

CAMPUS COMPACT Reader

SERVICE-LEARNING AND CIVIC EDUCATION

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Campus Compact held its National Summit November 7–9, 2002, in Providence, RI, with the central theme of “Realizing the Civic Mission of Higher Education.” As a part of the Summit, Campus Compact offered a series of “featured forums” to provide an opportunity for several leading thinkers to share some of their work with participants. To share their research and insight more widely, we have devoted this issue of the Reader, as well as the previous summer 2003 issue, to articles that correspond to the Summit’s featured forum presentations.

RETHINKING SCHOLARSHIP AND ENGAGEMENT:

The Struggle for New Meanings

by R. Eugene Rice

THE WAY ISSUES ARE FRAMED AND key words defined can fundamentally shape public understanding and the future of movements aimed at making a difference in higher education.

Over the past decade, many of us have been struggling with the reconsideration of what is meant by scholarship—what is recognized and rewarded as scholarly work in colleges and universities. At the same time, others have been deeply engaged in rethinking what is meant by engagement.

Taking its lead from the Carnegie Foundation’s influential report *Scholarship Reconsidered: Priorities of the Professoriate* (Boyer, 1990), the American Association for Higher Education (AAHE) initiated a national Forum on Faculty Roles and Rewards and for ten years worked with colleges and universities committed to broadening the understanding of scholarship and bringing a better alignment between faculty priorities and the primary

missions of our colleges and universities. During that same period, Campus Compact’s national coalition, committed to cultivating the civic purposes of higher education, focused its work on reconceptualizing the relationship between academic knowledge and civic involvement. In mounting the service-learning movement, academic reflection and community engagement were drawn together in a new way and both were seen in a different light; a major effort was made to assist faculty in integrating public engagement into their teaching and research. During this fertile time—egged on by generous foundation support—both scholarship and engagement took on new meanings.

In this recent struggle to better align academic life and civic engagement, it became increasingly clear that unless we move toward a broader definition of scholarship and reward faculty for serious, scholarly involvement in what Harry Boyte calls “public work,” the effort to support public engagement will remain on the margins of our campuses and continue to be a peripheral phenomenon. Reframing our understanding of scholarship is

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tioned in a substantive way to moving the work of engagement to the heart of the academic enterprise.

The Changing Meanings of Scholarship and Engagement

The Internet and e-mail traffic generate lots of slogans, aphorisms, and moral adages; most of them are a distraction, but I can't delete them right off. Here is one I found both amusing and provocative:

In the 1960s people took acid in order to make life seem weird.

Now, the world is weird and people take Prozac to make life seem normal.

Change—if not disruptive chaos—seems the order of the day. Robert Kegan, in his search for an appropriate title for his extraordinary book on the mental demands of contemporary life, chose *In Over Our Heads*. Our colleges and universities are caught up in these changes—monumental in scope—that some now see as a fundamental transformation in the way we go about our work.

American higher education has faced changes of this magnitude before. Since 1850, major turning points have come about every 50 years—every two generations—and what is striking about these changes is that at each point the dominant meanings of both scholarship and engagement have been challenged.

The Land-Grant College. During the Civil War era, Congress passed the Morrill Act of 1862, leading to the establishment of land-grant colleges. The primary purpose of these new colleges was to address the agriculture and industrial needs of a developing democracy. Engagement was the central intent, and it soon became defined as “out-reach.” Students were prepared and new knowledge and technical capabilities were generated to serve the agricultural and “mechanic” needs of the region, state, and nation. Both engagement and scholarship were understood in a different way and tied directly to the developmental needs of the new nation.

The New American University. Two generations later, in the decades surrounding the opening of the 20th century, another major change took place and the new American university came into being. Imported largely from German universities was a different notion of scholarship carefully defined as discipline-based research. With it came a new structure of graduate education, with research laboratories and specialized seminars. Newly organized disciplines and departments began to assume a dominant place in the new research universities.

It was a powerful vision of university scholarship and of scholarly engagement that was best articulated by Max Weber in a lecture delivered at the University of Munich in 1918 entitled “Science as a Vocation.” Weber described the “inner desire” that drives the scholar on the cutting edge of a specialization and spoke of the “ecstasy” that comes only to the scholar doing advanced research on the intellectual edge of a narrow field of inquiry where genuine discovery is possible. It is free, unfettered inquiry—knowledge for its own sake. The disciplinary research championed by the new American university does not involve the kind of engagement called for in the land-grant college, but is a form of absorbing, scholarly engagement nonetheless. The assumption is that the passionate, intellectual

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Campus Compact

Campus Compact is a national coalition of more than 900 college and university presidents committed to the civic purposes of higher education. To support this civic mission, Campus Compact promotes community service that develops students' citizenship skills and values, encourages collaborative partnerships between campuses and communities, and assists faculty who seek to integrate public and community engagement into their teaching and research.

Campus Compact comprises a national office based in Providence, RI, and 30 state offices in CA, CO, CT, FL, HI, IL, IN, IA, KS, ME, MA, MI, MN, MO, MT, NH, NY, NC, OH, OK, OR, PA, RI, TX, UT, VT, VA, WA, WV, and WI. For contact and other information, see the national Compact website at www.compact.org.

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involvement on the leading edge of disciplinary research will make for quality teaching and, in the long run, serve the pragmatic needs of the society as well. It is this understanding of engagement that took hold in the research university and continues to dominate graduate education and the preparation of future faculty.

In 1910, this orientation toward scholarship and engagement found expression in the *Flexner Report*, an influential report from the Carnegie Foundation on medical education. Abraham Flexner's report not only transformed the way medicine was taught, but profoundly shaped the whole approach to professional education for decades to follow. Schools of medicine were moved into the new research universities and the curricula became increasingly science-based. Theory and research took precedence over clinical practice, and this hierarchical relationship was set in place in the education of professionals for much of the rest of the century. Practice—the applied—was regarded as derivative and secondary.

Post-World War II Era. Another 50 years later, American higher education experienced a third major change. This one was genuinely transformative. As is well known, the conflict with the Third Reich precipitated an intellectual sea change as leading scholars in many fields migrated across the Atlantic. Two additional events, largely external, had a critical impact on both our understanding of scholarship and engagement. These were the passage of the G.I. Bill and the Soviet Union's launching of Sputnik I in 1957.

These significant events cut two ways. The G.I. Bill funded greater diversity and access, heightening pressures for broader engagement with

elements of the society that earlier had been largely neglected. Competition with the Soviet Union triggered by the launching of Sputnik led to the funding of a particular kind of scholarship—a narrowly circumscribed kind of scientific and technical research. In a very real sense, the Cold War redefined scholarly priorities on our college and university campuses.

During the 1960s and early 1970s, American higher education expanded dramatically. To meet the demand for faculty generated by the influx of students and the rapid proliferation of colleges and universities across the country, the number of doctoral degrees granted between 1960 and 1970 tripled, and the prestige of being a professor rose significantly. It was during these heady days of expansion and growth that what I have referred to elsewhere as the “assumptive world of the academic professional” took hold.

The constituent parts of this influential professional consensus can be found in various segments of the history of American higher education, imported in part from Germany of course, but being rooted in Britain and Scotland as well. The key elements forming this powerful conception of scholarly work were these:

- Research is the central professional endeavor and focus of academic life.
- Quality in the profession is maintained by peer review and professional autonomy.
- Knowledge is pursued for its own sake.
- The pursuit of knowledge is best organized by discipline (i.e., by discipline-based departments).
- Reputations are established in national and international professional associations.

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- Professional rewards and mobility accrue to those who persistently accentuate their specializations.
- The distinctive task of the academic professional is the pursuit of cognitive truth.

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It was this conception of scholarly work that became normative in the expanding graduate programs preparing the faculty who were going to be responsible for molding American colleges and universities for the remainder of the 20th century. This vision also became the foundation for a constricted understanding of scholarly engagement.

While research productivity escalated under this dominant but narrow view of scholarship, questions were soon being raised by higher education’s major constituents—legislators, trustees, parents, and others—about the quality of undergraduate teaching and the extent to which the scholarly work of professors was engaging the critical societal issues of our time. Faculty scholarship was seen as too narrowly specialized and self-referential. Exaggerated but popular diatribes such as Charles J. Sykes’s *ProfScam* (1988) were widely discussed. In 1990, Harvard’s Derek Bok rendered this stinging indictment in *Universities and the Future of America*:

Armed with the security of tenure and the time to study the world with care, professors would appear to have a unique opportunity to act as

society scouts to signal impending problems long before they are visible to others. Yet rarely have members of the academy succeeded in discovering the emerging issues and bringing them vividly to the attention of the public. What Rachael Carson did for risks to the environment, Ralph Nader for consumer protection, Michael Harrington for problems of poverty, Betty Friedan for women’s rights, they did as independent critics, not as members of the faculty. Even the seminal work on the plight of blacks in American was written by a Swedish social scientist, not a member of an American university.

After a major social problem has been recognized, universities will usually continue to respond weakly unless outside support is available and the subjects involved command prestige in academic circles. These limitations have hampered efforts to address many of the most critical challenges to the nation.

The Monumental Changes We Now Face

Just as scholarship and engagement were at the heart of the previous periods of critical change in American higher education, so they are now. We can all list the changes we are confronting; in fact, they have become a kind of litany to be repeated early on in any speech. Given our topic, a fundamental change we are facing is the *generational change taking place in the faculty*—an academic changing of the guard. The senior faculty appointed during that large expansionist period in the 1960s and early 1970s are now retiring. They are being replaced by new faculty who are more diverse, more female, and often with contract appointments that are not on a tenure-track. What we have is a rare window of opportunity to shape a new generation of faculty and choose the kind of scholarship and engagement that would be preferable and beneficial.

There is also a substantial shift in *student demography*. Students are older and more diverse, and the majority of them are working while going to school. They represent a wide range of heterogeneous communities, many of them coming from recent immigrant groups from Africa, Latin America, and Asia. With these backgrounds and interests, community engagement takes on different meanings, introducing new issues and conflicts, raising different questions, and requiring unusual solutions.

Related to this shift in who our students are is *what we are learning about learning*. It is clear that

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we are now in the throes of a pedagogical revolution led by three significant developments: 1) collaborative learning as expressed, for instance, in the strength of the learning community movement; 2) experiential learning manifest in the rapid growth of service-learning; and 3) technologically assisted learning that is only beginning to reveal its power.

Two other critical challenges that are shaping the environment into which we are moving are the *alternative (for-profit) providers* and the increased *corporate involvement* in the scholarly life of the college and university. The for-profit providers such as the University of Phoenix are leading the way in, as they put it, “unbundling the faculty role.” This promises to have a major impact on the scholarly work of faculty. Corporate involvement in the financing and support of major aspects of curriculum development and research priorities raises serious questions about the intellectual autonomy of the academic enterprise. Recent alliances with the biotech industry and collaboration with pharmaceutical companies raise the specter of the “kept university,” as the *Atlantic Monthly* put it, and the danger that a kind of engagement is emerging that could seriously threaten the scholarly independence and professional autonomy required for valid and reliable academic scholarship. These changes are raising the perennial questions of the limits of engagement and the importance of having an unfettered perspective. Engagement with public issues and intellectual independence stand in a delicate balance, and the relationship has yet to be worked out.

Related to these changes is a festering cultural split developing on campuses between the *collegial culture* and the *managerial culture*. As we move into a new century, faculty find themselves caught not only between two cultures, but between two economies that are competing for their allegiance and offering different kinds of rewards. The collegial culture is still firmly in place and anchored in the research universities where professors receive their doctoral preparation and are socialized as professionals. This culture focuses on the faculty and looks to peer review and professional autonomy to maintain quality. It assumes a “community of scholars” grounded in a rigorous—perhaps too rigorous—system of tenure and assumptions about academic freedom. Leadership from this perspective is to be selected from the best of the peers, and “shared governance” is expected. This culture is rooted in a prestige economy organized around the

disciplines and functioning internationally.

Challenging the dominance of the venerable collegial culture is a managerial culture driven by a burgeoning market economy. Cost-effectiveness, accountability, efficiency, and productivity are central concerns. It is customer-oriented, and at its best focused on learning outcomes. Leadership in this culture arises from those most technically proficient at producing the desired results. Rather than attending primarily to faculty—who they are and what they know—the managerial culture is more concerned with a wide range of participants (stakeholders) in an enlarging and more diverse educational enterprise.

The tension between the collegial and managerial cultures is shaping the changing understanding of what is valued in the scholarly work of faculty and the meaning of engagement. Until we find ways to collaborate across this barrier—building on the best of the two cultures and eliminating the worst—we will continue to struggle with this counterproductive division.

Promising Responses

In this period of monumental change, there are two responses that are both critical and promising as we attempt to find approaches to scholarship and engagement that are appropriate for our changing environment and needs. The first is a broader, more inclusive definition of scholarship. The second is an effective challenge to the dominant epistemology shaping our understanding of both scholarly work and engagement.

A Broader Definition of Scholarship. Since the publication of *Scholarship Reconsidered* in 1990 there has been widespread debate over the scholarly work of faculty and what ought to be rewarded. AAHE is now in the process of preparing a study of what has happened on campuses over the past 13 years. The study, under the leadership of KerryAnn O’Meara (University of Massachusetts-Amherst), will be titled *Encouraging Multiple Forms of Scholarship: Voices from the Field*.

The institutions most serious about engagement with the larger community have, as might be expected, played a leading role in this attempt to enlarge our understanding of what counts as scholarly work. The

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land-grant universities have made a major contribution, particularly Kansas State and Oregon State. Large urban universities such as Indiana University/Purdue University-Indianapolis, Portland State, the University of Missouri-Kansas

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City, and the University of Wisconsin-Milwaukee have done much of the exploratory work in defining scholarly engagement.

To understand what has evolved into what is now being called “the scholarship of engagement,” it is important that we see it in relationship to the larger view—it cannot be set off as an separate, independent form of faculty work. If it is, scholarly engagement will then be marginalized and made a peripheral activity.

The different forms of scholarship—discovery, integration, teaching, and engagement—can best be depicted as interrelated, overlapping circles creating a larger whole. I have found it useful to place this larger conception within a framework focusing on the basic dimensions of learning. In this I have relied in part on David Kolb’s work on learning as a multidimensional process. This combined diagram is set forth below.

The two poles representing different modes of learning are particularly helpful in rethinking scholarship and its relationship to engagement. The vertical polarity in the diagram has at one pole abstract, analytical approaches to knowing; this is regularly associated with traditional academic research and the kind of discovery normally identified with the sciences. Objectivity is highly prized, distance from the subject lends perspective, and values are assumed to distort. “Hard” quantitative evidence is what counts.

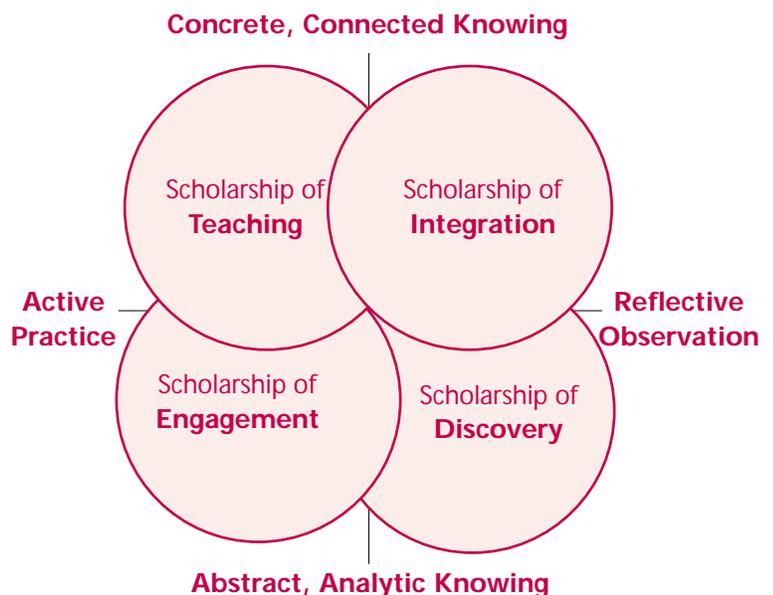
At the other end of that vertical continuum is concrete, connected knowing—what can be learned from contexts and relationships—where values reveal rather than mask what is worth knowing. Local knowledge takes on special importance. What Lee Shulman has called the “wisdom of practice” has a place; concrete experience and deep awareness of the context contributes to understanding. Cornel West helps us understand the contextual charac-

ter of knowledge and the role of discourse in illuminating it:

Evolving description of ever-changing versions of objects, things, and the world issue forth from various communities as responses to certain problems, as attempts to overcome specific situations, and as means to satisfy particular needs and interests.... To put it crudely, ideas, words, and language are not mirrors that copy the “real” or “objective” world but rather tools with which we cope with “our” world.

Ethnic and women’s studies, in their struggle for scholarly legitimacy, have helped us recognize the power of community, relationships, values, and context in our quest for knowledge. Community-based research and service learning, for example, assume and build on the kind of knowledge that is basically relational and emerges from specific contexts. It is only through engagement that this sort of knowledge is accessible.

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Research on what we are learning about learning helps us recognize the power of this approach to acquiring knowledge. What we are finding out about the effectiveness of collaborative learning, learning communities, and what is called “situated learning” provides support for this approach.

The second basic dimension of learning—the horizontal polarity in the diagram—deals with how knowledge is processed, with the tension between intellectual reflection and active practice. This polarity is fundamental to understanding the changing meaning of engagement. The broader understanding of scholarly work we advocate here challenges the idea, imported from Germany at the launching of the new American research university, that theory and practice are hierarchically related, with theory taking precedence over practice. Our argument is that for the scholar—the learner—theoretical reflection and practice are mutually reinforcing, each enriching the other. The process of inquiry continually moves back and forth along this continuum. William Butler Yeats captures the spirit of this view when he says:

The human soul is always moving outward into the external world and inward into itself, and this movement is double because the human soul would not be conscious were it not suspended between contraries. The greater the contrast, the more intense the consciousness.

Challenging the Dominant Epistemology and the Scholarship of Engagement. The widespread debates on campuses precipitated in large measure by the publication of *Scholarship Reconsidered* have led over time to a fundamental challenge to the epistemological assumptions dominating our thinking about scholarly work. This challenge becomes strikingly clear when we begin to relate academic scholarship and civic engagement.

The scholarship of engagement as it is being discussed today moves in a markedly significant way beyond what was called the “scholarship of application” in the 1990 Boyer book. Although *Scholarship Reconsidered* attempts to honor what can be learned from practice, the scholarship of application builds on the established academic epistemology, assuming that knowledge is generated in the university or college and then applied in external contexts—it’s a one-way street with knowledge flowing out. The scholarship of engagement, in contrast, requires going beyond the

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The scholarship of engagement now being advanced builds on the important work done by the late Ernest Lynton in his book *Making a Case for Professional Service* (1995) and the handbook that followed (co-edited by Lynton and Driscoll) titled *Making Outreach Visible: A Guide to Documenting Professional Service and Outreach* (1999). These very useful contributions advanced our ability to document and reward the scholarly work of faculty engaged in the application of knowledge.

We are now prepared to move beyond the approach taken by Lynton and Driscoll in fundamental ways. The scholarship of engagement calls on faculty committed to this work to move beyond “outreach,” as it was conceptualized in the land-grant colleges with their agricultural roots. It also asks that the scholar go beyond “service,” with its overtones of *noblesse oblige*. What is being emphasized in speaking of the scholarship of engagement is genuine *collaboration*. The learning and the teaching will be multidirectional and the expertise will be shared. This represents a basic reconceptualization of faculty involvement in community-based work and will require our working in new ways across disciplines and institutional sectors. It will involve not only sharing the results of such work with the community as well as academic colleagues but also bringing representatives of the community into the planning and discussion at the beginning of the task. The mutuality implied here raises interesting—if thorny—questions about the peer review of this kind of scholarly work. Who now are the peers?

Thinking about the scholarship of engagement has benefited greatly from the substantive work of the late Donald Schon and his conception of the “reflective practitioner.” He was an active contributor to the

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reconsideration of scholarship, and his contention that “the new scholarship requires a new epistemology” (1995) continues to be especially influential. Schon, more persuasively than anyone else, argued that theory and research on the one hand and practice on the other had to be realigned—that theory and practice are hierarchically related and should not be. He also contended that universities develop an “institutional epistemology” and that “they hold conceptions of what counts as legitimate knowledge and how you know what you claim to know.” This implicit theory of knowledge is built into institutional structures, policies, and practices of our colleges and universities. Where it becomes most evident is in the faculty reward system—in the assessment of what counts as scholarship.

In broadening the conception of scholarship, the designation “scholarship of engagement” can serve as an umbrella category encompassing what in the past has been pursued under the rubrics of outreach, the scholarship of application, and professional service—and I want to support this more inclusive understanding. With the epistemological challenge discussed here, however, the scholarship of engagement opens the way for very different forms of scholarly work. I have identified three that parallel the traditional elements in faculty work—teaching, research, and service. They are engaged pedagogy, community-based research, and collaborative practice.

Engaged Pedagogy. The pedagogical dimensions of the scholarship of engagement require a radically different approach to teaching and learning. If effective learning in such engaged approaches to teaching as service-learning and the development of learning communities is experiential, contextual, and social, and if they involve experiencing and reflecting on what it means to be a community, faculty members have to rethink their relationship to students and many of their fundamental assumptions about teaching. This is a topic with which Campus Compact members are especially familiar.

Community-Based Research. In community-based research, the scholarship of engagement calls for a realignment of local and cosmopolitan knowledge. Pure research that is objective, abstract, and analytical is most highly valued by virtue of the fact that it is disconnected and unattached. Cosmopolitan colleagues anywhere in the world, independent of place, can dispassionately review it. Community-based research is

of necessity local—rooted in a particular time and setting. As was noted earlier, the most knowledgeable peers might well be representative of the local community and not of the academy. Community-based research calls for shared expertise and raises serious questions about established academic criteria. It also needs to be collaborative, and—at its best—to call for learning that is multidirectional and not university-centered and campus-bound.

The case for university-community collaboration has been most forcefully articulated by Mary Walshok, in her book *Knowledge Without Boundaries* (1995). Faculty members across the country, found in a wide variety of disciplines, have been committed to community-based research for a long time. They see the need for this kind of scholarly engagement but feel severely restrained by the dominant view of what counts as legitimate scholarship. Nowhere is the articulation and support for the scholarship of engagement more urgently needed.

At a time when communities are struggling with a wide array of desperately serious social and economic problems and institutions of higher education are being charged with neglecting their public mission and responsibility, community-based research is a constructive response to both needs. With the encouragement of the Bonner Foundation, a growing group of engaged scholars are deeply committed to advancing this approach. In contrast to much of the research on community-based issues in the past, in which community members were treated simply as “human subjects” and passive recipients of the knowledge generated, this different understanding of community-based research values the participation of local community members and brings their perspective into every aspect of the research process. For the best, most recent, argument for this form of the scholarship of engagement, see the work of Kerry Strand and her associates, *Community-Based Research and Higher Education: Principles and Practices* (Jossey-Bass, 2003).

Collaborative Practice. The third component of the scholarship of engagement that has received major attention assumes what Ira Harkavy of the University of Pennsylvania calls the Noah Principle: “No more prizes for predicting rain. Prizes only for building the ark.” The focus here is on concrete, protracted community-based problems. Harkavy and his colleagues at the University of Pennsylvania have modeled the kind of local, problem-centered collaborative practice being considered here in their work with the public schools

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in West Philadelphia (the community adjacent to the university). The strategy being employed here and replicated elsewhere connects school and public school system change to a process of democratic community change and development. The strategy is described by Benson and Harkavy as directed at “taping, integrating, mobilizing, and galvanizing the enormous untapped, unintegrated resources of communities, including colleges and universities, to improve schooling and community life.”

Community-university-school partnerships like the ones being so successfully developed in West Philadelphia are the kinds of collaborative practices that are sorely needed. Similar efforts aimed at sustaining healthy communities, maintaining adequate housing, and combating prejudice can be found in other university and college-based communities. What often gets in the way of this kind of constructive, collaborative work, however, is our inability to convince faculty members that this sort of engagement can be scholarly work that is genuinely supported, fully legitimate, and honored in the reward system.

The scholarship of teaching and learning as part of a broader vision of the scholarly work of faculty has established a firm foothold in the faculty reward system of many colleges and universities. The Carnegie Foundation, with its program of Carnegie Scholars and the Campus Program it shares with AAHE, has made a strong case for this particular form of scholarly work and provides good support. One meaning of engagement that is quite compatible with the scholar-

Giving new meaning to scholarship and engagement in the building of a vibrant, diverse democracy is a critical challenge that continues to beckon.

ship of teaching and learning is the way in which engagement is used in the National Survey of Student Engagement (NSSE). A better word would have been “involvement”—involvement in learning. This form of engagement is more akin to the Weberian notion of commitment or “inner desire” than to the way in which the term is used in the scholarship of engagement. In service-learning you have engagement of both types. Students are both more engaged in NSSE’s sense—more involved in learning. Engagement in the life of the larger community is also central to its intent.

The scholarship of engagement encompassing the major epistemological shift discussed in this paper is only beginning to find a firm place in the reward system of our academic institutions. It is time we build on the pioneering work of Ernest Lynton, Amy Driscoll, and others and move what we mean by the scholarship of engagement ahead. Campus Compact might well take on this task as a major initiative. The radical transition we now face in higher education may have introduced enough turbulence in the system to make possible a new understanding of both engagement and scholarship.

Conclusion

Throughout this nation’s history we have struggled with the relationship between the life of the scholar and engagement. In 1837, in his famous address “The American Scholar,” Ralph Waldo Emerson articulated a view of the role of the scholar in a new democracy. It was a vision that resonated across early

nineteenth century America, a call for an understanding of the work of the scholar that would be distinctly American, growing out of, and speaking to, the realities of a vibrant, emerging democracy.

In 1963, 126 years later—hardly a block away from where Emerson spoke—Clark Kerr used Harvard’s Godkin Lectures to reflect on what it meant to be an American university: “The university is being called upon to educate previously unimagined numbers of students; to respond to the expanding claims of national service; to merge its activities with industry as never before; to adapt to and rechannel new intellectual currents.” Kerr then predicted that only when this transformation had taken place would we have “a truly American university, an institution unique in world history, an institution not looking to other models but serving, itself, as a model for universities in other parts of the globe.” Most striking, Kerr’s “truly American university” was envisioned to serve first and foremost the common good, the larger purposes of a changing, diverse, democratic America.

In 1990, when the first draft of what became *Scholarship Reconsidered* was being prepared, it carried the title “The New American Scholar.” Giving new meaning to scholarship and engagement in the building of a vibrant, diverse democracy is a critical challenge that continues to beckon. ▲

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