Syracuse University

Civic Identity:
Locating Self in Community

■ **L. LEE KNEFELKAMP,** professor of education and psychology at Teachers College, Columbia University, and senior scholar at AAC&U

Before being nominated for the Nobel Prize in literature and lauded for his tireless work for peace, Nikos Kazantzakis was a young student struggling with his identity. Kazantzakis was an ethnic minority in his own land, the child of a military father and an intellectual and musical mother. As a Cretan, he identified with the concepts of being colonized, of existing in exile, of living in constant diaspora. He struggled with multiple issues, wondering which political system deserved his allegiance, how he could reconcile the struggle for human rights with injustices perpetrated at the direction of government, and how he could explore and commit himself to one religious tradition. He struggled with issues of sexuality and relationships. But his two largest struggles were these: how to discover a passionate purpose and role in life, and how to reconcile the multiple aspects of his own identity into a harmonious whole.

Kazantzakis searched for the answers to these questions in many places. One summer he went to work in his uncle's lignite mine. While there, he encountered the limitations of poverty, the stifling role gender identity played in the island communities, and a sense of both isolation and possibility. He worked, had new and unforeseen experiences, and reflected on his life and its meaning. Finally, he discovered a reconciling purpose, a sense of identity resolution. "I too," he writes, "can be a warrior, only my soldiers will be the twenty-six letters of the alphabet!" (_The Saviors of God_ 1969).

Inspired by this insight, Kazantzakis wrote passionately about ethnic strife in his homeland and worked to create a rebirth of democracy in Crete, all while crafting several beloved novels, including _The Fratricides_, _The Last Temptation of Christ_, and _Zorba the Greek_. Once a college student in search of himself, Kazantzakis became one of the leading authors and activists of the twentieth century. He had not just discovered a career. He had discovered a larger role in the world.

Discovering Civic Identity

Nikos Kazantzakis claimed his identity as an activist and saw writing as a means to enable that identity. He had learned that not claiming that identity would have been tantamount to betraying himself. He had discovered what Katie Cannon, author of _Black Womanist Ethics_, calls us all to discover: how to discern the moral and civic obligations of our time and find a way to act on those obligations (1988). Cannon suggests that such action is our ethical obligation. She sees the identity affirmation that develops through action as larger than the work through which we enact it.

Through initiatives like American Commitments, Shared Futures, Greater Expectations, Core Commitments, and Liberal Education and America's Promise (LEAP), AAC&U has called us to understand the nature of civic identity. These initiatives position civic identity as an identity status in its own right—one that can become as integral to individual identity as race, ethnicity, gender, nationality, or any other deeply

Diversity&Democracy

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ABOUT THIS ISSUE

Community has many meanings within higher education. It at once signals the close-knit bonds of academic cultures and the nonacademic spaces "out there." Whatever the context, community represents shared places, shared investments, and shared futures. In liberal education's difficult work of preparing students for engaged citizenship in a diverse world, community is both the ends and the means.

This issue of *Diversity & Democracy* explores multiple forms of community engagement through which students investigate their own civic identities. Our authors imagine community as a Petri dish of personal growth, a hotbed for holistic development toward ethical, engaged citizenship. Through service learning and intercultural exchange, they demonstrate the need for deliberative projects that connect personal action to interpersonal relationships, individual growth to inclusive cultures—while taking into account the needs and goals of everyone involved. Their efforts raise the challenging question: How can colleges and universities help students practice the values that will lead them to their place in a diverse and interconnected world?

claimed aspect of self. We at AAC&U have strongly asserted that the development of an ethical civic identity should be one of the outcomes of a liberal education.

Our emphasis has not been misplaced. As Colby and Damon have told us, the college years represent a key opportunity for the development of civic identity, particularly for traditionally aged 18- to 22-year-old students (1992). During childhood, an outside authority defines the moral domain, with adults mediating between what is right and wrong. The adolescent then encounters multiple perspectives and begins to develop a sense of a moral compass. The college student, armed with increased cognitive complexity, is potentially able to develop what James Rest has called the "four components of moral identity": moral sensitivity, judgment, motivation, and character (1994). This richer understanding should lead to an adulthood in which the individual comes to see moral action as an integral part of who he or she is, and understands that to not act morally is to betray the self.

Thus college can be a crucial shaping environment for the development of moral identity and civic identity—*if* educational opportunities deliberatively engage the student in accordance with his or her developmental readiness. We must be mindful of this need as we work to create more purposeful, deliberate, and connected educational experiences for our students.

Essential Characteristics of Civic Identity

If civic identity is a major identity status, it must have some essential characteristics:

1) Civic identity does not develop in isolation. It develops over time *through engagement with others* who bring a wide variety of interpretations, life experiences, and characteristics to any discussion of moral dilemmas. It develops in the context of engaging the real social, political, and economic structures within any given society or culture. Thus the development of civic identity in our students is truly community work.

2) Civic identity is not the same as, but is deeply connected to, *complex intellectual and ethical development*. While complex thought does not guarantee positive moral action, moral discernment is an act of cognitive complexity. Civic actions, like moral actions, arise in the face of complex alternatives. Thus the work of helping students become more

intellectually complex expands their capacity to think and act as citizens.

3) Civic identity is a *holistic practice*. It requires an integration of critical thinking and the capacity for empathy. It challenges us to identify with others who may be significantly different from ourselves while acting consistently in the face of unexpected circumstances. By developing an active, integrated civic identity, individuals begin to find wholeness and psychological balance within themselves and with others in the world.

4) Civic identity becomes a *deliberately chosen and repeatedly enacted aspect of the self*. Like any other identity status,

others may engage differently. They see their role in life as contributing to the long-term greater good. And perhaps most importantly, they have the courage to act.

Our Unfinished Work

Recent data collected as part of AAC&U's Core Commitments initiative indicate that colleges and universities endorse the elements of what I have described above. We want our students to develop what we at AAC&U have called "civic identity," and we believe that this development should be an essential outcome of a liberal education. Yet the data also reveals a gap between the ideal and the

need to live and study in environments that help them engage "the big questions" and explore their own purpose and identity. Students need to recognize how their course of study connects them to the civic and cultural life around them. Students need to see that we are all members of one community and that our individual work is interconnected with the work of others. And students need to witness the academy's ongoing commitment to creating a more just society.

This issue of *Diversity & Democracy* calls us to contemplate community's role in the task of educating students to find their civic selves. As Kazantzakis wrote to a dear "companion in life:" "If you leave me to myself alone, I shall try to succeed alone. But if we try it together, the task will not be easier, but it will be deeper and richer" (H. Kazantzakis 1989). As educators, we should follow Kazantzakis's lead to richer collaborations and deeper learning experiences, for our students, ourselves, and our world. ◉

> [C]ollege can be a crucial shaping environment for the development of moral identity and civic identity— *if* educational opportunities deliberatively engage the student in accordance with his or her developmental readiness.

civic identity requires active reflection, experimentation, and what Dewey called "moral rehearsal" (Fesmire 2003). Rehearsal for civic engagement requires multiple experiences and opportunities for learning. These experiences should include time to reflect with others, active discussion about choices and their possible consequences, and imaginative exercises that help students commit to a better and more just society.

Individuals with a mature sense of civic identity are fully engaged, fully human citizens of their communities. They seek knowledge of both historical and contemporary conditions. They apply this knowledge using the skills and competencies they have developed, working independently and interdependently on whatever challenges they face. They approach these challenges with a sense of discernment, responsibility, and justice seeking. They are both idealistic and realistic, patient and persistent, committed to thoughtful engagement and aware that

real: educators want to foster civic growth, but we aren't necessarily successful in doing so. If we are truly committed to fostering civic identity in our students, we must ask ourselves some difficult questions about how we approach the educational enterprise. We cannot help students become integrated and whole if our curricula, campus activities, and civic programs remain unconnected, unstructured, and unexamined.

Nevertheless, we are not without frameworks for fostering civic growth, and AAC&U laid out some of these in its recent report, *College Learning for the New Global Century*. Students who develop knowledge of history, teamwork and problem-solving skills, civic knowledge and engagement, intercultural knowledge and competence, ethical reasoning and action, and the ability to synthesize and act purposefully are well on their way toward developing civic identity. There are multiple steps colleges and universities can take to foster this growth. Students

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[COMMUNITY ENGAGEMENT]

Socks, Trains, and Wheelchairs:
Service Learning as the Vehicle for Teaching Diversity

■ **RACHEL A. WILLIS,** Bowman and Gordon Gray Professor of American Studies and Economics, the University of North Carolina–Chapel Hill

I first encountered service learning when a member of APPLES (Assisting People in Planning Learning Experiences in Service), a student-initiated service-learning organization at the University of North Carolina–Chapel Hill (UNC-CH), knocked on my door to ask if I would consider incorporating community placements into a class. After reading Robert Sigmon's work about the potential "scholarship of application" in the community and a "scholarship of teaching" in the classroom. My students and I discovered a diverse range of experiences both inside and outside the classroom that transformed the way we understood our place in the world and how we might contribute. I never could have imagined that service-learning placements with socks, trains, and wheelchairs would be

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of this reciprocal pedagogy to transform educational outcomes (1973, 1979), I said "yes" and began offering service learning as an option in my course Women and Economics. Thus began a journey that propelled me and my students from the classroom to child-care centers in sock factories, to trains in metro systems around the world, and into wheelchairs throughout the sixteen campuses of the University of North Carolina.

Nearly two decades after my first encounter with service learning, I incorporate the pedagogy into nearly every course I offer. Having embraced the principles Ernest Boyer laid out in *Scholarship Reconsidered* (1990), I found that service learning enabled me to move from the "scholarship of integration" I had practiced in the classroom to a

the "vehicle" for teaching us to better understand and value diversity in education—and in the communities around us.

Launching the Journey Toward Improved Learning Outcomes

I had already taught Women and Economics three times before the APPLES student knocked on my door. Quantitative measures of my students' learning outcomes indicated that the course was very successful. My students were experts at analyzing and communicating the relationship between gender, labor force patterns, household formation, and socioeconomic trends. They demonstrated their knowledge and expertise time and again on examinations and in class projects.

Still, I had to admit that I hadn't yet found a way to bring the true complexity of real life into the classroom. My students had difficulty understanding how decisions related to time allocation between work and home were made in practice. They could analyze the impact of education, family formation, and employment decisions with expert ease. But they struggled to appreciate how the more complex and conditional factors of wealth, chance, and sequential decision-making—much less discrimination, divorce, or death of a partner—could impact a person's lifetime economic prospects.

Bright, hard-working young adults at a very competitive academic institution, my students represented a range of racial and ethnic backgrounds, cultural identities (including the occasional international student or student with a physical or learning disability), and even socioeconomic statuses (students came from both privileged backgrounds and less-affluent rural and urban high schools). But despite these differences,

Rachel Willis and UNC–Chapel Hill undergraduate students present at the 2008 North Carolina College Access Conference. (Photo by Tarrick Cox)

they tended to share one thing in common: they were almost always traditionally aged students without ongoing child- or elder-care responsibilities. Thus as a group, they had limited experience in making the complex decisions required when "life happens." They generally attributed their achievements to hard work and good fortune, and they optimistically expected that the same work and fortune would continue to propel them along their chosen paths. This wasn't arrogance—it was a simple lack of experience with a world full of uncertainty and imperfect information.

Textbook approaches, exams, and even research papers were inadequate teaching tools to help my students understand the complex external factors that affect people's opportunities, decisions, and incomes. I felt a pressing need to teach my students how unforeseeable circumstances and choices could affect their own future prospects and those of the communities where they would work and live. So when the APPLES student offered me the opportunity to "bring the real world" to my classroom, I was more than willing to try.

Unexpected Paths to Diversity Learning
My first service-learning students assisted low-income parents with filing income tax forms, conducted quantitative research to document how gender affects work experiences and compensation, and collected and communicated data that could be used to improve working conditions for women in North Carolina. These initial projects had two explicit goals: (1) to help students develop a deeper understanding of textbook models and (2) to serve the community in tangible ways. We met these two objectives over and over again in each course and with nearly every placement.

Even as we fulfilled our two objectives, I saw a third extraordinary

result emerging: service learning clearly enabled my students to more fully understand the value of diverse perspectives. I first saw evidence of this newfound appreciation in their journal entries, where students related moments of epiphany about the effect of gender differences on economic outcomes. By listening to perspectives different from their own, they came to appreciate the impact of "stochastic variation" (i.e., luck) and gender-based circumstances that they had seen play out in the disaggregated economic data.

Some students, amazed at the persistence of clients who struggled to achieve better access to work or school, found their assumptions about people of certain socioeconomic backgrounds challenged. Others, frustrated as they observed unjust resource allocation, came to understand the systemic inequities that limited even their own abilities to offer service. Many students related compelling narratives about the complex relationship between identity (social, economic, physical, legal, and geographical, to merely scratch the surface) and access to the benefits of community. Through their service-learning placements, my students came to understand that their assumptions about agency and responsibility had been misinformed and misplaced.

Over and over again, my students pointed out that the theoretical models available were inadequate in explaining behavior, that information can be prohibitively costly for those who most need it, and that "access to work" hinges on a far more complex set of factors than they could have imagined. My undergraduates were learning to apply tools of analysis developed in the classroom to the diversity they encountered in the community, while serving the community at the same time. Their deepened level of critical analysis challenged me to consider how I could more thoughtfully and

Thomas Barnett, the first student recipient of the Elon Medallion. (Photo by Dick Hill)

intentionally incorporate diversity education into my teaching. I wanted to effectively prepare my students for the complicated world where they would work and live after graduation.

Intentional Learning in a Diverse World
Inspired by this serendipitous discovery, I found a variety of ways to incorporate diversity into my service-learning projects. In an experimental course on "The Economics of Higher Education," I deliberately offered diverse placements so students would encounter a variety of experiences that they could then share in the classroom. Some students tutored in ESL programs at the local high school. Others taught adults at a local church's community center. Some organized college admission and financial aid information programs for students from rural or low-wealth high schools. A few served in higher education administration placements related to increasing access to education. By comparing and contrasting their experiences, my students saw higher education from a wide range of perspectives and came to see the value of diversity in a new light.

True service-learning practice (with a bidirectional hyphen) enables students to understand that people with different resources, characteristics, and backgrounds frequently have much to teach them about the subject of inquiry. My students often found this to be the case.

One student found a near-perfect correlation between race and income in the high school where he tutored. The students of color lived in public housing or small apartments and had few resources to prepare them for post-graduation training. My student encouraged his ESL students to go to the high school's college fair in

Creating Diverse Placements

1. Share with others what you teach and how you teach. Learn what they do. You can discover mutual interests for service-learning opportunities.
2. Talk about your work at conferences, on the bleachers, in car pools, and whenever the opportunity arises. You never know where a connection will develop.
3. Search e-mail address lists for clues about community organizations and individuals that might offer service-learning placements or projects that relate to your courses.

Recruiting a Diverse Group of Students

1. Attend cocurricular and extracurricular campus and community events related to the course's subject matter and introduce yourself to students, faculty, and program leaders.
2. Advertise the course focus and potential placements through related student organizations and listservs.
3. Participate in the selection and mentoring of underrepresented students through campus or community service programs and be sure these students know about your teaching interests and pedagogy.

—Rachel A. Willis

spite of their protests that the exercise was irrelevant to their futures. He then watched as only technical colleges and military recruiters showed a genuine interested in talking with his students of color. His students had become his teacher and, through his thoughtful reflections, I became his student.

Service learning also attracted more diverse student groups to my classes. Students of color, nontraditional students, and students with social, economic, or learning challenges recognized the value of the pedagogy and wanted to help their own communities while learning about economics. A student from a rural manufacturing community convinced me to take up the cause of educating workers in her hometown. Our initial efforts evolved into a multiyear, multifaceted project entitled SOCKHELP (Sharing Our Computer Knowledge to Help Educate and Link People), an early Internet resource that offered training, information, and resources for sock factory employees. My students eventually created a resource network to help improve higher education access for factory workers' children (many of whom are Hmong immigrants), including annual visits to college campuses for first-generation college-aspiring students (www.unc.edu/hsac/).

Another student created a program to teach middle school students about transit alternatives. He quickly discovered that children from lower-income families were more likely to use public transit and understand bus schedules, maps, and the role of land-use planning. In this context, the smartest kid in the class was not necessarily the one with the top grades—and my student saw that this was true of his college classmates as well. His epiphany led him to create a spring break journey for his college classmates to examine transit alternatives along the eastern seaboard. Entitled THINK Transit (Teaching How to Incorporate New Kinds of Transit), the trip exposed participants to new perspectives on transit planning.

A blind student I taught during my first term at Carolina taught me that perspectives of the differently abled were essential to understanding opportunity and access. After serving on the Facilities Planning and University Master Land Use committee, I developed a project where students measured wheelchair accessibility throughout the UNC system. Elon University honors and digital design student Thomas Barnett collaborated with us to create a Web site to educate people about accessibility (http://access.unc.edu/). Thomas passed away due to Friedreich's Ataxia a few weeks after he was awarded the Elon Medallion for his art and activism. This extraordinary Web site reminds us that by taking diversity into account, we help everyone better navigate their world.

Conclusion

Taken together, these projects on socks, trains, and wheelchairs are preparing my students to live in a complex, global world. Through service-learning courses based in my own public service and research projects, my students have learned to value difference. Service-learning courses can evolve to attract students from more diverse backgrounds, engage all students more effectively in understanding their responsibility as citizens, and increase our collective capacities to value and learn from diversity. Socks, trains, and wheelchairs have all served as vehicles to teaching diversity through service learning. I can't wait to see what is next. ◎

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[COMMUNITY ENGAGEMENT]

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

■ **JOSÉ CALDERÓN,** professor of sociology and Chicano studies, Pitzer College

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

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

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

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

The Pomona Day Labor Center

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

Dickinson College

I have been partnering with this community-based organization ever since.

Presently, the students are continuing with their research and implementing various projects to empower the day laborers. In addition to holding language and computer classes every morning, the students have been instrumental in ensuring worker representation on the organization's board (Calderón, Foster, and Rodriguez 2005). In response to the city council's decision to minimally fund the Center in the future, we have utilized surveys, questionnaires, and focus groups to establish the amount of resources that the workers have and to explore how they can be maximized. Our collaborative research with the workers has resulted in grants from area foundations that have sponsored the development of health referrals, immigration rights programs, language acquisition, computer training, and job-preparation programs (Calderón and Cadena 2007). The establishment of weekly leadership training meetings has also resulted in worker/employer conflict-resolution sessions and pickets (led by day laborers) to retrieve wages from employers who have refused to pay.

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

Not Just Service Learning

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

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

The Center for California Cultural and Social Issues

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

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

An Equal Relationship

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

An essential component of this style of learning and research is its commitment to promoting an equal relationship

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

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

Conclusion

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

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Connecting Classroom Pedagogies to Community-Based Service Learning

In many of our institutions, there exists a tendency to separate the content of the curriculum and the practice of service learning. Yet the two should build on each other. As a civic scholar with Campus Compact, I have been part of a project that has advanced the idea of the classroom as part of the civic realm. The Civic Scholar program encourages pedagogies that develop students' ability to think critically about traditional documents, at the same time reframing civic knowledge to include documents and segments of history that traditionally have been excluded.

This approach requires students and educators to analyze historical documents in the context of the period in which they were written, and to connect that analysis to the service-learning pedagogy that we develop alongside community partners. It combines various methodologies (such as quantitative and qualitative analysis, action research, and reflection) and forms of implementation (such as role-playing, journals, and essays) to reach its learning outcomes.

Melissa Kesler Gilbert from Otterbein College provides an excellent example of this kind of pedagogy with her "history, civics, and service epistemological profiles" model. In this model, students create an alternative version of a historical document after analyzing the original and conferring with community partners about their relationship to the document.

In this exercise, students produce new translations of the documents and develop the situated historical knowledge that is necessary for understanding and participating in the civic realm.

The way we civic educators run our classrooms and the way we connect those classrooms to our communities can have a transformative impact on our colleges and universities. Our teaching and learning practices can complement the research and action we implement alongside our community partners. If we are serious about creating a diverse and engaged democracy, we have to begin where we have the most influence—with our own students.

—José Calderón

[COMMUNITY ENGAGEMENT]

Intercultural Experiential Learning for the Engaged Global Citizen

■ **A. T. MILLER,** director of the Global Intercultural Experience for Undergraduates and coordinator of Multicultural Teaching and Learning at the University of Michigan–Ann Arbor

Diversity work often supports the important goal of creating a meaningful presence for underrepresented identities on our campuses, in our programs, and in our disciplines. But diversity education is about more than critical mass. As diversity practitioners, we want our students to value the strengths that arise from their differences, both within and between groups, rather than rely on the superficial similarities that might bind them together. We want our students to be able to engage

> We want our students to be able to work as teams, bonding on the basis of common goals rather than common identities, and combining their diverse perspectives to produce complex knowledge.

meaningfully with diversity: to identify and express discomfort, share their familiar home cultures, and listen for understanding across difference. We want our students to be able to work as teams, bonding on the basis of common goals rather than common identities, and combining their diverse perspectives to produce complex knowledge.

Experiential practice is the most effective way for students to develop and fully appreciate these skills. In the Global Intercultural Experience for Undergraduates (GIEU) program at the University of Michigan, we place diverse teams of students and faculty in culturally vibrant and distinctive settings, where they collaborate on projects that facilitate close engagement and intercultural exchange. Like the anesthesiologists, surgeons, and nurses whose unique and overlapping skills convene in the operating room, or the forwards, centers, and defense players on an athletic field, our students and faculty learn to coordinate the multiple strengths they bring to the team.

Setting the Framework
The faculty and staff of the University of Michigan began the GIEU program with ambitious goals. In effect, we took up the challenge of making some oft-used buzz phrases—"global university" and "global education"—a reality for our students.

We wanted students and faculty to internalize intercultural global exchange and integrate its lessons into their varied goals, career trajectories, and identities, creating positive impacts on community sites and lasting effects on campus. We also wanted to involve a far more diverse range of students and faculty than usually participate in field study.

We decided at the outset to require students to apply to the GIEU program without specific field sites in mind. Thus students enter the program with open minds and flexible expectations. We also require faculty members to move out of their comfort zones and accept students from a wide variety of majors and backgrounds. In creating teams, the only common identity we assume is affiliation with the University of Michigan. Our approach dramatically broadens the scope of what might be "foreign" to

participants while particularizing what might be "familiar" to each individual. We thus challenge the stereotypes and assumptions our fast-paced world encourages, leading our students and faculty to reflect, rather than react, as they develop relationships with each other and with members of host communities.

Before, During, and After: The Elements of Sustained Learning
The GIEU program is structured as a paid internship surrounded by a credit-bearing course that includes pretravel preparation and post-travel debriefing exercises. In the semester before heading to the field, students take pretravel classes that prepare them through several exercises to observe and be effective in unfamiliar contexts. One exercise requires pairs of students to attend an unfamiliar religious service with minimal advance instructions. We want students to concentrate on the experience of becoming self-aware within a culture, not note-taking and conventional learning, so we ask that they choose services unrelated to their planned field experience. After their visits, students make a brief presentation to the group, which often includes members of the "unfamiliar" culture. The group then discusses the deep emotional work involved in this kind of exchange. This exercise helps to make the "familiar" (Ann Arbor) unfamiliar to students, allowing them to find the diversity in their everyday surroundings. Field teams also learn about their specific sites as part of the prep course.

The heart of the program is a three- or four-week field study that takes place over the summer and consists of a paid internship that does not incur tuition (opening participation to students who might otherwise face financial barriers). Team members fan out in homestays and local internships or collaborate on projects with local partners. Because the nature of field experiences ranges widely, students develop multiple perspectives

about local conditions that they then share with each other. Each project serves a clear purpose within the local community, creating a far more natural context for intercultural exchange than that of academic tourism, where students visit a location solely to study the local culture. Team projects allow students to practice their intercultural skills, address issues collectively, share experiences and expertise, and accomplish more than what any individual would be capable of on his or her own.

In the semester following the field experience, faculty and students reconvene in postexperience classes. Students compare their experiences across teams (contrasting homestays in Detroit to those in rural Thailand, for instance) and debrief within their teams. They interview each other and discuss the newfound strengths that arise in the interviews. Often, they surprise each other by drawing common insights from dramatically different experiences or learning vastly divergent lessons from the same field sites. Through this process, our students discover things about themselves they could not have realized alone or on an individuated field experience.

Expanding Intercultural Leadership
Our returning students and faculty have made an impact across the institution with new programs, new projects, and new courses both inside and outside the curriculum. Many participants plan return visits to field sites, where they implement longer-term projects, write senior theses, design new courses, and even create permanent spin-off programs. Their continued engagement and ongoing intercultural exchange demonstrates the depth of their learning and skill development. And because we target students in their first and second years and engage a different set of faculty leaders each year, the impact on campus extends far beyond the individuals who participate in the program.

Students dance with the Sakadas, post-WWII migrants to the sugar cane fields of Hawaii, whom they interviewed for a community and state archive in 2006. (Photo courtesy of the GIEU Program, University of Michigan)

Although we originally set out to prepare students for teamwork rather than leadership, our program results in significant leadership development. The diverse networks our students create through GIEU illustrate that they have developed the skills, comfort, and credibility to work with diverse groups of people. Students frequently tell us in their follow-up evaluations that if not for the GIEU program, they "would never have met those people"—meaning others at the University of Michigan. Our faculty members similarly state that the program has given them a unique opportunity to work with a diverse group of undergraduates from across the university.

In sum, the GIEU program cultivates an understanding of each person's unique "home culture" that includes many intersections between different aspects of identity. It invites participants to follow those linkages to engagement both on and off campus. We encourage students to realize, articulate, reflect upon, and integrate the relationship between home and global culture throughout their lives, and we help them develop the skills to do so. Our students thus embody the

diverse democracy of global citizenship by learning to be who they are with anyone, anywhere, anytime.

To read more about the GIEU program, visit www.gieu.umich.edu. ◉

Facilitating Global Intercultural Exchange Throughout the World

The GIEU program organizes students in project teams working in vibrant and distinctive cultural contexts. Past experiences have included:

- Helping middle school students in New Orleans express their Hurricane Katrina stories through the arts
- Working with orphans through various agencies in Ethiopia
- Training health educators who will disseminate an HIV-prevention and care module to low-literate populations across South Africa and Jamaica
- Comparing work environments in companies with offices in Detroit and Shanghai

—A. T. Miller

[COMMUNITY ENGAGEMENT]

Promoting Inclusive Access and Success through Community Engagement

■ **JULIE PLAUT,** program manager for academic initiatives, Campus Compact; and **JOANN CAMPBELL**, associate director, Minnesota Campus Compact

Many higher education institutions support service learning and community engagement programs as a means of promoting students' civic development and academic success. Yet engagement initiatives also represent a promising strategy for reducing disparities in educational attainment. College students who participate in high-quality community engagement programs experience a wide range of benefits: increased interaction with faculty and peers, opportunities for reflection, more meaningful learning, and an enhanced sense of belonging. These benefits apply to all students, but the National Survey of Student Engagement has suggested that "historically underserved students benefit more from engaging in these activities than white students in terms of earning higher grades and persisting to the second year of college" (Kuh et al. 2007). When community engagement initiatives link college and K-12 students, they can extend these benefits to younger students as well, improving their academic preparation and aspirations by connecting them with older role models.

The reasons to increase students' access to civic and community engagement programs are thus multiple and compelling. But in order to create educational environments in which a diverse student population thrives, institutions must address financial and cultural barriers to participation. The Midwest Campus Compact Citizen-Scholar Fellowship Program illustrates the potential for such initiatives to have lasting effects for low-income, first-generation, and future college students, many of whom are students of color. The program and related efforts also enrich engagement initiatives by respecting and incorporating the valuable views of students whose identities and experiences encompass multiple traditions of service, community, and justice-seeking.

The Citizen-Scholar Fellowship Program

The Citizen-Scholar Fellowship Program is a ten-state initiative coordinated by Wisconsin Campus Compact. Through this program, student teams work together as agents of civic change in their local communities and campuses. Mentored by a campus faculty or staff member, cohorts of seven or more students on each campus provide each other with support as they collaborate on community-based projects.

Each fellow in the program devotes at least 300 hours during the year to service. Those in Minnesota use part of that time to conduct inquiry projects designed to inform their institutions about students' perspectives on campus culture and other factors in student success. In exchange for their service, each participant receives a $1,000 AmeriCorps education award to use toward tuition or other educational expenses. In many cases, participants also earn Federal Work-Study wages for their service. Students not only provide potentially transformative assistance to their on- and off-campus communities, but discover opportunities for self-transformation as well.

Last year the forty fellows at the University of Minnesota–Twin Cities served as literacy tutors in local schools and interviewed students from their own high schools about their future college plans. After reflecting on these

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Additional Resources on Community Engagement and Retention

Some literature on connections between community engagement and college success includes:

- Astin, A., L. J. Vogelsgang, E. K. Ikeda, and J. A. Yee. 2000. *How service learning affects students,* Los Angeles: Higher Education Research Institute, UCLA.

- Axsom, T., and W. E. Piland. 1999. Effects of service learning on student retention and success. *NSEE quarterly*. 24 (3), 15-19.

- Gallini, S. M., and B. E. Moely. 2003. Service-learning and engagement, academic challenge, and retention. *Michigan journal of community service learning*. 10 (1), 5-14.

- Keup, J. R. 2005. The impact of curricular interventions on intended second-year enrollment. *Journal of college student retention,* 7 (1- 2), 61-89.

- Kuh, G. D., J. Kinzie, J. H. Schuh, and E. J. Whitt. 2005. *Student success in college: Creating conditions that matter*. San Francisco: Jossey-Bass.

For Campus Compact's overview of this literature, see www.compact.org/resources/service-learning_resources.

—Julie Plaut and JoAnn Campbell

interactions and their own experiences as students, many fellows reported seeing themselves through a new lens. They gained the confidence to recognize and value their own successes as university students. We think the exercise edged them toward developing what outreach leaders at UCLA have identified as one key to college success: "a multicultural, college-going identity—confidence and skills to negotiate college without sacrificing one's own identity and connections with one's home community" (Oakes et al. 2002).

Through their ongoing involvement in the schools, the fellows aim to model that confidence to high school students who might themselves become college applicants, while simultaneously passing on much-needed college preparation skills. Because writing skills are key to the transition from high school to college, this year's fellows have focused on improving high school students' writing abilities. To that end, they have incorporated writing preparation activities in the tutoring they provide in local schools, and they emphasize writing skills when they speak with high school students visiting the college campus. At the end of the semester, these students will present recommendations for improved services to leaders on campus, including the directors of the writing and tutoring centers. In sum, these students' community engagement has done more than advance their own academic success. It has also given students the tools to pass along their new advantages.

Inclusive Practices, Positive Results

The program's results are promising. Almost five hundred fellows enrolled in the first year, and 87 percent of those who completed the program returned to their institutions, compared with 68 percent of all Pell Grant recipients at the same campuses. Participants also earned an average GPA of 3.11, much higher than the average Pell Grant recipient's GPA of 2.86. Based on this demonstrated success, the Corporation for National and Community

Citizen-Scholar fellows participate in the Fall 2007 Multicultural Kickoff at the University of Minnesota. (Photo by Dan Simonet)

Service has renewed annual funding for 600 fellows, committing the financial support needed to advance this work.

Campus Compact has encouraged program coordinators at participating colleges and universities to integrate the fellows into their overall leadership structures for civic and community engagement. In part, this reflects a response to Vincent Tinto's caution not to isolate students who face challenging transitions in the process of creating "safe space" for them (Tinto, 2004). It is also a strategy to help campuses build their capacity to support engagement programs that are accessible and hospitable to students of all backgrounds, and that effectively prepare all students to contribute to public life in a diverse democracy.

Fostering more "inclusive and diverse" campus communities is, as George Sanchez has compellingly asserted, an essential step for higher education "to fulfill its rhetoric concerning civic responsibility" (2005). As the example of the Citizen-Scholar Fellowship Program suggests, by intentionally connecting civic and community engagement with college

access and success efforts, educators can advance higher education's educational and civic missions, enhancing outcomes for both students and communities.

For more information on the Midwest Campus Compact Citizen-Scholars Fellowship Program, see www.m3cfellows.org. ◙

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[PERSPECTIVES]

Barriers to Civic Engagement for Undocumented Students

■ **HOOVER ZARIANI,** director of the service learning center at Glendale Community College

In 2001, then-Governor Gray Davis signed California Assembly Bill 540 into law. By allowing certain undocumented students to attend public colleges and universities and pay in-state tuition fees, the bill opened a gateway to higher education for some of the approximately

> [Undocumented students] face many obstacles when trying to become involved in their communities through service-learning initiatives.

65,000 undocumented students who graduate from U.S. high schools each year—students who, on average, have already spent five or more years in the United States (Passel 2003).

In taking advantage of the bill, students enter precarious positions. AB 540 allows students who graduated from a California high school after at least three years of attendance to enroll in and pay resident tuition at public institutions of higher education (California community colleges, the University of California, or California State University). It does not provide federal or state financial aid, and it is not a pathway to legal status. AB 540 students are residents of the state of California for educational purposes, yet they remain undocumented (which is to say, illegal) in many other contexts. They thus face many obstacles when trying to become involved in their communities through service-learning initiatives.

These obstacles range from economic and family pressures to basic access to transportation. Because undocumented students cannot work legally, many rely on odd jobs (such as babysitting and eldercare) to generate income. Families with two working parents may require college students to care for younger siblings. These circumstances create additional demands on students' time and limit their participation. Moreover, AB 540 students cannot legally drive, so they often opt to fulfill service learning requirements on campus rather than in the community at large.

In my work with AB 540 students at Glendale Community College, I have spoken with several students about these and other challenges they face. Their stories attest to legal, social, and psychological limitations to civic participation. One AB 540 student indicated that whenever he completed an application for off-campus community service, he worried that he would be "found out." This stress created an additional drain on the student's energy as he pursued his academic goals, and he thus preferred to fulfill course requirements with on-campus activities. Another student reported that when applying to become a tutor in a third-grade classroom, he found that he had to provide fingerprints and undergo background checks in order to work with children. He was forced to decline the position. More

important, he realized that his dream of becoming a teacher was impossible unless he could change his legal status.

Stories like these point to the lasting psychological implications for students caught in the legal conundrum of AB 540 status. Some AB 540 students who have lived in the United States since early childhood report that their status rarely affects their daily lives. When situations like these arise and force them to confront their precarious situation, certain dormant fears reappear and childhood scars reopen. This psychological pressure prevents AB 540 students from fully engaging with their communities.

Despite these obstacles, AB 540 students are not isolated. Thanks to programs and projects implemented specifically for AB 540 students (such as campus clubs), these students have formed small but tight-knit groups. Many applicants to our AB 540 scholarship report feeling empowered by their relationships with "others like me." As a result, they become more active participants in civic life.

Philosopher Alain de Benoist has said that "The highest measure of democracy is neither the 'extent of freedom' nor the 'extent of equality,' but rather the highest measure of participation." Although I don't often agree with Benoist's political views, I think he is right on target here. I firmly believe that true democracy requires—in fact demands—that all stakeholders in any society be active participants. The challenge we face is helping our AB 540 students become empowered to do so. ◉

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[PERSPECTIVES]

A Citizen within the Global Community

■ **TRAVIS FELDLER,** senior majoring in government and politics at St. John's University

Travis Feldler

Being an undergraduate student who is enrolled full time and works part time in New York City is far from easy. In fact, it is downright challenging. When I heard about the Discover the World (DTW) program from a classmate, I was intrigued—but I was reluctant to pursue the opportunity because my schedule provided little relief. I assumed that studying abroad would disrupt my academic advancement and be too expensive for me.

Then a professor cancelled class unexpectedly and I had no idea what to do with the hour and thirty min-

approach to the study abroad experience enhances the chance for global exchange, encouraging interaction with a diverse range of European people, languages, and cultures. As a participant, I learned to respect both the European Union's pursuit of economic and governmental unity and the particular customs of its members. With its crosscultural framework, DTW prepared me to understand modern global interconnectedness.

DTW also places students in contact with poverty on an international scale. Participants served in soup kitchens

As I approach graduation, I feel confident about entering the real world because my new perspective has changed my place in it.

utes. Suddenly it dawned on me: the study abroad office! Stopping in to speak with an advisor, I found that the program would allow me to study in three different countries while earning fifteen credits that would count toward my major. Best of all, DTW provided grants to each student who earned acceptance, alleviating financial stressors and allowing me to open my mind to the experience.

When I left the study abroad office, I felt a moment of promise, a glimpse of hope that revealed academic and personal rewards. As I walked to catch my bus and considered life outside of my mechanical routine, my steps moved to the rhythms of inspiration.

My enthusiasm was not misplaced. Discover the World's multifaceted

in Rome and Paris and orphanages in Spain, where they saw the universality of poverty and its effects on the human condition. As a participant, I realized that one doesn't need to speak another's language to help—extending a hand transcends verbal communication. When a man to whom you are giving food laughs at the resemblance between you and his son, you see that a father is a father, a child is a child, and the disadvantaged are the disadvantaged. You realize that poverty is not localized but exists throughout the global community.

When I returned to the United States, I started an internship in Washington, D.C., and immersed myself in the constant buzz of U.S. politics. I soon found that decisions made in Washington served one particular set

of interests. Nevertheless, I realized that self-interest was not specific to America, but existed in the countries where I had studied as well. When I disagreed with international policy decisions, I questioned my loyalty, uncertain that I was truly devoted to my country. Then I remembered a passage I had read while in Europe: "En renonçant a mes attachements a une tache simple, je les ai prolonger a la terre entière, et alors, que je cessais d'être un citoyen suis devenus vraiment un homme."

Rousseau's words sparked a flood of flashbacks. I recounted how I had "renounced all of my attachments to one narrow spot" and developed a perspective that isn't unilateral in thought, but globally sound. Just as I had many months ago, I walked to catch my bus to go home, realizing that my hour and a half in the study abroad office had been the precursor to my discovery of my place within the world.

The DTW program has been the highlight of my undergraduate career. As I approach graduation, I feel confident about entering the real world because my new perspective has changed my place in it. To paraphrase Rousseau, I am no longer a citizen of one country alone, but a true citizen within the global community. ◎

[CAMPUS PRACTICE]

A City Learns its Civil Rights History while a University Learns New Ways to Engage Students

■ **JAMES N. GREGORY,** professor of history and director of the Seattle Civil Rights and Labor History Project, and **TREVOR GRIFFEY,** doctoral candidate in history and project coordinator of the Seattle Civil Rights and Labor History Project—both at the University of Washington

Three years ago we initiated a project that has both transformed the way we teach and educated our city about its forgotten history. What began as a research-based experiment in teaching the history of the local civil rights movement has evolved into the Seattle Civil Rights and Labor History Project, an innovative Web archive based at the University of Washington. The project offers a model for giving undergraduate

By making the community our classroom and treating students as scholars, the Seattle Civil Rights and Labor History Project illustrates how academic historians can produce history that makes a difference.

students research experience and publishing opportunities, for exploiting the digital revolution and bringing historical research to broad publics and K-12 classrooms, and for connecting universities to the communities they serve.

Seattle's Forgotten Past

Cities in the Northwestern United States have unique civil rights histories that are often unfamiliar to their residents. In Seattle, organized struggles for racial justice began with Native peoples and Chinese immigrants in the mid-1800s and have expanded to include the community's many racial and ethnic groups. In the 1940s, Seattle's civil rights activists began to challenge segregation, winning a battle to force Boeing to hire minority workers, picketing stores and

restaurants that refused to serve Asian and black customers, and convincing the legislature to pass a fair employment law. A new wave of activism in the 1960s exposed continuing patterns of segregation and secured major breakthroughs.

Seattle's current social climate reflects those generations of civil rights battles. The city and surrounding county remain 70 percent white, with Asian Americans constituting 14 percent, Latinos 7 percent, African Americans 6 percent, and American Indians 1 percent of the population. But Seattle is less segregated than many metropolitan areas, and its minority communities have achieved some political victories. Although serious inequalities linked to race still plague the city, Seattle's reputation for liberal social politics reflects the continuing alliances pioneered by Seattle's civil rights movements.

Our project's multimedia Web site brings this complicated history to life with several short films, dozens of original historical essays, more than eighty video oral histories, and more than 1,000 digitized photographs, documents, and newspaper articles. Students working in history and American ethnic studies courses have been largely

responsible for this content. Their efforts have created the most complete set of online resources about civil rights movements in any city outside the south.

Plugging Into Online Opportunities

The project began with a tiny budget and our determination to create an online resource that documented and publicized stories of civil rights activism in a city that had learned to forget its history of white supremacy. Community groups and students were immediately eager to help with the project. After eight months, we posted a preliminary version of the Web site and have steadily expanded the content since. Media attention and strong working relationships with prominent local activists helped us at every stage, as people in the community and students on campus volunteered to do research, share photographs, and publicize the project.

Web site design and management can be expensive, but does not have to be. We learned the basics of content management and have benefited from the advice of a graduate student who is a Web programmer. Grant-funded graduate students serve as associate editors, conducting oral histories, editing videos, and editing student papers for publication. Nearly 100 undergraduates have been involved in producing content. Students help with oral histories, conduct archival research, and digitize newspaper articles for the online databases. Most importantly, they write research papers that we publish on the Web site. This has been one of the project's great innovations: we treat students as producers, not consumers, of knowledge.

Affecting Students and the Community

The potential for publication has dramatically improved the quality of undergraduate work. We encourage students to write with careful attention to narrative and accurate use of

primary and secondary sources, and we publish only essays that meet high standards. Students rise to the challenge, and several articles have won widespread recognition. The Seattle Police Department has used one paper (on the history of efforts by the black community to stem police brutality) in its officer training program. Our students' excitement has transformed our teaching and made us appreciate the great potential for public history projects to improve undergraduate learning.

The project has made a demonstrable public impact. Many area high schools and middle schools use the Web site as a teaching tool, and the project has appeared in instruction modules for city employees, police officers, union apprentices, and Teach for America volunteers. In a brief for the momentous recent Supreme Court decision, *Parents Involved in Community Schools v. Seattle School District No. 1*, the project's contents were cited as proof that segregation's widespread effects require continuing mediation. The legislature recently passed a law addressing another issue the project uncovered: the lingering effects of racially restrictive covenants in property deeds throughout the region.

The project has provided the students involved in its development with important professional experiences that are not standard in history programs. Students have learned to conduct research and oral histories. They have interacted with community groups and veterans of various civil rights campaigns. In some instances, this training has transformed students' sense of themselves as cultural workers in their communities. By making the community our classroom and treating students as scholars, the Seattle Civil Rights and Labor History Project illustrates how academic historians can produce history that makes a difference.

To view the Seattle Civil Rights and Labor History Project, visit www.civilrights.washington.edu ◉

EDITOR'S NOTE: *This article is adapted from an article that originally appeared in the April 2007 issue of* Perspectives, *the newsmagazine of the American Historical Association. The original article, "Teaching a City its Civil Rights History: A Public History Success Story," is available online at www.historians.org/perspectives/issues/2007/0704/0704tea1.cfm*

Historical Research for Contemporary Justice

Here are a few of the highlights of the Seattle Civil Rights and Labor History Project:

■ Eight UW members of MEChA (Movimiento Estudiantil Chicano de Aztlán) created a unit called "The Chicano/a Movement in Washington State History Project." Students interviewed over a dozen movement veterans, collected and digitized hundreds of rare newspaper articles, documents, and photos, and used these materials to write a detailed historical narrative. The result is one of the only online sources for learning about the history of the Chicano movement outside of California and the Southwest.

■ One team of students spent months researching restrictive covenants. Seattle, like most cities, was residentially segregated throughout most of its history. But unlike other cities, Seattle had deed restrictions that created a multiracial ghetto shared by African Americans, Chinese Americans, Japanese Americans, Filipino Americans, and Jews. By combing through old property records, our researchers collected more than 400 restrictive covenants, enabling us to map the patterns of exclusion in a database.

■ Through our partnership with former leaders of the Seattle chapter of the Black Panther Party, we have created a comprehensive collection of online materials about the chapter. A dozen interviews with leaders and rank-and-file members form the core of the collection, which includes rare photographs, digitized newspaper articles, and newspapers published by the Seattle chapter.

—James N. Gregory and Trevor Griffey
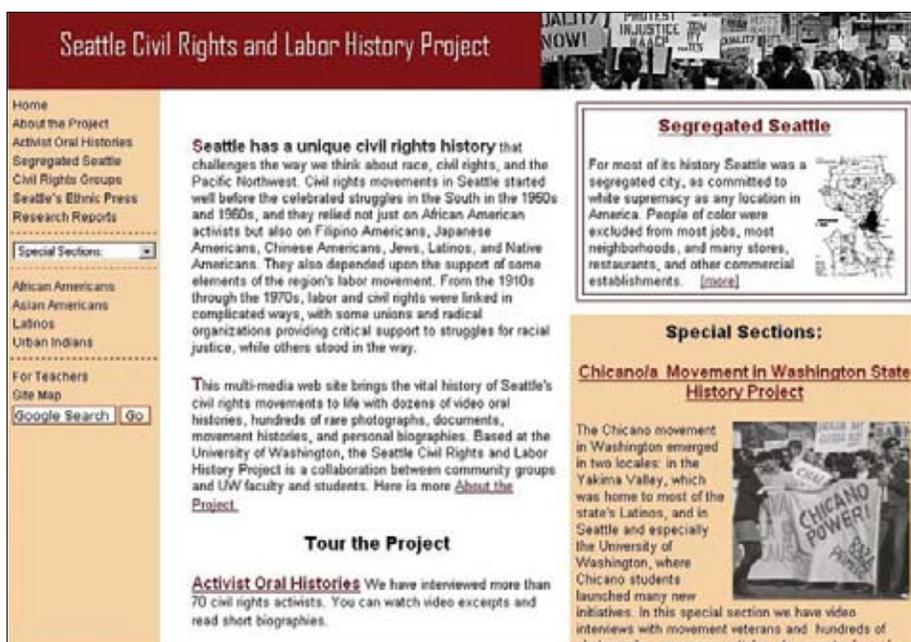
The Seattle Civil Rights and Labor History Project Web site. (Image courtesy of James N. Gregory)

[CAMPUS PRACTICE]

Borders and Boundaries: Human Rights and Social Justice in a Transnational Context

■ **BILLIE DRAKEFORD,** student development coordinator in the Steans Center for Community-based Service Learning; **SYLVIA ESCARCEGA,** assistant professor of Latin American and Latino studies; and **CHARLES R. STRAIN,** associate vice president for academic affairs and professor of religious studies—all at DePaul University

Immigration has become a "hot button" issue in the 2008 presidential campaigns. Candidates outdo one another in declaring how tightly they would seal our borders, especially the southern one. Yet Mexican and Central American migrants appear in these discussions only as objects of policy proposals. No one seems to consider walking even

Since 1994, DePaul University students have examined globalization and migration, human rights across borders, and race and racism on both sides of The Wall.

a footstep in the shoes of people who are literally "dying to get in."

Our students have walked in those shoes. Since 1994, DePaul University students have examined globalization and migration, human rights across borders, and race and racism on both sides of The Wall. The Nogales Study Abroad program explores these issues at the border between cultures and nations, in a transnational community where first and third worlds collide.

Nogales Program Structure and Pedagogies

The Nogales Study Abroad program unfolds in three distinct stages:
- An autumn quarter preparatory phase
- The twelve-day trip to the Arizona/Sonora borderlands
- A winter quarter reflection, action, and synthesis stage

In Stage One, students work with two faculty members to explore the history of U.S. relationships with Mexico, giving particular attention to migration, labor, and policy issues. Discussions ready students for the physical and emotional rigors of living in makeshift housing with migrants who work in the *maquiladora* industry (consisting of assembly factories in "tariff-free" zones established beginning in the 1960s) in Nogales, Sonora. Students prepare themselves to meet with migrants desperately seeking jobs on either side of the border to support their families.

In Stage Two, faculty and students spend twelve days on both sides of the Arizona/Sonora border. Through the mediation of Borderlinks, a binational educational organization, we meet with migrants, *maquiladora* workers, human rights activists, religious leaders, refugee lawyers, directors of NGOs involved in microfinance and community development, mural artists, border patrol officers, and representatives of the American criminal justice system. Students absorb multiple points of view about the central issues we discuss during the course.

This stage of the program in particular gains its strength from a variety of pedagogies, including experiential learning, discussion, and reflection activities. In one event that could not have been replicated in the classroom, students spoke with migrants in a plaza in Altar, Sonora, a small town that has become a stopping point for migrants headed north. Days later, they saw some of the same migrants in a Tucson courtroom, caught in the snares of the U.S. criminal justice system. During the trip, nightly group reflections help participants to contextualize their experiences. Students also keep journals of their readings, experiences, and reflections. They later refer to these journals as guides to analyze specific issues and to develop guidelines for social justice.

In Stage Three, back in Chicago, some students engage in university-sponsored service learning projects in Chicago's Latino communities, linking the global and the local. Other students take initiative to develop long-term projects focused on social justice issues in the DePaul community and beyond. Students also read further about the issues they studied experientially, continuing to process their experiences through class reflections and a final synthesizing paper.

Course Themes and Learning Outcomes

The program's outcomes cluster around three themes: Globalization and migration, human rights across borders, and issues of race and racism. The words of the students themselves best reveal the depth of student learning.

Emily, a senior political science major, wrote a paper that focused on the global economy. She stated:

> I see the beginning of a story for a just society. Essential to facing the problems of economic oppression is being willing to move beyond the easy response of paralysis that often comes with hopelessness. I was very deeply impacted by the fact that it is really our northern privilege that prevents us from

acting and perpetuates complacency with injustice [through neoliberal economic policies such as the North American Free Trade Agreement].

Reclaiming responsibility for one's own choices, Emily concluded, is key to moving beyond a paralyzing despair.

Charlene, a sophomore accounting major, focused on worker's rights. Her understanding of those rights was cemented by her visceral experience in a Mexican assembly factory:

I walked into the *Maquiladora* with a frown on my face . . . . [we encountered the possibility of] great health risk or injury because of the chemicals and substances used . . . . The noise was so heavy on my ears that it made every other sound seem dead to me . . . . [the workers] were forced to stand on bare wooden floor[s] . . . .

Charlene concluded that transnational corporations should take immediate action to improve working conditions in the *maquiladoras*.

Alejandro, a junior music major, focused on the public murals and graffiti art that adorn the Mexican side of The Wall. His paper was itself an act of reclaiming identity as he reflected on the art of *La Frontera*.

For a long time, I have struggled to claim a cultural identity. I never seemed to be "latino" or "Asian" enough. As a result of my marginalization, I have had to create an identity for myself . . . . My existence as a mestizo . . . becomes a political existence, a position that allows me to challenge and contest any binary opposition and labels that are placed upon me and other marginalized/oppressed people . . . . But being mestizo is not just an ethnic identity. For me […] it can mean any set of mixed identities: spiritual,

DePaul students paint a community center in Nogales, Sonora. (Photo from the Nogales files of S. Escarcega)

cultural, or social . . . . In this sense, everyone is a mestizo. But for some reason, we have managed to create divisions within ourselves that cause us to deny our *mestizaje*; we are unable to struggle with the idea that we could be many things at once.

These students' claiming of their own voices is one of the most powerful outcomes of the Nogales program. Our students have learned to speak with words far more eloquent than those

pre-scripted for the presidential candidates. They describe a future shared with our hemispheric neighbors, a future characterized not by walls built in a futile effort to exclude desperate people but by acceptance of our own responsibility to our neighbors. If their actions following the trip are any indication, our students are developing the tools to improve conditions locally for people in Chicago and globally for people not only in Sonora but in places like Belize, Honduras, and Colombia. ◙

Civic Engagement after Nogales

After returning from the border, students have reached out to both local and global communities through a variety of projects oriented toward service and increased awareness. These have included:

- Providing after-school tutoring programs for children and education for immigrants who are studying to pass citizenship tests in Chicago's Latino neighborhoods
- Performing poems, songs, and monologues that reflect on transnational issues at campus and community events
- Presenting their experiences at an international conference focused on indigenous peoples' struggles for human rights
- Promoting Just Coffee (www.justcoffee.org), a Chiapas- and Sonora-based cooperative movement, in coffee shops across the city
- Organizing the DePaul Medical Brigades, which (under the direction of a single student) delivered medical supplies to outlying villages in Honduras in December 2007

—Billie Drakeford, Sylvia Escarcega, and Charles R. Strain

Barriers Facing Low-Income Community College Transfer Students

- When considering their options after high school, some low-income students are unaware of the culture of higher education or financial aid possibilities. Others soon acquire the adult responsibilities of work and family and will not consider higher education as a viable choice until later in life.

- Once in the community college setting, many high-ability students commit themselves to their academic work. However, these students' academic support can be somewhat random and often depends on the personal involvement and guidance of faculty members, similarly aspiring peers, and supportive programs.

- Having matriculated to a highly selective four-year institution, students find that the pace and volume of work has increased dramatically. They must be assertive self-starters who know what questions to ask and where to find the answers. However, these students often distrust their own abilities.

- Low-income students are hungry for the educational experience that an elite institution can offer, but they find it hard to picture themselves in that setting. These students have gained practical experience in the world that may go unrecognized by the culture of elite institutions.

—Adapted from *Practices Supporting Transfer of Low-Income Community College Students to Selective Institutions*

[RESEARCH REPORT]

Advancing an Equity Agenda through Institutional Change

■ **JOHN SALTMARSH,** director, **GLENN GABBARD,** associate director, and **SHARON SINGLETON,** senior program and research associate—all at the New England Resource Center for Higher Education (NERCHE), University of Massachusetts–Boston

In recent years, colleges and universities have renewed their deep commitment to equity and access for all students by embracing the concept of "inclusive excellence" (Milem et al. 2005). Thanks in part to this framework, institutions are welcoming new populations, including economically disadvantaged students, and recognizing the valuable talents and perspectives these students bring to higher education. Yet as few as 1,000 low-income community college students enroll in highly selective four-year institutions each year (Dowd and Cheslock 2006), despite the fact that these students graduate at the same rates as students who enroll as freshman at four-year institutions (Melguizo and Dowd 2006).

To address this pressing concern, the New England Resource Center for Higher Education (NERCHE) at the University of Massachusetts–Boston collaborated with the Center for Urban Education and the Tomás Rivera Policy Institute at the University of Southern California to initiate the research component of the Community College Transfer Initiative (CCTI) study.[1] The CCTI study examined the route that low-income students take to elite institutions. Through its participation in the CCTI, NERCHE and its partners sought ways for institutions to more fully embrace transfer students' academic and social assets.

In keeping with NERCHE's focus on organizational change, our research focus for the CCTI study considered the structures, policies, and practices that support or impede the transfer of talented low-income community college transfer students to highly selective settings. NERCHE researchers conducted site visits to eight highly selective colleges and universities and the community colleges with whom they partner. We interviewed practitioners to determine what programmatic features were critical to the ongoing identification, recruitment, orientation, and support of community college transfer students.

Recommendations for Facilitating Transfer Success

NERCHE's contribution to the CCTI study—"Practices Supporting Transfer of Low-Income Community College Students to Selective Institutions: Case Study Findings"—identifies six specific practices that increase transfer access and success:

- Institutional commitment to ongoing transformation: Colleges and universities should reinvent their practices and policies so that they are consistent with an institutional commitment that sees equity and access as intrinsic to success.
- Leadership at multiple levels: Leaders at all levels of the institution should exert their respective authority to change policies and practices oriented to low-income student populations.
- Student-centered practices: Highly selective colleges and universities should adopt pedagogical strategies that are inclusive of diverse learning styles and provide ongoing student support.
- Financial aid: Universities and two- and four-year colleges should assess current financial aid policies

to determine whether these should be modified so that they do not disadvantage low-income community college transfer students.

■ Professional development: Community colleges should provide faculty with opportunities to explore practices in advising and pedagogy that best prepare students for coursework at four-year institutions.

■ Evaluation: Evaluation should document ongoing initiatives focusing on recruiting, admitting, orienting, and providing support to community college transfer students.

Combined with the overall findings of the CCTI study (see sidebar), these guidelines constitute a comprehensive set of recommended practices for promoting transfer access for low-income community college students. By implementing these informational, cultural, and structural changes, community colleges and their partner four-year institutions can improve climates and opportunities not only for low-income community college transfer students, but for all stakeholders in their communities.

Our work is not yet complete. On the basis of the findings from the CCTI study and with the funding of the Nellie Mae Education Foundation, NERCHE initiated Project Compass in 2007. Project Compass aims to improve the retention and success of underserved students through grants to six New England campuses. With the support of these grants, cross-functional institutional teams coordinate and carry out inquiry-driven, evidence-based research aimed at determining effective strategies for addressing retention and success of underserved students. NERCHE connects these individual campus-based teams through learning community meetings and disseminates their findings to a broader audience. The project thus aims to take the

CCTI study's findings to the next level, improving the effectiveness of institutions in the retention and success of underserved students.

For more information about NERCHE's programs and projects, visit www.nerche.org. To read the full CCTI report, *Transfer Access to Elite Colleges and Universities in the United States: Threading the Needle of the American Dream*, visit www.jackkentcookefoundation.org/jkcf_web/content.aspx?page=1493126 ◎

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1. The research component of the CCTI was sponsored by the Jack Kent Cooke Foundation in partnership with the Lumina Foundation for Education and the Nellie Mae Education Foundation. The other components of the CCTI include grantmaking, a national conference, and evaluation to inform policy change.

Increasing Transfer Access: CCTI Study Findings

The CCTI study identified key recommendations for community colleges and highly selective institutions wishing to increase transfer access:

■ Institutionalize the perspectives of transfer students in recruitment, admissions, financial aid offices, and on curriculum committees by including former transfers in administrative and faculty roles or by asking current and prospective transfers to inform the work of those offices or committees based on their experiences.

■ Support programs and people that create trusting community environments and provide "extra mile advising" to transfer students.

■ Provide institutional aid in equal amounts in the financial aid awards of transfer and native four-year students through endowed scholarships dedicated to transfer students. Announce the award of these scholarships and the accomplishments of award winners through extensive media publicity to enhance the cultural and informational aspects of this financial commitment.

■ Conduct data collections, program evaluations, and assessments of participation and academic performance in transfer programs to ensure extra resources intended to expand access are directed to socioeconomically disadvantaged students.

—From Alicia C. Dowd, Estela Mara Bensimon, Glenn Gabbard, Sharon Singleton, Elsa Macias, Jay R. Dee, Tatiana Melguizo, John Cheslock, and Dwight Giles, *Transfer Access to Elite Colleges and Universities in the United States: Threading the Needle of the American Dream—The Study of Economic, Informational, and Cultural Barriers to Community College Student Transfer Access at Selective Institutions,* 2006 (reprinted by permission of the Jack Kent Cooke Foundation)

In Print

Multiculturalism without Culture, Anne Phillips (Princeton University Press, 2007, $29.95 hardcover)

After capturing the reader's attention with her seemingly paradoxical title, Anne Phillips embarks on a nuanced critique of the role of multiculturalism in public life. Distraught by the suggestion that respect for others' cultures precludes judgment of patriarchal practices—an observation that some pundits have deployed against multiculturalism—Phillips argues for a more complex understanding of cultural context. In positing "culture" as fluid and variable, Phillips argues that individuals have the power to make choices that are culturally informed without being culturally determined. She argues for a multiculturalism that takes the extraordinary variability of any group—and more important, the extraordinary variability of individual circumstances—into account.

America Transformed: Globalization, Inequality, and Power, Gary Hytrek and Kristine M. Zentgraf (Oxford University Press, 2008, $29.95 paperback)

Viewing globalization through the lens of economic analysis, Hytrek and Zentgraf survey the historical foundations and impending consequences of neoliberal economic policies. Their book is a short but comprehensive overview of the intersections between social, cultural, and economic exchange on both local and global levels. Readers new to economic theory will welcome the care with which the writers present terms and concepts. Likewise, economists concerned about the far-reaching impacts of economic globalization will appreciate the authors' comprehensive discussion of power. Hytrek and Zentgraf's analysis suggests that although globalization may be inevitable, with the help of a community-based movement sensitive to economic pressures, the nature of its effects can be anything but.

Doing the Public Good: Latina/o Scholars Engage Civic Participation, Kenneth P. González and Raymond V. Padilla, Eds. (Stylus Publishing, LLC, 2008, $24.95 paperback)

In this collection of autoethnographic essays written by an intergenerational group of Latina/o scholars, editors González and Padilla explore the process of becoming civically engaged. By relating their individual stories, contributors explore the circumstances that led them to pursue public work in the academy and the challenges they faced along the way. Their personal histories attest to the ongoing barriers to civic work: restrictive disciplinary standards; declining student and faculty interest; and ongoing sexism and racism. Yet they also, the editors hope, illustrate powerful paths to civic engagement, leading the reader toward "a deeper understanding of the public good and a desire and strategy to master the art of enhancing it."

From Black Power to Black Studies: How a Radical Social Movement Became an Academic Discipline, Fabio Rojas (The Johns Hopkins University Press, 2007, $45.00 hardcover)

In this historical and sociological review of black studies programs, Fabio Rojas examines the unique confluence of elements necessary to create sustained institutional change. Tracing black studies to its origins in nationalist movements, Rojas argues that lasting transformation within the academy depends upon the convergence of a number of factors, including political activism, institutional structures, and individual leadership. Using a few university programs as test cases, Rojas makes a well-considered argument for the importance of taking all items into account when assessing or undertaking change efforts. The resulting volume is relevant to anyone interested in how leaders, scholars, foundations, and students support or impede transformation. ◎
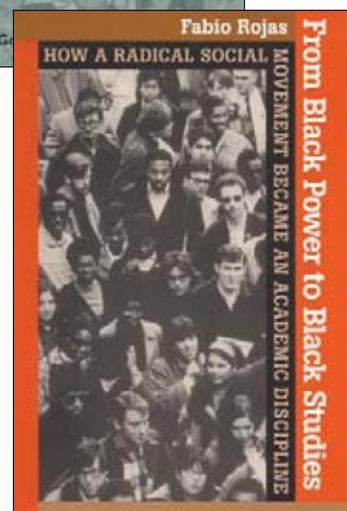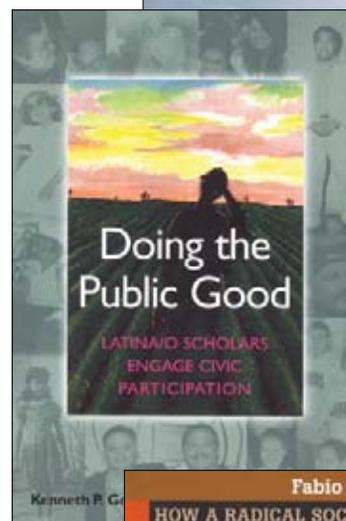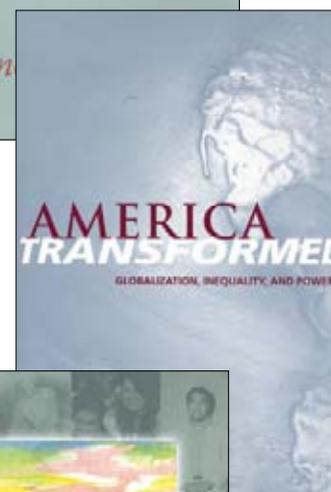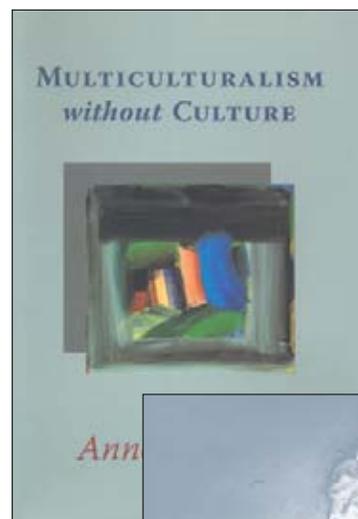
Resources

The Democracy Imperative

The Democracy Imperative (TDI) at the University of New Hampshire links practitioners interested in establishing deliberative democracy in their home institutions and communities. Membership in the network is free, and TDI provides several resources for practitioners on its Web site, including a framing paper that delineates the relationship between democratic practice and diversity education. To access these resources, visit www.unh.edu /academic-affairs/democracy (*Diversity & Democracy* advisory board member Nancy Thomas is TDI's acting director.)

Community Standards for Service Learning

Based on interviews of community partners conducted in the spring of 2006 by staff and students at the University of Wisconsin–Madison, this document outlines best practices for faculty, students, and community partners entering into a service-learning relationship. The standards provide specific recommendations related to communication, infrastructure, and diversity, and include links to additional Web resources that support those recommendations. To read the standards, visit http://comm-org.wisc.edu/sl/cs4slbrochure.htm

A Practical Guide for Integrating Civic Responsibility Into the Curriculum

This monograph, published by the American Association of Community Colleges, provides useful advice to practitioners seeking to prepare students to embrace their roles as citizens. Although written with the specific challenges facing community colleges in mind, the volume's tips are widely applicable to anyone developing a service-learning curriculum. The authors explore best practices to encourage engaged civic learning for all students, including the growing population of recent immigrants. The full PDF is available online at www.aacc.nche.edu/Content/ NavigationMenu/ResourceCenter/Projects_ Partnerships/Current/HorizonsService LearningProject/Publications/CR_guide.pdf

Opportunities

Diversity, Learning, and Inclusive Excellence: Accelerating and Assessing Progress

AAC&U will hold its biennial Network for Academic Renewal Meeting (known in previous years as Diversity and Learning) on October 16-18, 2008, in Long Beach, California. The conference aims to help campuses take diversity efforts to the next level of comprehensive, coordinated action by highlighting curricular, cocurricular, and institutional models that enable educators to foster diverse and inclusive learning environments. For a detailed description, visit www.aacu. org/meetings/diversityandlearning

National Association for Multicultural Education 2008 Conference

The National Association for Multicultural Education (NAME) will hold its 18th annual international conference in New Orleans, Louisiana, on November 12-16, 2008. NAME brings together educators across the spectrum from preschool through higher education, as well as business and community members from communities around the globe. For more information, visit the Web site at www.nameorg.org

The Point Foundation: The National LGBT Scholarship Fund

The Point Foundation offers annual scholarships to high-achieving LGBT students who demonstrate an interest in community service. Point particularly aims to alleviate the financial burden felt by students whose families have denied them support because of their sexual orientation or gender identity. In exchange for awards averaging $13,600, students meet high academic standards and complete a service project based in the LGBT community. An annual application is open from January to March. For more information, visit www.pointfoundation.org.

Upcoming AAC&U Meetings

MEETING	LOCATION	DATES
Diversity, Learning, and Inclusive Excellence	*Long Beach, California*	**OCTOBER 16-18, 2008**
Engaging Science, Advancing Learning	*Providence, Rhode Island*	**NOVEMBER 6-8, 2008**
Annual Meeting 2009	*Seattle, Washington*	**JANUARY 21-24, 2009**

AAC&U Associates

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

About AAC&U

AAC&U is the leading national association concerned with the quality, vitality, and public standing of undergraduate liberal education. Its members are committed to extending the advantages of a liberal education to all students, regardless of academic specialization or intended career. Founded in 1915, AAC&U now comprises more than 1,150 accredited public and private colleges and universities of every type and size. AAC&U functions as a catalyst and facilitator, forging links among presidents, administrators, and faculty members who are engaged in institutional and curricular planning. Information about AAC&U membership, programs, and publications can be found at www.aacu.org.

From AAC&U Board Statement on Liberal Learning

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