Civic Identity Development in a *Critical Service-Learning Context*: (De)constructing identity, power, and privilege using the *Civic-Minded Graduate Rubric 2.0*

Presenter: Dr. Audrey Hudgins

Moderator: Dr. Kristi Lee

Seattle University

Learning Outcomes

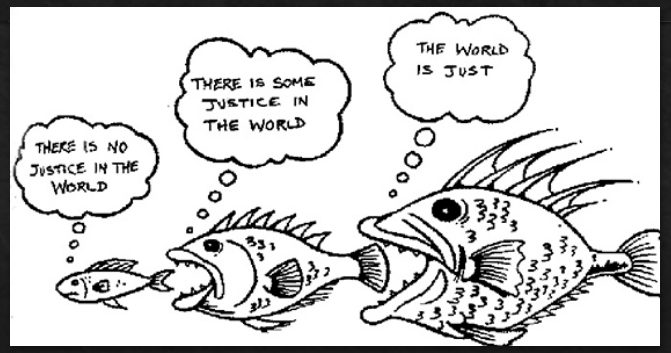
- Remember/understand the three principles of Critical service-learning (CSL)
- Understand the Civic-Minded Graduate (CMG) construct and its assessment rubric
- Apply the CSL components to a critique of the CMG Rubric 2.0 to further investigate identity, power, and privilege
- Analyze assessment practices to identify possibilities for using the CMG Rubric

Critical service-learning (CSL)

Social Change Orientation

Draw attention to structural inequalities in our communities

Look beyond immediate challenges to comprehensive issues of injustice

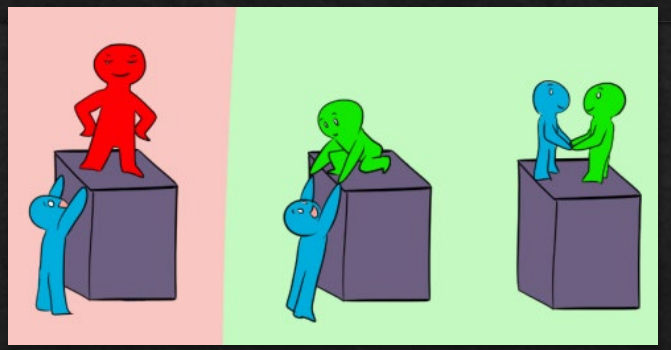


Working to Redistribute Power

Problematize issues of power

In campus-community partnerships

Between professors, students, and community members



Authentic Relationships

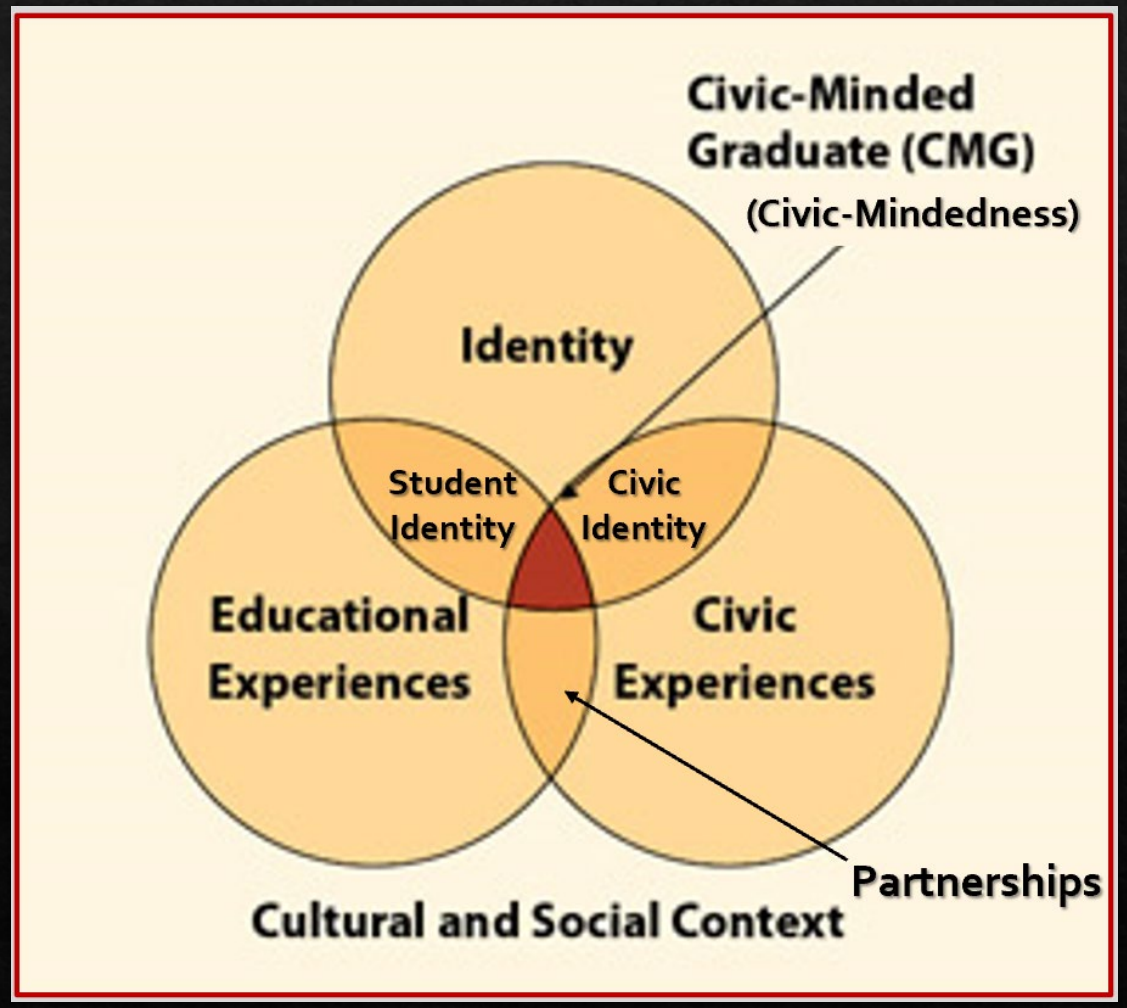
Challenge the *self-other* binary

All learn from and teach one another

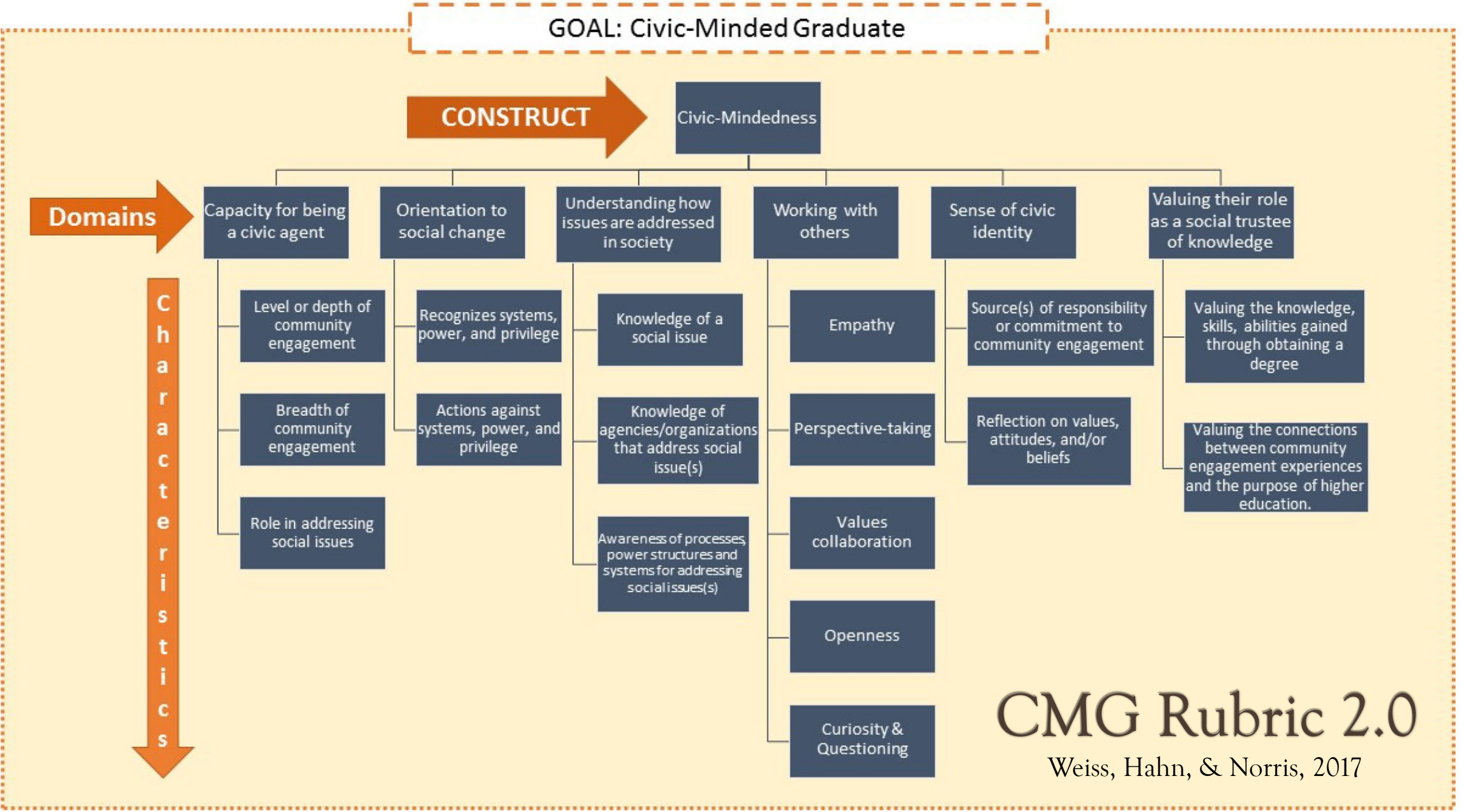
Sustained partnership builds commitment and trust

Mitchell, 2008

Civic-Minded Graduate (CMG) construct



Bringle & Steinberg, 2010
Steinberg, Hatcher, & Bringle, 2011


GOAL: Civic-Minded Graduate
CONSTRUCT
Civic-Mindedness
Domains
Characteristics
Capacity for being a civic agent
Orientation to social change
Understanding how issues are addressed in society
Working with others
Sense of civic identity
Valuing their role as a social trustee of knowledge
Level or depth of community engagement
Breadth of community engagement
Role in addressing social issues
Recognizes systems, power, and privilege
Actions against systems, power, and privilege
Knowledge of a social issue
Knowledge of agencies/organizations that address social issue(s)
Awareness of processes, power structures and systems for addressing social issues(s)
Empathy
Perspective-taking
Values collaboration
Openness
Curiosity & Questioning
Source(s) of responsibility or commitment to community engagement
Reflection on values, attitudes, and/or beliefs
Valuing the knowledge, skills, abilities gained through obtaining a degree
Valuing the connections between community engagement experiences and the purpose of higher education.
CMG Rubric 2.0
Weiss, Hahn, & Norris, 2017

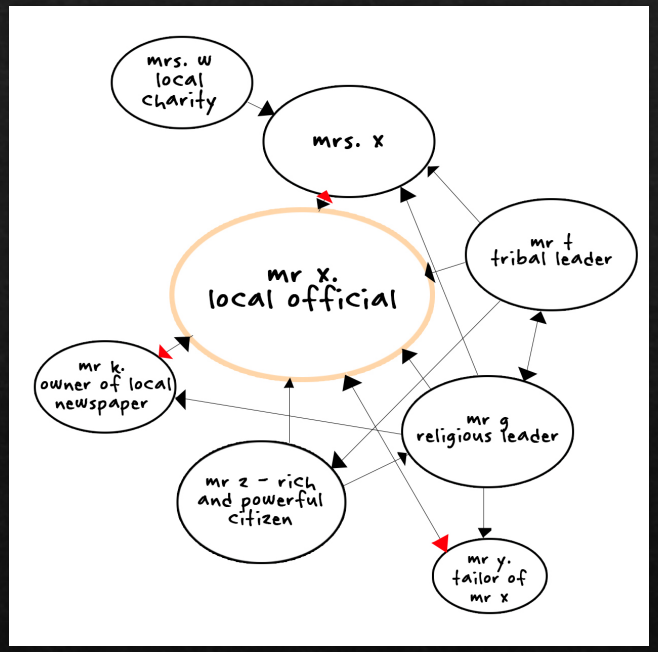
Example of CMG Rubric 2.0 Assessment Criteria

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Orientation towards social change	*Recognizes systems, power, and privilege.*	**Little to no awareness** of sources of one's privilege(s), and/or systems of oppression(s).	**Identifies** sources of one's privilege(s), and/or systems of oppression(s).	**Compares** sources of one's privilege(s), and/or systems of oppression(s) within certain groups.	**Assesses** sources of one's privilege(s), and/or systems of oppression(s), across various groups.
	Actions against systems, power, and privilege.	**Little to no awareness** of actions that directly support the oppression of or restricts opportunities for marginalized groups.	**Recognizes** the harmfulness of oppressive and privileged behaviors, but is uncertain of steps to take to modify one's behavior.	**Modifies** one's own behavior **and interrupts** harmful, oppressive, or privileged behaviors.	**Consistently interrupts** harmful, oppressive, or privileged behaviors and **challenges or educates others** on issues of oppression and privilege.

Weiss, Hahn, & Norris, 2017

Analyze assessment practices for using the CMG Rubric 2.0

Power mapping exercise



McGarvey & MacKinnon, 2008

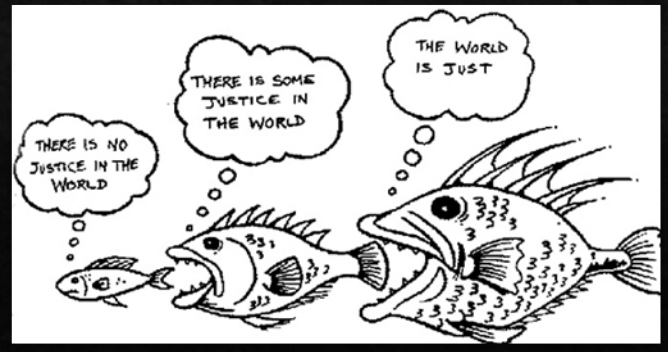
Placement-based service-learning

https://www.fearlessideas.org/

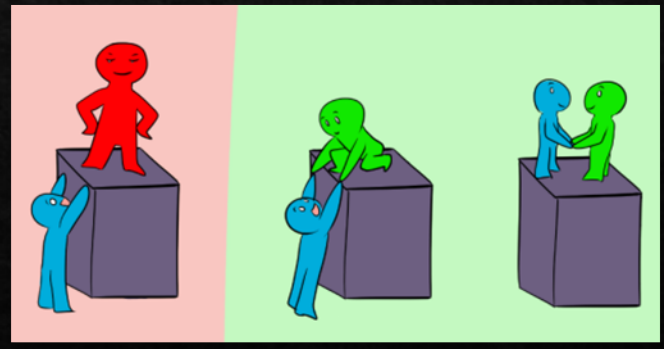
Wrap-up: Questions? Comments?

- As you leave, please chat an *appreciation*, an *Aha* or a *parting thought*!
- Or ask a *question* using the Q&A feature
- Reach out: Audrey Hudgins, hudginsa@seattleu.edu, 206.296.5464

Social Change Orientation



Working to Redistribute Power



Authentic Relationships

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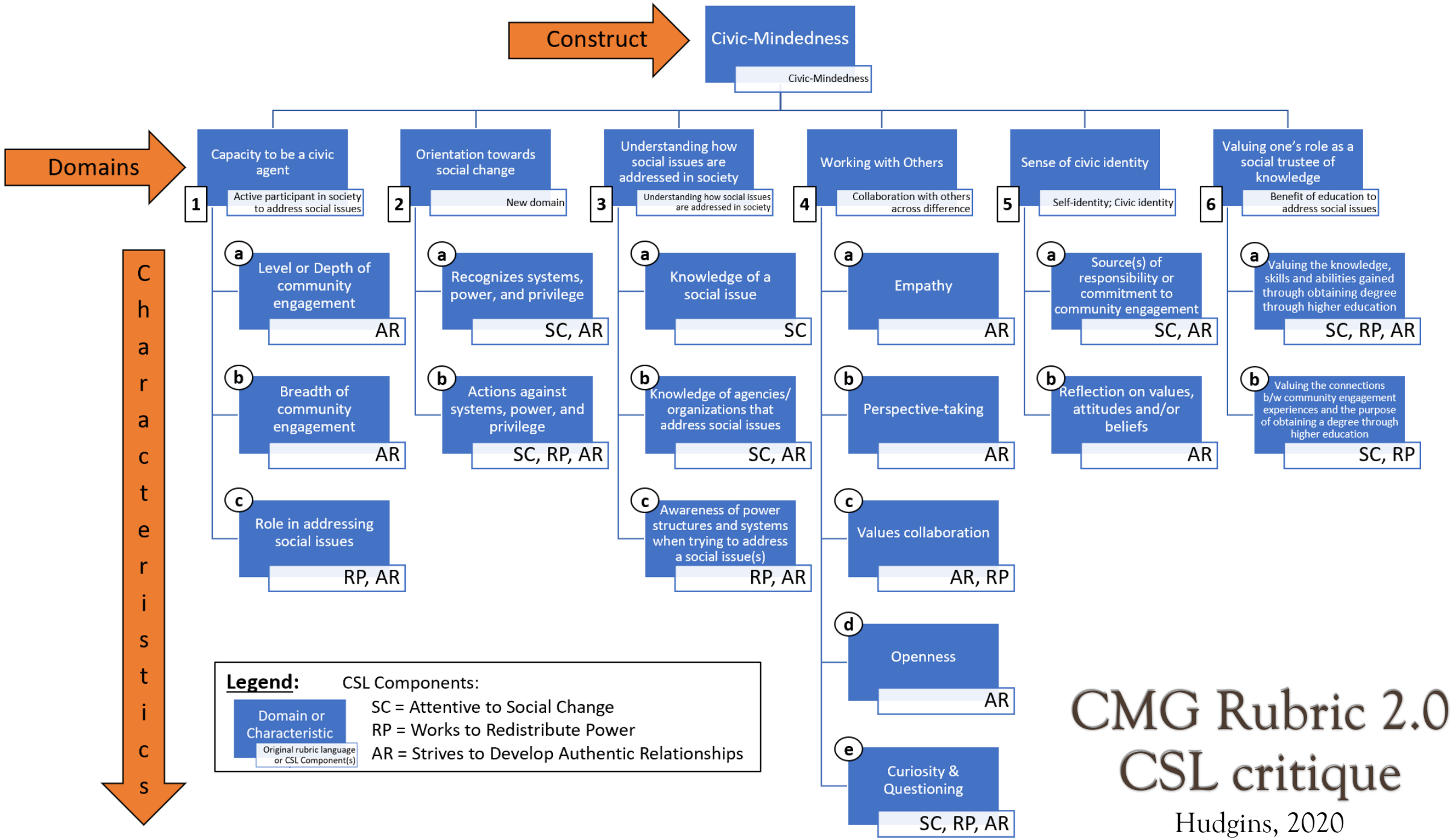
BACK-UP SLIDES



CMG Rubric 2.0 CSL critique

Hudgins, 2020

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Capacity to be a civic agent	*Level or Depth of community engagement*	Community engagement is **occasional or episodic.**	Community engagement is a **routine** commitment.	Community engagement is a **routine** commitment and done **frequently**.	Community engagement is a **routine** commitment, done **frequently,** and **sustained** over time.
	Breadth of community engagement (e.g., direct, indirect, advocacy, research, fundraising/philanthropy, in-kind contributions)	**Little or no mention** (0-1) of the types of community engaged activities in which the student has participated.	**Limited number** (2) of the types of community engaged activities in which the student has participated.	**Multiple** (3) types of community engaged activities in which the student has participated.	**Numerous** (4+) types of community engaged activities in which the student has participated.
	Role in addressing social issues	**Others prompt their involvement** in the community or service	**Actively seeks** opportunities to be involved in the community or service.	**Recruits others** to be involved in the community or service **or assumes a responsibility** (e.g., takes the initiative) in addressing a social issue through involvement in the community or service.	**Assembles or leads others** in addressing social issues or in participating in group activities **or starts and maintains** organization, club, or nonprofit to address a social issue.

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Understanding how social issues are addressed in society	*Knowledge of a social issue.*	**Lists** some social issues or states basic details of a social issue.	**Interprets** social problem(s) or issue(s), based on research and personal experience with a social issue.	**Compares and contrasts** a specific perspective or lens (e.g., disciplinary, ideological, political, religious, theoretical) as it/they apply to that social issue.	**Synthesizes** multiple perspectives to form a complex and critical understanding of a social issue.
	Knowledge of agencies/ organizations that address social issues.	**Limited to no awareness** of agencies/ organizations focused on addressing the social issue.	**Lists** agencies/organizations responsible for addressing the social issues.	**Recognizes** relevant agencies/organizations and explains how they address a social issue.	**Recognizes the interrelationship among** agencies/organizations **and can assess** the effectiveness and legitimacy of various methods to address a social issue.
	Awareness of power structures and systems when trying to address a social issue(s).	**Describes** a few actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues with little to no mention of the role of power or systems (e.g., economic, administrative, social).	**Compare and contrast** the multiple actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues within current power structures and systems (e.g., economic, administrative, social).	**Create a plan** that involves multiple actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues within current or different power structures and systems (e.g., economic, administrative, social).	**Analyze** how the action(s) or role(s) taken to address social issues (e.g., voting vs. testifying in front of elected official) can be altered within current or different power structures and systems (e.g., economic, administrative, social).

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Working with Others[1]	*Empathy*	**States** the experience of others through one's own worldview.	**Identifies** components of other perspectives and experiences within one's own worldview while **acknowledging** others' feelings and experiences.	**Analyzes** the intellectual and emotional components of others' perspectives and experiences within more than one worldview while **sympathizing** with others feelings and experiences.	**Values** the intellectual and emotional components of other perspectives and experiences within more than one worldview while **accepting** the feelings and experiences of others.
	Perspective-taking	**States** own perspectives (e.g., cultural, disciplinary, ethical).	**Explains** own perspectives and identifies perspectives of others.	**Analyzes** multiple perspectives for points of commonalities and differences.	**Evaluates** diverse perspectives (e.g., cultural, disciplinary, ethical) in the face of multiple and even conflicting positions.
	Values collaboration	**States** that collaboration is important with little or no mention of collaborating with others.	**Describes** why collaboration is important and gives examples of collaborating with others.	**Articulates** (in)effective qualities of collaboration (e.g., communication, coordination, setting goals) and details own role in an (in)effective collaboration.	**Analyzes** collaborations in order to **choose** effective strategies to maximize benefits; **distinguishes between** (in)effective qualities of collaborations and provides personal examples.
	Openness	**Expresses willingness** to interact with diverse others, while maintaining preferences for own norms and perspectives.	**Demonstrates a willingness** to initiate interactions with diverse others and compare and contrast various norms and biases and recognize the complexities of different perspectives.	**Seeks out interactions** with diverse others and expresses how evaluating others' perspectives have influenced their own norms and biases.	**Regularly participates** in interactions with diverse others and encourages self-awareness of one's own norms and biases.
	Curiosity & Questioning	**Asks** few questions and demonstrates minimal interest in learning more about others.	**Asks simple or surface questions** that do little to further mutual learning and respect.	**Asks deeper questions** that illustrate both what the student knows and does not know, while encouraging others to contribute to an ongoing dialogue toward mutual learning and respect.	**Asks complex questions** that illustrate both what the student knows and does not know while valuing dialogue and debate often necessary to elevate mutual learning and respect.

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Sense of civic identity	*Source(s) of responsibility or commitment to community engagement*	**Little to no sense of responsibility** to commit time, talent or resources to ways that make a difference in the community.	Source of responsibility is **derived from external norms, authority, or expectations of others** (e.g., parents, instructor, advisor, clubs, religious organizations).	Source of responsibility is **derived from internal motivations** (i.e., personal experience, values and beliefs, and/or self-identified passions and interests).	Responsibility and commitment is **derived from a connection to and compassion for community** (i.e., no expectation of reward or recognition; not about personal accomplishment[s]).
	Reflection on values, attitudes and/or beliefs.	Little to no reflection on personal values, attitudes, and beliefs.	Aware of their personal values, attitudes, and beliefs **in relation to others**.	**Critically examines** their personal values, attitudes and beliefs in relation to others.	Demonstrates **evidence of adjusting** their own personal values, attitudes, and beliefs in relation to others, while **constructively challenging** the attitudes, values, and beliefs of others.

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Valuing one's role as a social trustee of knowledge	*Valuing the knowledge, skills and abilities gained through obtaining degree through higher education.*	**Little to no mention** of knowledge, skills or abilities (KSAs) gained through curricular and/or co-curricular experiences.	**Describes** relevant curricular and/or co-curricular experiences **and expresses** how those experiences have contributed to their KSAs.	**Distinguishes** relevant curricular and/or co-curricular experiences and how those have contributed to their knowledge, skills or abilities, **and interprets** how those KSAs relate to addressing a social issue.	**Values** relevant curricular and/or co-curricular experiences in contributing to their knowledge, skills or abilities, **and also constructs a plan** to apply KSAs to address a social issue.
	Valuing the connections between community engagement experiences and the purpose of obtaining a degree through higher education.	**Describes** the *personal benefit* of higher education (e.g., able to make more money, learn how to learn, be competitive in the workforce).	**Questions** own motivations or the purpose of major or concentration in higher education (e.g., community engagement experiences lead to questioning the major area of study). .	**Connects** major or concentration in higher education to improving society or serving others.	**Values** how the intended profession or career or discipline improves society or serves others (i.e., education has both a personal and a public good benefit).

Civic-Minded Graduate: A North Star

Kathryn S. Steinberg Julie A. Hatcher Robert G. Bringle
Indiana University-Purdue University Indianapolis

Because of increased interest in higher education regarding the civic learning outcomes for college students and graduates, identifying and measuring civic learning outcomes is important to evaluating the efficacy of civic engagement programs and teaching strategies (e.g., service-learning). A conceptual framework for the Civic-Minded Graduate (CMG) construct is presented as well as three measurement procedures (i.e., CMG Scale, CMG Narrative Prompt and Rubric, CMG Interview Protocol and Rubric) that evaluate the construct. Results from three studies provide evidence of the psychometric properties of each measurement procedure and converging evidence to support the meaningfulness of the CMG construct. Implications of adopting the CMG as a "north star" for future research and practice are presented.

Boyer (1994) proposed a new model for higher education that has resulted in a reframing of the public purposes of higher education. He rejected the solution that small add-ons would accomplish his far-reaching vision for higher education; instead, he challenged institutions to make fundamental changes to the campus mission and infrastructure, nature of faculty work, student engagement in community-based learning, and relationships with community members. As a result, higher education institutions continue to rethink and redefine their public purposes (e.g., Bringle, Games, & Malloy, 1999; Boyer, 1994, 1996; Calleson, Jordan, & Seifer, 2005; Colby, Ehrlich, Beaumont, & Stephens, 2003; Edgerton, 1994; Harkavy & Puckett, 1994; O'Meara & Rice, 2005; Percy, Zimpher, & Brukardt, 2006; Rice, 1996). Coming to consensus on the public purposes of higher education and the purpose and vision for various aspects including civic engagement programs has important implications for both practice and research in higher education.

One of the most pervasive responses to Boyer's vision has been the proliferation of service-learning courses across disciplines and institutional types (Campus Compact, 2010). One of the key elements that distinguishes service-learning from other types of experiential learning (e.g., conducting research) and community-based learning (e.g., internships, practica) is that service-learning intentionally identifies the civic growth of students fostered through structured reflection and meaningful experiences within community organizations (Ash & Clayton, 2009; Battistoni, 2002; Bringle & Hatcher, 1995, 2002, 2009). Thus, the emergence of service-learning as a pedagogical strategy has heightened attention to the civic domain as a set of intentional educational outcomes to be addressed in higher education (Astin & Sax, 1998; Battistoni, 2002; Zlotkowski, 1999).

However, service-learning is not the only pedagogical approach to cultivate civic learning and dispositions, and faculty and staff can use a variety of strategies to reach these learning outcomes (Colby et al., 2003). For example, instruction on civics and citizenship, democratic practices within the classroom, current event and readership programs, student leadership programs and governance, political action and involvement, community activities and internships, and co-curricular voluntary service may each contribute in important ways to civic learning outcomes (Bringle & Steinberg, 2010; Bringle, Studer, Wilson, Clayton, & Steinberg, 2011; Jacoby, 2009; Levine, 2003). The educational and civic experiences that occur during the college years are valued, in part, to the extent that they contribute to a graduate's ability and sense of responsibility to become an active and engaged citizen.

There is accumulating evidence that service-learning may be one of the most powerful and most effective methods for achieving civic learning outcomes (e.g., Astin & Sax, 1998, Eyler, Giles, Stetson, & Gray, 2001; Pascarella & Terenzini, 2005). Service-learning is highlighted as a high impact practice for increasing student engagement, learning outcomes, retention, and college success (e.g., Association of American Colleges & Universities, 2007; Brownell & Swaner, 2010; Kuh, 2008). Furthermore, as higher education becomes more interested in emphasizing civic growth of students, service-learning may be the best pedagogy for enhancing civic outcomes associated with particular aspects of the curriculum (e.g., general education, study in a major, capstone experiences, graduate and professional education).

Literature Review of Civic Learning Outcomes

There are many dimensions that comprise the concept of civic learning outcomes (Hatcher, 2008; Keen, 2009). Battistoni (2002) organized the various aspects of civic learning into seven paradigms aligned with the disciplines and professions: (a) civic professionalism, (b) social responsibility, (c) social justice, (d) connected knowing: ethic of caring, (e) public leadership, (f) public intellectual, and (g) engaged/public scholarship. Although each of these seven approaches has specific skills and knowledge associated with it, a common element is civic-mindedness. Any disciplinary training or profession will vary in terms of its understanding of civic learning outcomes, yet a civic orientation is a bedrock to most disciplines and professions (Sullivan, 2005). This reinforces the position that one of the fundamental purposes of higher education in a democracy is to develop civic-minded graduates (Colby et al., 2003; Sullivan & Rosin, 2008).

Kirlin (2003) identified the civic skills "required to effectively participate in civic and political life" (p. 2). After a comprehensive review of literature in political science, education, and psychology (e.g., Battistoni, 1997; Boyte, 2000; Flanagan, 2003; Patrick, 2000, 2003; Verba, Schlozman, & Brady, 1995), Kirlin identified four major civic skills categories: (a) organization, (b) communication, (c) collective decision-making, and (d) critical thinking. Examples of civic skills in these categories include organizing and persuading others to take action, navigating the political system, consensus building toward the common good, listening to diverse perspectives, and forming positions on public issues.

The Association of American Colleges and Universities (AAC&U) identified Personal and Social Responsibility, including Civic Knowledge and Engagement, as an essential learning outcome for a twenty-first century liberal education (AAC&U, 2002, 2007). A conceptual framework, the civic learning spiral, delineates learning outcomes across six elements or braids that coexist simultaneously and are interconnected (Musil, 2009). These six domains (i.e., self, communities and culture, knowledge, skills, values, public action) shape learning for both curricular and co-curricular experiences during the college years. This model significantly influenced the development of the AAC&U Civic Engagement meta-rubric (Civic Engagement Value Rubric, n.d.).

Conceptualizing the Civic-Minded Graduate

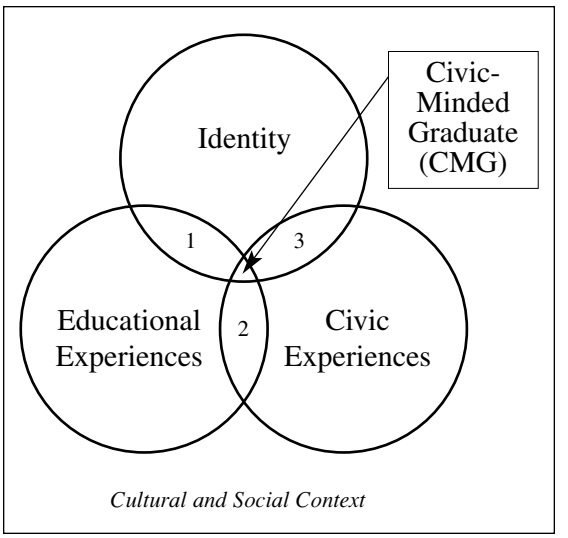
Based on a review of the literature (Bringle & Steinberg, 2010; Hatcher, 2008) and conversations with informed scholars and professional staff within the Center for Service and Learning at Indiana University-Purdue University Indianapolis (IUPUI), a civic-minded graduate (CMG) is defined as:

> A person who has completed a course of study (e.g., bachelor's degree), and has the capacity and desire to work with others to achieve the common good. "Civic-mindedness" refers to a person's inclination or disposition to be knowledgeable of and involved in the community, and to have a commitment to act upon a sense of responsibility as a member of that community. (p. 429)

The conceptual framework for the CMG represents the integration of the following three dimensions (see Figure 1):

- *Identity:* This dimension represents the person's self-understanding, self-awareness, and self-concept. This attribute can involve knowing oneself as an individual, including values and commitments.
- *Educational Experiences:* This dimension represents the person's educational experiences, academic knowledge, and technical skills gained through formal and informal education. This attribute derives from curricular and co-curricular experiences during college, as well as career preparation and pre-professional activities (e.g., internships).
- *Civic Experiences:* This dimension represents ways in which a person is actively involved in the community and can include advocacy work, community service, leadership, civic organization participation, political involvement, volunteering, and voting.

Figure 1
IUPUI Civic-Minded Graduate Model



The CMG construct is represented by the integration of all three circles, or dimensions, in the Venn diagram. Greater integration is indicative of students dedicated to pursuing studies to increase their capacity to engage in a career or profession that can address issues in society. Students with this level of integration are involved in their communities and committed to making a difference and improving the lives of others. They also have a sense of being a social trustee of knowledge (Sullivan, 2005), recognizing that the knowledge they have gained in college is not only for their personal gain but also for the public good (Boyer, 1994). These civic-minded students are motivated to learn because they know that the knowledge and skills they acquire can equip them to make a difference in society. The degree of integration of all three dimensions in the Venn diagram is indicative of the degree to which the student's identity is well-integrated with their educational pursuits and civic attitudes and actions.

The Venn diagram also includes three areas of intersection distinct from, but related to, the CMG construct. These intersections represent the overlap of two of the three dimensions that comprise the CMG construct (i.e., identity and educational experiences, educational and civic experiences, civic experiences and identity). Making these conceptual distinctions is important for clarifying the elements that comprise the CMG construct as well as the elements that contribute to the development of the CMG attributes. Activities and experiences within each of the following intersections can shape students in terms of their civic-mindedness:

1. *Identity and Education*. At the intersection of identity and educational experiences is one's identity as a student. This area represents a student who is involved and intrinsically motivated in educational experiences, including curricular and co-curricular activities. Intersection 1 is larger for students who are actively engaged in their education and have integrated the knowledge they have gained into their sense of identity of who they are (e.g., "I am a nursing student", "I am an artist"). This area is smaller for students who do not consider their education to shape their current or future identity, who merely take courses, or who participate in educational activities in a perfunctory manner. A student's identity represented in Intersection 1 is unrelated to a sense of civic responsibility and, if the student engages in civic activities, those activities are not merged with educational experiences.
2. *Educational Experiences and Civic Experiences*. At the intersection of educational and civic experiences are educational activities based in the community, but which do not become part of the person's identity. Intersection 2 might be larger for a student who has been involved in community-based research, alternative break service trips, internships, applied learning in the community, or service-learning courses that challenge them to learn through active engagement. However, these activities are not integrated into the person's identity. This area may be smaller for students who had less frequent community involvement through their educational activities (i.e., education that is primarily didactic and classroom-based) and only episodic community-based activities while in school (e.g., volunteered one time because it was required in a class). These types of educational experiences represented by Intersection 2 may be valuable for academic learning but are unrelated to a students' sense of who they are as a person or as a member of their community.
3. *Identity and Civic Experiences*. At the intersection of identity and civic experiences is civic identity. The formation of civic identity is a developmental process (Baxter-Magolda & King, 2004; Flanagan, 2003; Flanagan & Levine, 2010; Knefelkamp, 2008). Intersection 3 represents viewing oneself "as an active participant in society with a strong commitment to work with others toward the public good" (Hatcher, 2010, p. 85). When the overlap is large, civic attitudes, commitments, values, and dispositions have resulted from active participation in the community and these are well-integrated into identity. A large intersection 3 represents students actively involved (e.g., service through a church, volunteer in neighborhood), yet this involvement is unrelated to their educational experiences on campus. A small intersection 3 represents students who have infrequent community involvement that has limited impact on their sense of who they are as people or as members of the community.

The CMG Venn diagram is placed within a frame to indicate that students are situated within a particular set of cultural norms and social context. The student interacts and relates with other students, family members, university personnel, and community members, all of whom influence, and are influenced by, the person. In addition, cultural norms are learned and observed through social contexts and these influence and shape identity as well as educational and civic opportunities and experiences.

Domains within the CMG Construct

Based on the CMG construct, a comprehensive list of student civic learning outcomes was generated by the program staff in IUPUI's Center for Service and Learning. These civic learning outcomes were examined with a broad range of educational experiences in mind (e.g., service-learning courses, volunteering, co-curricular service programs) (Bringle & Steinberg, 2010; Bringle et al., 2011). Ten core elements were agreed to be the most central components indicative of a CMG. Learning objectives associated with students' knowledge outcomes, dispositions, skills, and behavioral intentions were then generated. The construct of CMG is comprised of the following ten domains (Bringle & Steinberg, 2010) and these are clustered by knowledge, skills, dispositions, and behavioral intentions:

Knowledge:

- *Volunteer Opportunities:* understanding of ways to contribute to society, particularly through voluntary service, and including knowledge of nonprofit organizations.
- *Academic Knowledge and Technical Skills:* understanding of how knowledge and skills in at least one discipline are relevant to addressing issues in society.
- *Contemporary Social Issues:* understanding of current events and the complexity of issues in modern society locally, nationally, or globally.

Skills:

- *Communication and Listening:* ability to communicate (written and oral) with others, as well as listen to divergent points of view.
- *Diversity:* understanding the importance of, and the ability to work with, others from diverse backgrounds; also appreciation of and sensitivity to diversity in a pluralistic society.
- *Consensus-Building:* ability to work with others, including those with diverse opinions, and work across differences to come to an agreement or solve a problem.

Dispositions:

- *Valuing Community Engagement:* understanding the importance of serving others, and being actively involved in communities to address social issues.
- *Self-Efficacy:* having a desire to take personal action, with a realistic view that the action will produce the desired results.
- *Social Trustee of Knowledge:* feeling a sense of responsibility and commitment to use the knowledge gained in higher education to serve others.

Behavioral Intentions:

- A stated intention to be personally involved in community service in the future.

Each of these ten domains is evident in the theoretical or empirical literature base related to service-learning and civic engagement (Bringle & Steinberg, 2010). In terms of the knowledge domains, a number of studies have focused on the cognitive impacts of service-learning. For instance, Bringle, Hatcher, and MacIntosh (2006) found that student interest in three service program types (i.e., charity, projects, social change) were each correlated with interest in and knowledge of the nonprofit sector. Many studies indicate that service-learning contributes to academic outcomes (e.g., Batchelder & Root, 1994; Eyler & Giles, 1999; Markus, Howard, & King, 1993; Vogelgesang & Astin, 2002). Driscoll, Holland, Gelmon, and Kerrigan (1996) and Astin and Sax (1998) found that service-learning was associated with improved student understanding of problems faced by local communities.

There is evidence that service-learning contributes to a range of skills. Osborne, Hammerich, and Hensley (1998) found that service-learning improved written communication skills. In addition, Tucker and McCarthy (2001) reported on the impact of service-learning on students' self-perceived presentation skills. Studies have also documented that service-learning has an effect on student perceptions, values, and behaviors related to diversity skills (e.g., Astin & Sax, 1998; Driscoll et al., 1996; Eyler & Giles, 1999; Fitch, 2004; Osborne et al., 1998). Kirlin (2003) identified collective decision making as a fundamental civic skill that includes organizing and persuading others to take action and consensus-building for the common good.

Concerning the affective domains, or dispositions, Markus et al. (1993) found that students in service-learning courses attached increased importance to volunteering, whereas non-service-learning students did not change their opinions over the semester. The role of service-learning on student self-efficacy has been demonstrated by Eyler, Giles, and Braxton (1997), Reeb, Katsuyama, Sammon, and Yoder (1998), and is further explored by Reeb, Folger, Langsner, Ryan, and Crouse (2010). The disposition of being a social trustee of knowledge is grounded in the work of Sullivan (2005) who contends that professionals have a civic and moral responsibility to use their knowledge in socially responsible ways and empirically supported by Hatcher (2008).

Finally, the behavioral intentions domain is based in the psychological Theory of Reasoned Action (Ajzen & Fishbein, 1980; Fishbein & Ajzen, 1975) and the Theory of Planned Behavior (Ajzen, 1985,

1991). In both of these theories, behavioral intentions are viewed as predictors and indicators of future behaviors. Although the behavioral intentions domain could have been included in our list of dispositions, we have listed it separately to emphasize its future-oriented nature.

Instruments Developed to Measure the CMG Construct

After delineating the ten conceptual domains for the CMG, three methods for measuring the construct were developed: (a) the CMG Scale (a quantitative self-report measure), (b) the CMG Narrative Prompt and Rubric (a qualitative measure), and (c) the CMG Interview Protocol and Rubric (face-to-face interview questions). Each of these three instruments is described below, and may be accessed online at http://hdl.handle.net/1805/2667.

Civic-Minded Graduate Scale

The CMG Scale (see Table 1 next page; also available at http://hdl.handle.net/1805/2667) is a 30-item self-report measure with a 6-point response format (*strongly agree* to *strongly disagree*). Many of the items considered for the CMG Scale came from prior research (Eyler & Giles, 1999), including from a review of the Selfism Scale (Phares & Erskine, 1984), the Civic Attitudes and Skills Questionnaire (Moely et al., 2002), and the Public Service Motivation Scale (Perry, 1996). The items selected or developed for the CMG Scale were grouped into the Knowledge, Skills, Dispositions, and Behavioral Intentions domains within the conceptual framework. Because civic-mindedness is likely to be a socially desirable trait, the CMG items used in Study One contained both negatively-worded and positively-worded items to counteract a potential social-desirability bias by respondents. All items in Table 1 include the phrase "at IUPUI" to focus the respondents' attention on their experiences as a student at this particular university; this could be revised to refer to a particular course, a particular program, or all educational experiences during college. The CMG Scale is particularly useful when a quantitative measure is desired, such as for formative (pre-test) evaluation of student civic development, or pre-post assessment of student growth in year-long programs.

Civic-Minded Graduate Narrative Prompt and Rubric

The CMG Narrative Prompt was developed to elicit from students an authentic writing sample reflecting their degree of civic-mindedness. The narrative prompt was designed to provide convergent validity information about the CMG Scale and to provide an additional, qualitative assessment measure. Students were asked to read the following statement, rate the extent to which they agreed with the statement, and then write a response:

> I have a *responsibility* and a *commitment* to use the *knowledge and skills* I have gained as a college student to *collaborate with others*, who may be *different* from me, to help *address issues in society*.
>
> Please indicate the extent to which you agree or disagree with this statement by circling the appropriate number.
>
> | Strongly Disagree | | | | | Strongly Agree |
> |---|---|---|---|---|---|
> | 1 | 2 | 3 | 4 | 5 | 6 |
>
> Considering your education and experiences as a college student, explain the ways in which you agree or disagree with this statement and provide personal examples when relevant.

The rating scale (*strongly disagree* to *strongly agree*) was included to engage students in reflecting on their personal experiences and values in order to prime their written response.

The CMG Narrative Rubric was developed to evaluate the CMG Narrative Prompt responses. During the development phase, written narratives were collected from 38 students in three service-learning courses, including a 100-level course, a 300-level course, and a 400-level course. A content analysis of the written narratives revealed several basic themes, which provided the following five domains for the CMG Narrative Rubric: (a) Having a civic identity, (b) understanding how social issues are addressed in society, (c) actively participating in society to address social issues, (d) collaborating with others (includes diversity issues, interconnectedness, mutuality, and respect), and (e) understanding the benefit of education to address social issues. These five domains were compared to the AAC&U Civic Engagement Rubric as a cross check. The CMG Narrative Prompt and Rubric was also vetted with a group of thirteen faculty from the University of Michigan – Flint who used the Rubric to evaluate narrative samples. Evidence from the narratives was evaluated based on a 7-point rating scale ranging from Novice to Proficient. After making revisions, the CMG Narrative Rubric was then used by five raters from the Center for Service and Learning to evaluate consistency in its use. The CMG Narrative Prompt and Rubric can be used as an alternative approach to self-report measures, such as the CMG Scale and the Civic Attitudes and Skills Questionnaire (Moely et al., 2002), for assessing civic-mindedness among students. The CMG Narrative Rubric is available online at http://hdl.handle.net/1805/2667.

Table 1
IUPUI Civic-Minded Graduate Scale (Items Sorted by Subscale)

Knowledge: Volunteer Opportunities
Item 1: My experiences at IUPUI have helped me know a lot about opportunities to become involved in the community.
Item 15: Based on my experiences at IUPUI, I would say that most other students know less about community organizations and volunteer opportunities than I do.
Item 7: Through my experiences at IUPUI, I am very familiar with clubs and organizations that encourage and support community involvement for college students.

Knowledge: Academic Knowledge and Technical Skills
Item 4: My educational experience at IUPUI has given me the professional knowledge and skills that I need to help address community issues.
Item 10: After being a student at IUPUI, I feel confident that I will be able to apply what I have learned in my classes to solve real problems in society.
Item 2: My experiences at IUPUI have enabled me to plan or help implement an initiative that improves the community.

Knowledge: Contemporary Social Issues
Item 21: My experiences at IUPUI have prepared me to write a letter to the newspaper or community leaders about a community issue.
Item 22: My education at IUPUI has made me aware of a number of community issues that need to be addressed.
Item 13: My education at IUPUI has motivated me to stay up to date on the current political issues in the community.

Skills: Listening
Item 16: My experiences at IUPUI have helped make me a good listener, even when peoples' opinions are different from mine.
Item 8: My IUPUI education has prepared me to listen to others and understand their perspective on controversial issues.

Skills: Diversity
Item 29: My experiences at IUPUI have helped me realize that I prefer to work in settings in which I interact with people who are different from me.
Item 3: My IUPUI education has helped me appreciate how my community is enriched by having some cultural or ethnic diversity.
Item 18: My experiences at IUPUI have helped me develop my ability to respond to others with empathy, regardless of their backgrounds.

Skills: Consensus-Building
Item 24: As a result of my experiences at IUPUI, other students who know me well would describe me as a person who can discuss controversial social issues with civility and respect.
Item 28: My experiences at IUPUI have helped me realize that when members of my group disagree on how to solve a problem, I like to try to build consensus.
Item 6: When discussing controversial social issues at IUPUI, I have often been able to persuade others to agree with my point of view.

Dispositions: Valuing Community Engagement
Item 12: My IUPUI experiences helped me to realize that I like to be involved in addressing community issues.
Item 26: My IUPUI experiences have helped me develop my sense of who I am, which now includes a sincere desire to be of service to others.
Item 14: Based on my experiences at IUPUI, I would say that the main purpose of work is to improve society through my career.
Item 30: My experiences at IUPUI have helped me realize that it is important for me to vote and be politically involved.

Dispositions: Self-Efficacy
Item 9: My education at IUPUI has increased my confidence that I can contribute to improving life in my community.
Item 23: My IUPUI education has convinced me that social problems are not too complex for me to help solve.
Item 27: Because of my experiences at IUPUI, I believe that having an impact on community problems is within my reach.

Dispositions: Social Trustee of Knowledge
Item 11: As a result of my experiences at IUPUI, I want to dedicate my career to improving society.
Item 20: Because of the experiences I had at IUPUI, I feel a deep conviction in my career goals to achieve purposes that are beyond my own self-interest.
Item 25: I believe that I have a responsibility to use the knowledge that I have gained at IUPUI to serve others.

Behavioral Intentions
Item 5: Because of my IUPUI experiences, I plan to stay current with the local and national news after I graduate.
Item 17: My experiences at IUPUI have increased my motivation to participate in advocacy or political action groups after I graduate.
Item 19: Because of my experiences at IUPUI, I intend to be involved in volunteer service after I graduate.

Civic-Minded Graduate Interview Protocol and Rubric

A semi-structured interview protocol was developed to collect in-depth information from students about their involvement in community activities, what motivated their involvement, and how they perceived their college education in terms of preparing them for active citizenship. The semi-structured CMG Interview Protocol included (a) a problem situation, asking students to describe the action they would take during a community crisis, (b) questions about their experiences at IUPUI, and (c) other open-ended items distinct from the items on the CMG Scale but intended to measure the same construct. The CMG Interview Rubric was adapted from the CMG Narrative Prompt Rubric. It includes three components of the CMG Narrative Rubric (i.e., Civic Identity, Benefit of Education to Address Social Issues, Active Participant in Society) because they correspond to the three circles in the Venn diagram (i.e., Identity, Educational Experiences, Civic Experiences). The CMG Interview Protocol and Rubric were designed to gather converging evidence to validate the CMG construct and these are available online at http://hdl.handle.net/1805/2667.

Psychometric Evidence from Three Studies

Three studies were conducted to evaluate the psychometric properties of the three measurement procedures and the validity of the CMG construct. These three studies are briefly summarized in Table 2 (see next page) and described in more detail below.

Study One

Purpose. The first study was designed to establish preliminary evidence of the reliability and validity of the CMG Scale.

Method. Participants (n = 70) were IUPUI students who tutor youth as part of either a service-based scholarship program for undergraduate students or a community-based work-study program. All respondents had more than one year of college. Students completed the CMG Scale at the beginning and at the end of the academic year, and also responded to demographic items (e.g., age, class status, major, service-based financial aid) as well as items about their frequency of participation in service-learning courses and community activities (e.g., campus service events, advocacy or public debates, service through student clubs).

Results. Cronbach's alpha of the CMG Scale was .85 in the fall and .87 in the spring, demonstrating good internal consistency among items. Test-retest reliability for the nine-month interval was .62. A principle factor analysis of the fall data revealed two primary factors accounting for 47.8% of the variance in responses, which corresponded roughly to the positively- and negatively-worded items. The number of service-learning courses a student had taken (only 57 respondents reported on the number of service-learning courses) was positively correlated with the CMG Scale Overall Average Score, r (55) = .38, $p < .01$. The correlations for subscale scores with the number of service-learning courses were as follows: .30 (Knowledge), .29 (Skills), .39 (Dispositions), and .07 (Behavioral Intentions); all correlations were significant at the .05 level or less, except for Behavioral Intentions which was nonsignificant.

Study Two

Purpose. Study Two was designed to examine further evidence of the reliability and validity of the CMG Scale. In particular, the study focused on the factor structure of the scale and the convergent and discriminant validity of the instrument. In addition the Integrity Scale (Bringle, Hatcher, & MacIntosh, 2006) was included to provide a measure of a related construct to support the construct validity of the CMG Scale. The Integrity Scale (Bringle et al., 2006) contains items sampling the following components of Morton's (1995) concept of integrity:

> willingness to recruit other volunteers as a public declaration of interest in and commitment to community service; the degree to which friends know about the respondent's interest in community service; interest in making a difference over time as a means for distinguishing life-course commitment to service (vs. an episodic approach to service); thinking about community service when away from it as evidence of how encompassing it is in their lives (vs. compartmentalized); empathic responses; viewing service as part of an ongoing commitment; role of community service as part of one's identity; degree to which community service is transformational for one's life; and identification (vs. separateness) with those served. (Bringle et al., 2006, pp. 7-8)

Although the Integrity Scale overlaps somewhat with the content of the CMG Scale and the civic-mindedness construct, the item content of the Integrity Scale also samples other areas of civic-mindedness and, therefore, supports its role in providing converging evidence.

Method. Participants (n = 86) were IUPUI undergraduate students from (a) a service-based scholarship program or (b) a community-based work-study program in which students tutor youth. Respondents completed the CMG Scale at the beginning and end of the academic year. For this and subsequent studies, the negative CMG items were changed to positive wording; hence, the items in Table 1 are worded positively. To evaluate if this change resulted in a social-

Table 2
Studies to Validate the Civic-Minded Graduate Construct and Instruments

Study	Timeframe	Sample	Instrument(s) Used in Study
Study One	Post-test April 2007	Convenience sample of 70 college students involved in service-based scholarship or youth tutoring program	CMG Scale (positively and negatively worded items)
Study Two	Pre-test August 2007 Post-test April 2008	Convenience sample of 86 college students involved in service-based scholarship or youth tutoring program	CMG Scale (positively worded items) Crowne-Marlowe Social Desirability Scale Morton Integrity Scale
Study Three	Spring 2009	Sample of 606 college students; Sub-sample of 41 college students	CMG Scale CMG Narrative Prompt and Rubric CMG Interview Protocol and Rubric

ly desirable response bias, in the fall students also completed the 13-item Crowne-Marlowe Social Desirability Scale Form C (Reynolds, 1982).

As an evaluation of convergent validity, the fall administration of the CMG Scale also included the 9-item Integrity Scale (Bringle et al., 2006) designed to assess Morton's (1995) concept of depth of integration between community service values and action.

Results. Cronbach's alpha of the CMG Scale was .96 for fall and .96 for spring administrations, indicating good internal consistency across items. Test-retest reliability for the nine-month interval was .43. A principle components factor analysis of the fall data resulted in a one-factor solution, which accounted for 45.7% of the variance in student responses. The number of service-learning courses a student had taken was positively correlated with the CMG Scale Overall Average Score, r (82) = .21, $p < .05$. Correlations for subscale scores with the number of service-learning courses were nonsignificant, except for the Knowledge subscale, r (82) = .29, $p < .01$. In the spring administration, the CMG Overall Average Score correlated positively with the number of service-learning courses a student had taken, r (64) = .29, $p < .05$. In addition, a significant positive correlation was found between the CMG Scale and the Integrity Scale, r (84) = .32, $p < .01$ for the fall data. This also supports the convergent validity of the CMG Scale, because the Integrity Scale was designed to assess integration between values and action related to community service, and so theoretically the scores on this instrument were expected to correlate with those on the CMG Scale.

The Crowne-Marlowe Social Desirability Scale had a nonsignificant correlation with the CMG Scale for the fall data, r (84) = .13, $p > .05$. This discriminant validity evidence indicates that, although civic-mindedness is a positive attribute, and all of the items were positively worded, the CMG Scale is not simply a measure of the tendency to say good things about one's self.

Study Three

Purpose. Study Three was designed to increase the sample size and establish the validity of the civic-minded graduate construct by triangulating across multiple methods by cross-validating the CMG Scale (a quantitative measure) with the CMG Narrative Prompt (a written qualitative measure) and the CMG Interview (an oral qualitative measure).

Method. A random sample of undergraduates (n = 4,396) who had attended IUPUI at least two semesters was contacted through campus email addresses and invited to participate in an online survey to understand the influence of community involvement on academic, personal, and civic development. The participant sample (n = 606, 13.8% response rate) of undergraduate students was asked to complete both the CMG Scale and the CMG Narrative through an online survey. A second email was sent to 200 students randomly selected from the participant sample, inviting participation in face-to-face interviews. Students received gift-cards for participating in the interviews. A total of 41 students participated in face-to-face interviews using the CMG Interview Protocol. Interviews lasted from 8 to 45 minutes and were audio-taped for subsequent rating and analysis. Of the 41 students interviewed, all had completed the

CMG Scale, and 29 had also completed the CMG Narrative Prompt.

Results of the CMG Scale. Cronbach's alpha for the CMG Scale was .96 for the total sample. Principal component factor analysis indicated one factor that accounted for 49.4% of the variance in responses. This indicates that the scale is unidimensional and lends further support for its construct validity. Consistent with the previous two studies, the number of service-learning courses a student had taken was positively correlated with the CMG Scale Overall Average Score, r (595) = .34, $p < .001$, again providing further evidence for construct validity. Correlations for subscale scores with the number of service-learning courses were .37 (Knowledge), .29 (Skills), .31 (Dispositions), and .28 (Behavioral Intentions); all were significant at the $p < .01$ level.

Results of the CMG Interview Protocol. To evaluate the 41 interviews for content indicative of civic-mindedness, three raters were trained to use the CMG Interview Rubric before listening to the audiotapes. The raters then made independent ratings on the three categories of the Interview Rubric (i.e., Civic Identity, Benefit of Education to Address Social Issues, Active Participant in Society). The three raters discussed and came to a Consensus Total Score rating for each interview. In looking at ratings from the CMG Interview, the frequency distributions of all category scores, individual rater Total Scores, and Consensus Total Scores showed that raters used the full range of rating scores, there was variability in the ratings, and ratings were approximately normally distributed. The inter-rater reliability (intra-class) for the three raters in all Category and Total Score ratings were as follows: Civic Identity (.95), Benefit of Education (.92), Active Participant in Society (.93), and Consensus Total Score (.95).

The CMG Interview Protocol was designed to provide supporting evidence on the construct of civic-mindedness and convergent validity evidence for the CMG Scale. Consensus Total Scores on the 41 interviews were significantly correlated with Overall Average Scores on the CMG Scale, r (39) = .49, $p < .01$. Subscale scores correlated with interview Consensus Total Scores as follows: Knowledge (.48), Skills (.32), Dispositions (.53), Behavioral Intentions (.54); all were significant at the $p < .05$ level.

Further analysis indicated the CMG Scale Overall Average Scores for interviewed students were not significantly different from a randomly selected control group (N=41) who completed the CMG Scale but were not interviewed, $F(1, 80) = 1.41$, $p > .05$. This indicates that interviewed students were representative of the total sample who completed the survey.

Results of the CMG Narrative. Out of the 606 students who completed the CMG Scale, 397 (65.5%) also wrote a response to the CMG Narrative Prompt. Because this was an online survey rather than a class assignment, the narrative responses were brief, ranging from one to six sentences, and most of the responses were only one to three sentences in length. Despite the brevity of the narrative responses, there was variability in ratings given by the three raters. Most narrative scores were low and the distribution was positively skewed.

The CMG Narrative Rubric was used to rate the 29 narrative responses of the 41 students who were interviewed, as well as a comparison group of narratives from the control group of 41 of non-interviewed students who were randomly selected from the sample. There were no statistically significant differences in ratings of narrative responses between the Interviewed Group and Group Not Interviewed, $F(1, 68) = .21$, $p > .05$, indicating that the interviewees' narratives were not significantly different from the larger sample.

Inter-rater reliability (intra-class) for CMG Narrative Total Score ratings was $r = .86$ for the Interviewed Group, and $r = .83$ for the Group Not Interviewed. For the Interviewed Group, the Narrative Total Scores had a significant correlation with the CMG Scale Overall Average Scores, r (27) = .45, $p < .01$. Additionally, CMG Narrative Total Scores had a positive correlation approaching statistical significance with Interviewed Consensus Total Scores, r (27) = .31, $p > .05$. Taken together, these results support the construct validity of the CMG Narrative Prompt, indicating that the CMG Narrative Prompt and Rubric is a useful measure of the CMG construct.

Discussion

This research utilized multiple data collection methods to triangulate evidence for the construct validity of the CMG construct. Research is strengthened when it incorporates multiple measures and multiple designs allowing triangulation of converging results to increase understanding, confidence, and generalizability (Creswell, 1998; Patton, 2002; Steinberg, Bringle, & McGuire, in press). The three measurement procedures (i.e., CMG Scale, CMG Narrative Prompt, CMG Interview Protocol) used different modalities to assess the construct of civic-mindedness among college students. The CMG Scale is a quantitative self-report approach. A qualitative approach is represented with the CMG Narrative Prompt and the CMG Interview Protocol. Results indicate that the CMG Scale showed good temporal reliability, internal consistency (i.e., unidimensionality), and convergent validity with the other two measurement procedures. In addition, the rubrics for the CMG Interview Protocol and CMG Narrative Prompt both demonstrated high inter-rater reliability. Significant correlations between scores and ratings

on all three instruments serve to validate the CMG construct validity of the measures, and of the civic-mindedness construct among college students.

There are good reasons to question the appropriateness, meaningfulness, and validity of self-report measures of various attributes of individuals, such as attitudes, values, and learning (Bringle, Phillips, & Hudson, 2004; Steinke & Buresh, 2002) and self-reports of learning (Bowman & Brandenburger, 2010; Steinke & Buresh). One reservation is associated with social desirability response bias; however, these results suggest that the CMG Scale does not contain a social desirability response bias.

Studies One and Two involved small convenience samples of respondents (n = 70 and 86, respectively) from programs focused on community-based activities (e.g., volunteering, tutoring). As such, those samples can be assumed to contain self-selected students predisposed toward civic-mindedness. This restriction of range may be the reason half of the correlations between the subscales of the CMG Scale and number of service-learning courses were nonsignificant. These shortcomings were addressed in Study Three, which included a much larger sample (n = 606) of students. In Study Three, the correlations were both significant and larger. Although not all invited students chose to participate in the interview portion of Study Three, the variability of ratings and scores on the other measures indicated that self-selection was not a problem, and students who chose to be interviewed were not predisposed toward civic-mindedness. In addition, there were no statistically significant differences in ratings of CMG Narrative Prompt responses or CMG Scale Overall Average Scores between the interviewed students and a randomly selected control group. This indicated that interviewed students were representative of the total sample who completed the survey, and supports the conclusion that self-selection bias was not an issue.

Implications for Research

With the continued level of civic engagement among college students (Campus Compact, 2010) and the varied ways in which individuals can develop civic habits (e.g., Colby & Damon, 1992; Flanagan & Levine, 2010), higher education must better understand how curricular and co-curricular programs contribute to the civic development of students. CMG may provide a useful and meaningful benchmark in the journeys of students through their post-secondary educational experiences (Bringle et al., 2011). Furthermore, research demonstrates that collegiate community-based experiences have a lasting consequence because students are most likely to continue volunteering after college (Sax, 2006-7). What program elements are critical for increasing the overlap, or integration of, the identity, civic, and educational domains? Which practices contribute to developing civic-minded graduates? What developmental theories are most relevant to understanding those changes and guiding the design of experiences to optimize civic growth?

Bringle et al. (2011) identify three developmental theories for consideration and evaluation in future research: (a) Deci and Ryan's Self-Determination Theory, which provides a framework for examining the internalization of motivation (Deci, Koestner, & Ryan, 1999; Deci & Ryan, 2000); (b) the intergroup contact hypothesis, which identifies the conditions under which interactions between individuals who are different can produce empathy, understanding, and more positive attitudes (Hewstone & Brown, 1986); and (c) the Self-Authorship and Learning Partnerships models (Baxter-Magolda & King, 2004) that structure students experiences in college to develop self-authorship (i.e., internally constructed) and cognitive maturity. Bringle et al. note that all three theories highlight the role of interpersonal relationships as well as the qualities of relationships as important to developing civic-mindedness. These qualities identify variables that can be examined in research to determine their relative importance to different kinds of civic outcomes.

The analysis of civic-mindedness in the three studies was focused on domestic service-learning. Are global citizenship and global civic growth unique areas of development warranting special consideration in terms of definition, program design, measurement, and research (Bringle, Hatcher, & Jones, 2011; Lewin, 2009)? Do international service-learning (ISL) experiences have a greater impact than domestic service-learning in terms of the civic development of students? Bringle and Hatcher (2011) predicted that international service-learning would demonstrate an *intensification effect*, i.e., the capacity to intensify any outcome previously documented for study abroad, service-learning, or international education in isolation. In particular, they predicted that

> even short-term ISL [may result] in greater improvement in intercultural skills, more rapid language acquisition, better demonstration of democratic skills, deeper understanding of global issues, greater transformation of students' lives and careers, more sensitivity to ethical issues, and more life-long interest in global issues (to identify only a few possible outcomes) than either domestic service-learning, international education without study aboard or service-learning, and traditional study abroad. (p. 22)

Furthermore, the domains of the CMG are all rooted in an American understanding of civic learning.

How does the delineation of goals and design of curricular and co-curricular programs vary depending on national context? Thomson, Smith-Tolken, Naidoo, and Bringle (2011) provide a cross-cultural analysis for how language, politics, ethnic differences, educational philosophies, and educational structures shape civic-engagement activities. The degree to which generalizability of the CMG model is appropriate or warrants modification when considering educational systems in other countries will need to be conceptually and empirically evaluated.

Future research can also focus on further validation of the civic-mindedness construct and the CMG instruments. For example, confirmatory factor analysis of responses to the CMG Scale with another large sample of students would help verify the unidimensionality of the construct. Convergent validity would be enhanced by correlating the CMG tools with other instruments that measure similar constructs, such as the Civic Attitudes and Skills Questionnaire, Community Service Self-Efficacy Scale, and measures of general and intercultural communication skills. Other research could focus on the utility of the instruments for measuring the outcomes of specific service learning courses or programs.

Implications for Practice

Clarity of purpose yields important results for professional staff and for organizations; when the end goal is clear, there is an increased ability to design stronger programs, use resources wisely, and collaborate with colleagues to support and advance the agreed upon mission. The CMG construct serves as the end goal for many curricular and co-curricular activities at the IUPUI Center for Service and Learning. The CMG has shaped practice as well as research. In spite of the variation across programs within the Center (e.g., service-learning, community work-study, alternative break trips, service-based scholarship programs), the CMG model provides staff with a common understanding of and appreciation for the strengths of individual programs and the similarities of purpose (e.g., knowledge, skills, and dispositions) across the programs focused on student civic development (Bringle et al., 2011).

Yet the strength of the model will reside in the degree to which others in higher education value the framework and use it or adapt it as a way to support the development of programs for students, to work with faculty on curricular design, to improve co-curricular programs, and to strengthen partnerships with the community to reach common goals. As with all delineation of civic learning outcomes, use of the measurement procedures for the CMG by other colleges and universities to evaluate the applicability, meaningfulness, and validity of the measures in different contexts (e.g., students, programs, curricula) will be important. Some programs many have particular learning objectives not explicitly delineated for the CMG (e.g., leadership, teamwork, general problem-solving skills, knowledge of specific content areas associated with social issues, community impact of service-learning), and these may warrant additional measures for program evaluation.

The CMG model has other implications for program development, implementation, and assessment. The domains that comprise the CMG Scale can shape the design of programs to develop particular aspects of the CMG, inform topics covered in student training sessions, or guide the components of a student e-portfolio that capture civic learning outcomes (Norris, Price, & Steinberg, 2010, 2011). Within the scope of CMG, aspects of programs or course design (e.g., reflection prompts, key readings, staff responsibilities) can be designed to support specific types of students' civic growth. The measurement procedures for CMG can also provide feedback to program coordinators on the effectiveness with which a program is meeting targeted outcomes. The CMG Narrative Prompt or Interview could also be integrated into the applications for student scholarships, recognitions, or awards as a way to evaluate civic-mindedness of the applicants when that is a criterion for selection and recognition.

The written narrative and interview procedures were developed not only to corroborate the self-report measure of the CMG Scale but also to provide alternative tools that might be more appropriate for some uses. For example, the CMG Narrative Prompt can be used as a reflection prompt in service-learning courses. This could be done with the expectation that students will demonstrate knowledge and understanding of particular academic lessons in their written responses. The narrative prompt could be used at the end of a course, or multiple times during a course, to permit feedback from instructors and clarification and elaboration by the students. The CMG Rubric provides students with a set of expectations for how the narratives will be evaluated and a basis for instructor evaluation and feedback. In addition, there are important implications for working with faculty on curriculum development, assessment, and research. The dimensions of the CMG construct can clarify civic learning outcomes within a course, inform prompts used in written reflection activities, or shape curricular outcomes for an entire academic department.

Results from the CMG Scale or CMG Narrative Prompt could be used for both formative and summative program evaluation and institutional assessment. At a time when many accrediting associations are emphasizing the value of civic learning, understanding the similarities and differences in civic growth across disciplines and majors would be

important and could be documented and assessed with these tools. Clarifying the end goal for civic learning has important implications for assessment at the institutional level. The CMG Scale, CMG Narrative Prompt, or CMG Interview could be used as an exit measure of civic-mindedness for graduating students in capstone courses, or in undergraduate, graduate, and professional programs, with reference to how their educational experiences at a particular institution prepared them to be active citizens. The CMG provides a basis for capturing a portrait of how an institution which takes seriously its civic engagement mission is producing particular qualities in its students. Furthermore, the CMG provides a way of communicating and discussing civic learning outcomes with various internal and external audiences.

Most of the consideration concerning the CMG construct has been focused on students; hence "graduate" in the CMG term. Hatcher (2008) developed a conceptual analysis and a scale to measure the construct Civic-Minded Professional, which is focused on the civic journey of students after graduation. One of the strengths of delineating components of civic-mindedness is that, even though it was developed with student outcomes in mind, it is not limited to them. Civic-mindedness can be a developmental goal and learning objective for constituencies other than students involved in service-learning and civic engagement; (e.g., faculty, administrators, nonprofit staff, community residents) (Bringle, Clayton, & Price, 2009). Determining how programs can contribute to deepening civic-mindedness in each of these constituencies has interesting promise for broadening the examination of the developmental journey beyond students, for planning new programs or revising existing programs, and for evaluating civic engagement programs and research. Thus, by focusing on the CMG as a north star, colleges and universities can better embody Boyer's (1994) vision of the public purposes of higher education.

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Authors

KATHRYN S. STEINBERG (ksteinbe@iupui.edu) is an assessment specialist at the IUPUI Center for Service and Learning, and teaches on an adjunct basis in the Psychology Department at IUPUI. Prior work includes nine years as the assistant director of research at the Center on Philanthropy at IUPUI. Her research focuses on assessment of student civic learning outcomes and measurement of giving and volunteering in the U.S.

JULIE A. HATCHER (jhatcher@iupui.edu) is associate professor of Philanthropic Studies in the School of Liberal Arts at IUPUI. She is the director of Undergraduate Programs and a senior scholar with the Center for Service and Learning. Her research focuses on the role of higher education in civil society, civic learning outcomes in higher education, and the philanthropic motivations of professionals.

ROBERT G. BRINGLE (rbringle@iupui.edu) is chancellor's professor of Psychology and Philanthropic Studies and executive director of the IUPUI Center for Service and Learning. His research interests for service-learning, community service, and civic engagement include student and faculty attitudes and motives, educational outcomes, institutionalization, and assessment and measurement issues.

Traditional vs. Critical Service-Learning: Engaging the Literature to Differentiate Two Models

Tania D. Mitchell
Stanford University

There is an emerging body of literature advocating a "critical" approach to community service learning with an explicit social justice aim. A social change orientation, working to redistribute power, and developing authentic relationships are most often cited in the literature as points of departure from traditional service-learning. This literature review unpacks these distinguishing elements.

A growing segment of the service-learning literature in higher education assumes that community service linked to classroom learning is inherently connected to concerns of social justice (Delve, Mintz, & Stewart, 1990; Jacoby, 1996; Rosenberger, 2000; Wade, 2000; 2001; Warren, 1998). At the same time, there is an emerging body of literature arguing that the traditional service-learning approach is not enough (Brown, 2001; Butin, 2005; Cipolle, 2004; Marullo, 1999; Robinson 2000a, 2000b; Walker, 2000). This literature advocates a "critical" approach to community service learning with an explicit aim toward social justice.

Referencing the service-learning literature, I unpack the elements that distinguish a critical service-learning pedagogy. In reviewing the literature, I was challenged by an unspoken debate that seemed to divide service-learning into two camps—a traditional approach that emphasizes service without attention to systems of inequality, and a critical approach that is unapologetic in its aim to dismantle structures of injustice. The three elements most often cited in the literature as points of departure in the two approaches are working to redistribute power amongst all participants in the service-learning relationship, developing authentic relationships in the classroom and in the community, and working from a social change perspective. I wanted to understand and make clear the differences in these approaches and what they might look like in practice. How might the curriculum, experiences, and outcomes of a critical service-learning course differ from a traditional service-learning course?

The critical approach re-imagines the roles of community members, students, and faculty in the service-learning experience. The goal, ultimately, is to deconstruct systems of power so the need for service and the inequalities that create and sustain them are dismantled. This article uses perspectives from the literature to uncover and explicate the meaning of a critical service-learning view. In discussing each of the three distinguishing elements of the critical service-learning approach, I examine the classroom and community components.

Traditional vs. Critical Service-Learning

Community service learning "serves as a vehicle for connecting students and institutions to their communities and the larger social good, while at the same time instilling in students the values of community and social responsibility" (Neururer & Rhoads, 1998, p. 321). Because service-learning as a pedagogy and practice varies greatly across educators and institutions, it is difficult to create a definition that elicits consensus amongst practitioners (Bickford & Reynolds, 2002; Butin, 2005; Kendall, 1990; Liu, 1995; Varlotta, 1997a). However, I use the terms service-learning and community service learning to define a community service action tied to learning goals and ongoing reflection about the experience (Jacoby, 1996). The learning in service-learning results from the connections students make between their community experiences and course themes (Zivi, 1997). Through their community service, students become active learners, bringing skills and information from community work and integrating them with the theory and curriculum of the classroom to produce new knowledge. At the same time, students' classroom learning informs their service in the community.

Research heralds traditional service-learning programs for their transformative nature—producing students who are more tolerant, altruistic, and culturally aware; who have stronger leadership and communication skills; and who (albeit marginally) earn higher grade point averages and have stronger crit-

ical thinking skills than their non-service-learning counterparts (Astin & Sax, 1998; Densmore, 2000; Eyler & Giles, 1999; Kezar, 2002; Markus, Howard, & King, 1993). Due largely to this evidence, service-learning has emerged on college and university campuses as an effective practice to enhance student learning and development. But some authors assert that, "to suggest that all forms of community service equally develop an ethic of care, a flowering of a mature identity, and advance our understanding of community is misleading" (Neururer & Rhoads, 1998, p. 329).

There are examples in the literature where community service learning is criticized, labeled as charity or "forced volunteerism," critiqued for reinforcing established hierarchies, and deemed paternalistic (Boyle-Baise, 1998; Cooks, Scharrer & Paredes, 2004; Cruz, 1990; Forbes, Garber, Kensinger, & Slagter, 1999; Ginwright & Cammarota, 2002; Levinson, 1990; McBride, Brav, Menon, & Sherraden, 2006; Pompa, 2002; Sleeter, 2000). Pompa (2002) explains her reservation:

> Unless facilitated with great care and consciousness, "service" can unwittingly become an exercise in patronization. In a society replete with hierarchical structures and patriarchal philosophies, service-learning's potential danger is for it to become the very thing it seeks to eschew. (p. 68)

Robinson (2000a) concurs, boldly stating that service-learning as a depoliticized practice becomes a "glorified welfare system" (p. 607). Without the exercise of care and consciousness, drawing attention to root causes of social problems, and involving students in actions and initiatives addressing root causes, service-learning may have no impact beyond students' good feelings. In fact, a service-learning experience that does not pay attention to those issues and concerns may involve students in the community in a way that perpetuates inequality and reinforces an "us-them" dichotomy. Further, such interpretations of service-learning (ironically) serve to mobilize and bolster privileged students to participate in and embrace systems of privilege (Brown, 2001), preserve already unjust social structures (Roschelle, Turpin, & Elias, 2000), and may act to "normalize and civilize the radical tendencies" of our constituent communities, students, and ourselves (Robinson, 2000b, p.146).

Ginwright and Cammarota (2002) critique service-learning, advocating a social justice approach instead:

> Unlike "service learning," where youth learn through participation in community service projects, social awareness places an emphasis on community problem solving through critical thinking that raises questions about the roots of social inequality. For example, a service learning approach might encourage youth to participate in a service activity that provides homeless families with food, while social awareness encourages youth to examine and influence political and economic decisions that make homelessness possible in the first place. Reflected in this example is a critical understanding of how systems and institutions sustain homelessness. Through an analysis of their communities, youth develop a deep sense of how institutions could better serve their own communities and initiate strategies to make these institutions responsive to their needs. (p. 90)

While I agree with Neururer and Rhoads (1998) that it would be misleading to suggest that all service-learning experiences encourage the type of critical analysis suggested by Ginwright and Cammarota, I believe it is equally misleading to suggest that no service-learning class or program encourages the in-depth analysis or approach to community problem-solving that Ginwright and Cammarota name social awareness. In the service-learning field, the approaches labeled as "service learning" and "social awareness" by Ginwright and Cammarota might be labeled as *traditional* and *critical* service-learning.

The concept of critical service-learning first appears in Robert Rhoads's (1997) exploration of "critical community service." Rice and Pollack (2000) and Rosenberger (2000) employed the term "critical service learning" to describe academic service-learning experiences with a social justice orientation. This explicit aim toward social justice challenges traditional perceptions of service "as meeting individual needs but not usually as political action intended to transform structural inequalities" (Rosenberger, p. 29). A recent study by Wang and Rodgers (2006) shows that a social justice approach to service-learning results in more complex thinking and reasoning skills than traditional service-learning courses. A critical approach embraces the political nature of service and seeks social justice over more traditional views of citizenship. This progressive pedagogical orientation requires educators to focus on social responsibility and critical community issues. Service-learning, then, becomes "a problem-solving instrument of social and political reform" (Fenwick, 2001, p. 6).

Critical service-learning programs encourage students to see themselves as agents of social change, and use the experience of service to address and respond to injustice in communities. Rahima Wade (2000) terms this perspective "service for an ideal" as opposed to "service to an individual" (p. 97). Boyle-Baise (2007) labels this "service for critical con-

sciousness." Marullo (1999) considers service-learning a revolutionary pedagogy because of its potential for social change. Service-learning, he suggests:

> If implemented properly, should be critical of the status quo and should ultimately challenge unjust structures and oppressive institutional operations. It is the analytical component of service-learning that gives it revolutionary potential, because it is precisely this component that will reveal the systemic, social nature of inequality, injustice, and oppression. Service-learning is also revolutionary to the extent that it creates a partnership for change among community and university actors. Once the sources of social problems are seen to reside in the social and political systems that so lavishly reward the few at the expense of the many, it becomes obvious that such systems require change. It is in the ensuing step, advocating for change and assisting students to acquire the knowledge and skills to become agents of change, that the revolutionary potential becomes real. In this sense, service-learning provides an opportunity for institutionalizing on college campuses activism committed to social justice. (p. 22)

To actualize the potential, Boyle-Baise (2007), Wade (2000), and Marullo (1999) see that critical service-learning must emphasize the skills, knowledge, and experiences required of students to not only participate in communities, but to transform them as engaged and active citizens. Critical service-learning must focus on creating true community-university partnerships where community issues and concerns are as important (in planning, implementation, and evaluation) as student learning and development (Brown, 2001). Critical service-learning must embrace the "progressive and liberal agenda" that undergirds its practice (Butin, 2006, p. 58) and serves as the foundation for service-learning pedagogy (Brown, 2001). The work to realize the potential of this pedagogy and avoid paternalism demands a social change orientation, working to redistribute power, and developing authentic relationships as central to the classroom and community experience (see Figure 1).

A Social Change Orientation

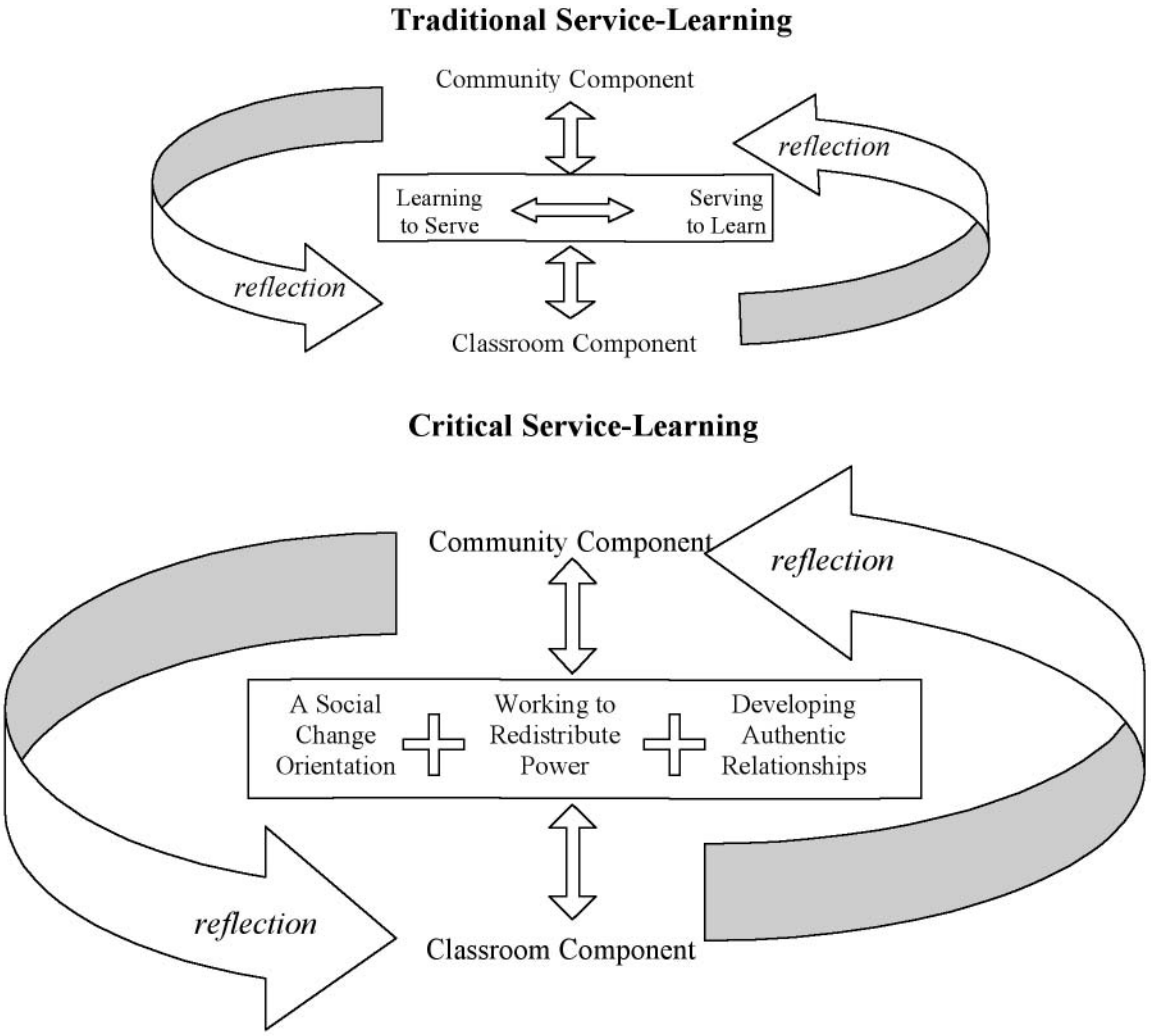
Student development and community change often are viewed as mutually exclusive. Traditional interpretations of service-learning tend to emphasize students, focusing on "preprofessional" experiences (viewing service much like an internship or practicum), and the personal or social development of students (mostly attitudes toward leadership, altruism, and sometimes thoughts or feelings about the people served in the community). "Rarely do students in service-learning programs consider whether some injustice has created the need for service in the first place" (Wade, 2001, p. 1). Programs that might put more emphasis on social change may be characterized or dismissed as activism, or deemed inappropriate or too political for classroom learning. Wade posits that the practicality of traditional service-learning (service to individuals) versus critical service-learning (service for an ideal) may explain the prominence of service-learning programs that emphasize student outcomes over community change:

> In general, service for an ideal is more compelling to me because of its potential power to effect change for more people. However, in practice, service to individuals is more accessible and easier to facilitate with a given group of students over a short time (e.g., a semester). (p. 98)

In service-learning programs that do not take a critical approach, the emphasis of the service experience is to find the students some opportunity to do good work that will benefit a service agency, and provide the students with an opportunity to reflect upon the work they are doing and perhaps upon their own assumptions and stereotypes about the individuals with whom they serve. This type of service-learning approach requires "foregrounding issues of identity and difference as a way of helping students alter their personal and world views and preparing students with new ideas and skills that can help them understand and work across differences" (Chesler & Vasques Scalera, 2000, p. 19). Chesler (1995), Eby (1998), Ginwright and Cammarota (2002), and Robinson (2000a; 2000b) all caution that these types of service programs, while beneficial for the students in service roles and providing much needed service in communities, do not lead to any transformation in the community and certainly do not tap into the revolutionary potential that Marullo (1999) envisions. Mark Chesler (1995) explains:

> Service-learning does not necessarily lead to improved service, and it certainly does not necessarily lead to social change. As students fit into prescribed agency roles for their service work they typically do not challenge the nature and operations or quality of these agencies and their activities. As we do service that primarily reacts to problems—problems of inadequate education, of under-staffed and under-financed health care, of inadequate garbage collection service, of failing correctional institutions—our service does not focus on challenging or directing attention to changing the causes of these problems. (p. 139)

Figure 1.
Traditional vs. Critical Service-Learning



While individual change and student development are desired outcomes of traditional and critical service-learning, critical service-learning pedagogy balances the student outcomes with an emphasis on social change. This requires rethinking the types of service activities in which students are engaged, as well as organizing projects and assignments that challenge students to investigate and understand the root causes of social problems and the courses of action necessary to challenge and change the structures that perpetuate those problems.

Social change efforts "[address] tremendous inequalities and fundamental social challenges by creating structures and conditions that promote equality, autonomy, cooperation, and sustainability" (Langseth & Troppe, 1997, p. 37). Service-learning practitioners who want to move toward critical service-learning must find ways to organize community projects and work that will allow service-learners to critically analyze their work in the community. Educators using a critical service-learning pedagogy must support students in understanding the consequences of service alongside the possibilities—the ways service can make a difference as well as those ways it can perpetuate systems of inequality. O'Grady (2000) reminds us, "Responding to individual human needs is important, but if the social policies that create these needs is not also understood and addressed, then the cycle of dependence remains" (p. 13).

Rhoads (1998) offers some of the "big questions" that guide a critical service-learning approach: "Why do we have significant economic gaps between different racial groups? Why do women continue to face economic and social inequities? Why does the richest country on earth

have such a serious problem with homelessness?" (p. 45). If service-learning programs aren't asking these questions or encouraging students to investigate the links between "those served" and institutional structures and policies, service-learning students may never move beyond "band-aid" service and toward action geared to the eradication of the cycles of dependence and oppression (Levinson, 1990; O'Grady, 2000; Walker, 2000).

Critical service-learning pedagogy fosters a critical consciousness, allowing students to combine action and reflection in classroom and community to examine both the historical precedents of the social problems addressed in their service placements and the impact of their personal action/inaction in maintaining and transforming those problems. This analysis allows students to connect their own lives to the lives of those with whom they work in their service experiences. Further, a critical service-learning approach allows students to become aware of the systemic and institutionalized nature of oppression. The action/reflection dynamic of a critical service-learning pedagogy encourages contemplation on both personal and institutional contributions to social problems and measures that may lead to social change (Marullo, 1999; Rice & Pollack, 2000). This praxis brings to light the political nature of a pedagogy aimed to address and contribute to dismantling structural inequality.

> Community service that is seen as part of an action/reflection dynamic that contributes to social change is dangerous in that it fosters a desire to alter the social and economic structure of our society. It is political because it questions how power is distributed and the connection between power and economics. (Rhoads, 1997, p. 201)

Chesler and Vasques Scalera (2000) argue, "programs focused on social change involve students more directly in mobilizing to challenge racist and sexist structures in community agencies and in the allocation of scarce social resources, and advocate for the construction of community-oriented policies and programs" (p. 19). Through a critical service-learning approach, students can look ahead and consider the kind of work, beyond those service efforts already in place, that might ameliorate or transform social problems and lead to sustainable change (Wade, 2001).

The Community Component

"We are neglecting activities that address the structural roots of problems," Robinson (2000b, p.145) warns. The service work most service-learners participate in—e.g., tutoring, soup kitchens, afterschool enrichment programs—are shaped for the benefit of the students, reflecting "the skills, schedules, interests, and learning agenda of the students in service-learning rather than to meet real community needs" (Eby, 1998, p. 4). In this way, the needs of service-learning students often take precedence over community issues and concerns, and the service work performed is less than transformative.

Involving students in social change oriented service work is more difficult. Practitioners may need to work outside traditional non-profits and community-based organizations to partner with groups actively working to change systems and structures (in contrast to "simply" offering services). Social change oriented service is more political than traditional notions of service and therefore may be subject to criticism from those who fear the practice attempts to indoctrinate rather than teach (Butin, 2006; Robinson, 2000a; 2000b). The types of service experiences that allow students to consider social change and transformation may not bring immediate results and, therefore, may not offer the type of gratification that students involved in more traditional service-learning classes experience when the painting is completed, homeless person is fed, or child has finished the art project. Social change oriented service takes time. Social justice will never be achieved in a single semester nor systems dismantled in the two- to four-hour weekly commitment representative of many traditional models of service-learning.

Forbes et al. (1999) are clear about the goals they desire through a critical service-learning approach:

> We want…to empower students to see themselves as agents capable of acting together with others to build coalitions, foster public awareness, and create social change. Our goal is to avoid the trap of the cultural safari, instead discussing and demonstrating the tools the students will require to pursue the objectives they set forth within the engaged parameters of their own diverse lives and concerns. At the very least, this should short-circuit the stance of charitable pity that traditional volunteerism often produces. (p. 167)

Merely assigning students to work in a particular agency or program is not enough; faculty, students, and staff must all be involved in a dialectic and responsive process that encourages analysis and action to address issues and problems facing communities. Instead of seeing the community agency as "a highly innovative textbook" (Brown, 2001, p. 16) or community members as "passive beneficiaries" (Ward & Wolf-Wendel, 2000, p. 767) in the service-learning relationship, a critical service-

learning pedagogy engages community partners actively to create and define the service-learning experience. Marullo and Edwards (2000) offer principles that should guide a service-learning approach with aims of social justice. In particular, the contention that "the resources of the community should be developed and expanded as a top priority (taking precedence over the enrichment or gains experienced by the volunteers)" speaks to a service experience with a social change orientation (Marullo & Edwards, 2000, p. 907).

The Classroom Component

A critical service-learning pedagogy asks students to use what is happening in the classroom—the readings, discussion, writing assignments and other activities—to reflect on their service in the context of larger social issues. "Such a vision is compatible with liberatory forms of pedagogy in which a goal of education is to challenge students to become knowledgeable of the social, political, and economic forces that have shaped their lives and the lives of others" (Rhoads, 1998, p. 41).

Students must be encouraged to reflect on the structural causes and concerns that necessitate their service (Eby, 1998; Roschelle et al., 2000). Marullo and Edwards (2000) caution, "If students' causal explanation of a social problem such as poverty, illiteracy, or homelessness points to flaws or weaknesses in individuals' characteristics, it is quite likely that they have missed entirely the social justice dimension of the problem" (p. 903). Dialogue, reflections, and writing assignments can encourage the analysis that allows students to understand real world concerns and the systemic causes behind them. Additionally, incorporating community knowledge through, for example, including presentations or co-teaching by community members involved in the service-learning partnership, can provide "insider" information about community needs and concerns and make linkages to root causes that may be more difficult for faculty and students who enjoy a more privileged status.

A discussion of whether the language of community "needs" implies community deficits and reifies structures of inequality is inevitable in a critical service-learning pedagogy. Acknowledging community needs, problems, and/or issues does not necessarily imply deficits or deficiency, but rather concerns, issues, and resources that can be addressed through the service-learning relationship. This problem of language is a challenge addressed in the literature but not resolved. For example, though Brown (2001) challenges that framing community issues as needs "suggests that it is a community's own fault or inadequacy that has created the need being addressed" (p. 15), she continues to invoke the construction of community need throughout the monograph. We need to reconstruct "need" as a term that invokes structural and systemic problems without blaming individual communities. A critical service-learning pedagogy brings attention to social change through dispelling myths of deficiency while acknowledging how systems of inequality function in our society. We must help students understand that inadequate teaching and learning resources, a lack of affordable housing, redressing laws that unfairly criminalize homelessness, the absence of accessible and available childcare, and the unfair distribution of government resources (e.g., policing, garbage collection, public green space, among many others) are compelling community *needs* and there is no blame or shame in acknowledging them as such.

Course readings can also reflect a social change orientation. "Required readings help students examine theoretical perspectives…and evaluate whether they adequately reflect the reality of the disenfranchised individuals with whom they work" (Roschelle et al., 2000, p. 841). Readings can often invoke voices or experiences not heard or realized in service, and raise questions and inspire dialogue that can lead to deeper understanding. The readings and concepts covered in a critical service-learning course should bring attention to issues of social justice and concepts of privilege and oppression.

Service, itself, is a concept steeped in issues of identity and privilege which must be wrestled with for students to be effective in their service work. A critical service-learning program is intentional in its social change orientation and in its aim toward a more just and caring society; part of that intentionality is demonstrated in the concepts with which students engage in classroom discussions, readings, and writing assignments.

Capstone experiences can bring attention to social change through a service-learning experience. They can be a culminating research project that allows students to analyze, propose, and implement a strategy to address a community concern. Capstone experiences are most effective when students' service involves collaborations with community members and responds to community-identified concerns. From mistakes and successes, students come to understand the process of community change (Mitchell, 2007).

Bickford and Reynolds (2002) argue that the framing of service-learning projects and activities in the classroom "impacts both what our students do and how they understand it (i.e., whether it contributes to 'change' or just 'helps' someone). The frameworks within which we think of our work are

not 'irrelevant'" (p. 241). A social change orientation allows critical service-learning programs to look beyond immediate challenges to more comprehensive issues of our communities (Téllez, 2000). A critical service-learning pedagogy moves beyond simply doing service in connection to a course's academic content to challenging students to articulate their own visions for a more just society and investigate and contemplate actions that propel society toward those visions.

Working to Redistribute Power

Traditional service-learning programs seldom acknowledge the power differences inherent in service-learning experiences. Lori Pompa (2002) discusses the undergirding power issues in the traditional service-learning approach:

> If I "do for" you, "serve" you, "give to" you—that creates a connection in which I have the resources, the abilities, the power, and you are on the receiving end. It can be—while benign in intent—ironically disempowering to the receiver, granting further power to the giver. Without meaning to, this process replicates the "have-have not" paradigm that underlies many social problems. (p. 68)

An aspect of the service-learning experience that practitioners cannot escape or diminish is that students engaged in service-learning will undoubtedly have greater societal privilege than those whom they encounter at their service placements. Whether it be race, class, age, ability, or education level, and in some cases the privilege of time (which may also manifest as class privilege), students in some way (or in all of these ways) have more power than the constituents in the service agencies where they work. "Service, because it involves the experience of social inequalities and crossings of the very borders that sustain and reproduce them, facilitates musings on alternative worlds; on utopias, not as practical realities, but as visions propelling social change" (Taylor, 2002, p. 53). While some practitioners point to an "encounter with difference" as an aspect of the service-learning experience that leads to the development and change desired (Kahne & Westheimer, 1996; Rhoads, 1997), we must be cautious in asking students to engage in these experiences without challenging unjust structures that create differences. Cynthia Rosenberger (2000) contends, "the development of critical service learning, whose goal is to contribute to the creation of a just and equitable society, demands that we become critically conscious of the issues of power and privilege in service learning relationships" (p. 34).

The ways in which service-learning programs are traditionally structured, Cooks et al. (2004) argue, lead to a socially constructed image of a community in need of repair, with students armed and prepared to "fix" what is wrong. Simply by choosing which agencies will be "served" and how and when students will enter the service experience to complete certain tasks or meet certain objectives allows power to be retained firmly in the grasp of the instructor and students. From this place, we determine "who or what needs to be 'fixed', to what standard, and who should be in charge of fixing the problem" (Cooks et al., p. 45). Service-learning faculty, who wish to incorporate a critical approach, must recognize and problematize issues of power in the service experience. Warren (1998) challenges, "Looking at diversity alone is not enough to truly examine social justice issues. Diversity often implies different but equal, while social justice education recognizes that some social groups in our society have greater access to social power" (p. 136). Too often, the "difference" experienced in the service setting is reduced to issues of diversity. This action serves to essentialize and reinforce the dichotomies of "us" and "them," reproducing the hierarchies critical service-learning seeks to undo.

Butin (2003) introduces a "postructuralist perspective" of service-learning as a way to investigate our collusion with systems of injustice and viewing service-learning as "a site of identity construction, deconstruction, and reconstruction" (p. 1684). "Specifically," he writes, "a poststructuralist perspective suggests that in positioning ourselves as tutors who give back to the community, we are necessarily involved in asymmetrical and static power relations" (p. 1684). A critical service-learning pedagogy names the differential access to power experienced by students, faculty, and community members, and encourages analysis, dialogue, and discussion of those power dynamics. Without looking at access to social power and the role of power (or the lack of power) in determining who receives service as well as what services are provided, the potential of using service-learning as a pedagogy that brings society closer to justice is forfeited.

Illuminating issues of power in the service-learning experience is not easy. It requires confronting assumptions and stereotypes, owning unearned privilege, and facing inequality and oppression as something real and omnipresent. Densmore (2000) supports a curricular approach that explores in-depth both the historical and current relationships between social groups that leads to and reinforces hierarchies of difference in society. Rosenberger (2000) seems unsure whether service-learning practitioners are prepared to embark upon this challenge when she asks:

> Is service learning willing to participate in the unveiling and problematizing of the present reality of our society and to respond to the difficult, complex issues of inequity, oppression, and domination? Is service learning willing to make less-privileged people subjects and not objects? (p. 32)

Hayes and Cuban (1997) introduce "border pedagogy" as a means to enable individuals to think more deeply about power relations and their experiences with privilege and oppression. "Border crossing serves as a metaphor for how people might gain a more critical perspective on the forms of domination inherent in their own histories, knowledge, and practices, and learn to value alternative forms of knowledge" (Hayes & Cuban, p. 75).

The very real power differentials in service-learning relationships must be exposed in order to be critically analyzed and possibly changed (Varlotta, 1997b). Butin (2005) concurs, understanding service-learning pedagogy as "fundamentally an attempt to reframe relations of power" (p. x). A critical service-learning pedagogy not only acknowledges the imbalance of power in the service relationship, but seeks to challenge the imbalance and redistribute power through the ways that service-learning experiences are both planned and implemented. To do so, everyone's perspective, especially those of community members to whom power is potentially redistributed, "must be accounted for and eventually integrated into the service experience" (Varlotta, 1997b, p. 38).

The Community Component

Service-learning has already been called on for its tendency to privilege the needs of students above those of community members (Brown, 2001; Eby, 1998). A critical service-learning experience seeks mutual benefit for all parties in the experience. Ward and Wolf-Wendel (2000) challenge us to view service-learning as a "focus in on *us*" (p. 769, emphasis added), recognizing that the problems being addressed through service-learning impact all of us as a community.

In developing a service-learning experience, stakeholders consider the complementary relationship between the service activity, course content, community needs, and student outcomes. To challenge the distribution of (and work to redistribute) power, critical service-learning experiences empower community residents "to do as much of the work as its resources allow" (Marullo & Edwards, 2000, p. 907). The service experience in a critical service-learning pedagogy need not mimic traditional paradigms of service. Students and faculty can work alongside community members, political advocacy, and direct protest (especially as actions determined by the community to best serve community needs) can be viewed as service, and campus resources can be allocated to address community needs (e.g., providing community access to the campus library, involving analysts from institutional research in completing a community needs assessment, operating a soup kitchen from a university dining hall). Additionally, long-term partnerships that begin before and last beyond the semester and provide opportunities for continuity avoid the "turn-over" typical in traditional service-learning (Brown, 2001). These actions probably do not go far enough to dismantle the oppressive hierarchies defining the server-served dichotomy, but may provide enough challenge to the usual service relationship to allow ourselves, our students, and community members to question the distribution of power.

The Classroom Component

In the classroom, critical service-learning experiences look to knowledge from community members, the curriculum, and the students themselves. "Service-learning challenges our static notions of teaching and learning, decenters our claim to the labels of 'students' and 'teachers,' and exposes and explores the linkages between power, knowledge, and identity" (Butin, 2005, pp. vii-viii). Through classroom experiences, questioning the distribution of power can be facilitated through readings, reflective writing, experiential activities, and classroom discussions. These experiences recognize that knowledge and understanding are developed in many different ways.

Discussions about biases, unearned privilege, and power must figure prominently in service-learning classrooms (Green, 2001; Nieto, 2000; Roschelle et al., 2000; Rosenberger, 2000). A critical service-learning pedagogy encourages analysis and dialogue that allows students to identify and challenge unequal distributions of power that create the need for service. The border pedagogy that Hayes and Cuban (1997) advocate may create the openness and acceptance of "alternative knowledge" needed to create an inclusive service-learning experience where stakeholders can share power and challenge traditional power relationships.

> Crossing borders of knowledge, and entering into "borderlands," where existing patterns of thought, relationship, and identity are called into question and juxtaposed with alternative ways of knowing and being, provides the opportunity for creative and oppositional reconstructions of self, knowledge, and culture… (p. 75)

How power relationships are produced and reproduced should be ongoingly observed and critiqued, with a consciousness geared toward reconfiguring power relationships to reverse current (and expected) hierarchies in traditional service practice. Recognizing the knowledge of (and in) the community by insuring community input is reflected in the curriculum is important (Brown, 2001; Cipolle, 2004). This may be accomplished by bringing community members into the service-learning classroom through curriculum development or teaching roles, having faculty members engaged in the service experience alongside students, or "reversing" the service-learning structure by having classes in the community.

Reconfiguring the traditional classroom is another way to encourage the redistribution of power. Disrupting the banking dynamic that is supported by a classroom configuration with a teacher in the front and the students in rows can be challenged by having all class participants (faculty included) sitting in a circle. Holding classes in lounge environments (where comfortable chairs or couches replace more formal student desks) is another way to challenge the dynamic. A change in the learning environment can introduce students to the possibility that learning occurs in multiple locations. Students and community members may also share facilitation of the class with faculty members, and students (and community members) can provide input into the construction of the syllabus or the topics addressed in the classroom. These actions can help redefine the meaning of teachers and learners (Schultz, 2006). Creating a "professorless" environment where students and/or community members participate in reflection without the pressure or influence of a faculty member's presence can also shift the power dynamic and raise questions about knowledge, power, and identity (Addes & Keene, 2006).

Marullo and Edwards (2000) suggest that community members should benefit from the skill development ("problem solving, critical thinking, organizational know-how, and communication skills") afforded to many students in service-learning programs (p. 907). Shouldn't (and couldn't) a critical service-learning pedagogy fully integrate community members into the service-learning experience? The distribution of power in this dynamic could be questioned and reconfigured as every participant in the service-learning relationship viewed themselves as a part of the community working for change, as a student in the classroom seeking to build skills for community development, and as a conveyor of knowledge—a teacher—with valid and powerful ideas, experiences, and perspectives to share.

Developing Authentic Relationships

> Developing genuine partnerships among educators and their students, and people and organizations situated in "the community," is critical to the learning process and to working toward social justice…the relationship should be considered as both a means to social justice and a product of a more just society. (Koliba, O'Meara, & Seidel, 2000, p. 27)

Rosenberger (2000) notes, "much of the service learning literature shares a commitment to building mutual relationships and to letting members of the community identify the need. What is missing, however, is an approach for creating such relationships" (p. 37). The focus on developing authentic relationships, relationships based on connection, is an important element of a critical service-learning pedagogy. Critical service-learning demands we recognize the differences in service relationships, but as Collins (2000) reminds us, "most relationships across difference are squarely rooted in relations of domination and subordination, we have much less experience relating to people as different but equal" (p. 459). Instead, we must learn to see our differences as "categories of connection," places from which to analyze power, build coalitions, and develop empathy (Collins, 2000).

Relationships based on connection recognize and work with difference. Connection challenges the self-other binary and emphasizes reciprocity and interdependence. Common goals and shared understanding create mutuality, respect, and trust leading to authenticity. Reciprocity in the service-learning experience seeks to create an environment where all learn from and teach one another (Kendall, 1990). This emphasizes a collaborative relationship and seeks to involve all parties equally in the creation of service-learning experiences (Rhoads, 1997).

"In most service-learning situations, relationships are clearly based on difference: I'm homeless; you're not" (Bickford & Reynolds, 2002, p. 237). This position makes it challenging to form a relationship based on connection, because the express purpose of interaction is centered on the differences between the service-learning student and the community served. Varlotta (1997b) cautions, "unless service-learners explicitly theorize the complex relationships between and among servers and servees, one group is likely to become subordinate to the other" (p. 18).

Critical service-learning experiences must pay special attention to how relationships are developed and maintained in the service experience. The challenge is to create relationships that neither

ignore the realities of social inequality in our society nor attempt to artificially homogenize all people in the service-learning experience (Bickford & Reynolds, 2002). Varlotta (1997b) warns:

> If students participating in a service-learning experience are instructed to look constantly for the things that make them like the people they are serving, then artificial homogenization is likely to result. While it is sure to be the case that college students enrolled in service-learning courses have something in common with servees, I believe it is dangerous, condescending, and offensive to suggest that they can put themselves in the place of a homeless person, a run-away teen, a battered woman, etc. Is it possible after serving at these types of "safe-haven" shelters for college students to understand what it is like to be homeless or victimized by family violence? Though students might improve their understanding of homelessness, domestic violence, and teenage street life especially if they reflect critically upon these social problems and contextualize the specific situations at play, it is still unlikely, in my opinion, to claim that service-learning allows them to "know" what it is like to be homeless, abused, etc. (p. 80)

Students cannot enter the service-learning experience with the false understanding that they are "just like" the community served. In theorizing complex relationships, students must be able to name the ways they are both like and unlike the individuals they work with in the service setting, and further how those similarities and differences impact their interactions at the service site and (should this chance meeting occur) away from the service site. This is not to say, however, that students cannot build effective, authentic relationships with community members based on connection. As Varlotta (1997b) acknowledges, service learners may indeed have something in common with "those served." Students in service-learning experiences might use those commonalities to forge relationships with community members, and over time, through the experience of sharing their lives, authentic relationships may develop.

Some service-learning practitioners view dialogic engagement as critical to the development of authentic relationships with community members (Jones & Hill, 2001; Levinson, 1990; Pompa, 2002). Pompa sees dialogic engagement as both verbal exchange and as the experience of "being together." Levinson explains:

> *Engagement* implies intensity…Programs that engage students demand not only that students use their hearts (e.g., sympathize or empathize with clients); they also insist that students understand intellectually the "broad social dynamics" underlying the situations of the people they serve (the plight of the elderly, causes of poverty, racism, etc.). Engagement programs require more commitment from their students than just fulfilling the required number of hours. (p. 69, emphasis in original)

This mandate from Levinson (1990) further clarifies the interlocking elements of a critical service-learning pedagogy. Authentic relationships demand attention to social change and understanding the root causes of social problems. Authentic relationships also demand an analysis of power and a reconfiguring of power in the service relationship. Taylor (2002) and Varlotta (1997b) might also argue that authentic relationships demand a new metaphor for service, one that replaces our notions of service with notions of community in which all people understand and embrace our connectedness and interdependence. Remen (2000) indicates agreement with this approach as she defines service as "belonging." She sees service as "a relationship between equals," or "a relationship between people who bring the full resources of their combined humanity to the table and share them generously" (p. 198). A critical service-learning pedagogy asks everyone to approach the service-learning relationship with authenticity. In this process, we would develop a shared agenda, acknowledge the power relations implicit in our interactions, and recognize the complexity of identity—understanding that our relationship within the service-learning context is further complicated by societal expectations.[1]

The Community Component

The service-learning relationship is inherently complex because of the myriad roles the pedagogy requires of students and community members. For students, this requires them to move between student and teacher roles throughout the service experience (sometimes playing both roles simultaneously). A student may be placed in a particular service experience for the skills she can bring to the agency and asked to teach or train various community members elements of that skill (e.g., a student working in a computer facility for a job training program). At the same time, that student is expected to make observations and to analyze and understand the systemic and institutional forces that make their service necessary in today's society. Community members, on the other hand, might be asked to move between roles of student and teacher, supervisor, and person in need. As a student, the community member may be the person learning about computers from the service-learner at the job-training program, and as the person in need, that community member may also be (or feel)

expected to show gratitude and appreciation for the service being provided. As a supervisor, the community member may be in a position of providing direction to the service-learner, telling the individual (or several individuals) where to go, what to do, and how to do specific tasks. As supervisors, community members are sometimes asked to provide orientation and job training, verify service hours, and meet with students to give feedback and assess the students' service. Finally, as teacher, we sometimes ask community members to be their most vulnerable. The service-learning experience asks that community members teach us (and/or our students) what it means to be in their particular circumstance (be it homeless, "at-risk", elderly, or illiterate).

Preparation for the service experience and the varied roles students and community members will be challenged to fill must be clearly conveyed in a critical service-learning pedagogy. All participants must be informed and willing to engage in these service relationships if authenticity is to be developed. Susan Cipolle (2004) warns that "students are often unprepared for the service learning experience" and points specifically to a lack of knowledge or understanding about the people served as a factor of student unpreparedness (p. 20). In my experience, students involved in service-learning either have not had the opportunity nor taken the time to explore the communities that surround the college or university campus. It is important to provide that opportunity for students, to give them a chance to learn about and understand the community in which they will be working. But, this lack of knowledge is also true for the service site. Service agencies are often unprepared for service-learning with unclear expectations for students' service and time, with limited understanding of what service-learning is, and (sometimes) without an accurate understanding of the history, knowledge, skills, and experiences of the students coming to serve. We do the students and the service agency a disservice by asking students to show up for service with little to no information about the mission and work of that agency. We do community partners a disservice by not appropriately preparing them for the service-learning relationship. Because developing authentic relationships is a desired goal of a critical service-learning pedagogy, appropriate preparation for the relationship is extremely important.

Levinson's (1990) directive for engagement beyond service hours means that opportunities for stakeholders in the service-learning relationship to interact beyond the service work are important. Formal and informal meetings between students, faculty, and community members offer possibilities for dialogue and coalition building.

Authenticity necessitates good communication between campus and community partners. This begins with appropriate preparation for the relationship, and continues with ongoing dialogue to provide opportunities to share information, exchange feedback, and evaluate the partnership. Strand, Marullo, Cutforth, Stoecker, & Donohue (2003) stress that all members in a campus-community collaboration "work to be effective talkers and good listeners" (p. 55). They suggest avoiding academic jargon and slang, co-developing ground rules, and working to ensure stakeholders have equal voice "including those people who, because of age or social status, are not used to contributing equally to a discussion or being listened to" as strategies for effective communication (Strand et al., p. 55).

The problem of continuity, discussed earlier, is another important consideration of authenticity in relationships. Authenticity is not achieved in a semester, so an ongoing partnership and prolonged engagement in service are integral to achieving this desired outcome. By prolonged engagement in service, I mean a service opportunity that is ongoing, where students are regularly engaged and involved in the projects and work of the service agency. This service should be meaningful, providing the student with work that captures their passion or interest and affording the agency necessary and important contributions to its purpose. The agency should be able (and feel comfortable) to depend on regular involvement from campus partners (students, faculty, staff or others). The opportunity to continue and expand their service work at the agency should be available to students as the skills and knowledge these students develop can continue to benefit the agency and provide new service-learners with peer models. An expanding role with the service site can also provide students with more and greater skills that may assist them in applying their academic disciplines in service work or in developing passions or interests that lead to career options or lifelong involvement in service.

The agency also benefits from sustained service engagement. Programs and projects benefit from experienced leadership. New service-learning students can be trained and oriented by a fellow student, saving community partner time and resources. Constituents of community agencies see a familiar face time and again which can make it easier and more comfortable when new students are introduced into service roles. Experienced volunteers also transition easily into staff roles of community agencies. As relationships are developed, skills are learned, and commitment to the work is evident, students become valuable resources to the agency.

Long-term partnerships, where faculty and higher education institutions are engaged with the community, should be the goal of critical service-learning. A commitment to community development that is sustained and maintained benefits all stakeholders in a critical service-learning experience and goes a long way toward developing authenticity (Marullo & Edwards, 2000). A campus commitment to partnership can funnel financial resources into a community, generate interest in and attention to issues facing the community, and break down town-gown barriers. Further, a long-term partnership builds knowledge as the institution becomes more invested and involved in the community. This benefits the service-learning relationship as campus and community work together to define and develop critical service-learning experiences that effectively respond to community needs by utilizing the experience, expertise, and resources of the community, departments (programs or schools), faculty, university staff, and students. Campuses and communities can do more, through developed and authentic partnerships where trust is built and agendas shared, to implement programs, policies, and interventions that address root causes, transform communities, and lead to sustainable change.

The Classroom Component

In the critical service-learning classroom, developing authentic faculty and student relationships provides a model for engagement in the community. This is achieved by a commitment to dialogue, developing self-awareness, critical reflection, and building solidarity.

Authenticity in relationships is dependent on dialogue and connection. Sustained and meaningful faculty and student exchanges are necessary to engage "in a critical analysis of the world" (Cipolle, 2004, p. 22) that connects to personal histories, multiple perspectives, and sociological and historical material (Zúñiga, 1998). Dialogue includes opportunities for formal and informal interaction, honoring conversations during breaks and before and after class as effective spaces for relationship building (Cranton, 2006). Extended conversations "about subject matter in a way that builds an improved and shared understanding of ideas or topics" is an element of authentic pedagogy (Newmann, Marks, & Gamoran, 1996, p. 289). Zúñiga recommends a blend of content and process—a facilitation that deals strategically with disciplinary knowledge and behavioral outcomes—to begin and sustain meaningful faculty-student dialogue.

Self-awareness is an important feature of authenticity (Cranton, 2006; Glatthorn, 1975). To be authentic we must acknowledge who we are and the biases that shape our interactions. Exploring identity, personal histories, and experiences of privilege and oppression are important to engage effectively and authentically. Experiential activities, simulation exercises, and personal reflection can facilitate self-awareness exploration (Cranton; Zúñiga, 1998). Cranton suggests an autobiography exercise where participants develop a narrative shared with others. The participation of facilitators and/or instructors in these self-awareness exercises is especially important as authentic relationships must be fostered amongst all participants in the classroom (Cranton; Glatthorn, 1975).

Critical reflection is central to transformative learning and service-learning practice (Cranton, 2006; Jacoby, 1996), and may contribute to authentic relationships in the classroom. Engaging in critical reflection requires questioning assumptions and values, and paying attention to the impacts and implications of our community work. While journaling is often used to encourage critical reflection, Popok (2007) goes further, recommending that students share their writing in front of an audience to receive and respond to feedback. This exchange develops authenticity through vulnerability and trust-building. This exercise also creates a space for students to be challenged, question their ideas, and integrate new perspectives into their thinking. Glatthorn's (1975) notion of growth as a process of self-discovery is especially important to critical reflection. The classroom must be designed to create space for students to discover their opinions and commitments to the concerns raised through a critical service-learning experience.

Radest (1993) encourages building solidarity, a concept central to authenticity. Solidarity extends beyond the service relationship to a broader commitment to social justice; it reflects what is possible once the service-learning course ends. Cipolle (2004) and Sheffield (2005) express a need for solidarity as an outcome of service-learning. "It develops in the student not simply emotional readiness, but a cognitive/imaginative readiness" to engage in future action for social change (Sheffield, p. 49). Walker (2000) assigns an action plan at the end of the service-learning course to build this readiness in students. Students develop an advocacy campaign based on their service experience and research and are able, then, to figure out ways to act on their own and engage others in the work. Expressions of solidarity represent a dimension of authenticity because they demonstrate that we will continue to work for social change and social justice once the service-learning experience has concluded. It is the recognition that the social problems and structural inequalities that create and maintain those problems belong to all of us and

require all of us for change to occur.

Service-learning, Rhoads (1997) contends, is an experience "that brings students into a direct and significant relationship with others, and thus challenges students to consider a variety of significant issues about the self, such as a code to live by" (p. 36). The critical service-learning experience forged with authentic relationships, challenges students to confront stereotypes and generalizations and leads to the development of a more caring self (Rhoads). Through these relationships, service-learning practitioners hope that students will feel compelled to pursue further action on the issues they encounter in the service experience. At the same time, however, Bickford and Reynolds (2002) remind us, "Avoiding superficial encounters begins with the recognition, already in place among service-learning advocates, that one assignment, one semester, is not enough" (p. 234). Authentic relationships depend on a commitment to one another that extends beyond the last day of class.

Conclusion

In this review of a critical service-learning pedagogy, I have indicated that a social change orientation, working to redistribute power, and developing authentic relationships are the elements most cited in the literature to differentiate the practice from traditional service-learning models. Pompa (2002) summarizes the critical service-learning approach as "becoming conscientious of and able to critique social systems, motivating participants to analyze what they experience, while inspiring them to take action and make change" (p. 75). Marullo (1999) predicts that a critical service-learning pedagogy will produce future activists and leaders committed to social justice. Critical service-learning advocates see the potential to transform generations and ultimately society through carefully implemented service-learning experiences.

While the intentionality of a critical service-learning approach may be difficult to implement within the borders of institutions and a society that do not necessarily invite social change, the promise of this approach and the ethical obligations of the pedagogy require this be the next direction of service-learning programs. Schulz (2007) reminds us that "social justice cannot activate itself. Rather, it takes the concerted effort of interdependent stakeholders (community members, students, and instructors) to transform social justice theory into service-learning practice" (p. 34). Developing experiences with greater attention to equality and shared power between all participants in the service experience and challenging students to analyze the interplay of power, privilege, and oppression at the service placement and in their experience in that placement will ensure that a critical service-learning pedagogy questions and problematizes the status quo.

Notes

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Author

TANIA D. MITCHELL is the service-learning director for the Center for Comparative Studies in Race and Ethnicity at Stanford University. In this role, she directs the department's academic program in public service, community development, and community-based research. Her teaching and research interests include service-learning pedagogy, college student development, and social justice.

Civic-Minded Graduate Rubric 2.0

Background

The Civic-Minded Graduate (CMG) rubric was originally created by staff from the Center for Service and Learning (CSL) at Indiana University Purdue University-Indianapolis (IUPUI) (see Steinberg, Hatcher, & Bringle, 2011). This rubric was originally created to use alongside an interview protocol or narrative prompt - additional information about the construct and other assessment tools can be found here. CMG 2.0 was developed in order to travel across multiple artifacts of and experiences in learning and service. The goal of this validation project was to create an updated and practical tool for faculty and staff to use when assessing either a large, broad civic learning goal related to tertiary learning experiences- being a civic minded graduate- or assessing a certain aspect of being civic-minded (empathy, curiosity, depth of community engagement, etc.) as it relates to a specific experience, initiative, pedagogy or program.

In order to achieve these goals, the authors of this updated tool embarked upon two research projects that assessed the degree to which the original rubric accurately operationalized its construct (civic-mindedness). Through these exercises, the authors realized that validation methods needed to be taken to enhance and strengthen the tool. Throughout this method, steps were taken to engage practitioners, scholars, and leading experts in civic-mindedness from various institutions of higher education. All of this was undertaken through a collaboration between three entities hosted by IUPUI: Office of Community Engagement, Center for Service and Learning, Indiana Campus Compact. If you have questions about this process please contact haweiss@iupui.edu, one of the authors of this tool.

Framing

Civic-mindedness is defined as "a person's inclination or disposition to be knowledgeable of and involved in the community, and to have a commitment to act upon a sense of responsibility as a member of that community" (Bringle, & Steinberg, 2010, p. 429). A civic-minded graduate is "a person who has completed a course of study (e.g., bachelor's degree) and has the capacity and desire to work with others to achieve the common good" (Steinberg, Hatcher, & Bringle, 2011, p. 20).

Glossary

Definitions of some terms and concepts used in this rubric, which are proposed to clarify their use here, in this rubric, only.

Social issues: the assets, topics or problems faced by a particular population or a particular location (i.e., geographically bound). Some typical social issues that communities are facing in the 21st century could be, but are not limited to: opioid epidemic, homeless youth and families, access to educational institutions (i.e., college pipelines for minoritized identities, cultures, or ethnicities), identity politics (e.g., marriage or gender equality), religious freedom, economic challenges (i.e., poverty, affordable housing).

Community: a collectivity defined by a mutually beneficial relationship and bound by a shared experience or compact.

Systems: economic and political aspects of the U.S. democracy and its capitalistic society.

Community engagement: utilizing institutional resources (e.g., people, places, money, time) to meaningful serve and learn with community partners, organizations, or members in order to address the most pressing social issues in our community.

Power structures: physical, embodied, or rhetorical aspects of authority, exploitation, and/or rule that allot those in or seeking power (as a group or individual) certain privileges, which others are excluded from and/or oppressed within neoliberal, paternalistic systems.

Notes about the Use of this Rubric

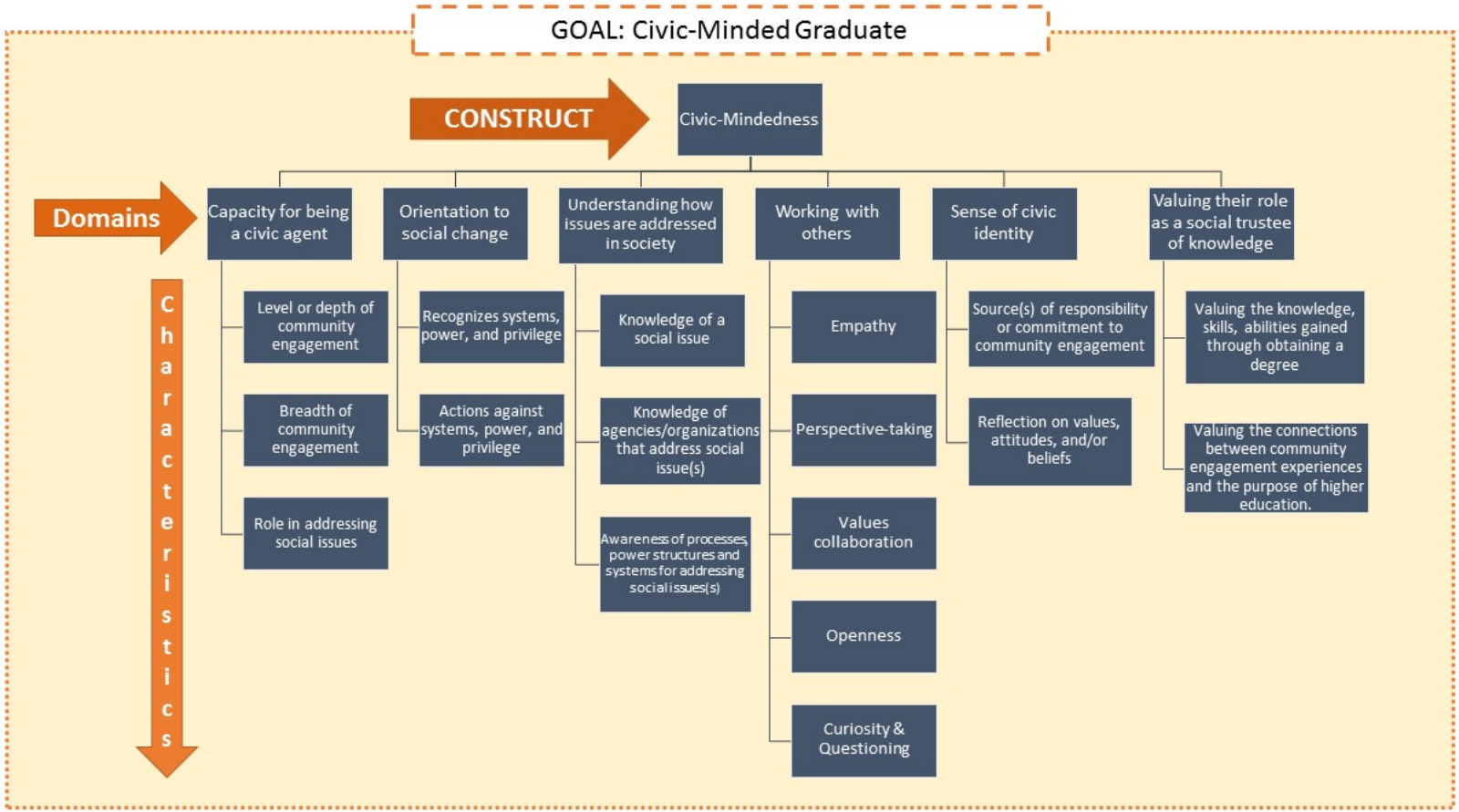
CMG Rubric 2.0 is intended for use by faculty, staff, and administrators who are interested in assessing evidence of students' civic learning and development, whether that is the construct of civic-mindedness or a specific domain of civic-mindedness (See Figure 1). The value of CMG Rubric 2.0 to outcomes assessment in higher education is in how it makes the characteristics of a particular civic learning goal more explicit and therefore, it enhances the ability to assess a variety of students' civic learning across a variety of highly engaged learning experiences. The tool- or parts of it- can be applied to artifacts of learning, but it can also guide the creation of prompts for generating artifacts of learning (forming reflection prompts, guiding group discussions, informing interview protocols, etc.). Users will notice that within/across a row of the CMG 2.0 Rubric (aka, characteristic) the verbs are scaled along Bloom's (1956) *Taxonomy of Educational Objectives*. The authors believe it to be more important that the movement within a characteristic be easily observable, rather than tied to a certain "level" of performance (e.g. all "Beginners" are within the knowledge level of Bloom's taxonomy).

Civic-Minded Graduate Rubric 2.0

Overview

Figure 1 below is provided to guide the reader through all of the domains and characteristics that further articulate the way undergraduate students may grow in their civic learning and development.

Figure 1: Overview of Goal, Construct, and Outcomes



Civic-Minded Graduate Rubric 2.0

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Capacity to be a civic agent	*Level or Depth of community engagement*	Community engagement is **occasional or episodic.**	Community engagement is a **routine** commitment.	Community engagement is a **routine** commitment and done **frequently**.	Community engagement is a **routine** commitment, done **frequently,** and **sustained** over time.
	Breadth of community engagement (e.g., direct, indirect, advocacy, research, fundraising/philanthropy, in-kind contributions)	**Little or no mention** (0-1) of the types of community engaged activities in which the student has participated.	**Limited number** (2) of the types of community engaged activities in which the student has participated.	**Multiple** (3) types of community engaged activities in which the student has participated.	**Numerous** (4+) types of community engaged activities in which the student has participated.
	Role in addressing social issues	**Others prompt their involvement** in the community or service	**Actively seeks** opportunities to be involved in the community or service.	**Recruits others** to be involved in the community or service **or assumes a responsibility** (e.g., takes the initiative) in addressing a social issue through involvement in the community or service.	**Assembles or leads others** in addressing social issues or in participating in group activities **or starts and maintains** organization, club, or nonprofit to address a social issue.

Civic-Minded Graduate Rubric 2.0

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Orientation towards social change	*Recognizes systems, power, and privilege.*	**Little to no awareness** of sources of one's privilege(s), and/or systems of oppression(s).	**Identifies** sources of one's privilege(s), and/or systems of oppression(s).	**Compares** sources of one's privilege(s), and/or systems of oppression(s) within certain groups.	**Assesses** sources of one's privilege(s), and/or systems of oppression(s), across various groups.
	Actions against systems, power, and privilege.	**Little to no awareness** of actions that directly support the oppression of or restricts opportunities for marginalized groups.	**Recognizes** the harmfulness of oppressive and privileged behaviors, but is uncertain of steps to take to modify one's behavior.	**Modifies** one's own behavior **and interrupts** harmful, oppressive, or privileged behaviors.	**Consistently interrupts** harmful, oppressive, or privileged behaviors and **challenges or educates others** on issues of oppression and privilege.

Civic-Minded Graduate Rubric 2.0

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Understanding how social issues are addressed in society	*Knowledge of a social issue.*	**Lists** some social issues or states basic details of a social issue.	**Interprets** social problem(s) or issue(s), based on research and personal experience with a social issue.	**Compares and contrasts** a specific perspective or lens (e.g., disciplinary, ideological, political, religious, theoretical) as it/they apply to that social issue.	**Synthesizes** multiple perspectives to form a complex and critical understanding of a social issue.
	Knowledge of agencies/ organizations that address social issues.	**Limited to no awareness** of agencies/ organizations focused on addressing the social issue.	**Lists** agencies/organizations responsible for addressing the social issues.	**Recognizes** relevant agencies/organizations and explains how they address a social issue.	**Recognizes the interrelationship among** agencies/organizations **and can assess** the effectiveness and legitimacy of various methods to address a social issue.
	Awareness of power structures and systems when trying to address a social issue(s).	**Describes** a few actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues with little to no mention of the role of power or systems (e.g., economic, administrative, social).	**Compare and contrast** the multiple actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues within current power structures and systems (e.g., economic, administrative, social).	**Create a plan** that involves multiple actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues within current or different power structures and systems (e.g., economic, administrative, social).	**Analyze** how the action(s) or role(s) taken to address social issues (e.g., voting vs. testifying in front of elected official) can be altered within current or different power structures and systems (e.g., economic, administrative, social).

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Working with Others[1]	*Empathy*	**States** the experience of others through one's own worldview.	**Identifies** components of other perspectives and experiences within one's own worldview while **acknowledging** others' feelings and experiences.	**Analyzes** the intellectual and emotional components of others' perspectives and experiences within more than one worldview while **sympathizing** with others feelings and experiences.	**Values** the intellectual and emotional components of other perspectives and experiences within more than one worldview while **accepting** the feelings and experiences of others.
	Perspective-taking	**States** own perspectives (e.g., cultural, disciplinary, ethical).	**Explains** own perspectives and identifies perspectives of others.	**Analyzes** multiple perspectives for points of commonalities and differences.	**Evaluates** diverse perspectives (e.g., cultural, disciplinary, ethical) in the face of multiple and even conflicting positions.
	Values collaboration	**States** that collaboration is important with little or no mention of collaborating with others.	**Describes** why collaboration is important and gives examples of collaborating with others.	**Articulates** (in)effective qualities of collaboration (e.g., communication, coordination, setting goals) and details own role in an (in)effective collaboration.	**Analyzes** collaborations in order to **choose** effective strategies to maximize benefits; **distinguishes between** (in)effective qualities of collaborations and provides personal examples.
	Openness	**Expresses willingness** to interact with diverse others, while maintaining preferences for own norms and perspectives.	**Demonstrates a willingness** to initiate interactions with diverse others and compare and contrast various norms and biases and recognize the complexities of different perspectives.	**Seeks out interactions** with diverse others and expresses how evaluating others' perspectives have influenced their own norms and biases.	**Regularly participates** in interactions with diverse others and encourages self-awareness of one's own norms and biases.
	Curiosity & Questioning	**Asks** few questions and demonstrates minimal interest in learning more about others.	**Asks simple or surface questions** that do little to further mutual learning and respect.	**Asks deeper questions** that illustrate both what the student knows and does not know, while encouraging others to contribute to an ongoing dialogue toward mutual learning and respect.	**Asks complex questions** that illustrate both what the student knows and does not know while valuing dialogue and debate often necessary to elevate mutual learning and respect.

[1] Empathy, perspective-taking, self-awareness, openness & curiosity are all adapted from AAC&U VALUE Rubrics (Rhodes [Ed], 2010).

Civic-Minded Graduate Rubric 2.0

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Sense of civic identity	*Source(s) of responsibility or commitment to community engagement*	**Little to no sense of responsibility** to commit time, talent or resources to ways that make a difference in the community.	Source of responsibility is **derived from external norms, authority, or expectations of others** (e.g., parents, instructor, advisor, clubs, religious organizations).	Source of responsibility is **derived from internal motivations** (i.e., personal experience, values and beliefs, and/or self-identified passions and interests).	Responsibility and commitment is **derived from a connection to and compassion for community** (i.e., no expectation of reward or recognition; not about personal accomplishment[s]).
	Reflection on values, attitudes and/or beliefs.	Little to no reflection on personal values, attitudes, and beliefs.	Aware of their personal values, attitudes, and beliefs **in relation to others**.	**Critically examines** their personal values, attitudes and beliefs in relation to others.	Demonstrates **evidence of adjusting** their own personal values, attitudes, and beliefs in relation to others, while **constructively challenging** the attitudes, values, and beliefs of others.

Civic-Minded Graduate Rubric 2.0

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Valuing one's role as a social trustee of knowledge	*Valuing the knowledge, skills and abilities gained through obtaining degree through higher education.*	**Little to no mention** of knowledge, skills or abilities (KSAs) gained through curricular and/or co-curricular experiences.	**Describes** relevant curricular and/or co-curricular experiences **and expresses** how those experiences have contributed to their KSAs.	**Distinguishes** relevant curricular and/or co-curricular experiences and how those have contributed to their knowledge, skills or abilities, **and interprets** how those KSAs relate to addressing a social issue.	**Values** relevant curricular and/or co-curricular experiences in contributing to their knowledge, skills or abilities, **and also constructs a plan** to apply KSAs to address a social issue.
	Valuing the connections between community engagement experiences and the purpose of obtaining a degree through higher education.	**Describes** the *personal benefit* of higher education (e.g., able to make more money, learn how to learn, be competitive in the workforce).	**Questions** own motivations or the purpose of major or concentration in higher education (e.g., community engagement experiences lead to questioning the major area of study). .	**Connects** major or concentration in higher education to improving society or serving others.	**Values** how the intended profession or career or discipline improves society or serves others (i.e., education has both a personal and a public good benefit).

Civic Identity Development in a Critical Service-Learning Context: A Critique of the Civic-Minded Graduate Rubric 2.0

Audrey Hudgins

Seattle University

ABSTRACT

Critical service-learning (CSL) enhances community-engaged service-learning and civic identity development, but are CSL principles congruent with assessments guided by the Civic-Minded Graduate Rubric 2.0? Using a CSL lens, I critique the rubric, noting areas of progress and recommendations to enhance its treatment of identity, power, and privilege. I suggest extending this work to foundational and emerging service-learning theories, pedagogies, and evaluation methodologies to fulfill the promise of social-justice-oriented civic learning.

Keywords: civic-mindedness, civic learning, intersectionality, whiteness, privilege, assessment

INTRODUCTION

As social justice educators, we are called to employ critical service-learning (CSL) to "encourage students to see themselves as agents of social change, and use the experience of service to address and respond to injustice in communities" (Mitchell, 2008, p. 51). The ethical obligations of the pedagogy challenge the status quo (Mitchell, 2008), but are fraught with complexities that create the potential for harm, intended or not, by and on students, faculty, staff, and community members. When done well, CSL supports students in "becoming conscientious of and able to critique social systems…while inspiring them to take action and make change" (Pompa, 2002, p. 75). Such capacity can influence one's civic identity after graduation, creating positive impact in the community (Mitchell, 2015).

Educators must make informed choices to create learning environments conducive to the important task of critical service-learning. Just as pedagogy has been transformed by iterative cycles of innovation and evaluation, so too must the tools by which outcomes are assessed. In the arena of civic learning several tools offer practitioners a means of evaluation, but one makes important and meaningful advances in considerations of systems, power, and privilege (see Battistoni (2013) for a discussion of these tools). The Civic-Minded Graduate (CMG) Rubric 2.0 advances the aspirations of CSL, without which students may "embrace an impoverished conception of their civic potential" (Westheimer & Kahne, 2000, p. 52). While the significance of this work cannot be understated, a stronger investment in CSL principles could enhance the connection between civic-mindedness and social justice.

In this paper, I offer a critique of the CMG Rubric 2.0 using CSL as an analytical lens to generate expanded scholarly

considerations of social justice in fulfilling the promise of civic learning. After an overview of civic identity development, CSL, and the CMG framework, my critique will endorse the addition of an *orientation to social change* as a discrete assessment domain, then offer an analysis of CSL integration across the rubric and concrete suggestions for modification. Ultimately, this critique of a single assessment tool seeks to advance scholarly understanding of the myriad ways in which privilege and whiteness persist in our approach to service-learning paradigms, and serves as a call for continued critical analysis of foundational and emerging service-learning models, pedagogies, and evaluation.

Civic Identity Development

Boyer (1994) invites all educators to make good on the civic promise that higher education address society's most pressing needs through the development of its students. Civic identity entails viewing oneself as "an active participant in society with a strong commitment to work with others" in community for the common good (Hatcher, 2011, p. 85). Service-learning is a means to this end and scholars have shown that the result is an individual with a more robust commitment to the public good into adulthood (Strayhorn, 2008; Youniss, McLellan, & Yates, 1997) whose civic identity undergirds civic action (Colby & Sullivan, 2009; Knefelkamp, 2008). This research "position[s] 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 claimed aspect of self" (Knefelkamp, 2008, p. 2).

Critical Service-learning

Mitchell (2015) demonstrates that CSL contributes to civic identity development, which can create enduring civic value grounded in a social justice orientation. Critical service-learning is "an approach to service-learning that is attentive to social change, works to redistribute power, and strives to develop authentic relationships" (Mitchell, 2015, p. 20). It calls us to investigate and critically question systems and structures of inequality and oppression (Mitchell, 2008). The use of CSL disrupts the silence on issues of power, privilege, and whiteness that perpetuate the status quo (Abes & Jones, 2004; Gilbride-Brown, 2008; Green, 2003) and supports a civic learning process that motivates civic action for social change.

The Civic-Minded Graduate (CMG) Conceptual Framework

The Civic-Minded Graduate (CMG) conceptual model, shown in Figure 1, articulates the civic learning process through which an individual develops "the capacity and desire to work with others to achieve the common good" (Steinberg, Hatcher, & Bringle, 2011, p. 20). The construct illustrates

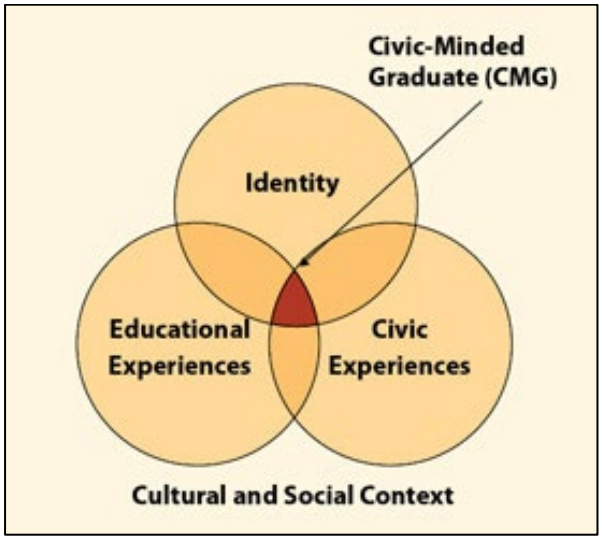


Figure 1. The Civic-Minded Graduate construct is a function of the student's identity, educational experiences, and civic experiences (Steinberg & Norris, 2011). Excerpted with permission from *Diversity & Democracy*, vol. 14, no. 3. Copyright 2011 by the Association of American Colleges and Universities.

the intersection of the student's identity, educational experiences, and civic experiences, contextualized both socially and culturally. The product of these interactions, civic-mindedness, is defined as the "inclin-

ation or disposition to be knowledgeable of and involved in the community, and to have a commitment to act upon a sense of responsibility as a member of that community" (Bringle & Steinberg, 2010, p. 429).

The CMG framework includes a 30-question scale, interview protocol, narrative prompt, and accompanying rubrics. The original rubrics, designed to assess the interview protocol and narrative prompt, both demonstrate high inter-rater reliability (Steinberg et al., 2011). Five domains comprise the narrative prompt rubric: 1) *self-identity*/*civic identity*, 2) *understanding how social issues are addressed in society*, 3) *active participant in society to address social issues*, 4) *collaboration with others across difference*, and 5) *benefit of education to address social issues*. The interview protocol rubric contains only the first, third, and fifth domains. The assessment criteria for both rubrics range from *novice* to *distinguished* (7-point Likert-type scale), scaled to the complexity of the learning artifact being evaluated.

The original rubrics present assessment challenges to the CSL practitioner. For example, an educator might employ the narrative prompt—"I have a responsibility and a commitment to use the knowledge and skills I have gained as a college student to collaborate with others, who may be different from me, to help address issues in society" (Steinberg, Hatcher, & Bringle, 2008, p. 1)—as a final reflection essay in a service-learning course. Using a CSL lens, I identified three major shortcomings in its companion rubric. First, it does not mention power, a fundamental aspect of the structural dynamics that CSL seeks to understand and interrupt. Second, relationships, a concept woven throughout the rubric, are characterized as a means to an end rather than as a source of authenticity. Finally, the rubric includes a single reference to social change. On the whole, I see the original rubrics as appropriate for traditional service-learning assessment, but they would not support an evaluation of learning in a CSL endeavor.

A Critique of the CMG Rubric 2.0

Weiss, Hahn, and Norris (2017) embarked on a comprehensive validation effort designed to consolidate and strengthen the original rubrics; the impressive result can be seen in the framework of blue boxes in Figure 2 and is intended to "travel across multiple artifacts of and experiences in learning and service" (p. 1). The authors utilized Bloom's (1956) taxonomy to construct robust list of characteristics to further illuminate each of the domains. The assessment criteria were also modified, with ranking ranges on a 7-point Likert scale of *beginner*, *developing*, *competent*, and *accomplished*. The creators note that these refinements enable broader application; an assessor may use the rubric to develop or assess a variety of artifacts.

The CMG Rubric 2.0 is a meaningful development that can better support CSL assessment efforts. At the domain level, the updated rubric expands to six (see Figure 2). Significantly, the domain *orientation towards social change* is new, signaling an important shift toward CSL. This addition reflects the emergence of scholarly understanding on paradigms of service and the role of social change in preferences for participation (Astin et al., 1996; Moely & Miron, 2005; Morton, 1995). Small wording differences in the remaining domains are apparent, the most significant being a change in emphasis from *benefit* to *value* in the domain *valuing the role as a social trustee of knowledge*. This alteration humanizes the intention of the social trustee role from a transactional benefit analysis to a transformational value proposition, a linkage that reflects the potential of service-learning to alter perspectives, values, and self-efficacy (Eyler, Giles, & Braxton, 1997; Mezirow & Taylor, 2009).

Analytical Approach and Map Overview

Content analysis provided the foundation for my critique of the updated rubric. Using Weber's (1990) approach, I quantified and tallied the presence of each CSL principle across the rubric using a priori coding (Stemler, 2001). A map of my analysis is portrayed using white circles and boxes on the rubric in Figure 2. I mapped the first CSL principle, *attentive to social change*, to eight characteristics across five domains using the code SC (see 2 a & b, 3 a & b, 4 e, 5 a, and 6 a & b). In some cases, the connection was implied rather than explicit; for example, a capacity to act against systems, power, and privilege is grounded in one's understanding of social change principles (see 2 b). I assigned the code RP to seven characteristics across five domains that reflected the CSL principle *works to redistribute power* (see 1 c, 2 b, 3 c, 4 c & e, and 6 a & b). I found the final CSL component, *strives to develop authentic relationships*, coded AR, embedded across all domains and in all but two characteristics (see 3 a & 6 b), where emphasis was instead placed on knowledge of a social issue or one's purpose for higher education.

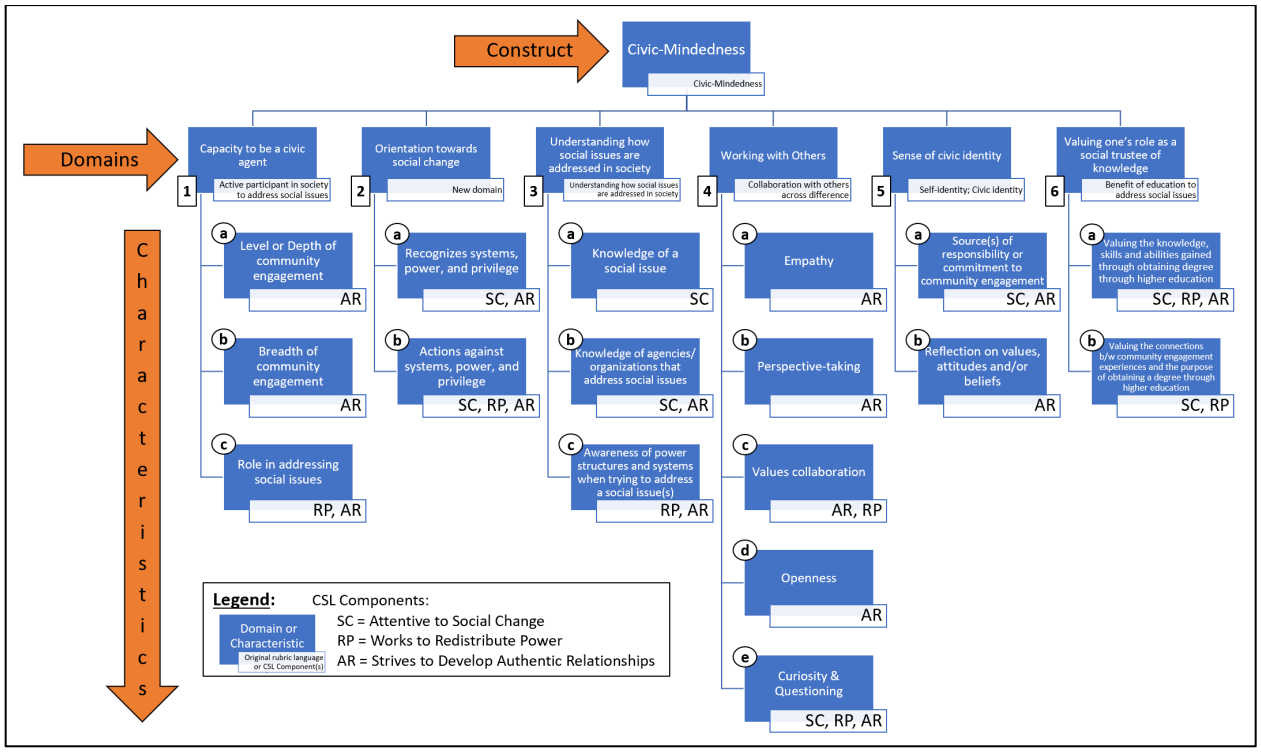


Figure 2. A map of the connections between CMG domains and characteristics and CSL components (white circles and boxes) overlaid on the Civic-Minded Graduate Rubric 2.0 (blue boxes) (modified from Weiss, Hahn, & Norris, 2017)

Figure 2 orients the reader to the next three sections of critique using CSL principles to structure the analysis. Accompanying assessment criteria will be displayed in tables to further orient the reader to the critique, which begins with the CSL tenet, *attentive to social change*.

Attentive to Social Change

The new domain, *orientation towards social change* (see 2), prominently reflects the first CSL principle, *attentive to social change*. This significant modification incorporates related scholarship on the topic (Astin et al., 1996; Butin, 2005; Kahne, Westheimer, &

Rogers, 2000; Mitchell, 2008, 2015; Moely & Miron, 2005; Morton 1995). Its addition indicates a commitment by the rubric's authors to the role of social change in civic learning and its language and construction appear to have been informed by insights and theories that draw from the rich legacy of critical, critical race, critical service-learning, feminist, intersectional, and whiteness scholarship. As shown in Table 1, two characteristics distinguish between *recognition* of and *actions* against systems, power, and privilege, enabling a thorough evaluation by CSL practitioners of the depth of a student's capacity. This differentiation promotes "a clear understanding of the root causes of problems and effective strategies for addressing them" (Morton, 1995, p. 23). To advance the integration of this CSL principle in the rubric, I will offer for consideration refinements to this domain and the domain *capacity to be a civic agent*.

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Orientation towards social change	*Recognizes systems, power, and privilege.*	**Little to no awareness** of sources of one's privilege(s), and/or systems of oppression(s).	**Identifies** sources of one's privilege(s), and/or systems of oppression(s).	**Compares** sources of one's privilege(s), and/or systems of oppression(s) within certain groups.	**Assesses** sources of one's privilege(s), and/or systems of oppression(s), across various groups.
	Actions against systems, power, and privilege.	**Little to no awareness** of actions that directly support the oppression of or restricts opportunities for marginalized groups.	**Recognizes** the harmfulness of oppressive and privileged behaviors, but is uncertain of steps to take to modify one's behavior.	**Modifies** one's own behavior **and interrupts** harmful, oppressive, or privileged behaviors.	**Consistently interrupts** harmful, oppressive, or privileged behaviors and **challenges or educates others** on issues of oppression and privilege.

Table 1. *Assessment Criteria for the Orientation towards Social Change Domain (Weiss et al., 2017).*

First, the myriad strengths of this new domain would be enhanced by a fuller embrace of the complexities of identity and privilege, as well as the role of dominance in the relationship between systems, power, and privilege. In the first characteristic, shown in Table 1, recognition of one's positionality could be further problematized by a CSL approach that "names the differential access to power experienced by students, faculty, and community members, and encourages analysis, dialogue, and discussion of those power dynamics and differences" (Mitchell, 2008, p. 56). A related critique concerns the absence of the word *power* in the criteria. I could not discern a compelling reason for its absence; thus, I would recommend its inclusion across the criteria to further nuance assessment of a student's orientation to social change. As Leonardo (2005) observes, systemic power sources privilege, earned or unearned.

The first characteristic could be further contextualized and strengthened by acknowledging the relationship between intersecting identities and the systems of power and oppression present in lived experience (Mitchell, 2017). Identities are "products of these larger systems and are situated within them" (Collins, 1991, as cited in Jones & Abes, 2013, p. 139) and "constituted by the intersections of multiple vectors of power" (Nash, 2008, p. 10). Crenshaw (1989) describes intersectionality as the "vexed dynamics of difference and the solidarities of sameness" in systems of power and oppression (Cho, Crenshaw, & McCall, 2013, p. 787). Its deployment in a civic learning context "provides a framework to deliberately account for and examine the different ways that intersecting social dynamics affect people within and across groups" (Tefera, Powers, & Fischman, 2018, p. ix). Accordingly, I would recommend the

integration of an intersectional perspective that contemplates "multiple grounds of identity when considering how the social world is constructed" (Crenshaw, 1991, p. 1245). A possible approach to modification of the assessment criteria would be to add *using an intersectional frame* to the *accomplished*, *competent*, and possibly *developing* levels (see Table 1). Explicit reference would nuance the recognition of one's subject position and its complexities in relationship with others in a civic context, complicating conceptions of what is normative (whiteness), how privilege is operationalized, and the ways in which intersecting oppressions are perpetuated. Inclusion would also advance the multi-dimensional interrogation of the "structural dynamics of power and inequality in social spaces and individual identities" that reflect the concept's founding intentions and its aspirations for radical social and political transformation (Tefera, et al., 2018, p. viii). This modification may risk institutionalizing the concept but doing so honors its origin in the work of civically engaged Black feminist scholars and activists and moves the domain closer to an aspiration of civic learning, praxis. As Collins and Bilge (2016) observe, "critical praxis can occur anywhere" (p. 32) and service-learning can be a powerful place to deepen critical inquiry for social change. Crenshaw (1991) notes, "Through an awareness of intersectionality, we can better acknowledge and ground the differences among us and negotiate the means by which these differences will find expression in constructing group politics" (p. 1299).

In a critical service-learning context, Rosenberger (2000) sees the importance of "becoming conscious and reflecting critically on our own positional power and on the dissonance that critical consciousness creates for us personally" (p. 36). Awareness of one's privilege can inculcate a sense of responsibility to create social change (Jones & Abes, 2004). Thus, as shown in Table 1, *privilege* is an appropriate word choice in the first characteristic due to the importance of contextualizing one's positionality, but in the second characteristic the emphasis shifts to actions supporting social change. Here privileged behaviors are labeled as harmful, which does not acknowledge those that can result in positive social change, such as accomplice and anti-racist actions (see Case, 2012; Powell & Kelly, 2017). For example, Allen (2005) observes that "whites who are in solidarity with people of color need to appropriate our white power and privilege as a way of subverting that same power and privilege" (p. 63). As Bickford and Reynolds (2002) suggest, in working "to change the social structures that produce inequality, our different positionalities may be assets—or they may be irrelevant" (p. 237). Hence, I would recommend altering the language of the second characteristic as a step toward acknowledging the complexities of power relations, whiteness, and social reproduction (Cipolle, 2010).

Greater nuance in the second characteristic could be achieved in two ways. First, at the *beginner* level, shown in Table 1, the assessment measure refers to awareness of actions that "*directly* support the oppression of or restricts opportunities for marginalized groups" (Weiss et al., 2017, p. 4, emphasis added). Oppression and marginalization also work in subtle and indirect ways that can harm in equal measure. In a racial context Bonilla-Silva (1997) observes that racial practices have shifted from "overt and eminently racist to covert and indirectly racist" (p. 470). Thus, the criteria might be enhanced by the addition of *indirect* actions or elimination of the word *directly*. On a related note, the rubric's glossary might be strengthened by explicitly naming these foundational social problems—racism and sexism, for example—as a means of problematizing the "typical social issues that communities are facing in the 21st century" (Weiss et al., 2017, p. 1).

A second, more powerful way to nuance the second characteristic would be to substitute *domination* for *privilege*. Reflecting foundational principles of critical race theory, Leonardo (2005) observes that privilege is a product of domination, a process that "makes

possible [dominance] as a social condition" (p. 40) where "whites enjoy privileges largely because they have created a system of domination under which they can thrive as a group" (p. 48). Thus, the "advantage of beginning our analysis of domination from the objective position of those who receive policies of domination puts [us] on the side of the oppressed…" (Leonardo, 2005, p. 41). Consequently, a shift in the language from *privilege/privileged* to *domination/dominant* acknowledges the inherent complexities of (white) privilege and actions that advance social change, whatever the student's subject position.

Turning to the domain *capacity to be a civic agent*, shown in Table 2, my analysis using the *attentive to social change* CSL principle revealed four potential limitations that practitioners should consider. First, the assessment criteria rests on choice, meaning students are acting on their own initiative or preferences. However, in curricular or co-curricular situations where the institution exercises great latitude in decision-making, the evaluation may not reflect the student's actual civic agency or commitment to social change. Second, students' attention to social change can be affected by the realities of their lived experiences. For example, the first and second characteristic, *level or depth* and *breadth of community engagement*, respectively, are scored on frequency. This implies the "privilege of time" (Mitchell, 2008, p. 56) to choose community engaged activities over work to afford tuition, and more broadly, may reflect unacknowledged class privilege and whiteness. Additionally, quantity of engagement may not mean quality of engagement. Those with privileged identities, for instance, might be complicit in perpetuating the injustice, inequality, and marginalization their actions seek to address. In some situations, a simple and radical act in support of social change may be to give up "comfortable positions of privilege and power" (Rosenberger, 2000, p. 36).

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Capacity to be a civic agent	*Level or Depth of community engagement*	Community engagement is **occasional or episodic.**	Community engagement is a **routine** commitment.	Community engagement is a **routine** commitment and done **frequently**.	Community engagement is a **routine** commitment, done **frequently,** and **sustained** over time.
	Breadth of community engagement (e.g., direct, indirect, advocacy, research, fundraising/philanthropy, in-kind contributions)	**Little or no mention** (0-1) of the types of community engaged activities in which the student has participated.	**Limited number** (2) of the types of community engaged activities in which the student has participated.	**Multiple** (3) types of community engaged activities in which the student has participated.	**Numerous** (4+) types of community engaged activities in which the student has participated.
	Role in addressing social issues	**Others prompt their involvement** in the community or service	**Actively seeks** opportunities to be involved in the community or service.	**Recruits others** to be involved in the community or service **or assumes a responsibility** (e.g., takes the initiative) in addressing a social issue through involvement in the community or service.	**Assembles or leads others** in addressing social issues or in participating in group activities **or starts and maintains** organization, club, or nonprofit to address a social issue.

Table 2. *Assessment Criteria for the Capacity to be a Civic Agent Domain (Weiss et al., 2017).*

Third, the authors' definition of *community engagement* emphasizes the institution rather than the student: "utilizing institutional resources (e.g., people, places, money, time) to meaningful[sic] serve and learn with community partners, organizations, or members in order to address the most pressing social issues in our community" (Weiss et al., 2017, p. 1). In the third characteristic, *role in addressing social issues*, references to *community involvement* clarify the student's role; thus, I recommend adopting this phrase in the first and second characteristics and reworking the definition. Doing so aligns the rubric with the definition of civic-mindedness described above and distinguishes student community involvement from institutional community engagement, which the Carnegie Foundation defines as a "collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity" (Brown University, 2019, Defining Community Engagement section).

Finally, embedded in the third characteristic is an underlying assumption that the social issue reflects a community need and/or has been vetted through a reciprocal relationship. Explicit mention of this important necessity in the assessment criteria would be a meaningful step away from a missionary mindset (Mitchell, Donahue, & Young-Law, 2012) that could be implied in the current reading, and a step closer to the rubric's definition of community as "a collectivity defined by a mutually beneficial relationship and bound by a shared experience or compact" (Weiss et al., 2017, p. 1). In the alternative, I recommend the authors consider including an additional measure to assess the degree to which engagement efforts reflect community-identified needs and are integrated into the ongoing work being done by members of the community. Such a modification would center the community, guard against efforts that undermine social change, and reflect the aspiration of reciprocity, a foundational CSL tenet of power redistribution, the topic to which we now turn.

Works to Redistribute Power

I found that the second CSL principle, *works to redistribute power*, was present in all domains except *sense of civic identity* (see 5). The authors' efforts to integrate references to systems, power, and privilege provide strong support for assessment by CSL practitioners. I will offer three areas of refinement to advance the further integration of this CSL principle. First, the updated rubric centers systems of power, but its authors might reconsider *systems* as "economic and political aspects of the U.S. democracy and its capitalistic society" (Weiss et al., 2017, p. 1). From a CSL perspective, this definition excludes *social* in its typology—a vital facet of power and efforts to redistribute it—yet *social* is included elsewhere in the rubric, alongside economic and administrative systems in the third characteristic, shown in Table 3. The reasons for this difference were not evident to me during the analytical process; thus, I would suggest consistency across the rubric to acknowledge the equitable distribution of power as an aspiration within all systems of oppression and domination.

A second area of rubric enhancement concerns the nature of community engagement activities in the domains *capacity to be a civic agent* and *understanding how social issues are addressed in society*. I found that the updated rubric is already of great utility in CSL assessment efforts due to the wide range of examples that can contribute to power redistribution efforts. In the former domain, shown in Table 2, the characteristic *breadth of community engagement*, offers these examples: "direct, indirect, advocacy, research, fundraising/philanthropy, in-kind contributions" (Weiss et al., 2017, p. 3). In the latter domain, presented in Table 3, the characteristic *awareness of power structures and systems* contains "advocating, voting, boycotting, contacting elected officials" in the *beginner* to *competent* assessment ranges and adds "voting vs. testifying in front of elected

official" in the *accomplished* category (Weiss et al., 2017, p. 5). A missing example is *activism*. Vogelgesang and Astin (2000) have noted that service-learning increases commitment to activism, yet Bickford and Reynolds (2002) suggest that the academy is uncomfortable with the word and call on social justice educators to "insist that our classrooms become places where students examine their resistance to activism and consider what is at stake in recognizing the power of and the need for dissent" (p. 247). In this spirit, the addition of *activism* to the rubric would acknowledge its role in making power relationships visible and affecting the redistribution of power.

The third set of recommendations concerns context, an important prerequisite for effective action geared toward recognizing and reconfiguring power structures. The authors' update explicitly acknowledges power structures and systems, yet an understanding of context is only implied in the assessment criteria throughout the rubric. I will propose modifications to three characteristics. First, while one's capacity to interrupt systems and unveil power is well supported by the robust list of characteristics present in the domain *working with others* (see 4), the authors place sole emphasis on the development of *mutual learning and respect*

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Understanding how social issues are addressed in society	*Knowledge of a social issue.*	**Lists** some social issues or states basic details of a social issue.	**Interprets** social problem(s) or issue(s), based on research and personal experience with a social issue.	**Compares and contrasts** a specific perspective or lens (e.g., disciplinary, ideological, political, religious, theoretical) as it/they apply to that social issue.	**Synthesizes** multiple perspectives to form a complex and critical understanding of a social issue.
	Knowledge of agencies/ organizations that address social issues.	**Limited to no awareness** of agencies/ organizations focused on addressing the social issue.	**Lists** agencies/organizations responsible for addressing the social issues.	**Recognizes** relevant agencies/organizations and explains how they address a social issue.	**Recognizes the interrelationship among** agencies/organizations **and can assess** the effectiveness and legitimacy of various methods to address a social issue.
	Awareness of power structures and systems when trying to address a social issue(s).	**Describes** a few actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues with little to no mention of the role of power or systems (e.g., economic, administrative, social).	**Compare and contrast** the multiple actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues within current power structures and systems (e.g., economic, administrative, social).	**Create a plan** that involves multiple actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues within current or different power structures and systems (e.g., economic, administrative, social).	**Analyze** how the action(s) or role(s) taken to address social issues (e.g., voting vs. testifying in front of elected official) can be altered within current or different power structures and systems (e.g., economic, administrative, social).

Table 3. *Assessment Criteria for the Understanding How Social Issues are Addressed in Society Domain (Weiss et al., 2017).*

in the assessment criteria for the characteristic *curiosity and questioning* (seeTable 4). While this aspiration builds relationships with others, speaking truth to power involves asking questions that are grounded in the context of the social issue as a means of exposing power structures. The assessment criteria for an *accomplished* student could include reference to questions that invite mutual consideration of systems and structures of oppression and domination. Further, speaking truth to power emerges from the development of critical consciousness. In greater alignment with CSL pedagogy, the rubric could emphasize the importance of reflexivity and critical reflection in the development of critical

consciousness and understanding of one's positionality, which I recommend be explicitly integrated into the characteristic *reflection on values, attitudes and/or beliefs* (see 5 b) in the domain *sense of civic identity*. As Mitchell (2008) adroitly observes,

> Critical service-learning pedagogy fosters a critical consciousness, allowing students to combine action and reflection in classroom and community to examine both the historical precedents of the social problems addressed in their service placements and the impact of their personal action/inaction in maintaining and transforming those problems (p. 54).

Addressing these complexities in reflective practice and assessment aids in fulfilling the promise of socially just civic education (Bonilla-Silva & Forman, 2000; Chesler & Vasques Scalera, 2000).

My third and final suggestion on context focuses on the characteristic *knowledge of a social issue* in the domain *understanding how social issues are addressed in society* (see Table 3). As Mitchell (2008) notes, critical consciousness is grounded in context; one's familiarity with a social problem or issue is intimately connected to an understanding of the sociohistorical and cultural context and one's role in that context, creating connections between "real world concerns and the systemic causes behind them" (p. 55). Accordingly, I recommend the authors consider the addition of this perspective to the characteristic. This modification would ground the assessment criteria more fully in the CMG framework, which explicitly recognizes the social and cultural context of civic identity development, as shown in Figure 1. It would also emphasize the important role played by contextual knowledge in unveiling power and equitably transforming it to effect change. Equitable power distribution supports the realization of reciprocity, a foundation for authentic relationships, the final area of rubric critique using CSL tenets.

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Working with Others	*Empathy*	**States** the experience of others through one's own worldview.	**Identifies** components of other perspectives and experiences within one's own worldview while **acknowledging** others' feelings and experiences.	**Analyzes** the intellectual and emotional components of others' perspectives and experiences within more than one worldview while **sympathizing** with others feelings and experiences.	**Values** the intellectual and emotional components of other perspectives and experiences within more than one worldview while **accepting** the feelings and experiences of others.
	Perspective-taking	**States** own perspectives (e.g., cultural, disciplinary, ethical).	**Explains** own perspectives and identifies perspectives of others.	**Analyzes** multiple perspectives for points of commonalities and differences.	**Evaluates** diverse perspectives (e.g., cultural, disciplinary, ethical) in the face of multiple and even conflicting positions.
	Values collaboration	**States** that collaboration is important with little or no mention of collaborating with others.	**Describes** why collaboration is important and gives examples of collaborating with others.	**Articulates** (in)effective qualities of collaboration (e.g., communication, coordination, setting goals) and details own role in an (in)effective collaboration.	**Analyzes** collaborations in order to **choose** effective strategies to maximize benefits; **distinguishes between** (in)effective qualities of collaborations and provides personal examples.
	Openness	**Expresses willingness** to interact with diverse others, while maintaining preferences for own norms and perspectives.	**Demonstrates a willingness** to initiate interactions with diverse others and compare and contrast various norms and biases and recognize the complexities of different perspectives.	**Seeks out interactions** with diverse others and expresses how evaluating others' perspectives have influenced their own norms and biases.	**Regularly participates** in interactions with diverse others and encourages self-awareness of one's own norms and biases.
	Curiosity & Questioning	**Asks** few questions and demonstrates minimal interest in learning more about others.	**Asks simple or surface questions** that do little to further mutual learning and respect.	**Asks deeper questions** that illustrate both what the student knows and does not know, while encouraging others to contribute to an ongoing dialogue toward mutual learning and respect.	**Asks complex questions** that illustrate both what the student knows and does not know while valuing dialogue and debate often necessary to elevate mutual learning and respect.

Table 4. *Assessment Criteria for the Working with Others Domain (Weiss et al., 2017).*

Strives to Develop Authentic Relationships

The domains *working with others* and *valuing one's role as a social trustee of knowledge* are the focus of my critique using the third CSL principle, which I found to be well integrated in every domain and all but two of the 17 characteristics (see 3 a & 6 b). I will offer insights and suggestions for enhancement in both domains. First, the domain *working with others* thoughtfully integrates recent assessment scholarship in the supporting characteristics, all of which are foundational to the development of authentic relationships (see Table 4).

The rubric's authors drew on the American Association of Colleges and Universities (AAC&U) Valid Assessment of Learning in Undergraduate Education (VALUE) rubrics (see Rhodes, 2009). The characteristic *perspective-taking* is present in the Global Learning rubric, and *empathy*, *openness*, and *curiosity* are reflected in the Intercultural Knowledge and Competence rubric. The remaining characteristic, *values collaboration*, is a meaningful distillation of the Teamwork rubric. In addition, the authors identify the complexities of bias in the characteristic *openness*, which supports sustaining authentic relationship with diverse others.

A second critique of this domain centers on the word *sympathizing* in the characteristic *empathy*, which can be seen in the criteria for the student assessed as *competent* (see Table 4) Boyle-Baise and Efiom (2000) found that service-learning increases cognitive and affective forms of empathy, and both are important to the development of critical consciousness (Rosenberger, 2000). Sympathy, instead, implies pity for the "other," which can reflect unacknowledged power dynamics and whiteness (Green, 2003). Thus, "*sympathizing* with others[sic] feelings and experiences" (Weiss et al., 2017, p. 6, emphasis added) might be modified using alternatives such as *considering* or *understanding*.

Turning to the domain *valuing one's role as a social trustee of knowledge*, the phrase *serving/serves others* is used in the assessment criteria for the two highest categories of the second characteristic (see Table 5). While nothing is inherently wrong

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Valuing one's role as a social trustee of knowledge	*Valuing the knowledge, skills and abilities gained through obtaining degree through higher education.*	**Little to no mention** of knowledge, skills or abilities (KSAs) gained through curricular and/or co-curricular experiences.	**Describes** relevant curricular and/or co-curricular experiences **and expresses** how those experiences have contributed to their KSAs.	**Distinguishes** relevant curricular and/or co-curricular experiences and how those have contributed to their knowledge, skills or abilities, **and interprets** how those KSAs relate to addressing a social issue.	**Values** relevant curricular and/or co-curricular experiences in contributing to their knowledge, skills or abilities, **and also constructs a plan** to apply KSAs to address a social issue.
	Valuing the connections between community engagement experiences and the purpose of obtaining a degree through higher education.	**Describes** the *personal benefit* of higher education (e.g., able to make more money, learn how to learn, be competitive in the workforce).	**Questions** own motivations or the purpose of major or concentration in higher education (e.g., community engagement experiences lead to questioning the major area of study). .	**Connects** major or concentration in higher education to improving society or serving others.	**Values** how the intended profession or career or discipline improves society or serves others (i.e., education has both a personal and a public good benefit).

Table 5. *Assessment Criteria for the Valuing One's Role as a Social Trustee of Knowledge Domain (Weiss et al., 2017).*

with such wording, the choice of language recalls the vigorous debates over the term *service*, which "may involve students in the community in a way that perpetuates inequality and reinforces an 'us-them' dichotomy" (Mitchell, 2008, p. 51). In contrast, the measure of the first characteristic uses the language *address a social issue*, which emphasizes systemic change and aligns more closely with the rubric language and the broader civic purposes of higher education. To better reflect this CSL tenet, I would recommend greater consistency by altering the language of the second characteristic to shift the focus from "service to an individual" to "service for an ideal" (Wade, 2000, p. 97).

Finally, the *beginner* assessment criteria in the second characteristic lists three examples of personal benefits a student might receive from the higher educational endeavor—*able to make more money*, *learn how to learn*, *be competitive in the workforce*—that can be classified as financial, intellectual, and vocational, respectively. A fourth item worthy of inclusion might be described as *familial*, the personal benefit associated with honoring and supporting one's family through higher education achievement. First generation college students, who are often from minoritized groups, cite family among their reasons for attending college. Bui (2002) found that first generation students gave higher ratings than non-first-generation students on the following responses: respect or status, family honor, and family financial assistance after graduation. The rubric's acknowledgement of the familial benefit would strengthen the list by embracing alternative ways of valuing the educational endeavor. Further, it recognizes the possibility that a student's civic perspective may be grounded primarily in family, which also contributes to the public good.

CONCLUSION

The Civic-Minded Graduate Rubric 2.0 guides assessment efforts toward the goal of empowering graduates who have the "capacity and desire to work with others to achieve the common good" (Steinberg et al., 2011, p. 20). Its authors have embraced CSL tenets, but my analysis reveals areas for enhancement, through which students and graduates are not just participating in communities but "transform[ing] them as engaged and active citizens" (Mitchell, 2008, p. 52). The critiques I offer in this article propose insights that might advance this goal.

The rubric is but one aspect of the world of the Civic-Minded Graduate and the universe of service-learning, and our approach to service-learning models, pedagogies, and means of evaluation should be broadly scrutinized to avoid inadvertently reinforcing exclusionary "biases, expectations, and traditions" and missing "opportunities for educators to make their own instruction more transformative" (Mitchell, et al., 2012, p. 613). Traditional service-learning has been well-studied in the literature, but early scholarship did not center on race and class or consider systems of privilege and oppression (Abes & Jones, 2004; Chesler & Vasques Scalera, 2000). As the research agenda continues to be transformed by these justice-oriented lines of inquiry, so too must the theories, curricular approaches, and modes of assessment. Mitchell (2015) has shown that an emphasis on CSL tenets contributes to civic identity development, offering educators a means of facilitating the emergence of a mature sense of civic identity in students that is grounded in social justice practice (Knefelkamp, 2008). CSL also supports authentic, reciprocal community-engaged experiences that emphasize equity and create enduring civic value. Thus, a broader application of CSL principles to foundational and emerging service-learning theories, pedagogies, and evaluation methodologies can offer a valuable and enduring means to these transformative civic ends.

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AUTHOR BIOGRAPHY

Audrey Hudgins serves on the faculty of Matteo Ricci Institute in the College of Arts & Sciences at Seattle University, teaching interdisciplinary courses on leadership, community engagement, poverty, migration, and national security. Dr. Hudgins' current research focuses on civic identity development as it relates to social identity, critical service-learning, international experiential education, community development, and teaching and learning. Address: Matteo Ricci Institute, College of Arts & Sciences, Seattle University, 901 12th Ave. Seattle, WA 98122. Email: hudginsa@seattleu.edu. Web: www.seattleu.edu.

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