example, that as cultural differences between self and other expand, the skills and abilities needed to take the role of the other increase. Thus, from the perspective of a multicultural and increasingly global society, liberal education has an important role to play in helping students to develop complex selves capable of negotiating diverse cultures. Such a perspective suggests the increasing relevance of pedagogical models such as service-learning.

In thinking about the potential contribution of service-learning to foster culturally

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skilled and engaged citizens, the work of Howard Radest is important. Radest (1993, 120) described the community service context as an “encounter with strangers,” and highlighted the potential of such encounters to foster important explorations in otherness: “Being embedded in a plurality of life-worlds is now ‘normal.’ So, the community service project always involves crossing some cultural line and entails a meeting of strangers.” Radest went on to argue that such encounters offer students opportunities to explore different social worlds and at the same time recognize the common connections that many of them share.

From my own work with students engaged in community service, I have found that students often are forced to confront their notions of otherness and construct more complex and multiplicitous notions of cultural diversity (Rhoads 1997). In the process, they also come to know themselves better, as they begin to see the sophisticated ways in which identities intersect and diverge. In essence, they become more comfortable with that which is different and more sophisticated in locating that which is similar.

The challenges involved in preparing students for life and work in a global, democratic society are many. Clearly, though, liberal education informed by civic engagement, and visa versa, offers an important path for fostering knowledgeable and concerned citizens. But while we know a great deal about the contribution of service-learning, there is much more that needs to be examined as we advance the relationship between liberal education and civic engagement.

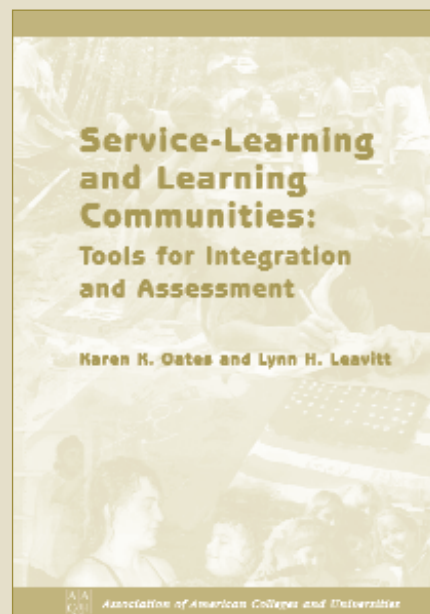
For example, are there different forms of civic engagement that colleges and universities are more likely to promote? What are the differential impacts of diverse engagement programs? Do civic engagement programs adequately address the diversity of community needs as well as the diversity of the students who participate in such programs? These are just a few of the questions that empirical inquiry has yet to adequately address. ■

Service-Learning and Learning Communities: Tools for Integration and Assessment

By Karen Kashmanian Oates and Lynn Hertrick Leavitt

Includes a rationale for service-learning and learning communities, resources and practical information to begin and sustain programs, guidelines for stages of development, and recommendations for assessing student achievement. (2003/66pp) **\$15**

Additional information about this publication, including the table of contents and an excerpt, is available online at www.aacu.org/publications/servicelearning.cfm.



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Learning Civic Engagement without Diversity?

By **Debra Humphreys**, vice president for communications and public affairs, Association of American Colleges and Universities

Articles in this issue of *Peer Review* argue that involving students in hands-on experiences to address social problems enhances their learning and deepens their understanding of their civic responsibilities. It does so because students are exposed to a broader world—both on- and off-campus. Out in the larger community, they begin to see the world through someone else's eyes. The capacity to do that comes with practice and proximity.

This facet of learning is a key reason why so many higher education institutions chose to publicly affirm their support for the University of Michigan's affirmative action policies in scores of briefs filed with the Supreme Court this past March. These institutions, along with many other national leaders from business, public policy, and even the military, understand that the strength of our democracy and its institutions depends not only on an engaged citizenry, but on citizens who understand, value, and have had experience learning from one another across many differences.

The two Michigan cases before the Court will likely be decided just as this issue is reaching your desk. While they may not directly affect colleges and universities that do not have selective admissions, the decisions will have a profound effect on our entire nation. They will serve as an important milestone in our nation's often troubled march toward integration and

equality. Today's students see the importance of this decision. In large numbers—representing institutions large and small, private and public, selective and open admissions—they demonstrated on the steps of the Supreme Court the day oral arguments were heard. They don't want to return to the all-too-recent racially segregated U.S. colleges of earlier periods.

That is what is at stake. Will our most prestigious and selective institutions be forced by the Supreme Court to try to educate students for civic engagement in institutions lacking serious racial diversity? It would be a bit like trying to learn how to swim without water. Let us all hope that the Court has the wisdom to see that nothing could be more compelling a national interest than, at once, ensuring that all citizens have access to selective institutions that represent such important doors to opportunity and helping today's college students learn from one another in diverse environments.

It would be tragic for education and for the nation to derail the significant progress of the last four decades that had begun to create genuinely multiracial, multicultural campuses. Research clearly shows that integrated campuses are good for the quality of students' learning and good for our democracy. For all students, whatever their background, studies show that engaging diversity on campus, in the curriculum, and in service and community-

based learning experiences, promotes intellectual development, reduces prejudice, and improves intergroup relations. Research also shows that students who experience diversity on campus are more likely to challenge racial discrimination and choose to live in integrated communities after graduation. This is surely one of the most important realms of civic engagement that higher education should be encouraging if our diverse democracy is to remain strong.

While there is broad consensus in the academy and many other sectors of society about the value of the kinds of policies and programs that the University of Michigan and many other institutions have developed to advance diversity and learning, we should not pretend that this consensus alone will ensure progress. The road to equality in America is littered with setbacks—legal, political, and economic. The abolitionist movement of the 1830s collided with the Dred Scott decision in 1857 denying blacks citizenship. The Emancipation of black slaves in 1863 was followed by Jim Crow laws. New Japanese American citizens were stripped of property and sent to internment camps during World War II. The history of these setbacks should, in fact, be part of every college student's curriculum—and the Michigan case, too, will surely be one that every student should study as a part of their civic education in college. ■

Highlights from AAC&U Work on Civic Engagement

AAC&U works to advance both the individual benefits of a college education and the ways that higher education serves the public good. The AAC&U vision of liberal learning includes a strong focus on developing students' civic capacities, their sense of social responsibility, and their commitment to public action. AAC&U initiatives help campuses to develop avenues through which students learn about the promise and reality of American democracy and develop a commitment to participating in building more just and equitable communities here in the U.S. and in the global community. AAC&U projects and publications help campuses develop courses and programs that enable students to gain knowledge, but also to learn how to use knowledge ethically in the service of the public good. AAC&U also works in partnership with a set of higher education associations to gather and disseminate resources related to higher education and civic engagement.

A more comprehensive listing of AAC&U's current work on civic engagement, as well as links to additional information on the various projects and publications, can be found online at www.aacu.org/issues/civicengagement.

The Center for Liberal Education and Civic Engagement

The Center for Liberal Education and Civic Engagement brings together the resources, mission, and vision of two national organizations, AAC&U and Campus Compact. This new partnership enhances the powerful possibilities of campus work on civic engagement and illuminates how higher education's societal obligations can be integrated into the academy's core educational mission.

The Center seeks to underscore that knowledge and action can make a difference in the world. A robust democracy and the public welfare absolutely depend on an engaged and informed citizenry. To articulate that purpose for the period 2003-2005, the Center will focus its grants and activities around a common theme: *Journey Toward Democracy: Power, Voice, and the Public Good*.

www.aacu.org/civic_engagement

Science Education for New Civic Engagements and Responsibilities (SENCER)

Funded by the National Science Foundation (NSF), this project connects science and civic engagement by teaching basic science "through" complex public health and environment issues such as natural catastrophes, water quality, HIV disease, genetics, energy alternatives, and nuclear disarmament. SENCER provides field-tested course models that incorporate rigorous, interdisciplinary approaches to teaching basic science that are designed to encourage adaptation and innovation. Project staff and principals actively solicit exemplary courses and experiences that embrace core project ideals and support a virtual community that fosters a national climate for reform by linking innovative faculty and administrators through a quarterly e-newsletter and a listserv.

The SENCER project offers participants regular opportunities for networking, collaboration, and support. Ten national disciplinary and interest clusters help promote ongoing discussions about SENCER programs, make connections between SENCER and disciplinary organizations, and provide feedback to the SENCER national office. In addition, the SENCER Summer Institute strengthens faculty leadership and institutional capacity through a weeklong, team-based, intensive program for education innovators and entrepreneurs to initiate SENCER approaches at their institution, or improve and expand SENCER-like activities already underway. Since 2001, more than seventy colleges and universities have participated in the Institute.

SENCER activities were designed to promote and sustain large-scale, durable science education reform in a variety of institutional settings and at all curricular levels. They include the creation and refinement of assessment materials aimed at the continuous improvement of SENCER courses and programs. With continued support from the NSF, AAC&U is engaging in a comprehensive national program to improve science education within the context of improved general education and in support of a deeply and widely engaged academy.

www.aacu.org/sencer

Program for Health in Higher Education (PHHE)

Funded by a cooperative agreement with the U.S. Centers for Disease Control and Prevention's Division of Adolescent and School Health, this program centers on the proposition that if higher education would place a strong, academic focus on a problem such as HIV and health, then the end result would advance greater expectations for student learning, academic rigor, faculty authority, collaborative leadership, social responsibility, and civic engagement. Moreover, such a strong academic focus would lead to creative solutions to the complex problem itself.

PHHE explores these issues and draws on the experiences of students, campus leaders, and faculty in the United States and abroad to consider how and why an academic focus on HIV/AIDS improves learning and our common health. The work of program collaborators sustains rigorous academic focus and connects readers to promising academic practices taking place on campuses nationwide and around the globe. PHHE supports the National Leadership Resource Database, an online searchable database of courses and course modules that integrates HIV/AIDS and related health issues into the curriculum, treating these issues as specific subjects of inquiry and study.

www.aacu.org/phhe

The Sumner Symposium

A key PHHE project, the Sumner Symposium seeks to mobilize the power and energy of students as the primary means of helping to solve pressing health problems on campus and other communities. Symposia in 2001 and 2002 revealed a wide consensus among students, faculty, administrators, and the general public in safeguarding our nation's investment in higher education through broader, more strategic attention to health issues within campus communities. These findings reinforced the importance of students as assets, resources, and creators of new knowledge. Most of all, the Symposium has created exactly the kind of visibility, reciprocal commitments, and accountability that support the generation of political and social will. Enlisting the power that students possess to engage actively around issues of health could greatly enhance the nation's ability to improve our common health. The Sumner Symposium is co-sponsored by the American Conference of Academic Deans.

www.aacu.org/phhe/sumner_symposium

Forum on 21st Century Liberal Arts Education Practice

The Forum on Twenty-first Century Liberal Arts Education Practice is the campus-based, action arm of AAC&U's Greater Expectations Initiative. The Forum is made up of four working groups investigating areas such as reasoned inquiry; civic and social responsibility; global preparedness; and integration of learning.

Members of each working group are leading practitioners in the area of investigation. Through regional seminars with dozens of practitioners from the topic area, working groups are analyzing and gathering promising practices in pedagogy, assessment, and program administration at both the high school and college levels. Publications emerging from this work are forthcoming in Fall 2003.

www.aacu.org/gex/Forum

Civic Engagement issue of *Liberal Education*

Civic engagement is the theme of the fall 2002 issue of *Liberal Education*, AAC&U's quarterly journal. Articles include:

■ **Presidential Leadership: Moral Leadership in the New Millennium**

By Robert A. Corrigan

Presidential leaders have the opportunity to contribute the resources of their institutions to public service. The universities they lead should be models in confronting the problems of a complex society and contributing to their solution.

■ **Pedagogy and Political (Dis)Engagement**

By K. Edward Spiezio

Educators can play a leading role in promoting civic engagement through curricular and institutional innovations by which students encounter the theory and practice of participatory democracy. Models provide assistance in the effort.

■ **Knowledge To Make Our Democracy**

By Wm. David Burns

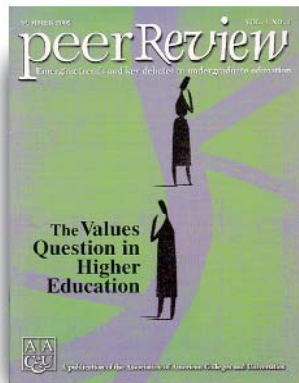
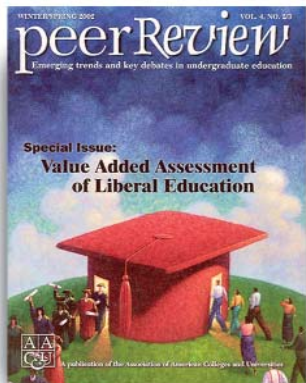
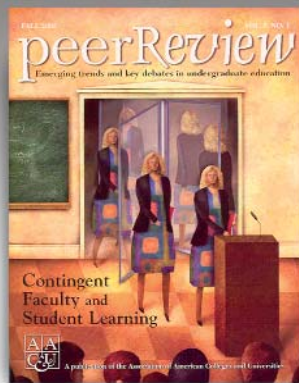
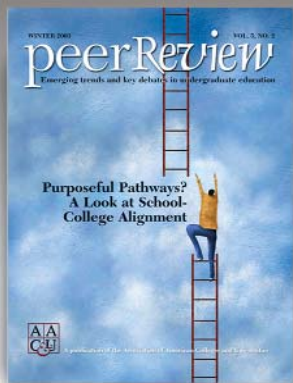
Students' intellectual engagement can be achieved by teaching through the subject of study to social issues relevant to their interests. The process of designing such curricula reveals the potential for enlarging students' civic capacities.

■ **In Search of Wisdom: Liberal Education for a Changing World**

By Nancy Thomas

The quest for a liberal education that fits contemporary students leads to reflections on the intellectual and moral capacities needed for responsible citizenship.

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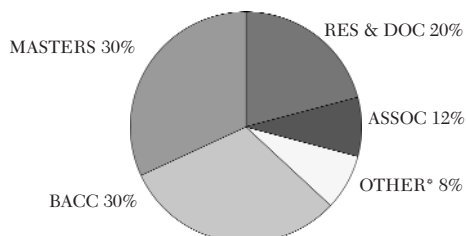
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AAC&U is the leading national association devoted to advancing and strengthening liberal learning for all students, regardless of academic specialization or intended career. Since its founding in 1915, AAC&U's membership has grown to more than 800 accredited public and private colleges and universities of every type and size.

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