

Diversity & Democracy

CIVIC LEARNING FOR SHARED FUTURES

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Baldwin Wallace College (Photo by Ron Linek)

FEATURED TOPIC

Higher education plays an important role in equipping today's students with the skills, knowledge, and capacities they need to participate in a diverse democracy. Inspired by a forthcoming report on reversing the civic recession supported by the US Department of Education, this issue of *Diversity & Democracy* explores how various institutions are enacting **civic learning** initiatives that prepare students for **democratic engagement**.

ISSUE HIGHLIGHTS

- 05 | Reconfiguring Civic Engagement on Campus: What Are the Levers for Change?
- 08 | Civic Literacy across the Curriculum
- 10 | The Civic Power of Interfaith Cooperation
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Higher Education for Civic Learning and Democratic Engagement: Reinvesting in Longstanding Commitments

■ **LARRY A. BRASKAMP**, president of the Global Perspective Institute and senior fellow at the Association of American Colleges and Universities

Throughout its history, American higher education has prepared students for principled citizenship in a democratic society. But at times—as at present, when the rhetoric surrounding higher education has focused ever more sharply on higher education's role in fueling economic growth—it has approached these obligations somewhat tentatively. When it comes to forming and informing future citizens of the United States and of the globe, however, now is not the time for hesitation. Now is the time for higher education to be both responsible and responsive to society at large, a critic of societal ills and a voice of what is good and worthy within current economic, political, social, and religious contexts. Those of us in higher education must now reinvest in longstanding commitments to collaborate with society in preparing students to become effective workers *and* citizens. We need to propose specific actions to strengthen this role—and we need to do so with a sense of urgency.

What factors make these actions so necessary? For one, society is rapidly becoming more pluralistic (indeed, US minority populations are expected to outnumber non-Hispanic whites by 2042 [Roberts 2008]). The degree of global interconnectedness is also becoming even more transparent. Technological changes have affected the worldviews and experiences of today's college students, with new social media serving as vehicles of communication and interaction that have changed how students relate to others and how they learn in school. Global economic uncertainties demand that we adapt how we think about, plan, and conduct commerce and education. In these contexts, those of us in higher education need to reexamine our roles in preparing citizens for participation in both our democratic society and the larger community. In short, in these changing and challenging times, higher education must refocus its efforts on remaining responsible as well as responsive to the world's people (a task I have written about elsewhere; see, for example, Braskamp 1998). American colleges and universities can not only educate students for responsible citizenship but also act as leaders in their local and global communities—and earn those communities' support—by ensuring that their work is of service to the greater society.

A National Project

Since September 2010, the Global Perspective Institute and the Association of American Colleges and Universities have collaborated in conducting a project on Civic Learning and Democratic Engagement, funded by the US Department of Education. In early 2011, we held five national roundtables that involved a total of 125

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Association of American Colleges and Universities

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ABOUT THIS ISSUE:

Civic Learning: A Critical Investment in Democratic Engagement

With the drifting seeds of economic change still settling around the world after recent market shakeups, it's hardly surprising that marketplace metaphors have been springing up in common parlance. Nonetheless, it's distressing to find the language of economic downturn taking root in discussions of civic life. Like the global economy, some have argued, America's civic livelihood is suffering from a "recession," so described by civic education leader Charles Quigley and substantiated by reports like the Nation's Report Card on Civics (2011). This language marks a troubling trend that AAC&U will take up at its 2012 Annual Meeting with a symposium titled "Reversing a Civic Recession: What Higher Education Can Do" (see www.aacu.org for details).

As Larry Braskamp describes in this issue of *Diversity & Democracy*, recent roundtables at the US Department of Education have revealed growing concern about the seemingly depleted value of the nation's civic stock. Yet despite this evidence of a civic recession, pockets of real engagement exist both in higher education and in society. On campuses across the country, colleges and universities are identifying best practices to prepare students for greater civic engagement, and leaders of the civic learning movement are seeking clarity and shared focus for their work.

Thus higher education is playing an important role in equipping today's students with the knowledge, skills, and capacities they need to invest in their democratic futures rather than default on democracy's debts. And with greater investments across institutions, higher education can play an even more significant role in this important cultural shift. This issue thus offers a range of examples of the different civic learning opportunities colleges and universities are offering to prepare students to participate in a diverse and globally interconnected democracy. Our authors share issue-driven and course-based models, as well as institution-wide attempts to make civic learning a key component of the undergraduate curriculum.

These models, although described using diverse language, share a worthwhile goal: to prepare American students to participate in democratic forums, even and especially in this time of economic need. Without this preparation, students may be rehearsing for work in a challenging economic environment without developing the critical skills they will need to build a new and more vibrant democratic society. In fact, the two goals are connected: As Martha Nussbaum has noted, "A flourishing economy requires the same skills that support citizenship" (2010). These skills include the ability to consider multiple angles, converse with those who hold different perspectives, and compromise to creatively solve urgent problems. Such are the habits that a liberal education engenders, and such education can help reverse our civic recession and inspire democratic engagement now and in the future.

—Kathryn Peltier Campbell, editor

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participants, collectively representing sixty higher education institutions (including community colleges, four-year colleges, and universities), thirty civic organizations, eleven private and government foundations, fourteen higher education associations, and twelve disciplinary societies. A variety of stakeholders—civic leaders, college presidents, students, faculty, student affairs staff, policymakers, researchers, community leaders, and heads of civic entities on and off campuses—provided us with feedback on a draft of a national action plan on Civic Learning and Democratic Engagement. Based on these discussions and on feedback from a diverse eleven-member coordinating committee, we have revised the national action plan for submission to the Department of Education in September 2011.

After submitting our recommendations to the department, we plan to discuss them with multiple stakeholders within the federal government and across the higher education community. We hope that these conversations and the plan itself will help educators once again place civic learning and democratic engagement at the core of their missions so that every student has the opportunity and support to become informed, engaged, and globally knowledgeable. (Visit our website, civiclearning.org, for more information about the process to date and about our next steps.)

In the interest of letting the national action plan stand on its own, I will refrain from summarizing it here. Rather, in this column I will provide my perspective about what we have learned over the course of the Civic Learning and Democratic Engagement project, describing several key issues and themes that have emerged. This issue of *Diversity & Democracy* highlights multiple initiatives that illustrate how higher education is fulfilling the task of being a responsive and responsible partner to society. But as the action

plan underscores, more initiatives like these are needed across higher education to fully repair the broken societal compacts that are weakening the contemporary social fabric. While higher education cannot repair these compacts alone, it can build on a robust foundation of knowledge, skills, and experience instilled by K–12 education before students matriculate in college.

Defining Terms

During the roundtable conversations, it quickly became clear that participants had varying interpretations of what the terms *civic learning* and *democratic engagement* actually mean. Based on these conversations, I have concluded that rather than establishing consensus about definitions,

Those of us in higher education must now reinvest in longstanding commitments to collaborate with society in preparing students to become effective workers and citizens.

we need to respect how each college or university interprets and uses these words. At the same time, it is useful to set parameters around terms as we use them.

As we found during the national roundtables, many stakeholders prefer the term *civic engagement* to describe their work. What, then, is one possible definition of civic engagement? Thomas Ehrlich describes it this way: “Civic engagement means working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and nonpolitical processes” (2000, vi).

I like this definition. It portrays a holistic view of student learning and development, suggesting that humans need to integrate how they think and act (knowledge and skills), how they view themselves (values and motivation),

and how they relate to others in the community. In short, it incorporates knowing, being, and doing—or using one’s head, heart, and hands. This integration is especially important when it comes to students practicing real-world engagement with those who are unlike them through problem solving in the public sphere and in the workplace.

Holistic learning through hands-on engagement not only prepares students for work and citizenship in their diverse local and global communities, but also has additional benefits. Students who address real-world challenges within their diverse communities may be more motivated to stay in college, resulting in higher retention rates (Campus Compact 2008)—a primary objective of today’s

policymakers. But to reap these benefits on a large scale, colleges and universities will need to see civic learning and democratic engagement not as optional, but as integral to helping students become fully developed human beings prepared to live and work in an interdependent society. And to make these factors integral, they will need to look closely at their learning environments.

The Learning Environment

What learning environments most effectively foster civic learning and democratic engagement? Students do not learn in a vacuum, but rather through exposure, reflection, and practice, where they apply their knowledge, use their skills, develop their values, and acquire the motivation to become engaged citizens working for the benefit of others as well as of themselves. But what is the nature and character of institutions that foster such development?

For civic engagement to be part of the landscape of American higher education, it “must be central, rather than marginal, institutionalized rather than fragmented” (Jacoby and Associates 2009, 227). It must be integral to the institution rather than something that students encounter haphazardly through the curriculum and cocurriculum. And for this to happen, it must become a key component of institutional identity, with faculty deeply involved in creating engaged academic communities that reflect and model the values of democracy and freedom.

Over the course of the national roundtables, the role of institutions as community partners was an important topic of discussion. Several notable examples of institutional leadership in this area exist. Tulane University in New Orleans has served as a community leader in rebuilding the city and its infrastructure after Hurricane Katrina. The University of Illinois at Chicago has partnered with the city of Chicago through its “Great Cities” initiative to improve schools, governmental agencies, and the local economy. Wagner College, which strives to be “part of the city” of New York, has combined liberal arts learning and practical experience to guide students in serving the Port Richmond neighborhood of Staten Island. Associate-degree-granting Georgia Perimeter College has dedicated itself to strengthening communities and fostering student and faculty civic engagement through its new Atlanta Center for Civic Engagement and Student Learning. Many institutions have become anchors in their communities, partners in local development who reach across social and economic barriers. They have become actively engaged in the local community in multiple ways and have come to see themselves as good citizens.

Although these partnerships are sometimes less developed than in the examples above, their seeds exist on almost every campus. Rather than

one-way communications of technical and scholarly expertise bestowed by the campus on the community, the most successful of these partnerships have evolved into ongoing projects where students, faculty, and community members engage in public problem solving together. They are more than extensions of the institutions into their rural and urban communities, and more than outreach to others. They are intentional partnerships where all participants—including students—work collaboratively as experts, teachers, role models, and problem solvers.

To What End?

What are the desired outcomes of education that is centered on civic learning and democratic engagement? What does education focused on these topics mean not only for students, but also for local, national, and global communities? Will such an education address visionary goals like reducing poverty and violence; increasing inclusion for people who have historically been marginalized; honoring and respecting different values, lifestyles, and cultural and faith traditions; and enhancing personal and community well-being?

I want to argue that education should address all these issues and goals, yielding structural changes toward the common good as a result of defined student learning outcomes. But in making this claim, I cannot avoid addressing the value-based question of what is meant by the *common good*. In the United States today, the common good is not a monolithic patriotic ideal, but a continuously contested vision based in competing ideas. Yet its foundational principles remain the same: all members of society are responsible for contributing to their multiple communities, extending around the entire globe. All people, regardless of social status, ethnicity, lifestyle, and faith tradition, deserve respect and the freedom to contribute to bettering

others’ circumstances while fostering their own development as human beings.

Bringing this vision to fruition will require higher education to build many avenues, all converging on one goal. Not all students will be interested in pursuing the same road to civic learning and democratic engagement. Not all colleges can provide students with the same experiences, nor should they. All can, however, expose students to public problem solving through guided, community-based educational opportunities and simultaneous critical reflection. These opportunities need to be about more than altruism. They need to focus on sustained civic and community development, on building lasting infrastructure that addresses structural inequality while fostering habits of the head and heart.

Higher education has long built on fundamental principles of civic engagement, pursuing ends that are more expansive than promoting private gain. At the current moment, it needs to recommit itself to advancing the greater good, to educating students to become civic minded by cultivating the necessary skills, habits, and knowledge. By doing so, it can return at this critical time to the well-worn path of being responsive and responsible to the needs and future of students, communities, and a society where global interconnectedness and pluralism are more salient than ever. ☐

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[CIVIC LEARNING AND DEMOCRATIC ENGAGEMENT]

Reconfiguring Civic Engagement on Campus: What Are the Levers for Change?

■ **CARYN MCTIGHE MUSIL**, senior vice president of the Association of American Colleges and Universities (AAC&U)

Editor's note: In this excerpt from an essay on "Remapping Education for Social Responsibility: Civic, Global, and US Diversity," Caryn McTighe Musil describes how the civic learning movement can deepen connections to the global and US diversity education movements, building critical alliances in educating for democratic engagement.

There are several levers that campuses are turning to in order to accelerate their ability to reconfigure the focus of the civic work and build alliances with diversity and global practitioners. Three levers have proven especially productive: adopting more unifying concepts to shape the work, recognizing similar pedagogical practices, and rallying around common educational commitments that are necessary in this global century.

Concepts

A concept like "citizenship," for instance, offers an intellectual footbridge across the three spheres of inquiry. It has long been a centerpiece of civic work, long sought as a right within diversity work, and is used to capture cross-national responsibilities in global work. Examining the contested nature of each term in all three locations and the differing and similar usages of the term in the separate fields of inquiry and practice is yielding new levels of integration and cross-collaborations. In AAC&U's global research project that examined college mission statements, both preparing for citizenship and global citizenship were newly asserted as institutional goals.

Similarly, the term "democracy" offers common space for scholarship, teaching, and practice. AAC&U, for instance, is a member of a steering committee for the International

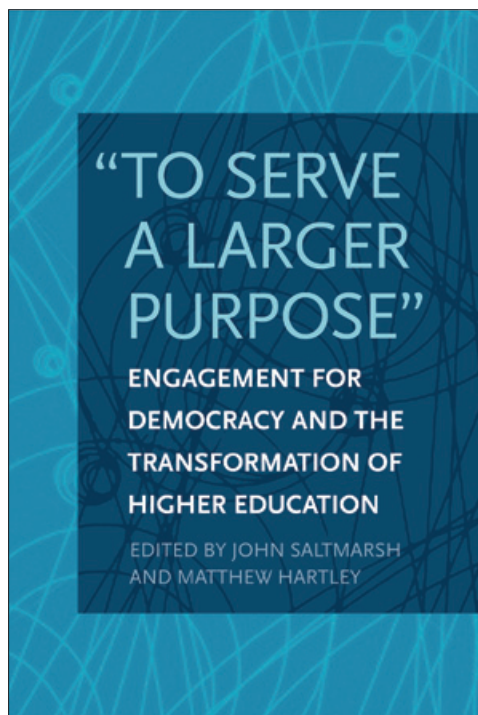
Consortium for Higher Education, Civic Responsibility, and Democracy (IC) headquartered at the University of Pennsylvania. Since its initial collaboration began in 2000, the IC's partnership with the Council of Europe (CoE) has involved hundreds of colleges and universities, primarily in Europe and the United States, in joint forums, research projects, and publications. [...] Again, the contested nature of the term and its forever incomplete practice provide rich intellectual space for cooperative and integrative inquiry and practice.

Flowing from democracy are the twin terms "social responsibility" and "social justice," which are emergent crosscutting terms that suggest both agency and public policy action. Both concepts help move civic engagement from pure service to service and advocacy, and from a cautiously apolitical stance to an unabashedly political but not doctrinaire one. There is evidence that more civic engagement programs are using the term "justice" or "social justice" in their mission statements and learning goals. The concept is absolutely central to US diversity work across its multifaceted academic areas. While the term seems less common in global work, the concept is implicit in efforts to generate global commitments to remedy the world's deep inequalities, which are visible in efforts like the United National Millennium

Development Goals, increasing cooperation about sustainability, and ongoing cross-national movements about human rights. When AAC&U launched its Core Commitments initiative in 2006 to promote personal and social responsibility as an essential rather than an optional learning goal for undergraduates, its first open symposium attracted 450 people from 256 different institutions. More than three hundred presidents have also pledged to champion these outcomes, and many campuses find the term offers an expansive umbrella for civic, global, and diversity work.

A triumvirate of interlocking concepts holds promising intellectual and practice space for integration and collaboration: *identity*, *recognition*, and *community*. Identity and recognition are absolutely central to the intellectual framing of US diversity work and directly tied to social movements by marginalized groups seeking recognition of their full worth and dignity, which has been typically linked to acquiring full rights as citizens. Post-colonial struggles documented in global scholarship are often organized around these same struggles. These concepts are used, for example, in the influential book *Multiculturalism: Examining the Politics of Recognition* (Taylor et al. 1994), and Arab writer Amin Maalouf, now living in France, explored a different context in his book *In the Name of Identity: Violence and the Need to Belong* (2003).

Three recent pieces argue powerfully for giving more prominence to identity and recognition as a defining dimension of civic work, with the understanding of how identity formation is inextricably tied to one's inherited and self-chosen communities. In 2003, a civic engagement working group organized through AAC&U's Greater Expectations¹ described its theoretical model of the civic-learning spiral as being composed of three parts. The first component is self, understood to be an



identity embedded in relationships, in a social location, and within a specific historic context, that then, in dynamic interplay, influences and is influenced by the other components of the civic spiral that includes communities, values, skills, knowledge, and public practice (Musil 2009, 59–63). L. Lee Knefelkamp authored the groundbreaking lead article “Civic Identity: Locating Self in Community” for *Diversity & Democracy* (2008), which argues that civic identity is “an identity status in its own right,” and should be “one of the outcomes of a liberal education.” She proceeds to articulate its essential characteristic, including “deliberately chosen and repeatedly enacted aspects of the self” (1–2). She lays out the multiple ways the academy can contribute, paramount among them, “students need to witness the academy’s ongoing commitments to creating a more just society” (3).

Similarly, Anne Colby, an advisory board member of AAC&U’s Core Commitments and noted scholar on civic and moral development whom Knefelkamp draws upon as an authority,

coauthored “Strengthening the Foundations of Students’ Excellence, Integrity, and Social Contribution” with William M. Sullivan (2009), in which they, too, make links between identity, recognition, and community. [...] The ground is thus already laid for ways in which civic educators have a fertile space for future work with their diversity and global counterparts by linking identity, recognition, and community.

Pedagogical Practices

This is the low-hanging fruit of collaboration and integration across civic, diversity, and global work. Prominent in all three is the pedagogical practice of *dialogue*. In civic work it is typically called “deliberative dialogue”; in US diversity work, “intergroup dialogue”; and in global, it is

known as “intercultural dialogue.” In all three, the practices are well honed, the scholarship well defined, and the research on its impact on learning well documented. What is missing is the recognition across the three of their shared practice, what can be learned from each other, and how to use this shared practice as a common organizing strategy for shared work, whether in classroom pedagogy, community based dialogues, or global interactions. [...]

Another area in which all three already work in similar pedagogical domains is *community-based learning*. When black studies, women’s studies, and other US diversity academic programs were initiated, the practitioners of each program had a sense of themselves as the academic arms of existing social movements. These origins affected their scholarship, course subject design, pedagogies, and engagements with communities beyond the walls of the academy. Learning from, with, and for the benefit of the community is threaded through these

academic programs, which, in their co-curricular formulations, typically also have strong ties with community concerns and a history of community partnerships. [...] Global education is just beginning to do more of the community-based learning and research in its courses, with institutions like Worcester Polytechnic Institute taking the national lead. The school’s Global Perspectives Program involves 50 percent of all WPI students in semester-long academic projects in their junior year to address pressing community issues defined by governments, non-profit organizations, and local citizens. These include everything from health and human services in Bangkok to transforming squatters’ villages into ecovillages in Cape Town, green building design in Worcester, and water and sanitation in Windhoek, Namibia.

The last shared practice to highlight straddles both pedagogy and scholarship: the emerging and newly recognized field of *public scholarship*. It has developed sufficiently to now have its own literature of debate about what public scholarship means or should mean, but it captures efforts, as one set of authors describes it, to bring academic scholars and students “into public space and public relationships in order to facilitate knowledge discovery, learning, and action relevant to civic issues and problems” (Peters et al. 2003, 73). Research institutions, where scholarship is the coin of the realm and necessary for tenure, have begun to define guidelines for public scholarship so it is counted, rewarded, and recognized in tenure and promotion decisions. Institutions like the University of Minnesota, Pennsylvania State University, Cornell University, University of Michigan, Stanford University, and Syracuse University have taken the lead on establishing, defining, and valuing public scholarship in professional faculty advancement.

Public scholarship has obvious relevance to civic engagement work, but it has already been the purview of scholarship in US diversity scholarship, which, like civic work, often roots its research within the community and community contexts, and which understands its scholarship as being profoundly about advancing social justice movements. Well-known African American and feminist scholars like bell hooks and Cornell West have long carved out a different kind of scholarship as public intellectuals both trying to engage with a broader nonacademic public through their scholarship and through traditional scholarship that is the result of deep engagement with publics. The Institute on Ethnicity, Culture, and the Modern Experience at Rutgers University—Newark organizes itself to integrate scholarship, teaching, and mutual engagement in civic life using public scholarship as a means for doing that and Newark as the source of investigation and partnership. [...]

Educational Commitments

Finally, one of the levers that should create common ground on which civic, diversity, and global educational reform movements can foster greater integration and collaboration is their *shared educational commitments*. The three actually helped invent and promote what are emerging, even if they are not yet always practiced, as consensus educational goals that define what students need for the diverse, interdependent world where they will live and work. AAC&U describes these as Principles of Excellence in *College Learning for the New Global Century* (National Leadership Council for Liberal Education and America's Promise 2007):

- Teach the arts of inquiry and innovation
- Engage the Big Questions

- Connect knowledge to choices and action
- Foster civic, intercultural, and ethical learning
- Assess students' ability to apply learning to complex problems

The academy is coming to recognize that students learn best when they are applying what they know to real-world problems, when they see the relevance of knowledge inquiry to pressing issues in their home communities, when they view themselves as creators of knowledge, and when they engage in learning through dialogue and deliberation with others. These principles help the academy enact the larger purposes that this volume is calling for, and these principles are driving overall higher education reform today. This all makes it an ideal moment for civic, diversity, and global programs to join forces through their scholarship, pedagogy, and community-based work to illustrate effective ways these principles have been put into practice.

The final overriding educational commitment that all three share is the practice of asking faculty, staff, and students to walk the walk as well as talk the talk. Civic learning takes practice, as does learning about diversity and global knowledge. All three educational spheres have a history of fostering communities of practice. By remapping their relationships to one another, they can more comprehensively offer students the moral and civic rehearsals that will help them become socially responsible and morally anchored in democratic engagements for justice in life's big, messy, urgent questions. ☐

1. For a full report on the initiative's goals and recommendations, see Greater Expectations National Panel 2002. For a more recent iteration of these goals, see National Leadership Council for Liberal Education and America's Promise 2007.

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[CIVIC LEARNING AND DEMOCRATIC ENGAGEMENT]

Civic Literacy across the Curriculum

■ **SETH POLLACK**, professor and director of the Service Learning Institute at California State University, Monterey Bay

Founded in 1995, California State University, Monterey Bay (CSUMB) has become nationally recognized for its commitment to developing students' capacity to lead socially and civically engaged lives. At CSUMB, civic literacy is as important an educational goal as the more traditional forms of literacy. Building on its commitment to diversity and social justice, CSUMB defines civic literacy as the "knowledge, skills and

for thirty to fifty hours during the semester, collectively contributing over sixty thousand hours of service annually to community partners in the region.

Outcomes-Based Faculty Development

The most important aspect of CSUMB's service-learning program is the depth of integration of issues of justice and social responsibility in the service-

Each discipline at CSUMB has entered the conversation about justice and social responsibility on its own terms, and has come to more fully own these aspects of its academic program.

attitudes that students need to work effectively in a diverse society to create more just and equitable workplaces, communities and social institutions" (CSUMB 2005). Achieving this goal has been the focus of CSUMB's innovative service-learning program.

All CSUMB undergraduates complete at least two service-learning requirements: a lower-division course called Introduction to Service in Multicultural Communities, and at least one upper-division service-learning course in their major. The lower-division course gives students a foundation in issues of service, social group identity, justice, and social responsibility, while the upper-division course exposes them to issues and questions related to social justice and social responsibility that are pertinent to their future careers or fields of study. In each course, students work in the community

learning curriculum across campus. Each department has developed the civic literacy dimension of its academic program with support from the Service Learning Institute, which is organized as an academic department and is thus recognized as a legitimate member of the academic community. The Service Learning Institute has led a series of curriculum development efforts focused on building faculty members' capacity for teaching about service, justice, and social responsibility through their disciplinary lenses. Essential to this process is the identification of a key social justice question that guides faculty's curriculum development work.

Using an outcomes-based framework, these workshops have enabled faculty to ground the overarching Upper Division Service-Learning Outcomes in the context and content of their particular field

or discipline (CSUMB 2010; see sidebar). As a result, each discipline at CSUMB has entered the conversation about justice and social responsibility on its own terms, and has come to more fully own these aspects of its academic program.

CSUMB thus encourages faculty and students to shift their focus from "doing service" to learning about service, justice, and social responsibility from a relevant disciplinary context. This shift does not diminish the act of service or the value of community partnerships. In fact, these elements become even more critical as departments begin to engage more deeply with injustice and inequality experienced by communities. As faculty strive to develop courses that embrace these issues, the knowledge held by community members and non-university experts becomes essential. While the hours of service and number of completed projects are important, the establishment of a rich, community-engaged discourse about justice and social responsibility across campus may be the greater accomplishment.

Three Diverse Examples

What does the commitment to educating students for justice and social responsibility look like across programs? The following examples are drawn from each of CSUMB's three colleges: the College of Professional Studies; the College of Arts, Humanities, and Social Sciences; and the College of Science, Media Arts, and Technology.

Business 303S: Community Economic Development. Every CSUMB business student takes BUS 303S, devoting fifty hours of service to a community organization focused on local education or economic development. Students explore concepts of cultural identity and examine how power relationships among cultural groups affect local economic development and resource distribution. The overarching question that guides student learning

is: “How can businesses balance the ‘triple bottom lines’ of profit, people, and planet?” In the community, students work with local schools, businesses, social service agencies, and economic development corporations all struggling to be profitable while having a positive community impact. For example, students have helped a local community garden produce worm compost as a source of income. Through the “triple bottom line,” issues of justice and social responsibility have found solid grounding in CSUMB’s business school.

Information Technology 361S: Technology Tutors. All students in the School of Information Technology and Communications Design (ITCD) are required to take this service-learning course. Previously, students worked on projects like designing websites and building networks for community organizations, but the connections between their field and issues of justice or social responsibility were not readily clear. The course changed dramatically when the “digital divide” became its organizing theme. Students began to wrestle with the guiding question, “How has digital technology accentuated or alleviated historical inequalities in our community, and what is my responsibility for addressing the digital divide as a future IT professional?” As a result, students are examining the social implications of technological advances and using technology to reduce inequality and marginalization. Among other efforts, ITCD students have helped create and staff a computer training center accessible to the most marginalized members of the community, including the homeless.

Visual and Public Art 320S: Museum Studies. The Visual and Public Art department has long-standing relationships with numerous museums and historic buildings in the region. CSUMB museum studies students learn important curatorial skills while working with these museums to collect, preserve,

and display historical objects. These students have increasingly examined the museums’ role in a diverse society guided by the key question: “How does a society or a cultural institution decide what is worth collecting, preserving, and displaying?” Faculty and students have collaborated with local institutions (including the National Steinbeck Center in Salinas and the Pacific Grove Museum of Natural History) to develop new exhibits focusing on the region’s diverse cultural history. In this way, CSUMB’s Visual and Public Art program is addressing issues of justice and social responsibility, while the region’s cultural institutions are creating stronger links to the community’s diverse past and laying the groundwork for a more inclusive future.

Centering Civic Literacy

Building a vibrant democracy requires each new generation of citizens to embrace their responsibilities to the national, and now global, commons. In the global twenty-first century, higher education must play a central role in equipping citizens for this ever more complex civic mission. For this to happen, academic departments must more fully embrace civic literacy outcomes as central components of courses and degree programs.

CSUMB has chosen to make civic literacy a serious, legitimate, and rigorous academic endeavor. The result has been an ever-deepening web of relationships between university faculty, staff, and students, and our diverse regional communities. We have not only completed many meaningful community-based projects, but have also sparked rich discussions in our classrooms and departments about our respective roles in building more just and equitable communities. CSUMB’s journey toward twenty-first-century civic literacy has been powerfully transformative, not only for students and communities, but for



A CSUMB Americorps member and a student share the rich compost produced at the Salinas Chinatown Community Garden.

faculty and their departments—perhaps the most critical transformation of all. 

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CSUMB Upper Division Service-Learning Outcomes

Self and Social Awareness:

Students deepen their understanding and analysis of the social, cultural, and civic aspects of their personal and professional identities.

Service and Social Responsibility:

Students deepen their understanding of the social responsibility of professionals in their field or discipline, and analyze how their professional activities and knowledge can contribute to greater long-term societal well-being.

Community and Social Justice:

Students evaluate how the actions of professionals and institutions in their field or discipline foster both equity and inequity in communities and society.

Multicultural Community

Building/Civic Engagement: Students learn from and work responsively and inclusively with diverse individuals, groups, and organizations to build more just, equitable, and sustainable communities.

[CIVIC LEARNING AND DEMOCRATIC ENGAGEMENT]

The Civic Power of Interfaith Cooperation

■ **EBOO PATEL**, founder and president, and **MARY ELLEN GIESS**, director of campus partnerships, Interfaith Youth Core

Americans are living in a civic recession. We need look no further than our national political discourse to know that civility in this country is at a dangerous low. Rage in American politics—well catalogued by the national media—is just one marker of this trend. But an increasingly troubling lack of civility is occurring in another area as well: in the national discourse about religious difference.

Across the political spectrum, conversations about religion are increas-

ingly malicious and misinformed. “New atheists” like Christopher Hitchens draw from a selective history to claim that religion “poisons everything” (Wolf 2006). More moderately, American political scientist Samuel Huntington argues that a “clash of the civilizations” between those of different religious backgrounds is inevitable (1996). Extremists like Pam Geller have advanced the theme of the “dangerous Muslim” (Barnard and Feuer 2010), a narrative that aligns Islam with terrorism. We can see the very real ramifications of this divisive rhetoric in the furor around a proposed Islamic center in New York City and in acts of arson and vandalism on mosques around the country, to name only a few examples (Mackey 2010). However, unlike instances of political

Legacy and Promise

incivility, religious incivility goes largely unchecked and unquestioned. It is precisely because we lack an awareness of religious incivility that it is so threatening to our nation’s social fabric. Our religious diversity does not have to be a source of division. In fact, throughout our nation’s history, religious and ethical values have served as forces of unity. Many of America’s founders expressed dedication to religious

diversity. Benjamin Franklin helped build a public hall expressly so that “any preacher of any religious persuasion... would find a pulpit at his service” (n.d., 49). George Washington wrote to the Hebrew Congregation of Newport, Rhode Island, “May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the goodwill of the other inhabitants, while every one [sic] shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid” (1991). Drawing from these early democratic commitments, we at the Interfaith Youth Core (IFYC) define *interfaith* expansively to include “people from diverse traditions, such as Christianity, Hinduism, Islam, Secular Humanism, Judaism, Buddhism, Sikhism, Jainism, Baha’i, atheist, agnostic, and all other

religious, non-religious, and philosophical traditions” (www.ifyc.org).

Americans have enacted the virtues of interfaith collaboration by coming together to serve the common good. During the Civil Rights Movement, diverse religious and nonreligious leaders collaborated to promote racial equality. Rabbi Abraham Joshua Heschel wrote of his experience walking with Martin Luther King Jr. during the 1965 march from Selma to Montgomery, “even without words, our march was worship. I felt my legs were praying” (Heschel 2005). Although religious bigotry has arisen periodically throughout America’s history, forces of inclusion have consistently prevailed. Despite the anti-Catholic Nativist movement in the late nineteenth century and the strong anti-Semitism of the early twentieth century, Jews and Catholics now enjoy some of the highest favorability ratings of all American religious groups (Putnam and Campbell 2010). This significant change in such a short time demonstrates the power of religious inclusivity.

History and experience indicate that religion can play a distinctive uniting role within American society. Sociologist Robert Putnam’s research demonstrates that religious communities are unique repositories of “social capital”—a concept describing the inherent value of social networks and relationships (2010). Religion provides inspiration for volunteerism and social action, and faith communities have shown themselves to be effective organizers of work that serves others and strengthens our social fabric. However, Putnam’s research includes an even more interesting finding: that *bridging social capital*—social capital that brings people together across identity lines—has even greater power (Putnam 2001). By working together across identity lines, communities can multiply social capital, strengthen social cohesion, and

combine resources to effect change. This is the power of interfaith cooperation.

The Role of Colleges and Universities

Interfaith cooperation does not happen automatically. Putnam's research suggests that communities must cultivate critical skills and knowledge to successfully build capacity for interfaith cooperation (Putnam and Campbell 2010). Building this capacity requires

- Developing *interfaith literacy* (the appreciative knowledge of diverse religious backgrounds);
- Fostering *interfaith encounters* (direct interactions with those of diverse religious backgrounds); and
- Providing *interfaith leadership opportunities* for the next generation of young people so they learn to work positively across identity lines.

While both interfaith literacy and interfaith encounters are crucial, the most powerful tool higher education has is to provide interfaith leadership opportunities for young people. These opportunities ultimately foster sustainable interfaith cooperation, ensuring that more people will be exposed to the necessary opportunities to develop interfaith literacy and participate in interfaith engagement.

College and university campuses are ideal locations to build these important levers of social change. Many institutions already host strong civic engagement, service-learning, or diversity programs, providing a unique set of assets to build sustainable interfaith cooperation. But to capitalize on these assets, colleges and universities need a shared vision and institutional leaders who advance this important goal. Interfaith Youth Core partners with college and university campuses to help institutions strategize and build capacity to cultivate interfaith cooperation on campus. IFYC provides a number of venues to support institutions



Students and faculty at Saint Mary's College of California discuss an IFYC workshop presented in 2009 as part of a year-long interfaith initiative. (Photo by Linda Gorby.)

in building interfaith cooperation—online resources, capacity-building workshops and trainings, and short and long-term institutional partnerships. Through these resources, IFYC seeks to equip institutions of higher education to be models of interfaith cooperation for the broader society.

It is clear that interfaith cooperation has the innate potential to achieve some of higher education's greatest goals, including producing civically engaged global leaders. But higher education must proactively advance the methods that we know succeed—developing interfaith literacy, fostering interfaith encounters, and providing interfaith leadership opportunities—to drive the change we know is possible. Interfaith cooperation has the potential to be a powerful tool in the fight against America's civic recession. How we utilize that tool is up to us. 📍

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[CIVIC LEARNING AND DEMOCRATIC ENGAGEMENT]

Assessing Civic Mindedness

■ **KATHRYN S. STEINBERG**, academic assessment specialist, and **KRISTIN E. NORRIS**, instructional technology specialist—both of Indiana University-Purdue University Indianapolis

Preparation for effective citizenship requires students to acquire and apply knowledge, to exercise critical analysis, and to pursue lifelong learning. In developing these skills and abilities, an effective citizen's personal, social, and intellectual goals are intertwined. Yet programs designed to develop students' personal and social capacities are often separate from their core academic experiences (Eyler 2009), which tend to focus primarily on intellectual development. Thus higher education is charged with fostering student learning and transferring that learning across contexts, including to and from the areas

educational practices (such as reflection) lead to intended learning outcomes.

Civic engagement is part of the institutional mission at Indiana University-Purdue University Indianapolis (IUPUI). An urban commuter research campus with over thirty thousand students, IUPUI is dedicated to facilitating students' civic learning through service-learning courses, service-based student scholarships, cocurricular service activities, and community-based research. The culture of service permeates all campus divisions and coheres in the IUPUI Center

Civic learning should be a key goal across higher education. But where is civic education located within each institution's programs, and what are colleges and universities doing to assess civic learning?

where civic learning currently occurs.

According to the Lumina Foundation's Degree Qualifications Profile, civic learning should be a key goal across higher education. But where is civic education located within each institution's programs, and what are colleges and universities doing to assess civic learning? Civic learning has been described as "preparing students for responsible citizenship... requiring the integration of knowledge and skills acquired in both the broad curriculum and in the student's specialized field. In developing civic competence, students engage in a wide variety of perspectives and evidence and form their own reasoned views on public issues" (Adelman et al. 2011, 11). It stands to reason that civic learning can occur in curricular and cocurricular activities where intentional

for Service and Learning (CSL). The CSL is staffed by thirteen full-time employees (including the two authors) and composed of four offices: the Office of Community Work Study, which employs students as tutors and in other community-based activities; the Office of Service Learning, which provides faculty development related to service learning; the Office of Community Service, which promotes cocurricular community service, volunteering, and campus-wide service events; and the Office of Neighborhood Partnerships, which strengthens relationships between IUPUI and nearby neighborhoods.

Across these offices, CSL administers nine types of service-based scholarships and provides approximately forty-five campus-wide service opportunities for

students, faculty, and staff. IUPUI also provides opportunities for students to develop civic skills by enrolling in service-learning courses and serving as faculty assistants for community-based courses and research. Through these engagement opportunities, CSL and IUPUI encourage students to examine their beliefs, passions, and knowledge in relation to their various communities. CSL also assesses the civic learning that occurs throughout these initiatives, and uses these measurements to improve programs and build institutional capacity to further civic engagement at IUPUI (Bringle et al. 2011).

University Initiatives

CSL seeks to develop *civic mindedness* in IUPUI students. A *civic-minded graduate* is defined as "a person who has completed a course of study (e.g., bachelor's degree), and has the capacity and desire to work with others to achieve the common good" (Bringle and Steinberg 2010, 429). Likewise, *civic mindedness* refers to "a person's inclination or disposition to be knowledgeable of and involved in the community, and to have a commitment to act upon a sense of responsibility as a member of that community." Thus we are interested in measuring students' orientations toward the community and toward others in the community, as distinct from their orientations toward self, family, or corporate concerns.

The attributes of a Civic-Minded Graduate (CMG) arise at the intersection of three dimensions:

- Student identity
- Educational experiences
- Civic experiences

Through an extensive literature review, a conceptual framework was developed for the Civic-Minded Graduate construct that arises from these intersections. In this framework, a graduate's civic mindedness is composed

of outcomes related to four domains: knowledge (cognitive outcomes), dispositions (affective outcomes), skills, and behavioral intentions. The framework includes ten student learning outcomes that we have identified as attributes of a civic-minded graduate, all of which can be fostered through curricular and cocurricular educational activities (based on Bringle and Steinberg 2010). The outcomes, which appear in parentheses below, are classified in terms of the four domains and related subdomains:

Knowledge

- *Volunteer opportunities* (an understanding of how one can contribute to society through community service)
- *Academic knowledge and skills* (advanced disciplinary knowledge and skills relevant to addressing community issues)
- *Contemporary social issues* (an understanding of the complexity of modern social issues)

Skills

- *Listening and Communication* (proficiency in writing, speaking, and considering divergent viewpoints)
- *Diversity* (a rich understanding of, sensitivity to, and respect for human diversity in a pluralistic society)
- *Consensus-building* (the ability to discuss and bring accord around controversial social issues with civility and respect)

Dispositions

- *Valuing community engagement* (a sincere desire to serve others and improve society)
- *Self-efficacy* (a desire to take personal action, and an ability to have realistic views about those actions' likelihood to produce results)
- *Social trustee of knowledge* (the acceptance of responsibility for using the knowledge one gains through college to serve others)

Behavioral Intentions (stated intentions to be civically involved, for example, by choosing a service-based career or participating in community service)

Many types of knowledge, skills, attitudes, and dispositions that are undoubtedly related to civic mindedness (for example, leadership, teamwork, and general problem-solving skills) are not included in this conceptual framework. We see these outcomes as implied by the list above, or as combinations of the elements identified in the list.

We use two instruments to measure the construct of civic mindedness: a quantitative scale for self-reported data (the CMG Scale) and a qualitative reflection tool (the CMG Narrative Prompt and the associated evaluative Rubric). We use these instruments to assess the civic learning outcomes of students involved in curricular and cocurricular programs. Both instruments can be used in a range of contexts, including as class assignments, in capstone courses, for institutional reporting, in conjunction with student portfolios, or as part of the evaluation process for university-sponsored civic engagement awards.

The CMG Scale measures students' capacity and desire to work democratically with others to improve their communities or to achieve public good. The thirty-item survey includes subscales (ranging from "strongly agree" to "strongly disagree") corresponding to the conceptual framework above. Each subscale score consists of the average rating for all items in that subscale, and total scores are based on the average rating for all items.

The CMG Narrative Prompt and Rubric draw inspiration from the civic engagement rubric developed by AAC&U's VALUE project (www.aacu.org/value). We originally intended the narrative prompt to be used as an exit exercise for graduating seniors, but we

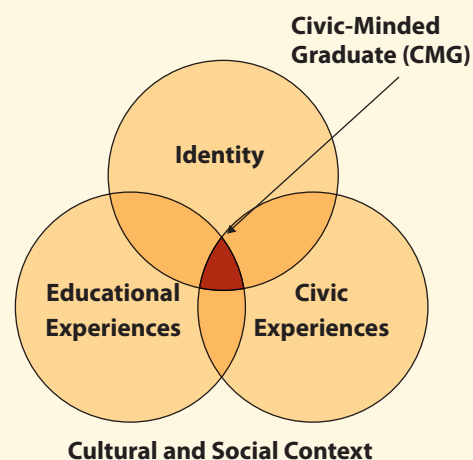
now apply it widely across the curriculum. Students responding to the Narrative Prompt are asked to write a reflective response to the following prompt:

I have a responsibility and a commitment to use the knowledge and skills I have gained as a college student to collaborate with others, who may be different from me, to help address issues in society.

We developed a rubric for evaluating the narratives that includes five categories: (a) civic identity, (b) understanding how social issues are addressed in society, (c) active participation in society to address social issues, (d) collaboration with others, and (e) benefit of education to address social issues.

Using these instruments, we have found that service-learning pedagogy is particularly efficacious for developing civic-minded graduates, and that carefully designed cocurricular programs and activities can also contribute to civic learning outcomes. Both quality and quantity matter: opportunities for critical reflection with faculty or staff mentors, placements that involve sufficient hours and meaningful tasks, and strong campus–community partnerships

Figure 1: Dimensions Contributing to the Development of the Civic-Minded Graduate



are all important factors in the development of civic-minded graduates.

Civic Learning Pathway Initiative

Through the Civic Learning Pathway Initiative, we are developing a model that describes how postsecondary students develop civic mindedness, and how colleges and universities can contribute to the development of civic-minded graduates. In building this model, we draw from a multidisciplinary literature base to conceptualize the process by which postsecondary students develop the knowledge, skills, attitudes, behaviors, and self-identity that epitomize the civic-minded graduate. The work we have done to develop the model has potential applications for refining programs (for example, student service-based scholarships and community-based work study) to ensure that they serve as pathways for students to become civic-minded graduates. It can also be useful for faculty-driven curriculum development projects at the course and departmental levels.

As part of the Civic Learning Pathway Initiative, we use e-portfolios to promote civic learning and to help students articulate and demonstrate civic growth. In addition to facilitating reflection, e-portfolios foster active learning, motivate students, provide a means for feedback, store multiple media, allow cross-referencing of student work, and are context rich (Zubizarreta 2004). E-portfolios also heighten the social elements of learning (Yancey 2001) and incorporate assessment into the learning process (Cambridge 2001). CSL is using the CMG Prompt and Rubric to measure civic learning via e-portfolios in themed learning communities and first-year seminars with service-learning components. We hope to use the CMG tools to encourage students to think about civic knowledge, skills, dispositions, and behavioral intentions from the moment they enter the institution until they leave as civic-minded graduates.

Future Directions

Assessing students' civic growth throughout their college careers will help us refine our assessment tools and develop additional prompts that can generate more authentic evidence. In addition, calibrating the rubric will improve its feasibility, reliability, and applicability to disciplines or other units on campus.

The next step in this work will be promoting e-portfolio use beyond the themed learning communities and first-year seminars. CSL is uniquely positioned to do this because we work with multiple units, departments, and faculty on campus. CSL currently incorporates e-portfolios into all scholarship programs and will eventually use them with students engaged in some cocurricular activities (service events, alternative break trips) as well. Evidence collected through these e-portfolios can be used to conduct further research on the development of civic mindedness.

We have been referring to civic mindedness as understood in the North American context, with a particular focus on domestic service-learning. However, global citizenship is a unique area of civic development that warrants special consideration (Bingle, Hatcher, and Jones 2010). We are interested in exploring how our work on civic mindedness applies to American students' civic education in international service-learning contexts.

Conclusion

Accrediting associations and higher education institutions continue to demonstrate increased interest in the value of civic learning and in how civic growth may differ across disciplines and majors. The CMG construct and assessment tools, coupled with e-portfolios, can help institutions document and assess their work in these areas (Steinberg, Hatcher, and Bringle 2011). Researchers and practitioners should consider modifying these tools according to their contexts

to strengthen their institutions' work to produce civic-minded undergraduates. In addition, practitioners, faculty, and researchers should envision the possibilities for Web 2.0 tools to bolster students' civic development and help them succeed in today's global society.

Editor's note: IUPUI is a member of AAC&U's LEAP Campus Action Network. To learn more about IUPUI's Civic-Minded Graduate construct and evaluation tools, contact Kathryn Steinberg at ksteinbe@iupui.edu.

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[CAMPUS PRACTICE]

Supporting Students through Community Connections

■ **ROMAND COLES**, director of the Program for Community, Culture, and the Environment, and **BLASE SCARNATI**, director of the University First Year Seminar Program and Global Learning—both of Northern Arizona University

Over the past few years, Northern Arizona University (NAU) has launched an innovative initiative for civic engagement and democratic action. Called Community Re-engagement for Arizona Families, Transitions, and Sustainability (CRAFTS), the initiative aims to nurture public scholarship through collaborative research and action with diverse community partners in the NAU region and beyond. Focusing on the needs of Arizona's families, especially those made vulnerable by life-changing transitions, CRAFTS seeks to unite the passion of undergraduates who want to make a difference with that of community members seeking coalitions to effect change, especially around issues of environmental sustainability and social justice.

The CRAFTS vision contrasts sharply with educational trends that accent private interests and frame students as consumers. Rather, CRAFTS fosters the enormous and largely untapped potential of students, faculty, and community partners to exercise imaginative leadership that is problem-based, interdisciplinary, systemic, and context-driven. CRAFTS is a vital component of NAU's broader commitment to respecting diversity, promoting sustainability, and educating students to be cocreators of a cooperative commonwealth in a world that seems to spin faster and grow smaller all the time.

While CRAFTS is developing pedagogies of civic engagement that involve all members of the NAU community—undergraduates, graduate students, faculty, and staff—it has focused particularly on providing opportunities for first-year students. Roughly one-third of NAU freshmen are members of the

first generation in their families to attend college. These first-generation students often face substantial challenges, including insufficient preparation for college, and NAU likewise faces serious challenges in retaining them. CRAFTS seeks to enhance retention by providing an engaging and supportive context for learning that connects students' curricular work to meaningful activities in their communities. Many participating first-year students continue to be democratically engaged as they advance through college, thus contributing greatly to NAU's overall civic vitality.

At CRAFTS's core are Action Research Teams (ARTs), in which students pursue curricular work that addresses public problems. (See Nina Porter's article in this issue for one example.) Each ART draws on multiple lines of inquiry to engage incoming students in high-impact work that they will ideally pursue into the second semester and beyond. ARTs typically involve five key elements, forming an integrated "quintet" designed to enhance student success and promote a vibrant culture of civic engagement:

1. The First Year Seminar Program offers a number of *engaged pedagogy seminars* each semester. In fall 2011, 13 percent of all first-year students will enroll in nearly two dozen seminars on topics such as water in the Southwest, green energy economy, immigration, K–12 civic education, alternative food systems, indigenous environmental justice, global human rights, and grassroots democracy.

2. Each seminar links with a *community partner*. These partners have

included interfaith organizations, environmental groups, elementary schools, local food producers, human rights groups, and nonprofit groups among Native peoples.

3. Through extensive deliberation, each seminar develops an action research project that becomes a new line of inquiry for a related ART. These projects *interweave knowledge learned in the classroom with knowledge of local communities* to creatively address issues and enhance the public good.

4. In order to help first-year students better acculturate to active learning and enhance their capacities for action research, the ARTs feature *mentoring relationships*. These relationships break down age-based stratifications by connecting first-year students to advanced undergraduates, graduate students, and in some cases even elders in the community.

5. Finally, many ARTs projects are linked to themed *Residential Learning Communities* that focus on topics like sustainable environments and engaged democracy.

Remarkably, CRAFTS has begun to shift campus culture. More NAU students are displaying the capacities of active, creative, collaborative learners, and their grassroots leadership is beginning to make a difference. Moreover, NAU is doing more than building connections between the university and the immediate community: by connecting with efforts like the American Democracy Project's Civic Agency Initiative, we are creating links across the country and around the world. NAU's faculty, staff, and students are doing our part to reverse decades-long trends of weakening democracy and develop practices of educational excellence that are genuinely of, by, and for the people. 📍

For more information on CRAFTS at Northern Arizona University, contact Romand.Coles@nau.edu or Blase.Scarnati@nau.edu.

[PERSPECTIVES]

Connecting with Community Power

■ **NINA PORTER**, junior secondary education and women's and gender studies major at Northern Arizona University

This fall marks the beginning of my third year participating in a community-based Action Research Team at Northern Arizona University. I became involved in WACBAT—an acronym for the Weatherization and Community Building Action Team—serendipitously through my first-year learning community. Although I entered college without a declared major, I was interested in envi-

ronmental sustainability, so I signed up for a learning community (Democracy, Social Justice, and the Environment) focused on that theme. A freshman seminar I took through the learning community required participation in one of several predetermined Action Research Teams that had just been formed, and I joined WACBAT to fill that requirement. Inspired by the group's purpose and projects, I have continued to participate in WACBAT on an extracurricular basis.

ronmental sustainability, so I signed up for a learning community (Democracy, Social Justice, and the Environment) focused on that theme. A freshman seminar I took through the learning community required participation in one of several predetermined Action Research Teams that had just been formed, and I joined WACBAT to fill that requirement. Inspired by the group's purpose and projects, I have continued to participate in WACBAT on an extracurricular basis.

Focused on community building around green energy, WACBAT spoke directly to my passion for the environment. The team's goal is to increase awareness about and use of green energy technology in Flagstaff's disadvantaged neighborhoods, primarily by connecting people with city and county retrofit programs and a state-wide revolving loan fund to help individuals pay for energy-efficient upgrades. Through these programs, team members build bridges between environmentalists and lower-income communities that

could benefit from saving money through increased energy efficiency. As a member of WACBAT, I experienced community organizing first hand. I helped arrange and advertise community events through door-knocking campaigns, correspondence, and one-on-one meetings with community members, on-campus leaders, neighborhood associations, and local vendors.

I participated in meetings and formal presentations that connected WACBAT with the campus sustainability community and the Northern Arizona Interfaith Council. I met with city administrators and spoke in front of the Arizona Corporation Commission to convince its members to mandate that the local gas company start a revolving loan fund for energy-efficient upgrades.

By working with WACBAT, I have come to understand grassroots organizing as a way of tapping into relational community power. Through grassroots organizing, WACBAT has successfully enrolled hundreds of Flagstaff families in the energy efficiency retrofit program, organized the weatherization of several community institutions for greater energy efficiency, and catalyzed the creation of a 2.7 million dollar revolving loan fund for related efforts. WACBAT's work has shown me that people are the roots of society, and locating their needs and desires is the only way to implement meaningful programs that will benefit their communities.

Community organizing, where people work collaboratively to create programs and policies, is thus a soulful way of connecting with community power.

Working with WACBAT has taught me not only about the community's power, but also about my own agency as a political actor. Community organizing has helped me understand that I am so much more than a single vote on a ballot, and that by connecting with others I can effect real, immediate change. I have found that democracy means continually acting *as* a community, *for* the community, rather than simply casting a vote at election time. I now share this message by mentoring students in the first-year learning community that feeds into the Action Research Teams, encouraging them to cultivate community awareness, become engaged citizens, and tap into their power as political actors and agents of change.

My chance involvement with WACBAT has had a profound impact on my educational plans and career aspirations. Based on my experiences with the group, I have cultivated a passion for social and environmental justice. I have decided to study secondary education and women's and gender studies with the understanding that power resides with the people, and that communities surrounding educational institutions are dense with potential world changers. After all, meaningful change has to come from the people it most affects.

My work with WACBAT has not only influenced my choice of major, but has also affirmed the possibility of continuing my education at the master's and doctoral level. Most importantly, it has clarified my passion for social justice and civic engagement. Working on a community-based Action Research Team has empowered me, given me direction, and connected me with a community that I may not have found without the action research team and our civic engagement work. I am incredibly grateful for this experience. ☐

For more on the Action Research Teams, see p. 15.

[PERSPECTIVES]

Educating for Changemaking

■ MICHÈLE LEAMAN, Changemaker Campus Consortium director, Ashoka: Innovators for the Public

I had to meet only a few social entrepreneurs to become an enthusiast. Mary Gordon's organization, Roots of Empathy, brings babies into elementary school classrooms as "little professors" in a bullying-reduction curriculum. Jane Leu's Upwardly Global helps employers adopt immigrant-friendly hiring practices while preparing highly skilled candidates to succeed in positions that use their expertise. The work of innovators like these lies at the heart of Ashoka, a global association of social entrepreneurs

on their own. Facing these challenges requires competent changemakers across all facets of society, in every field and occupation. Given higher education's central role in creating and disseminating knowledge, Ashoka sees colleges and universities as key strategic partners in building a world where every individual has the freedom, confidence, and support to address social problems.

Ashoka U's Changemaker Campuses are a consortium of ten US colleges and universities engaging with each other and

How can higher education generate the knowledge we need to solve the world's most intractable problems?

who are finding sustainable, scalable, and systemic solutions to some of the world's most urgent problems.

Social entrepreneurship may seem like a buzz word, but its roots run broad and deep. The most well known contemporary social entrepreneur is probably Mohammad Yunus, founder of the Grameen Bank. But social entrepreneurship was also practiced by Florence Nightingale, who created professional nursing, and by John Muir, who advocated for a US National Parks system. What social entrepreneurs often have in common is a keen sense for how systems work and why they fail. These changemakers locate underlying problems in unexpected places and craft innovative solutions. So what if we could teach that skill?

The idea for Ashoka U—Ashoka's strategy for engaging with higher education—emerged from the realization that twenty-five hundred Ashoka fellows spread across seventy countries could not address the world's unscripted challenges

with their local and global communities to teach essential changemaking skills. The questions we ask ourselves within the Changemaker Campus consortium are as daunting as our vision is ambitious: How can colleges and universities become more innovative, entrepreneurial environments? How can higher education generate the knowledge we need to solve the world's most intractable problems? How can we most effectively educate and empower the next generation of changemakers? Moreover, what does success look like? Matt Jelacic, faculty change leader at the University of Colorado at Boulder (CU-Boulder), humorously sums it up: "We will know we've had some success when the ubiquitous college question has shifted from 'What's your major?' to 'What's your problem?'"

In line with this goal, the CU-Boulder Changemaker Campus team has developed two Residential Academic Programs (RAPs) focused on topics like sustainability for incoming first-year students. RAP students participate in

the program throughout their undergraduate years, taking classes in the field of social entrepreneurship while taking advantage of intentional connections between the core curriculum and the cocurriculum to gain an integrated and holistic learning experience.

Likewise, Arizona State University has seeded a vibrant entrepreneurial culture by creating mini-centers of entrepreneurship across the university. Faculty and students from more than one hundred majors are now using social entrepreneurship as a means to identify local and global needs, to articulate how to meet them, and to implement system-changing solutions.

As I think about how to support aspiring changemakers more effectively, I am often reminded of the work of two younger Ashoka fellows. Derek Ellerman launched the Polaris Project, which works to combat human trafficking and modern-day slavery, when he was a student at Brown University, and Billy Parish dropped out of Yale University to lead the Energy Action Coalition, catalyzing hundreds of campus climate groups across the nation. Certainly most students lack the confidence and skills to abandon college and become leading social entrepreneurs, or to run a high-impact start-up organization while keeping up academically. But that's exactly the point. How could Derek's and Billy's college experiences have been better integrated with their pursuits to change the world? How could their colleges have supported their immediate impact, as students, rather than asking them to shelve their passions until a future time? What can we do at our own institutions to make sure that students stop equating graduation with "entering the real world" and instead understand that the very purpose of academic life is to contribute to solving the world's most urgent problems? ☐

To learn more about Ashoka U and their Changemaker Campuses, visit www.ashokau.org.

[CAMPUS PRACTICE]

Engaging Diversity and Democracy in Local and National Forums

■ **GEORGE SANCHEZ**, vice dean for diversity and strategic initiatives, University of Southern California

In December 2010, Ozomatli, a multiracial Grammy-award-winning group of musicians from Los Angeles, California, performed in the auditorium of the Los Angeles County Museum of Art (LACMA). The concert's songs were written by local junior high and high school students who had drawn from their personal experiences in the City of Angels to construct “*corridos* of Los Angeles,” celebrating the hundredth anniversary of the Mexican Revolution with the ballad-like song form made famous by that critical event. From a

democracy sponsored by the Center for Diversity and Democracy (CDD) at the University of Southern California (USC).

A Locally Grounded Mission

Created in 2006, the CDD aims to support civically engaged activities and scholarship focused on issues of diversity and inclusion facing Los Angeles and the United States as a whole. In leading the center since its inception, I have drawn on ideas expressed in my essay “Crossing Figueroa” (2004), which draws its name from one of the streets that separates

The Center for Diversity and Democracy aims to support civically engaged activities and scholarship focused on issues of diversity and inclusion facing Los Angeles and the United States as a whole.

total of eighty submissions from schools all over southern California, community jurors selected fifteen songs in English and Spanish for performance in front of teachers, family members, and fans of the *corrido* tradition. Despite occurring amidst a growing backlash against Mexican and other immigrants in the region, the event culminated an exciting period of creativity for primary and secondary school classes learning about Mexican history and the *corrido* cultural form. Organized in collaboration with LACMA, USC's Latin American Studies Program, and its Center for Popular Music, the event was one of many important exercises in diversity and

the USC campus from the surrounding community. In that essay, I called for renewed attention to the relationship between two factors: institutions' efforts to build sustained relationships with diverse local communities, and their often-frustrating attempts to open their campuses to faculty and students from those same communities. Over the years, the CDD has created, supported, and sustained projects that address and advance the relationship between these two critical pathways of democratic renewal and diversity enhancement in twenty-first-century higher education.

Since my 2008 appointment as vice dean for Diversity and Strategic

Initiatives in USC's Dornsife College of Letters, Arts, and Sciences, I have expanded the CDD's role in university efforts to create a more effective and reflective environment for civic engagement and diverse student success. Over the past few years, the CDD has initiated several projects in support of this goal. First-generation college students can now engage in an intensive study abroad experience in Japan, where they build systemic understandings of how business and cultural exchange with East Asia affects the lives of residents of south Los Angeles. A team of undergraduate and graduate students researched and wrote the history of the Norman Topping Student Aid Fund, a forty-year-old student-funded program designed to diversify the USC student body by annually supporting hundreds of incoming low-income students. Faculty edited a forthcoming book on black-Latino relations in Los Angeles, addressing a critical issue that affects most US urban communities but is often neglected by university civic engagement efforts. The CDD has been critical in supporting these and many other efforts.

A National Conversation

In 2011, the CDD collaborated with the Office of Government and Corporate Relations to organize the USC Civic Seminar, one of twenty such events being sponsored by the Bringing Theory to Practice initiative (in partnership with the Association of American Colleges and Universities). Organized by Don Harward, former president of Bates College, the national Civic Seminar Initiative brings together campus and community partners throughout the country and at selected international sites to engage in reflection and collaboration about the specific role colleges and universities play in nurturing civic democracy. At each of the twenty institutions, individual faculty, staff, and students, along

with community partners involved in civic engagement work, gathered to discuss the need for civic renewal in twenty-first-century communities. The conversations explored the challenge of invigorating democracy at a time of profound transition brought about by immigration and racial reconfiguration, severe economic crisis, and worries about the efficacy of a college education. (To learn more about the national Civic Seminar Initiative, visit http://www.aacu.org/bringing_theory/CivicSeminarInitiative.cfm.)

For those gathered at the USC Civic Seminar in April, these issues of diversity and democracy reflected longstanding concerns. The USC group included faculty, students, and community members, but was particularly rooted in staff working across the university's programs to engage the south Los Angeles community and to enhance college access for local primary and secondary students. Well-represented were staff members from Dornsife College's Joint Educational Program (JEP), a groundbreaking service-learning center that has organized opportunities for USC students to engage with the surrounding community for the past forty years. JEP sends over two thousand students each year into community-based projects organized for course credit and experiential learning. The USC Civic Seminar gave staff members who manage these programs a rare opportunity to discuss the meaning of civic engagement and democracy on a campus and in a community that have undergone radical demographic transformation.

Key Questions and Future Directions

At USC, Civic Seminar participants focused on several key questions: What is the meaning of "citizenship" when nearly half of local residents are not themselves citizens of the United States, and many are politically marginalized



USC's Center for Diversity and Democracy helped organize an intensive study abroad trip to Japan for first-generation college students.

by virtue of their undocumented immigration status? How have approaches to campus partnerships changed as the local community's demographics have shifted from overwhelmingly African American to predominantly Latino? Should USC reinvigorate its campus–community partnerships by allocating funds to support local schools that are facing massive budget cuts as a result of decades of legislative neglect? Should civic engagement efforts at USC set target goals related to college access and improved community health and well-being as part of the strategic planning process? Though they found no easy solutions, participants were encouraged by the discussions, and they committed to reconvening in the 2011–12 school year to continue developing a broad understanding of the democratic nature of civic engagement work.

In the meantime, the Center for Diversity and Democracy has committed itself to tackling some of the most difficult issues facing urban communities and institutions of higher education in the twenty-first century.

On campus, the CDD will continue to promote scholarly efforts and curricular innovations that push USC to help reinvigorate the south Los Angeles community. These innovations will include sustained attempts to expand democratic participation through empowerment and inclusion. They will also involve efforts to fully engage community perspectives about the future of higher education—a critical step if USC is to fulfill its overall educational mission. By participating in national discussions related to civic engagement and diversity on college campuses, the CDD hopes to share its insights with the broader movement for US education reform and to support all Americans' full participation in higher education's future. ☐

For more information about the CDD, visit <http://dornsife.usc.edu/cdd/home/index.cfm>.

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[RESEARCH REPORT]

Fostering Social Change Leadership among Asian American Undergraduates

■ MONICA H. LIN, recent PhD recipient and past affiliate of the Higher Education Research Institute at the University of California, Los Angeles

Colleges and universities can contribute substantially to the task of teaching future leaders, especially if they acknowledge their capacity to function as important sites for transformative leadership development. Focusing on Asian Americans and a unique type of leadership development that encourages students to become more socially responsible citizens, I conducted a quantitative study on higher education's role in shaping leaders for a diverse and democratic society (see

Institute 1996). The model defines leadership as a process geared toward initiating positive change in social conditions. It also proposes that leadership development happens at an individual level through heightened self-knowledge, at the group level through one's enhanced leadership competence, and at the societal level through one's facilitation of positive social change. Accordingly, individuals—by themselves and collectively—serve as change agents,

social change leaders among Asian Americans? If not, what might be preventing such leadership development? If so, how can educators, practitioners, and administrators further improve leadership development among these students?

My study's primary purpose was to identify the college experiences that affect socially responsible leadership development among Asian Americans. I measured overall social change leadership and its three defining dimensions: (1) *self-knowledge* (including levels of self-confidence), (2) *collaborative leadership competence* (emphasizing a collaborative method of working with others), and (3) *active citizenship* (centering on a commitment to positive social change).

Data came from students who completed two surveys of the Cooperative Institutional Research Program administered by the Higher Education Research Institute at UCLA: the 2003 Freshman Survey and 2007 College Senior Survey. The sample included 727 Asian American undergraduates (61 percent women) representing sixty-five institutions. My analytic approach involved generating, testing, and modifying a proposed model of social change leadership development.

Findings indicated that several college experiences significantly affected social change leadership outcomes for Asian Americans. Faculty mentoring, positive cross-racial peer interactions, and formal leadership training all contributed to Asian American students' growth in overall social change leadership. Additionally, community service facilitated students' development of the active citizenship dimension specifically. Together, the findings highlight the importance of establishing supportive

To confront emerging national and worldwide trends, we will need leaders who understand themselves well, can partner with others, and are broad-minded enough to work for the greater good.

Lin 2010). My findings offer important lessons about how higher education can cultivate future leadership not only among Asian Americans, who are currently underrepresented in leadership roles throughout US society, but also among the student population at large.

Social Change Leadership

Many contemporary leadership scholars agree that students who learn and practice a collaborative, process-oriented approach to leadership will be most fully prepared for post-college leadership commitments (see, for example, Astin and Astin 2000). To confront emerging national and worldwide trends, we will need leaders who understand themselves well, can partner with others, and are broad-minded enough to work for the greater good.

The social change model of leadership development takes such qualities into account (Higher Education Research

making anyone a potential leader.

Social change leadership and its underlying principles set the stage for progressive change that may counter the struggles many Asian Americans face due to enduring racial stereotyping, prejudice, and discrimination. Advocating this kind of leadership not only benefits Asian Americans, but also provides gains to other groups by advancing larger democratic goals, such as improved racial dynamics in the United States.

Leadership Development

As colleges and universities aim to teach students to become the change agents society needs, they must make all students' leadership development a priority. But with little information presently available about the leadership development needs of Asian American students in particular, several questions arise. Are higher education institutions creating

environments where students can build relationships, collaborate across groups, purposefully expand and practice their leadership skills, and engage in service to foster a transformative leadership style. But taking a closer look at the impact of community service on Asian Americans' levels of active citizenship can help us better understand their development of a leadership orientation that is democratically motivated.

Linking Service and Citizenship

Asian American students who reported greater frequency of community service (i.e., volunteer work and/or enrollment in service-learning courses) were more likely to aspire toward leadership roles that consider the common good (as measured by higher self-rated importance of becoming a community leader, influencing social values, and influencing the political structure). Why might this be?

Compared to Asian American student cohorts over the last thirty years, Asian Americans today have spent considerably more time volunteering before they enter college. They are more inclined to state intentions to continue service involvement in college, and larger proportions of them believe that becoming a community leader should be a top priority (Chang et al. 2007). If many entering Asian American undergraduates hold this outlook, it seems these students are primed for civic engagement experiences during college that would further add to their sense of active citizenship. Given the chance to become meaningfully involved in campus life and beyond, Asian Americans may improve not just their social change leadership development, but their capacity for future leadership engagement as well.

Community service might help students develop both social activist tendencies and positive racial identities. During the undergraduate years, students may be negotiating tensions between internal factors (e.g., cultural

values) and external forces (e.g., racism) affecting their racial identity (Kodama et al. 2002). A common strategy to resolve such identity issues is to engage in community activism or ethnically based cocurricular activities. Studies have shown that through such involvement, Asian American students may form positive racial identities in addition to critical racial consciousness and stronger commitments to social change activism (see, for example, Inkelas 2004). Thus, service experiences during college may spark developmental changes that generate personal goals of making a difference in the world.

Higher Education's Role

Based on this study's findings, what might campuses do to strengthen existing student development practices that teach social change leadership to Asian Americans and others?

Faculty mentoring had the strongest positive effect on Asian Americans' overall social change leadership. Faculty should maximize opportunities to influence students—inside the classroom with course content or pedagogy, and outside of class with service-learning components, for example.

Student affairs practitioners can focus on offering a variety of cocurricular opportunities to enhance social change leadership, such as peer mentoring, community service outreach, or leadership training programs.

Campus administrators should provide support and resources to clarify an institution's commitment to students' leadership development. Administrators might implement policies and practices that reward faculty for their leadership teaching or that credit practitioners for devising innovative student leadership programs.



University of California, Los Angeles

More work is needed to ensure that Asian Americans have appropriate leadership development opportunities during college and see clear pathways to leadership roles beyond college. By inspiring students to consider the greater good and become more civically engaged, campuses can make progress toward positive changes not only for Asian Americans, but for all groups. ☐

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In Print

***“To Serve a Larger Purpose”:
Engagement for Democracy and the
Transformation of Higher Education,*
edited by John Saltmarsh and
Matthew Hartley (Temple University
Press 2011, \$69.50 hardcover)**

Grounded in a keen understanding of higher education’s historical role in the civic sphere, this volume points to disjunctions that have fractured the civic engagement movement and suggests myriad opportunities to revitalize higher education’s role in democracy. Calling for stakeholders to come together around common goals and definitions, the editors emphasize the need to sharpen the movement’s focus on democratic engagement as a central and defining goal of postsecondary institutions. Contributing authors (including AAC&U’s Caryn McTighe Musil) raise important issues and illustrate how various parties—presidents, provosts, faculty, and students among them—can support and advance this work.

***Educating for Deliberative
Democracy,* edited by Nancy L.
Thomas (Jossey-Bass 2010, \$29.00
paperback)**

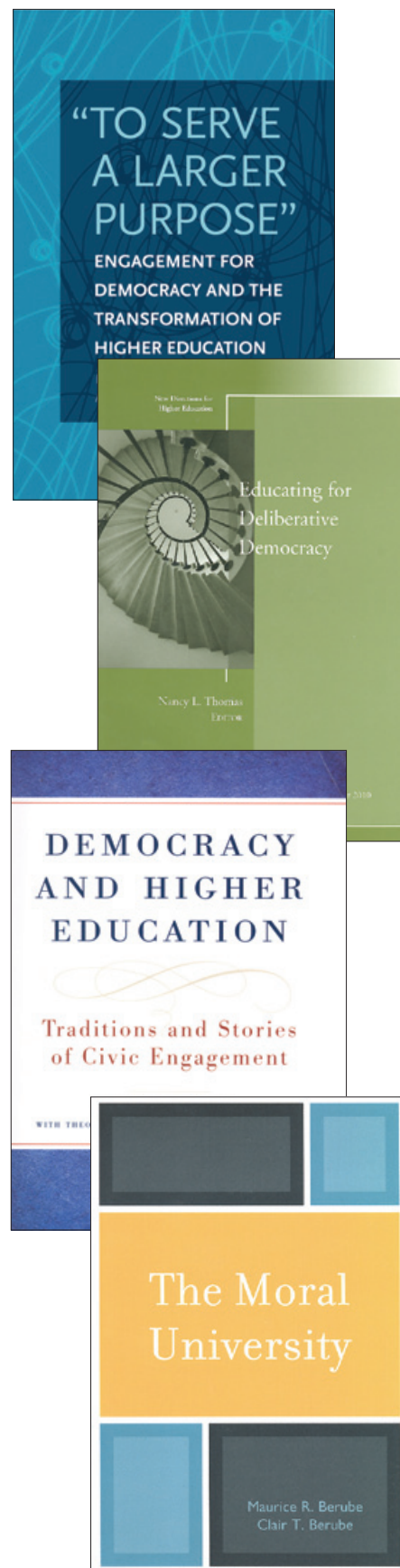
This brief but powerful volume explores higher education’s potential to enact the ideal of deliberative democracy—a version of democratic practice marked by collaboration, flexibility, and accountability. With attention focused on places ranging from classroom to community and topics from academic freedom to governance, contributing authors ask difficult questions about how higher education could more successfully enact this specific version of democratic practice. The volume is a valuable resource for anyone interested in the concrete steps higher education might take to build deliberatively democratic cultures, and in the moral and ethical imperative for it to do so.

***Democracy and Higher Education:
Traditions and Stories of Civic
Engagement* by Scott J. Peters
with Theodore R. Alter and Neil
Schwartzbach (Michigan State
University Press 2010, \$44.95 paper-
back)**

This innovative volume aims to move beyond abstract theories about higher education’s role in democracy and illustrate how faculty engage in democratic practice on the ground. Through practitioner profiles constructed by interviewing faculty in Cornell University’s College of Agricultural and Life Sciences, the authors uncover rich stories about how individuals’ research and teaching coalesces around community-based aims. In presenting popular theories about higher education’s democratic role in conjunction with these real-life narratives, the authors offer a substantive and engaging contribution to the literature on this topic.

***The Moral University,* Maurice R.
Berube and Clair T. Berube (Rowman
and Littlefield 2010, \$19.95 paper-
back)**

In this short treatise, Maurice and Clair Berube explore the many intertwining strands of moral engagement within the modern American university. By examining the multiple roles higher education has historically played in building a democratic society, the authors illustrate how the American university can be a moral force acting on behalf of students, faculty, and society at large. Presenting morality as an expansive and much-contested term with clear connections to social justice, the authors imply that higher education plays an ongoing role in bringing such justice to society. This book points to an array of areas where faculty, administrators, and students can reinforce higher education’s longstanding commitments to both teaching and enacting moral reasoning.



Resources

The Democracy Imperative

The Democracy Imperative (TDI), sponsored by the University of New Hampshire and directed by *Diversity & Democracy* board member Nancy Thomas, is a national network of educators focused on improving higher education's role in strengthening democracy. TDI's website houses a series of pertinent resources, including publications, syllabi, and a forward-thinking Statement of Principles and Practices. To access these and other resources or to sign up for free membership, visit www.unh.edu/democracy.

Speak Up Handbook

Created by the Southern Poverty Law Center, this incisive resource provides essential advice for confronting “everyday bigotry” in a wide variety of contexts, from social events to on-campus encounters to the workplace. The guide paints a vivid picture of the many forms bias assumes in daily life and lists concrete steps one can take to address one's own missteps as well as the actions of others. To download the handbook as a PDF file, visit www.tolerance.org/publication/speak/speak.

The Road Half Traveled

In *The Road Half Traveled: University Engagement at a Crossroads*, released in December 2010 by the Democracy Collaborative at the University of Maryland, authors Rita Axelroth and Steve Dubb examine ten institutions to determine the positive and negative effects of engagement with local communities. The authors identify each school as a facilitator, a leader, or a convener in improving the status of the broader community, and they analyze their collective work to determine best practices for community engagement. To download the report, visit www.margainc.com/html/Road_Half_Traveled_web.pdf.

Opportunities

Educating for Personal and Social Responsibility

AAC&U will host its second Network for Academic Renewal meeting on Educating for Personal and Social Responsibility on October 13–15, 2011, in Long Beach, California. The conference will focus on such topics as refining and assessing outcomes, innovative models and pedagogies, research findings, and institutional leadership. To learn more, visit www.aacu.org/meetings/.

Summit on Undergraduate Education in Public Health

In partnership with the Association of Schools of Public Health, AAC&U will host a Summit on Undergraduate Education in Public Health on Saturday, October 29, 2011, in Washington, DC. The organizers invite public health professionals and educators to participate in this event on the state of undergraduate public health education. For more information, visit www.asph.org.

AAC&U Annual Meeting 2012

AAC&U's next Annual Meeting will take place on January 25–28, 2012, in Washington, DC. Titled “Shared Futures/Difficult Choices: Reclaiming a Democratic Vision for College Learning, Global Engagement, and Success,” the meeting will engage participants in exploring best practices for pursuing democratic visions for higher education within global contexts. A premeeting symposium titled “Reversing a Civic Recession: What Higher Education Can Do” will occur on January 25. For information, visit www.aacu.org/meetings/.

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Upcoming AAC&U Meetings

MEETING	LOCATION	DATES
Educating for Personal and Social Responsibility: A Twenty-First-Century Imperative	<i>Long Beach, California</i>	OCTOBER 13–15, 2011
Arts & Humanities: Toward a Flourishing State?	<i>Providence, Rhode Island</i>	NOVEMBER 3–5, 2011
AAC&U Annual Meeting Shared Futures / Difficult Choices: Reclaiming a Democratic Vision for College Learning, Global Engagement, and Success	<i>Washington, DC</i>	JANUARY 25–28, 2012

AAC&U Associates

Enrollment in the Associate program provides an opportunity for individuals on AAC&U member campuses to advance core purposes and best practices in undergraduate education and to strengthen their collaboration with AAC&U's Office of Diversity, Equity, and Global Initiatives. Associates pay \$60 per calendar year and receive the same benefits as AAC&U Campus Representatives, including subscriptions to our print publications, *Liberal Education*, *Peer Review*, and *Diversity & Democracy*, electronic copies of *On Campus with Women*, invitations to apply for grant-funded projects, and advance notice of calls for proposals for institutes and meetings. For more information, please visit www.aacu.org or call Renee Gamache at 202-884-0809.

About AAC&U

AAC&U is the leading national association concerned with the quality, vitality, and public standing of undergraduate liberal education. Its members are committed to extending the advantages of a liberal education to all students, regardless of academic specialization or intended career. Founded in 1915, AAC&U now comprises 1,250 member institutions—including accredited public and private colleges and universities of every type and size. AAC&U functions as a catalyst and facilitator, forging links among presidents, administrators, and faculty members who are engaged in institutional and curricular planning. Information about AAC&U membership, programs, and publications can be found at www.aacu.org.

From AAC&U Board Statement on Liberal Learning

AAC&U believes that by its nature... liberal learning is global and pluralistic. It embraces the diversity of ideas and experiences that characterize the social, natural, and intellectual world. To acknowledge such diversity in all its forms is both an intellectual commitment and a social responsibility, for nothing less will equip us to understand our world and to pursue fruitful lives.