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A Three Case Study

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Summary

Since its inception, the American higher education system has been evolving rapidly into a very complex and dynamic set of diverse institutions with different core missions. Among leading institutions, research with commercial impact has become one of the central purposes transforming education in a powerful source of innovation. However, over the last thirty years there has been an emerging questioning of the contributions universities and colleges make to the society as a whole. Step by step, a growing number of influential researchers, policy makers, and educators proposed that teaching, research and services should be more relevant to society's needs. These ideas were the initial steps to the development of the engaged university movement that is influencing a growing number of institutions. So, a central problem to this study was to understand what prompts universities to participate in transforming communities and themselves as they reshape the traditional missions of education. In addition, this research looked for unveiling the mechanisms and characteristics of engagement.

Using a purposely selection, three universities were chosen to collect data and answer the research questions. The data was retrieved from public available online reports that each institution posted on their own webpages. Over a thousand pages were analyzed from the three institutions, through publications that discussed and supported different dimensions of community engagement. The documents represented the official endorsement to the emerging trend and were analyzed using a Discourse Analysis (DA) method. This methodological approach, provided an alternative theoretical model to explain the emergence and development of community engagement in the studied cases.

The results showed that through a complex diffusion and acceptance of texts containing key ideas, and in tandem with influential social contexts, institutional discourses were assembled to institutionalize community engagement. Thus, engagement appeared as a byproduct of language expressed through texts that constituted a coherent and influential discourse. The analysis of institutional discourses presented patterns that were relevant to explain the institutionalization of engagement in the three universities. They followed a consistent path of internal revisions of what they were doing, as deep questioning of previous institutionalized practices, and discourses, that led them to the changes. This questioning was also stimulated by a national revision of actions that generated many "texts" that little by little became macro and micro discourses influencing these three universities as well. Then, the institutionalization of discourses occurred in the forms of centers for community service, strategic planning, service-learning, civic life, new classes, challenging lectures, among others, to promote engagement.

The revision of purposes with private and public support for redirecting academia towards more useful and relevant contributions to society, along with redesigning of learning and research in the context of epistemological paradigm shifts, may explain much of this movement that is reconfiguring the country's higher education. The overall set of assumptions upon engagement was based, revolved around the idea that engaging with and towards communities is the best alternative to improve learning, research, and service, producing a graduate with much better understanding of professional fields within social context. In so doing, higher

education reinforces its socially constructed nature to bring solutions to encompassing social problems. This alternative design for academia had a strong grasp among multiple actors, including politicians, scholars, community leaders, and university administrators, which made it an almost unstoppable trend in a few years.

Utilizing a discourse analysis approach, the study was able to identify some of the basic mechanisms social language used to create, over the years, institutions, within institutions, like community engagement. The research provided data to support the theoretical assumption that language, through a host of possible configurations of texts generates discourses that, at the same time, engender social actions such as institutionalization. Those processes disclosed how engagement was generated.

Kurzfassung

Seit seiner Gründung hat sich das amerikanische Hochschulsystem schnell zu einer sehr komplexen und dynamischen Gruppe verschiedener Institutionen mit unterschiedlichen Kernaufgaben entwickelt. Unter den führenden Institutionen ist die Forschung mit kommerzieller Wirkung zu einem der zentralen Ziele geworden, um die Bildung in eine starke Innovationsquelle zu verwandeln. In den letzten dreißig Jahren hat sich jedoch eine zunehmende Infragestellung des Beitrags der Universitäten und Hochschulen zur Gesellschaft als Ganzes herausgebildet. Schritt für Schritt schlug eine wachsende Zahl einflussreicher Forscher, politischer Entscheidungsträger und Pädagogen vor, Lehre, Forschung und Dienstleistungen stärker an den Bedürfnissen der Gesellschaft auszurichten. Diese Ideen waren die ersten Schritte zur Entwicklung der engagierten Universitätsbewegung, die eine wachsende Zahl von Institutionen beeinflusst. Ein zentrales Problem dieser Studie bestand also darin, zu verstehen, was Universitäten veranlasst, sich an der Umgestaltung von Gemeinschaften und sich selbst zu beteiligen, wenn sie die traditionellen Missionen der Bildung neu gestalten. Darüber hinaus suchte diese Forschung nach der Enthüllung der Mechanismen und Merkmale des Engagements.

Durch eine bewusste Auswahl wurden drei Universitäten ausgewählt, um Daten zu sammeln und die Forschungsfragen zu beantworten. Die Daten wurden aus öffentlich zugänglichen Online-Berichten abgerufen, die jede Institution auf ihren eigenen Webseiten veröffentlichte. Über tausend Seiten der drei Institutionen wurden durch Veröffentlichungen analysiert, die verschiedene Dimensionen des Engagements der Gemeinschaft diskutierten und unterstützten. Die Dokumente stellten die offizielle Bestätigung des aufkommenden Trends dar und wurden mit einer Diskursanalyse-Methode (DA) analysiert. Dieser methodologische Ansatz lieferte ein alternatives theoretisches Modell, um die Entstehung und Entwicklung von Gemeinschaftsengagement in den untersuchten Fällen zu erklären.

Die Ergebnisse zeigten, dass durch eine komplexe Verbreitung und Akzeptanz von Texten mit Schlüsselideen und in Verbindung mit einflussreichen sozialen Kontexten institutionelle Diskurse aufgebaut wurden, um das Engagement der Gemeinschaft zu institutionalisieren. So erschien Engagement als Nebenprodukt der Sprache, die durch Texte ausgedrückt wurde, die einen kohärenten und einflussreichen Diskurs bildeten. Die Analyse der institutionellen Diskurse zeigte Muster auf, die relevant waren, um die Institutionalisierung des Engagements an den drei Universitäten zu erklären. Sie folgten einem konsequenten Weg der internen Überarbeitung dessen,

was sie taten, als tiefes Hinterfragen früherer institutionalisierter Praktiken und Diskurse, die sie zu den Veränderungen führten. Dieses Hinterfragen wurde auch durch eine nationale Überarbeitung von Aktionen angeregt, die viele „Texte“ hervorbrachte, die nach und nach zu Makro- und Mikrodiskursen wurden, die auch diese drei Universitäten beeinflussten. Dann erfolgte die Institutionalisierung von Diskursen in Form von Zentren für Zivildienst, strategische Planung, Service-Lernen, bürgerliches Leben, neue Klassen, herausfordernde Vorträge, um das Engagement zu fördern.

Die Überarbeitung der Ziele mit privater und öffentlicher Unterstützung zur Neuausrichtung der Wissenschaft auf nützlichere und relevantere Beiträge zur Gesellschaft sowie die Neugestaltung von Lernen und Forschung im Kontext epistemologischer Paradigmenwechsel können einen Großteil dieser Bewegung erklären, die die Hochschulbildung des Landes neu konfiguriert. Die Gesamtheit der Annahmen zum Engagement basierte auf der Idee, dass das Engagement mit und gegenüber Gemeinschaften die beste Alternative zur Verbesserung von Lernen, Forschung und Service ist und einen Absolventen mit einem viel besseren Verständnis der Berufsfelder im sozialen Kontext hervorbringt. Dabei verstärkt die Hochschulbildung ihren sozial konstruierten Charakter, um Lösungen für umfassende soziale Probleme zu bieten. Dieses alternative Design für die Wissenschaft hatte einen starken Einfluss auf mehrere Akteure, darunter Politiker, Gelehrte, Gemeindevorsteher und Universitätsverwalter, was es in wenigen Jahren zu einem fast unaufhaltsamen Trend machte.

Unter Verwendung eines diskursanalytischen Ansatzes war die Studie in der Lage, einige der grundlegenden Mechanismen der sozialen Sprache zu identifizieren, die verwendet wurden, um im Laufe der Jahre Institutionen innerhalb von Institutionen zu schaffen, wie z. B. das Engagement in der Gemeinschaft. Die Forschung lieferte Daten zur Unterstützung der theoretischen Annahme, dass Sprache durch eine Vielzahl möglicher Textkonfigurationen Diskurse erzeugt, die gleichzeitig soziale Handlungen wie Institutionalisierung hervorrufen. Diese Prozesse offenbarten, wie Engagement generiert wurde.

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Chapter 1 : Introduction

1.1 Background of the Problem

Ideas and collections of complex observations about the real world have been the central content that dominated interactions between professors and students for centuries. Since the beginning of formal higher education, those exchanges were more centered on transmitting what was known than pushing the limits of accepted knowledge. For instance, medieval universities trained students in the liberal arts through what was called Trivium and Quadrivium (Lucas, 1996).

However, during the Renaissance the boundaries of conventional knowledge were very much questioned through exploring facts. The discovery of new cause-effect laws allowed curious researchers to predict and control actions, laying the foundations for modern science (Lucas, 1996). Little by little, a new fresh approach to discoveries permeated higher education, although it was not until the industrial revolution, during the XVIII and XIX centuries, that research made a deep impact on universities. Particularly the Humboldt brothers captured the evolving trend during that time arranging an innovative approach for training as professors were asked to teach through the production of new knowledge. Etzkowitz, Webster, and Healey, (1998) called this trend the birth of the incipient second mission for modern universities. The University of Berlin, later Humboldt University, modelled this idea using very productive scholars who chaired (cathedra) specialized disciplines creating a remarkable growing subdivision and specialization of discoveries. The content of teaching was based and developed as they explored new issues that further existing breakthroughs (Veysey, 1970). This particular approach of an integrated teaching-research approach gave to Humboldt University an edge

receiving more than two dozen of Nobel Prizes between. This model of teaching-research was welcomed by many outstanding American institution peers that advanced knowledge as well.

While German universities were slowed due to the WWII, a group of American universities, mainly elite and well-developed institutions, continue to not only creating new knowledge, but transferring it with the intent of social and economic impacts. According to Altbach, Berdahl, and Gumpert (2011) the request for military research helped establish the significance of research with practical impact. Particularly relevant to that goal was the Federal Government funding for research that universities could applied as they move discipline-oriented research towards a more applied mode (Lucas, 1996). This is frequently called the second higher education revolution (Slaughter & Rhoades, 2004). In addition to that, research oriented universities developed strong ties with businesses and companies to commercialize their discoveries. This trend was advantageous for both parties involved, including scholars/inventors. In additions, the Bayh-Dole Act (1980) provided the legal figure for partnerships between academia, industry and government in order to facilitate potentially profitable innovation. This represented a paradigm shift for academia (Kirwan, 2010; Slaughter & Rhoades, 2004). Today, universities can freely commercialize their intellectual propriety even if public funding was involved. This trilogy of players is frequently called the “Triple Helix” interaction (Etzkowitz, 1996). The commercialization or transferring of innovation with economic impact represented the emerging of the “third mission” and its second revolution for higher education (Slaughter & Rhoades, 2004). The combination of these trends have also impacted the academic profession, as faculty members are expected to not only teach and carry research, but they are very much pressed to transforming society

through discoveries and services. This way, external funding has become a central piece of strategic efforts for leading institutions (Fielden & LaRocque, 2008; Leydesdorff, 2013). Moreover, globalization and neoliberal policies have been paving the path for the Triple Helix Model to materialize among more universities at national and international levels (Gaffikin & Perry, 2009; Salmi, 2007; Yang, 2003). These complex isomorphic processes are also endorsed by rankings and quality accreditation that have hopes on discoveries as solutions for current issues. Visible and highly ranked universities become the “wanna-be” for other institutions that try to rearrange their policies to get similar exposure and resources (Gregorutti, 2011). However, these approaches have been lately criticized and expanded to the Fourth Helix Model (Yun & Liu, 2019) that attempts to capture the societal needs and realities within the interactions of the Triple Helix Model, as McAdam and Debackere (2018) pointed out, “...the inclusion of firms, citizens, and users while simultaneously striving towards civil societal goals” (p. 4). One of the main concerns is that the products of the Triple Helix may be somehow detached from what the end-user needs. Innovation can turn into a business in itself without social innovation (Carayannis & Campbell, 2009; Yun & Liu, 2019).

As American universities progress and accept new missions and models for impact, they continue to experience the emergence of new ways to bring out changes within the three major functions discussed above. Particularly, since the 1980s, institutions of higher learning have been reacting to an increasing attempt to systematize partnerships with local, national or even international communities. An important landmark that started to make this trend very visible can be attributed to the creation of Campus Compact in 1985. An initiative that the presidents of Brown, Georgetown, and Stanford Universities and the Education Commission of the States,

advanced to carry the mission of promoting a healthier democracy through the engagement of higher education with communities. According to its official website, these leaders were concerned with the lack of involvement of higher education institutions in strengthening democracy and society at large.¹ Ernest Boyer with his *Scholarship Reconsidered* (1990) report from the Carnegie Foundation established another important milestone to set the tone to rethink the purposes of higher education. These and other contributions were reactions to the increasing questioning of higher education that permeated American society at that time (Hursh & Wall, 2011).

Today, Campus Compact has about 1200 member institutions involved in community engagement, and it can be seen, in its multiple forms, in most of American colleges and universities (Harden, Buch & Ahlgrim-Delzell, 2017; Strier, 2014). Higher education is enlarging the impact of its missions through transmitting, creating, and transferring knowledge that transforms societies. It is a groundbreaking process that has deeply changed both institutions and communities. This trend, that can be called the “engaged university”, is a more intentional move to connect the university to society with the goal of producing better professionals, citizens, and communities. In other words, institutions are “walking” communities to share the know-how knowledge and people to tap into social complex issues, while they impact students, research, and practitioners. They are producing relevant knowledge, training and services beyond the traditional disciple-oriented approach that has characterized academia (Harden, Buch, and Ahlgrim-Delzell, 2017). This seems to be the result of a deep questioning of the ways higher education has been performing its roles, as society and policy makers reassess the task of education for

¹ See Campus Compact official website for more information at: <https://compact.org>

the 21st century (Hursh & Wall, 2011). As such, universities and colleges are in a continuous process of reinventing themselves to be more relevant to their primary missions and to society's needs (Strier, 2014).

1.2 Statement of the Problem

In recent years, universities and communities have been approaching each other showing increasing exchange of many resources to partner on behalf of common needs (Bortolin, 2011; Hahn, Hatcher, Norris & Halford, 2015). According to Campus Compact and similar organizations, these activities have shown remarkable growth involving people from academia and community institutions. At the same time, numerous peer-reviewed publications have proliferated exhibiting a host of ways in which engagement can be expanded, through different models and activities, to advance communities and learning in the American higher education system (Kuh, 2009; Yorio & Ye, 2012; Zepke, 2015).

The initial Academic Profession in the Knowledge-based Society (APIKS) survey report, a longitudinal study presented at the Hiroshima University APIKS Conference (2019), showed that American universities and their professors are increasingly involved in community engagement. The 1135 responses from 80 sampled institutions representing the four-year tertiary education spectrum, from 33 states and 2 territories, depicted a clear commitment to engagement. A 77% of the APIKS participating professors have been involved in some type of community service. The majority of faculty members were engaged, whether their orientation was toward research (72%) or teaching (78%), showing a widely spread acceptance of engagement as part of their professional activities. Also, at an institutional level, most of the professors (70%) acknowledged that engagement is promoted through institutional mission statements. More than half of the academics reported that their

universities provided some kind of formal institutional support to advance some type of community engagement.

One may ask, what prompts universities to participate in transforming communities and themselves? According to Phillips, Lawrence, & Hardy (2004), institutions are based on specific types of texts that configure a coherent discourse with sets of assumptions, principles and purposes to develop actions that are, later on, institutionalized, “It is primarily through texts that information about actions is widely distributed and comes to influence the actions of others. Institutions, therefore, can be understood as products of the discursive activity that influences actions” (p. 635). Those “texts” can be oral, written or symbolic, but all of them converge to facilitate actions. Using a discourse analysis may be useful to explore this central question, as De Graaf (2001) put it, “Discourses are constitutive of reality. By looking at what people say and write, we can learn how they construct their world” (p. 301). A Discourse Analysis can be an alternative approach to explore different dimensions of the described emergence of community engagement, as well as the mechanisms that facilitate its institutionalization.

There is very little research that addresses institutional discourses associated with the promotion of community engagement as a new higher education paradigm that is reconfiguring the core missions of American tertiary education. This represents a gap in the current specialized literature that deals with community engagement.

1.3 Goals and Research Questions

American universities have been increasingly experiencing different types of engagement using multiple resources to modify the way it teaches, do research with impact, and tackles social issues. These deep and important shifts have also

influenced students, professors, knowledge production, university relationships, and communities. Therefore, this study has the following objectives:

1. Describe the emergence of university engagement that is taking place in the American higher education system;
2. Explore how engagement is impacting the three basic missions on the selected American universities cases;
3. Reconstruct the institutional discourses that promote engagement in the sampled universities.

Thus, the present investigation aimed at mapping this movement with the intent of systematizing general characteristics of it, as well as exploring the different ways in which the case universities promoted and applied the core elements of this emerging trend.

The above basic goals gave way to the following research questions that guided this study, namely:

1. What prompted university engagement in the American higher education system?
2. What are the general characteristics of engagement?
3. In what larger institutional discourses are situated each version of community engagement, as they are reflected on reports published through official websites from the selected case institutions?
4. What global assumptions are embedded within institutional community engagement discourses, as reflected on online reports?
5. How the studied institutional discourses reconfigured the three main missions for higher education?

6. How do the institutional discourses differ across the three institutions analyzed?

1.4 Theoretical Approach

To understand the emergence of community engagement in the American higher education system, an extensive scholarly review was carried out in chapter II. It revealed important aspects of the impact of culture, mission and environment on organizational behavior in the context of engagement. However, no comprehensive theoretical framework appeared as distinctive (e.g. Warren, 2012) to explain the phenomenon.

Since community engagement is built in the fabric of society involving many factors and social organizations, such as universities and communities, discourse analysis (DA) can provide some of the epistemological foundations to grasp the configuration and development of engagement in higher education, as Phillips and Hardy (2002) remarked,

...we find discourse analysis to be a compelling theoretical frame for observing social reality...to be a useful method in a number of empirical studies...an epistemology that explains how we know the social world, as well as a set of methods for studying it. (pp. 2-3)

A basic epistemological assumption of DA is that social reality is created through language that expresses itself through a multitude of type of text, such as verbal, visual and written ones (Krippendorff, 2004; Wittgenstein, 1967). These texts configure, in tandem with many contextual interactions, the discourses that yield social organizations (Gee, 1999). The final product of the dynamic between texts and context is a discourse that creates specific identities, as Gee (1999) put it, "...spoken and written language as it is used to enact social and cultural perspectives and identities" (p. 4). The same author clarified, "...language-in-action is always and

everywhere an active building process” (p. 11), that produces social reality, in this case community engagement among institutions of higher education.

It is important to recognize that the analysis of organizational and social discourses have different approaches, depending on epistemological assumptions. One of those is Critical Discourse Analysis (CDA), a variant of DA, that is making its way in social sciences, as well as in higher education (Bortolin, 2011; Garrity, 2010; Saarinen, 2008), with an impressive amount of research that uses CDA to explore political or social justice problems that are, one way or the other, perpetuating current imbalances within communities. They go from issues on minorities, racial discrimination, poverty, education access, sexual orientation, ethical behaviors, youth crime, among others (De Graaf, 2001; Jaekel, 2016; Lawless & Chen, 2016; Ozias & Pasque, 2019; Smith-Carrier & Lawlor, 2017; White & Stoneman, 2012). Rogers, Schaenen, Schott, O'Brien, Trigos-Carrillo, Starkey, and Chasteen (2016) conducted a large meta-analysis of CDA studies in education, from 2004 to 2012, and found an increasing production on higher education issues within distinct international geographic regions. In essence, CDA focuses on the power dynamics that emerge from a text to support action, as Wodak (2013) remarked it:

Instead, CDA can be seen as a problem-oriented interdisciplinary research program, subsuming a variety of approaches, each drawing on different epistemological assumptions, with different theoretical models, research methods and agenda. What unites them is a shared interest in the semiotic dimensions of power, injustice and political-economic, social or cultural change in our globalized and globalizing world and societies. (p. 22)

Consequently, CDA looks for how a discourse is constructed and utilized, by any specific actor or organization, to substantiate action within a social power struggle. Different forms of languages, through an interconnected set of texts, create a discourse that is explored in its context but against a critical view of power tensions

that dominate human interactions in the background of specific social organizations (Foucault, 1966).

Instead, this study is concerned with the assembling of the basic dynamics that produce community engagement; the assumptions, principles and purposes that are promoted to create an institutional discourse, to, in this case, construct different variants of engagement. A general discourse analysis (DA) approach can fit better the goals of the study, as Phillips and Hardy (2002) put it,

Not all empirical work is so directly interested in power, however, and many studies explore the constructive effects of discourse without explicitly focusing on the political dynamics. Important bodies of work...is more interested in developing an understanding of constructive processes than power and politics per se. Rather than exploring who benefits or is disadvantaged by a socially constructed 'reality,' these researchers are more interested in understanding the way in which discourses ensure that certain phenomena are created, reified, and taken for granted and come to constitute that 'reality.' (p. 20)

Moreover, DA can be seen as an umbrella methodology to collect and treat data. Based on a constructivist epistemology, the discourse is understood as language that formulates and recreates reality, as Phillips and Hardy (2002) put it, "Without discourse, there is no social reality, and without understanding discourse, we cannot understand our reality, our experiences, or ourselves" (p. 2). The same authors expanded the idea saying that DA, "...does not simply comprise a set of techniques for conducting structured, qualitative investigations of texts; it also involves a set of assumptions concerning the constructive effects of language" (p. 5), as language is viewed as a "producer" of social reality through different texts. So, DA assumes that a discourse is built and propagated through different expressions of texts, such as verbal, visual and written ones.

Furthermore, even if the reconstruction of a discourse is based on texts, like institutional reports, "We cannot simply focus on an individual text, however; rather,

we must refer to bodies of texts because it is the interrelations between text...and systems of distributing texts that constitute a discourse over time” (Phillips & Hardy, 2002, p. 5). That particular process must be done in, “...reference to the social context in which the texts are found and the discourses are produced” (p. 5). According to Phillips and Hardy (2002), “Discourse analysis explores how texts are made meaningful through these processes and also how they contribute to the constitution of social reality by making meaning” (p. 4). This is relevant given the fact that discourses selectively assemble a combination of promoted texts in a particular setting that make them cohesively influential in creating social action through organizations like colleges and universities. As Gee (1999) asserted, “We continually and actively build and rebuild our worlds not just through language, but through language used in tandem with actions, interactions, non-linguistic symbol systems, objects, tools, technologies, and distinctive ways of thinking, valuing, feeling, and believing” (p. 11). This is an active process that morphs as social interactions impact people and change institutions.

In short, Discourse Analysis provided a theoretical approach to explore the relationship between different expressions of community engagement discourses and the processes used within the context of each case study.

1.5 Research Design

In order to answer the research questions, this investigation utilized an exploratory qualitative design that looked for the global characteristics and causes that yield community engagement in the American higher education system. Using a Discourse Analysis (Gee, 1999) of official reports posted on websites of three universities, the analysis compiled evidences for unveiling the institutional discourses

that configured strategic actions to advance community engagement (Bennett, Knight, Divan, Kuchel, Horn, van Reyk, & da Silva, 2017; LePeau, 2015).

Using a purposely selection, three universities were chosen to collect data from to answer the research questions (Creswell, 2013; Yin, 2014). The selected cases have shown significant involvement efforts at local, state, national and even global levels. The information was retrieved from online available reports that institutions posted on their own webpages. Those official papers express important information to reveal assumptions that supported action at each university, as they articulated institutional discourses (Kalaja & Barcelos, 2003; LePeau, Hurtado, & Davis, 2018). The publications were analyzed using a Discourse Analysis method (Gee, 1999; Phillips & Hardy, 2002).

In this combination, new approaches emerged to capture explanation of trends and facts depicting community engagement in the American higher education system. Chapter III describes in more details the procedures of sampling, characteristics of each institution and data analyses.

1.6 Study Assumptions

A first and foundational assumption for this research was that existing universities' reports available on their webpages were a reliable source of information, from which this study conducted the analyses to respond the research questions. Universities post documents that express their official understanding regarding different matters depicting both a general and specific set of characteristics of collective views of all their involved actors. Some recent researchers have explored this data collection approach with success (LePeau, 2015; LePeau, Hurtado, & Davis, 2018). A second assumption was related to the relationship between the generally accepted three missions for American higher

education and the emerging trend of community engagement (Zepke, 2015). Figure 1 shows that interaction in a diagram of Venn representing, ideally, how community engagement and missions influence each other.

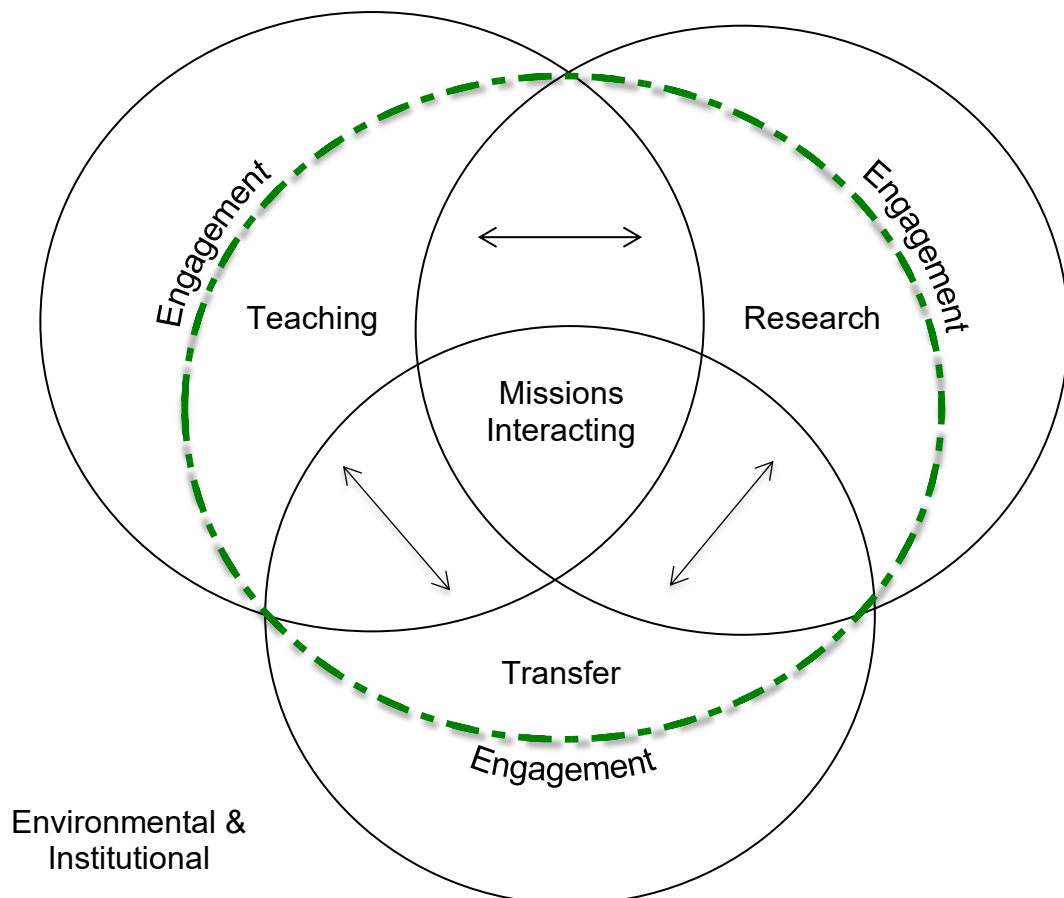


Figure 1. Community engagement interacting with existing university missions

It was assumed that community engagement has produced significant impacts on the way universities carry out their central functions of teaching, research, and service/transfer of knowledge (Barker, 2004; Jaeger, Jameson & Clayton, 2012). This means that higher education institutions have been dealing with this existing trend reacting in multiple ways, and depending how they get involved, the relationship, conceptually expressed in the diagram, will be different. This is reconfiguring the way teaching, research and general service is done. And finally, a

third assumption dealt with the nature of the method. Although qualitative case study analyses are limited to, in this occasion, three institutions, the outcomes may reflect what is happening in the larger group of universities in the country. Later, the finding may be tested through a quantitative approach with multiple universities at a national or even international level.

1.7 Significance of the Study

This study is relevant because it intended to give a data based approach to trends impacting higher education, more particularly how community engagement is reshaping the three major missions that universities have been carrying out for a long time. In addition to that, the findings can be used to expand theoretical perspectives to explain relationship among multi-factorial phenomena like academic community engagement.

As it was explained before, there is very little research that addresses the institutional discourse to promote community engagement. Webpages are a major way institutions communicate missions, practices, policies, among other information, to students, parents, faculty members, administrators and communities in general. Universities without well-developed webpages may be secluded to become irrelevant to advance, in this case, engagement (Boulianne, 2009). Therefore, many of the core concepts are written online and accessible to public as a way to illustrate practices and processes carried out by main institutional actors. This represents a new source of publicly available databases that researchers can use to explore complex issues. Also, this approach advances innovative approaches for data collection in social sciences research, as some researchers have already done (LePeau, Hurtado, & Davis, 2018).

Finally, community engagement has become a movement experiencing an impressive endorsement from academia and communities (Yorio & Ye, 2012). The impact on students, faculty and communities seems to be sufficiently relevant to become a strategic bridge for advancing learning, research and communities. Moreover, this emerging collaboration has shown not only a positive influence in multiple ways, but also is enhancing new scientific paradigms for social transformation.

1.8 Delimitations

This study targeted only institutions that were located in the USA and whose webpages had content in English language. This delimitation matches the language of this study. It focused on mission statements, policies, and procedures available online that constituted the central pieces of data collection for this study. The analysis was approached from an institutional point of view, as expressed on the reports posted on the websites.

In addition, this study is delimited to universities that had all three basic missions well-developed. Although there are a few specialized research graduate universities², most of higher education institutions provide abundant interactions through teaching, often called the first mission. But, not all of them commit resources and time to pursue some kind of research (second mission) and an even smaller portion of them were engaged in transferring discoveries through Technology Transfer Offices³ activities or alternative models of spin-off and ventures (Etzkowitz,

² The Rockefeller University is an example of an institution that has strong commitment to research and very little to teach. Although they offer some advanced degrees, they do it in association with some other traditional universities, such as Cornell. For more information see <http://www.rockefeller.edu/graduate/>

³ The Technology Transfer Office (TTO) is a central part of most universities dealing with commercialization of knowledge and service to communities through their products. For instance, the University of Michigan and Cornell have outstanding TTO that show research and transfer activities. For more information see <http://www.techtransfer.umich.edu> and <https://ctl.cornell.edu>

1996; Slaughter & Rhoades, 2004). For this study, the third mission is understood as engaging with communities in multiple ways that involves teaching, research, and service (Jaeger, Jameson & Clayton, 2012). It has been determined that the selected institutions have all three major missions. In other words, this investigation selected three universities among the advanced higher education institutions in the US.

1.9 Limitations

Finally, this was a qualitative study whose results cannot be extrapolated directly to the whole American higher education system. The three cases selected here shared information about the institutional discourses to advance community engagement as a new paradigm that is redefining higher education. These cases may illustrate what is going on in most cutting-edge institutions, but further quantitative approaches are needed to generalize what this investigation unveiled.

This study relied on what universities published online, as a key source of information. It was unknown to the researcher, whether or not some other sources of information not publicly available existed, at the time of data retrieve, that could have helped to understand better each institution case. In addition to the fact that a thorough analysis of institutional engagement discourses may not be totally captured through what was published online, this study recognizes that internal discourses are subject to changes over time making even more difficult to extrapolate results. New faculty members and institutional leaders may reshape, in short periods of time, existing assumptions that have a deep impact on the relationship between community engagement and established missions (LePeau, Hurtado, & Davis, 2018).

1.10 Definition of terms

Assumption. To understand statements about community engagement, this study followed the Oxford English Dictionary definition of assumption as, “A thing that is accepted as true or as certain to happen, without proof.” Assumptions are comprised of unchecked beliefs regarding specific facts or situations and are used to build complex arguments. Though the community of scholars, at the three universities studied, may have research evidences showing the impact of engagement, the configuration of their institutional reports evidenced suppositions regarding community engagement and its impact on learning, research and service.

Beliefs. Since beliefs are difficult to distinguish and systematize, there isn't a unique way to define them (Barcelos, 2003). However, beliefs have an important role in real life, as Cross (2009) put it, “They are considered to be very influential in determining how individuals frame problems and structure tasks and are thought to be strong predictors of human behavior” (p. 326). According to Belch (1978), “A belief system represents a set of predispositions within an individual to perceive, construe, and interpret stimuli or events in a consistent manner” (p. 322) and Converse (1964) defines a belief system, “...as a configuration of ideas and attitudes in which the elements are bound together by some form of constraint or functional interdependence” (p. 3). These individual dimensions can be regrouped and expressed at a larger level through, for instance, an institution. Cross (2009) shares light on that social interaction, defining beliefs “...as embodied conscious and unconscious ideas and thoughts about one-self, the world, and one's position in it, developed through membership in various social groups” (p. 326). Usó-Doménech and Nescolarde-Selva (2016) explain that belief systems, “...are sets of beliefs reinforced by culture, theology, and experience and training as to how the world

works cultural values, stereotypes, and political viewpoints” (p. 148). So, it is also possible to say that beliefs are created and modified in constant interaction with multiple types of environments. Converse (1964) argues that, “...the shaping of beliefs systems of any range into apparently logical wholes that are credible to large numbers of people is an act of creative synthesis characteristic of only a miniscule proportion of any population” (p. 211). This is to explain the relationship between an individual belief system and mass belief systems that are impacting people (Mercer, 2011). Converse also contends that, “...the ideas-elements of a belief system are socially diffused...in ‘packages’, which consumers come to see as ‘natural’ whole” (p. 211) to be followed. However, as Usó-Doménech and Nescolarde-Selva (2016) underscore, “A belief system needs to have no basis in reality so long as it consistently provides adequate explanations” (p. 148), making the relationship between individuals and environment more complex and unpredictable.

Community. This term has multiple meanings and it can be applied to local, regional, national or even international. In the current environment, universities are exposed to internationalization as a byproduct of globalization creating a new type of “community” that a university may serve, going well beyond the usual regional impact (Bastedo, Altbach, & Gumport, 2016). Higher education is operating in an overlapping community paradigm with, from one side, constituencies that can be across the street, the county, the state, or the whole country. On the other hand, institutions have become global, competing for the best students, professors and resources available, which prompts them to a new set of communities that are not traditionally nearby. Technology has brought a new kind of connectedness facilitating a growing involvement across the globe, allowing visibility and prestige (Hazelkorn, 2017). So, for this study, communities are understood within a borderless paradigm

that includes the nearby as well as the international group of people, as universities have been expanding their relationships with surrounding communities toward expanding to global models of contributions through teaching, research and service (Holley & Harris, 2018).

Community Engagement. It implies a multiform set of activities universities do to carry out their missions reshaping traditional ways of performance. These processes have an inbound and outbound impact. Institutions go after communities and civic service that in turn advance learning and research. Thus, engaged universities are in a paradigmatic and evolving reassessment of their three traditional missions. According to the Carnegie Definition of Community Engagement.⁴

The purpose of community engagement is the partnership of college and university knowledge and resources with those of the public and private sectors to enrich scholarship, research, and creative activity; enhance curriculum, teaching and learning; prepare educated, engaged citizens; strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good. This definition encircles most of the dimensions involved in engaging with communities to advance multiples purposes. However, there are variants of engagement targeting specific areas and goals at different levels, as follows:

Civic Engagement. For the American Psychological Association⁵, civic engagement involves, "...individual and collective actions designed to identify and address issues of public concern. It can include efforts to directly...work with others in a community to solve a problem or interact with the institutions of representative democracy." As universities engage, they look to improve the quality of communities

⁴ For more information, see the official website at www.carnegiefoundation.org and Campus Compact at <https://compact.org/initiatives/carnegie-community-engagement-classification/>

⁵ For more information, see <http://www.apa.org/education/undergrad/civic-engagement.aspx>

promoting democratic values among members of society and universities. According to Holland (2001), the term began to enter and influence American higher education when Russell Edgerton, in 1994, characterized institutions as ‘engaged institutions’ for the Association of Higher Education (AAHE). It represented colleges and universities that were doing activities to bridge academic work with communities to advance democratic values. The term was further developed through the Kellogg Commission report on Land-Grant universities, in 1999.

Outreach and Engagement. This occurs when universities apply their scholarship unilaterally, one-way, to facilitate improvements or help communities to enhance specific issues that would lead to a solution. According to Ford, Miller, Smurzynski, and Leone (2007), “Community outreach is an effort by individuals within an organization to connect their ideas or practices to the general public” (p. 3). Although this is a type of community engagement with mutual benefits, it comes from the expert side to provide knowledge communities don’t have to improve their quality of life (Rice, 2005).

Community Service. This type of service not always encompasses academic learning with critical reflection and curricular development. Usually it involves planned volunteering to help communities in multiple needed ways. In many cases, universities do this type of activity as an initial step toward more complex community engagement projects.⁶

Service-Learning. This is a combination of community engagement with a clear learning agenda built-in the activities universities and communities do together. Jacoby (1999) defined it as,

A form of experiential education in which students engage in activities that address human and community needs together with structured opportunities

⁶ For more information, see: <https://servicelearning.msu.edu/resources/definitions-terminology>

intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service learning. The term community refers to local neighborhoods, the state, the nation, and the global community (p. 20).

Therefore, it is frequently used as a method to enhance teaching and learning with critical thinking. Depending on the project and its goals, it may also overlap with civic engagement purposes.

Scholarship of Engagement. This is a concept that derived from the seminal Carnegie report Boyer did in 1990. He voiced a questioning of academia as too much oriented to produce knowledge within a close circle of academic scholars. The current and increasing creation of centers targeting diverse community issues is widening new ways of producing scholarly knowledge. As Barker (2004), explains, “Engaged scholars are making the case that their practices constitute serious scholarship capable of meeting or even exceeding traditional academic standards” (p. 126). So, the interaction with communities help them to include more variables to solve complex research issues. As Barker (2004) continued, “The aim is not to replace previous forms of scholarship but rather to broaden and deepen the possibilities for civic engagement in higher education” (p. 125). Modality of scholarly engagement coexist with others to accomplish multiple purposes.

Discourse. For this study, discourse is understood as Phillips and Hardy (2002) defined it,

...as an interrelated set of texts, and the practices of their production, dissemination, and reception, that brings an object into being. In other words, social reality is produced and made real through discourses, and social interactions cannot be fully understood without reference to the discourses that give them meaning. (p. 3)

The word “text” means any possible manifestations of human language that requires an outlet, such as verbal, visual symbols, and written. A meaningful collection of texts provide the elements to decompose a particular discourse within a

particular contextual interaction that contributes to the creation of discourses. They are explored, due to their complexity, as the analyst examines the texts that conforms micro or macro discourses (Phillips, Lawrence, & Hardy, 2004). For this study, the “texts” for analyses were made of written and publicly available online documents. Those reports were institutionally endorsed and posted on the websites of the sampled universities.

Lifelong Learning. It emerged as a prevalent concept around 1970 and it has been evolving during the past forty years into a “global policy consensus”, to meet a wide range of affirmative, idealistic to critical reactions, as Wolter (2012, p. 191) put it. The Lifelong Learning (LLL) effort has become a relevant and necessary practice for continuing education, as knowledge and job skills get more complex and demanding by the day. In addition, as Cummins and Kunkel (2015) stressed, population is aging and skills are shifting rapidly, so lifelong learning programs are useful to, “...facilitate work at older ages because ongoing training is essential to remain competitive in a knowledge economy. Continuous careers and stable employment have become less common, resulting in increased importance for skill upgrades throughout the life course” (p. 4). Therefore LLL contributes to social wellbeing allowing training among the non-traditional students (Slowey & Schütze, 2012). So, learning is understood as a continuum that does not and should not stop with formal training at school, comprising all phases of a person. In that regard, LLL contributes with community engagement American higher advances to transform society (Slowey, Schütze & Zubrzycki, 2020). As Laal (2011) stated, learning should happen, “...at all stages of life cycle (from cradle to the grave) and, in more recent versions that it should be life-wide; that is embedded in all life context from the school to the workplace, the home and the community” (p. 471). The same author

adds saying that learning is a lifetime task, “Lifelong learning is the continuous building of skills and knowledge during one’s life, that occurs through experiences faced lifetime” (p. 471). In the American higher education context, LLL was at the center of the Land-Grant movement. Universities had to retrain working adults delivering affordable and accessible education through both formal and informal learning opportunities. The overall purpose was to foster development and improvement of knowledge and skill necessary for jobs and personal satisfaction (Altbach et al. 2011). This basic purpose has not changed over the decades, although it has adjusted to different delivery and interaction approaches. The challenge for LLL, as Collins (2009) noticed, is, “...to fundamentally rethink learning, teaching, and education for the information age in an attempt to change mind-sets” (p. 615), a task that seems to be mainly centered around higher education providers. Also, LLL has fit very well the emergence of community engagement, as an approach to enhance learning through interactions with a wide range of people and environments. Students, professors, and communities are expected to stay “engaged” as long as possible, learning and facilitating others to grow, as knowledge and problem solving is not handed down by some experts, but it is constructed collaboratively in each case (Laal, 2011). Thus, community engagement is contributing directly to advance LLL and vice versa.

University Mission. It is a general statement that sets the basic purposes for an academic unit or for the whole institution, depending on the level of impact that it addresses. These declarations are important to give a meaningful identity that aligns all efforts to a clear commitment. Traditionally, there are at least three basic global missions for universities (Boyer, 1990), and they are as follows:

The mission of teaching. All tertiary institutions must teach and train students, within a disciplinary framework, advancing certain skills and knowledge to become a professional in a particular field. This mission is actually the first one that prompted medieval universities, at the beginning of higher education in Western civilization. Even though this mission is the oldest one, it still plays a central role training the much needed human resources for any given economy (Lucas, 1996).

The mission of research. It was formally introduced through the model of teaching and research developed by brothers Humboldt at the University of Berlin in the eighteenth century. Although this mission initiated as an enhancement to teaching, with a strong interaction between students and professors, it was believed that universities had to produce research through a particular field of knowledge and, as product of that relationship, transmit new ideas through teaching (Bastedo et al., 2016).

The mission of external activities. This mission is linked to the second, but it is a step forward to bridge knowledge with communities and businesses (Powers, 2004). Universities are frequently seen as engines for economic development (Leydesdorff, 2013). At the same time, higher education institutions are actively pursuing linkages with external resources to improve facilities, expand budgets, better research programs, and financial sustainability (Bastedo et al., 2016; Bok, 2003; Duderstadt, 2000; Sidhu, 2009). This university paradigm revolves around a large and interdependent network of relationships in which a particular government and national or international industry-businesses provide partnerships to advance knowledge production. This is also known as the “Triple Helix Model” and it has also led institutions and their scholars to commercialize discoveries (Etzkowitz, 1996; Slaughter & Leslie, 2004). Within this mission umbrella, universities have been

evolving a more active engagement with communities to make them co-producers of solutions and not as passive receivers of higher education's skills and resources (Chwialkowska, 2020; Yun & Liu, 2019).

Chapter 2: Review of Literature

The purpose of this revision of previous studies and theories is to determine and better understand the general characteristics of community engagement, as well as how it has been evolving and impacting the traditional performance of tertiary education in multiple ways. Thus, this literature review addressed and framed some of the central elements for answering the research questions of this study. It begins with a revision of the trend that is emerging in the American higher education context, to portray the global characteristics of the movement. Then it continues with an examination of some of the predominant characteristics of engagement, its impact, challenges, and barriers that influence it. The chapter ends with a revision of some major theoretical analysis to better understand the dynamics involved in the trend.

2.1 The Movement

University community engagement, in all its multiple forms, is becoming a growing movement that is reshaping higher education, a trend that seems to be set to stay and evolve as a defining central characteristic for academia, as put by Kuh (2009),

When the history of American higher education is rewritten years from now, one of the storylines of the first decade of the twenty-first century likely will be the emergence of student engagement as an organizing construct for institutional assessment, accountability, and improvement efforts. (p. 5)

Adler and Goggin (2005) stated that, “The expectation that young people will participate in volunteering or community service as part of their growing up is now widespread” (p. 237) and that, “...volunteering is now routinely examined, along with grades and test scores, by colleges and universities in evaluating applicants for

admission” (p. 237). As Furco (2010) remarked, “...community engagement is well suited for the contemporary students, most of whom represent the Millennial generation” (p. 380). Websites like Campus Compact, one of the oldest organizations advancing engagement, reaffirm the positive beliefs about engagement, as it shows in their numerous annual reports a steady growth in faculty and student involvement to carry out engagement. Institutions are investing heavily in providing seed money with growing budgets for projects, as well as adjusting the way professors are assigned their loads. These trends are manifested through service-learning, civic contributions, community-research-based projects, among others. The prominence on one community-engaged programs over the other will be mainly determined by the type of institutional mission that is prioritized, as Furco (2010) said, “...while a large research university might emphasis research above teaching and service efforts, a small faith-based institution might emphasis teaching and service over research” (p. 381). This is a result of multiple and overlapping factors that directly or indirectly institutionalize a “brand” of engagement at a particular university or college. The emphasis will also depend on the interactions and reactions to the reinterpretation of higher education’s purposes and practices for teaching, research and service (Crow, Cruz, Ellern, Ford, Moss, & White, 2018).

2.2 Multiplying Support

According to Kenworthy-U’Ren (2008), the growing credibility of service-learning has moved the activity from an anecdotal stage to a more serious proposal for education. Large empirical studies have been the bases for a given sustainable method to engage into communities as a new approach to carry out the essential functions of higher education (Crow et al, 2018; Harden et al., 2017). An increasing number of publications address the intricacies of becoming involved with

communities (Beere, Votruba, & Wells, 2011; Groark & McCall, 2018). Over the last few years new specialized journals have emerged to endorse a deeper understanding of the relationship between higher education and communities. Studies about engagement have exploded across all disciplinary fields, not only in the American context, but also worldwide (Kenworthy-U'Ren, 2008). Centers and online resource websites like the Indiana University Center for Postsecondary Research, among many, that created the National Survey of Student Engagement (NSSE) and the Community College Survey of Student Engagement (CCSSE), to report how hundreds of institutions engage students with communities to advance learning and social development. Their collected data is also a proxy for quality and assessment of undergraduate education (Kuh, 2009). The Carnegie Classification of Higher Education has created a categorization of how colleges and universities promote activities in their surrounding communities, mapping institutions as they get involved in the different dimensions of engagement (Saltmarsh & Johnson, 2020). Over more than three decades, Campus Compact has functioned as a hub to promote engagement providing resources and guidance to professors and higher education administrators. The U.S. National Service-Learning Clearinghouse is also a similar, although funded directly by the Federal Government, that offers multiple resource-types for K-20 institutions to advance service-learning through community involvement.

2.3 The Unfolding of Engagement

Higher education historians argue that since the very beginning American universities have been looking for ways to contribute to society through accumulated skills and knowledge training leaders who would impact communities benefiting them in a wide range of areas (Altbach et al., 2011). According to Wilhite and Silver

(2005), the colonial college followed the British model of training religious and civil leaders. However, as the American society evolved with new demands and needs, the Land Grant higher education movement emerged capturing the époque's Zeitgeist to connect, through innovative degrees, with society prompting universities to operate as a catalyst fueling progress and democracy among Americans. These institutions were also conceived as the engines of social change through social mobility (Altbach et al., 2011). Thus, through the Morrill Act of 1862, the federal government allowed states to secure funding to create universities that would be mainly devoted to serve the developing communities through a new host of engineering and applied degrees (Lucas, 1996). This policy has to be understood in the context of a growing economy fueled by a continuous immigration flux of new human resources that demands technical skills to expand cities and industrial capabilities along with agriculture productivity (Wilhite & Silver, 2005). Although those ideals never died out, as many colleges and universities continued endorsing some levels of social engaged, mainstream institutions moved towards a purer and more detached knowledge production as the German research university prototype gained a prominent place in American academia. Ross (2002) captured that tensioning shift in the following commentary,

The educational elite responded by establishing American research universities, beginning with The Johns Hopkins University in 1876. Adapted from the German education model, Johns Hopkins and its fellow research institutions viewed service as largely unimportant and contrary to what they saw as the true purpose of higher education: the advancement of knowledge through scientific research. (pp. 2-3)

Schon (1995) also clarified some of the transitioning tensions, saying that it was a rather profound change with multiple reactions, "...at odds with the then-prevailing conception of higher education in America, which was based on the British notion of the university as a sanctuary for the liberal arts or as a finishing school for

gentlemen” (p. 28). Also, he continued adding that, “...the modern research university took root first at Johns Hopkins, whose president was prepared to adopt the bizarre notion that professors should be recruited, promoted, and granted tenure on the basis of their contributions to fundamental knowledge” (p. 28), an impressive paradigm shifting for the dominant notion of university. This model of higher education was gradually adopted over the years and it was promoted as exemplary for elite and well-developed institutions of higher learning in the American context (Schon, 1995).

This new model that added discoveries as the main purpose, is acknowledged as the birth of the second mission in higher education (Etzkowitz, 1996), producing a displacement of classics and religious studies from the regular curricula (Wilhite & Silver, 2005). The German discipline and knowledge-oriented institution concept had a strong grasp in American higher education. This process can be partially attributed to the fact that many American doctoral students received their training in Germany during the most productive years of German higher education, facilitating the transferring of academic structures, as Schon (1995) explained, “...the idea of the research university came to the United States after the Civil War, when American scholars who had gone abroad to study in Germany brought back with them the German idea of the university” (p. 28). Research as a key mission was later reinforced by both the World War I and II that brought too many challenges to the Victorian idealism. Although thinkers like John Dewey, among others, promoted social transformation through education, leading universities, through public funding, became a source of inventions very much needed to fight, first, the Nazis and later the cold war race (Ross, 2002; Saltmarsh, 2005). This process somehow isolated academia from the civic agenda that some universities, leaders and intellectuals

hoped for, at the end of the 19th century and beginning of the 20th, moving it toward, mainly, impacting economy through technology transfer (Fisher, Fabricant, & Simmons, 2004).

2.3.1 The Purpose Questioning

During the 60s through the 80s multiple voices emerged asking for universities to address social issues, in the context of political and cultural unrest (Baker, 2014). According to Ross (2002), student activism criticized the lack of involvement among professors and academia in general. This led to the creation of organizations such as, ACTION, in 1971, Peace Corps, Volunteers in Service to America, National Student Volunteer Program, Campus Outreach Opportunity League, among others that set the tone to re-envisioning higher education's missions (Ross, 2002, p. 6). During this time, the presidents of Brown, Stanford, and Georgetown universities founded Campus Compact, in 1985, one of the most, up to today, influential organization to promote community engagement. This association of colleges and universities has an active and growing membership of affiliated institutions across United States and Canada. Over the years, Campus Compact became one of the leading voices and hub to facilitate community engagement providing a vast range of resources for institutions and faculty members. These initiatives were also coupled with supportive legislations and studies that provided the frame, along with funding, to explore and expand community engagement in its multiple dimensions. As Ross (2002) explains, "Just as the government helped craft the 'Cold War University' of decades past, it has also helped create the 'Engaged University'" (pp. 8-9). Setting up new federal and state sources of funding was one of the most effective ways to advance outreach projects and community research centers. Private support was soon added to contribute to the trend (Ross, 2002).

In the context of these initial steps to recapturing the need for universities to reenact a community commitment, very influential voices were adding new dimensions, reinforcing the trend (Dubb, 2007). Lynton and Elman (1987) set the tone with their book *New Priorities for the University: Meeting the Society's needs for Applied Knowledge and Competent Individuals*. As the title clearly expresses, these authors captured what was at stake. They underscored that universities were the "...prime source of intellectual development for society. But their task environment is changing drastically because more elements of society need to be able to use more forms of that knowledge on a continuous basis" (pp. 1-2), so they continue, "...universities need to change the ways in which they carry out their task" (p. 2). They were voicing their disenchantment with the current higher education detachment saying that, "...universities, in their teaching as well as in their other professional activities, relate theory to practice, basic research to its applications, and the acquisition of knowledge to its use" (p. 3).

Along with the same lines, a few years later, the Carnegie Foundation for the Advancement of Teaching made a pivotal contribution through Boyer's *Scholarship Reconsidered* (1990), that challenged academia to rethink the core purposes for higher education. He underscored that academics were in an ivory tower disconnected from the civic, social, economic and even moral issues impacting society (Fisher, Fabricant, & Simmons, 2004). Boyer was concerned with the increasing isomorphism higher education experienced through an overemphasis on research, as he stated that, "Research per se was not a problem. The problem was that the research mission, which was appropriated for some institutions, created a shadow over the entire higher education learning enterprise" (p. 12). He attributed that to the following of, "...the European university tradition, with its emphasis on

graduate education and research” (p. 13). So, he concluded that the university must “...clarify campus missions and relate the work of the academy more directly to the realities of contemporary life” (p. 13). And his call to higher education can be captured in the following quotation, “We need specially to ask how institutional diversity can be strengthened and how the rich array of faculty talent in our colleges and universities might be more effectively used and continuously renewed” (p. 13). This is to say that tertiary education was becoming irrelevant to current society by pursuing an old tradition that was relevant for a handful institutions. Then his influential book explored alternative dimensions to redefine academia’s purposes, as well as the idea of professor, “What we urgently need today is a more inclusive view of what it means to be a scholar...a vision of scholarship, one that recognizes the great diversity of talent within the professorate” (pp. 24-25).

The 1999 Kellogg Commission Report was another key national study that reaffirmed the growing paradigm shift in higher education. It was a call to get back the Land-Grant spirit among American universities, but with the purpose of going beyond service and outreach, redefining the university relationship with communities through the concept of engagement as, “By engagement, we refer to institutions that have redesigned their teaching, research, and extension and service functions to become even more sympathetically and productively involved with their communities” (p. 13). The report envisioned those partnerships as, “...two-way streets defined by mutual respect among the partners for what each brings to the table” (p. 13). This is to say, a university that produces impact in tandem with society. This new trend was a reaction to the instrumentalism much of the higher education system has fallen into, as Wilhite and Silver (2005) pointed out,

In the absence of an updated version of the founding conception of itself as a participant in the life of civil society, as a citizen of American democracy,

much of higher education has come to operate on a sort of default program of instrumental individualism. This is the familiar notion that the academy exists to research and disseminate knowledge and skills as tools for economic development and the upward mobility of individuals. This default program of instrumental individualism leaves the larger questions of social, political, and moral purpose out of explicit consideration. (p. 48)

These groundbreaking publications and emerging concepts gave intellectual support to the growing questioning regarding the lack of involvement in social issues, as well as a deep rethinking of higher education in the American context (Crow et al., 2018).

2.3.2 The Learning Questioning

Under the leadership of Reagan's administration, the National Commission of Excellence in Education released, in 1983, the report "A Nation at Risk", that questioned the effectiveness of the American educational system, adding a new dimension to the then increasing criticism of education (Kosar, 2011). Students, across all levels, showed a lack of basic cognitive skills that were alarming. The following quotation summarized the situation,

It is important, of course, to recognize that the average citizen today is better educated and more knowledgeable than the average citizen of a generation ago—more literate, and exposed to more mathematics, literature, and science. The positive impact of this fact on the well-being of our country and the lives of our people cannot be overstated. Nevertheless, the average graduate of our schools and colleges today is not as well-educated as the average graduate of 25 or 35 years ago, when a much smaller proportion of our population completed high school and college. The negative impact of this fact likewise cannot be overstated. (p. 11)

The report evidenced that the educational system was not producing graduates with the basic skills to cope with the demands of a fast-paced and changing society. On the side, higher education was very much looking for ways to advance discoveries and not much to improve learning, as the Boyer's report from Carnegie Foundation pointed out.

About the same time of that report, the foundational work of Astin (1984) laid the bases for active learning theories that gave important support to engagement as a way to enhance learning (Kuh, 2009). He formulated the student development theory that was based on the simple idea that students must be actively involved to really learn. As Astin (1984) explained, “In other words, the theory of student involvement argues that a particular curriculum, to achieve the effects intended, must elicit sufficient student effort and investment of energy to bring about the desired learning and development” (p. 522). And he went on adding that, “The theory assumes that student learning and development will not be impressive if educators focus most of their attention on course content, teaching techniques, laboratories, books, and other resources” (p. 522). Professors and institutions must provide the right environment to motivate students to get involved devoting time and energies to learn. Curricular and extracurricular activities, such as service learning, should provide the needed mix to enhance learning. Pace (1980) expanded the idea of involvement of students pointing to the quality time and effort students devote to their activity combined with what an institution provides to facilitate participation. His survey College Student Experiences Questionnaire looked to measure those dimensions that were assumed as important to advance learning, among other aspects. In addition, Tinto (1993) made a significant contribution to relate engagement to student retention, another face of the report *A Nation at Risk*. His theory of academic and social integration intended to explain student retention. The theory’s core assumption was that students would likely stay and finish a college degree depending on the level of social and academic “integration” to their campus. According to Wolf-Wendel, Ward, and Kinzie (2009), this set of concepts gave the intellectual support for the notion of “engagement” materialized through the creation

of the National Survey of Student Engagement (NSSE), a key organization that standardized engagement across American higher education. Wolf-Wendel, Ward, and Kinzie (2009), summarized the three key concepts that gave a theoretical framework to much of the subsequent development of community engagement, namely 1) Involvement implies the student's responsibility, although the environment has its influence, 2) Integration requires a mutual connection between the student and a given campus to adapt and be part of it, 3) Engagement is focused on creating a campus that encourage students to be engaged (p. 425). George Kuh (2009), a central figure in establishing NSSE, said that the above built-in theoretical assumptions had a significant grasp on supporters of community engagement, challenging the status quo of traditional ways of carry out learning.

2.3.3 The Epistemological Questioning

Another major force that propelled the engagement movement was the revision of the ways universities produce academic knowledge. Lynton and Elman (1987) discussed that universities must reconsider their understanding of scholarly mission, as it "...calls for a complex and interactive process with their constituencies that goes beyond carrying out basic research" (pp. 27-28). This rethinking required an epistemological shift. They were concerned with "linking internal and external frontiers" (p. 28) to facilitate the creation of a higher level of knowledge given that the complexity of reality cannot be grasped within the wall of a university.

Boyer (1990) made a ground-breaking contribution suggesting that scholarship should be understood in a broader way, meaning integration, application, and teaching. These forms of approaching the generation, implementation and sharing of ideas, had a profound impact on the American higher education idea of scientific epistemology (Schon, 1995). Regarding the construct of integration, Boyer

stated that, "...researchers feel the need to move beyond traditional disciplinary boundaries, communicate with colleagues in other fields, and discover patterns that connect" (p. 20), an emerging trend that represented a paradigm change. He continued adding that, "Today, interdisciplinary and integrative studies, long on the edges of academic life, are moving toward the center, responding both to new intellectual questions and to pressing human problems" (p. 21). This integration concept coupled with application are key pieces to understand his revolutionary take on redefining scholarship. Application, he explained, "...is not a one-way street. The process we have in mind is far more dynamic" (p. 23). It can actually generate knowledge, as he pointed out, "New intellectual understandings can arise out of the very act of application" (p. 23), a concept that formalized a new epistemological paradigm, as Schon (1995) put it, "The scholarship of application means the generation of knowledge for, and from, action" (p. 30). In this regard, and in alignment with Boyer, Lynton and Elman (1987) commented before that, "The need of recapture the basic concept of the land-grant institution is gaining salience. Here and abroad, 'technology transfer' has become a new motto"(p. 29). And they continued saying that, "...the term has often been narrowly interpreted to mean university-industry cooperation in research and development" (p. 29). This is to say that these authors were concerned with the growing trend that implied a more expansive approach for academia, not only industrial and economic development (e.g. Triple Helix Model), as they underscored that, "...there exist growing recognition that scientific and technological innovations are tools, useful only to the extent to which they are absorbed and used in traditional portions of the economy, such as textile and automobile industries" (p. 29). In other words, technology transfer

was having academia, again, as the center folding back into the discipline-oriented approach.

Along with these American scholars questioning the intersection of knowledge production and university, a mainly European team, led by Michael Gibbons, published in 1994 a groundbreaking book, *The New Production of Knowledge*. The authors suggested that knowledge production should move to a Mode II, away from the disciplinary Mode I. In this book, they asserted that, "It is our contention that there is sufficient empirical evidence to indicate that a distinct set of cognitive and social practices is beginning to emerge and these practices are different from those that govern Mode I" (p. 3). Mode II has five basic attributes, namely, 1) Knowledge is generated in a particular context of application, so discoveries are intended to be useful from the beginning and generated to be socially diffused; 2) Research through Mode II is transdisciplinary, it requires more than a range of disciplines, "...it is essential that enquiry be guided by specifiable consensus as to appropriate cognitive and social practice" (p. 4) and beyond disciplinary boundaries; 3) Knowledge needs to be heterogeneous because it is conformed through many type of contributors and experiences, away from the traditional expert. It is also diverse at the organizational level, since it isn't centralized within the disciplinary Mode I approach; 4) Mode II implies social accountability and it is concerned with the impact of research right from start, looking for ways to address current issues. Participants are reflexive about their values, as they carry research, bringing in the traditionally displaced humanities; 5) This new model of research has a quality control that is broader than the common Mode I peer review approach. Quality criteria are judged by a larger set of players who are not only enhancing innovation, but look for the impact of applying discoveries.

Some studies have criticized Mode II (Etzkowitz & Leydesdorff, 2000) and Godin (1998) portrayed it more like a political ideology than a real descriptive theory. Nowotny, Scott and Gibbons revised the Mode II in 2003, that was also criticized as not really a novel alternative to existing models (Muller & Young, 2014). Nowotny et al. (2003) underscored that three major trends drove the questioning of dominant models of knowledge production, namely, “(a) the ‘steering’ of research priorities, (b) the commercialization of research, and (c) the accountability of science. These and other trends, or changes in practice, have given rise to new discourses of science and research” (p. 181). In short, the Mode II proposal tried to capture trends prompting an impressive, and global rethinking of existing and dominant scientific epistemologies. The problem-based researching model promoted by Mode II gave theoretical ground for the development of university community engagement, as an alternative to the dominant Mode I (Preece, 2011; Subotzky, 1999). In his presentation at the UNESCO World Conference on Higher Education, held in Paris, Gibbons (1998) summarizes the impact of Mode II on higher education, saying that universities will be pursuing the solution of problems in which professors, “...will be away from the university, working in teams with experts from a wide range of intellectual backgrounds, in a variety of organizational settings. They will contribute problems and solutions that cannot be easily reduced to a recognizable ‘disciplinary contribution’” (p. 37). In brief, and according to Muller and Subotzky (2001), it is assumed that, “...the purpose of higher education has shifted from a critical one to a more pragmatic role of providing qualified person power and producing relevant, that is productive, knowledge” (p. 168). This is a call for accountability, as higher education is pushed to turn to its surroundings. Schon (1995) pointed out that this creates a “practitioner dilemma”,

The practitioner is confronted with a choice. Shall he remain on the high ground where he can solve relatively unimportant problems according to his standards of rigor, or shall he descend to the swamp of important problems where he cannot be rigorous in any way he knows how to describe? (p. 28)

This approach has been enriched by the Mode III that, as Carayannis and Campbell (2009) pointed, it advances a model of innovation and knowledge creation that, "...is a multi-layered, multi-modal, multi-nodal and multi-lateral system, encompassing mutually complementary and reinforcing innovation networks and knowledge clusters consisting of human and intellectual capital, shaped by social capital and underpinned by financial capital" (p. 202). Along with the Quadruplex Helix Model, discoveries and innovations are conceived multipolar and must consider the multiple sectors, clusters and networks that contribute to the follow of effective improvements.

This is a Copernican revolution that displaces universities and professors from the center of knowledge ownership to the, once peripheral, to the "gloCal" knowledge economy and society (Carayannis & Campbell, 2019).

2.3.4 The Neoliberal Mindset

The university community engagement trend did not only appear to be facilitated by a set of contextual and theoretical questioning of higher education, but it was also nurtured through an emerging ideological environment (Gaffikin & Perry, 2009). Several researchers remarked that a strong neoliberal approach has been taking place in the American academia, even though the "corporatization of American higher education" (Saunders, 2010, p. 55) was already evident in the nineteenth century. However, as Saunders (2010) explained, there are some important differences that were taking place as, "...meaningful changes have occurred over the past forty years that have aligned the university with neoliberal

ideology resulting in important differences between the neoliberal university and its predecessors” (p. 43). Saunders continued saying that, “What is new to the neoliberal university is the scope and extent of these profit-driven, corporate ends, as well as how many students, faculty, administrators, and policy makers explicitly support and embrace these capitalistic goals and priorities” (p. 55). Along with the same line of thinking, Giroux (2011) concluded that these policies are, “Tied largely to instrumental purposes and measurable paradigms, many institutions of higher education are now committed almost exclusively to economic growth, instrumental rationality and preparing students for the workforce” (p. 166). According to Gregorutti, Espinoza, Gonzalez, and Loyola (2016), neoliberal policies are based on the following principles, 1) A benevolent free market is the dominant driving force that organizes political, economic, and social development; 2) The government should avoid involvement over economic and social issues, letting the market to adjust by itself to what is needed, and 3) Public spending should be the least possible, allowing private players to contribute to solve social needs (p. 19). These principles have had an impressive impact on higher education, creating the foundations of what Slaughter and Rhoades (2004), called the “academic capitalism” that drives most American universities. The university business-driven model emerged also as a natural result of the drastic reduction of public funding, as Saunders (2010) explained, “To make up for the decrease in funds...under the neoliberal regime, colleges and universities have prioritized revenue generation and have become increasingly reliant on private sources of funding” (p. 43), including engagement with communities to offer services that would provide new resources for the ever-growing American higher education system (Kezar, 2004). According to Zepke (2015), engagement flourished within a neoliberal theoretical framework,

since it promotes economic usefulness in the market place. Engagement is a way out to enhance concrete measures of performance that are central for students, as they, for instance, look for jobs. This is closely related to the increasing trend of accountability, a result of neoliberal expectations (Zepke, 2015). For Biesta (2004), neoliberal policies have reconfigured the “relationship between the state and its citizens” (p. 237) from a political relationship to a more economical one. And he continues saying that, “This reconfiguration is closely connected to the rise of the culture of quality assurance, the corollary of accountability” that focuses more “upon systems and processes rather than outcomes” (p. 238), where universities, students, and communities are seen as in a trading mode up against a set of agreed standards. Zepke (2015) recapitulated the connection with engagement stating that, “...what is to be learnt is practical and economically useful in the market place; that learning is about performing in certain ways in order to achieve specified outcomes; and that quality is assured by measurable accountability processes” (p. 695). However, the same author also warned that the ideological affinity between neoliberalism and engagement does not necessarily produces interest in community engagement as it is happening currently, but it has created and connected new values to it that are aligned with the idea of a smaller government involvement to solve some of the increasing social issues. Furthermore, it is important to clarify that being accountable for social impact is not a new element among universities, as, for instance, the Land-Grant model has looked from its beginning. However, as Fisher, Fabricant, and Simmons (2004) underscored, the relationship between engagement and neoliberal policies that advanced privatization are also very clear,

One cause of interest in IHE [Institutions of Higher Education] civic engagement is that broader privatization (or corporatization) of the political economy which ‘Load sheds’ the social welfare elements of the state on to non-profits and community institutions, including universities, many of which

are situated in or near communities that are collapsing under current neo-conservative policies and politics. (p. 22)

The same authors attributed the beginning of those policies to the Reagan administration in the 80s, which were expanded, as well, under the subsequent republican governs. Moreover, they described that privatization, "...diminishes revenue sources of the state and curbs the transfer of social costs onto the corporate sector and the affluent, those segments of population assumed to be the engines of economic growth" (p. 23). This is to say that the above load-shedding of state involvement concept, "...has contributed to IHEs and nonprofits being asked to assume greater responsibility for specific aspects of community life that in an earlier era would have been shouldered by the public sector" (pp. 23-24), a central reason to justify budget cuts and promote university community involvement (Hursh & Wall, 2011). In short, all these ideas functioned as a background to move universities to engage more aggressively into social issues.

2.3.5 Social Trends Impacting America

Along with an academic questioning of involvement in communities, several reports raised awareness of the declining of values in the American society. For instance, Bellah, Madsen, Sullivan, Swidler and Tipton (1986) described in their book *Habits of the Heart: Individualism and Commitment in American Life*, using a combination of cases, sociological analyses and history, how the American society was shifting to new values that contrasted with the ones held by previous generations. Particularly, they showed how individualism and not equality, as Tocqueville (1835/2003) thought, has been the bases of the American society. They explored the analysis Tocqueville did about the American society, almost two centuries ago, and conclude that Tocqueville's fears were coming true, "We are concerned that this individualism may have grown cancerous, that it may be

destroying those social integuments that Tocqueville saw as moderating its more destructive potentialities, that it may be threatening the survival of freedom itself” (p. vii). This bestseller book was one of many studies that tried, with scientific rigor, to grasp the deep societal value shifts. Later, the same authors (Bellah et al., 1991) wrote another influential book, *The Good Society*, to some extent a continuation of the previous one. They grappled with the difficult task of navigating the multiple settings toward defining a good society. As the authors voiced their fears concerning the erosion of some of the core values that made America a democratic society, Bellah and his colleagues tried possible scenarios to explore a never ending definition of a good society in the context of alarming major shift and trends of the United States of America.

Along the same lines, Amitai Etzioni (1996), considered a central figure in the communitarianism movement, described, in his book *The New Golden Rule*, how the American society experienced some significant values changes between the 60s and the 90s. He documented a sharp decline in respect for authority, particularly leadership with an increasingly smaller voter turnout. As people faced job security issues that pushed many wives to work outside homes, the traditional configuration of families experienced divorces that produced new types of relations impacting children. Etzioni interpreted these trends within a polar continuum of order and liberty. The American society overemphasized liberty as an end looking for autonomy that created mounting levels of anarchical individualism. He proposed the “communitarian paradigm” to advance what he called the “notion of the golden rule” at the societal level, “...to characterize the good society as one that nourishes both social virtues and individual rights...that a good society requires a carefully maintained equilibrium of order and autonomy, rather than the ‘maximization’ of

either” (p. 4). His ideas produced a flurry of discussion regarding the state and making of the American society. Also, Walzer (1993) became a leading author considering the importance of context and community to reinterpret political scenarios. Along with him, other communitarian thinkers like MacIntyre (1981) and Sandel (1982) provided substantial contributions to reformulate the foundations of political theory in the country as they criticized liberalism, a dominant paradigm in the American context.

Putnam (2000) wrote *Bowling Alone, The Collapse and Revival of American Community*, bestseller book that contributed significantly to raise awareness, with solid data, regarding the shifts on civic participation of most Americans. Putnam portrayed the fading of voluntarism, altruism and involving on community activities among regular citizens. As Eztioni, he compared the 60s with the 90s, giving scientific evidences of deep social changes that impacted civic engagement and social connectedness. Putnam tackled the question: What killed civic engagement among Americans? He reviewed several factors that appeared to be key on understanding the trend. Among others, the increasing pressures for more money produces lack of time to spend on social relationships. Second, the suburbanization that break up traditional bonds of social space. People must spend more time commuting, as suburbs and jobs are spread out in large geographic regions. Third, the devoted time to electronic entertainment, such as watching TV, seemed to reduce quality time to interact with others. Fourth, and the most important factor for Putnam, was the generational change. A generation that grew up with a strong exposure to all kind of electronic media has fewer hours to civic and social activities.

These are a few well-known studies that mapped the social background the intellectual community grappled with, back in the 80s and 90s. As the discussions

and concerns about the rapid changes of core values among American expanded, the need for exploring some kind of alternative model for the new emerging society grew as well. The surge of the community engagement within universities seemed to find the right environment to made its way.

2.4 Understanding Engagement

After all, what is engagement? Defining community engagement can prove difficult, as praxis and understanding get all mixed up (Kuh, 2009). The Kellogg report *Returning to our Roots* (1999) was one of the first and most influential attempts to define basic concepts to toward organizing the emerging flow of community activities that many universities were involving in. The report suggested that engagement is occurring when institutions of higher education, "...have redesigned their teaching, research, and extension and service functions to become even more sympathetically and productively involved with their communities, however community may be defined" (p. 13). In addition, the Commission stressed a key concept that would clearly differentiate between public service, extensions and outreach, taking institutional activities beyond one-way approach, as they put it, "Embedded in the engagement ideal is a commitment to sharing and reciprocity...the Commission envisions partnerships, two-way streets defined by mutual respect among the partners for what each brings to the table" (p. 13). For this to happen, institutions should undertake three global approaches, namely: 1) The activity must address the current needs of students, leaving behind past needs; 2) Also, "It must enrich students' experiences by bringing research and engagement into the curriculum and offering practical opportunities for students to prepare for the world they will enter" (p. 14); and 3) Universities must make available their resources to address specific community problems. These elements are a platform to distinguish

genuine engagement among colleges and universities. As Furco (2010) put it, “No longer is community-engaged work seen as something that fulfills only the public service and outreach component of higher education’s overarching mission... [it] serves all parts of the tripartite mission, including facilitating institutions’ achievement of their research/discovery and teaching/education goals” (p. 381). So, engagement has two pillars, the institution that includes students, professors and its resources, and the specific community as an interacting peer. As both “sides” engage into shared ground, communities will benefit universities as they provide new experiences and opportunities for learning as well as advancing new knowledge that will, in turn, loop back into communities, as institutions of higher education associate with them to tackle common issues.

The idea of an engaged university puts communities as peers and not as passive repositories of academia, what several researchers have called reciprocal approach (Butin, 2007; Kellogg Commission, 1999; Fitzgerald, Burack, & Seifer, 2010). As Strier (2014) implied, most universities have been on the “transactional” mode that benefitted them more than communities. Instead, truly engagement looks for “transformational” partnerships that, “...are characterized by comprehensiveness, shared planning, management and evaluation, mutuality, long term commitment, strong leadership support, and university immersion in the process of capacity building within the community” (p. 156). Also Roper and Hirth (2005) noticed that,

The way public service, outreach, and engagement have been understood and conceptualized over the past 150 years both in research and practice has shifted from serving the community to extending and reaching out to it, to engaging it in bidirectional relationships and interactions. (p. 16)

In short, as Welch (2016) put it, “...the key element of engagement is the resources generated from teaching, research, and service that are used to address social issues outside the academy” (p. 59), as they are built-in following the principle

of reciprocity of partnerships (Weerts, 2005). Therefore, “Parity and respect are required to co-create knowledge and resources for the mutual benefit of the academy and the community” (p. 59). According to Furco (2010, p. 288), an institution is engaged when its partnerships are: 1) Disciplined-based to address community’s needs; and 2) those issues are integrated within academic units, faculty and students.

Butin (2007) described four possible conceptual types of community engagement. The first one, technical conceptualization, looks for pedagogical effectiveness, as a way of strategic tool to improve learning. The second one, cultural conceptualization, centers more on the meanings of getting involved in communities, toward advancing core values, such as tolerance, diversity, and understanding among different community actors. The third type of engagement hinges on political conceptualization to empower, for instance, disempowered people. This type is closer to civic engagement, as it promotes social justice. Finally, the anti-foundational conceptualization aims to a deconstruction of deep assumed norms and behaviors that prevent societies’ improvement.

What about civic engagement? There is a growing trend among many institutions of higher education that are framing community involvement as civic engagement (Welch, 2016). According to Furco (2010), “This new philosophy centered on the belief that the fulfillment of higher education’s civic purposes, which had long been viewed as implicit within the academy, is achieved best when civic goals are addressed intentionally and explicitly” (p. 380). So, websites like Campus Compact are full of resources that address, among many similar issues, the implementation of civic engagement. Another national example is the Tisch College at Tuft University, one of the most well-known colleges fully devoted to promoting

civic engagement among its students, faculty, and academic units. So, what is civic engagement in the context of institutions of higher education? Adler and Goggin (2005) underscored the difficulties in defining the term, as it is with engagement, and suggested that its interpretation and definition can be highly impacted by the way institutions approach it with specific and inward purposes in mind.

Civic engagement carries the idea of instilling democratic values in the activity, and in so doing, it becomes more oriented toward specific purposes that differentiate the concept from community engagement, as Saltmarsh, Hartley, and Clayton (2009) remarked,

Civic engagement is often used as an umbrella term, connoting any campus-based activities that connects with or relates to something – issues, problems, organizations, schools, governments – outside the campus. It has a certain idealistic appeal as it relates to institutional mission – preparing socially responsible citizens as graduates – and refers to the accountability of the college or university to the wider society and public interest. (p. 5)

However, the same authors stressed that activities (forms of engagement) and places (community partners) are not enough to really transform institutions and communities, “A focus on the processes and purposes of engagement redefines the meaning of civic engagement and raises issues of fundamental change in core operations and functions on the campus” (p. 6). This emphasis is on transforming higher education to endorse democratic values as, “...part of the leadership of administrators, the scholarly work of faculty, the educational work of staff, and the leadership development and learning outcomes of students. It has epistemological, curricular, pedagogical, research, policy, and culture implications” (p. 6). Again, this is a comprehensive approach that must start with universities and their interplaying actors, an ideal that Dewey championed and seems to be very much alive in American education (Dewey, 1916/1997; Ross, 2002). This can be called democratic engagement, according to the same authors, and it is a criticism of common

practices in well intentioned institutions where the figure of expert controls involvement, as Saltmarsh, Hartley, & Clayton, (2009) pointed out, “Democratic engagement is not dismissive of expert knowledge, on the contrary, it is expertise in solving social problems that is sought by communities” (p. 7), thus the concern is to use expertise democratically. As it was already mentioned above, this is a revolutionary approach that has substantial epistemological implications, as Saltmarsh, Hartley, and Clayton (2009) resumed the core issue saying that community partnerships, “...in a democratic-centered framework of engagement have an explicit and intentional democratic dimension framed as inclusive, collaborative, and problem-oriented work in which academics share knowledge generating tasks with the public and involve community partners as participants in public problem-solving” (p. 9). Therefore, civic engagement is supported on expert and highly complex knowledge production in academia, but that needs to be constantly imbedded in public issues that advance democracy, since students will learn about democracy as they participate in this paradigmatic approach of community engagement. This impacts the purpose of higher education, as institutions displace from a self-centered mode to one more allocentric to carry out their missions. However, as Saltmarsh (2005) remarked, “Civic engagement can only come about with the development of a capacity for engagement. That development is what constitutes ‘civic learning’” (p. 50) or, in other words, service-learning must be at the center of any serious engagement.

Now, what is service-learning? Furco and Moely (2012), defined service-learning as a, “...pedagogy that incorporates into academic courses meaningful community-based service experiences that meet genuine community needs, with the aim of enhancing a host of student development outcomes, including academic

learning, civic and social responsibility, career development, and personal self-efficacy” (p. 130). Following a historical evolution of service-learning, Saltmarsh (2005) pointed out that institutions of higher education have been using, for a long time, service as a way to enhance learning, but since the 1990s, “The emphasis was on adopting service learning as a pedagogy that would allow faculty across the disciplines to teach the content knowledge of their courses more effectively” (p. 50). Now, there are all kind of programs that integrate students with communities and that have different levels of services built-in. For instance, internships, field education and even some community service activities, however, they tend to highlight more either service or learning. The “blend” of service and learning is what makes a balanced service-learning experience, as Furco (1996) explained,

As the service activities become more integrated with the academic course work of the students, and as the students begin to engage in formal intellectual discourse around the various issues relevant to the cause, the community service program moves closer to...become more like service-learning. (p. 11)

The weight is on benefitting both, the provider (institution-student) and the recipient (community), as Furco (1996) pointed out that, “...service-learning programs must have some academic context and be designed in such a way that ensure that both the service enhances the learning and the learning enhances the service” (p. 12). This is the balance that differentiates service-learning from all other forms of academic practice interaction with communities. Baxter Magolda and King (2004) suggested a Learning Partnership Model assuming that learning should facilitate “self-authorship”, or, “...the capacity to internally define a coherent belief system and identity that coordinates engagement in mutual relations with the larger world” (p. 303). This capacity has the ultimate goal of producing an active listening, “...to multiple perspectives, critically interpret those perspectives in light of relevant evidence and the internal foundation, and make judgements accordingly” (p. 304).

This ability of expanding learning beyond facts includes professors and students, as they interact with each other and with their surrounding environments. According to Barnett and Coate (2005), the challenge is to develop a curriculum that goes beyond an “operational engagement” towards an “ontological engagement” that provide with experiences that truly involve students in what they do (p. 139). These authors argued that, in many cases, service-learning activities stay at an operational level of interaction (implementing) without connecting participants with what they do, and in so doing the practice becomes superficial. Moreover, Henry and Breyfogle (2006), quoting Boyte (2003), discussed the already explained reciprocity concept as a step further into moving service toward “organizing” community change as a result of interactions. This means that service-learning ought to shift from seeing the community as a learning laboratory to a more transformational role. This pulls service-learning into the civic mission for higher education.

The ideal of evolving into civic purposes was introduced and developed later, as the civic engagement movement unfolded looking for service-learning as a means to carry out its goals. This connection with the democratic principles through learning prompted service-learning to include the civic agenda in any engaged learning. This civic learning, following Saltmarsh (2005), would include “...knowledge—historical, political, and civic knowledge that arises from both academic and community sources; skills—critical thinking, communication, public problem solving, civic judgment, civic imagination and creativity, collective action, coalition building, organizational analysis; and values—justice, inclusion, and participation” (p. 53). As the same author asserted, “Attention to civic learning reflects an effort to move beyond effective educational strategies like service learning to learning outcomes that have a civic dimension” (p. 55). As it discussed above, this is a similar approach

to the global understanding of engagement, but from the learning that carries a civic point of view.

Now, can engagement become scholarly? The elements of engagement discussed above are the foundations to advance the scholarship of engagement, a concept that Boyer promoted as essential for higher education (1990, 1996). For Welch (2016) scholarship implied a "...purposeful and rigorous set of steps and procedures that incorporate sound and theoretically-based standards in the pursuit and creation of knowledge" (p. 44). So, getting involved in a community would not necessarily yield a scholarly product. Welch (2016) mentioned the following key components to identify and carry out engagement as a scholarly work, namely: 1) Requires a theoretically-based approach and it, "...should be grounded in sound best practice based on ideas and procedures that have been empirically tested and validated" (p. 36); 2) The scholarly activities should have two sets of interconnected goals to target, one side, the academic needs of students and disciplinary field, and, on the other, the partner's expected benefit; 3) The new knowledge product is disseminated and applied following the parties' needs. That would lead to peer-reviewed outputs as well as application. This dissemination of knowledge goes beyond publication into practical implications for the partner that, at the same time, loops back to the academic context in the forms of learning and research. Moreover, the concept of validation is another key element that must be present in engaged scholarship. Traditional scholarly work is built upon peer-reviewed quality control, a process that is essentially kept within academics or experts of the field. In this model, social validity is added, "...community partners validate the abstract and theoretical knowledge professed by professors" (Welch, 2016, p. 36). This type of validation may be easier for some disciplines than for others, as they add a connection to

practical community implications that is close to the Mode II model of scientific production (Gibbons et al., 1994). As an example of validation, the Community Based Participatory Research (CBPR) model embodies the above methodological assumptions and it has been useful for health issues. Israel, Schulz, Parker and Becker (1998), in an early study, underscored that, "...a fundamental characteristic of community-based research...is the emphasis on the participation and influence of nonacademic researchers in the process of creating knowledge" (p. 177). For Horowitz, Robinson and Seifer (2009), this approach,

...provides a structure and mechanism for collaborative and rigorous research, using well-established or emerging methods, with a community focus. CBPR challenges researchers to listen to, learn from, solicit and respect the contributions of, and share power, information and credit for accomplishments with the groups they are trying learn about and help. (p. 2634)

Even though the CBPR is a more complex and expensive model, it has been increasingly gaining acceptance among health sciences researchers. It can be a practical tool to approach community-based scholarly activities (Gagnon, O'Sullivan, Lane, & Paré, 2016).

2.5 Impact, Benefits, and Motivations

Now, does engagement in all its forms have a positive impact on involved parties? It is necessary to underscore that the vast majority of studies are centered on how service-learning influences students, with fewer researchers addressing faculty and community relationships and impacts (Clayton, Bringle, & Hatcher, 2012b). According to Rama, Ravenscroft, Wolcott, and Zlotkowski (2000), service-learning advances students to acquire professional competencies needed to the increasingly complex work environment. Citing Eyler and Giles (1999), these authors explained that students who engage in service-learning have three basic benefits, namely: 1) They are motivated to make extra efforts to accomplish any task, as they

see challenges more realistically; 2) Their understanding of complex and real issues within each profession is expanded. These experiences advance their thinking connected with jobs' demands; 3) Students are exposed to a wide range of people with different background and opinions regarding common issues, enriching their understanding and people skills (p. 4). Also, Rama et al. (2000) did an in-depth review of papers to identify intellectual and personal outcomes participants experienced through service-learning activities. The overall evidence showed a positive impact on higher-levels of thinking skills and self-awareness within different settings. Grades, a common technique to measure effects, did not appear to have a consistently positive set of impacts, as research showed mixed results. In addition, positive benefits remained stronger when students were part of multiple and well-organized experiences, such as having time to reflect and discuss, through their classes, what they applied in the communities. In a similar way, Furco (2010) found that, "...a well-organized and developed service-learning component can develop a more profound and sophisticated understanding of the course material" (p. 386). Similarly, Astin, Vogelgesang, Ikeda, and Yee (2000) identified, in a massive longitudinal study, that the presence of class discussion was the second most significant factor yielding a positive service-learning experience. This was especially true if the service was within the student's major field. Their meta-analysis also showed that service-learning produced, 1) Better academic performance (GPA, writing skills and critical thinking skills); 2) Reinforced values such as activism, leadership involvement with civic responsibility, and racial understanding; 3) Promoted self-efficacy, leadership abilities, and interpersonal skills; and 4) Impacted choice of service career and service after college. The same study found that service-learning courses generated better peer-discussions than community service. This seemed to

reinforce learning on the long-term, as Gregorutti, Siebold and Ferguson (2017) found similar results.

Eyler (2001) in a large literature review of 137 articles, found that service-learning had positive outcomes at a personal level with improvements in self-efficacy, identity, spiritual growth and moral development. Also, the report was consistent in showing gains in interpersonal development and leadership and communication skills. In terms of social outcomes, there was a positive effect on reducing social stereotypes improving cross-cultural and racial understanding with stronger social responsibility and citizen skills. These benefits and commitment to serve continued after graduation. Regarding learning outcomes, there were also positive gains in understanding, critical thinking, ability to apply new knowledge to real situations making training more meaningful. The same literature review showed service-learning as improving relationships with faculty members, college satisfaction and participating students were more likely to graduate with higher levels of retention. Also, professors who integrated service-learning in their classes, reported a greater level of satisfaction with the quality of student learning, and they were more inclined to show commitment to research as well. Finally, communities expressed satisfaction with student participation, perceived their service as useful and the exchanges improved relationships. Likewise, the Virginia Commonwealth University conducted a large-scale study (Service-Learning Impact Measure Report 2015-2016) that found that students exposed to service-learning perceived improvements in their abilities to work with others, as well as gaining awareness of social problems in surrounding communities. Galiatsatos, Rios, Hale, Colburn, and Christmas (2015) arrived to comparable results in a smaller sample in the health sector.

Celio, Durlak, and Dymnicki (2011) did a meta-analysis of 62 studies with a sample of 11,837 students to conclude that service-learning programs produced significant benefits in five outcomes, namely, attitudes toward self, attitudes toward school and learning, civic engagement, social skills, and academic performance. These findings were consistent with other meta-analyses (Bowman, 2011; Conway, Gerwien, & Amel, 2009; Warren, 2012). Yorio and Ye (2012) confirmed previous meta-analyses findings adding that cognitive development was stronger on students with classes that had service-learning as a requirement.

O'Meara, Louder and Hodges (2013) studied what helps faculty members to be more motivated to engage into service-learning. They interpreted their results using Lawrence and Buchanan's (2008) framework that assumed there are two types of powers in institutions, namely the episodic and systemic. The first one operates mainly through interventions administrators do address, in this case engagement, while the second one is based more on routine and institutional processes that are routed on organizational values. The interviews yielded that faculty perceived six basic episodic power approaches to motivate them, 1) Promoting more directly the community engagement on campuses to raise its profile; 2) Offering encouragement and public support; 3) Providing new funding; 4) Creating and maintaining centers that would expand activities; 5) Reforming promotion, tenure and financial rewards; 6) Providing more academic spaces for faculty to perform engagement. According to this study, faculty members tended to appreciate the episodic power interventions that were resource neutral, as a way to support them, as O'Meara et al. (2013) put it, "...we found that highly engaged faculty suggested that organizational leaders not underestimate the power of influence and 'skilled social action' to sway faculty action and campus discourse toward community

engagement” (p. 17). Behaviors as such would lead to systemic changes, which in turn would promote new values through institutionalization, over long periods of time. Wade and Demb (2009) pointed out that religious and private universities showed more commitment of engaged scholarship (Hess, 2017). Also, faculty at two and four year colleges were more active and supportive of getting involved in communities. This may be a natural result of institutionalizing engagement, as Bringle and Hatcher (2000) put it, “...the degree of institutionalization of service learning on a campus benefits from the centralized office reporting to the chief academic officer, in contrast to alternatives” (p. 285). Or, in other words, a coherent system-wide approach to engagement that sends out clear messages to align academic missions with action.

According to a qualitative study of sixty eight professors O’Meara (2008) conducted, showed that they are motivated for engagement because, 1) It facilitates learning, since service-learning is assumed to increase understanding; 2) Faculty members perceived that there is a good fit between discipline and engagement; 3) Also, they tend to have a personal commitment to social issues, people, and places where to contribute; 4) Motivation for engagement is related to a deep identity, such as race, gender, disability and the like; 5) The desire to pursuit serious scholarship with learning implications; 6) A longing for collaboration, relationships, and public impact. These findings matched what Holland (1999), in an earlier study, reported that the main reason for professors to devote time and resources had to do with similar intrinsic motivators.

Regarding communities and according to Clayton, Bringle, and Hatcher (2012b), “There is a significant lack of research exploring community outcomes of service learning, representing a void in the literature, yet the demonstration of

community outcomes (benefits and costs) must be a priority in future service learning research” (p. 389). This is a pending area for further study.

Sandy and Holland (2006) indicated that community partners described students and faculty collaboration as beneficial in three basic ways: 1) Direct impact, that is improving client outcomes and enhancing organizational capacity; 2) Enrichment through staff and organizational improvement and increasing community service capacity; 3) Social justice with more motivation to carry out common good inspiring a transformational learning. Bushouse (2005) found also that most of the community engagement partners appreciated the input students, faculty and universities provided to their organizations, although the relationship tended to fall within a transactional pattern instead of transformational one. That is to say that students and all the assets they represented were welcomed to carry out projects, rather to create innovative ways to leverage existing resources. Eyler (2001) reported that communities perceived service-learning as satisfactory in terms of participation, service to their needs, and as positive to enhance relations with universities. Jagosh et al. (2012) conducted a large review of existing research and found that Participatory Research, also known as Community Based Participatory Research (CBPR), helped communities and researchers to ensure that interventions were culturally appropriate to real context of targeted groups. This meant more context-integrated implications for researchers and community practitioners. In addition, the partnership synergy assisted the mixing of community members into advisory boards to address needs, as well as studies. This developed professional capacity in stakeholders and researchers improving decision-making processes.

Harden et al., (2017) noticed that exposing undergraduate students to developing research through a Community Scholar Program, yielded better

outcomes for both involved parties. Horowitz, Robinson and Seifer (2009) underscored that the CBPR model improved solutions in cardiac issues. Partnering with communities expanded understanding of researchers and community members creating more awareness to change people's behaviors that led to a better public health. When these results are brought back to the organizational level, collaboration becomes a tool to institutionalize engagement (Seifer, Wong, Gelmon, & Lederer, 2009).

In short, engagement in its multiple forms seemed to have a positive effect on students with gains in discipline learning; development of thinking; interpersonal and leadership skills; and a stronger social awareness with an increasing understanding of cross-cultural issues that facilitated higher levels of involvement in communities contributing to real needs. Similarly, involved professors benefited as they helped in solving problems using engaged research and service. Although research on how communities view engagement is rather scant, there were some indicators of positive impact. Active universities, that led interactions with communities, reinforced their commitment to bridging academia with the real world providing solutions and resources for complex matters.

2.6 Challenges

Implementing engagement is highly complex and require intentional processes to carry it out (Groark & McCall, 2018; Weerts & Sandmann, 2008). Enos and Morton (2003), related those difficulties to the internal lack of planning with a "loosely-coupled" approach to manage resources, as they put it, "This loosely coupled nature complicates partnering and engagement between and among campuses and communities" (p. 32). Universities have an impressive amount of assets very often disconnected from communities. Holley and Harris (2018)

described the tension depicting institutions as, "...the 400lb gorilla in the city; participants acknowledged its immense power, but also its interest in serving city needs only when the university might benefit from such service" (p. 87). So, community engagement can become an advantage for some large and research oriented institutions, as they may use communities to attract grants and advance learning and research through public service, as Strier (2014) pointed out, "...universities tend to benefit from these long-term partnerships more than communities do, creating a sense of resentment and mistrust" (p. 157). Therefore, and according to current research studies, engaging with communities faces several challenges as universities try to impact communities, advance service-learning and a new research paradigm. The following section explores some of those challenges.

2.6.1 Conflicting Implementation Issues

Kenworthy-U'Ren (2008), reported several studies that saw positive results in terms of service-learning for business, as students can develop skills, learn real scenarios and generate some partnership to improve existing challenges. However, her study remarked that implementing service-learning confronts a recurring set of issues. She mentioned three central ones, 1) Effective partnerships. Service-learning is possible in a clearly defined environment that is well organized and involves communities, a very often difficult mix to create. Professors need to adjust and maneuver real situations and cultures partners experience and pull them into benefits for both groups involved; 2) The conspiracy of courtesy is the assumption that universities "have" what communities need and they have very little to contribute to a solution whether it is knowledge or resources. If service-learning is based on reciprocal partnership engaging multiple stakeholders, these assumptions should be revised; 3) Finally, attention is brought to online learning, as it has and is reshaping

learning. A professor and his or her class is no longer the source of information and learning, as students can tap into communities using multiple ways to approach service. Universities face the challenge of being aware of those assumptions that permeate their daily operations.

In an earlier study, O'Meara (2001) acknowledged that there was a, "...strong resistance to reform from those who are now advantaged by the current system, unfair and ineffective as it may be" (p. 52). O'Meara defined the bases of a system in terms of what recompenses, as she pointed out that it is, "...a college or university's choice of how to live. Reward systems are artifacts of values and beliefs" (p. 54) that, in this case, compensate professors based on traditional research outputs. Furco and Moely (2012) explained that professors tend to resist engaging due to a combination of factors, such as,

...uncertainty over the academic value of service-learning, the lack of faculty incentives and rewards for engaging in community engaged teaching and scholarship, faculty members' concerns over adding to already heavy workloads, and fear among faculty members of losing control over course content and students' academic experiences. (p. 130)

In a similar way, Saltmarsh and Wooding (2016) found that the reward problem is still one of the most important barriers for faculty members to engage more in service-learning,

While some universities are recognizing emerging forms of scholarship in ways that challenge this traditional model, there are powerful counterforces that undermine higher education's commitment to community engagement. The decline in funding for state universities and the competition over fewer and fewer funding opportunities have pushed many institutions to return to a narrow model of excellence built on traditional ideas about academia's function and role. (p. 75)

These global and strong trends tend to be reinforced through the ranking race that is impacting universities worldwide (Hazelkorn, 2017; Yudkevich, Altbach, &

Rumble, 2016). Saltmarsh and Wooding (2016) commented that universities are increasingly,

...engaged in a prestige race in which the winners are defined by the presence of star faculty (i.e., those who publish widely, obtain large grant-funded research projects, and who receive wide public acclaim for their research), and by their success at recruiting top students and placing them in high paying, high skill careers. (p. 75)

The same authors also added that such scenario is also reshaping policies and administrative practices, “When institutional policies are silent on engagement, they create disincentives for faculty to undertake community engagement across their faculty roles and often punish them when they do” (p. 75). Therefore, professors are caught in the middle of this “crossed fire”, as the same authors described here,

Administrators focus on encouraging these traditional activities as they seek funds from wealthy sponsors, alumni, foundations, and grant funding institutions to replace dwindling state support. The recognition of faculty committed to community engagement is often counterbalanced by institutional striving for higher prestige through narrow and restrictive measures of excellence. (p. 75)

Although community engagement can be a source of external funding, university leaders seem to be following what “works best”, as part of the global macro environment that correlates a more traditional approach to research as the extra “money maker” to compete and balance budgets. At the same time, the engagement discourse emerges as an ideal to seek, creating a kind of schizophrenia within academia.

According to Furco and Moely (2012), seminars about engaging into community can be of help to reverse lack of involvement. The view of lack of institutional support to engage, according to their study, was most evident among tenured track faculty members, particularly assistant and senior professors. The first group are the ones trying to get promoted, based on publication outputs, and the second, already tenured don't need, any longer, to make an effort to get a promotion.

These two groups had even statistically significantly lower score than adjuncts and instructors, or non-tenure-track positions. So, the reward system is “overpowering” the motivational factors to engage. As Chung et al. (2015) remarked, “Developing the necessary infrastructure to conduct high-quality, community-engaged research requires training approaches compatible with faculty preferences and offering incentives to address existing barriers” (p. 511). The longitudinal APIKS study (2019) showed that professors see limited available time without a clear institutional support, along with bureaucracy as major elements that prevent them from implementing service involvement strategies. However, the lack of time was the most important reason not to get involved. To a lesser degree, a poor interest in community service was also mentioned as an issue among faculty members. Also, Furco and Moely (2012), stressed that involving faculty to secure new ways of, “...advancing and institutionalizing an instructional innovation, ...must be coupled with other factors that support the innovation, such as campus leadership, alignment with institutional mission, departmental opportunities, resources allocation, and faculty reward structures” (p. 148). Sandmann, Saltmarsh, and O'Meara (2016), pointed out that “second-order” issues impede the long-term institutionalization of engagement, “Whereas first-order changes make improvements to existing practices, second-order issues and changes involve reconceptualization or transformation of organizational purposes, roles, rules, relationships, and responsibilities” (p. 160). The second-order type of changes are more difficult to implement, since they refer to institutional cultures that have developed over many years.

These tensions should be understood in the context of the worldwide competition for prestige and resource. In particular, rankings have much contributed

to the race for positioning institutions within their own countries as well as internationally (Hazelkorn, 2017). In the global contest for differentiation, the production of discoveries is a dominant factor that world-class universities look for. The same “battle” can be observed among institutions that are less prominent, as rankings trickle down to the not-so-well-known universities (Marginson & van der Wende, 2007; Yudkevich, Altbach, & Rumble, 2016). In a pioneer study, Riesman (1958) described this problem using the metaphor of a “snakelike academic procession”, suggesting that where the head moves, the leading universities, the body, the rest of institutions, follows its tracks. The isomorphic forces that underpin the discovery of knowledge as a major factor for national and global positioning, reinforce the existing vertical differentiation among universities, making engagement less attractive (Di Maggio & Powell, 1983; Hazelkorn, 2017).

In the American context, the traditional Carnegie Classification has recently incorporated community engagement as a new element to differentiate higher education institutions, an initiative that is now advanced through Albion College (Saltmarsh & Johnson, 2020). This classification is highly influential in the country, setting the foundations to position community engagement in the broader higher education agenda, as many institutions take it an optional approach. Only 359, nationwide, have been classified as developing community engagement in their campus, although the list is constantly expanding. As this leading classification sets the tone, community engagement would have an easier path to institutionalization. Nevertheless, the competition is extending to non-American universities that are essentially focusing on producing knowledge and teaching, coupled with an increasing internationalization of degrees and students (François, Avoseh, & Griswold, 2016). Service is understood, in many cases, as technology transfer and

commercialization of discoveries to society (Preece, 2011; Roper & Hirth, 2005). The way engagement is carried in the American higher education system is not very predominant worldwide, posing an extra layer of challenge. The prevailing funding policies governments use is also reinforcing the value of knowledge that can impact their economies (Altbach, 2016; Ilon, 2010). This monolithic approach can be an impediment, with some exceptions, to expand community engagement.

2.6.2 Carrying Scholarly Work

Horowitz, Robinson and Seifer (2009) mentioned several factors that can impede the development of community based engagement research. The first one is related to understanding the partner's time frameworks, since they don't necessarily function with the same priority and constrains, situations as such demand flexibility and sympathetic relationships. Second, mistrust between academia and community has been common and, as these authors remarked, "...research has often not directly benefited and sometimes actually harmed the communities involved and excluded them from influence over the research process" (p. 2639). This leads to difficult teamwork, which is at the bases of any given community endeavor. Another challenge is the culture and social class differences between university researchers and low income communities they tend to work in, as the authors pointed out, "Researchers should be aware of these issues and view them as opportunities for growth and expanding their perspectives, rather than as reasons that partnered research is too hard to take on" (p. 2639). Forth, communities have different perspectives and goals, "Partners may differ in their emphasis on research versus service delivery, policy versus publication, building infrastructure versus developing new scientific knowledge, the importance of processes versus outcomes, and different styles of communication and decision making" (p. 2639), which takes some

negotiating approaches to overcome them. Fifth, partnerships may face serious power sharing struggles, as they explained, “Some researchers may view their involving layperson in their research as doing the community a favor...Researchers must genuinely be convinced that community partners have something to offer” (p. 2640). In short, involved institutions needs to be aware that the success of their research partnership may be conditioned by cultural differences. As Jagosh, Macaulay, Pluye, Salberg, Bush, Henderson, Sirett, and Greenhalgh (2012) stressed, researchers may have some difficulties to distinguish the impact of co-governance (typically researchers and community partners) in the outcomes. These authors proposed a “realist approach” informed by theories (p. 313) to navigate context, management, and results. Engagement requires a one to one deal that would advance both agendas, a challenging attitude shift for learning institutions that have assumed knowledge power for centuries. In addition, and toward that goal, the specifics of each community should be taken into consideration to really instill values and, at the same time, impact society, as Saltmarsh (2005) asserted, “...an understanding of the community’s history is essential to effectively participating in it as well as effectively shaping its future” (p. 54).

According to Crow et al. (2018) the reciprocal integration has been more welcomed among “soft” than “pure hard” disciplines. The last ones tend to show some resistance about modifying the way knowledge is produced in academia (p. 114). Groark and McCall (2018), reflecting on 30 years of experience at the University of Pittsburgh Office of Child Development (OCD), arrived to a similar conclusion underscoring that it is difficult to engage professors as, “...faculty are not interested in applied and local projects, and there is a preference for basic research credits to obtain tenure...” (p. 17) and the authors continue saying that, “...it is

difficult to persuade faculty to change their scholarly orientation from basic to applied” (p. 18). Perhaps, what Holland (1999) suggested, in an early study, can be a good indicator for practice, “Not all faculty need to, are interested in, or are qualified to pursue public service activities. Public service does not suit all faculty or all disciplines” (p. 68). Jaeger, Jameson and Clayton (2012), put it also this way, “...community-engaged work is still perceived as an “add-on,” rather than integrated into faculty roles” (p. 160). Some professors perceive it as an unfit activity for universities, as Fish (2003) remarked that setting specific values in students’ lives is not an academic issue, “You can't make them into good people, and you shouldn't try” (p. 2), a controversial statement that might be shared by many. Butin (2007) put it this way, “Many faculty are, in fact, dubious about an educational reform that appears too a-theoretical, too co-curricular, too much like yet another under-financed fad” (p. 34), which depicts real tensions among professors.

The above picture is exacerbated, according to Seifer et al. (2009), by the lack of a clear peer-reviewed process, many of the products are considered of less quality for an academic community, as they commented, “Peer-reviewed journal articles are essential for communicating the results of scholarship to academic audiences...” (p. 13). In addition, as the same authors pointed out, “...they are not sufficient and are often not the most important mechanism for disseminating the results...including those that communities value most...They do little, for example, to reach community members, practitioners, policymakers, and other key audiences” (p. 13).

This section has shown some structural and procedures issues that may hinder the advancement of community engagement. Much of it can be attributed to

institutional culture differences, procedures issues that mismatch action, and distinct implementation environments that impact partnerships with communities.

A closing and final overall concern regarding engagement, is that the expectations about the results of community engagement are probably close to naïve. Zepke (2015) observed that it is problematic the approach to measuring impacts of all these activities through, mainly, quantitative indicators. The implications can be simplistic as, “Performativity, the valuing of what can be produced, observed, measured, recorded and reported, becomes a technology of control that judges and compares performances” (p. 695). As the same author said that, “The American framework with its emphases on generic and quantifiable indicators, performativity and accountability has a strong affinity to neo-liberal ideas about higher education” (p. 697). So, if the results are assumed as truly reflecting reality, they become tools to create policies that, later on may prove to be handicapping. This is especially true in the context of the lack of theoretical understanding concerning the relationship between causes and effect.

2.7 Theoretical Lenses

It is important to assume that according to many studies and meta-analyses conducted and reviewed here, engagement has, “...positive benefits such as increased multicultural awareness and enhanced social responsibility, it also increases student learning outcomes, the gold standard when measuring pedagogical practices” (Warren, 2012, p. 59). In brief, community engagement is a powerful and unique curricular strategy for advancing learning, as well as other dimensions of faculty, students and communities. However, even with some good indicators of positive impacts, theoretical development to explain how service

influences learning and communities outcomes is still lacking. A similar scenario can be found regarding the reasons involved parties seek out to engage.

How to explain why professors, students, universities and communities engage? According to Bringles and Hatcher (2002), that question can be theoretically approached through different exchange theories, since community engagement is essentially an activity that is rooted in human and institutional relationships that lead to “trade” mutual benefits. So, exchange theory posits that the investment of any effort must be exceeded by the result obtained. With positive outcomes professors and communities develop higher levels of satisfaction that loopback to expand more of those activities. In terms of institutional representation in those dynamic relationships, the social exchange theory may be useful to understand mutual commitment to engage with each other. As institutions see carrying on their missions through beneficial exchanges, they will commit more to advance engagement, as Bringles and Hatcher (2002) also put it, “When dependency is mutual, it leads to healthy interdependency” (p. 510). As a way to represent those interactions, Enos and Morton (2003) borrowing from the transactional-transformational leadership theory (Burns, 1978), suggested that, “...most of our service-learning and community service efforts can be characterized as transactional” (p. 24), and the same authors explained the idea saying that, “Too often, then, we think of campus-community partnerships as linear, transactional relationships between or among representatives of institutional interests” (p. 24), an approach that some researchers have criticized, stressing that engagement must move beyond transactional toward transformational (Bushouse, 2005; Strier, 2014; Welch, 2016).

Moreover, Dorado and Gilles (2004) proposed the “negotiated order theory” affirming that, “...partnerships should be studied considering not only the outcomes of the relationships for the parties but also the context in which actors’ actions and interactions are embedded” (p. 26). They advised as well that involvement with communities follows a path of engagement that, “...vary depending on structural factors framing the partnerships, such as the mission of the organizations and the closeness gained by the parties over time” (p. 26). Such a path happens as organizations go through initial to more committed engagement stages over time and experiences. O’Meara (2008) underlined the importance of motivational theories to explain how individual goals and assumptions, in a given context, prompt engagement.

Hoyt (2010), based on her community service experiences at M.I.T, proposed a five stages model that researchers may use for explaining how faculty members and institutions evolve in city-campus activities. This is a “nascent theory of engagement,” as she put it, that needs further development. The first stage was labeled “Pseudo-Engagement”, an initial step toward involvement as professors direct their knowledge to communities to be applied. This could be understood as a less-advanced version of technology transfer, an activity that is not quite fitting the engagement paradigm. Universities and faculty members start engaging through the emerging of a new epistemology, as Schon (1995) put it, that prompts them to share their resources. However, at this point there is no real expansion of new ideas that loopback to a professor’s research and teaching. The second stage, the “Tentative Engagement” happens when, “...knowledge began to flow in non-traditional directions, from outside to inside the university” (p. 80) and a professor start integrating those experiences into teaching and research. This trend also facilitates

some important mission and curricular changes that trickle down to communities in a more intensive and purposely system. Yet, as Hoyt (2010) remarked recalling her own experience, "...institutional barriers to engagement persisted. The flow of people between the city and campus was not continuous; faculty, staff and students at M.I.T. were, in effect, engaged...at their own convenience" (p. 81). The "Stable Engagement" or third stage, "...is characterized by tension between creativity and failure" (p. 81). In this phase faculty and academic administrators endorse an intentional effort, although with some degree of failure, to facilitate the integration of engagement into their practice and, as Hoyt mentioned, "...people inside the university are dedicated to the practice of democratic engagement in so far as they are willing to adapt the academic culture to respond to the demands of civic culture" (p. 81). The stage four is the "Authentic Engagement", a step toward solidifying the relationship between communities and universities. Hoyt labeled it as, "Commitment to Continuity, [where] research, teaching, and professional service were integrated and interacting in new ways" (p. 81). At this point, students are also mastering their involvement into engagement. Finally, Hoyt pointed to the last stage called "Sustained Engagement", which, "...is reached when the partnership gains power through the mutual accrual of knowledge, influencing local and regional policies and city-campus relationships toward real social change" (p. 82). This is to say that institutions and communities have moved to a full partnership to advance an idea of engagement based on a new model of epistemology, as Hoyt (2010) noticed, "The once distinct boundary between people in the city and people on campus is blurred and easily penetrated. Solving problems and generating ideas are no longer separate tasks taken on by two separate sides" (p. 83). These five steps show how

faculty and academic units may mature their engagement, from a “we have what you need” toward a “we team up for solutions” approach.

Sloman and Fernbach (2017) proposed, based on social theory of cognition, that people rarely think alone. Humans build systems of knowledge, with practical implications, through relying on complex interactions not only with one another, but also through their bodies and artifacts designed to cope with challenges. The social interaction is highly relevant in expanding learning and, especially, during the building up of concepts such as language meanings, like Vygotsky (1980) stated. In other words, knowledge is socially constructed. To Sloman and Fernbach (2017), “The idea that education should increase intellectual independence is a very narrow view of learning. It ignores the fact that knowledge depends on others” (p. 219) and they continue saying that learning should be also understood in its social dimension, since it, “...isn’t just about developing new knowledge and skills. It’s about learning to collaborate with others, recognizing what knowledge we have to offer and what gaps we must rely on others to help us fill” (p. 220). This theoretical view of how human learn and discover new ideas seems to capture what professors and universities are endorsing; it may be useful for explaining the growing interest in engagement activities. However, as Warren (2012) noted, many of the initial theoretical approaches to explain causality have not been tested using large sets of data.

Finally, out of the literature review, it can be inferred that engagement is the result of several broad dynamics. Current studies show that engagement emerged as a combination of factors that prompted a re-thinking of traditional purposes in American higher education, as policy makers and educators questioned higher education for the lack of social relevant towards community involvement. This was

also correlated to a deep questioning of the way universities have been advancing learning, due to poor result nationwide. Little by little, service-learning became a tool to improve education and later to advance civic agendas. In a similar manner, the pursue of creating knowledge for its own sake went under revision, as alternative epistemological paradigms emerged questioning the figure of a community-detached model of discoveries. Furthermore, all of this happened in the context of neoliberal policies that, since the 80s, promoted the slowing of government intervention in communities' issues. However, at the same time, these trends have been coupled with a bolder external funding to encourage universities to address and include civic and social problems in their missions. In short, there are institutional, professional and personal dimensions driving the emergence of engagement in the American higher education system, as Wade and Dumb (2009) suggested.

Since this is a qualitative investigation, the review of the different theoretical approaches and the studies given above functions as “lenses” to situate and interpret the data analysis, as Creswell (2013) also put it, they provide “...a framework for topics of interest, methods for collecting data, and outcomes or changes anticipated by the study” (p. 16), so findings may be better understood. This lenses were also useful to discuss and enrich the patterns discourse analyses provided to explain the emergence of university engagement among the cases studies.

Chapter 3: Methodology

3.1 Re-statement of the Problem and Purpose

Over the past thirty years, American tertiary education has been experiencing new scenarios that have challenged longtime held purposes, as well as increasing criticisms for being irrelevant and perceived somehow detached from real issues society and companies face (Bastedo et al. 2016; Wade & Dumb, 2009). In addition, mounting poor learning reports and self-centered academia approaches have also questioned the relevance of higher education degrees (Fisher, Fabricant, & Simmons, 2004; Groark & McCall, 2018). Throughout the 80s and beginning of the 90s, different influential voices and organizations rose to question the then current model of education. As professors, administrators and community leaders evolved in their understanding of higher education's challenges, along with a paradigmatic set of shifts that pushed colleges and universities to broaden their missions, American tertiary education moved to be more inclusive toward social issues. The engaged university started to adjust learning and research practices under the pattern of involvement with communities (Hahn et al. 2015).

Today, community engagement has become a powerful influence in the American higher education system. Institutions have created countless centers, institutes, grants, awards, and the like, to advance engagement. An army of professors, students, and different organizations are increasingly committed to explore innovative ways to integrate classes and research projects with service toward solving social issues. Given that background, this study is interested in exploring the institutional discourses that stimulate institutions and key players to advocate for this foundational shift in academia.

3.2 Research Questions

The research questions that guided this study were:

1. What prompted university engagement in the American higher education system?
2. What are the general characteristics of engagement?
3. In what larger institutional discourses are situated each version of community engagement, as they are reflected on reports published through official websites from the selected case institutions?
4. What global assumptions are embedded within institutional community engagement discourses, as reflected on online reports?
5. How the studied institutional discourses reconfigured the three main missions for higher education?
6. How do the institutional discourses differ across the three institutions analyzed?

3.3 Method of Inquiry

This is an exploratory qualitative study that employed three cases to understand the assumptions and motivators, expressed through institutional discourses, that the selected universities endorsed to advance community engagement. Why using a qualitative design? Because the research questions prompted a qualitative methodology to properly answer them. As Creswell (2013) put it, “We conduct qualitative research because a problem or issue needs to be explored” (p. 47) using that methodological approach. The complexity of the problem makes it very difficult to identify and measure the intervening variables, as Creswell (2013) explained, “...statistical analyses simply do not fit the problem” (p. 48). Also,

as a central epistemological assumption, qualitative methods contend for understanding variables in their environment, as they are a natural product of contextual interactions (Creswell & Creswell, 2018). Another reason is that this research looked for ways to develop a more comprehensive theoretical approach to the problem as, "...existing theories do not adequately capture the complexity of the problem" (Creswell, 2013, p. 48).

Consequently, this exploratory research examined the three cases to address the research questions, like Creswell and Creswell (2018) clarified the point, "Case studies are a design of inquiry...in which the researcher develops an in-depth analysis of a case, often a program, event, activity, process, or one or more individuals" (p. 14). In addition, multiple-case studies provide more data, as Yin (2014) pointed out, "The evidence from multiple-cases is often considered more compelling, and the overall study is therefore regarded as being more robust" (p. 57). Due to the lack of a comprehensive theoretical framework, the study evolved as exploratory and not explanatory (Yin, 2014). The theoretical approach of chapter I guided most of the data analyses and the extra theoretical lenses described in Chapter II served as to make sense of the findings in the context of a broader theoretical discussion. However, this study was not set to verify and replicate specific patterns of organizational behavior, as it would have been in the case of an explanatory multi-case design with analytical generalizations. The multiple case study design was used not to confirm any specific theory, but to explore and, from those distinctive cases, answer the research questions (Yin, 2014). At the same time, the findings allowed discussions towards enriching possible theoretical scenarios to better comprehend community engagement in American higher education.

The “analytical generalizations” that Yin (2014) talked about, can be supported on, “...corroborating, modifying, rejecting, or otherwise advancing theoretical concepts that you referenced in designing your case study or new concepts that arose upon the completion of your study” (p. 41). That generalization, “...will be at a conceptual level higher than that of the specific case” (p. 41). Bloomberg and Volpe (2012) called it “transferability” (p. 31), although they are bounded by particular contexts that may not allow specific extrapolations. The three cases provided data to extrapolate theoretical conclusions as well, even though there was no comprehensive theoretical framework to explain particular behaviors of each case, as Yin proposed, since multi-cases are used here as exploratory and not to predict or deal with competing explanatory theories. Yin (2014) recommended this exploratory option for cases as a methodological alternative to handle complex social issues that have not been theoretically explained.

Following the initial theoretical framework set in chapter I, this study processed and analyzed the data of each case using a discourse analysis (DA) methodology. According to Gee (1999), a discourse is embedded in a particular context that gives a large meaning where it is inserted, as discourses are networks of complex interconnected texts expressed in multiple forms. Additionally, Smagorinsky and Taxel (2005) explained that,

The development of concepts thus involves growing into a culture’s values and practices, with the culture in turn growing and changing as its practitioners contribute their understanding of its concepts...a person’s use of a particular Discourse reflects not only knowledge of vocabulary but an understanding of the ideology behind that vocabulary. Furthermore, one’s discourse is intertextual, enabling members of the same culture to instantiate similar referents when hearing the same terms and by and large share the same perspective on those referents. (p. 66)

Those intertextual elements are embedded in a multilevel web of meaning that are crucial to assemble collective ideas that become institutional discourses.

Consequently, within each university, the practice of community engagement is guided by those shared meanings that recreate as implementation and reflection interact, looping back to reconstruct and evolve new dimensions of institutional discourses.

Based on a qualitative method-type approach, Gee (1999) gave some useful suggestions for the researcher to unfold those emerging discourses that have meaning within a context, "...ask yourself what linguistic details appear to be important for how situated meanings, cultural models, social activities, socially-situated identities, social languages, and Discourses are being 'designed,' enacted, or recognized in your data" (p. 97). Then the same author continued saying, "Pay particular attention to where answers to several different questions seem to converge on the same point or theme" (p. 97) that are so important to put together meaning for complex discourses:

Pick some key words and phrases in the data, or related families of them, and ask what situated meanings these words and phrases seem to have in your data, given what you know about the overall context in which the data occurred. (p. 97)

As the same researcher described, "A discourse analysis is based on the details of speech or writing that are arguably deemed relevant in the situation and that are relevant to the arguments the analyst is attempting to make" (p. 88). So, the purpose of these textual analyses is to reveal social and cultural perspectives and assumptions that make up discourses that endorse social institutions. Krippendorff (2004) pointed out that,

Content analysts are in a similar position of having to draw inferences about phenomena that are not directly observable, and they are often equally resourceful in using a mixture of statistical knowledge, theory, experience, and intuition to answer their research questions from available texts. (p. 38)

Therefore, for this study, written texts, posted on official institutional websites, allowed this researcher to reconstruct the institutional discourses that each university case endorsed to advance different forms of community engagement. The DA was a key method to treat the downloaded institutional reports that represented the “texts” for unveiling each case’s discourses. The use of online documents is increasingly used in social sciences research (LePeau, Hurtado, & Davis, 2018).

3.4 Population

As it was mentioned in chapter I, this study focused on universities that are located in United States of America. Among the thousands of institutions of higher education that exist in the country, this project took into consideration the ones that have already advanced the three main missions for higher education. This is especially important since this type of institutions are fully committed to all the educational missions identified, so far, as relevant (Boyer, 1990; Crow et al, 2018; Harden et al., 2017). They look for the evolvement of teaching, research, and transfer of discoveries to the broader community through patents, spin-offs, and commercialization of ideas that generate employment and applied scientific breakthrough (Baker & Wiseman, 2008). Also, in many cases, the third mission is unfolded as serving and cooperating with communities, in multiples ways, towards their improvement. According to the Carnegie Classification, these institutions are fewer as they pursue innovative ways to integrate their core missions with local, regional and even international communities.

The Carnegie Community Engagement Classification of American higher education (Saltmarsh & Johnson, 2020), listed 359 colleges and universities as

engaged.⁷ The report analyzed tertiary institutions from 2015 to 2020, including some that were reinstated or rejected. Within that number of institutions, there was an almost balanced distribution between public and private four year colleges, with the rest belonging mainly to public community colleges. Thus, the classification showed a wide spectrum of institutional differences when implementing their missions. According to Holland (2005), the mission statement is the main driving organizational force to facilitate institutional support for engagement, regardless the type of institution. This means that the way institutions align themselves with their stated purposes, is one of the strongest determinant to advance, in this case, community engagement in its different manifestations (Wilson, Meyer, & McNeal, 2012). In short, the global population for this study were universities that have community engagement as a distinctive element on their mission statements, as they carry out teaching, research and service.

3.5 Selection of Cases

Within a qualitative research design, the researcher selected three institutions of higher education, as Yin (2014) suggested that a minimum of two to three cases, in a multiple-case study design, can help to build a solid analysis. Using a purposive sampling approach, the researcher chose the participants and collected the data based on specific and convenient criteria (Creswell, 2013). As Patton (2002) put it, “The logic and power of purposeful sampling lie in selecting information-rich cases for study in depth” (p. 230). Blomberg and Volpe (2012) stressed that, “...the researcher establish a rationale for a purposeful sampling strategy, and...the boundaries of the case” (p. 31). Consequently, these institutions were listed by the

⁷ The available Custom Listings allow the researcher to discriminate engagement by type of institution. For more information, see: <https://docs.google.com/spreadsheets/d/1bdX3pEIM68m-K4QpDVCtce2470kDzDAZtFYfzhhSEFk/edit#gid=2009632349>

Carnegie Classification of Higher Education as actively involved with communities and, as it is shown in their respective websites and activity reports, they institutionalized engagement through programs that impact the three main missions of higher education. In addition, they were well-known for robust approaches to developing community engagement at various levels with national and international involvements. Thus, the selected universities provided the necessary data to unveil institutional discourses built on assumptions and statements that supported action at each institution (Kalaja & Barcelos, 2003; LePeau, Hurtado, & Davis, 2018).

Therefore, the study was based on three engaged institutions, namely: 1) Tuft University (TU), a middle size private school; 2) Michigan State University (MSU), a major public university; and 3) Loyola University Chicago (LUC), a middle size religious affiliated school. LUC represented a large network of non-public and faith-based institutions in the USA. All three cases exemplified the mainstream and comprehensive university systems in the country. Below shows the cases and their general characteristics.

3.5.1 Tufts University

Tufts was founded in 1852 as a private university and is located in Medford, outside Boston area, Massachusetts. Currently, it has around 11,000 students split evenly for undergraduate and graduate levels. This institution has been evolving rapidly, from a college founded by Christian Universalists to a more secular and private university. According to Gittleman (2004), its most significant changes started during the 70s, when this institution went through a massive transformation from a liberal arts college to a research-intensive institution.

Following its official website,⁸ Tuft university has had always a rich tradition of values committed to civic education. In its early civic involvement, the university established, in 1954, the Center for Civic Education. Although the first decades were not always very supportive of civic education, toward the end of the twentieth century the ideal resurfaced again. Consequently, in 1999 administrators of Tufts University, along with multiple faculty teams, signed a declaration of purpose⁹ and created the University College of Citizenship and Public Service, as they recognized the relevance of engagement to its academic and civic mission. In 2006, due to an important donation from Jonathan Tisch, the college was renamed as the Jonathan M. Tisch College of Citizenship and Public Service. Later, in 2014, the Jonathan M. Tisch College of Civic Life was renamed to The Jonathan M. Tisch College of Civic Life, to represent better the new challenges civic life demands.

Tisch college has the purpose of training students for engaging in democratic and civic life in the United States of America and throughout the world. Moreover, Tisch College does not offer any specific degree, but functions as a hub of civic engagement integrating cohesively teaching, research, and services across the university and communities. Its webpage houses the most important source of reports useful for this case. For this reason, this research used the website of this academic unit to collect data.

3.5.2 Michigan State University

According to the official website¹⁰ of the Michigan State University (MSU), it was found during the year 1855, in Lansing, Michigan. As a public university, it

⁸ For more information, visit: <https://tischcollege.tufts.edu/about/history>

⁹ For details about the content of the declaration, see: <https://tischcollege.tufts.edu/sites/default/files/Declaration-of-Purpose.pdf>

¹⁰ For more information, see <https://msu.edu/about>

became one of the first exponents of the Morrill Land-Grant Act¹¹, developing, even before the Act, the first nationwide Agricultural College of Michigan, a revolutionary step toward innovation (Staley, 2013). Today, with more than 50.000 students, MSU is considered to be among the top research universities in the world, becoming a foundational engagement-oriented institution committed to promoting a diversely rich community of students, scholars, athletes, artists, and independent leaders.

Its special outreach and engagement programs represent the university undertaking, along with its active leadership role, to advance collaboration with various internal and external organizations towards the advancement of the university's civic engagement initiatives. The efforts of the whole MSU community to create a system of engagement has been facilitated by the office of outreach and engagement department that reaches out to faculty, students and communities. Its primary purpose is to concentrate more on improving the university's partnerships and ties with various communities that are willing to participate, in order to bring a systemic and transformative change, as well as to uphold the reinforcement of scholarships in all of its work. This scholarship is thought to be used through a wide range of needs as defined by the community, with a special attention on empowering initiatives with respect to culture and arts among members of communities. Another important objective for the office, according to the official website, is to support the economic development, education, human-technology interaction, health and wellbeing of the society, through many such scholarships of engagement and service-learning. Particularly, lifelong learning initiatives are a distinctive characteristic of MSU, since its inception as Land-Grant Institution.

¹¹ According to Lucas (1996), the Morrill Land-Grant Act, passed 1862, had the purpose to set special funding to advance agriculture and mechanical, commonly known as A&M, training. The Act, later signed by President Abraham Lincoln in 1862, was looking for utilitarian learning to impact the swelling economic demand.

3.5.3 Loyola University Chicago

Along with hundreds of religious affiliated tertiary institutions, Loyola University (LUC), located in Chicago, Illinois, was found in 1870 as St. Ignatius College. It has been evolving to become now one of the largest and leading Catholic university, of Jesuit tradition, in the country. Its 17000 students are distributed in three campuses in Chicago and one in Rome, Italy. The university offers a comprehensive education with a wide range of undergraduate and graduate programs through 14 schools, including medicine, colleges, and institutes.

In addition, LU provide multiple extension programs that advance life-long learning among disadvantaged minorities, especially in Chicago area where there are many Afro-Americans and Latinos. Putting together varies type of initiatives, the university has been able to mobilize students, professors, staff and external partners to dedicate thousands of hours into solving concrete communities' needs. Students can choose, through a sophisticated system, internships with local, national and even international partners to enhance their academic training, as they also serve locally.

Due to the Jesuit tradition that reconfigures this institution, it is a natural fit to correlate academics with community engagement, as a channel to serve people, integrating knowledge and spirituality. Engaged service is not only a social and intellectual must, it is associated to a moral imperative that aligns the development of academia and society towards a better future all together. Thus, these institutional values are embedded as the core missions are implemented and put into action through current challenges.

In short, the three selected institutions have faculty, staff and students motivated to investing time and resources to give back to communities by being

stewards for the public trusts, through learning providing opportunities for individual growth. All in all, these cases showed full commitment to engaging major university functions with local, regional, national or even international communities.

3.6 Source Documents

As it was mentioned before, this is a descriptive and an exploratory multiple-case study that used reports posted on the webpages of three universities in the United State of America. The snowballing amount of information posted on websites is increasingly relevant to conduct research in social sciences (Ford, 2012).

According to LePeau, Hurtado and Davis (2018), “The institutional website is an important medium for creating and delivering messages that communicate institutional values” (p. 127). Also, mission statements, posted on websites, are relevant to understand universities, as Wilson et al. (2012) put it, “In general, a mission statement expresses the sense of purpose of an organization; and a good mission statement clearly articulates the purpose and direction of the organization” (p. 126). Official websites’ contents express important information to understand assumptions within each university that evidence institutional discourses, as published reports substantiate perceptions and purposes that impact activities developed at each campus (Lažetić, 2019; LePeau, 2015). Moreover, as Benett et al. (2017) pointed out, institutional websites are relevant to, “...shape the public image of an institution and represent an important component of an institution’s integrated marketing strategy. As such, websites should arguably reflect the most important messages a university wishes to portray in the shaping of its image” (p. 54). Therefore, websites can provide important and reliable documents to explore institutional discourses.

For this study, between 2016 and 2019, the websites of each selected institution were searched to find official written reports that provided data to answer the research questions. Upon identifying key publications that showed information regarding reasons for activities, academic structures, and statements to support community engagement, most of them in pdf format, the researcher downloaded them and later examined their content using NVivo software.

This research depended solely on available information posted on websites at each case institutions. Tables 1, 2 and 3 show the global characteristics of the files that were processed in chapter four. Also, the tables display the titles, content-description, type of report, length, and year of publication. The “Code Name” has a letter to identify the university where the reports were downloaded from and the number to locate it within each case. The “T” is for Tufts-Tisch College; the “M” is for Michigan State University; and “L” for Loyola University Chicago. The researcher did not know when any specific paper was posted, but they were organized in each of the three tables by year of creation. There were two types of online reports, which spanned from the early 90s to recent years. The first type were institutional reports and papers generated for specific organizational purposes, used for advancing mission or strategic statements that consolidated some sort of community engagement. The second ones were endorsed papers or interviews expressing relevant data for the research questions, but they represented publications produced in other institutional contexts and later posted to support engagement. Examples of these were annual reports, articles, and special issues that offered different dimensions of engagement. The following sections provides more details about each university case.

3.6.1 Tuft University - Tisch College

As it was briefly mentioned in the cases section, the Tisch College's websites has the most important source of information regarding civic engagement within Tuft University. All the used reports were downloaded from this hub of information that is organized around the three primary missions of higher education. For education, the Tisch College connects students to different courses with minors and majors programs that, in this case, the College of Arts and Sciences teaches. In addition, Tisch College offers a wide range of special summer activities, community hands-on programs, and overseas internships for incoming students. For research, the college leads a Civic Series of collaborative discipline-oriented publications that faculty members, collaboratively, produce. Also, scholarship is enhanced through two centers and one institute, namely: 1) The Center for Information and Research on Civic Learning & Engagement (CIRCLE), that is devoted to conduct research about the political life of college students in the country, reporting their voting behaviors and election trends; 2) The Institute for Democracy and Higher Education (IDHE) is dedicated to raising political awareness and engagement among college students in and outside the campus. This institute informs how higher education can strengthen democracy toward a better society; 3) The Tisch College Community Research Center (TCRC) focuses on carrying out Community-Based Participatory Research (CBPR), involving faculty members, students and communities partners toward solving surrounding community's issues. Table 1 represents the reports downloaded out of the above organizations clustered through Tisch College's website.

Table 1. Reports selected from Tisch College at Tufts University

Code name	Title	Content	Type of report	Length Pages	Year
Report T1	Declaration of Purpose	Main purposes for engagement	Institutional Report	1 p.	2000
Report T2	Framing Statement	The basics of Civic Studies	Institutional Report	9 pp.	2007
Report T3	T-10 Strategic Plan 2013-2023	Global strategies for Tufts University	Institutional Report	45 pp.	2013
Report T4	Tisch College Annual Report 2012-2013	Citizenship activities in the university's schools	Institutional Report	10 pp.	2013
Report T5	Interview with TCRC board members	Explained what the boards members expect and endorse for the Tufts Community Research Center	Endorsed Interview	9 pp.	2014
Report T6	Civic Studies	The principles of Civic Studies	Endorsed Paper	5 pp.	2014
Report T7	Civic Ed & Deeper Learning	Deeper Learning Research Series	Endorsed Paper	22 pp.	2015
Report T8	America's Civic Renewal Movement	View from organizational leaders	Institutional Report	27 pp.	2015
Report T9	Strategic Plan 2016-2023	Strategic positioning to develop civic life	Institutional Report	26 pp.	2016
Report T10	The Republic is (Still) at Risk	National data report of democratic involvement	Endorsed Paper	33 pp.	2017

The 10 final reports selected from Tufts University's webpages, represented a total of 187 pages screened and analyzed. For civic practice, Tisch College offers several community-oriented programs for students to engage and have real experiences to expand their understanding, as well as making concrete contributions. All these initiatives represent thousands of hours, volunteers and large amount of dollars invested each academic year.

3.6.2 Michigan State University

As a Land-Grant university, MSU has been pioneering some sort of engagement with communities since its foundation. In addition to providing the overall structure of the University Outreach and Engagement (UOE) at MSU, the

website shows a rich accumulation of information with multiple resources, such as current and past projects that show multiple activities¹², basic definitions, leadership, tools to engage, among others. An Associate Provost handles personnel, systems, budget, and global leadership for the various departments, centers, and initiatives that constitute the UOE, as they target different segments of university engagement.¹³

The Office for Public Engagement and Scholarship (OPES), under the UOE, supports faculty members, staff and students as they carry scholarly community-engaged research that impacts also teaching and service. The UOE has four centers, as follows: 1) Center for Community and Economic Development; 2) Center for Community Engaged Learning; 3) Michigan State University Detroit Center; and 4) Wharton Center for Performing Arts. These centers target different dimensions of community and scholarly engagement.

The following Table 2, shows the final list of institutional reports downloaded from the website that University Outreach and Engagement, at MSU, provides. Those reports represented a total of 525 pages examined.

Table 2. Reports selected from Michigan State University

Code name	Title	Content	Type of report	Length	Year
Report M1	University Outreach at MSU	Defining dimensions of UOE with strategic directions	Institutional Report for Provost	66 pp.	1993/2000
Report M2	Background Papers	History, conceptual understanding of UOE& Recommendations	Institutional Report for Provost	281 pp.	1994
Report M3	Points of Distinction	Guidebook for Planning &Quality Assessment of Outreach	Institutional Report	47 pp.	1996/2000/2009
Report M4	Outreach Linkages	Sharing activities about UOE	Institutional Report	4 pp.	Spr. 1998
Report M5	Outreach Linkages	Sharing activities about UOE	Institutional Report	4 pp.	Sum 1998

¹² For more information visit: <https://engage.msu.edu/about/projects>

¹³ More details about the UOE can be seen at: <https://engage.msu.edu/about/departments>

Report M6	Outreach Linkages	Sharing activities about UOE	Institutional Report	4 pp.	Fall 1999
Report M7	Criterion Five: Engagement & Service	Description of the UOE model	Endorsed paper	32 pp.	2006
Report M8	Scholarly O&E by Successfully Tenured Faculty	A Typology of the Engaged University	Endorsed paper	8 pp.	2009
Report M9	Embracing the World Grant Ideal	Affirming the Morrill Act for a 21 st Global Society	Endorsed Paper	21 pp.	2009
Report M10	World Grant Universities	The President of MSU Explaining UOE	Institutional Report	5 pp.	2010
Report M11	The Engaged Scholar	Sharing activities about UOE	Institutional Report	53 pp.	2015
Report M12	UOE: A Forward Look to New Opportunities	A Provost's steering committee on outreach and engagement at MSU	Institutional Report	21 pp.	2018

In addition, the Julian Samora Research Institute conducts research on Latino communities as well as providing training for disadvantaged minorities. In addition, the UOE manages several initiatives, such as the Gifted and Talented Education, the Communication and Information Technology and the Usability/Accessibility Research and Consulting. All these departments and academic structures work in tandem with community leaders, professors, students and supporting staff to advance and facilitate community engagement.

3.6.3 Loyola University Chicago

According to Loyola's website, there are two main centers that facilitate community engagement in multiple ways. The first one, the Center for Experiential Learning (CEL)¹⁴, founded 11 years ago, has the central mission of advancing and applying the particular view of the Jesuit's philosophy of education within teaching,

¹⁴ For more information about CEL, visit: <https://www.luc.edu/experiential/index.shtml>

research, and service, the three functions of higher education. This is envisioned through: 1) Expanding knowledge, as all involved participants serve humans in any given condition; 2) Collaborate with existing organizations that communities have; 3) Empowering students to experience learning; and 4) Support faculty in their task of facilitating learning within the framework of scholarship of engagement. The overall emphasis is on making learning more experiential through an engaged Jesuit model of education.

Table 3 numbers the reports downloaded from the Loyola University's website. The 14 final reports selected represented a total of 424 pages analyzed.

Table 3. Reports selected from Loyola University Chicago

Code name	Title	Content	Type of report	Length	Year
Report L1	Immigrant Student National Position	Dealing with undocumented students in higher education: The Jesuit position	Multiple Institutional Report	36 pp.	2013
Report L2	President's statements	Jesuits universities supporting undocumented students across USA	Institutional Report	2 pp.	2013
Report L3	Impact Report 2013-2014	Activities of the Center for Experiential Learning (CEL)	Institutional Report	17 pp.	2014
Report L4	Plan 2015-2020 Strategic Plan	Five years university strategic plan	Institutional Report	23 pp.	2015
Report L5	Transformative Education in the Jesuit Tradition	Principles of the Loyola's Jesuit pedagogy	Institutional Report	15 pp.	2015
Report L6	CEL Partnership Statement	Partnerships with employers and community organizations	Institutional Report	2 pp.	2016
Report L7	Ignatian Paradigm at Arrupe College	Arrupe College as an alternative education for underprepared students	Endorsed Paper	23 pp.	2017
Report L8	CEL Guide to Critical Ignatian Reflection	Guide to help educators utilize and deepen reflection in their courses	Endorsed Paper	22 pp.	2018
Report L9	Men & Women for Others	Redefining education for social justice	Endorsed Paper	19 pp.	1973/2018

Report L10	Conversation on Jesuit Higher Education	Discussion and revision of the "Cura Apostolica" paradigm	Institutional Report	45 pp.	Fall 2019
Report L11	An Education that Empowers & Transforms	Presenting the main characteristics of Jesuit education	Institutional Report	10 pp.	2019
Report L12	Impact Report 2018-2019	Activities of the Center for Experiential Learning (CEL)	Institutional Report	29 pp.	2019
Report L13	Mission Priority Examen Self-Study	A comprehensive strategic examen of the university	Institutional Report	164 pp.	2019
Report L14	Ignatian Pedagogy and Service-Learning	Analysis of engaged service-learning	Institutional Report	10 pp.	2019

A second hub of engagement is carry through the Center for Urban Research and Learning (CURL), founded in 1996, and it is supported by grants and endowments. The center is committed to creating innovative solutions to facilitate equity and opportunity in communities of Chicago and beyond with regional, national, and international networks to address common issues.¹⁵ As engagement enhances research and learning, all involved parties benefit facilitating collaborative results. Collaboration is the global approach that involves all levels of leaders, residents, students, and professors towards common goals. In addition to the reports these two centers provided, the LU website housed several useful reports utilized in this study.

3.7 Data Analysis Procedures

Upon identifying and downloading the official and institutional reports posted on each institution's websites, NVivo Software (Version 12) was utilized to process the database. The software facilitated the coding of each report to later identify the emerging themes that provided the bases for discourse analyses. This process was

¹⁵ For more details, visit: <https://www.luc.edu/curl/>

done in each case, following what Blomberg and Volpe (2012) suggested, “When multiple cases are examined, the typical analytical strategy is to provide a detailed description of themes within each case, followed by a thematic analysis across cases” (p. 31). With the themes identified out of the 1136 pages downloaded and processed from the three universities, the researcher proceeded to applied a discourse analysis for each case, as reported in chapter V. Later, in addition to applying the discourse analysis method to the results, some cross comparisons yielded more insights to answer the research questions.

The study processed the data analysis from an institutional approach, leaving out specific faculty points of view or personal interviews. Professors and administrators were included if they expressed their ideas, in a specific report, representing a larger and institutional constituency.

3.7.1 Validation

Any scientific investigation faces the challenge of producing a valid and reliable report, two term that are approached differently when data is collected and processed through a qualitative method. According to Bloomberg and Volpe (2012) many qualitative authors prefer dependability instead of reliability. Yin (2014), trying to capture the meaning of reliability, said that, “...if a later researcher follows the same procedures as described by an earlier researcher and conducts the same cases over again, the later investigators should arrive at the same findings and conclusions” (p. 48). So, this investigation aimed to be “reliable” describing as much as possible all the involved procedures to select, collect and analyze the data. In the case of validity, following Bloomberg and Volpe (2012), it can be understood as credibility towards representing accurately the data. Yin (2014) recommended several options to ensure credibility in exploratory multiple case studies. The first one

is “construct validity” and deals with the overall process of data collection and analysis design. This means that the researcher has clearly defined the key concepts to be explored (e.g. Community engagement) and then what specific unit of measure are used, as the researcher collects data. Particularly, this study used online reports that provided the “texts” to unfold institutional discourses. Moreover, this first step can be complemented, as Yin (2014) advocated, using “multiple sources of evidences” as information is retrieved. This investigation employed different type of institutional reports that gave a wide spectrum of sources to deconstruct community engagement discourses. Another way to supplement validity, following Yin, is to provide a “chain of evidences” during data collection. This was done in chapter IV, as themes were processed, a sequence of confirmations from different documents were used to build robust themes that later were used to discourse analyses. Finally, Yin (2014) recommended that this type of qualitative research should be reviewed by competent and close to the topic peers. In this study, to ensured that the final coding and themes emerged from the data were done accurately by this researcher, a qualitative trained reviewer was hired to double check the processes and results of data analysis. In the same line of thought, Krippendorff (2004) suggested that, “...content analysts need to make their chosen contexts explicit , so that the result of their analyses will be clear to their scientific peers and to the beneficiaries of the research results” (p. 34).

In the case of discourse analysis, validity does not function as “accuracy to reality”, since “...humans construct their realities”, as Gee (1999, p. 94) clarified. In addition, reality goes beyond human control placing challenges to what is constructed. Gee (1999) also mentioned that language is reflexive and dynamic making a complex outcome, “The analyst interprets his or her data in a certain way

and that data so interpreted, in turn, renders the analysis meaningful in certain ways and not others” (p. 94). Therefore, validity is “...never ‘once and for all.’ All analyses are open to further discussion and dispute” (Gee, 1999, p. 94). The same author proposed four elements to facilitate validity in DA, namely: 1) Convergence when the analysis provides compatible and convincing answers to the question asked and particular to study’s research questions; 2) Agreement with what other researchers have said that support the conclusions. This validation was done in the last chapter as it discussed the current literature with the findings; 3) Coverage makes the analysis more valid when “...it can be applied to related sources of data” (p. 95). This was addressed using multiple cases with different files comparing them; and finally 4) Linguistic details are the “communicative functions” that ensure that what is being said is linked to “grammatical devices” that sound as such to the native speaker. The external readers assessed this aspect of linguistics. In addition, grammatical devices were compared each other to uncover the functions across the results. So, the institutional discourses were constructed taking into account the above elements to have a “working” validity, assuming that it is socially constructed in dialogue with the broader community of scholars and with the researcher who conducted this study.

3.8 Ethical Considerations

The researcher did not have to go through a typical Institutional Review Board (IRB) process for data collection, since the information was available to the general public through web browsers. Therefore, the IRB was not required to collect multiple types of reports posted on the selected institutional websites.

Chapter 4: Database Results

Through an exploration of web-based published reports, the three university cases gave the following set of emerging themes that unveiled some of the basic assumptions, beliefs, values and purposes through policies and strategies that constitute institutional rationales for action. The selected and downloaded papers and reports provided evidences upon which the different organized academic units and centers reconfigured themselves.

4.1 Tisch College

4.1.1 A New Role for Higher Education

Since 1954, when the Tufts University leadership formally initiated the Tufts College Center for Civic Education, the institution has been formally committed to civic education. Over the past decades the institution went through ups and downs to carry on that mission, and in 2000 formulated the “Declaration of Purpose” to create the University College of Citizenship and Public Service. That declaration gave the ideological foundations for what later became Tisch College, name changed after Jonathan Tisch as its main philanthropic contributor.¹⁶ Such declaration is a byproduct of the main values that Tufts University endorses, what the 2013-2023 strategic planning calls “foundational values” (T3, p. 6) embodied in four words, namely knowledge, inclusion, innovation, and impact. Particularly, inclusion and impact are a driving force to advance engagement.

The Declaration of Purpose (T1) contains some key mission elements that set the ideological framework system for institutional engagement support. The one-

¹⁶ For more information, go to: <https://tischcollege.tufts.edu/about/history>

page document begins contextualizing the state of the American democracy and its challenges, then it formalizes a foundational starting point and a concern,

We believe that the preservation of our democracy is dependent upon the ability of all citizens to realize that, as we enjoy the rights and privileges that democracy bestows on us, so must we accept the duties and responsibilities it demands from us.

This statement stresses a initial conviction for justifying engagement, namely that a healthy democracy will depend on how people intersect rights with responsibilities in their lives. Then the document goes into the creation of the University College of Citizenship and Public Service, later Tisch College of Civic Life, for the, "...purpose of educating all members of the Tufts community in the values and skills of active citizenship, with the goal of producing committed community leaders who will take an active role in addressing the core problems of society..." and this purpose is a lifelong commitment, as the university trains the students to become contributing to the society, "...throughout their lifetime, whatever professions they may choose." The declaration ends pledging the College of Citizenship and Public Service to, "...educate a new generation of committed and engaged citizens who will ensure that the American model of participatory democracy continues to flourish." Based on these fundamental statements, organizational resources were facilitated to carry on engagement, as Report 4 underscored,

Through partnerships with every Tufts school, Tisch College incubates innovative opportunities for engaged learning and research. Every Tufts student is part of Tisch College, and the school seeks to ensure that every student graduates prepared to have a positive impact through their personal and professional lives. Working closely with faculty, Tisch College supports engaged research and generates new knowledge about civic engagement. (p. 1)

This institutional commitment to democracy has several assumptions that impacted the whole university. One of them is that democracy is the best available system to handle societies and that it needs to be protected and nurtured. Also,

another essential belief is expressed through the idea that universities should get involved preserving democracy through educating its students to serve towards those goals, as Report 10 put it,

Civic learning is an essential part of the solution. In a society characterized by weak civic institutions, balkanized public discourse, and profoundly unequal civic engagement, schools can offer all young people opportunities to learn fundamental facts and skills, engage with each other and with their communities, and develop dispositions and values supportive of a republican form of government. (p. 3)

This has two dimensions, one related to shaping ideals and skills among students who will be the main society actors later one, and second, the university would “engage” into transforming communities through sharing knowledge and other resources. So, higher education has an active role in changing, along with students and professors, what is not advancing a better society. That is understood as providing support, in its multiple forms, for, “...faculty members, students, and campus organizations for the development of initiative approached to encourage active citizenship and address community issues” (T10, p. 1). This means that teaching values are not sufficient and ideology must step into action. So, Tisch College engages into “Civic Practices” that are defined as, “...activities that improve democracy and civic life and that engage citizens and communities in addressing shared social problems” (p. 15) and they can include, “...volunteer service, to participation in social movements and electoral politics, service in government, campus-community partnerships, and work with non-governmental organizations” (T9, p. 15).

An example of influencing “beyond ideas” with a “hands-on” approach, is laid out in the Tisch College Strategic Plan 2016-2023 (T9). This report started supporting the overall mission Tisch College endorses, and that is to train students, “...for a lifetime of engagement in civic and democratic life, to study civic life and its

intersections with public and private institutions, and to promote practices that strengthen civic life in the United States and around the world” (T9), statement that reflect the basic elements expressed in the Declaration of Purpose. Another example is set in the strategic vision for the college, according to Report 9, and that is, “...we know that the task of creating, sustaining, and improving our civic and democratic institutions is not confined to the classroom or the boardroom; the town hall or the town square; the soapbox or the ballot box” (p. 3). And the same report went on defining when civic engagement happens, “...when we organize and debate, when we serve, and when we advocate and act on the issues that affect us. The more active our civic life, the more just, equitable, and prosperous our world becomes” (p. 3). And students are central players, “We leverage a wide variety of resources, chief among them the boundless energy of students who are passionate about making the world better” (T9, p. 10). So, strategic engagement puts all available resources universities have to educate, through that process, students and faculty, as well as communities, to facilitate and promote civic values across the board.

4.1.1.1 Political Involvement

The university contribution seemed to be inspired by a sense of urgency due to the state of civic involvement in the country and worldwide, as, “Many experts express deep concern about the level of civic engagement and the condition of our democracy in the face of worrisome, decades-long declines in voting and other forms of civic participation” (T9, p.10). The same report expressed that communities around the world, “...face old and new intractable problems like racial injustice, food insecurity, illiteracy, epidemics, and climate change that call for innovative solutions” (p. 10), Tisch College proposed that, “There is vast potential in taking a civic approach to these and other problems, applying the concepts and methods of civic

engagement in order to leverage the assets of individuals and communities” (p. 10). Along with this line of thinking, the philanthropist Jonathan Tisch, remarked about higher education that, “...is among the most effective means to instill our shared responsibility to make a difference. Executing our strategic plan will allow Tisch College to continue its leadership in strengthening democracy and preparing young people to participate in civic life” (T9, p. 9). And he continued saying that due to the current challenges, “It is clear that these issues are too big for any one entity or one person to tackle alone” (p. 9). So, he supported the expansion of the college to, “...strengthening democracy and preparing young people to participate in civic life” (p. 9). This approach is understood as a chance that not only, “...elevates our mission, but affords us opportunities to work within a broader and deeper framework than comparable institutions” (p. 10), a statement that made sense in the context of strategic planning to repositioning the university in the competitive higher education market, as the report also declared, “That comprehensive scope, and our ability to work within education, research, and practice, give Tisch College a comparative and competitive advantage” (T9, p. 10).

This is a task that appeared as involving all current missions of the college as it, “...combines the work of students with rigorous theoretical and applied scholarship about civic life and with advocacy for institutional and policy changes. Correspondingly, unlike many research centers, our scholarship informs and is deeply informed by practice” (T9, p. 10). This way, teaching, research and application of ideas were displayed as intertwined together to advance a better civic society. A political commitment for higher education that was evidenced through the rhetoric question, “Who will work to strengthen broader opportunities for civic engagement? Not political elites, who have limited interest in empowering citizens.

And not average citizens, who have had too little experience with rewarding civic engagement to understand its value” (T8, p. 4). The same report says that, “We believe that Americans would be better served by legislators and other political leaders at all levels who practiced compromise, deliberation, and constructive problem-solving” (p. 2). Based on the above set of assumptions, it is higher education and particularly Tisch College that must take upon that mission.

4.1.1.2 Challenging the Community-University Paradigms

In an interview conducted to nine of the 16 board members of the Tufts Community Research Center (TCRC), under the Tisch College administration, members expressed their idea of what should a center do and how any given collaboration project needs to be carried out. These opinions reflected deeply held assumptions echoed also in the TCRC’s mission statement, as the center is aimed toward,

...bringing together the community representatives in the Tufts host communities and Tufts faculty, students and administrators interested in its local community issues, and with the ultimate goal of doing research that addresses the needs of its population and is beneficial to its communities. (T5, p. 1)

The TCRC is an important liaison that intends to reshape the community-university relationship, although it faced challenges to carry its mission, as one of the interviewees voiced, “...Loosen the control of the information from the university and use jargon less language so community people can understand” (T5, p. 7). Later, the same member added that, “The flow of information between the university needs to be improved, something that is of use to the community and information that can be understood by the community” (T5, p. 7). Although these were challenges and things that were not quite working, their thinking revealed what they were targeting for, as this member also expressed, “It is a very solid idea, strong idea. It is a big

step in the right direction. It is of benefit to the community. It is commendable, it is pioneering stuff.” So, these board members supported that the TCRC would, “Bringing together community and university is a strength where we have many things to share and learn” (T5, p. 3).

Higher education and communities must move beyond a bi-partisan model of dealing with social issues, because the, “Bi-partisan citizen action is oriented around compromise and the idea that each party or each ideological camp must give a little in order for the country to move forward” (T8, p. 26). The same report underscored that both involved parties should strive for a, “...cross-partisan citizen action celebrates the partisan and ideological differences but recognizes that there are issues—like criminal justice reform, say—where a limited-government right and a social-justice left can find an alignment of interests without compromising anything (p. 26). This articulated the conviction that the gravitational focus should be around finding the best possible solutions beyond ideological differences and that universities have a key role in so doing.

4.1.2 Research – New Epistemology

The rethinking of knowledge production was at the center of the discussion, as one board member put it, “I am hoping that we can broaden what we mean by research...This initiative [TCRC] has to approach research in an applied manner connected to real issues. It is different from lab research” (T5, p. 2). Another one went on and stated that, “Hard science and epidemiology may underestimate the needs of the community or knowledge may get compromised. Sociological and anthropological approach may best suit community-based research”, a problematic tension regarding the relationship of different disciplines engaging with communities.

And it was asked, “What is quality research [?], my sense is that we still do not have consensus on that” (T5, p. 2). Another member depicted that tension as follows,

There are major differences in values between the community and academy. The community wants immediate pay off, whereas academic do not share the same sense of urgency. For a community the knowledge is very local and unique to their problems and the community, for an academic needs a higher level of abstraction in theoretical categories that can be applied elsewhere. Community works forward on a credible action plan and thrives on networking and establishing relationships. Research does not actively engage people in order to avoid bias. (T5, p. 2)

Consequently, the same interviewee expressed a hope that is aligned with the mission of TCRC, “This is an opportunity for Tufts to be involved and to address these problems to both rhetorically and structurally support community-based research.” It is an alternative model that understood as, “Research agenda can be determined by community groups and that research should respond to community needs and expectations” (T5, p. 2), instead of what is happening now. According to the report, most of the members supported that, “Community issues provide important questions and opportunities for quality research that is grounded in and useful to addressing real world problems.” Thus, “Research agenda can be determined by community groups and that research should respond to community needs and expectations” (T5, p. 2). Under the Tisch College Strategic Plan 2016-2023 (T9), research is described as, “...informed by practice and community identified needs, and it strives to inform policy and practice. It is driven by a pressing need to answer vital questions, about the best ways to shape stronger communities and a healthier democracy” (p. 14). The goal was to look for a “...paradigm-shifting research and scholarship, often in the face of numerous obstacles, and to persist until publishers, funders, and colleagues appreciate how their work fundamentally changes our understanding of the world” (T3, p. 36). So, these assumptions, “...can have a palpable impact on the social sciences, humanities, and creative arts as

multidisciplinary collaborations form to solve the contemporary problems of a global society” (p. 36). This approach aimed to transform current scientific epistemology.

This emphasis on mutual and beneficial collaboration appeared to be a central element among board members as well, “...the university and community can work together collaboratively as a dynamic interactive group.” The goal was that, “TCRC can develop interaction between these isolated groups based on mutual trust and respect” (T5, p. 2). Along those lines of thought, the same report added that,

We should build a long-term research agenda with the community. That is helpful on the ground and that can help build general knowledge. Start with the community. Research can be community driven than academy driven. We need to have projects where we are working with them. There are issues in the community that the community is struggling to deal with, we can start there and it could have potential research capability. (T5, p. 7)

The gravitational center, just to use a metaphor, was intended to be displaced from academia towards communities and their needs. Utilitarian use of ideas emerged as an important element to facilitate a balanced approach to the generation of knowledge, as this board member expressed, “We should bring the diverse communities at Tufts to work together. Develop on-going relationship between faculty at Tufts...and the outside community. Further, create on-going teams of people for each host communities of researchers, students and community leaders” (T5, p. 7). This is a paradigm change that sought to be institutionalized through, in this particular case, the TCRC, as this member put it, “TCRC should start with community organizing and planning phase. Do a needs assessment in the community to figure out what we want and work in that direction. We have to do research designed to stimulate action” (T5, p. 7). The goal, within that utilitarian mindset, was to impact through using, “Translational research can be an effective model where a central idea can be replicated in different communities” (T5, p. 8).

And, as it was stated on the Strategic Plan (T9), “This approach distinguishes Tisch College’s research and strengthens our ability to impact civic life in America and around the world” (p. 14). Such an approach of doing research, “...includes any empirical or theoretical scholarship that investigates civic life, either as the core focus or as an important component of research on another topic” (T9, p. 19). These themes emerged from the documents as a challenging approach to current epistemological procedures for research.

4.1.3 A New Emerging Discipline

Based on the online publications, Tisch Colleges advocated for a new discipline development, as it was redefined in the Civic Studies Framing Statement (T2), “We see before us an emerging civic politics, along with an emerging intellectual community, a field, and a discipline” with the specific purpose of strengthening, “...civic politics, civic initiatives, civic capacity, civic society and civic culture. It is emerging in many disciplines and fields of human endeavor” (p. 10). Understanding civic studies as an, “...emerging interdisciplinary field that studies civic life and helps citizens to improve it” (T9, p. 19). The following quotation explained the contrast between current and suggested models,

Whereas much of social science implicitly asks, ‘What should be done?’ Civic Studies asks: ‘What should we do?’ It is an intentional combination of ethics (what is right and good?), facts (what is actually going on?), and strategies (what would work for people in given situations?). These questions are fundamentally ‘civic’ in that they are meant to guide citizen inquiry and action. (T9, p. 19)

This interactive method of generating new and useful knowledge was based on a particular set of purposes and it, “...aims to develop new models of inquiry helpful to citizens” (p. 19). This particular approach intended to create, “...new academic pathways such as Civic Science, the movement to put civic skills and

democratic practices at the forefront of scientific inquiry and to make scientific knowledge a vital public resource” (T9, p. 20). This understanding of citizenship come, “...from a distinctive civic ideal and set of practices involving creative agency and a form of loyalty—a commitment to a civic minded co-creation” (T2, p. 2). These civil assertions were based on two basic viewpoints, according to the “Framing Statement” (T2, p. 2), and they were: 1) The “spiritedness” or “commitment to the public good” to building communities, and 2) Citizens are “creative agents” who have the ability to transform current political communities a “cocreator” of the environment in which they are part of. This last assumption was elaborated in more details on page 5, of the same report, as this idea expanded the mission of social sciences, “...we take the view that human beings can be seen as cocreators and designers of their actions and of the power structures within which they act.” These two elements run throughout all type of communities, local and beyond, “There are various small local polities as well as global ones, with multiple crosscutting boundaries” and they may, “...occur at various levels, forming a mosaic of crisscrossing – and sometimes contradictory — efforts, a layered and complex democracy, drawing on such principles as federalism and subsidiarity” (T2, p. 3). These statements led to a particular and core idea that appealed to reform society through a scientific and disciplinary approach enhancing democracy, a promise that civic studies can deliver. Academia is believed to have a very influential positioning to make a positive contribution, given its standing and resources.

4.1.3.1 Disciplinary Mechanisms

Adding more details to the discussion, Report 6 stated that civic studies can be framed under five principles to guide the emerging discipline inquiry. The first one was “Learn from collaboration” and it is possible if, “...our substantive beliefs are

structured so as to permit interaction and learning. The question is how you use those ideas in your overall thinking. The ideal is genuine intellectual engagement with other people, through both talk and action” (p. 30). Collaboration becomes a tool to advance innovation toward solving problems. A second principle stressed the need to “Be humble”, “In deciding what to do, we should be conscious of intellectual limitations. That doubt can be overcome by excellent thought” (p. 30), as, “...proposed reforms are almost always flawed by limited information, ignorance of context, and downright arrogance. In politics, as in medicine, the chief principle should be: ‘First, do no harm’” (p. 31). This is to say, that personal or corporate agendas must be subjected to common good of society. The third principle pointed to “Criticize from within” as, “...we should make more explicit and try to improve the implicit (“immanent”) norms of a community rather than imagine that we can import a view from nowhere” (p. 31), and the same report underlined that, “...if you look for contradictions in order to advance your own view, then you are not actually practicing immanent critique. You’re hoping to score debating points in favor of a position external to the community” (p. 31). So, the solutions should come from an internal and critical (scientific) process, and not imposing unprocessed policies. The fourth principle intended to “Avoid the search for root causes” since,

The idea of ‘root causes’ is a misleading metaphor. Social issues are intertwined and replete with feedback loops and reciprocal causality. There is no root. Sometimes it is better to address an aspect of a problem that seems relatively superficial, rather than attack a more fundamental aspect without success. (p. 32)

This principle may be seen as very much aligned with a pragmatic mindset based on a systematic mistrust in existing social and political beliefs, as the same report (T6) quoted Unger (2004), ““You have derived patterns from data drawn from limited and partial experience and restricted your imaginations to what you believe

are ‘lawlike tendencies or deep-seated economic, organizational, and psychological constraints’” (p. 32). This can lead to an impoverished “...sense of the alternative concrete institutional forms democracies and markets can take” (p. 32). The last principle to develop a new discipline of civic studies, emphasized to “Keep the ship together.” As researchers look for what to do next, “...we should not turn our attention to ultimate ends, for example, to a theory of the good (let alone the ideal) society” (p. 32). This statement was defended on the basis that societies have difficulties putting together convincing goals and that they change overtime, along with social value of the different institutional systems democracies and economies can adopt. There seemed to be a mistrust in,

The dominant ways of thinking about human action and human agency, about power and politics do not support the efforts of citizens understood in this way as co-creators of the structures of power (large and small) that govern us and the systems of culture that give meanings to our lives. (T2, p. 3).

That is why the overall goal is to, “...restore a central place for civic ideas in the humanities, social sciences, and other disciplines” (Report 9, p. 20), redefining the current discipline-oriented paradigm academia uses, “We need a civic intellectual community, a discipline, a forum for debates, in which these issues will be central” (T2, p. 4). The emerging civic studies, proposed by this university, was intended to facilitate the reaching of these complex goals.

4.1.4 Teaching – New Learning

Regarding education, the institution assumed that, “Where civic learning has been weak, it is because the instructional model and the assessments have been wanting. In order to be more effective, we argue, civic education should exemplify deeper learning” (T7, p. 3). The same assumption was present in the Strategic Plan 2016-2023 (T9), that, “While many civic experiences may foster in college students

empathy for others, these experiences do not always teach students to do democracy: to share responsibility for making democratic systems, communities, and culture work the way they should” (T9, p. 20). This idea was expanded, in the same report, stating that,

We believe that all students should graduate from Tufts University prepared to contribute to civic life as informed, ethical, and engaged citizens, regardless of their academic majors or career aspirations. We believe that all students should understand the foundations of a strong democratic society. They should have the capacity to address difficult social issues by thinking creatively and testing new solutions, and they should possess a sense of responsibility for each other, their communities, and the world. (p. 11)

An engaged learning was highly desirable to foster and reinforce democracy, as Report 10 emphasized, “Civic learning, when done properly, is the best vehicle to train young people to sustain our democracy. Over time, investing in civic learning can ensure we train the future generations of citizens to safeguard our democracy” (p. 3). According to the Framing Statement (T2), “Our task is to formulate the relevant skills and capacities, and to develop our understanding of the structures of power... to promote the teaching and learning of those skills” (p. 6). This task added new nuances to the core teaching mission higher education has. Such a conviction has led Tisch College to create a flurry of programs and activities for students, professors, and communities to interact toward common goals. The Strategic Plan 2016-2023 (T9) spells out the most important ones that actively look for strengthen partnerships and collaboration within the university and with communities. These institutional and individual behaviors clearly integrated with research as well, according to report 9, “Tisch College conducts and supports research, and the application of that research, to build a deeper understanding of practices and policies that foster civic learning and engagement locally, nationally, and globally” (p. 14).

This is a comprehensive approach to advance learning with social impact, as the college endorsed the idea that research needs to be built-in into the civic cause.

The former director of the Center for Information and Research on Civic Learning & and Engagement (CIRCLE) at Tisch College, Peter Levine, co-authored a report called Civic Education and Deeper Learning (2015), as part of the Deeper Learning Research Series. This publication, endorsed by Tisch College and published on its official website, advanced a clear connection between civic activities and a higher level of learning that reinforce democracy as well,

Specifically, we advance two theses: 1) Deeper learning has great potential to promote civic outcomes and, hence, to strengthen our democracy; and 2) strengthening civic education is an important way to promote deeper learning. Indeed, we argue that civic education, when implemented effectively, exemplifies deeper learning, requiring students to work together with peers and adults to diagnose and define problems, to deliberate and choose solutions, to implement strategies, and to reflect on the results. (T7, p. 2)

This meant that, as the same author continued, "...deeper civic education will prepare students for success in work and life as well as for active citizenship" (T7, p.

2). The proposed learning model has an impact that intends to go beyond disciplinary development. According to the Strategic Plan (T9), it is assumed that,

Through our programs, many students have transformational learning experiences that inform their views of themselves and the world, that shape their future trajectories, and that enable them to become effective agents of change. Thousands more are inspired by the culture of civic engagement we foster on campus. (p. 11)

These ideas were framed within some scientific evidences as Report 7 pointed out, "These sources [studies] create a fairly strong basis for the belief that recommended approaches to civic education have positive results, at least when well implemented" (p. 11), although some caution is given as, "...we acknowledge that more rigorous methodologies might complicate the story by suggesting that other factors, beyond the civics class itself, are primarily responsible for the results"

(T7, p. 11). As Report 9 also underscored, “Civic learning remains marginalized rather than embedded in the learning experiences of all students, and too many programs are assumed to be successful without adequate evidence” (p. 20). The Tuft community acknowledges that more serious work needed to be done to give this type of learning model a more data-based confirmation.

4.1.4.1 Transformational Experiences

Tufts University sought for ways to promote different experiences to instill a practical adoption of engagement among students. According to Report 3, this goal was carried out through “transformational experiences” that look for ways to, “...fundamentally challenge a person’s assumptions and preconceptions, as well as their beliefs and values, affecting how they understand themselves, others, and the world” (p. 21) and those experiences tend to happen when, “... people venture beyond their comfort zones—physically, intellectually, socially, culturally, geographically, or otherwise” (p. 21). This process can, “...occur inside and outside the classroom, and these experiences can be positive and negative. Students benefit from assistance in drawing as much meaning and insight as possible from their explorations of the unfamiliar” (p. 22) to lead students to, “...appreciate unexamined parts of their environments, discover new parts of themselves or others, and achieve in ways previously thought impossible” (T3, p. 21). This isn’t a solitary process, it actually takes a community with the assistance of, “...professors, peers, coaches, advisers, chaplains, counselors, and others who are dedicated to helping students embrace and process transformational experiences” (p. 22). In short, the advancement of this learning model would be transformative for students, scholars, and communities.

4.2 Michigan State University

4.2.1 Re-conceptualizing the Mission

John Hannah, president of MSU from 1935 to 1969, faced pivotal and transitional challenges regarding the emerging research university over the Land-Grant model that MSU had endorsed for decades. The increasing specialization and departmentalization, similar to the European model of higher education, created some pressure on the land-grant applied approach. According to the Background Papers Report, “Hannah, like many of his presidential peers at the time, preferred an integrated approach to university functions. To him, teaching, research, and service were interrelated parts of a complex whole” (M2, p. 31). During his presidency, a major mission shift happened, as, “...achieving a world-class status for Michigan State and retaining its standing as a ‘people’s university’ seemed, at times, to be incompatible goals” as the same report continued clarifying that, “Following the Second World War, the role and power of the disciplinary departments grew at Michigan State...and continuing education and extension activities were not viewed as fundamental to the academic enterprise in many departments” (M2, p. 31). This trend was against Hannah’s principles, “...as he always believed that state-assisted institution should serve the people, that departments and colleges should develop and implement plans that are consistent with the institution’s mission” (p. 32).

According to Dressel (1987), an author cited in the report 2,

In the early land-grant college [faculty] loyalty was to the people of the state, and they viewed the institution as existing to serve the people’s needs...The shift in emphasis from practical problem solving to organized knowledge and theory became more evident. The faculty now viewed itself as part of a worldwide learning community--a collection of scholars--rather than as a group of people devoted to helping others. The service focus of the land-grant institution was itself changing. It was dealing with a much wider range of ever more complex problems to which solutions were not readily found. (p. 32)

Dressel continued expanding the main shift stating that the assumption that, "...every member of the faculty was interested in or competent in dealing with practical problems or in disseminating knowledge to individuals and groups of people who should use that knowledge to improve their living" was losing ground among professors (M2, p. 32 citing Dressel (1987), pp. 413-414). This represented a major paradigm change that reshaped the idea of Land-Grant at MSU and across the American higher education system.

At the beginning of the 70s, MSU's president Clifford Wharton (1972-73), created the Task Force on Lifelong Education, that reconverted the old idea of continuing education services for nontraditional students, a move that recaptured the Land-Grant assumption that universities should reach out to people. It was defined in two dimensions, at an individual level, "...is a process of learning that continues throughout life. Lifelong education implied an opportunity, "...to seek knowledge which contributes to personal growth and the welfare of society", while at an institutional level, it is also a process that required instruction, as it, "...implies for all colleges and universities a responsibility to recognize, anticipate, and assist in meeting the needs of individuals and groups" (M2, p. 33). The lifelong activities were understood as a natural fit for MSU, as it, "...is in a unique position to help extend lifelong education opportunities to the citizen of the state" a system that "...should include formal and nonformal programs, credit and noncredit programs, on and off-campus programs, and problem-focused public service programs" (p. 33).

From 1990, the university started using the term "outreach" as, "...an encompassing way for MSU to describe how it extends its knowledge resources to society" (M2, p. 36), since the term included lifelong education and many other types of extensions,

This approach is a major part of a new university model for outreach, a model that has taken shape and form at Michigan State over the last decade through a variety of linked initiative. The overall goal is to strengthen the outreach by making it a more central and integrated dimension of the institution's overall mission. (p. 36)

These initial steps, based on specific assumptions, facilitated the bases for coming back to a more comprehensive mission of engagement that would involve the three traditional missions of higher education.

4.2.1.1 Foundational Mission Principles

According to the Background Papers Report, James Votruba, an appointed assistant provost for lifelong education, was a crucial voice in reformulating the outreach pillars for MSU towards its Land-Grant legacy in tandem with the emerging trends of community engagement. He wrote a white paper, cited in the report, entitled "Promoting the extension of knowledge in service to society" (1992), to discuss the transformation of the university. There he laid out eight elements that contributed to the development of some ideological elements that provided the bases for outreach at MSU over the 90s and beyond. The first one is reconceptualizing the core academic mission of higher education,

We must expand the traditional definitions of research and teaching if we hope to address adequately the needs of the knowledge age. Research must be broadened to include not only the generation of new knowledge but also the aggregation, synthesis, and application of existing knowledge in response to societal needs. Teaching must include noncredit as well as credit instruction, on and off campus, involving older as well as younger students. By broadening the conceptual definitions of teaching and research, these terms can easily embrace most of the knowledge extension and application activities that have traditionally been included under the rubric of public service. In fact, all of what the university does should be defined as public service. (M2, p. 56)

The university must depart from itself and its own academic detachment to impact its surroundings, whether through research or teaching it should engage with society and its issues. Public service became a central column and "axiom" that

permeated the whole idea of an outreach system. The second element revolved around the meaning of access to higher education, "...in a society that requires people to continue learning throughout their lives, how should universities measure accessibility? To whom should universities be accessible? Under what conditions?" (p. 56). This statement prompted reassessing the traditional role of undergraduates, to reach out to working professionals who need knowledge and training to carry their tasks. The university needs to reconfigure its resources to serve non-traditional students, as a way of facilitating lifelong education. Third, higher education ought to rebalance the faculty reward system. Professors are essentially promoted based on research, a situation that needs balance,

On most university campuses today, the faculty reward system is dangerously out of balance with the mission. Despite all of the recent rhetoric concerning the importance of undergraduate teaching and public service, the continuing emphasis on research productivity as the primary and often sole criteria for professional status and advancement places these other dimensions of the campus mission in jeopardy. (p. 56)

Faculty members pay attention to what advances their career, in this case research productivity. If this new approach of serving through teaching and research is put into action, promotion must consider service. Fourth, Votruba pointed to the need of adapting institutional organizations to, "...organize knowledge around problems as well as around disciplines", since, in current campuses, "...disciplinary boundaries serve to inhibit, rather than enhance, the development of more comprehensive cross-disciplinary approaches" (1992, p. 76). It is assumed that knowledge should be generated to be applied in the real world and therefore, universities must reduce barriers toward that goal. In the fifth argument, the same author proposed that outreach is a shared responsibility among all actors in higher education,

Outreach should be the responsibility of every dean and chair in the same way that these administrators are currently responsible for undergraduate and graduate education and research. Every college and departmental mission statement should include specific reference to the unit's knowledge extension and application priorities as well as indices for measuring accomplishment. Every academic support unit, including admissions, academic advising, placement, financial aid, the registrar, and the library must incorporate and serve all students no matter what their age or enrollment status. (p. 76)

This is a task that concerns everybody and all units to “reach out” to society at large. Financing outreach is the sixth element that needed to be taken into consideration, according to Votruba,

Universities that position themselves to meet the needs of the knowledge age will strengthen institutional support for the knowledge extension and application process through a combination of internal reallocations, external fund-raising, and a concerted effort to generate new funds through the public policy process. Fundamental to a public policy strategy is the question of individual versus societal benefit. (p. 77)

Reconnecting with society to bridge and share the knowledge and expertise that higher education has, beyond conventional degrees, would require reengineering policies. The assumption that outreach is a core purpose for academia should impact the distribution of resources. The seventh point, championed outreach as the promotion of “community-based learning systems” (M2, p. 57) across all higher education institutions, “Universities must forge new alliances with other postsecondary institutions, the private sector, state and local government, professional associations, and others with whom we can leverage our resources and expertise while pursuing a joint or complementary agenda” (p. 77). This purpose was assumed so important that must be carried out by all possible actors and available technologies, since “Universities are not the sole knowledge resource in society” (M2, p. 57). Finally, Votruba leaned on the need of learning about the way knowledge is utilized, “We in universities often assume that if people are exposed to new knowledge they will use it to inform their attitudes and behaviors. In fact, the

process of utilizing knowledge as a vehicle for change is far more complex” (p. 78). This would prompt institutions and faculty members to advance, “...understanding of the knowledge utilization process by experimenting with new approaches to the teaching-learning process in a variety of settings involving a broad range of learners” (p. 78) to be more effective maximizing impact on issues that affect society. Votruba ended his paper with a prediction, “...if we fail, society will fill the void by creating new institutions that support the needs of the knowledge age. The stakes are indeed high and there is no time to lose” (p. 79). This sense of urgency is based on the above set of suppositions that reconfigures the idea of university.

The committee that studied and made recommendations, through different reports, supported the idea that the society needs to be served and, “MSU cannot prosper financially or reputationally if citizens and their representatives feel that the university is not actively engaged in seeking to improve society’s health and well-being” (M2, p. 128) and that has also practical implications for the university itself as, “...outreach enriches the teaching and research work done in disciplinary, applied, and professional fields” (p. 128). Based on the Land-Grant model, this gives the university, “...abundant opportunities for engaging in cutting-edge outreach...as compared to the outreach work of four-years and community colleges” (p. 128). These quotations provide some “backdrop” discussions to see outreach engagement emerging at MSU.

4.2.1.1.1 Defining Outreach Construct

The following concepts revealed some assumptions that can be seen through the selected quotations. Understanding outreach proved to be complex, although it constituted one of the pillar concepts for advancing university engagement. The Background Papers Report wrestled with defining outreach and, more importantly, its

connection with higher education, “If outreach is not fundamental to what a university is and does, then the knowledge associated with outreach will be second-rate and not worthy of connection to an institution of higher learning” and continued stressing, “That is why the committee believes that outreach must be considered a fundamental feature of a university’s academic mission” (M2, p. 100). The reason for that statement was that, “It is impossible to use the word ‘knowledge’ in the definition of a university without also using the word ‘learning’” (M2, p. 98). An active learning implies exploration and feedback and that happens, “When a university ‘extends itself’ to meet the knowledge needs of others, university outreach takes place” (M2, p. 99). Moreover, besides creating, transmitting and applying knowledge, a common function to all higher education institutions, the, “Land-Grant universities, the committee believes, have still another responsibility: expanding the knowledge frontiers with the public needs, especially the needs of the people of their state, squarely in focus” (M2, p. 98). Therefore, university outreach was defined as, “Scholarship that involves generating, transmitting, applying, and preserving knowledge for the direct benefit of audiences in ways that are consistent with university and unit missions” (M2, p. 100). So, outreach is rooted in scholarship, involving the generation, transmission, and the application of knowledge in multiple ways. Outreach is not a type of modified services, it involves and impacts all traditional functions of a university, “...when describing outreach, the committee prefers to emphasize the cross-cutting function of outreach. In our judgment, outreach cuts across the teaching, research, and service functions of a university” (M2, p. 101). Report 7, similarly discussed that, “...outreach and engagement activities should reflect a scholarship-based or knowledge-based approach to teaching, research, and service for the direct benefit of external audiences” (p. 186)

and that UOE, "...rejected a traditional service-based approach on the grounds that the service-based approach would have little purchase in a research extensive university where the reward system is defined by scholarship" (M7, 186). Thus, outreach was represented as a complex idea beyond benefitting someone or a community. It involves a scholarly approach to enrich and fulfill all the university missions.

4.2.2 Emerging Forms of Scholarship

The initial report *University Outreach at Michigan State University: Extending Knowledge to Serve Society*, originally published in 1993 and reprinted in 2009, provided a conceptual framework to define and strategically develop University Outreach and Engagement (UOE). There, outreach was defined as, "... a form of scholarship that cuts across teaching, research, and services. It involves generating, transmitting, applying, and preserving knowledge for the direct benefit of external audiences in ways that are consistent with university and unit missions" (M1, p. 1). This core concept was further expanded, "We conceive of outreach as a scholarly activity—it both draws on knowledge developed through other forms of scholarship and contributes to the knowledge base" (M1, p. 1). Outreaching toward applying and modifying social scenarios revolves on a new idea of knowledge creation that involves a different type of scholarship, as the follow quotation, from the same report, explained,

Teaching, research, and service are simply different expressions of the scholar's central concern: knowledge and its generation, transmission, application, and preservation. When scholars generate knowledge, they discover or create it; when scholars transmit knowledge they share it with others; when scholars apply knowledge they do so for the purpose of helping others better understand, and sometimes address, circumstances and problems; and when scholars preserve knowledge they seek to save what has been learned for future access. (pp. 1-2)

But not everything that is taught, researched and shared qualifies for truly scholarship contributions. The same report discussed how to differentiate the actual products that can be labeled as scholarship,

We believe that the essence of scholarship is the thoughtful creation, interpretation, communication, or use of knowledge that is based in the ideas and methods of recognized disciplines, professions, and interdisciplinary fields. What qualifies an activity as “scholarship” is that it be deeply informed by accumulating knowledge in some field, that the knowledge is skillfully interpreted and deployed, and that the activity is carried out with intelligent openness to new information, debate, and criticism. (M1, p. 2)

The idea of scholarly processes is the imprint to ensure scientific and reliable generation of knowledge that happens not only through research methods, but that it is enriched using the construct of outreaching, as it’s summarized here, “In our thinking, outreach has the same potential for scholarship as the other major academic functions of the University. This requires the need for a definition that positions outreach at the heart of what the University is and does” (M1, p. 2). The report went on suggesting that, “In the tripartite division of teaching, research, and service, outreach has been traditionally identified with ‘service’. We suggest that outreach is better conceived as a cross-cutting function” (p. 3). Also, “As a form of scholarship and a major function of the University, outreach should be integral to the intellectual life of the entire University, not isolated and marginalized in special units” (M1, p. 8). The concept of outreaching is intended to take higher education to a new and different level of engagement with society, although it is recognized that universities have multiple models of activities,

For example, off-campus credit coursework is an example of outreach teaching. On-campus coursework offered for undergraduate students on Monday-Fridays from 8 a.m. – 5 p.m. represents non-outreach teaching. Collaborative, problem-solving research with external clientele is an example of outreach research, as contrasted with disciplinary research, which is often non-outreach research. And, medical and therapeutic services provided through a clinical service plan offers an example of outreach service. Service

on university committees represents non-outreach service. (M1, p. 3)

These examples implied that outreaching is beyond services, it is about shifting the traditional function of higher education as, "...there are certainly linkages between non-outreach and outreach work. For instance, the results of non-outreach research are often later transmitted to users through outreach teaching and outreach service" (M1, p. 3). According the report 1, "...outreach and non-outreach activities overlap, influence, and contribute to each other, the challenge of balancing these various activities remains" (p. 7), statement that involved a balance among traditional ways of doing academia and the new emerging model of reshaping it through outreaching. Furthermore, the MSU community did not seem to have a conflicting view of "Mode I" of research generation, but rather a complementary approach to "Mode II" or more applied to society's needs,

Failure to grasp the dependence of basic research on outreach jeopardizes basic research. Such a failure is just as damaging to the causes of scholarship at MSU as is the failure to recognize the reciprocal dependence of outreach on basic research. (M1, p. 6)

Under the figure of outreach, "The university extends its knowledge resources for the direct benefit of external audiences" (M1, p. 5). As the Background Papers Report declared,

Michigan State University must ensure that knowledge, once discovered through research, is transmitted in a variety of ways to a variety of audiences. In short, MSU has the responsibility to combine the highest quality research with the highest quality teaching and application of knowledge for the purpose of human enlightenment and enablement. MSU's distinctiveness among other public institutions in Michigan lies in its combination of basic and applied research and outreach programs functioning as a dynamic and interactive system. (M2, p. 13)

MSU was created to directly impact surroundings, a central pillar mission for such a Land-Grant pioneer institution that, "...strives to discover practical uses for theoretical knowledge and to speed the diffusion of information to residents of the

state, the nation, and the world” with the specific purpose of, “...emphasizing the applications of information; and to contributing to the understanding and the solution of significant societal problems” (M7, p. 185). So, outreaching was seen as bringing back important contributions to the institution, such as 1) Revitalize research and teaching; 2) Reaffirm the institutional identity; 3) Create bridges with political and financial implications.

The missions or functions of MSU are understood as a coherent system that has multiple and multilevel interactions that, “...are mutually dependent..., they form a system. To sustain the whole system as an institution with a Land-Grant mission, it is essential to maintain a working balance among the functions” (p. 7). MSU is pursuing the multiple missions that were reframed under the ideal of the Land-Grant model, “Just as we must begin to think much more in whole-system terms if humankind is to develop appropriately, we must also think much more in whole-system terms for the University to excel” (M1, p. 7). The Land-Grant model, which was repackaged through outreaching, represented a comprehensive prototype for MSU,

By broadening its view of outreach and integrating that view more completely into the structure and function of the University, MSU is in a unique position to provide the kinds of outreach activities that will respond to society’s needs while maintaining excellence in all knowledge domains. (M1, p. 11)

This statement underlined that the mission for higher education, as a whole, must be in close connection with society’s needs. The university becomes a “Samaritan” that is looking to help through an academic and engaged platform that benefits all involved parties.

4.2.3 Differentiating Outreach and Service

Report one addressed the conceptual confusion between service and outreach, since people tend to use them interchangeably, “The outcome of outreach is service to society. Yet, a university serves society in everything that it does...Outreach is only one way that a university services society” (p. 101). The report expanded this idea saying, “The essence of outreach, on the other hand, is that it is scholarship conducted in conjunction with the institution’s effort to extend itself...by going to the people rather than assuming that the people will come to the university” (p. 102). The misunderstanding may come from the fact that, “...outreach is often included in the service category and mixed with other activities including: service to the profession, to the university or an academic unit, and service as an individual citizen” (p. 102). So, service is put under a “non-academic” category, which leaves outreach as, “...disconnected from the academic mission” (p. 102). The outreach paradigm that MSU promoted is embedded in the Land-Grant model of “extending itself” to helping society but from a knowledge based approach that involves all the traditional missions of higher education. In a broader sense, this is a “outbound” process that universities should practice.

The Background Papers Report (M2) also differentiated five possible types of services, to avoid the opposite confusion. The definitions assumed that the “...outreach audience is external to the university” (p. 104), so 1) In reach, the first one, happens when, “...activities associated with generating, transmitting, applying and/or preserving knowledge for the benefit of audiences internal to the university” (p. 104). This may also apply to service rendered to committees; 2) University service, the second type, occurs when, “...faculty or staff member’s position-related area of expertise does not pertain directly to the service being rendered to the

university” (p. 104), for instance professors from the mathematic department volunteer to lead out a Healthy-U Day; 3) Service to profession or discipline is a type of service that is oriented, “...to benefit the membership of professional organizations and societies” (p. 105); 4) Community or civic service happens when, “Faculty and staff routinely volunteer as private citizens in activities that are undertaken apart from their responsibilities as university employees. In some instances, these voluntary efforts are designed to enhance community quality-of-life” (p. 105); 5) Consulting, the last type of service, can be understood as an activity that connects knowledge to “extended” audiences, a key element for outreach, but it may not be advancing the missions of higher education. In many cases, it is, “...undertaken for exclusively personal reasons” (p. 105), such as income.

Report M8 produced a “Typology of Publicly Engaged Scholarship” that can be useful to see how MSU’s faculty members and administrators advanced scholarly engagement that is based on a specific understanding of community as it was defined as to,

...include more than geographic communities, such as neighborhoods, cities, or regions bound by a physical place. Our definition of community includes communities of identity (e.g., communities of individuals who share race, gender, or other individual characteristics); communities of affiliation or interest (e.g., groups of people who feel connected to one another through a common set of values they act upon together); communities of circumstance (e.g., community that forms around a common experience such as surviving a flood); and communities of faith, kin, and profession. (p. 1)

Based on that definition of community, the paper developed four broad categories to group twelve possible types of publicly engaged scholarship that professors reported. The first one was about “Engaged Research and Creative Activities” and that included: 1) Research that is sponsored by businesses, grants, industries, among others, to generate, “...new knowledge to address practical problems experienced by a public (non-university) client or audience” (p. 2). This

type of engagement excludes knowledge that shared only with academics; 2) Research sponsored by non-profit that is, "...conducted specifically for academic purposes or that is shared solely with academic audiences is not included" (p. 3); 3) Research other, that is intramural or not externally funded for, "...demonstration projects, policy analysis, evaluation research, needs assessments, and other scholarship to generate new knowledge at the direct request of, or in conjunction with, a public (non-university) client" (p. 3) and tends to be disseminated to practitioners; 4) Creative activities look for, "Original contribution to knowledge, expression, or activity of a creative discipline or field that is made available to, or generated in collaboration with, a public (non-university) audience" (p. 3), such as musical compositions and other artistic activities.

The second category is about "Publicly Engaged Instruction" that has three ways to promote learning, as follows: 5) Instruction with credit value that, "...offer student academic credit hours and are designed and marketed specifically to serve those who are neither traditional campus degree seekers nor campus staff" (p. 3), typically for degrees delivered on unique settings; 6) Instruction with noncredit value for, "...those who are neither degrees seekers nor campus staff, that are designed to meet planned learning outcomes but for which academic credit hours are not offered" (p. 4), as workshops and conferences for practitioners; 7) Instruction resources to advance public understanding through facilities and programs like museums, libraries and all kind of exhibits using different available materials.

The third category is "Publicly Engaged Service" that differentiate four types of services: 8) Service oriented to patients and other clinical provisions that target, "All client and patient (human and animal) care provided by university faculty through unit-sponsored group practice, diagnostic labs, or as a part of clinical instruction by

medical and graduate students as part of their professional education” (p. 4). Example of those are medical/veterinarian services run through clinics or health center services; 9) Service towards providing technical and expert assistance that may include, “...consulting work that is performed for the benefit of the constituent; expert testimony and other forms of legal advice; and assisting agencies and other organizations with management and operational tasks” (p. 4); 10) Community service with, “Civic engagement or service learning experiences that are not associated with a course or instructional program and service learning activities that do not include reflection components or links to content in academic courses” (p. 4) that do not include the typical academic course format; 11) Other types of services that make, “Contributions made by MSU faculty, staff, and students to benefit public (non-university) audiences directly” (p. 5).

Finally, the report (M8) pointed to the “Publicly Engaged Commercialized Activities” that look for the, “Translation of new knowledge generated by the university to the public through the commercialization of discoveries” (p. 5), including, “...copyrights, patents, and licenses for commercial, entrepreneurial, and economic development” (p. 5). This is an important dimension of the production of knowledge that has much visibility with strong impact on revenues for universities. The committee that elaborated the same report advocated for all forms of engagements as, “...we do not believe one type of publicly engaged scholarship is inherently more valuable than another...we believe that different types of publicly engaged scholarship are appropriate for, and responsive to, different community and campus needs and contexts” (p. 5).

4.2.4 Understanding Outreach's Premises

The Background Papers Report (M2) explored five basic core expectations regarding the relationship between outreach and higher education, namely (p. 108):

- 1) Universities are essentially knowledge-driven and outreach is "...associated with generating, transmitting, applying and/or preserving knowledge";
- 2) Outreach may be carried through, "Many different types of activities". This mean that there are several ways to perform outreach;
- 3) Outreach can be done also, "...using a variety of processes";
- 4) Outreach activities and processes must, "...directly benefit extended audiences";
- and finally 5) Universities need to develop outreach based on key and mission-driven questions: "Knowledge for what? Knowledge for whom? Knowledge how?"

So, this leads to the premise that outreach "...should be consistent with the mission of the university and how that mission is interpreted, expressed, and applied in each unit" (p. 108). Therefore, it was assumed that conducting outreach demands a comprehensive set of activities and processes that reflect a coherent alignment with every institutional function, but also, "Knowledge is not simply extended; it is 'fit' to the features and circumstances of specific contexts" (M2, p. 115).

Additionally, even though outreach is arranged to benefit the "extended" audiences, at the same time, it is "...designed to enhance learners' ability to better understand their environment. Equipped with that understanding, learners are in a better position to create desired futures." These experiences would lead to, "...improvements in learners' problem-solving capacity" (M2, p. 112). In addition, this is a process that impacts all involved parties, "By reflecting on their outreach experiences, faculty and staff may learn valuable lessons about knowledge generation, transmission, application, and preservation as the process unfolds in situ" and those experiences, "...may also influence decisions about which problem to

research or how a particular problem may be researched best or can be included in, "...lecture material used in undergraduate and/or graduate courses on campus" (M2, p. 114).

The Points of Distinction Report (M3) was crafted and revised three times (1996, 2000, 2009) to guide quality engagement. The report underscored eight values that are essential for understanding community engagement, namely: 1) Mutuality and Partnering that pointed to "two-way exchange" involving both parties allowing them to match their needs; 2) Equity that recognized that even there are some differences as, "Active learning requires that all partners enter into the process, that contributions are respected, and that the evolving outcomes are enriched by the quality of interaction. Thus, equality in relationships fosters positive outcomes" (p. 4); 3) Development Processes implied, "Activities that are developmentally appropriate and planned in some conscious sequence of progression are to be valued" (p. 4); 4) Capacity Building reinforced the idea that, "...a university is to develop human, institutional, or social capital; that is, to create abilities for higher order functioning, independence, and creative expansion of ideas, not just to fix a problem or provide a service" (p. 4); 5) "Communityness" that looked for developing communities in multiple levels that would help people to come together for common goals; 6) Cross-Disciplinary Approaches to enhanced team work recognizing that, "...expertise from multiple disciplines and multiple professional perspectives is needed and valued" (p. 5); 7) Scholarship and Pragmatism overlap as they blended, "...scholarship with pragmatism. University outreach is both a scholarly and a pragmatic endeavor, one that adds to our knowledge base in a scholarly manner but also creates practical or useful results for

people, institutions or communities” (p. 5); finally 8) Integrity to carry all activities with, “...the highest standards of ethics, integrity and moral sensitivity” (p. 5).

According to report 4, MSU News Bulletin, written by the acting vice provost of UOE, a Land-Grant like MSU, “...has a special obligation to make its expertise readily and constructively available to those seeking to improve themselves or the various communities to which they belong” and that meant that, “Discovering truth and then disseminating it is too simple a model of the process through which the research university should fulfill this obligation” (p. 1). The same report clarified that MSU fulfill its mission best when collaborates, “...with groups, organizations, communities, and individuals outside the academy” (p. 1), a statement that is expanded here,

Such collaborations are successful when university faculty take our, often tentative, understandings – developed in laboratory or library – and combine them with the ideas and experiences of our partners to create and test innovative strategies for addressing real problems – whether they are found on the manufacturing floor or in an urban health clinic. (M4, p. 1)

And, the same report added, “In these collaborations all partners are both learners and teachers” (p. 1) stressing collaboration as the real deal to carry on the three missions of MSU,

What we in the university learn from the collaboration, we use to expand our understandings of phenomena. We also disseminate those expanded understandings in scholarly (and sometimes popular) publications and in our on-campus classrooms. And often we use those expanded understandings – further refined in laboratory or library – to respond to additional issues facing groups, organizations, communities, and individuals outside academe – thus continuing the cycle of collaboration between the research-intensive, land-grant university and the public that so generously supports it. (M4, p1)

This resembles the initial definition of outreach, published in 1993, as a, “...form of scholarship that... involves generating, transmitting, applying, and preserving knowledge for the direct benefit of external audiences” (M1, p. 1), leading to what at MSU is called “outreach scholarship.” So, outreach plays a key role in

higher education, as institutions, "...pursue excellence across their missions, and thoughtfully reflect how best to serve society in the twenty-first century" (M3, p. 3). An example of these ideas in action was posted in the News Bulletin (M5), Summer 1998, where the Vice Provost published how engagement was impacting an engineering professor's experience as, "...she has learned much about supervising student teams, evaluating team progress, and correcting dysfunctional team behaviors so that success can follow" (p. 4), in addition to understand, "...the whole flow of the remedial process that includes knowing what regulators want, how to apply regulations to cleanup designs, and how to assess which technologies are likely to work in the field" (p. 4). These interactive experiences have, "...been directly applied to her teaching methods in other courses and to her outreach work..." (p. 4). The professor reflected stressing that it was not about, "...the physics and the chemistry—it's how we take the technology and implement it in the field. People's health is directly affected by our technical decisions. It's a way of making the campus and the world around it one" (M5, p. 4). Also, like this professor highlighted, it provided, "...experience for students to engage with communities, and adding a practical element to the class...and actually take the things we're learning in the classroom and make them applicable to people's lives" (M11, pp. 5, 6), an opinion that went along the lines of the official outreach strategy MSU implemented.

The whole model outreach is interactive towards people who are community-oriented, "As we continue to work with people to frame the ultimate impact of their outcomes, a new picture has emerged. We began to realize that a powerful picture could be drawn if we thought of impacts as people centered" (M6, p. 2). Some of the faculty members who had the opportunity to apply different models of scholarly interaction with communities, concluded that different types of engagement

approaches provided, "...a way to understand complex and interrelated situations while focusing on the contributions that individual, family, agency, service system, and community outcomes make toward achieving larger desired community impacts" (M6, p. 2). In other words, for solutions to be effective, they need to be multipolar involving none traditional participants, as outreach, "...extends the university's research capacity to nonacademic audiences through such activities as applied research and technical assistance, demonstration projects, evaluation of ongoing programs, technology transfer, policy analysis, and consulting undertaken in conjunction with the unit's programs" (M3, p. 3). Furthermore, some, "...student teams want to stay in Michigan now because of their work in a community. So we're slowing the brain drain at least in a very small way" (M11, p. 6).

4.2.5 Envisioning the World Grant Models

Several reports promoted the Land-Grant Ideal as a central element in the expansion of external activities. A way higher education, in particular MSU, can contribute to enhance society, as well as communities providing real scenarios for universities, since,

Keeping core land-grant values relevant to society's changing needs fuels greater societal prosperity—prosperity that is sustainable, prosperity that is anchored in the common good, prosperity that validates the worth of empowering people from ordinary backgrounds to do extraordinary things through education and cutting-edge knowledge. (M10, p. 42)

Such an involvement carries some moral imperative that the Land-Grant model of higher education is compelled to do,

Integrating the attributes and strengths of all segments of society for the sustainable prosperity and well-being of peoples and nations throughout the world is a moral imperative we are called upon to share and lead. I identify this ideal as "World Grant" and, in doing so, urge our nation's best universities to join in the journey to affirm and to extend the core values of the Morrill Act beyond our borders, fueling and inspiring higher education's engagement with a global society in the century ahead. (M9, p. 2)

This is to say that the, “World Grant is a concept, a way of understanding how a research-intensive university can adapt to a changing world while helping shape changes that will be hallmarks of our future” (M9, p. 5). The same report 9 continued highlighting that World Grant implies, “...a directional aspiration, an intentional journey, as the land-grant mission of the nineteenth century aligns its core values and strengths to meet the societal needs of the twenty-first century” (p. 5).

There are three central values that sustained the above Land-Grant vision, namely: 1) Quality, “...to develop programs of highly regarded research and education across the applied technical and liberal arts disciplines...providing a solid basis for analytical thinking and continued learning across multiple fields of knowledge to ensure an educated and skilled citizenry”; 2) Inclusiveness to expand access to higher education to all, “...who seek to advance themselves through knowledge, to create a learning community that fosters both intellectual and personal engagement...[to] prepare individuals for meaningful and productive lives as workers and citizens”; and 3) Connectivity to enhance collaboration “...both within and beyond the academy; to work across boundaries of nations, cultures, fields of study, and institutions to create and to apply new knowledge to solve the most difficult societal problems” (M9, pp. 3-4)

These values appeared central to MSU, “As the pioneer land-grant university, Michigan State University has, at the core of its mission, the intent to connect the acquisition of knowledge to real world applications and dissemination of learning” coupled with a strong, “...commitment to university-community connections, therefore, made the evolution to systematically adopt, develop, and implement service-learning and civic engagement congruous with the mission of the university” (M7, p. 197). This means that MSU will be as the university that is actively looking to,

“...enter into a relationship with partners who may lack academic credentials but possess nuanced cultural or technical knowledge about a particular place or set of circumstances. A sense of reciprocity allows the partners to work together as equals” (M10, p. 45). The university’s actors, including students, assumed that, “...university researchers can learn from their community partners, just as the partners can learn from the researchers” (M10, p. 46). Also, as an institution that belongs to a specific state (Michigan), the engagement that is embedded in the Land-Grant ideal must seek for a global perspective as well,

But any state seeking to be prosperous in the global economy of the 21st century must extend its vision outward in order to understand the larger context of its own challenges and opportunities. It must reach beyond its borders to engage problems on a broader scale. In a global society, we cannot adhere to a protectionist view of knowledge and capacity-building that considers a university’s involvement in other settings to be depriving residents of the home state. (M10, p. 46)

Thus, prosperity was tied to the engagement that MSU is carrying on as, “The land-grant university has always embraced the principle that knowledge gained in one setting should be widely disseminated to advance the public good in other places” (p. 46). This seemed to be driven by the assumption that society does need what MSU offers due to the fact that, “...a larger percentage of the population requires the knowledge and skills that inherently come with higher education to allow themselves to remain productive and engaged citizens in an ever-evolving social, technological, and economic environment” (M9, p. 1). Also, there was a sense of emergency motivated by the perception that, “The challenges now confronting the nation and the world underscore the need for higher education institutions to engage, with passion, intention, and innovation, as engines of societal growth and transformation” (M9, p. 2). The social mission was intertwined with the traditional functions MSU supported to facilitate prosperity as,

There is a need for a continued research and educational focus on problems that span the boundaries of disciplines, nations, and cultures. Because higher education institutions are intimately linked to societal growth and transformation, they can help create and instill both the basic and applied knowledge that provides opportunities for all peoples and nations to achieve a heightened state of social and economic well-being and sustainable prosperity. (M9, p. 2)

This implied that American universities should go beyond their states and have a worldwide impact, “Together, all universities can use and act on knowledge to move the world toward greater good” (M9, p. 2) and needs to be supported by all possible institutions to, “...embrace the ideals that make a difference in society and address the tensions inherent in the work we do” (M9, p. 2).

4.2.5.1 Knowledge Applied, the Ultimate Goal

According to report 9, the above vision was relevant for at least two basic goals: 1) Students need to master the coming jobs and universities should be, “...creating graduates who become learners for life, capable of adapting to changes in the processes and nature of work in a global economy” (p. 6); and 2) MSU must, “...continue to create, disseminate, and apply knowledge that drives economic development and creates jobs locally and globally” (p. 6). This would lead to a, “...combination of both significant job creation and an educated citizenry that will move our nation toward a more sustainable prosperity and, ultimately, lead the world in solving problems of global scale” (p. 6). In short education was, “...the key to developing jobs that not only employ the world’s population but also employ it to the betterment of all citizens and the planet” (p. 6).

In addition, the World Grant Ideal aimed for a commitment to, “...educate citizen-scholars whose value is calibrated not just by their earnings but also by their contributions to the betterment of the world” and universities must go beyond the ‘tyranny of the more’ to avoid, “...producing more graduates without helping ensure

that those graduates have acquired relevant skills to work productively and contribute to a vital and effective society” (M9, p. 7). Therefore, “Universities pursuing the World Grant Ideal must be capable of reframing their approaches to knowledge creation, use, and dissemination as changes occur in the environment and as demarcations between nations, cultures, and fields of study become increasingly blurred” (p. 7). The university was seen as an organization that should be, “Meeting the challenges of the present and future entails a blending of perspectives and approaches that engages not only across societal boundaries, but also across the full range of academic disciplines and types of institutions and organizations” (M9, p. 11). Tackling those issues would require a, “...combined thinking and actions of the natural sciences, the social sciences, the humanities, and the professional disciplines...to address problems that require the tools and knowledge of more than one field of study” (p. 11). The future success of higher education would depend on, “...the understanding that not all knowledge and expertise resides in the academy, and that both expertise and great learning opportunities in teaching and scholarship also reside in non-academic settings (M11, p. 14).

4.2.5.2 The Boundary Shift

The World Grant Ideal encouraged that disciplines would reach, “...beyond its own discourse community, engaging its conceptual tools and knowledge to address problems that concern the world community at large” (M9, p. 12), a goal that asked to counter,

The forces and demands of specialization that tend to yield the greatest rewards in the academy can easily undermine the potential for engaging the full capacities of a research-intensive university in pursuit of shared goals. In addition, budgetary pressures confronting states and their public universities often reinforce the natural tendency of academic disciplines and higher

education institutions to retreat into the relative security of their own internal discourse, practices, and traditional missions. This tendency must be resisted. (p. 12)

This meant that universities should commit to, "...draw the separate academic disciplines and institutions outside the silos of their internal conversations—to create a new conversation that speaks with a collective voice to address challenges confronting all nations and cultures" (p. 12) with the goal of coming all together, including all fields of knowledge and universities, to advance a, "...financially robust and culturally literate population that can understand what it means to participate in a democracy" (M9, p. 12).

To have success in this approach, institutions must be capable of entering into relationships with, "...a partner who may lack the credentials of the academy but possesses a nuanced cultural or technical knowledge about a particular place or circumstance" (p. 13) fostering a sense of, "...reciprocity that allows it to work in conjunction with others in ways that are not patronizing or condescending" meaning that universities, "...can learn from the engagement, just as the partner organization or community can learn from the university" as a university engages with, "...individual practitioner not just as the beneficiary of its knowledge but also as a partner in the creation" (p. 13). So, the goal was to provide, "...communities, businesses, and individuals with the knowledge and tools to succeed" and as they co-create knowledge, "...from the bottom up, from the grass roots" (M9, p. 13). The central point was that engagement, "...improves research by broadening academic thinking; improves student development as scholars, researchers, leaders, and citizens; and advances opportunities for interdisciplinary research and teaching" (M11, p. 14).

The generation of alternative solutions, "...will require different institutions and people in varied institutional roles to think across organizational domains and to find opportunities to link their expertise with that of others in addressing common issues and problems" (M9, p. 14), a fact that may blur disciplinary boundaries, "We strongly believe that transdisciplinary and participatory approaches to modeling complex problems hold the promise of co-creating new knowledge at the intersections of discipline based and local knowledge...to manage the many complex problems facing communities in the 21st century" (M11, p. 42). This was especially relevant in the context of MSU, as its ideals challenged, "...to engage in both highly visible and well-funded discovery and direct engaged scholarship for the purpose of beneficial applications" (p. 15). As a direct critique to the dominant peer-reviewed and well-funded research that feeds itself since, "Direct engagement with those in need is not generally regarded as a pathway to great reputation" (p. 15). Not that downplayed intellectual rigor, "It adheres to and advances the added value of peer review and a world-class standard of excellence that expects the same high quality...", but it, "...does not consider research and publication as ends in themselves; they are the foundations of knowledge and thought on which to build in directly serving the needs of people in many settings", since in, "...the combination of research and engagement that holds the greatest potential to address local and world challenges" (M9, p. 16).

4.2.5.3 A Story of Success

Several sections of reports (e.g. M10, 11 and 12) tended to repeat the initial ideological foundations of engagement and based on that the subsequent success, like the transformation of the promotion system, "Following a recommendation of the 1993 Provost's Report on University Outreach, a faculty committee supported by

UOE led efforts to revise the faculty review guidelines and forms with the goal of integrating engagement activities into the qualifications for RP&T" (Reappointment, promotion, and tenure) (M11, p. 17). By the year 2004, approximately, "...80% reporting that they have participated in some form of outreach or engagement...these individual stories express the breadth of disciplines, qualities, impacts, and communities represented in MSU's engaged scholarship portfolio" (M11, p. 17), an impressive involvement that put the university in a spot as, "MSU now has one of the most sophisticated databases of scholarly engagement information in higher education" (p. 17). A fact that has positioned the university at the beginning of the 21st century among the, "...few institutions [that] could claim to be as involved in national conversations about the future of outreach and engagement in higher education as Michigan State" (p. 19). This statement was supported by the fact that, "In 2006, Carnegie selected MSU as one of the first institutions in the nation to be designated as a 'community-engaged university'" (p. 19).

In 2018, report 12 highlighted that, "...this university has been a front-runner in the important work of outreach and engagement" (p. 2). The described success in community engagement put faculty members as experts, "MSU faculty and academic specialists are regular contributors to the state and national conferences" as the, "...emphasis on scholarship-driven community engagement has resulted in numerous invited presentations and consultations about the MSU model" and "...dozens of individual leaders have also made short visits to meet with UOE staff about the MSU model" (M11, p. 21). All this was a natural byproduct of multiple policies and administrative action as leaders mobilized to support community outreach, "In 2005, our university provost recognized the importance of higher

education's engagement mission and worked to expand our work in this area" (p. 21).

According to Report 11, the strategic policies implemented from 2001 to 2015 provided the university with millions of dollars in contracts, grants, and growing endowments to support engagement. From 2002 to 2015 more than 1600 presentations and publications addressed community outreach issues. For the same period, dozens of institutional and individual awards were given to related engagement showing and promoting the level of institutional and personal stories of success.

4.3 Loyola University Chicago

4.3.1 Framing a Higher Education System

For LUC engagement was a natural result of its faith-based core mission values that guide the whole university. According to report 9, Pedro Arrupe, a former and influential Superior General of the Jesuit Society, commented in 1973 that there has been a lack of social involvement among Jesuit universities, "We must help each other to repair this lack in us, and above all make sure that in future the education imparted in Jesuit schools will be equal to the demands of justice in the world" (pp. 2-3), a commitment that inserted in the Catholic purpose for faith, as students, "...have not been trained for the kind of action for justice and witness to justice which the Church now demands of us" (p. 2). This concern for social justice emerged more definitely from the Second Ecumenical Counsel of the Vatican as, "...its application to the problem of justice was made with considerable vigor in *Populorum Progressio*" (L 9, p. 6). Members, including Jesuit universities, cannot, "...separate action for justice and liberation from oppression from the proclamation of the Word of God" (L9, p. 6). This statement made sense in the light of two basic purposes,

One is to deepen our understanding of the idea of justice as it becomes more and more clear in the light of the Gospel and the signs of the times. The other is to determine the character and quality of the type of people we want to form, the type of man or woman into which we must be changed, and towards which the generations succeeding us must be encouraged to develop, if we and they are to serve this evangelical ideal of justice. (L9, p. 4)

It seemed to be particularly relevant for Jesuits that a social justice involvement embodied one of the best ways to represent their faith. The counter culture they looked for is imbedded in overcoming evil with love through three specific attitudes instilled in curricula, namely: 1) To live simple lives, "...as individuals, as families, as social groups – and in this way to stop short, or at least to slow down, the expanding spiral of luxurious living and social competition" (p. 16); 2) Living not just for profit, but also, "...to diminish progressively our share in the benefits of an economic and social system in which the regards of production accrue to those already rich, while the cost of production lies heavily on the poor" (p. 17); and 3) Changing the unjust structures not just resisting, "...unjust structures and arrangements, but actively undertaking to reform them" (L9, p. 17). An overarching goal for the Society of Jesus put the "service of faith" that, "...must also include the promotion of justice"...and it is central "...to the mission of the Society...this union of faith and justice that it has become the integrating factor of all that Jesuits and their institutions undertake..." since, "More than ever, we face a world that has an even greater need for the faith that does justice" (L5, pp. 7-8).

The above statements framed the overall view of purpose that has played a central role in the configuration of Jesuit higher education, as all activities seemed understood as permeated with, "...the sacred character of all reality, the dignity of every human person, the mutually informing dynamic between faith and reason, and the responsibility to care for our world and especially those who are suffering most" (L13, p. 1). And, "Our commitment to social justice is long-standing, embodied in

myriad ways across the University—in the work of individual researchers, pedagogical initiatives, academic programs, centers of excellence, and more” (p. 1). The same Mission Priority Report (L13) stressed a quotation from Peter-Hans Kolvenbach, a former General of the Society of Jesus, that captured the overall set of assumptions that guide Jesuit education, “Every Jesuit academic institution of higher learning is called to live in a social reality ... and to live for that social reality, to shed university intelligence upon it, and to use university influence to transform it” (p. 1). And this has deeply impacted the pedagogy, “Our Jesuit pedagogy is informed by the conviction that faith, knowledge, and the promotion of justice are intrinsically related” (L13, p. 1). The Jesuit motto *Ad Majorem Dei Gloriam* (For the greater glory of God) can be seen as an, “...invitation to understand that every subject and skill taught at a Jesuit institution can and should have an application to the common good” and that has an impact on the student’s learning, “This emphasis towards education as linked with responsibility for betterment of the world can help students concretize their learning in ways they may have not previously been encouraged to do so”, as students are learning that there is, “...a purpose that is bigger than themselves and simple intellectual mastery” (L8, p.17).

4.3.2 Framing a Pedagogical Model

The foundational principles that structured the Jesuit higher education system, inspired a particular approach to carry education. The Jesuit pedagogy is guided by the conviction that, “...faith, knowledge, and the promotion of justice are intrinsically related: they are not three independent aspects of education that are merely juxtaposed, but rather they form a triad in which each is dynamically related and incomplete without the others” (L4, p. 4). The whole pedagogical methodology that describes the Jesuit education had several central element to promote a personal

and community transformation, “A transformative pedagogy is one that helps students name their gifts, formulate their convictions, and ultimately take full ownership of their own lives...then, is one that transforms students in order that they might transform the world” (L5, p. 7). This implied the, “...right relationship with oneself, right relationship with others, right relationship with God, and right relationship with our environment”, as higher education should have a, “...decisive role to play in fostering new attitudes and new practices of good stewardship and peacemaking within the context of a global paradigm” (p. 7). On one side, the Ignatian pedagogy, “...aims at assisting learners to undergo a series of internal transformations in how they go about understanding themselves vis-à-vis their own inclinations, passions, biases, and spontaneous reactions” (L5, p. 8). And on the other, it looked for, “...helping students create lives of meaning and purpose. This isn’t possible without the University organizing itself as more than a collection of schools, departments, and programs, but rather as a ‘social project’” (L11, p. 8). This was, “...further contextualized by a sense of urgency, felt on the national and international level, for an engaged pedagogy to guide our teaching and for a renewed commitment to interdisciplinary approaches to solving societal and environmental problems” (L4, p. 5).

In addition, this transformative education was portrayed through two paradigmatic component, namely *Cura Personalis* and *Cura Apostolica*. Both of them, in the Jesuit education, are two faces of the same coin. The first one, pointed to the importance of personal care helping the students to understand themselves,

While the term was first coined by a superior general of the 1930s, *cura personalis* crystalized something that was already present in the spiritual worldview of St. Ignatius Loyola: God who knows us more intimately than we know ourselves impels us, in turn, to take up residence alongside others, to live in solidarity, and to love them with patience, humility, and reverence (L10, p. 3)

The term denoted, “Personal care for each student implies the skill of active listening and a practiced effort to understand their world, which may be quite different from our own” (p. 3). Characterized a, “...hallmark of Jesuit education and recognizes that students bring the totality of their lives into the classroom and that reality has a direct effect on the learning process” (L8, p. 6) and at the same time, “...inspires students to live out core values that have shaped our University since its founding” (L11, p. 5). This core element for the university, meant,

...the actual delivery of the Jesuit mission may lie more in the area of *cura personalis* than in delivering change agents for our world. In an increasingly secular, technological, and urbanized world, we entice our students with claims of more money and secure jobs. Then the Jesuit university humanistic core tries to develop in them not only critical thinking but also compassion for human plight. Service learning deepens that perspective, makes them desire to help, and may lead to years of service for the oppressed and marginalized. (L10, p. 9)

Also, “As *cura personalis* demands a humanistic and scientific education to create whole persons, *cura apostolica* orients our universities to grapple with today’s vital society issues” (L10, p.9). This concept of *cura apostolica* has been in the Jesuit community for many years, although, “It reached legislative expression only in General Congregation 35 (2008), where it is yoked with *cura personalis*” (p. 9). And this paradigmatic thinking evidenced, “New understandings and expressions of *cura apostolica* are emerging in our schools - not by fiat, but organically, within and across the universities” (L10, p. 3). And, “...through *cura apostolica*, the same intimate knowledge and compassion found in *cura personalis* is extended, beyond any single person, to encompass our shared personhood and mission” (L10, p. 4). This set the Jesuit college as a, “...complex and communal person rather than a corporate container for good works transforms our sterile language about ‘the

university' to a more humane and invested conversation about 'our university' and 'us'" (p. 4)

The following example offered an idea of how academic units may react to cura apostolica,

Suppose our Jesuit universities' STEM disciplines and engineering schools took as their goal the development of renewable sources of energy – solar, wind, geothermal, tidal. Suppose each had at least a minor in interdisciplinary study of natural energies, some had a master's degree in development engineering, and at least three had Ph.D. programs in renewable energy. If these universities actually collaborated with each other, a great change could be made in our cosmos. (L10, p. 9)

The cura apostolica was not, "...about building up institutions. It was and is about seeing 'the work' as the people engaged in it and the people served by it" (p. 4). These two dimensions (cura personalis and apostolica) interacted in a continuum to enhance a comprehensive and engaged idea of pedagogical model for higher education.

4.3.2.1 Service-Learning Pedagogy

The spiritual values were pointed as background to facilitate service in many ways and particularly integrated through learning,

Ignatian pedagogy and spirituality are so deeply woven into the community's culture that the mission and values often express themselves in the way discussions unfold in classrooms, the protocols under which research is conducted and reviewed, and the ways in which staff and faculty and students across the University work together in ways pointedly shaped by being persons for others and by an open hospitality that respects each background, each voice, and each life. (L13, p. 1)

The internal idea of learning through service was understood as, "The university's commitment to Ignatian pedagogy, its core mission, and commitment to transformational social justice align closely with service-learning pedagogy" as it provides the, "...community-based experience through which learning and critical reflection can take place" (L14, p. 2). Then the "call" to be part of these experiences

was very clear, as the administration summoned professors to, "...consider a service-learning pedagogy that enables you to engage your students in the core values and commitments of the university" (L14, p. 2).

In addition, this particular type of pedagogical approach was expected to prepare students for, "...active engagement in the community and encouraging them to reflect critically on their experience..." (p. 2), which in terms should lead to a transformative learning experience,

We believe that students should leave the service-learning experience with a deeper and even changed understanding of themselves, our communities, and their potential to participate in the civic life of our communities, country, and world. Service-learning as pedagogy creates the opportunity for students to try on and live out the core principles and values of Loyola University in the world! (L14, p. 3)

Students are induced to, "...take seriously the opportunity to build relationships with the residents of our communities"...and to, "...engage the context of the community where they will be serving. An openness to contextual learning will help students learn about justice issues in our communities..." looking to ask students to, "...consider their actions in the community in the context of building toward the common good" (L14, p. 2). The ultimate goal of service-learning was to, "...honoring and appreciating the history, knowledge, and assets of that community and its members" (L12, p. 4). And, "These forms of experiential learning are organized from within each field or discipline in order to provide the appropriate degree of specificity. The more discipline-specific they are, the more likely they are to have a lasting impact" (L11, 5). And, for instance, the Center for Experiential Learning had the mission of bridging professors and communities to, "...facilitates the development of high-impact learning experiences connecting classroom content with real-world experience" (L3, p. 1). Report 3, explained the impact of some of those experiences arguing that, "...Loyola's students demonstrated a commitment to

social justice and the intent to engage the world in meaningful ways toward the common good as they begin their careers – outcomes at the heart of a Loyola education” (p. 3). This may lead students to see, “...their potential in society and want to make a difference” (L3, p. 16).

All the activities in which students are involved are required as all undergraduate students must, “...complete a three-credit Engaged Learning course, which includes a structured learning experience integrated into a course that engages students in learning outside the classroom, through working with a community agency, professional organization, or in a research setting” (L12, p. 2). Those activities were embedded in the academic structures and carried out through three possible models of service-learning. The first one, was “placement” where the service-learning course, “...enhance student understanding of course content by offering them the chance to volunteer directly in the community at an organization whose mission aligns with the course's academic outcomes” (L14, p. 3). The second approach was project-based course with students who work, “...individually, in groups, or as an entire class to generate a product that is useful to one or more community-based organizations” (p. 4). And finally, courses that required students to, “...share course content with the broader community for purposes of informing them on issues and encouraging them to take action for personal or social change” (p. 4). From a pedagogical point of view, “...it makes sense to engage students through community organizations that have the capacity to build bridges between campus and our surrounding communities. These also contribute to viable and sustaining institutional connections between campus and community” (p. 9). In addition those partners, “...offer multiple opportunities for our students to experience how community organizations address emerging and seemingly intractable problems

in our communities” (p. 9). The university considered partners to organization that approached the interaction as, “...co-educators of our students, and in this role, we rely upon them to provide the necessary orientation, training, and supervision required for our students to complete their assigned responsibilities” (L6, p. 1). And these type of exchanges were mutually beneficial, as internships facilitated, “...experiential learning that integrates knowledge and theory learned in the classroom with practical application and skill development in a professional setting... allowing students to ‘learn by doing’ and reflect upon that learning” (L3, p. 4). In addition, internships were seen as a , “...coeducational opportunity to develop knowledge, skills, and values that will help students participate fully and productively in a community” (L12, p. 7), as they functioned as a vehicle to facilitate learning and social improvement with the involvement of multiple actors.

4.3.3 Wide-Ranging and Inclusive Actions

The religious tradition of LUC showed a commitment to embrace people from different backgrounds to produce real actions that would lead to a better world as the university portrayed itself like,

...a place where a committed community can be formed among people from different religious and ethnic backgrounds. This is precisely the kind of community our world needs today: a community that can look beyond the specifics of its own tradition in order to learn, study, celebrate, and pray with all people of good will who are ready to rebuild and renew our world together. (L11, p. 6)

This inclusive approach united the institution’s resources to, “...create a culture where students do not feel like isolated individuals but rather members of a community that encourages respectful discourse and debate, that celebrates hard work and accomplishments, and that promotes social justice and responsible freedom” (L11, p. 6). As the institution committed to engaging in, “...societal

problems locally and globally and to serve as an important source of knowledge and transformation...This will be done in classrooms as well as through encounters across Chicago and the world” (L4, p. 21).

Students were put through a series of experiences to be, “...encouraged to refine and test their calling, and to reflect continually on the questions ‘for whom’ and ‘for what’ as they prepare for their careers” (L11, p. 7) and they were motivated to ask while they develop projects or initiatives to apply, “How will this work contribute to or impact the communities that it serves? How might it contribute to society and to the struggle for peace and justice?” (p. 7).

The commitment was that, “Loyola will more intentionally leverage its resources-academic, financial, human, social, and technological- to make sure these students benefit equitably from the transformative opportunities envisioned by a Jesuit education” (L4, p. 9). The university focused on societal challenges, among others, “...climate change, environmental degradation, aging societies, global security, growing economic disparities, the displacement of peoples, systemic poverty, homelessness, violence, and emerging infectious diseases require sustained effort, interdisciplinary knowledge, and innovative approaches” (L4, p. 16). This way, LUC was set to engage with a large and diverse agenda to promote learning and social improvement.

4.3.3.1 Arrupe College

The Arrupe College, within LUC, represented an initiative that showed some clear alignment between the purposes this institution endorsed, combined with action, to address disadvantaged students with problems for accessing tertiary education in Chicago, creating in 2015, “...a unique program designed to give these students the extra support and encouragement needed to increase their probability

of graduating with a bachelor's degree" (L4, p. 10). Arrupe college offered a curriculum to facilitate a two-year training within LUC that later could be transitioned to a full college degree within the same institution. Such a degree,

...continues the Jesuit tradition of offering a rigorous liberal arts education to a diverse population, many of whom are the first in their family to pursue higher education. Using an innovative model that ensures affordability while providing care for the whole person—intellectually, morally, and spiritually—Arrupe prepares its graduates to continue on to a bachelor's program or move into meaningful employment...the college inspires its students to strive for excellence, work for justice, and become 'persons for others.' (L7, p. 2)

The Report 7 explored the elements that constituted the pedagogical paradigm that gave support to the initiative of Arrupe College within LUC. The report stated, "...the Jesuit strengthens the value of looking at the dimension of 'context' in ways that seem to benefit Arrupe's mission" (p. 4), a key element for this initiative.

Quoting Father Adolfo Nicolás, the report stressed, in more details, the importance of context,

How then does this new context of globalization, with the exciting possibilities and serious problems it has brought to our world, challenge Jesuit higher education to re-define, or at least, re-direct its mission? It is this new globalized context to which Loyola is responding by creating Arrupe College. (p. 4)

This process of contextualization happens in the classroom as it is, "...absolutely the place to unpack difficult personal, political, and other sensitive issues but, the thoughtfulness and care required to navigate these, is necessary to develop before successfully using 'context' in a meaningful and impactful way" (L7, p. 22). Furthermore, it is important to underscore that the whole college was organized to facilitate that, "...different departments work together closely to gain different perspectives about a student. In doing this, we are aiming to find a way to contextualize a student's behavior or academic pattern" (p. 22). This also involved students to enrich the idea of context, "If we meet without this context, we are not

going to address the real issues that may be affecting a student and we will not do as well in helping the student—we may not be able to listen to the student” (L7, pp. 22-23). This college initiative represented, in a practical way, the core values held at LUC.

4.3.3.2 Strategic Research

Among the areas of concern, research was also linked to advancing personal growth and creating lasting solutions for the growing issues many communities face,

Loyola students have the unique opportunity to partner with community organizations as co-researchers. Through the Community Research Fellowship, students participate in research with the community. Drawing from research questions generated by community organizations, students work in collaboration with them to co-design and implement a research project. (L12, p. 20)

This is especially relevant as the, “...world needs longer-term solutions, not just quick fixes, and this requires careful, scholarly research...Therefore, Loyola fosters the kind of research that really matters for making our world a home for all” (L11, pp. 7-8). The current problems would not be properly addressed if the some approaches are replicated and, “It is important that we caution our students, at both the undergraduate and graduate levels, about the excessive pragmatism that can often permeate the American culture” (L11, p. 7).

The strategic planning 2020 report (L4), clearly projected an innovative relationship between experiential learning and research that can bring creative solutions to existing problems,

Experiential pedagogies will help break down the artificial silos between teaching and research as faculty develop interdisciplinary work with community partners to identify research questions that are important to advancing the common good and developing solutions. This integrative and experiential approach will be more effective in moving toward solutions to complex problems and will challenge perceived categories and presuppositions, requiring depth of thought, imagination, and analysis. (p. 16)

Within the purpose of expanding, "...educational opportunities for our students; expand the transdisciplinary network of research partners for faculty working on complex societal questions" (L4, p. 21). The goal was to mobilize institutes and centers, "...for interdisciplinary research, a space where faculty and students from different departments or schools can converge and collaborate" (L11, p. 8). Within this institutional approach, "Our faculty will continue to promote collaborative and inquiry-based learning and provide students with direct engagement with disadvantaged and marginalized populations" (L4, p. 16), since "Research needs to be evaluated not with the short term lens of immediate efficacy but within a larger and more generous horizon that both enriches and transforms our lives as human beings and communities" (L11, p. 8). So, the connection between solutions and problems was identified as part of the described comprehensive idea of research.

4.3.3.3 Immigration as Social Justice

Immigration was a case of engagement in social justice that LUC reported as central to its social and engaged mission. Report 1 summarized several central elements of the institutional view regarding the immigration problem that makes accessing American higher education institutions very difficult for millions of illegal young people,

For Jesuit schools, this problem articulated by the Supreme Court becomes a matter of social justice and institutional identity. Education has been a defining characteristic of the Society of Jesus since the 16th century. Inclusion and access were innovative and groundbreaking characteristics of Jesuit education from its inception. The Jesuits created a worldwide network of colleges and universities anchored in a humanistic education and a common concern for the moral development of students. (L1, p. 8)

The challenges are significantly large for any university and the LUC recognized this saying, "...we all struggle to achieve balance in providing

transformative education across the socio-economic spectrum of society while fully recognizing the financial and social constraints that each of our institutions face moving forward” (L1, p. 8). However, the commitment to undocumented youth was remarkably central to the Jesuit mission for higher education,

Yet the interest today of Jesuit institutions in undocumented students is not only an historical one, for Catholic Social Teaching makes clear that issues of social justice, the common good, the dignity of every human person regardless of birthplace, and the right of people to migrate and seek social advancement are divinely inspired. (p. 8)

So, “Jesuit colleges and universities hope to instill in their students, both citizens and not, the notion of displaying *cura personalis* which views education as the holistic development of the human person, not merely pre-professional credentialing” (p. 8) and in addition,

...all Jesuit schools today have common commitments to educating for justice, helping students to become generous and magnanimous ‘men and women for others,’ and a habit of discerning the magis- a ‘better’ way of proceeding based on the most sound moral principles. Such a common standard lays the moral groundwork for our schools to create a significantly more welcoming environment for the undocumented youth in our society. (L1, p. 8)

Then the report questioned, “...why educating immigrants no longer figures as an explicit priority for many colleges and universities associated with the Church...” (p. 8) raising awareness regarding the problem of less privileged, criticizing itself as, “...Jesuit higher education has lost its special connection with immigrants now that their student profile has dramatically changed, with many more natural-born Americans than immigrants among its students, alumni, and parents” (p. 8).

In an attempt to address the conflicting situation, most of the presidents of Jesuit universities produced an official statement (L2), in 2013, to react to the illegal student population in the country. They set the tone for alternative strategic policies as they openly opposed, “...public policies that separate human families living

peaceably in our midst...and urge all citizens to recognize and support those...who seek to contribute more fully to civic life and the common good through education and personal development” (L2, p. 1). Given the fact that, “...the history of Jesuit institutions of higher education in this country is inextricably linked to first and second generation immigrant populations”, then the member institutions, “...stand in solidarity with migrants, regardless of their immigration status” (L2, p. 1). The joint statement concluded saying that, “Jesuit colleges and universities are morally committed environments, where our students are inspired and encouraged to understand and address issues of justice, fairness, political involvement, and a preferential option for those whom society has marginalized” (L2, p. 1). The LUC engagement ideals showed a deeply rooted commitment to the overall Jesuit and Catholic social involvement, as, “Enhancing the common good stands as a foundational principle of Catholic Social Teaching” (L2, p. 31). Report 2, further elaborated this concept saying that more equal rights policies should be developed for undocumented students as, “...they are clearly members of our society participating in community life” and the policies impacting students should be, “...judged by whether such policies promote not only their individual potential to flourish, but also their ability to contribute to the common good” (p. 31). The report ended with the following statements,

For a bright, motivated student who never broke the law, being treated with dignity ought to mean being given the opportunity for higher education, a chance to develop his or her natural talent for the good of society. Rational discourse about the dignity of every person ought to transcend the current tendency to devolve immediately into polemical arguments. (p. 32)

And LUC approached all these ideas as initial steps that would facilitate actions even beyond the Jesuit system of education, to reverse current trends emboldening other institutions to encourage reform as well,

If the whole Jesuit system of higher education in the United States were to become fully engaged in the challenges and issues of undocumented students, other colleges and universities could be emboldened with their own unique senses of mission and identity to exercise new models of leadership in this area of immigration.

These statements summarized some central guiding principles that advocated for human rights and social justice as the most important criteria of judgement when policies ought to deal with social misbalances.

In short, this chapter explored the selected and downloaded publications that constituted the data for qualitative analyses in each university case. The reported themes were relevant to understand the institutional values, assumptions and general beliefs for strategic action. Each university had different traditions and internal approaches that led them to interact with their environment in a particular way yielding unique models of engagement. These findings were crucial for unearthing the global discourses that led to institutionalization of engagement. Chapter five reported the evolving of the discourse analyses.

Chapter 5: Discourses

This chapter intended to explore the themes that emerged from the data reported in chapter four, to recreate the institutional discourses that supported and promoted community engagement among the universities of Tufts, Michigan State, and Loyola at Chicago.

Gee (1999) suggested that discourses are created in tandem with specific contextual interactions and influential discourses, so this analysis started with a multilayer approach that took into consideration the national discourses about engagement in higher education. Those discourses provided the contextual discussions and reports that provided the complex sets of “texts” that facilitated the assembling of the specific versions of discourses among the three university cases.

5.1 National Emergence of Engagement

The literature review done in chapter two, depicted how the national discourse of community engagement emerged and evolved. As it is shown further in this chapter, all three cases analyzed were immersed in the context of a nationwide questioning of the purposes for higher education that intensified in the 80s. Some of those global elements functioned as a backdrop for institutional discussions that led to new policies prompting new forms of community engagement that reshaped also the idea of university.

Back in the 80s, increasing criticism about American higher education as a self-standing and detached institution, with little more than personal benefits, created the environment for questioning its contributions to the American society and its needs (Crow et al., 2018). In addition, the low educational performance among American students, described through the A Nation at Risk Report (1983), especially

when compared with international peers, and accelerated by a paradigmatic sociological shift in the society (Etzioni, 1996; Putnam, 2000), generated a strong debate among scholars and policy-makers.

Influential research reports, such as the Boyer's Scholarship Reconsidered (1990), funded by the Carnegie Foundation for Advancement for Teaching, and the Kellogg Commission Report (1999), along with organizations like Campus Compact (1985) facilitated a deep rethinking of the purposes of American higher education. Based on a rich tradition of contributions that the Land-Grant university made in the past, these influential organizations and researchers argued that higher education should be more involved in current social challenges (Strier, 2014; Welch, 2016). This emerging trend mixed well with the prevalent and pragmatic neoliberal mindset most American tertiary education institutions have. According to Zepke (2015), engagement thrived within a neoliberal framework, and as Ross (2002) underscored these ideas were quickly supported by different government policies, "Just as the government helped craft the 'Cold War University' of decades past, it has also helped create the 'Engaged University'" (pp. 8-9). One of the reason was the need to privatize some of the public functions and costs of the government. Hursh and Wall (2011) pointed out that private institutions were, "...asked to assume greater responsibility for specific aspects of community life that in an earlier era would have been shouldered by the public sector" (pp. 23-24). Soon private and public added multiple resources to enhance community engagement. Very influential voices reinforced new dimensions emphasizing that engagement brings in unique levels of quality for a better education (Dubb, 2007; Zepke, 2015).

In addition to the questioning of the social purpose of higher education, learning was at the center of the national debate, as another significant front that

avored engagement. According to Wolf-Wendel, Ward, and Kinzie (2009), the multiple level debate provided the bases to enhance engagement as education should, first, offer more opportunities for students to be in control as responsible for their learning; second, facilitate a campus experience that is more connected to learning according to the maturity stages of students; and finally, create a campus that encourage students to be excited about learning. These basic elements gave way to organizations like the National Survey of Student Engagement (NSSE), with the intent of measuring the progress toward those goals. Therefore, community engagement was seen as an essential instrument to advance learning. Numerous research reports, article, and books provided scientific evidences to the positive effects community involvement had on students. In short, the argument was that as they learn better, communities benefitted in multiple ways. And universities enhanced the accomplishment of their missions in a more effective manner (Warren, 2012).

Engagement also made a deep impact on research as well, as some universities leaned toward a more community-based approach to conduct research (Preece, 2011; Subotzky, 1999). Additionally, this paradigm questioning influenced the way universities reward professors and value the role of teaching. Boyer (1990) made a profound impact on rethinking the way teaching, research and service should be integrated to the scholarly work faculty members do, advancing, through engagement, a cross-disciplinary approach to solve overarching social issues. Consequently, universities should not just produce ideas to feed their theoretical or disciplinary discussions, but they should reach out and get involved with real scenarios. This utilitarian approach to develop solutions was proposed as bidirectional, as Welch (2016) put it, "...the key element of engagement is the

resources generated from teaching, research, and service that are used to address social issues outside the academy” (p. 59), with reciprocity of partners as the main goal (Weerts, 2005). The Mode II (Gibbons et al., 1994) approach of doing science reinforced the social accountability, a key element to question the dominant Mode I of producing discoveries (Preece, 2011; Subotzky, 1999). As Muller and Subotzky (2001) summarized the trend, “...the purpose of higher education has shifted from a critical one to a more pragmatic role of providing qualified person power and producing relevant, that is productive, knowledge” (p. 168). Communities were presented as peers and not as passive “receivers”; they, now, contribute to the advancement of discoveries as well.

These national dialogues show a combination of public and private contributions that provided the “fertile soil” to reexamine higher education. The emerging ideas, at the same time, prompted internal discussions that each institution processed through their particular traditions and ideological lenses generating their own version of institutional discourses to advance community engagement.

5.2 Institutional Discourses

The evolvement to support engagement, at each institution, was situated, in a global set of values and assumptions of education that each one of these universities endorsed throughout their history. These ideas were expressed in the reports and appeared as contextual discourses that facilitated specific discourses-versions around the main functions of higher education in the American society. The impact of those “meta” discourses created multiple types of institutional engagement discourses that were represented as follows.

5.2.1 Tufts University

Since the 50s, this university manifested some commitment to civic education, when the Tisch College Center for Civic Education was created. However, it wasn't until the beginning of the 21st century that some of those ideas formalized.

Particularly, the Declaration of Purpose (T1, 2000) was a pivotal event in the institutional configuration of engagement. The one page document expressed the framework elements to advance an institutional discourse of engagement as a civic and democratic contribution to society,

We believe that the preservation of our democracy is dependent upon the ability of all citizens to realize that, as we enjoy the rights and privileges that democracy bestows on us, so must we accept the duties and responsibilities it demands from us. (p. 1)

Thus, the overall purpose of the institution was set to educate, "...all members of the Tufts community in the values and skills of active citizenship, with the goal of producing committed community leaders who will take an active role in addressing the core problems of society..." (p. 1). From the beginning, engagement meant encouraging the democratic values,

In a society characterized by weak civic institutions, balkanized public discourse, and profoundly unequal civic engagement, schools can offer all young people opportunities to learn fundamental facts and skills, engage with each other and with their communities, and develop dispositions and values supportive of a republican form of government. (T10, p. 3)

Tufts University assembled a version of engagement that leaned toward strengthening civic values to advance democracy. This foundational declarations placed the bases for further institutionalizing engagement as a vital assumption for strategic thinking. In this regard, the Tisch Colleges played a central role implementing the global institutional discourse of advancing democracy throughout all the specific missions. The Strategic Plan for 2016 to 2023 (T9) stated that every university student is interconnected to Tisch College receiving a training, "...for a

lifetime of engagement in civic and democratic life, to study civic life and its intersections with public and private institutions, and to promote practices that strengthen civic life in the United States and around the world” (T9, p. 8). The college facilitated, “...activities that improve democracy and civic life and that engage citizens and communities in addressing shared social problems” (T9, p. 15) with the ultimate goal of educating, “...a new generation of committed and engaged citizens who will ensure that the American model of participatory democracy continues to flourish” (T1, p. 1). This can be done through activities such as, “...volunteer service, to participation in social movements and electoral politics, service in government, campus-community partnerships, and work with non-governmental organizations” (T9, p. 15). Accordingly, to advance civic engagement, the Tisch College was instrumental in providing the academic structure to involve professors and students, through their particular programs across campus.

5.2.1.1 Paradigm Shifts

The above meta institutional discourse to develop civic engagement, trickled down to re-conceptualize the specific discourses for the missions Tufts University carries. Throughout the next almost 20 years after the Declaration of Purpose, faculty members, students and administrators unfolded the implications of the new institutional discourse creating and adjusting to the various aspects that involved teaching, research and service. Out of those deep revisions, the online published reports evidenced three major discourses that emerged as distinctive paradigm changes for this university, as follows below.

5.2.1.1.1 Co-involved Communities

Members of the university practiced for decades some levels of community collaboration. The subsequent creation of other centers in the university, like the Tufts Community Research Center (TCRC), provided more tools to perform outreach. The new understanding of engagement made external communities more actively involved as contributors and not as passive receptor of the resources the university can supply, “Bringing together community and university is a strength where we have many things to share and learn” (T5, p. 3). The effort and discourse centered around the necessity of bridging both organizations making the university more available to communities, “...Loosen the control of the information from the university and use jargon less language so community people can understand” (T5, p. 7). The assumption was that, “There is vast potential in taking a civic approach to these and other problems, applying the concepts and methods of civic engagement in order to leverage the assets of individuals and communities” (T9, p. 10). Due to overwhelming social and, particularly, political challenges that threaten democracy, Tufts University saw in partnering with communities a wealth of assets to expand democratic values as, “...faculty members, students, and campus organizations for the development of initiative approached to encourage active citizenship and address community issues” (T10, p. 1). Citizens were seen as “creative agents” who were capable of turning things around, an assumption that was better explained here, “...we take the view that human beings can be seen as cocreators and designers of their actions and of the power structures within which they act” (T2, p. 5). In short, communities became a partner for the civic cause.

5.2.1.1.2 A Communal Epistemology

The discourse supporting communities as active participant in solving social issues carries the assumption that universities should not be seen as the main source of knowledge. These ideas were well-developed, for instance, through TCRC's mission statement,

...bringing together the community representatives in the Tufts host communities and Tufts faculty, students and administrators interested in its local community issues, and with the ultimate goal of doing research that addresses the needs of its population and is beneficial to its communities. (T5, p. 1)

Communities working together with faculty would produce the best possible scenario as, "...Tisch College supports engaged research and generates new knowledge about civic engagement" (T4, p. 1). Research evolved as, "...informed by practice and community identified needs, and it strives to inform policy and practice. It is driven by a pressing need to answer vital questions, about the best ways to shape stronger communities and a healthier democracy" (T9, p. 14). This meant that traditional research was assumed as going through a shifting. The goal was to facilitate a, "...paradigm-shifting research and scholarship, often in the face of numerous obstacles, and to persist until publishers, funders, and colleagues appreciate how their work fundamentally changes our understanding of the world" (T3, p. 36). This interconnection was even clear through the Report 5,

We should build a long-term research agenda with the community. That is helpful on the ground and that can help build general knowledge. Start with the community. Research can be community driven than academy driven. We need to have projects where we are working with them. There are issues in the community that the community is struggling to deal with, we can start there and it could have potential research capability. (p. 7)

The discourse favored a displacement from academia toward a bidirectional approach to generate discoveries. This civic approach to creating knowledge has

interdisciplinary implications, as civic engagement became a hub to work with social problems,

Whereas much of social science implicitly asks, 'What should be done?' Civic Studies asks: 'What should we do?' It is an intentional combination of ethics (what is right and good?), facts (what is actually going on?), and strategies (what would work for people in given situations?). These questions are fundamentally 'civic' in that they are meant to guide citizen inquiry and action. (T9, p. 19)

The ultimate intent appeared as to, "...develop new models of inquiry helpful to citizens" (p. 19) to facilitate new "...academic pathways such as Civic Science, the movement to put civic skills and democratic practices at the forefront of scientific inquiry and to make scientific knowledge a vital public resource" (T9, p. 20). These views underscored a deep desire of reversing current models of detached generation of knowledge. These new approaches would "...distinguishes Tisch College's research and strengthens our ability to impact civic life in America and around the world" (T9, p. 14). This institutional research discourse emerged as a noticeable paradigm shift with significant challenges for dominant academic epistemology.

5.2.1.1.3 A Collaborative Learning

Having the community as a central partner for research, with institutional resources alongside, had an impact on how the discourse of learning is now "extended" to a more comprehensive model of interaction. There were several assumption that configured this new emerging discourse of civic learning, since it was promoted as, "...the best vehicle to train young people to sustain our democracy. Over time, investing in civic learning can ensure we train the future generations of citizens to safeguard our democracy" (T10, p. 3). Learning was extended to have a civic purpose that goes beyond the university and even personal benefit, due to the fact that the institution looked to, "...formulate the relevant skills

and capacities, and to develop our understanding of the structures of power...to promote the teaching and learning of those skills” (T2, p. 6).

This new idea of civic learning was presented as better than regular education, since it contributed to society enhancing a higher level of learning among students,

Specifically, we advance two theses: 1) Deeper learning has great potential to promote civic outcomes and, hence, to strengthen our democracy; and 2) strengthening civic education is an important way to promote deeper learning. Indeed, we argue that civic education, when implemented effectively, exemplifies deeper learning, requiring students to work together with peers and adults to diagnose and define problems, to deliberate and choose solutions, to implement strategies, and to reflect on the results. (T7, p. 2)

In addition, these experiences were understood as transformational at personal and professional levels as well,

Through our programs, many students have transformational learning experiences that inform their views of themselves and the world, that shape their future trajectories, and that enable them to become effective agents of change. Thousands more are inspired by the culture of civic engagement we foster on campus. (T9, p. 11)

And Report 3 added that those experiences were capable of,

“...fundamentally challenge a person’s assumptions and preconceptions, as well as their beliefs and values, affecting how they understand themselves, others, and the world” (p. 21), a process that would take a community of, “...professors, peers, coaches, advisers, chaplains, counselors, and others who are dedicated to helping students embrace and process transformational experiences” (T3, p. 22). This way, this new institutional discourse of civic learning was endorsed as having a superior potential to tackle social issues and advance significantly students’ learning in a comprehensive way.

5.2.2 Michigan State University

This university was among the first institutions that the Morrill Land-Grant Act endorsed with the express mission of bridging knowledge between higher education and surrounding communities to improve regional economies. From its beginning, the overall institutional discourse connected this institution to solve social issues, as one of its presidents pointed out, "...state-assisted institution should serve the people, that departments and colleges should develop and implement plans that are consistent with the institution's mission" (M2, p. 32). And that this type of university, "...has always embraced the principle that knowledge gained in one setting should be widely disseminated to advance the public good in other places" (M10, p. 46). Although that initial institutional discourse went through some challenges, "Following the Second World War, the role and power of the disciplinary departments grew at Michigan State...and continuing education and extension activities were not viewed as fundamental to the academic enterprise in many departments" (M2, p. 31). However, the original ethos of MSU resurged in the 70s through several lifelong learning (LLL) initiatives, "...to seek knowledge which contributes to personal growth and the welfare of society", a process that should concern to, "...all colleges and universities a responsibility to recognize, anticipate, and assist in meeting the needs of individuals and groups" (M2, p. 33). This "extension" mindset was a natural fit to MSU, extending formal and informal programs aligned with the original institutional discourse based on the Land-Grant model of higher education.

The Background Papers Report (M2), collected the main discussions for groundbreaking ideas that reshaped the global institutional discourse and consequently many subsequent reports found online. During the 90s, those discussions unfolded in the context of a national debate regarding the purpose of

higher education in the country. As a result of those revisions, MSU internal debate shifted to use the term “University Outreach,” as a more inclusive and encompassing concept than life-long learning,

This approach is a major part of a new university model for outreach, a model that has taken shape and form at Michigan State over the last decade through a variety of linked initiative. The overall goal is to strengthen the outreach by making it a more central and integrated dimension of the institution’s overall mission. (M2, p. 36)

The assumption was, within this new institutional discourse, that, “...outreach enriches the teaching and research work done in disciplinary, applied, and professional fields” (M2, p. 128). And that generating ideas was not enough for transforming society as, “We in universities often assume that if people are exposed to new knowledge they will use it to inform their attitudes and behaviors. In fact, the process of utilizing knowledge as a vehicle for change is far more complex” (M2, p. 78). Due to the fact that, “...a larger percentage of the population requires the knowledge and skills that inherently come with higher education to allow themselves to remain productive and engaged citizens in an ever-evolving social, technological, and economic environment” (M9, p. 1). As this ideas developed, several strategic implication for institutional growth and impact were also part of the discussion, “MSU cannot prosper financially or reputationally if citizens and their representatives feel that the university is not actively engaged in seeking to improve society’s health and well-being” (M2, p. 128).

While the numerous university and community actors matured and evolved the implementation of the Land-Grant institutional discourse, MSU evolved to a global approach of Land-Grant or World Grant Ideal thought to be a useful model for all universities as well, as they, “...must be capable of reframing their approaches to knowledge creation, use, and dissemination as changes occur in the environment

and as demarcations between nations, cultures, and fields of study become increasingly blurred” (M9, p. 7). Thus, through its products, higher education had the overarching mission of reshaping itself and the world, not just the states as in the Land-Grant model, “Together, all universities can use and act on knowledge to move the world toward greater good,” to, “...embrace the ideals that make a difference in society and address the tensions inherent in the work we do” (M9, p. 2). This overall institutional discourse provided the bases for several subsequent discourses impacting other aspects and functions of MSU.

5.2.2.1 Paradigm Shifts

The official MSU’s website housed a vast amount of reports. From the ones selected and analyzed (See Table 2), several sub-discourses emerged as professors, administrators, and community leaders interacted and reflected over the following years after the foundational debates and reconstruction of institutional discourses during the early 90s. There were three major specific discourses that appeared as central from the reports, as follows.

5.2.2.1.1 Outreach as Emerging Transdisciplinary Scholarship

The University Outreach and Engagement (UOE) Report (1993) played a central role in defining outreach like the new dominant form of scholarship that, “...cuts across teaching, research, and services. It involves generating, transmitting, applying, and preserving knowledge for the direct benefit of external audiences in ways that are consistent with university and unit missions” (M1, p. 1). Outreach evolved an all-encompassing idea, that later became a central piece of the dominant institutional discourse at MSU. This emerging concept made a significant impact on the core missions of teaching, research, and service at Michigan State University,

...simply different expressions of the scholar's central concern: knowledge and its generation, transmission, application, and preservation. When scholars generate knowledge, they discover or create it; when scholars transmit knowledge they share it with others; when scholars apply knowledge they do so for the purpose of helping others better understand, and sometimes address, circumstances and problems; and when scholars preserve knowledge they seek to save what has been learned for future access. (M1, pp. 1-2)

Outreach is, "...better conceived as a cross-cutting function" (M1, p. 3) and it should be, "...integral to the intellectual life of the entire University, not isolated and marginalized in special units" (M1, p. 8). This implied a revolutionary aspect that enhanced the Land-Grant values, but at the same time went beyond that embracing all dimensions of higher education and incorporating communities as co-creators of solutions taking each, "...individual practitioner not just as the beneficiary of its knowledge but also as a partner in the creation" (M9, p. 13).

This embracing approach had the intent of comprehend, "...complex and interrelated situations while focusing on the contributions that individual, family, agency, service system, and community outcomes make toward achieving larger desired community impacts" (M6, p. 2). This idea assumed that, "...not all knowledge and expertise resides in the academy, and that both expertise and great learning opportunities in teaching and scholarship also reside in non-academic settings" (M11, p. 14). This meant that universities should commit to, "...draw the separate academic disciplines and institutions outside the silos of their internal conversations, to create a new conversation that speaks with a collective voice to address challenges confronting all nations and cultures" (p. 12), with the goal of coming all together, including all fields of knowledge handled at universities, to advance a, "...financially robust and culturally literate population that can understand what it means to participate in a democracy" (M9, p. 12). This transdisciplinary approach evidenced social-knowledge-driven motives like, "We strongly believe that

transdisciplinary and participatory approaches to modeling complex problems hold the promise of co-creating new knowledge at the intersections of discipline-based and local knowledge...to manage the many complex problems facing communities in the 21st century” (M11, p. 42). In other words, discoveries must be advanced towards addressing real issues impacting society. Due to the complexity of current problems, multidisciplinary methodologies were deemed as central to accomplish the emerging form of scholarly work.

5.2.2.1.2 Applying Knowledge Through Outreach

All the core missions of MSU appeared gravitating around knowledge and its implications in the context of being transformed by outreach, as the university considered outreach as, “...better conceived as a cross-cutting function” (M1, p. 3) and, “As a form of scholarship and a major function of the University, outreach should be integral to the intellectual life of the entire University, not isolated and marginalized in special units” (M1, p. 8). In other words, MSU looked for discovering new and, “...practical uses for theoretical knowledge and to speed the diffusion of information to residents of the state, the nation, and the world...emphasizing the applications of information; and to contributing to the understanding and the solution of significant societal problems” (M7, p. 185). This put the university in a, “...unique position to provide the kinds of outreach activities that will respond to society’s needs while maintaining excellence in all knowledge domains” (M1, p. 11).

And even though outreach approach was closer to the Mode II of producing discoveries, MSU did not see that as an impediment to recognize the contributions of Mode I, as a lack of, “...basic research on outreach jeopardizes basic research. Such a failure is just as damaging to the causes of scholarship at MSU as is the failure to recognize the reciprocal dependence of outreach on basic research” (M1,

p. 6), and consequently, “The university extends its knowledge resources for the direct benefit of external audiences” (M1, p. 5). Outreach was promoted as a new approach to knowledge and its purpose in higher education, “If outreach is not fundamental to what a university is and does, then the knowledge associated with outreach will be second-rate and not worthy of connection to an institution of higher learning,” and that is why, “...outreach must be considered a fundamental feature of a university’s academic mission” (M2, p. 100).

Knowledge creation is redefined through outreaching, as professors and students should extend the, “...university’s research capacity to nonacademic audiences through such activities as applied research and technical assistance, demonstration projects, evaluation of ongoing programs, technology transfer, policy analysis, and consulting undertaken in conjunction with the unit’s programs,” (M3, p. 3) in order to involve none traditional partners to reconfigure knowledge impact. The reason to do so, it is related to the positive effect that brings, “...a relationship with partners who may lack academic credentials but possess nuanced cultural or technical knowledge about a particular place or set of circumstances” (M10, p. 45) enriching the final research use process. This requires a combination of, “...research and engagement that holds the greatest potential to address local and world challenges” (M9, p. 16).

5.2.2.1.3 Wellness of the Whole Society

The cross-cutting scholarship discourse involved a different teaching-research paradigm that pursue personal and social wellness. The model was oriented to people-community issues, “As we continue to work with people to frame the ultimate impact of their outcomes, a new picture has emerged. We began to realize that a powerful picture could be drawn if we thought of impacts as people centered” (M6, p.

2). This meant that institutions and communities must advance, "...understanding of the knowledge utilization process by experimenting with new approaches to the teaching-learning process in a variety of settings involving a broad range of learners" (M2, p. 78). To maximizing impact on issues that affect students and society, it is necessary a far-reaching academic approach to expand, "...student development as scholars, researchers, leaders, and citizens; and [that] advances opportunities for interdisciplinary research and teaching" (M11, p. 14).

This discourse is inserted in the context of two basic goals, according to Report 9, MSU should train students to, "...become learners for life, capable of adapting to changes in the processes and nature of work in a global economy" (p. 6), which would impact society as they engage in their jobs. Also, Michigan State University ought to "...continue to create, disseminate, and apply knowledge that drives economic development and creates jobs locally and globally" (p. 6), as in a close relationship both university and communities improve the conditions of people and therefore society. The ultimate goal was to create social betterment through a "...combination of both significant job creation and an educated citizenry that will move our nation toward a more sustainable prosperity and, ultimately, lead the world in solving problems of global scale" (p. 6). Consequently, jobs were expected to transform the world, and not just to continue with existing misbalances for the sake of generating employment, "...the key to developing jobs that not only employ the world's population but also employ it to the betterment of all citizens and the planet" (M9, p. 6). This is a task that can be done,

By broadening the conceptual definitions of teaching and research, these terms can easily embrace most of the knowledge extension and application activities that have traditionally been included under the rubric of public service. In fact, all of what the university does should be defined as public service. (M2, p. 56)

This model ought to facilitate, "...experience for students to engage with communities, and adding a practical element to the class...and actually take the things we're learning in the classroom and make them applicable to people's lives" (M11, pp. 5, 6), a central goal for the official outreach discourse MSU promoted.

5.2.3 Loyola University Chicago

This university was founded during the second part of the 19th century, one of the most intensive periods in the American higher education history, when many colleges and universities were created to deliver alternative training to the growing demand for specialized education (Lucas, 1996). The religious traditions that shaped the foundations of this school facilitated unique institutional discourses that foster engagement not only as a social or intellectual imperative, but also as strongly linked with a moral call to connect academia with society for its betterment. As Pedro Arrupe, an influential leader of the Jesuit Society, put it, "We must help each other to repair this lack in us, and above all make sure that in future the education imparted in Jesuit schools will be equal to the demands of justice in the world" (L9, pp. 2-3). This view captured the basic assumptions for institutional discourses that advanced engagement, since LUC cannot, "...separate action for justice and liberation from oppression from the proclamation of the Word of God" (L9, p. 6). Consequently, the institution looks for two basic purposes,

One is to deepen our understanding of the idea of justice as it becomes more and more clear in the light of the Gospel and the signs of the times. The other is to determine the character and quality of the type of people we want to form, the type of man or woman into which we must be changed, and towards which the generations succeeding us must be encouraged to develop, if we and they are to serve this evangelical ideal of justice. (L9, p. 4)

And this social justice involvement, representing faith assumptions, had an, "...emphasis towards education as linked with responsibility for betterment of the

world [and] can help students concretize their learning in ways they may have not previously been encouraged to do so”, as students are learning by practice that they have, “...a purpose that is bigger than themselves and simple intellectual mastery” (L8, p.17). Students, as they engage through their own professional field, should be expected to mature and contribute to needy people as well.

Due to the Jesuit commission to social justice, “...this union of faith and justice that it has become the integrating factor of all that Jesuits and their institutions undertake...” (L5, pp. 7-8). Thus, higher education was understood as a means to transform society since, “Every Jesuit academic institution of higher learning is called to live in a social reality ... and to live for that social reality, to shed university intelligence upon it, and to use university influence to transform it” (L13, p. 1).

5.2.3.1 Paradigm Shifts

The following three institutional discourses emerged in the context of a crossroad of the above global institutional discourse, that characterized the Jesuit Society and, at the same time, the national debate to advance and practice community engagement as a encompassing mission for American higher education.

5.2.3.1.1 The Pedagogical Model

Understanding teaching in the Jesuit higher education requires several assumptions that are not found in public or private university, due to the fact that, “...faith, knowledge, and the promotion of justice are intrinsically related: they are not three independent aspects of education that are merely juxtaposed, but rather they form a triad in which each is dynamically related and incomplete without the others” (L4, p. 4). Based on those elements, the institutional model turned instruction in a transformational approach to help, “...students name their gifts, formulate their

convictions, and ultimately take full ownership of their own lives...then, is one that transforms students in order that they might transform the world” (L5, p. 7). This means that a core and foundational purpose of Jesuit education put the weight on transforming the student first and then the society, as it, “...aims at assisting learners to undergo a series of internal transformations in how they go about understanding themselves vis-à-vis their own inclinations, passions, biases, and spontaneous reactions” (L5, p. 8).

This transformative education was built on two components, namely *cura personalis* and *cura apostolica*. The first one denoted personal care and it was a “...hallmark of Jesuit education and recognizes that students bring the totality of their lives into the classroom and that reality has a direct effect on the learning process” (L8, p. 6). This concept intended to motivate, “...students to live out core values that have shaped our University since its founding,” (L11, p. 5) to promote an, “...active listening and a practiced effort to understand their world, which may be quite different from our own” (p. 3). In the case of *cura apostolica*, “...the same intimate knowledge and compassion found in *cura personalis* is extended, beyond any single person, to encompass our shared personhood and mission” (L10, p. 4) and, “As *cura personalis* demands a humanistic and scientific education to create whole persons, *cura apostolica* orients our universities to grapple with today’s vital society issues” (L10, p. 9). These two foundational constructs operated in tandem to enrich a comprehensive and engaged idea of learning practiced at LUC.

5.2.3.1.2 Social Partners

In addition to the development some neighborhoods may have experienced through the LUC intervention, community engagement was endorsed as a powerful resource to advance a transformational learning,

We believe that students should leave the service-learning experience with a deeper and even changed understanding of themselves, our communities, and their potential to participate in the civic life of our communities, country, and world. Service-learning as pedagogy creates the opportunity for students to try on and live out the core principles and values of Loyola University in the world! (L14, p. 3)

Engagement offers as well a, "...community-based experience through which learning and critical reflection can take place," (L14, p. 2) as students are encouraged to, "...take seriously the opportunity to build relationships with the residents of our communities," (p. 2) engaging with specific contexts where they serve to have, "An openness to contextual learning will help students learn about justice issues in our communities...consider their actions in the community in the context of building toward the common good" (L14, p. 2). Thus, service-learning is set to facilitate appreciation for, "...the history, knowledge, and assets of that community and its members" (L12, p. 4). In addition, the purpose of scholarly engagement is to offer the students a correlated-to-class-content for a, "...chance to volunteer directly in the community at an organization whose mission aligns with the course's academic outcomes" (L14, p. 3). So, students can see, "...their potential in society and want to make a difference" (L3, p. 16).

Loyola University treats partners as social entities that are, "...co-educators of our students, and in this role, we rely upon them to provide the necessary orientation, training, and supervision required for our students to complete their assigned responsibilities" (L6, p. 1). This dynamic of community involvement facilitates, "...the development of high-impact learning experiences connecting classroom content with real-world experience," (L3, p. 1) a learning exchange that, "...integrates knowledge and theory learned in the classroom with practical application and skill development in a professional setting... allowing students to 'learn by doing' and reflect upon that learning" (L3, p. 4). This inclusive model of

relationships with communities facilitates as well some levels of, "...interdisciplinary research, a space where faculty and students from different departments or schools can converge and collaborate" (L11, p. 8) toward common issues,

Experiential pedagogies will help break down the artificial silos between teaching and research as faculty develop interdisciplinary work with community partners to identify research questions that are important to advancing the common good and developing solutions. This integrative and experiential approach will be more effective in moving toward solutions to complex problems and will challenge perceived categories and presuppositions, requiring depth of thought, imagination, and analysis. (L4, p. 16)

In short, the transformational learning view of education is carried out through a multiple level of academic community engagement that is developed as students mature their specific knowledge field in the context of real social contexts.

5.2.3.1.3 Redemptive Engagement

From the beginning, the religious belief system that LUC endorsed to carry higher education in Chicago, supported the advancement of society through a combination of inclusive interactions between university and communities actors working together to facilitate,

...a place where a committed community can be formed among people from different religious and ethnic backgrounds. This is precisely the kind of community our world needs today: a community that can look beyond the specifics of its own tradition in order to learn, study, celebrate, and pray with all people of good will who are ready to rebuild and renew our world together. (L11, p. 6)

This comprehensive view was rooted in a dialogue mode to advance a, "...culture where students do not feel like isolated individuals but rather members of a community that encourages respectful discourse and debate, that celebrates hard work and accomplishments, and that promotes social justice and responsible freedom" (L11, p. 6). Students should be stirred to answer questions that have personal, professional, and social repercussions, "...for whom' and 'for what' as they

prepare for their careers...How will this work contribute to or impact the communities that it serves? How might it contribute to society and to the struggle for peace and justice?" (L11, p. 7). In order to address those questions, the university used, "...classrooms as well as through encounters across Chicago and the world" (L4, p. 21) with the purpose of tackling current issues, such as, "...climate change, environmental degradation, aging societies, global security, growing economic disparities, the displacement of peoples, systemic poverty, homelessness, violence, and emerging infectious diseases require sustained effort, interdisciplinary knowledge, and innovative approaches" (L4, p. 16). Consequently, the university is set to become a hub for "healing" social problems. It does using its resources advancing engagement through learning and systematic research to "redeem" its students and, by extension, society.

The three universities presented here, have arrived to similar discourses that supported and promoted the institutionalization of engagement through varies internal processes. The final results evidenced several paradigm shifts for traditional ways of carrying the basic university functions of teaching, research, and service. The implications of these findings are discussed in chapter VI.

Chapter 6: Findings, Conclusions, And Discussions

This final chapter provided further commentaries and a comprehensive discussion on the results found through the present investigation. The chapter ends by considering some implications for the policy makers and further ideas for future research.

6.1 Summary of Findings

Using an exploratory qualitative design, the researcher analyzed three university cases, namely Tufts University, Michigan State University, and Loyola University Chicago. The first one was a middle sized private institution, the second a large state university and the third a private religious affiliated university. The selected institutions represented the main type of comprehensive universities in the country, since they carried out extensively the functions of teaching, research, and service. In addition, these institutions were very notorious for their involvement in community engagement with abundance of activities reported on their websites. Those endorsed and official written reports provided the data used to apply discourses analyses in each case.

There has been many visible paradigmatic changes that community engagement has brought, over the last 30 years, to American universities. The research focused on understanding its characteristics, along with the national and institutional discourses that facilitated and promoted the emergence of community engagement among institutions of higher education in the United States of America. A synthesis of the main findings follows using the research questions that guided this study:

Question 1: What prompted university engagement in the American higher education system? There are several factors that contributed to the development of the trend. First, a general discomfort with the direction and poor outcomes triggered a deep revision of the tertiary education in the country, a questioning of the ways the education was carried out. This was particularly relevant as universities were very often characterized as self-centered, feeding themselves through scientific elitism as well as a utilitarian mindset that oriented curricula to degrees for jobs with higher income and a better lifestyle. Second, scientific discoveries turned in a “cash-cow” as universities looked for the best possible professors and students to develop highly sophisticated research that would attract external funding and compete in the global market for higher education, a trend that was, later on, encouraged even more by the rising of national and international rankings. Consequently, the race for having the best available talents, to compete in a global economy, enticed policy-makers at all the levels. Furthermore, much of the specialized knowledge produced by scholars was perceived as looping back to their exclusive academic circles and, to a certain extent, irrelevant to a large part of the American society. Third, these perceptions of academia were coupled with a questioning of the role higher education should have in society. Little by little, universities were asked to teach and do research with an eye on devoting some of their wealth of resources to addressing social issues, as contrary to the traditional detached “Ivory Tower Model” of education. This pragmatic approach stimulated a collective set of expectations about communities as partners to solve some of the complex social issues that the American society faced. Fourth, as the debate intensified, many influential scholars, along with a wide range of private and public organizations, supported and contributed to the trend paving the way to an emerging national discourse of community engagement.

Particularly, as the inclusion of communities as co-collaborators of learning and social solutions expanded, alternative private and government available funds produced a multiplier effect on the movement. Finally, the alarming social and values shifts the American society went through over the last 30 years eased a national debate among educators, policy-makers, and community leaders to rethink the potential impact community engagement may have on people, as an alternative to deal with such complex social problems.

Question 2: What are the general characteristics of engagement? As universities incorporated these emerging purposes for higher education, new models of teaching, research and service began to populate scholarly discussions and strategic planning. Many obstacles and challenges are still present, but through interacting with communities, service-learning was promoted as a powerful instrument to enhance a more experiential and wide-ranging learning. Students see specific content and disciplinary issues in real social contexts and as they learn, they also contribute to the communities in need. A similar picture was seen regarding research, as labs were “extended” to communities to collect data that would turn into concrete solutions for specific and mutual problems. This approach created new epistemological designs that are still reconfiguring some of the long held assumptions in academia.

The overall purpose of the academic endeavor was pushed to an applicable model of action. Even basic generation of discoveries became more relevant as they were useful. So, engaged service turned out to be the paradigm shift for scholarly work, as communities were understood as co-creators and equal partners of learning, discoveries and solutions for complex problems. Therefore, higher education involved professors, students, and all its scholarly resources to partner

with communities, as they were approached not as the “beneficiary receivers” of the skills and knowledge academia had stored, but as co-developers of solutions. Given the increasing development of community engagement, countless studies provided solid data-driven results that seemed to confirm positive effects that advance learning, social skills, research, university-community partnerships, and community improvement.

Question 3. In what larger institutional discourses are situated each version of community engagement, as they are reflected on reports published through official websites from the sampled institutions? Each institution appeared to have a “customized” version of community engagement, although all three manifested core common elements. In the case of Tufts University, promoting a civic society through democratic values justified engagement into communities to both impact students and society. The ultimate goal was to reaffirm democracy in action. Students are induced to engage to understand real social issues through learning, researching and contributing toward broadly advancement of civic values. Using an interdisciplinary model of scholarly engagement, civic studies is one of the Tufts’ contributions in creating and spreading the civic values among students, professors and policymakers. In short, civic engagement was understood as a new way of doing education and it meant a transformation, to the core, of the meanings and purposes universities must have.

Michigan State University rearranged its strong Land-Grant discourse to serve society, redesigning a more encompassing system of engaging with communities, advancing a comprehensive model of knowledge creation, transmission and impact to all universities in order to be active instruments to reform and make better what is not. For MSU, universities must be about knowledge that is

created, transmitted and applied with the goal of improving society. To carry this overarching mission, a transdisciplinary approach was set through the construct-idea of outreach, as a cross-cutting function that involved all the other missions. Thus the model of engagement was understood as the best alternative to address current complex issues in society, from a scholarly-knowledge-driven point of view. Like in the previous case, MSU saw communities as partners to solutions that benefited both sides of the equation.

Loyola University, as a faith-based institution, also encouraged a social agenda for higher education. However, that emphasis was grounded on the ideal of transforming society as students are transformed as well. That is to say that raising awareness, through endorsing a very active community involvement, students would learn more about their specific disciplines, dig into some relevant research, and have meaningful impact on needy people. The spiritual values LUC promoted on campus looked for a paradigmatic transformation on, first, the personal level, through the *cura personalis* concept, that intends to take care of the individual dimension, as youngsters become aware of their characteristics and needs. The second dimension is the *cura apostolica* that orients students, professors and the whole university to today's vital society issues. This personal-community relationship that LUC facilitated was social redeeming and it is understood as the ultimate purpose for the Jesuit education.

Question 4. What global assumptions are embedded within institutional community engagement discourses, as reflected on online reports? All three institutions shared some basic and common assumptions. First, the current model of higher education needs significant changes to make more relevant impact that society is waiting for. The traditional university is essentially detached from society

and therefore irrelevant. Second, this pragmatic approach to academia reconfigures learning, research and service to a different level to be more effective and embracing. Students and professors, teaming up with communities actors, can advance learning and discoveries at new levels. Third, communities are universities' partners, a relationship that holds the keys to make improvements at a multilevel of actors and contexts, including academia. Fourth, in order for the knowledge to become relevant and accurate, it must be multidisciplinary and transdisciplinary. Reality is so intricate that self-standing traditional disciplines cannot solve complex issues. Fifth, community engagement produces significant changes that increase personal and social skills among all participant involved. These experiences are expected to be carried throughout life, multiplying the cycle of impact. Sixth, and finally, higher education, along with communities, become a powerful channel to solve difficult problems that the government itself cannot.

Question 5. How the studied institutional discourses reconfigured the three main missions for higher education? Starting with learning, universities created impressive sets of resources to have an integrated teaching experience with the outside world. All three institutions promoted a discourse that prioritized disciplines and specific contents in combination with communities. New and friendlier promotion systems were very visible and assumed as positive, although they faced some implementation challenges. The common thread was that engaging with community partners would prosper a higher learning experience. Research followed suit and it was also challenged to its core. The epistemological paradigm shift of Mode II was very much appreciated across all three cases. Discoveries cannot be relevant if real and social issues are not taken into consideration within a multidisciplinary approach. Again, communities are co-creators of knowledge and universities dialogue and

interact with them to see the whole picture and thus generate solutions towards a pragmatical use of discoveries. The discourse about service switched from “we know what you need” to a lets help us each other as “together we are more” efficient. Communities are not a receiver of what the endowed university has, they collaborate as peers toward solutions that may involve universities’ resources, but not passively. In short, universities and communities serve and are served as they interact within the social complexities of humans.

Question 6. How do the institutional discourses differ across the three institutions analyzed? As it was already mentioned, all three institutions shared similar views, mirroring the national discourse that produced some isomorphism among them. However, Tufts University, following its institutional values, evolved an engagement discourse that prioritized civic ideals for the advancement of society. The central institutional discourse was to promote democracy, as an ideal model for higher education. As engagement was conceived as the approach to improve society through civic values and skills, this overarching discourse, impacted the three basic missions aligning them to contribute that purpose. In the case of Michigan State University, the Land-Grant ideal was a precursor of community engagement. However, the university dialogued with a multitude of contemporary actors and developed a new and comprehensive discourse of outreaching, as a cross-cutting function that directed all missions to bridging academia with real social issues. This all-embracing function of higher education became a watermark, called the World Grant Ideal, that distinguished MSU and set the tone for many other universities in the country and overseas. Finally, in the case of Loyola University Chicago, the institutional discourse to advance engagement was framed within the moral and social responsibility the Jesuit Society assumed as central for its universities. This

distinctive view of reality promoted a transformation of, first, students to, later, enhance social justice. Moreover, a series of anthropological and biblical beliefs produced a redemptive pedagogy that was the channel to renovate students' life, which later would translate into bringing social redemption.

6.2 Conclusions

The study intended to understand the general characteristics and reasons for community engagement development among American higher education institutions. This trend proved that it is capable of critically influence the way universities see themselves and carry their basic academic functions. In addition, university engagement appeared as a byproduct of a complex and deep questioning of the practices under which institutions operated. The revision of purposes with private and public support for redirecting academia towards more useful and relevant contributions to society, along with redesigning of learning and research in the context of epistemological paradigm shifts, may explain much of this movement that is reconfiguring considerably the country's higher education. The overall set of assumptions upon engagement is based, revolved around the idea that engaging with and toward communities is the best alternative to improve learning, research, and service, producing a graduate with much better understanding of professional fields within social context. In so doing, higher education reinforces its socially constructed nature to bring solutions to encompassing social problems. This alternative design for academia had a strong grasp among multiple actors, including politicians, scholars, community leaders, and university administrators, which made it an almost unstoppable trend in a few years.

Utilizing a discourse analysis approach, the study was able to identify some of the basic mechanisms social language used to create, over the years, institutions,

within institutions, like community engagement. The research provided data to support the theoretical assumption that language, through a host of possible configurations of texts generates discourses that, at the same time, engender social actions such as institutionalization. Those processes disclosed how engagement evolved to become a visible force in the American higher education system.

6.3 Discussion

The three universities showed similar ideas regarding the importance of engaging regarding communities, although each institution used different internal processes with alternative assumptions about why should engagement be done. Every single institution elaborated its own version of engagement drawing from its traditions and institutional values. The final results implied a paradigm shift in teaching, research, and service across the three cases.

Why has all this happened? A quick answer can see in isomorphic forces a powerful role in explaining engagement dissemination across institutions (DiMaggio & Powell, 1983). Universities copy each other to compete and position themselves better as new trends emerge (Clark, 1983). This is especially the case when leading institutions take initiatives that are considered an attractive option. For instance, the setting of Campus Compact, in mid 80s, generated an impact on many higher education institutions and soon several of them joined the move strengthening isomorphic forces. Moreover, and adding to these efforts, well-known and visible national organizations like the Kellogg and Carnegie foundations along with reports from leading scholars like Astin (1984), Lynton and Elman (1987), Boyer (1990), Gibbons et al. (1994), among others, provided varies the intellectual framework to joint university engagement. The overall content of the reports, among the three cases, showed a development of their internal version of engagement well integrated

into the national discussion of the trend. The reports exhibited several quotations and references to the widespread ideas of community engagement that influential actors and organizations disseminated.

Exchanging benefits, from exchange theories, seemed to be another relevant element that facilitated the conditions for engagement to happen (Bringles & Hatcher, 2002). Universities envisioned relationships with communities as highly beneficial, since learning and research can be advanced through real “hands-on” scenarios. At the same time, communities received universities as resourceful partners to solve complex problems. All this in the context of a growing neoliberal set of policies that looked for ways to reduce the size of government and give more ownership to private and non-profit organizations. The studied reports highlighted all these elements over and over across the three universities. This “one hand helps the other” approach appeared to be more attractive as private and numerous governmental agencies, made available increasing amount of dollars in the form of scholarships, seed money for community projects, and research grants. This transactional element, criticized by some scholars (Bushouse, 2005; Dorado & Gilles, 2004; Strier, 2014; Welch, 2016) was somehow present in the explored reports of this research project.

Some motivational theories may serve as backdrop to understand why universities, professors and students looked for engaging with surrounding communities. The contextual environment in which an institution is placed may also be an important role that factored in. Dorado and Gilles (2004) suggested the “negotiated order theory” to explain some of the structural elements that frame a partnership, such as the alignment between a particular unit or university center’s interest and the networking some professors may have in a given neighborhood to

favor projects. Examples of this were seen in all cases, with Michigan State University as very visible in this regard.

According to Sloman and Fernbach (2017), people think and act in a social context. Their social theory of cognition may explain some of the forces that propel engagement. Throughout the analyzed data, across the three universities, there was a strong emphasis to social relationship to strengthening learning, research and service. The reports underscored many times that the core functions of higher education cannot be fully developed to their potential without a “in addition to academia” partnerships mindset. Multiple examples of collaborative learning, research, and services discussed the relevance of this “thinking and acting together” with the other as a superior and more complete model for society in general. This assumption was framed within a large set of studies that indicated a positive impact of engagement, proving more relevance for this theoretical extrapolation.

Discourse analysis, also provided an alternative theoretical model to explain the emergence and development of community engagement in the studied cases. The central theoretical assumption that supports this approach is that discourses create reality, using language. Organizations are a product of constantly evolving discourses (De Graaf, 2001). All forms of language, such as verbal, visual, and written ones (Krippendorff, 2004; Wittgenstein, 1967), are expression of complex combinations of texts, in a given context, that conglomerate to produce a shared interpretation of reality. Particularly for this study, the institutional endorsed online reports available at each website, offered the data to explore the multiple texts, written ones, to lay the “bricks” to construct several institutional discourses. Those discourses delivered the needed legitimization of community engagement in each university. The diffusion and acceptance of those now institutional discourses,

across campuses, prompted the institutionalization of engagement. This relationship of discourse and social action or institutionalization is a given interaction in tandem between, "...the production and consumption of texts", as Phillips, Lawrence, and Hardy (2004, p. 635) also suggested, "It is primarily through texts that information about actions is widely distributed and comes to influence the actions of others. Institutions, therefore, can be understood as products of the discursive activity that influences actions" (p. 635). In other words, the visible inclusion of different forms of community engagement in the analyzed cases showed a significant institutionalization of the discourses promoting the trend. Thus, engagement appeared as a byproduct of language expressed through texts that constituted coherent and influential institutional discourses.

The above discussion on alternative theories to explain some of the "whys" engagement has emerged, may be useful. However, discourse analysis offered a more comprehensive methodological and theoretical approach allowing researchers to see mega forces, materialized through texts, interacting to create social action. The analysis of institutional discourses presented patterns that were relevant to explain the institutionalization of engagement in the three universities. They followed a consistent path of internal revisions of what they were doing, as deep questioning of previous institutionalized practices, and discourses, led universities to the conclusion that something was not working. This questioning was also stimulated by a national revision of actions that generated many "texts" that little by little became macro and micro discourses influencing these three universities as well. Particularly, the case of Michigan State University was a very visible front runner in producing multiple and earlier texts to advance engagement through institutional discourses. MSU contributed, to a large degree, to the global and scholar debate on

engagement, as it was one of the first to institutionalize engagement (outreach) across all university missions and administrative levels.

The three universities dialogued in their texts with the national discussions and emerging discourses that provided the background for their own production of texts, while they navigated the flow of new ideas. As they participated in this process, they produced their own texts and discourses in a constant tandem type of relationship with the prevailing macro discourses. Then, slowly, the institutionalization of discourses occurred in the forms of centers for community service, strategic planning, service-learning, civic life, new classes, challenging lectures, new funding to promote more “engaged research”, academic structures with new jobs, just to mention a few examples listed in previous chapters. These manifestations of institutional actions created new texts that contributed to new “micro” and specialized discourses for a particular institutionalization, as engagement became more complex and differentiated among the three cases. Tables 1, 2, and 3 offered the lists of reports, or forms of discursive texts, that were analyzed in this study, and evidenced a pattern of initial or foundational set of texts with proto and emerging discourses that later turned into specific institutional discourses, which yielded social actions with institutionalization of various forms of community engagement. Figure 2 shows the iterations that happened in the data.

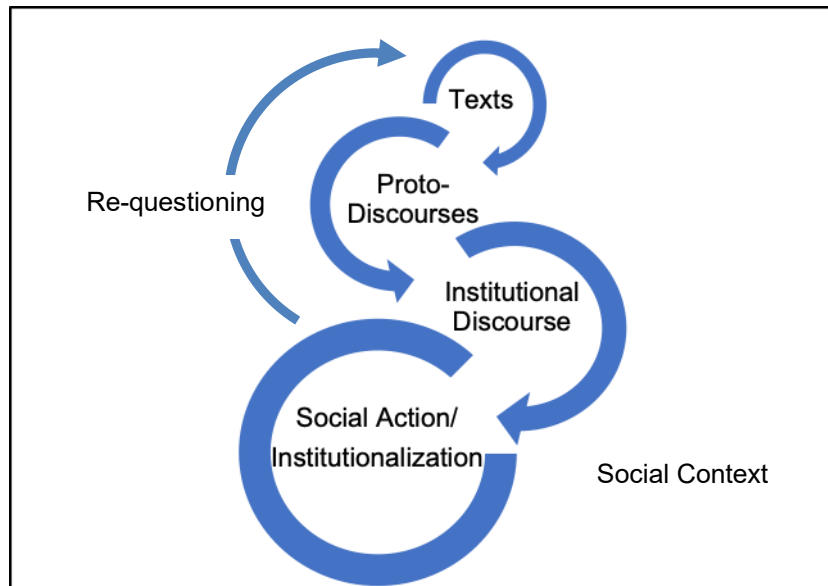


Figure 2. Path of Iterations of Texts, Discourses, and Social Action

As institutionalization occurred, new cycles of revision and questioning of existing practice emerged in a changing environment that generated new texts, as shown in the image above where the arrow that goes up from social action produces new texts. For instance, the discussions described in the report T5, from Tufts University, revealed some of the “re-questioning” that happened within the board members of Tufts Community Research Center. The institutionalization of the “community-embedded research”, as part of the current institutional discourse, was not going in the direction they had expected. Their discussions recorded in the online posted report, gave some evidences of new “texts” reconfiguring alternative proto-discourses that may have evolved into institutional ones. This dynamic unveiled how institutional actions generate new texts that, at the same time, yield new discourses to be, as they settle, re-institutionalized shifting into the unpredictable iteration of social language that generate institutions, in the broad sense of the word.

Texts are the “moving parts” of a discourse that are made in specific contexts due to a multitude of factors. Some texts may perform a much larger impact than

community engagement, like the Second Ecumenical Council of the Vatican, in 1962. Particularly, the “Populorum Progressio” encyclical the Vatican promulgated had a profound impact on the Jesuit Society and therefore in their universities, like LUC. The report L9 exhibited some of those iterations, in chapter IV. A more related to community engagement set of “supra” texts, for instance, were the Carnegie and Kellogg Foundations, along with some of Boyer’s publications (1990). Those “supra” texts generated many other texts that followed the same social action path described in Figure 2.

Another source of texts could be seen through the influential and already established “supra” institutional discourses. This is the case of MSU and the Land-Grant institutional discourse that functioned as a “supra” background discourse. Again, a re-questioning of the existing actions facilitated a flow of new emerging texts that gave way for a new institutional and more comprehensive discourse called World Grant Ideal to extend an enriched Land-Grant model to all universities across the globe. This discourse was portrayed through several texts, like the M9, which intended to enhance the original Land-Grant discourse.

Figure 3 represents the “supra” texts and discourses that along with re-questioning of action create new sets of texts. Those super texts and discourses constitute the contextual environment that is modeled by social language interactions as well.

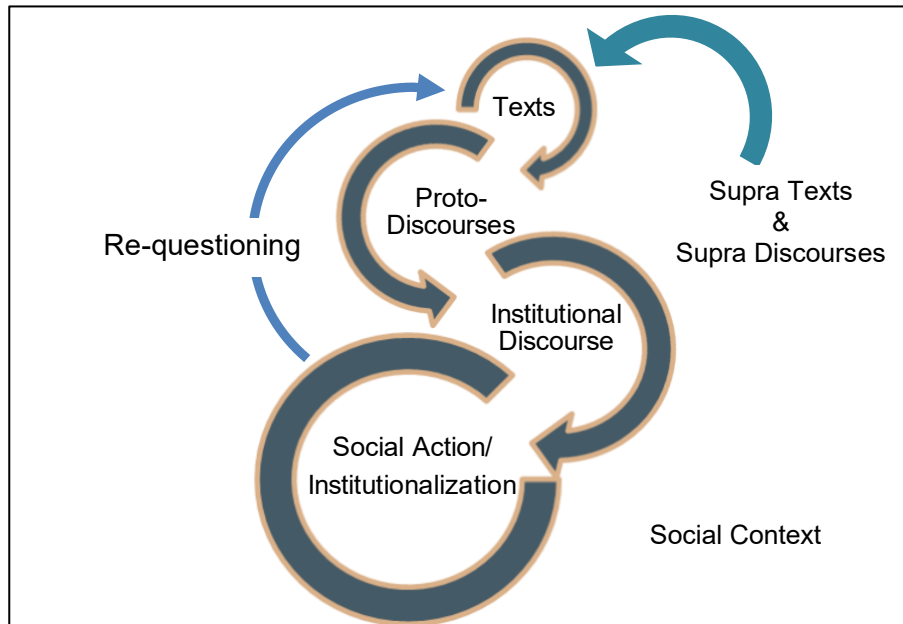


Figure 3. Path of Iterations with Supra Texts and Discourses

The above data-driven model provides clues to explain some of the “whys” and “hows” institutional discourses become powerful forces that generate social institutions, as well as some evolving processes within institutions to transform themselves into continually “alter” organizations. In short, the methodology of discourse analysis proved to be useful to answer the global research question of this research.

Additionally, the theoretical assumption that social organizations are created through language interactions in a given context and expressed through multiple forms of texts, seemed to be adequately fitting the three cases of this study. In other words, the emergence and evolvement of the varied types of community engagement among the three universities followed a similar pattern that can be explained using a discourse analysis method. This is to say that based on officially endorsed online reports, universities communicated their dialogues with supra texts and discourses creating their own versions of texts and institutional discourses that

yielded many forms of engagements. As community engagement became an institutional overarching discourse, a sort of supra discourse bounded within each university case, it stimulated the generation of complementary texts to address specific dimensions of engagement. Those texts became part of new “sub-discourses” that produced different types of social actions, to implement new and innovative forms of teaching, research, and service.

The processes described through the data analysis allows this study to state that some “analytical generalizations,” as Yin (2014) called them, have been found to corroborating the overall theoretical assumptions of discourse analysis. This means that, “...regardless of whether the generalization was derived from the conditions you specified at the outset or uncovered at the conclusion of your case study, the generalization will be at a conceptual level higher than that of the specific case” (p. 41). The institutionalization of community engagement can be represented through the Figure 3, that is a higher generalization found in the three university cases. Such generalizations are *only* theoretically supported and do not mean that are applicable to all possible cases. However, they represent a step forward to expanding understanding on higher education mechanisms of institutionalization. In short, following the steps delineated in Figure 3, the three cases provided data-driven evidences to explain social action that creates community engagement among higher education institutions.

6.4 Implications

Based on findings, literature review, and discussions about this research, the following section intends to provide some future suggestions for policy development, along with some possible scenarios for further research that may advance and expand the current study in a larger scale.

6.4.1 Policy Makers

Although this study did not look for ways to advance and promote community engagement in higher education, the literature review indicated several areas that may be crucial to enhance it. Some of the following common issues were repeated, as universities tried to implement scholarly engagement.

The first element that stood out was that community engagement is costly and complex, demanding a comprehensive understanding of how interplaying actors interact. The implementation of engagement should stress more attention to what professors and communities need to carry it out. Both groups have lots of barriers that are not always taken into consideration when projects are initiated. An inclusive approach may be the initial step to be more capable of successfully bringing out the best scenarios for universities and communities (Horowitz, Robinson, & Seifer, 2009). Providing the time and financial aid to assess and do grass-root interventions may help professors to be more effective in addressing community's needs and their learning and research goals.

Developing the right reward system for professors is also a major challenge to engage scholars and students. Professors need to be assessed not only on teaching and research, but also on how they carry out community engagement. This may have some logistic issues, but it is highly desirable, as some studies have pointed it out (Furco & Moely, 2012; Lawrence, 2008; O'Meara, Louder & Hodges, 2013; Saltmarsh & Wooding, 2016). Additionally, those involvements should be promoted by approaching communities as co-partners and not only as beneficiaries (Jagosh et al., 2012). This attitude must be also present when learning or research is integrated through engaging in a community, recognizing that expectations from universities are

different from what practitioners and community leaders are looking for (Zepke, 2015).

Finally, implementing engagement may proceed in stages, as universities and communities reach different levels of agreements. However, to fully accomplish its deeper levels of integration, a set of substantiated strategic discussions and planning are highly desirable to really facilitate a paradigmatic learning and research contribution that benefit both involved parties.

6.4.2 Further Research

This multiple case study provided data to consolidate the theoretical approach used to explore the selected universities. Studying more cases may reinforce the existing framework and bring some other theoretical elements that were not represented by the three universities. These findings may now be used to investigate more cases to expand understanding on other institutions that advance engagement with alternative purposes that may enrich the discussion. The American higher education system consists of many types of institutions, such as community colleges and four year colleges with private and public funding. Extending the study to those leaning-toward-teaching institutions may unfold new elements to explain institutionalization with alternative mechanisms.

Further research is needed to quantify the described iterations of texts, discourses and social actions to find, through them, alternative maps of emerging patterns of institutionalization. In doing so, the described “analytic generalizations” could turn into statistical generalizations testing the current theoretical assumptions to become a “grand theory.” Such a theory can be tested as a theoretical framework for predicting factors that generate community engagement in higher education.

Exploring online information is becoming an emerging method for data collection, a trend that may have considerable potential for social sciences research (Bennett, et al. 2017; Lažetić, 2019; LePeau, Hurtado, & Davis, 2018). Universities share lots of information through their websites, as this study has shown. The increasing amount of visual, audio and written reports freely available can be utilized to generalize some of the conclusions of this project. Those online contents express relevant perceptions of social issues. Developing strategies for quantifying online text to unveil conceptual constructs, such as institutional discourses, may provide statistical tools for development and testing theories.

Another area to explore is related to how community engagement is perceived and institutionalized among communities, since, as Strier (2014) remarked, "...universities tend to benefit from these long-term partnerships more than communities do, creating a sense of resentment and mistrust" (p. 157). Several studies underscored that communities are not always understood and their perspectives are not often taken into consideration by the leading role of foundations, professors and students who bring, to needed social organizations, overwhelming sets of resources and expertise (Horowitz, Robinson & Seifer, 2009; Saltmarsh, 2005; Zepke, 2015).

The community engagement paradigm for higher education among the three selected institutions seemed to be more comprehensive than the lifelong learning approach, which is very much oriented to advancing new and necessary skills for an evolving knowledge economy (Slowey, Schütze, & Zubrzycki, 2020). More specifically, in the case of Michigan State University, the different institutional texts provided solid evidences that engagement developed as "beyond" LLL to impact not only learning new skills, as it was the concern of the Land-Grant model of higher

education, but as to facilitate a transformation of the whole society through a paradigmatic co-creation method to arrive to sustainable solutions. It remains the question of how LLL can transform society through jobs versus the encompassing idea of engagement. Among American scholars and higher education administrators, the community engagement paradigm, in all its variants, appeared to be more appealing. This is especially true when research, teaching and services are integrated as a cohesive approach to advance and facilitate multidisciplinary solutions for complex problems.

6.4.3 Further Discussions

Since its modest beginnings in Bologna, in 1088, the university was committed to communicating rather than to producing ideas. However, higher education has been adding new missions that focused very much into knowledge production and its impact. These shifts have been occurring at a faster pace as a result of the combination of globalization, neoliberal policies encouraged by prominent politicians, like Margaret Thatcher and Ronald Reagan in the 80s, and the sponsorship of large international financial systems such as the World Bank, International Monetary Fund and some other regional ones (Toakley, 2004).

Developing regional economies adopted some of those dominant policies, hoping to compete in the emerging global markets, as they wrestle with what to do or emulate to be more competitive in this globalized world. A strategic answer is frequently found in the backyard of each state or nation, namely the university; but not any kind of institution. They must be strongly oriented to producing ideas with the best professors, students, and resources. By extension, the commercialization of knowledge has positioned itself as almost an unquestionable landmark for higher education impact. Evidence of this can be found in international rankings, like The

Times, QS, Shanghai, just to mention a few, which give a dominant relevance to research and its multiples approaches to transfer it as a defining quality factor for higher education (Hazelkorn, 2017).

Central to this discussion is the issue that innovations and knowledge per se are not enough to address many of the society's problems, as discoveries can be incorrectly used. Formally educated people without constructive set of values perpetrated many important frauds in recent history. Alfred Nobel invented the dynamite as a critical breakthrough for the mining industry, yet, not long after its implementation, it was employed to kill people and rob money from banks. Throughout history there are innumerable cases that prove this point. Influential innovations without ethical frameworks and social awareness may become a weapon instead of a contribution.

In addition to integrating current communities as a vital partner for advancing learning and researching towards finding solutions for complex problems, engaged universities should do more to instill a wide range of values in students (Ryff, 2018). That can be depicted as the search for a comprehensive framework of moral, social, ecological, democratic, and life skills that may equip young people, future professionals, to engage in a particular setting and become a proactive force for progress. Promoting this broad set of exchanges and experiences may be defined as the development of well-rounded students. This can be considered as a form of wisdom for life and professional performance. An approach that looks for fostering an overarching and practical understanding of self and community exchanges within the unfolding of knowledge and its multiple implications (Peterson & Seligman, 2004). Innovations would be more efficient if developed and applied considering all dimensions involved in humans and nature interactions. Designing the training of

professionals may include an all-embracing experiential view of multiple factors that impact reality to follow best possible options to benefit society, or part of it, in the context of complex collaborations. To accomplish this broad ideal, universities should intentionally expose students to a set of experiences to raise awareness of their actions and professional contributions. Engagement is a possible scenario that seems to be useful for this purpose. Such a global understanding as this may advance a much richer professional development. In so doing, universities become a truly source of personal and social transformation that has untapped potential.

As mentioned before, knowledge without constructive values isn't necessarily the best scenario for current challenges. Providing this value-added to higher education has not been very much explored among American universities. In this line of thought, Kronman (2007) contended that many universities in the U.S. have walked away from training students to explore "meanings of life." Institutions of higher learning have become professional training schools, mainly, to get a job. Developing different dimensions of a well-rounded student may be a relevant contribution for higher education, as Spanier (2010) put it,

No matter how much brilliant research we generate, how many award-winning books we publish, and how many people we serve through outreach activities, our primary mission is the education of students. We need to continue to find new strategies to enhance student success. (p. 92)

From a secular standpoint, both public and private universities would do well pioneering the development of the whole person to help students to adjust better to real life issues. This notion is not necessarily confined to moral values, and it can include different social aspects such as ecology, service to society, and a mindset to approach resources to prevent, as much as possible, negative environmental impact (Metcalf & Fenwick, 2009). This emerging purpose can become a distinctive advantage for universities in the 21st century (Spanier, 2010).

Even though community engagement, in its multiple forms, has shown significant contributions to personal growth, universities would do well adding ethical and moral discussions while educating students to become professionals. This addition, that functions as a value-backbone, should be a thought-out composition of values with the intent of enhancing professional development in the context of social awareness. This can be done through several scholarly activities and real experiences with communities. This may be the advancement of a global practical wisdom to interact with personal and social actors involved in any given professional case. Resonating with the same concern, Spanier (2010) explained,

We need to assist students in exploring ethical issues in their professional and personal lives. I have always believed that the greatest challenges we face in higher education are issues of character, conscience, citizenship, and social responsibility among our students.

We need to prepare our students to live in a world that does not operate like a cable news show, where people sit on opposite sides of a table and yell at each other, expressing extreme positions. Few things in this world are black and white; and we must prepare students for the gray areas where people must come to terms with decisions in the workplace, in their family life, in their community, and across borders. (p. 93)

While ethic training is often controversial, it is highly necessary for those students who are in a stage of life where they mold their values and purposes for their future. Otherwise, having a degree may become a transaction that brings just personal benefits, as Wilhite and Silver (2005) pointed out,

In the absence of an updated version of the founding conception of itself as a participant in the life of civil society, as a citizen of American democracy, much of higher education has come to operate on a sort of default program of instrumental individualism. This is the familiar notion that the academy exists to research and disseminate knowledge and skills as tools for economic development and the upward mobility of individuals. This default program of instrumental individualism leaves the larger questions of social, political, and moral purpose out of explicit consideration. (p. 48)

Creating the curricular space for deep questions about existential meaning of life may help students to unfold their human potential as well (Chwialkowska, 2020;

Harward, 2016; Mezirow, 1991). Community engagement in all its forms seemed to be enhancing the practical understanding of students as they search for contributing to some specific needs. The case studies explored in this research can be an initial step to recreating some curricular spaces for engaging also with broader issues of purpose, values and ethical problems that students face as they transition into further stages of life.

Appendix – Database Sources

Tufts University: Ten front covers of the used reports for this study.

T1: Declaration of Purpose



The Tufts University College of Citizenship and Public Service

DECLARATION OF PURPOSE

"I know of no safe depository of the ultimate powers of society, but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education."

— Thomas Jefferson

We, the undersigned, are deeply concerned about the current state of our democracy. We live in a largely affluent society in which the majority of members may never be exposed to the hunger, poverty, and disenfranchisement still suffered by many of our citizens; in which the pursuit of individual liberty and prosperity has overshadowed the importance of community and citizen participation in advancing the common good.

We believe that the preservation of our democracy is dependent upon the ability of all citizens to realize that, as we enjoy the rights and privileges that democracy bestows on us, so must we accept the duties and responsibilities it demands from us.

We are also concerned that while many of us are deeply aware of the ills facing our country and our world, including a wide range of social and environmental problems as well as civic and human rights abuses, we do not always see clear paths for taking action.

We are creating the Tufts University College of Citizenship and Public Service for the purpose of educating all members of the Tufts community in the values and skills of active citizenship, with the goal of producing committed community leaders who will take an active role in addressing the core problems of society throughout their lifetimes, whatever professions they may choose.

Our intention is that the Tufts University College of Citizenship and Public Service will become a national model for leadership by institutions of higher education in promoting the American ideals of citizen participation in the democratic process, civic responsibility and service to the community.

The Tufts University College of Citizenship and Public Service (UCCPS) will focus its initial efforts on implementing the following:

A program of financial aid awards to selected students who will be designated the Omsidyar Citizenship and Public Service

Scholars, they will receive guidance in the development of leadership skills and will be involved in organizing and leading activities that set an example of citizenship for the Tufts community;

A program of institutes and workshops to assist faculty members in integrating aspects of citizenship and public service into courses throughout the University;

A program of freshman seminars, field experiences, career workshops and capstone projects that will encourage students to develop their own personal mission and vision based on their individual strengths, talents, and sense of purpose;

A Clearinghouse and Resource Center that will gather and disseminate information on innovative teaching materials, internship opportunities, public service activities, and community service organizations for the purpose of facilitating communication among faculty, students, and community organizations;

A Community Leadership Seed Capital Fund that will provide support to faculty members, students, and campus organizations for the development of innovative approaches to encourage active citizenship and address community issues;

A program for evaluating the components of the UCCPS, channeling additional support to the most successful components and sharing information on successful strategies in education for active citizenship;

A National Advisory Board of prominent citizen leaders who will be involved in decision-making, fund-raising, and ambassadorship for the UCCPS.

We dedicate ourselves to the successful establishment of the University College of Citizenship and Public Service to educate a new generation of committed and engaged citizens who will ensure that the American model of participatory democracy continues to flourish.

John DiBiaggio
President

Alan Solomon
Chair, UCCPS National Advisory Board

Mel Bernstein
Vice President, Arts, Sciences and Engineering

Robert Hollister
Dean, University College of Citizenship and Public Service

Paul Foster
Director, Lincoln Filene Center

Larry Harris
President, TCJ Sewale

Pierre Omsidyar
Trustee, Omsidyar Foundation

Pamela Kerr Omsidyar
Trustee, Omsidyar Foundation

Brian O'Connell
Professor of Public Service

Molly Mead
Deputy Director of Program and Administration, UCCPS

Rachel Bratt
Chair, Department of Urban and Environmental Policy

Dan Landman
President, Leonard Carmichael Society

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Jonathan M. Tisch College of Civic

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Summer Institute – Framing Statement

Summer Institute of Civic Studies – Framing Statement

The following statement was drafted by a group of scholars after a meeting on September 28, 2007 as part of the effort to plan the first Summer Institute of Civic Studies.

- Harry Boyte, University of Minnesota
- Stephen Elkin, University of Maryland
- Peter Levine, Tufts University
- Jane Mansbridge, Harvard University
- Elinor Ostrom, Indiana University
- Karol Sołtan, University of Maryland
- Rogers Smith, University of Pennsylvania

The statement lays out the motivations for the Tufts Summer Institute. However, the Summer Institute welcomes many views and perspectives.

[Read the Framing Statement in Spanish](#)

[Read the Framing Statement in Polish](#)



Tufts UNIVERSITY
Jonathan M. Tisch
College of Citizenship
and Public Service

INSPIRE
INNOVATE
INFUSE

A solid blue rectangular block. On the left side, there is a white geometric logo consisting of a central circle with five lines radiating outwards to smaller circles, forming a star-like shape. To the right of the logo, the text reads:

TISCH COLLEGE **ANNUAL REPORT** 2012-2013
Active Citizenship in the Schools

T5: Interview with TCRC board members

Who are we? And What are we doing? An interview with TCRC Board Members

Tufts Community Research Center was formed in 2004 with the aim of bringing together the community representatives in the Tufts host communities and Tufts faculty, students and administrators interested in its local community issues, and with the ultimate goal of doing research that addresses the needs of its population and is beneficial to its communities. Two years since the inception of TCRC we have a diverse coalition of community members, and Tufts associates who are committed and are looking to develop a stronger identity and to advance and strengthen its mission and future goals. This report is based on the interviews we conducted with its Steering Committee members to better understand their visions and aspirations for the center and to plan its future directions.

We interviewed nine out of the sixteen TCRC's Steering Committee members. Of the members interviewed five were Tufts faculty (Ostrander, Jennings, Bermudez, Martinez and Durant) three were community representatives (Pirie, Freeman and Laws) and the Tufts community relations director (Rubel).

The interview consisted of five basic questions. 1. What are your expectations for TCRC? 2. What do you want TCRC to be doing? 3. What are the strengths of TCRC? 4. What are the weaknesses of TCRC? and 5. How can TCRC be improved? Of these, question 2 and question 5 were most alike and people responded to these questions alike or rather, question 5 summarized and reemphasized all the points the interviewees responded to in Question 2. In order to avoid repetitiousness and redundancy, I have merged these questions together as 'What do you want TCRC to be doing?'

What are your expectations for TCRC?

The expectations of the members (the steering committee members interviewed will be addressed as members hereon in this document) interviewed were largely similar. Most saw TCRC as "a research center with resources to do community based research." Some others elaborated on the center "as a centrally important bridge between the academy and the community with the big goal of doing research that is both useful to the community and that creates some wider general knowledge." Another member hoped that "TCRC will take the lead for Tufts in promoting true community partnerships in conducting research." TCRC was also seen "as a place the communities could come to with their problems needs and expectations." And as "a vehicle on campus to get the community research moving forward." In general, TCRC was defined as an entity that promotes and enables quality community based research and community partnership within Tufts.

The members also had expectations for the kind of research and community partnerships that TCRC should strive for. One of the members explained that, "CBPR research funds such as the NIH RFPs are often directed through the university and the CBPR projects are largely driven by the academy serving the goals of the academy, in this there is something very dishonest about CBPR. There is a contradiction." Challenging and questioning the current concepts of research were considered essential by many to

Civic Studies

Peter Levine

You are a citizen of a group (regardless of your legal status) if you seriously ask: “What should we do?”

The question is what we should *do* because the point is not merely to talk but to change the world. Thinking is intrinsically connected to action. We don’t think in focused and disciplined ways about the social world unless we are planning to act; and we don’t think *well* unless we learn from our experience.

The question is what *we* should do, not what should be done. It’s easy enough to say what should be done (enact a global tax on carbon, for instance). The tough question is what we can actually achieve. That requires not only taking action but obtaining leverage over larger systems. Since our tools for leverage are mostly institutions, this question requires careful thought about real and possible institutional forms. It is also, by the way, not the question “What should *I* do?” Of course, that is also important, but I cannot achieve much alone and—worse—I cannot *know* on my own what I ought to aim for. I must collaborate in order to learn enough about what to do.

The goal of civic studies is to develop ideas and ways of thinking helpful to citizens, understood as co-creators of their worlds.

The question is what *should* we do, so it is intrinsically about values and principles. We are not asking “What do we want to do?” or “What biases and preferences do we bring to the topic?” *Should* implies a struggle to figure out what is right, quite apart from what we may prefer. It is about the best ends or goals

and also the best means and strategies. (Or if not the best, at least acceptable ones.)

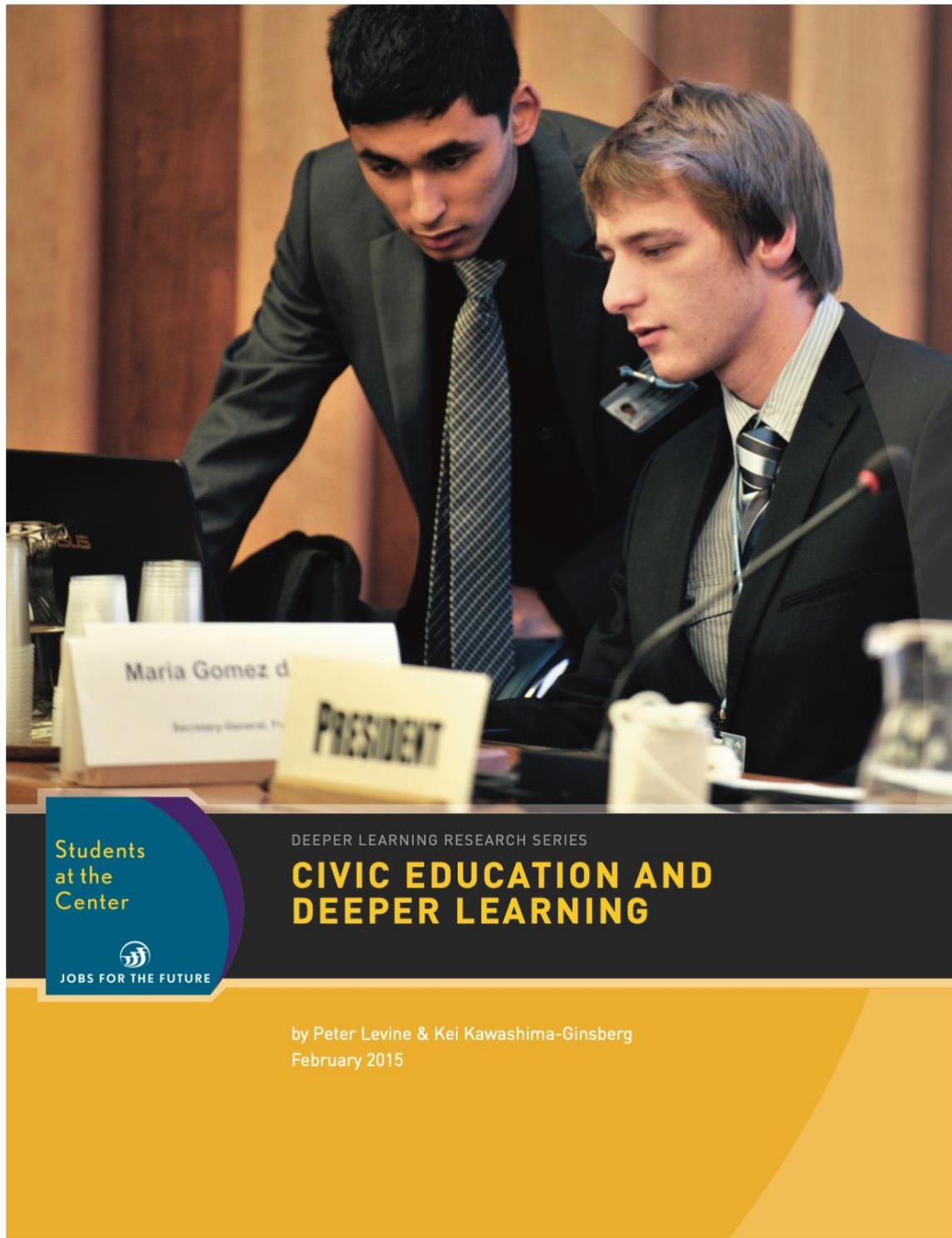
Finally, the question is *what* we should do, which implies an understanding of the options, their probabilities of happening, and their likely costs and consequences. These are complex empirical matters, matters of fact and evidence.

Academia generally does not pose the question “What should we do?” The *what* part is assigned to science and social science, but those disciplines don’t have much to say about the *should* or the *we*. Indeed, the scientific method intentionally suppresses the *should*. In general, philosophy and political theory ask “What should be done?” not “What should we do?” Many professional disciplines ask what specific kinds of professionals should do. But the *we* must be broader than any professional group.

In response to the question “What Should We Do?” a group of scholars and activists have joined to form the emerging academic field of “Civic Studies.” It is the intellectual component of civic renewal, which is the movement intended to improve societies by engaging their citizens. The concept of “Civic Studies” as an academic field was coined in 2007 in a statement by a group of scholars when they designed a summer institute on the subject. The framing statement is available at the website footnoted below.¹ A more complete portrayal of the nascent field of “Civic Studies” can be found at its website (<http://activecitizen.tufts.edu/civic-studies/>) along with links to its organizing members. The website presents “Civic Studies” in part as follows.

The goal of civic studies is to develop ideas and ways of thinking helpful to citizens, understood as co-creators of their worlds. We do not

T7: Civic Education & Deeper Learning



Students
at the
Center



JOBS FOR THE FUTURE

DEEPER LEARNING RESEARCH SERIES

CIVIC EDUCATION AND DEEPER LEARNING

by Peter Levine & Kei Kawashima-Ginsberg
February 2015



Tisch College Report

America's Civic Renewal Movement

The View from Organizational Leaders

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Tufts University

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Founder & CEO, Citizen University

Supported by the William and Flora Hewlett Foundation
Released: March 2015

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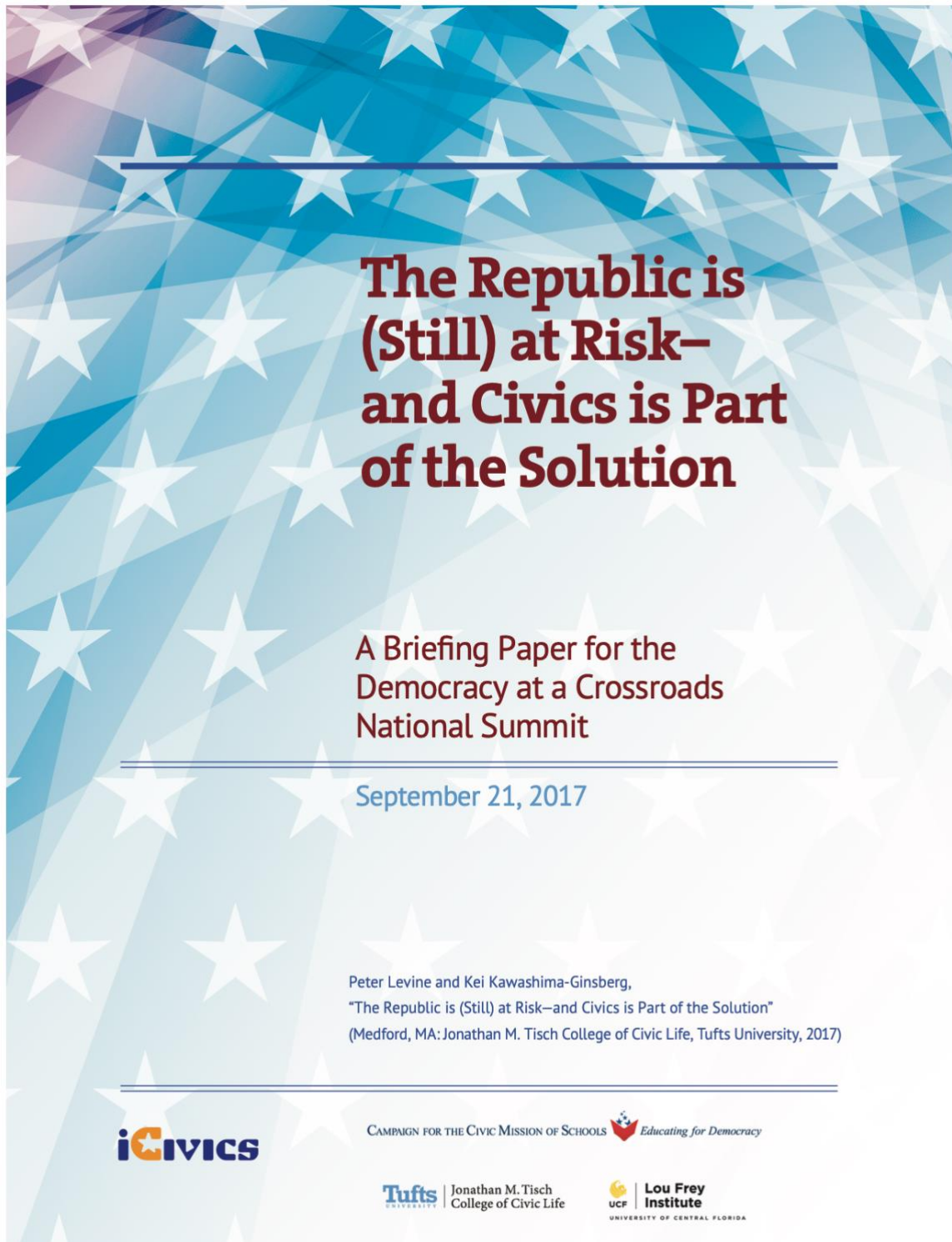
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Tisch College
Strategic Plan

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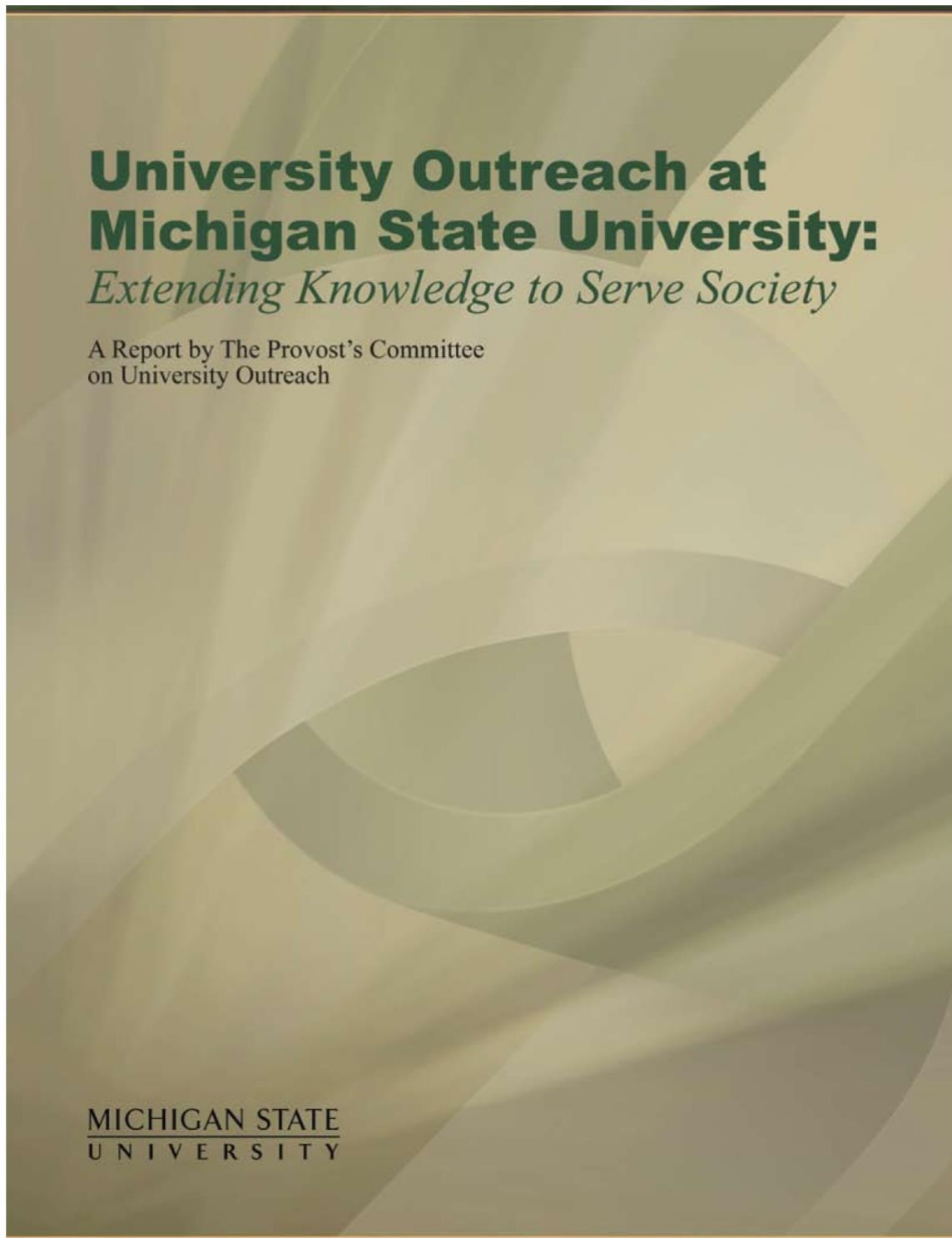
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Tufts UNIVERSITY | Jonathan M. Tisch
College of Civic Life



Michigan State University: Twelve front covers of the used reports for this study.

M1: University Outreach at MSU



BACKGROUND PAPERS

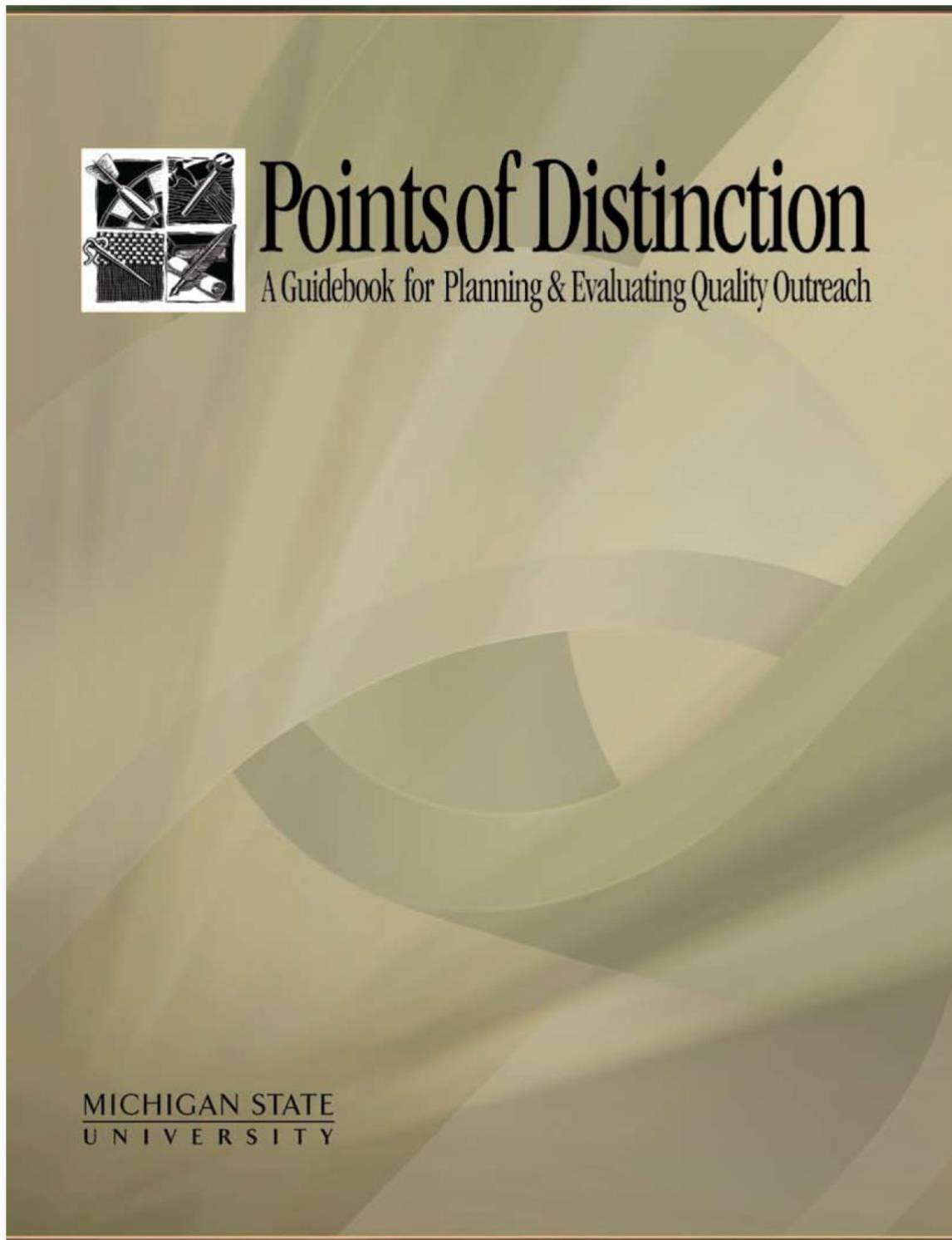
to

University Outreach at Michigan State University:
Extending knowledge to serve society
(the report prepared by the Provost's Committee
on University Outreach)

Background Papers prepared by:
Frank A. Fear
Office of the Vice Provost for University Outreach
Michigan State University

Published by:
Office of the Provost/MSU

July 1994





OUTREACH LINKAGES

Published by the Office of the Vice Provost for University Outreach

Spring 1998

OUTREACH SCHOLARSHIP Learning from Collaborations

As a land-grant, research-intensive university, Michigan State University has a special obligation to make its expertise readily and constructively available to those seeking to improve themselves or the various communities to which they belong. Discovering truth and then disseminating it is too simple a model of the process through which the research university should fulfill this obligation.

The obligation of the land-grant, research-intensive university is best fulfilled in close collaboration with groups, organizations, communities, and individuals outside the academy. Such collaborations are successful when university faculty take our, often tentative, understandings – developed in laboratory or library – and combine them with the ideas and experiences of our partners to create and test innovative strategies for addressing real problems – whether they are found on the manufacturing floor or in an urban health clinic.

In these collaborations all partners are both learners and teachers. What those outside the academy learn from the collaboration, they apply and, often with our help, use to advocate changes in social or organizational policy that would allow for the generalization of the strategy. What we in the university learn from the collaboration, we use to expand our understandings of phenomena. We also disseminate those expanded understandings in scholarly (and sometimes popular) publications and in our on-campus classrooms. And often we use those expanded understandings – further refined in laboratory or library – to respond to additional issues facing groups, organizations, communities, and individuals outside academe – thus continuing the cycle of collaboration between the research-intensive, land-grant university and the public that so generously supports it.

When we participate in this cycle of collaborative exploration, we engage in what we at MSU call outreach scholarship. The Provost's Committee on University Outreach, chaired by Professor Frank Fear, codified the pathbreaking definitions in a report published in 1993. The Office of the Vice Provost for University Outreach is dedicated to promoting outreach scholarship across the campus to improve both MSU's response to the needs of society and the information we publish and teach.

Outreach scholarship occurs in academic units throughout our campus. The Office of the Vice Provost seeks opportunities to facilitate new and ongoing efforts where possible. At this time, we have three major foci:

Expand and Customize Instruction with Distance Technology

The demand for lifelong learning continues to grow as changes in society and the workplace accelerate. Our efforts to respond will focus on serving practicing professionals and leaders in all the fields represented on our campus. We seek to build collaborations between faculty and professional



Robert L. Church, Acting Vice Provost for University Outreach

organizations and business groups, collaborations that will design programs tailored – in terms of mode, time and place of delivery, and content emphasis – to the most pressing needs of those practitioners. The master's degree in criminal justice with a security management emphasis now delivered entirely over the Internet, an offering that resulted from a collaboration with Target/Dayton-Hudson, is a good example of such collaboration. In addition to offering traditional courses and degree programs to these audiences, we need to develop more varied forms of credentialing – such as certificate programs – to meet practitioner needs. New certificate offerings in program evaluation and instructional technology – one a noncredit program growing out of faculty work with nonprofit social service agencies, the other a credit program stemming from the College of Education's work with school districts – exemplify the potential of such efforts. Our office has increased its capacity to facilitate such collaborative customization of programming. See the article on Educational Ventures.

Expand Partnerships that Enhance Children, Youth, Families, and Healthy Cities

Outreach partnerships provide the basis for achieving collaborations essential to outreach scholarship. Successful collaborations require great skill and much time; formalized and on-going relations with community institutions – such as those that have been developed with Matt Children's Health Center, the United Way of Michigan, Spectrum Health Systems, and Wayne County

FIA – greatly facilitate faculty involvement in collaborative work. The defining characteristics of outreach partnerships – and what distinguishes them from individual community-based outreach projects – is that they are:

- long term
- multifaceted
- led by research faculty but managed administratively
- engage faculty from many disciplines over time.

Outreach partnerships build a context of long-term trust between the community and the university that enables individual faculty projects to get under way smoothly and end without the community's feeling it has been deserted by the university. The university's ongoing outreach partnerships are described in the articles on outreach scholarship in Detroit (Dexter-Elmhurst project) and Applied Developmental Science.

Provide National Leadership in Enriching Outreach Scholarship

In order to continue to provide national leadership in building a richer understanding of outreach scholarship, we will study how best to nurture it on the nation's research campuses and how best to establish criteria of quality that will enable reliable evaluation of the work of individuals and academic units engaged in such scholarly work. Key to incorporating outreach fully into the land-grant university is the modification of the reward system so that superior outreach scholarship is rewarded as fully as strong laboratory-based research or on-campus teaching. That change will not occur until the academy agrees to criteria against which to judge outreach activities. Our publication, *Points of Distinction: Planning and Evaluating Quality Outreach*, put MSU in the forefront of institutions working on establishing those criteria and the means of judging unit and individual performance against them. The MSU Provost distributed *Points of Distinction* with this year's promotion and tenure materials to encourage departments to adopt its suggestions for using a wider set of criteria in assessing scholarly productivity. The involvement of faculty from across the campus in the ongoing development and refinement of *Points of Distinction* described in the article on planning, evaluating, and rewarding outreach.

The articles that follow provide a glimpse into academic outreach at MSU. In the coming months, we will produce a series of articles giving additional examples of the many facets of faculty work in outreach.

We are very interested in your reactions to this insert featuring scholarly outreach. We will share with you further opportunities to work with us on projects, to cooperatively investigate grant possibilities, and to obtain administrative resources to assist you in your work. Please contact us at 353-8977 or <outreach@pilot.msu.edu>.

MICHIGAN STATE
UNIVERSITY



OUTREACH LINKAGES

Published by the Office of the Vice Provost for University Outreach
Supplement to the MSU News Bulletin

Summer 1998

Continuing Professional Education: A University Responsibility

Providing broader access to the university's knowledge resources is, of course, one of MSU's Guiding Principles. Facilitating such access is one of University Outreach's primary goals. We use a number of strategies to achieve that goal. Our faculty travel to other parts of the state and often beyond to teach courses or give seminars or workshops to those unable to reside on campus. Internet, teleconferencing, and satellite technologies enable delivery of courses and degree programs in cities throughout the nation. Innovative scheduling (i.e., offering a course on an intensive basis over one, two, or three weeks as is often done in the summer, or teaching on a Friday-night/all-day-Saturday format as in the PDM "weekend MBA" program) allows participants to pursue learning while maintaining their regular work schedule. All these strategies are designed to meet our responsibility to help people integrate advanced learning into their busy lives.



Robert L. Church,
Acting Vice Provost
for University Outreach

Although we usually think of these strategies as applying to the "nontraditional" student, we also use them to serve our traditional students. This summer, for instance, the university will offer more than 200 undergraduate course sections in dozens of different sites around the state so that our students can take MSU courses while living and working at home—affording them the opportunity to progress more rapidly to their degree. This spring those admitted to the class of 2002 were invited to complete the mathematics placement examination on the Internet using computers at their home or their high schools or any of MSU's 90 extension and outreach offices located in every county. This summer, before they come to campus, entering freshmen will have the opportunity to complete, via the Internet, a self-paced version of the Fundamentals of Mathematics course that is offered on campus as MTH1825.

As the explosion of knowledge continues, fulfilling our responsibility to provide access will require us to use such innovative techniques more and more. This is especially true as we reach out to professionals. Purchases of Continuing Professional Education (CPE) demand high quality services and products, with particular emphasis on cutting-edge knowledge, accessibility and efficiency of the delivery of knowledge, and applicability of new concepts and techniques to their work.

The university is well positioned to address such issues. First, as a research-intensive, knowledge generating institution, we are well able to provide up-to-date and comprehensive information. Second, as a teaching institution, we have developed, and continue to develop, techniques for assessing student learning and providing evidence that participants are actually learning, retaining, and using the knowledge. Third, as a collaborative institution, we have learned to partner with other organizations in order to customize education to fit their specific needs. Finally, as a technologically innovative institution, we have the ability to offer efficient modes of delivery (i.e., teleconferenced interactions and asynchronous exercises and projects) that accelerate the pace of learning so that the information learned can be quickly applied in the participant's organization.

The Office of the Vice Provost for University Outreach is eager to assist academic units in exploring ways that they can begin or expand their provision of CPE. This edition of Outreach Linkages includes an article on our certificate program for the CPE audience as well as descriptions of two quite diverse efforts to make advanced knowledge available to practitioners.

MSU Is Close To You

By Simulka Bulke, Director, Instructional Programs, MSU-SE/SE/SE

Excitement runs high at the Southeast Michigan Office of the Vice Provost for University Outreach this time of year. Telephoning and e-mail boxes are jammed as students hustle to sign up for MSU Summer Study.* Since the early 1980s, Michigan State University undergraduates and guest students from other colleges and universities have been able to enroll in MSU undergraduate courses "close to home" during the summer. In the last six years, we have witnessed a substantial increase in the interest of MSU students and others in continuing their studies during the summer semester.

Both parents and students report the benefits of being able to study close to home, and benefits accrue to MSU as well. Students view Summer Study as a way to work full time during the day and complete a course requirement during the evening. Parents view the summer program as a service MSU offers to students to make possible the completion of a bachelor's degree in four years. And the summer courses generate revenue for MSU departments and provide a variety of teaching experiences for MSU graduate assistants and faculty.

The 1998 Summer Study Program offers more than 200 undergraduate courses across Michigan. This year, the number of off-campus summer locations has been increased to 13: Battle Creek, Birmingham, Farmington Hills, Flint, Grand Rapids, Ionia, Kalamazoo, Midland, Novi, Stirling Heights, Traverse City, Troy, and West Bloomfield. Most courses are taught in community high school

facilities. In each facility, a program/facility coordinator is on-site nightly assisting faculty and students with audiovisual equipment, supplies, room arrangements, and security.

The majority of courses are offered in the traditional face-to-face delivery format but newer technology allows several courses to be taught using the interactive digital (CODEC) technology. For example, two courses will be taught simultaneously to on-campus and off-campus undergraduate audiences, transmitted from East Lansing to Traverse City and Battle Creek. Several Virtual University (Internet) courses are also an option for summer students.

Technology also enables us to offer campus resources and services. Students may access MSU library resources via computer and telephone, a service of Library Outreach. Copies of journal and magazine articles as well as books are mailed to students' homes. Several course locations allow access to MSU computer labs in MSU off-campus facilities. In other areas, computer facilities comparable to MSU computer labs on campus are rented from community partners and made available to students. Students may buy textbooks for summer courses by dialing 1-800-808-BOOK and placing a credit card order with Follett DirectNet, a service



DR. CHURCH

Sandy Bulke counsels students on summer classes.

division of the Follett Book Company and the MSU Bookstore, or by calling the Student Bookstore (SBS) at 1-800-968-1111. Books are mailed to their summer addresses.

The development of the state-wide Summer Study plan is the work of MSU-SE/SE/SE, working in close collaboration with campus departments and colleges. MSU's colleges and departments offer a variety of courses statewide such as accounting, humanities, physics, resource development, social sciences, English, foreign languages, history, statistics, and many more. Most of the courses offered are required as part of the undergraduate student's degree program.

*Summer Study refers to MSU's off-campus undergraduate summer school program available across Michigan.



(Continued on pg. 3)

OUTREACH LINKAGES

Published by the Office of the Vice Provost for University Outreach



UNIVERSITY
OUTREACH

ENGAGING COMMUNITIES

MSU faculty and students participate in mutual learning

In each issue of *Linkages* we write articles that highlight outreach activities and models fostered by the office of the vice provost for university outreach as well as those outreach initiatives across the university that illustrate faculty engagement within communities. This issue adds a new feature—students involved in outreach.

We would like to tell your outreach story. If you are developing curriculum for a particular off-campus population; assisting a community organization, government agency, or business;



Robert L. Church,
Acting
Vice Provost
for University
Outreach

conducting applied research in collaboration with others; involving students in service-learning projects; or participating in other forms of outreach programs—and you would like to have your work highlighted in an issue of *Linkages*—please contact the editor, Patricia Miller, at mille193@msu.edu.

A hearty welcome to new faculty to Michigan State University! *Linkages* produced each term to demonstrate the different ways MSU engages with individuals, communities, and organizations in using our scholarly resources to address pressing issues.



Assets Approach Develops Young Peer Health Educators

by Patricia Miller

MSU Outreach Partnership faculty are collaborating with local organizations in Battle Creek and Albion to train groups of African-American males as peer educators on health issues that affect the choices, lives, and personal development of young males.

Based on a strategy of building collaborative relationships among community-based organizations, schools, and churches in Calhoun County, Project HELP (Health Empowerment through Local Partnerships) is designed to identify the internal and external assets necessary for youth to make good health-conscious decisions. The project is supported by the state of Michigan Office of Minority Health (the primary funder), ADS (Applied Developmental Science) graduate programs and Outreach Partnerships at Michigan State University, S.P.G.B. Services of Battle Creek, the Battle Creek Community Foundation, Partnerships for Drug Free Communities, the United Way of Battle Creek, and with support from the W.K. Kellogg Foundation (primarily in-kind services with funding for project dissemination).

Taking an assets approach, the project supports positive youth development and emphasizes strengths and potential. This approach represents a shift in emphasis from diagnosing and treating problems to developing and nurturing the individual. "Assets" are defined in this context as resources that help youth make good decisions about such issues as high self-esteem, support from family and community, and positive peer influences.

Hiram Fitzgerald, Ph.D., University Distinguished Professor, Department of Psychology and Director, Applied Developmental Science Graduate Programs, says, "Project HELP provides an example of true empowerment. Youths are learning skills that will enable them to focus on assets and community change at the peer group level. If Project HELP works to impact youth development, it will be because youth made it happen."

The project involves three phases. Phase One, the planning phase, was completed in May 1998. Project

HELP staff targeted a group of 40 African-American males aged 9 to 16 with high to moderate academic achievement who completed two survey instruments. These young men were known to live healthy lifestyles and to abstain from the use of alcohol, tobacco, and other drugs. They were recommended by their school or community as being role model youth.

The surveys were part of a strategy developed by William A. Donohue, Ph.D., MSU Department of Communication, called the Community Asset Development for Youth (CADY) Strategy. The Youth Attitudes and Behaviors questionnaire provided information regarding assets and deficits as recognized by the youth. A sample external youth asset might be "my parents would be mad if I got into a physical fight." A sample deficit-measuring item might be "parties aren't much fun unless people are drinking."

The top five assets revealed by this sample were caring attitudes toward others, parental rejection of substance abuse, personal attitude against substance abuse, parents setting limits for youth, and strong self-esteem. There were some differences in the rankings of youth assets based on the age groupings, but one asset was strong across the sample: parental rejection of substance abuse.

In Phase Two, the implementation phase, a new type of sample group was recruited by the youth of Phase One. Sixty-five youth were recruited in Albion and 56 in Battle Creek from churches, schools, social organizations, and sports clubs. This sample was a more general grouping of males without the delimitations of high achievement and behavior standards that applied to the first sample.

The top five assets across all ages from this sample were parental rejection of substance abuse, caring for community, personal attitudes against substance abuse, positive peer influence, and parental rejection of violence. Three of these top five assets are external, suggesting that the youth in this sample are more strongly influenced by their parents and peers and less influenced by their own internal asset development. A consistent finding was that caring for others and communication competence were important to all age levels. Overall, the findings

suggest that programs designed to prevent substance abuse might be most effective if they involved the youths' families and friends.

The goal of Phase Three, called SEED Phase Intervention (Study, Educate, Equip, Develop), is to effectively strengthen the youths' assets and help them develop skills that will increase their ability to abstain from drug, alcohol, and tobacco use. This goal will be accomplished by a year-long preventive education program that trains ten young males to be Peer Health Educators. The education program includes visits to colleges, exercise gyms, and clinics where the group learns the physical, social, and familial effects of drugs, alcohol, and tobacco use and ways to promote abstinence; the benefits of proper nutrition and physical fitness; Red Cross CPR skills; as well as public speaking skills, persuasion techniques, and communication competencies. The youth are also involved in one community service project each month in order to strengthen their caring assets.

Using word-of-mouth communication as an effective way to move information through community life and influence opinions, the young males may be able to strengthen assets in their friends, educate them in healthy choices, and improve their chances for positive life outcomes. The young educators will help create and implement a drug and alcohol abstinence campaign, participate in activities to increase their peers' commitment to abstinence, develop a drug prevention production for schools and faith-based groups, and develop a drug prevention rap.

Fitzgerald says, "Project HELP provides an exemplary model for outreach research: An MSU undergraduate initiated the project through the Summer Research Opportunities for Minority Students (Danya Bonds, now a graduate student at Notre Dame); an MSU graduate student continues to provide leadership (Jennifer Smith, Department of Psychology); and young men in Battle Creek and Albion are learning leadership skills that should help them to effect changes in attitudes toward drugs and violence among their peers."

CHAPTER SEVEN
Criterion Five:
Engagement and Service



A. Introduction

Criterion Statement: As called for by its mission, the organization identifies its constituencies and serves them in ways both value.

Michigan State University’s commitment to outreach and engagement begins with its institutional mission statement, which reflects the institution’s historical founding designation as a land grant college and its continued commitment to serve the public:

Michigan State University strives to discover practical uses for theoretical knowledge and to speed the diffusion of information to residents of the state, the nation, and the world. . . .Michigan State University is committed to . . . emphasizing the applications of information; and to contributing to the understanding and the solution of significant societal problems. . . . [T]he land grant commitment now encompasses fields such as health, human relations, business, communication, education, and government and extends to urban and international settings. . . .Michigan State University fulfills the fundamental purposes of all major institutions of higher education: to seek, to teach, and to preserve knowledge. As a land-grant institution, this university meets these objectives in all its formal and informal educational programs, in basic and applied research, and in public service.

MSU has taken seriously its commitment to be an “engaged university,” turning the mission, principles, promise, and strategic imperatives into concrete practices in numerous forms. All units at MSU are expected to contribute to the outreach and engagement mission of the university at the unit level. This allows flexibility for individual faculty to contribute to the outreach research, teaching, and service mission in unique ways. Faculty in every college and in most departments report their outreach and engagement work through an online survey—the Outreach and Engagement Measurement Instrument (OEMI)—as part of their academic assignment. (Data from the 2004 survey are reported throughout this document.) The staff of the

M8: Scholarly O&E by Successfully Tenured Faculty

Scholarly Outreach and Engagement Reported by Successfully Tenured Faculty at Michigan State University, 2002-2006

Diane M. Doberneck, Chris R. Glass, and John H. Schweitzer

National Center for the Study of University Engagement
Michigan State University

September 2009

A TYPOLOGY OF PUBLICLY ENGAGED SCHOLARSHIP

What do we Mean by Publicly Engaged Scholarship?

Michigan State University has defined publicly engaged scholarship as a “form of scholarship that cuts across teaching, research, and service. It involves generating, transmitting, applying, and preserving knowledge for the direct benefit of external audiences in ways that are consistent with University and unit missions” (Provost’s Committee on University Outreach, 1993). Private consulting and individual volunteerism are not considered to be publicly engaged scholarship because they fulfill individual or personal goals and not unit or university missions. Faculty contributions to university, college, or departmental committees as well as to scholarly and professional associations are also not considered to be publicly engaged scholarship because they do not directly benefit audiences beyond the campus and the academy.

Community is defined broadly to include more than geographic communities, such as neighborhoods, cities, or regions bound by a physical place. Our definition of community includes communities of identity (e.g., communities of individuals who share race, gender, or other individual characteristics); communities of affiliation or interest (e.g., groups of people who feel connected to one another through a common set of values they act upon together); communities of circumstance (e.g., community that forms around a common experience such as surviving a flood); and communities of faith, kin, and profession (Fraser, 2005; Ife, 2002; Marsh, 1999; Mattessich & Monsey, 1999).

In essence, we considered faculty members’ work to be publicly engaged scholarship when it includes (Checkoway, 2001, p. 143):

...research [that] promotes public scholarship relating their work to the pressing problems of society; [or] teaching [that] includes community-based learning that develops substantive knowledge, cultivates practical skills, and strengthens social responsibility; and [/or] service [that] draws upon their professional expertise for the welfare of society.

Embracing the *WORLD GRANT IDEAL*



Affirming the
Morrill Act
for a
Twenty-first-century
Global Society

Lou Anna Kimsey Simon
President

MICHIGAN STATE
UNIVERSITY

WORLD GRANT UNIVERSITIES:

Meeting the Challenges of the Twenty-first Century

BY LOU ANNA K. SIMON

Lou Anna K. Simon is president of Michigan State University, where she served as provost and vice president for academic affairs from 1993 through 2004. Her commitment to the land-grant approach of applying knowledge and resources to benefit society locally and globally is reflected here.

Keeping core land-grant values relevant to society's changing needs fuels greater societal prosperity—prosperity that is sustainable, prosperity that is anchored in the common good, prosperity that validates the worth of empowering people from ordinary backgrounds to do extraordinary things through education and cutting-edge knowledge.

The World Grant Ideal

Today American higher education urgently needs bold thinking coupled with innovative actions if the United States is to meet the challenges of the 21st century—thinking and doing that goes beyond requests for more funding and accountability and beyond our tendency to look at what individual institutions do well and can contribute to global prosperity. We need a provocative and thoughtful vision of how higher education's core values can reinvigorate the public trust that all universities must have in order to help the nation build sustainable global prosperity for the 21st century. And we need to be clear about the distinctive contributions that institutions of various types will make to that prosperity.

THE WORLD GRANT IDEAL

More than 150 years ago, Abraham Lincoln signed the Morrill Act, thereby launching the land-grant college and university movement. The results of this 19th-century legislation were revolutionary. Land-grant institutions became a model for the world in empowering ordinary people through an advanced education that was excellent enough for the proudest yet open to the poorest. The Morrill Act created an engine of prosperity for the common good of states and the nation.

The celebration of the Morrill Act's sesquicentennial in 2012 presents an opportunity to revisit its historic "first principle"—the democratization of education and knowledge—and to extend it beyond state and national borders. This re-envisioning of the land-grant mission is what we at Michigan State University are calling the World Grant Ideal.

The challenges we face are 21st, not 19th century, in nature. We cannot apply land-grant principles that worked in the 1800s and 1900s directly to the modern age. Instead, we need to contemporize the values that motivated universities in Lincoln's time to become catalysts for change and societal development.

42

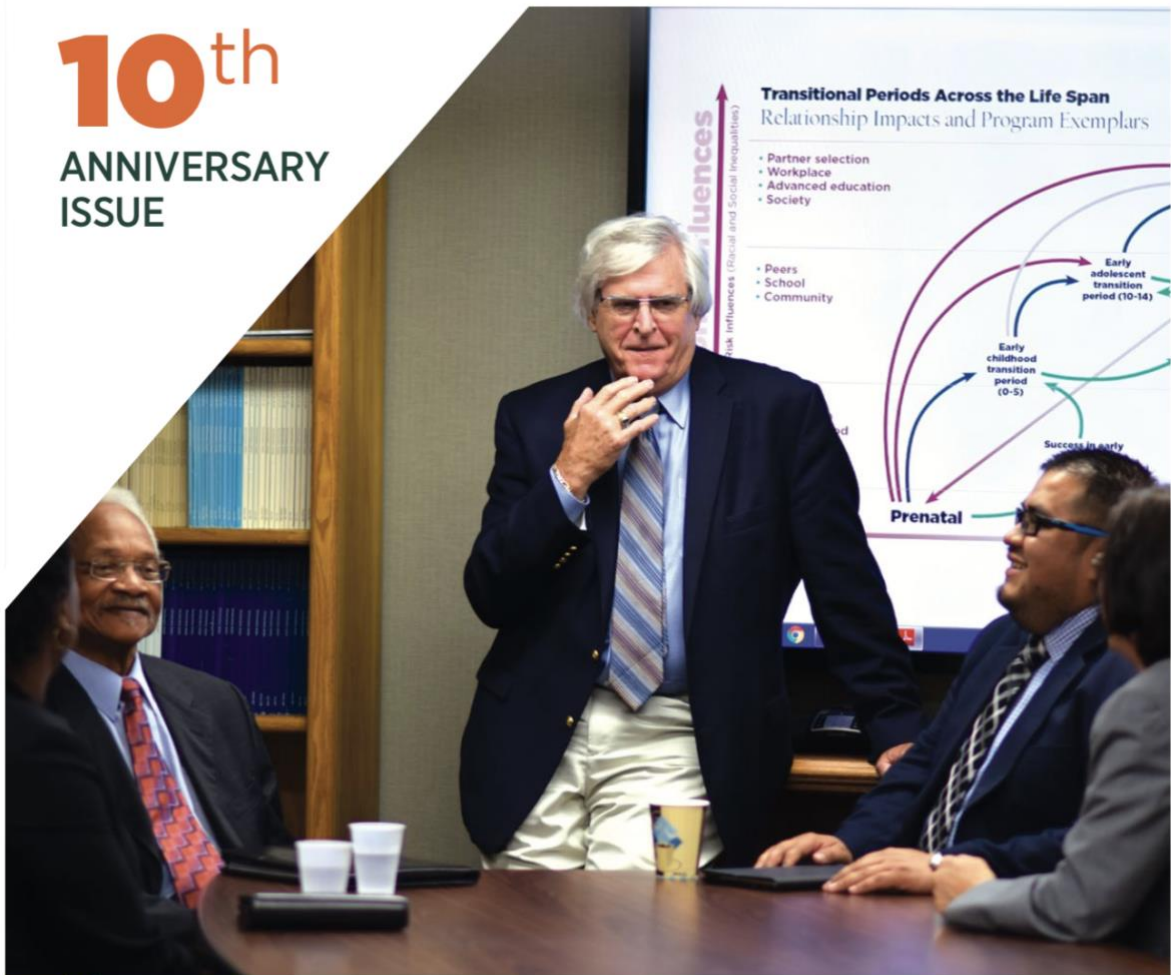


The Biomedical and Physical Sciences Building at

CHANGE • SEPTEMBER/OCTOBER 2010

THE Engaged Scholar MAGAZINE

10th
ANNIVERSARY
ISSUE



UNIVERSITY OUTREACH AND ENGAGEMENT
more than a decade of supporting university-community engagement

University Outreach and Engagement: A Forward Look to New Opportunities

Report by the Provost's Steering Committee on
Outreach and Engagement



Michigan State University
December 2018

Loyola University Chicago: Fourteen front covers of the used reports for this study.

L1: Immigrant Student National Position

January | 13

Immigrant Student National Position Paper Report on Findings

A Study Funded by the Ford Foundation

Authored by:
Fairfield University, Loyola University Chicago, and Santa Clara
University Legal and Social Research Teams

January 2013

L2: President's statements

AJCU's residents' statement January 2013

! !
We, the undersigned presidents of Jesuit colleges and universities, support the following statements in regard to the presence of undocumented individuals as students within our institutions: !

! **First, that 'Catholic Social Teaching' is clear in its insistence that every human person deserves dignity and the opportunity to better one's state in life.** Catholic Social Teaching supports the solidarity of interdependence and interconnection within the human community that allows a human being to flourish intellectually, socially, and spiritually. We oppose public policies that separate human families living peaceably in our midst, especially those involving students and/or minors, and urge all citizens to recognize and support those inhabitants of our nation who seek to contribute more fully to civic life and the common good through education and personal development. !

! **Second, we recognize that the history of Jesuit institutions of higher education in this country is inextricably linked to first and second generation immigrant populations.** Our schools have in the past been unique places of opportunity for some of the most disenfranchised and marginalized members of American society. Our own 2010 AJCU mission and apostolate statement makes clear that we "prioritize the education of these often vulnerable and underserved students," as does the same year's vision statement of the Association of Catholic Colleges and Universities, in which we, as member institutions, "stand in solidarity with migrants, regardless of their immigration status." We pledge to continue to respect this tradition and to foster *cura personalis*, care for the entire person, as a hallmark of our institutions of learning. !

! **Lastly, we continue to affirm that Jesuit colleges and universities are morally committed environments, where our students are inspired and encouraged to understand and address issues of justice, fairness, political involvement, and a preferential option for those whom society has marginalized.** We recognize that in 2013, one group that fits this category are those living without authorization in the United States. We will continue to support our students – both documented citizens and not – as full members of our campus communities and of society at large, where their voices and personal narratives deserve to be acknowledged. !

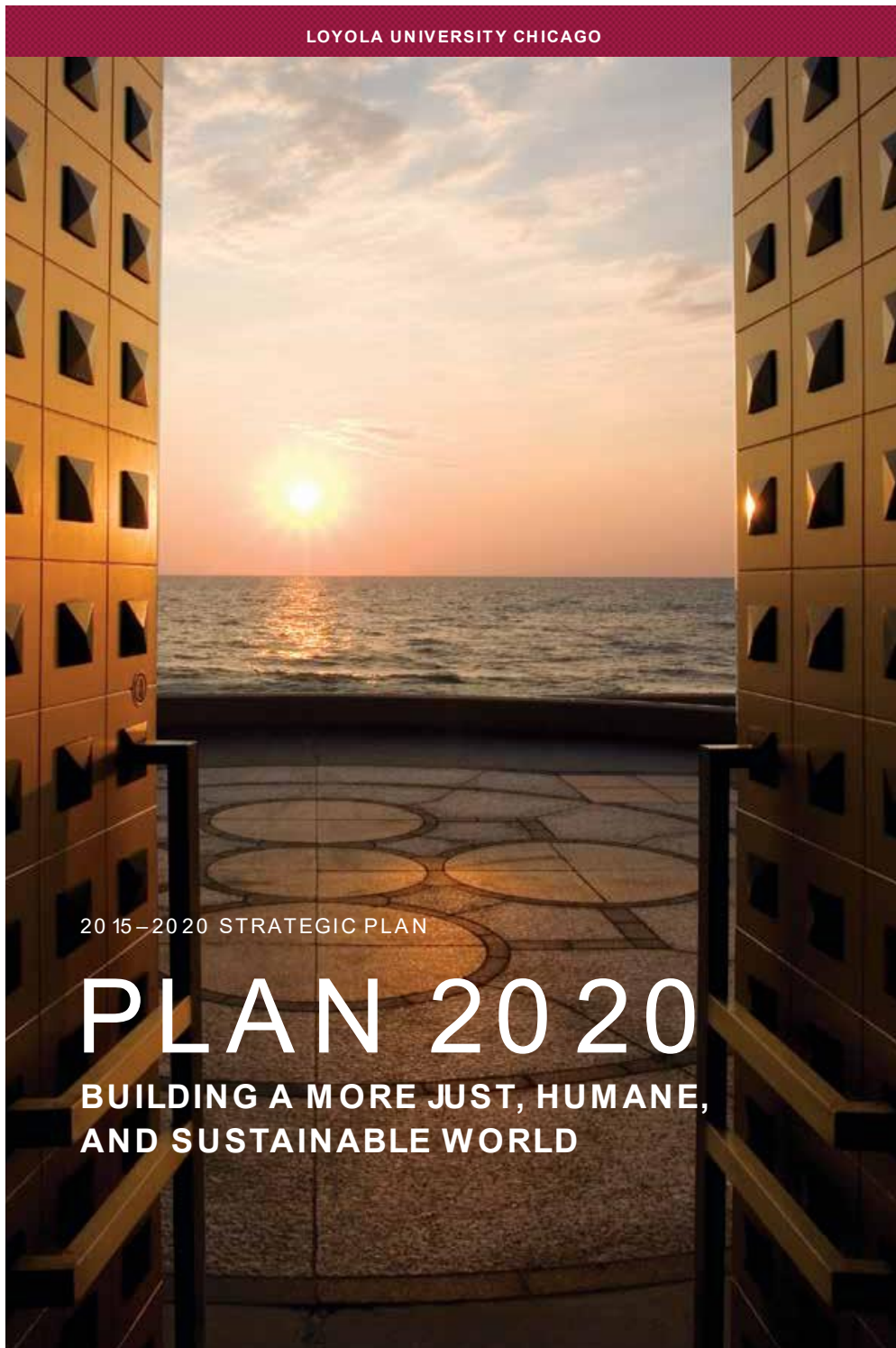
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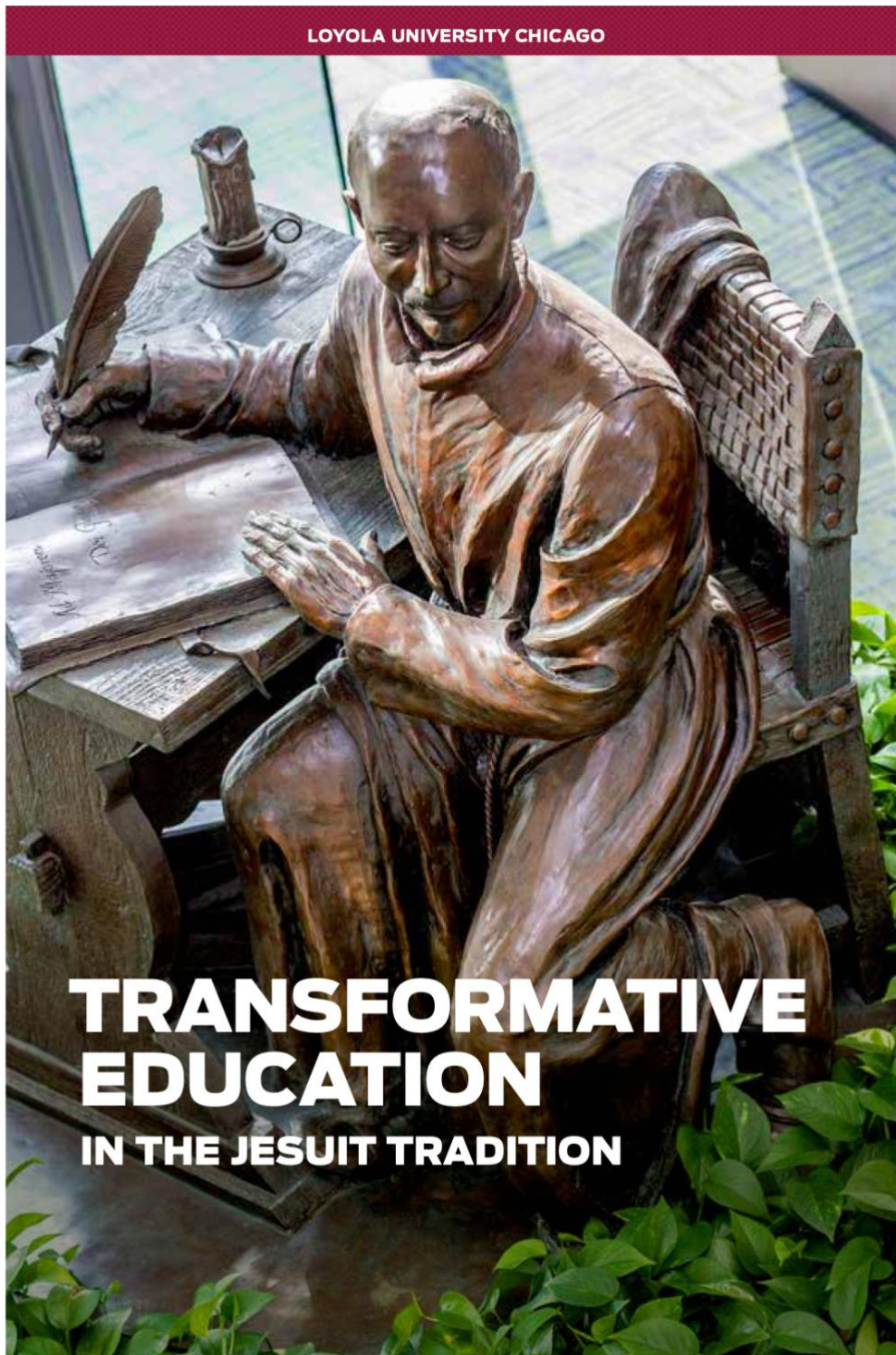
Experience

IMPACT REPORT **2013-2014**
CENTER FOR EXPERIENTIAL LEARNING



Preparing people to lead extraordinary lives





L6: CEL Partnership Statement



The Center for Experiential Learning

Partnership Statement

Loyola University Chicago's **Center for Experiential Learning** approaches partnerships with employers and community organizations as reciprocal and mutually beneficial. The goal of our partnerships is not only for our students to learn by serving as volunteers, interns, or researchers, but also for the work of students to contribute in valuable ways to the work of our partner organizations.

The Center for Experiential Learning is committed to promoting the relevant opportunities of partners to our students and faculty; to connecting partners to other University resources where appropriate; and to fostering the potential of experiential learning opportunities to achieve both student- and site-based priorities.

We consider our partner organizations to be co-educators of our students, and in this role, we rely upon them to provide the necessary orientation, training, and supervision required for our students to complete their assigned responsibilities. We expect that our partners will regard the safety of our students as a priority equal to that of their own employees and clients. We know that our partnerships are best served by open lines of communication, and encourage our partner organizations to communicate any concerns and to address any issues with our students or our partnership in a timely manner.

Through our partnerships, the Center for Experiential Learning hopes to fulfill Loyola's mission of "expanding knowledge in the service of humanity through learning, justice and faith," and to support the efforts of our employer/community partners as well.

Partnership Responsibilities

LOYOLA STUDENTS IN EXPERIENTIAL LEARNING CLASSES HAVE THE RESPONSIBILITY TO:

- Attend any required orientation or trainings, and complete any required background checks or paperwork associated with interning/serving at their site in a timely manner;
- Serve their scheduled hours as agreed upon with the site, even if those hours should be more than the minimum required by their class(es), in a timely manner;
- Contact their site/supervisor in advance if they are unable to complete scheduled duties for any reason;
- Act in a professional and responsible manner, and abide by the Loyola Student Code of Conduct at all times;
- Maintain personal health insurance or Loyola student health insurance, along with auto liability insurance if their personal vehicle will be used;
- Notify their site supervisor immediately if they encounter any problems in the fulfillment of their duties, and inform their instructor and/or the Center for Experiential Learning if those problems cannot be resolved;
- Keep track of their hours and complete all duties/projects agreed upon with the site supervisor by the end of their term as a volunteer or intern.

L7: Ignatian Paradigm at Arrupe College



eCOMMONS

Loyola University Chicago
Loyola eCommons

Ignatian Pedagogy Educational Resources

Faculty Center for Ignatian Pedagogy

2017

Ignatian Pedagogical Paradigm at Arrupe College

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Ignatian Pedagogy Educational Resources 9.

https://ecommons.luc.edu/ignatianpedagogy_er/9

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Loyola University Chicago's Center for Experiential Learning Guide to Critical Ignatian Reflection

This guide is meant to help educators utilize and deepen reflection in their courses. It is in no way exhaustive and rather meant to assist with deepening pedagogy and encourage further curiosity into both Ignatian Pedagogy and the scholarship of reflection in teaching and learning. It is meant as a practical tool for instructors and to begin a conversation of what an application of Ignatian Pedagogy to Critical Reflection practices could look like.

It includes key concepts and frameworks along with some tangible suggestions of reflection activities to implement. Much of the guide will be devoted to establishing a shared definition of terms, something that is especially important given the wide range of opinions and interpretations of what reflection should look like in the classroom. This guide is not meant to establish a "gold standard" or claim that other approaches to reflection are not valid.

This guide is also intended to be used across disciplines and class formats. While critical reflection is especially necessary in community-based learning courses, Ignatian Pedagogy is firm that reflection needs to be both a hallmark and bulwark of education. We hope that this introductory guide sparks creativity in your teaching, more practical applications of Ignatian Pedagogy and Critical Reflection, and a thirst for more information on both topics!

L9: Men & Women for Others

Men and Women for Others | Fr. Pedro Arrupe S.J. | Men and Women for Others | Fr. Pedro Arrupe S.J.

In 1973, this address was delivered to a group of Jesuit high



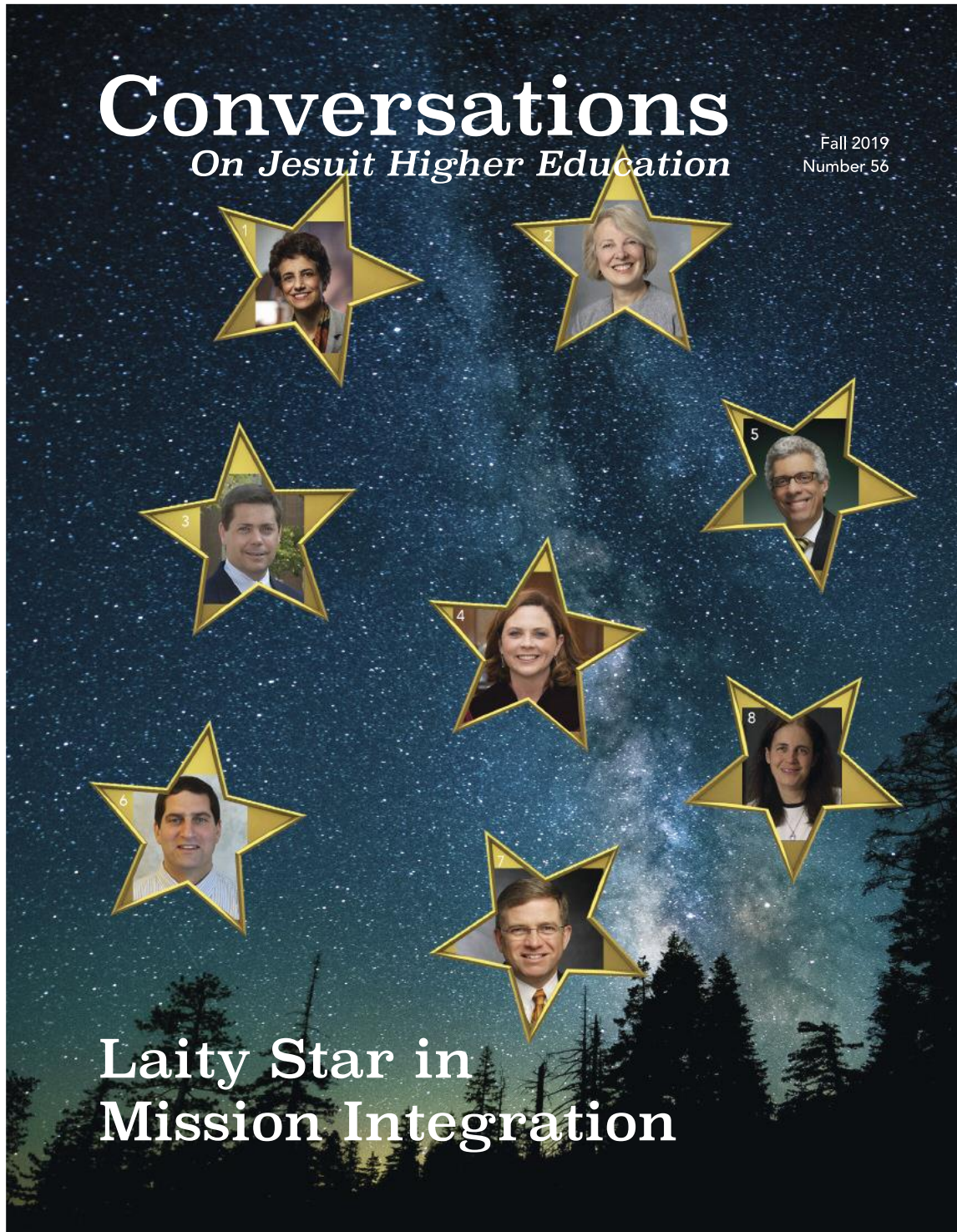
quality education.

MEN AND WOMEN FOR OTHERS
by Pedro Arrupe, S.J.
Superior General of the Society of Jesus
1973, Valencia, Spain

Re-Education for Justice

Education for justice has become in recent years one of the chief concerns of the Church. Why? Because there is a new awareness in the Church that participation in the promotion of justice and the liberation of the oppressed is a constitutive element of the mission which Our Lord has entrusted to her.¹ Impelled by this awareness, the Church is now engaged in a massive effort to education – or rather to re-educate – herself, her children, and all men and women so that we may all “lead our life in its entirety... in accord with the evangelical principles of personal and social morality to be expressed in a living Christian witness.”²

Shelters for Asylum Seekers Declare: There is Room at the Inn2019-12-14 - 10:44 am
Catholics Speak Out in Opposition to the Restart of Federal Executions2019-12-05 - 5:04 pm
Hope & Action at the Ignatian Family Teach-In for Justice Advocacy



L11: An Education that Empowers & Transforms



OFFICE OF THE PRESIDENT

AN EDUCATION THAT EMPOWERS AND TRANSFORMS

As English writer G.K. Chesterton once said, "Every education teaches a philosophy of life, if not explicitly, then by suggestion, by implication, by atmosphere. If the different parts of that education do not cohere or connect with each other; if the educational process as a whole does not combine to convey a coherent view of life; if, in the end, it does not empower and transform, then, it is not education at all." A transformative education is one in which the student is incrementally invited to engage life, to reflect upon it and, then, to be of service to our world.

STRATEGIC THEMES

- **Expanding Horizons and Deepening Knowledge:** The University is the steward of a long and deep tradition of learning and knowledge. It has a responsibility to this living tradition of which it is a part and whose continuing significance it fosters in ever-new ways. Students who come to Loyola can expect to be enriched and broadened by that tradition and, at the same time, be challenged by it to lead extraordinary lives that are relevant in new and different circumstances.
- **Self-Appropriation:** Beginning with an appreciation of one's gifts and the





Loyola University Chicago

Mission Priority Examen Self-Study

FEBRUARY 2019

L14: Ignatian Pedagogy and Service-Learning



SERVICE-LEARNING Center for Experiential Learning

Service-Learning Pedagogy

Service-Learning Pedagogy

Ignatian Pedagogy and Service-Learning

Course Models

Reflection

Community Partnerships

Ignatian Pedagogy and Service-Learning

The Faculty Center for Ignatian Pedagogy at Loyola university identifies four steps in the process of engaged learning: 1) Experience; 2) Reflection; 3) Judgment; and 4) Action/Commitment (<http://www.luc.edu/fcjp/ignatianpedagogy/>). The mission of Loyola University, to "expand knowledge in the service of humanity through learning, justice and faith", is quite specific in calling students, faculty, and staff to serve the human family. Further, the

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