Without Flip-Flops

Debra Petersen and Tim Scully
Professors of Communication and Journalism

As we walked from the bus to the Ke Kula Ni‘ihau O KeKaha Learning Center, our usually boisterous students fell silent. Were they looking for something to reassure them that this service-learning experience would not be uncomfortable or disappointing? Then we heard the sound of conch shells announcing our arrival. Somebody said, “Please leave your slippers at the door.” We complied with the gentle request, taking off our flip-flops. The next step was to enter a world that was at once familiar and strange—a place where aloha and ohana were more than “hello” and “family”—they were a way of life. Our students left behind much more than their slippers that day. They left behind their preconceptions about Hawaiian culture and found new friends in the children of Ni‘ihau, the “forbidden” island off the southwest coast of Kaua‘i. Please read the excerpts from Matt’s and Erika’s papers to understand their transformation. They said it much better than we can. (continued on page 17)
Academic service-learning is a teaching and learning strategy involving a reciprocal relationship between the University and a community partner, in which academic coursework and reflection are integrated with meaningful civic engagement; it is designed to enhance students’ learning and to encourage social responsibility.

—from UST’s Service-Learning Advisory Board (Spring 2007)

Inspired by Catholic Social Teaching, the Office of Service-Learning at the University of St. Thomas accompanies local and global community partners by supporting the design, implementation, and evaluation of discipline-specific credit bearing and requirement-based service-learning components.

These experiences invite students to reflect on how unjust social systems harm us all, and how engagement can positively impact public health, environmental sustainability, educational access, economic justice, racial reconciliation, gender equity, and human rights.

By drawing on the expertise of partners in the community, our office develops issue-based initiatives and supports faculty-driven efforts to prompt our students to advocate for justice, peace, and non-violence by becoming:

- Companions for Public Health
- Companions for Environmental Sustainability
- Companions for Educational Access
- Companions for Economic Justice
- Companions for Racial Reconciliation
- Companions for Gender Equity
- Companions for Human Rights
- Companions for Global Justice
From the AVP’s Desk:

One Year Later

Reflecting and Looking Forward

Underpinned by the legacy of its rich history, service-learning at the University of St. Thomas has continuously grown into a dynamic and vital component of campus life both from curricular and co-curricular vantage points over the past year. I look back on this year and marvel at all that has been accomplished. Service-learning is certainly now one of the jewels of our university. We recognized and acted upon the need to integrate service-learning and community engagement into a collaborative educational experience for all stakeholders, including faculty, staff, students and community partners. From an institutional perspective, President Father Dease and Executive Vice President/Chief Academic Officer Sue Huber have been unwavering in their support. They have encouraged all of us to pursue our intellectual, theological, and philosophical interests to reflect the mission of St. Thomas, to meet our educational goals, and to make a difference in our communities.

In concert with the Deans, Father Dease and Dr. Huber have supported the new initiatives undertaken by the Office of Service-Learning (OSL) this year by providing both human and financial resources. In return, the OSL has provided the St. Thomas community with a foundation for development of critical analytical, reflective, interpersonal, and leadership skills that link our classrooms and institution with real world experience. The Carnegie Foundation for the Advancement of Teaching, which serves as a national policy analysis and research center for higher education, selected 76 U.S. colleges and universities in 2006, including the University of St. Thomas, for its new “Community Engagement” classification. Institutions participating in this elective classification developed active models of engagement around teaching and learning and around research agendas that benefit from collaborative relationships of many varieties. St. Thomas is in a new class of distinction that supports our mission and showcases our commitment to work with diverse communities and to develop deeper intercultural understanding in our students and wider campus community.

A great deal has been accomplished since the OSL’s origination in 1996, and the awarding of the Carnegie designation in 2006. We know that as our world becomes more intricately connected and globally aware, the horizons of service-learning will continue to expand. We are living in a time of new ways of life, even as new systems of community and government are emerging. In the unfolding of this new collective wisdom now shaping the human spirit, I believe we will see a wonderful abundance of possibilities and expansions of our work in the coming years.

In one of Rumi’s discourses with members of his dervish learning community, he wrote, “When the ‘I’ becomes ‘We,’ there is a community of the spirit. Join it, and feel the delight of walking in the noisy street and being the noise.”

Dr. Eleni Roulis
Associate Vice President for Academic Services and Special Programs
I am very grateful to have walked down “the noisy street” with the diligent work of Dr. Kimberly Vrudny, Associate Professor of Theology and Interim Director for the Office of Service-Learning. She has undertaken and guided monumental movements to fulfill the changes suggested in the 2006 self-study report. The work of the last year has enhanced and exemplified the UST service-learning community even more fully and comprehensively. Additionally, the Service-Learning Advisory Board worked tirelessly to expand the boundaries of service-learning as we know it today. The twenty member Board committed to meet six times per year; it expanded to include more voices of graduate faculty and community members; it formalized and ratified its constitution and by-laws; it developed subcommittees to look at deepening the work of service-learning; and it is well positioned to look critically into the numerous aspects of service-learning that will advance the common good by utilizing 21st-century models for advancement and growth.

Among the many successes this year: Dr. Vrudny formed a book club that meets twice per semester to discuss relevant issues and books on social justice. She worked with Campus Compact Director Dr. Julie Plaut to organize a six-month publishing workshop attended by seven faculty who are committed to publishing an article on service-learning. She created two new faculty service-learning workshops. And she has created this newsletter, The Service-Learning Companion, which will be published twice per semester. As if all of the above were not enough, Dr. Vrudny chaired a national search for the Director of the Office of Service-Learning. She and the search committee (Dr. Sue Cipolle, Dr. Len Jennings, Dr. Ann Johnson, Dr. Mike Klein, Ms. Maria Mantey, and Dr. Julie Plaut) worked to review 68 national applicants and invited four outstanding candidates for on-campus interviews. Although the result ended without a hire, the committee indicated that it was a valuable experience that will enhance our search as we move forward next year.

During this year, the Advisory Board also had the privilege of hearing presentations by guest speakers Dr. Harry Boyte, co-director of the Center for Democracy and Citizenship from the University of Minnesota, who provided us with updated information on the state of service-learning in higher education, and Dr. Mike Cogan, Associate Vice-President for Institutional Effectiveness, who guided us through the results and analysis of the service-learning pre- and post- assessment data from previous years. Both presentations launched us into new ways of seeing and developing our work.

In addition, our community agencies brought us a continual flow of diverse ideas, goals and people with which and with whom to collaborate as we move forward together. Amparo Pope, administrative assistant to the OSL, has been a stabilizing force, re-organizing the Office and providing continuous support to all who are involved in this work.

In looking forward, we must approach best practices and trends in service-learning with courage and commitment. Identifying new courses, new pathways, new approaches is paramount as we seek to enhance our work and connect with campuses nationwide. We will continue to work with the Deans to look at the role of service-learning in annual review, promotion and tenure of faculty. We will work with faculty in curriculum building and developing new projects and initiatives. We will seek funders for service-learning research projects, and we will provide strategic directions for growth in the next five years.
As important as these goals are, the UST commitment to service-learning and community engagement is about the compassionate generosity that we develop as humans in the throes of seismic global transformations. Service-learning has the potential to connect Catholic Social Teachings that engage soul, spirit, and intellect with new ways of seeing ourselves and each other as we engage in and with the world. We are reminded of the two-way transformative influence in the work of service-learning, again poetically expressed by Rumi: “Why should I seek? I am the same as he. His essence speaks through me. I have been looking for myself!”

My sincere thanks to all who have supported the efforts and work in and with the Office of Service-Learning this year. I am deeply grateful to all who have worked hard and collaborated to achieve this level of growth. I look forward to our work together as the next academic year unfolds. I see the coming year as a time to envision our place as a University in the world of service-learning and community engagement, and the years thereafter as the time to secure that place through the creation of an open space for thought provoking dialogue and expansion of groundbreaking initiatives, even as we develop greater generosity of spirit for ourselves and for those we encounter on noisy and quiet streets in Minnesota and throughout the world.

“There is a community of the spirit. Join it, and feel the delight of walking in the noisy street and being the noise. Drink all your passion, and be a disgrace. Close both eyes to see with the other eye.”

On Assessment:

Approaches and Definitions

The current era of higher education accountability has led many colleges and universities to reconsider their role in educating undergraduate students to become responsible citizens who actively engage in their community. As such, institutions across the country are increasingly incorporating public engagement into their strategic plans. In 2006, the Carnegie Foundation for the Advancement of Teaching took the unprecedented step of creating an elective classification in order to recognize important aspects of institutional mission and actions not typically represented in the national data. The University of St. Thomas applied for and received this classification. UST will once again have the opportunity to do so in 2013.

Certainly, the call for meaningful community engagement has been made, and accepted, by the greater higher education community. Of course, this far reaching trend in service and community based student learning will be expected to produce measurable results in order to share successes and identify areas of improvement. As such, quantitative research will most certainly be part of the process going forward. To this end, there should be a renewed emphasis on understanding the various approaches and definitions associated with this extensive field. Of course, this is not a simple task. The words and phrases we use to communicate are critically important and not always agreed upon by individuals or groups from various academic and professional backgrounds. The purpose of this particular article is to begin a conversation among the UST service-learning community regarding the various approaches and definitions used in this field.

“Service-learning,” “community engagement,” and “civic engagement” are just a few of the terms used to describe this type of learning. Rather than attempt to develop a structured definition for each area, I chose to describe several terms likely to be part of the UST community’s vocabulary. Additionally, one should be aware that these terms are often used interchangeably. For example, one academic department may use the term “service-learning” to describe a project when another may describe the project as “community-based” learning. The key point for the UST community is to remain flexible and work toward an understanding of the process and desired outcomes rather than becoming bogged down in the minutiae of the definitions.

- Service-Learning—Service learning, probably the most recognized form of community based learning, is commonly understood to be a course-based, credit-bearing educational experience in which students (a) participate in an organized service activity that meets identified community needs and (b) reflect on service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of civic responsibility. The Learn and Serve America’s National Service-Learning Clearinghouse defines service-learning as a teaching and learning strategy that integrates meaningful community service with
instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities. Further, Campus Compact describes service-learning as incorporating community work into the curriculum, giving students real-world learning experiences that enhance their academic learning while providing a benefit to the community.

- Community Based Learning (CBL)—Georgetown University defines community-based learning as an academic, course-based pedagogy that involves student work with disadvantaged and underserved individuals or groups (or organizations working with and for disadvantaged and underserved individuals or groups) that is structured to meet community defined needs. Critically, course objectives and student community work are fundamentally integrated. A conflicting definition is held by Brown University as they state community-based learning has moved firmly beyond the marginalized, co-curricular model of altruism to a sophisticated and integrated pedagogy of learning. Although Georgetown and Brown may agree on the ‘act’ of CBL, the philosophy behind who the campus engages is dramatically different.

- Civic Engagement—one resource used for this article dedicated a full chapter in Civic Engagement In Higher Education: Concepts and Practices (Jacoby), to the definition of civic engagement. As a sign of what is to come, the author states early on that “there are probably as many definitions of civic engagement as there are scholars and practitioners who are concerned with it.” Jacoby adopted the definition developed by the Coalition for Civic Engagement and Leadership (CCEL) at the University of Maryland. Jacoby writes “civic engagement is defined as acting upon a heightened sense of responsibility to one’s communities. This includes a wide range of activities, including developing civic sensitivity, participation in building civil society, and benefitting the common good. Civic engagement encompasses the notion of global citizenship and interdependence. Through civic engagement, individuals—as citizens of their communities, their nations, and the world—are empowered as agents of positive social change for a more democratic world” (CCEL, 2005). Far from all encompassing, this definition is one of many as described by the author. The reader is encouraged to explore Jacoby’s work in order to better understand the complexities of defining this broad concept of civic engagement.

Regardless of the term(s) or definition(s) one adapts, there are two critical principles behind service-learning that will serve the UST community well. First, the benefits of service-learning should occur for both the learner and the entity being served. Service learning is a shared endeavor in which both parties (students and community groups) benefit from the interaction. The second component of service-learning is the concept of learner reflection after the fact. The function of this process is to provide the learner with an opportunity to reflect, or debrief, in a classroom setting. The opportunity to share viewpoints and the feelings experienced by the learners during the activity is critical to the growth of all involved. These principles are part of a larger group of principles found in the Principles of Good Practice for Combining Service and Learning: A Wingspread Special Report (1989) which is a widely used document in the field.

Regardless of the language we use to describe this important and ever changing field, the main priority should be to provide a meaningful and fruitful experience to everyone involved in the process. On this point, I am sure we can all agree.
Resources
(details available on upon request)


Godbold, A. (1944). The Church College of the Old South. Durham, NC.


Believing that service-learning is one of the key ways the curriculum serves the university’s mission to educate “morally responsible leaders who think critically, act wisely and work skillfully to advance the common good,” the Office of Service-Learning has been tracking service-learning courses since 2006. The designation process enables the registrar’s office to code undergraduate courses as having a service-learning component on student transcripts as well as on Murphy.

By designating a service-learning course, faculty members are informing students of expectations prior to their enrollment. It also enables the university to include the course when it attempts to quantify community engagement for purposes of the Carnegie Foundation’s “engaged campus” category, as well as for competitive grants. Finally, by designating courses, faculty members help the Office of Service-Learning plan and budget properly, ensuring fairness across the various colleges, departments and units we are now serving. There are other good reasons to designate service-learning courses, as well:

- Current annual review, tenure and promotion policies in the College of Arts and Sciences recognize the offering of quality service-learning courses as meritorious. Only designated courses should count for this rating.
- Doing service-learning entails risk. The Office of Service-Learning provides liability assistance for faculty engaging in the community.
- The Office of Service-Learning publicizes designated courses on its website. Students who are looking for service opportunities will be able to find only courses that have gone through the designation process when they visit the service-learning page – ostensibly attracting a higher-caliber student to our classrooms.
- Faculty who designate courses are able to access budgetary and logistical support from the Office of Service-Learning, including pre- and post-experience surveys for assessment. Down the road, such assessment data might be useful when publishing an article on this potentially transformative pedagogy, thereby serving faculty research agendas.
- Only those faculty who designate courses are eligible to be considered for the annual service-learning faculty award.

The process is simple. Please fill out the form, available on the service-learning website, and email it along with a copy of your syllabus and description of the service-learning component to Paro Pope, administrative assistant to the Office of Service-Learning. A subcommittee of the Service-Learning Advisory Board is reviewing all applications. The first deadline was March 19 in order to include the course designation on Murphy as students registered – but it is not too late. Please submit your designation proposal by June 29 for budgetary considerations.

Please direct any questions, including whether the component in your course might qualify for service-learning, to Kimberly Vrudny, the office’s interim director.
## Office of Service-Learning At-A-Glance Calendar 2012

<table>
<thead>
<tr>
<th>Event/Activity</th>
<th>Day</th>
<th>Date</th>
<th>Time</th>
<th>Location</th>
<th>RSVP/Register</th>
</tr>
</thead>
<tbody>
<tr>
<td>Service-Learning Advisory Board Mtg. (SLAB)</td>
<td>Wednesday</td>
<td>April 18</td>
<td>8:30AM - 9:30AM</td>
<td>ASC 367</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
</tr>
<tr>
<td>SL Writing &amp; Publishing Workshop</td>
<td>Tuesday</td>
<td>April 24</td>
<td>8:00AM - 9:30AM</td>
<td>McNeely 315</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
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<tr>
<td>SL Book Club: &quot;Pedagogy of the Oppressed.&quot; Part 2</td>
<td>Thursday</td>
<td>April 26</td>
<td>3:30PM - 5:00PM</td>
<td>Murray-Herrick, Room 260</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
</tr>
<tr>
<td>Dr. Harry Boyle's &quot;Higher Education and America's Future.&quot;</td>
<td>Tuesday</td>
<td>May 1</td>
<td>3:30PM - 5:00PM</td>
<td>ASC Health Room</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
</tr>
<tr>
<td>Service Award Recognition Reception</td>
<td>Tuesday</td>
<td>May 8</td>
<td>4:00PM - 5:30PM</td>
<td>ASC Hearth Room</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
</tr>
<tr>
<td>Introduction to Service-Learning Workshop: Day 1</td>
<td>Tuesday</td>
<td>May 22</td>
<td>8:00AM - 12:00PM</td>
<td>McNeely 315</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
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<tr>
<td>Introduction to Service-Learning Workshop: Day 2</td>
<td>Wednesday</td>
<td>May 23</td>
<td>8:00AM - 12:00PM</td>
<td>McNeely 315</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
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<tr>
<td>Introduction to Service-Learning Workshop: Day 3</td>
<td>Thursday</td>
<td>May 24</td>
<td>8:00AM - 1:30PM</td>
<td>McNeely 315</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
</tr>
<tr>
<td>SL Writing &amp; Publishing Workshop</td>
<td>Tuesday</td>
<td>June 19</td>
<td>9:00AM - 3:00PM</td>
<td>JRC 361</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
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<tr>
<td>SL Writing &amp; Publishing Workshop</td>
<td>Wednesday</td>
<td>June 20</td>
<td>9:00AM - 3:00PM</td>
<td>JRC 361</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
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<tr>
<td>SL Writing &amp; Publishing Workshop</td>
<td>Tuesday</td>
<td>June 21</td>
<td>9:00AM - 3:00PM</td>
<td>JRC 361</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
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<tr>
<td>SL Writing &amp; Publishing Workshop</td>
<td>Wednesday</td>
<td>August 15</td>
<td>1:00PM - 3:00PM</td>
<td>McNeely 315</td>
<td>Paro Pope at <a href="mailto:pope3625@stthomas.edu">pope3625@stthomas.edu</a></td>
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There are three main objectives of service-learning. The first is to assist community groups (usually non-profits) meet their mission. The second is pedagogical, that is, to help students learn course material. The third is formative, to invite students to develop a sense of moral and civic responsibility. This essay will briefly address the first two objectives and suggest that the basic principles of Catholic social thought can be used to accomplish the third objective. This is the first essay in a series of three. The second essay (to appear in the Fall 2012 edition of The Service-Learning COMPANION) will discuss the first five principles of Catholic social thought in relation to service-learning, and the third essay (to appear in the Spring 2013 edition of The Service-Learning COMPANION) will address the second five principles.

A fundamental purpose of service-learning is, as the name suggests, to provide service, that is, needed work for a community partner. Over the years, St. Thomas students have done all sorts of course-based work, from tutoring, to preparing or serving or delivering meals, to working in a woman’s shelter. Much of the service directly helped people, such as providing food for homebound people suffering from an illness or teaching a child to read. On the other hand, service-learning work can “indirectly” help people when the service is designed to help a non-profit in their work. Our students, for example, have worked on a communication, marketing, or educational campaign for a non-profit.

The word “service” modifies the word “learning” which points to the second objective. The service of service-learning or, just as importantly, the context in which the service occurs, is a method or tool to help students understand or apply the course material. The service experience enhances the classroom experience. The student learning, however, usually goes beyond the basic subject matter of the course as students learn about the goals and practices of the community partner and more importantly the needs of fellow community members.

This quick review of two of the three objectives of service-learning suggests that as it aids in the educational process and invites students to work for the good of the community outside “the arches,” its participants are actualizing parts of the University’s mission: “Inspired by Catholic intellectual tradition, the University of St. Thomas educates students to be morally responsible leaders who think critically, act wisely, and work skillfully to advance the common good.”
Yet there is a third objective, a third side if you will, of service-learning that gets to the heart of our educational mission. Service-learning also has the potential to “do” something to and for students; it can help form them into thoughtful people who have a sense of their responsibility to advance the common good while they are working toward their own good. Consider this: service-learning rarely, if ever, takes place on campus. Students must leave the shadows of the Mankato stone and go into neighborhoods they would otherwise be very unlikely to go in their four years at St. Thomas. They meet and work with and for members of communities or groups that otherwise they would be very unlikely to meet in their four years at St. Thomas. Their service, whether direct or indirect, often acquaints them with social ills and problematic social structures. They learn that some things need to be changed. Some one needs to step forward and do something, and perhaps it will be them.

The formative aspect of service-learning can happen outside the classroom, but the classroom provides a more communal and directed setting for reflection. I think there are two steps here. First, students can be invited to think about their experiences by writing and then talking about them. A directed writing assignment allows them to put into words things they have only considered casually. What did they see? What did they do? Who did they work with? Directed discussion in the classroom allows for a confirmation or even challenge to the expressions of the experiences. The second step is to have students relate their experiences to some general moral principles. Particularly appropriate for service-learning at St. Thomas is the list of the principles of Catholic social thought.

First, an introduction to Catholic social thought is in order. Catholic social thought generally understood is a body of literature developed by the Church throughout the ages that addresses Christian life and responsibility in society. The “birth” of modern Catholic social thought is in 1891 when Pope Leo XIII issued the encyclical Rerum novarum, a document defending the rights of workers to, among other things, a living wage and formation of associations. Since then, the Church has responded to questions of oppression, poverty, war, human rights, economic justice, the environment, globalization as well as the development of modern technologies. According to Pope John Paul II, Catholic social thought concerns the “crossroads where Christian life and conscience come into contact with the real world.”

Commentators have in recent years come up with lists of principles or themes in Catholic social thought meant to summarize the tradition. The listings vary but the following is a thorough and accurate review of the tradition’s major themes:

1. Dignity of the Human Person
2. Common Good and Community
3. Option for the Poor and Vulnerable
4. Rights and Responsibilities
5. Role of Government and Subsidiarity
6. Economic Justice
7. Stewardship of God’s Creation
8. Promotion of Peace and Disarmament
9. Participation
10. Global Solidarity and Development

A close reader of the University’s Mission, Convictions and Vision statements (as well as its “Strategic Priorities”) will note the connection between these documents
and the principles of Catholic social thought. Our educational mission is in part
driven by these principles.

These teachings serve several functions and thus are quite related to reflection on
service-learning. First of all, they are motivational. They give persons reasons to
think and to act in social life. They express deep Christian values about how persons
should relate in and to the world. They help us to make sense of what we “see” and
how we experience the world. These principles are directive. They are norms that
push persons to take specific actions, to have certain intentions and goals in one’s
life, and to value particular character traits. Finally, these principles invite
deliberation. They encourage thought and reflection on how they might relate to
or be applied to concrete social situations.

No one service-learning experience or course would probably relate to all ten
principles, but every service-learning experience or course probably would relate
to at least one of these principles.

“[Because all human beings] possess a rational soul and are
created in God’s likeness, . . . the basic equality of all must receive
increasingly greater recognition. . . .

[With respect to the fundamental rights of the person, every type of
discrimination, whether social or cultural, whether based on sex, race,
color, social condition, language or religion, is to be overcome and
eradicated as contrary to God’s intent. . . .

Therefore, . . . the equal dignity of persons demands that a more humane
and just condition of life be brought about. For excessive economic and
social differences between the members of the one human family or
population groups cause scandal, and militate against social justice, equity,
the dignity of the human person, as well as social and international peace.

Human institutions, both private and public, must labor to minister
to the dignity and purpose of [humankind]. . . . [L]et them . . .
safeguard the basic rights of [humankind] under every political
system.

In Review

The Unheard Voices

Whether you are just getting started in service-learning or veterans with well-integrated service-learning programs, *The Unheard Voices*, by Randy Stoecker and Elizabeth A. Tryon (Philadelphia: Temple University Press, 2009), will provide invaluable insights from community organizations who partner with universities and faculty. While we recognize the importance of collaborative, mutually beneficial partnerships, up until now there has been little in-depth research from the perspective of community members. This book, itself the result of a community-based research project, brings the voices of community members to the forefront informing educators about quality service-learning partnerships from their perspectives.

As part of Stroeker’s community-based qualitative research seminar at the University of Wisconsin-Madison, undergraduate and graduate students set out to examine community concerns surrounding partnering with the university. Student teams conducted 67 interviews with organizations’ directors and staff and then, using their collective data, student teams drafted the chapters based on their findings. Not only were the research design and process unique, the structure of the book is also distinctive. Each chapter begins with a short introduction highlighting key topics and provocative questions, which stimulate readers’ reflection and a desire to find the answers. The chapters are well organized with clear headings and interspersed with relevant quotes that support the findings and allow the reader to hear clearly the voices of the community.

In order to give a sampling, chapter two on the motivations of community organizations to participate in university service-learning programs answers questions not often considered. As a result of ever-expanding workloads and shrinking government and charitable support, nonprofits depend on volunteers to help meet community needs. While it seems obvious that organizations would enjoy the added workforce of student volunteers, the recruitment, training, supervision, and paperwork can be a drain on their resources and systems. Shannon M. Bell and Rebecca Carlson* note, “Organizations have mouths to feed, bodies to shelter, children to tutor, victims to protect, families to support, neighborhoods to restore and all manner of other services to provide” (2009, 19). This chapter examines nonprofit organizations’ motives to host young adult volunteers and the value they derive from entering into mutually beneficial relationships with the sponsoring institutions and the individual volunteers. Bell and Carlson identify four (often overlapping) motives:

- **The Altruistic Motive to Educate the Service Learner:** Agencies sometimes believe that part of their mission includes a responsibility to help students understand the issues facing their clients.
- **Long-term Motives for the Sector and the Organization:** Some community organizations worry about the long-term support for their...
work. Who will be working and donating to agencies and organizations like theirs in the future?

- The Capacity-Building Motive: Organizations sometimes engage service learners to expand their organizational capacity.
- The Higher Educational Relationship Motive: Some organizations take on service learners to build, strengthen, or preserve connections to colleges and universities. (20)

In chapter seven, “Service-Learning in Context: The Challenge of Diversity” authors Cynthia Lin, Charity Schmidt, Elizabeth Tryon, and Randy Stoeker begin by putting diversity in the broader social context of universities, noting that “Diversity is possibly the thorniest issue facing service-learning in higher education today” (118). Recognizing how the diversity issues in service-learning are connected to social and economic inequity in society, the authors state what is commonly known: service learners who are unprepared to work with people from different classes and races “can reinforce students’ negative stereotypes and do more harm than good” (134). However they also describe when students have greater self-awareness and a broader understanding of other people’s experiences and of social issues, they “can also be part of the solution to the racial and class divides that plague our country” (134). The themes addressed in this chapter are:

- Valuing Diversity: How important to community organization staff is diversity among service learners?
- Dilemmas of the Diversity Issue: How difficult is it to provide service-learning that empowers communities when there is so little diversity in service-learning?
- Impact of Diversity: What are the positive outcomes of making diversity central to the practice of service-learning?
- Managing a Lack of Diversity: What do organizations do when they can’t access diverse service learners? (119)

Taken together, chapter nine, “Principles for Success in Service-Learning—the three Cs,” by Dadit Hidayat, Samuel Pratsch, and Randy Stoecker, and chapter ten, “The Community Standards for Service-Learning,” by Randy Stoecker and Elizabeth Tryon, outline a service-learning model that “would better serve communities and their organizations” (147) by identifying guiding principles and quality standards for service-learning programs. The three principles of commitment, communication and compatibility were derived from the initial interviews and describe what the community organization staff believe works for the benefit to the community and the nonprofits. The standards resulted from a community event where participants from over thirty organizations reviewed the chapter drafts and discussed practical, concrete strategies and procedures for community organizations, faculty, institutions, and students. Stoecker and Tryon summarize five “crucial ingredients” that community and nonprofit organizations identified as standards for quality service from their perspective.

Service-learning institutions and volunteer programs founded on fulfilling real needs benefiting the community and the nonprofit should excel in these areas:
• Communication: How and when should contact be initiated, what materials and vehicles are best for guiding the project, who should be responsible, and in what manner should communication be sustained throughout the project?

• Developing Positive Relationships: How can issues such as time commitments, frameworks, ways of behaving, and respecting the partnership by clearly defining expectations be discussed in an ongoing fashion?

• Providing an Infrastructure for Service-Learning: Is there an office of community engagement or a service-learning center to help define and implement projects and streamline access to the college or university for the community partner?

• Managing Service Learners: How are learners supervised and evaluated? How are problems, deadlines, and paperwork handled?

• Promoting Diversity in Service-Learning: How does the experience (include the student’s self-reflection and identification) develop a framework for cultural competency; and how might the college or university recruit a diverse pool of service learners? (164)

This book is a must-read for service-learning faculty, students, and community partners. It explores the downside of service-learning practices and thankfully offers a road map for more deeply and respectfully engaging in the community for everyone.

* I include the names of the student researchers/authors in referencing chapters to honor and recognize their excellent work which will have an immense impact of service-learning programs and community organizations.

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Author’s Note: Readers from Minnesota may be interested in Randy’s earlier book, Defending Community: The Struggle for Alternative Redevelopment in Cedar-Riverside, published in 1994. “Randy Stoecker’s intimate biography of Cedar-Riverside, nationally known for a period as ‘the Haight-Ashbury of the Mid-West,’ contains important lessons about the conflicts between the needs of capitalism and the needs of community. While attending graduate school at the University of Minnesota, the author moved to Cedar-Riverside, a Minneapolis neighborhood known for its determination to enact values of peace, justice, wholeness, participation, and community in its truest sense. There he experienced first-hand the clashes between a radical community and state-backed urban developers. His narrative tells the story of a community that overcame the odds against its own survival. Slated for total demolition, the neighborhood was saved by a powerful grass-roots movement. Citizens stopped a state-capital coalition from entombing the community in concrete and went on to create one of the largest community-controlled urban redevelopment projects in the country” (from Good Reads).
We had been to the school in southwestern Kaua‘i before—five times for Debra and two times for Tim. Each time the KeKaha Learning Center experience has been magical for us and for our students. The love for each other that emanates from the Hawaiian students is nurtured by the Center’s teachers and staff, led by director Haunani Seward.

Most of the school’s students are from Ni‘ihau, the “forbidden” island off the southwestern coast of Kaua‘i. Non-native Hawaiians have very limited access to the island, because the owners, the Robinson family, want it preserved for Hawaiian culture (http://www.aloha-hawaii.com/kauai/niihau/).

A challenge each year is to prepare our students for the Kekaha Learning Center experience while maintaining the mystery that would soon transform them. The J-term UMAIE course that would become Hawai‘i: Multi-Cultural Communication in Diverse Organizations, was started over twenty years ago by Dr. Wayne Hensley and his colleagues at Bethel University. They also developed the relationship with the Ni‘ihau community. Other UST faculty members who worked with the Kekaha Learning Center over the past twelve years are Bernard Armada, Carol Bruess, Ellen Riordan, and Kevin Sauter. Of the more than one hundred and twenty UMAIE students who have participated in this service-learning experience, most have been UST students.

One of our primary course objectives is to understand the vital relationship between language and culture. In this bi-lingual environment, we experience this interplay between language and culture first-hand, in a venue accessible to only a few. Please read Haunani Seward’s letter regarding the uniqueness of our experience at Kekaha. (See page 19.)

Throughout the year, we work closely with Haunani and her staff to create a service-learning project that simultaneously meets their learning objectives and our course objectives. Four or five of our students partner with the teacher and students of each age group.

In 2012, the Kekaha students were learning about Makahiki, an ancient harvest celebration, in preparation for a day of Makahiki games with students from a K-12 Hawaiian language immersion school and students from a preschool Hawaiian language immersion school at Poipou Beach State Park. Our students helped some of the younger students string kukui nuts. Not only were these students creating necklaces for the Makahiki festival; this was also a math lesson. Learning about the flora and fauna of ancient times was a biology lesson for some of the older students and their UST partners. We used leaves dropped from native plants on the school grounds (not picked from the plants) to make prints on fabric, creating unique sashes that everyone wore to the festival.
At the Makahiki harvest festival, we joined the students from these three schools in games that had been part of rituals and ceremonies, including contests of strength and balance, such as tug of war and foot-pushing your “opponent” out of a designated circle. Throwing stones and spears for distance and accuracy were hard to master, but competition was not the focus. Everyone cheered for every contestant. The festival ended as it had begun, with chanting that reminded everyone of our connection to nature and each other. A nutritious homemade lunch was followed by fun on the beach and in the water. If this experience sounds too good to be true, consider the idyllic setting, the irresistible children of Ni’ihau, the caring staff of the Kekaha Learning Center and, finally, our students, who were ready to be transformed.

By the time we arrived at the Kekaha School, we had been in Hawai‘i for 17 days. The two weeks in Honolulu were spent in the classroom, at Pearl Harbor, in Chinatown, at Iolani Palace, at the University of Hawaii, Manoa, and the Bishop Museum of Natural History—places where our students learned about history and culture immersed in the salad bowl that is Hawai‘i. A UST alumni panel and tour of the Hawai‘i Supreme Court by a justice alumnus further enlightened us about the uniqueness of Hawai‘i and its cultural diversity.

We left for Kaua‘i on Martin Luther King Day. The next day we learned about hula on a sacred piece of ground in a torrential rain. What might have been uncomfortable in Minnesota is somehow uplifting there, an unforgettable experience.

The goals and objectives from our course syllabus are ambitious:

1. to introduce students to basic concepts of culture and aspects of multicultural communication.
2. to introduce students to primary concepts and variables of organizations.
3. to increase students' awareness of, and their ability to, employ multicultural communication skills.
4. to increase their awareness of their personal cultural values and the values of other cultures.
5. to help students determine how they might become a more effective communicator in multi-cultural situations and in organizations with multi-cultural audiences, such as those we experience in Hawai‘i.
6. to learn about elements of Hawaiian culture, including, history, art, tourism, food, music, environment, and education.
7. to utilize guest presenters in their area of expertise.
8. to give students the opportunity to focus on areas of Hawaiian culture of particular interest to them.
9. to provide students with a variety of learning experiences, including traditional classroom settings, guided tours, panel discussions, and meeting with university professors.
10. to create and implement a successful community-based learning experience at the Ke Kula Ni‘ihau O Kekaha Learning Center on Kaua‘i.

By the time we arrive at the Ke Kula Ni‘ihau O Kekaha Learning Center, our students understand the importance of cultural diversity and its rich contribution to our global community. When they first hug a child at the school they have sealed their fate. They understand that what is different about us deserves our respect and what is the same—our humanity—makes us one ohana, one family, forever.
Voices: Community Partner Spotlight

Welina mai kakou

Welina mai kakou—Warm Greetings to All,

As the Hookele or Navigator of the smallest charter school in the State of Hawaii it is my responsibility to guide the school towards learning opportunities that have lifelong learning implications for our native Hawaiian students. Our association with the University of St. Thomas over the last 12 years has indeed been an exceptional learning opportunity for our students and hopefully for your students and staff alike.

Your students open up the “outside world” to our students. In past years they’ve learned about fables, snow, writing and speaking standard English from your world. We’ve taught you about humpback whales, singing snails, the endangered native duck, and the poignant story of a Hawaiian family devastated by leprosy, among other stories.

The Niihau community is the last enclave of native speakers of the Niihau dialect of standard Hawaiian in the world. We are preparing our 40 students to become the future speakers of this unique language. The University of St. Thomas students are helping us provide a rich and diverse learning opportunity for our students. In turn Ke Kula O’Kekeha opens our doors to your students and staff that no other university or organization is privy to.

With your consideration we wish to continue this learning exchange long into the future.

Me ke aloha pumehana—With warm regards,

Haunani Seward, Director
Ke Kula Nihau O Kekaha

Voices: Undergraduate Student Spotlight

Instant Ohana

We all have things to worry about, but for those three days, I forgot about everything. Their energy and happiness made me realize what’s really important in life.

I felt great about the work I was doing, although I feel like they were teaching me! I learned so much about Hawaiian culture, language, and traditions from them. I think the kids really enjoyed the projects that we did too. They loved making things for us and telling us about the materials we were using.

We are instant ohana to them. I think they think this way because it’s been shown to them by their family and through their school. I feel their Hawaiian spirit has always been inside them and it shows through with lots of smiles, hugs, and aloha.

From this service-learning experience, I am taking away so many friends and memories that I will cherish the rest of life. I could never forget such an amazing experience. Never in my life have I experienced such happiness from a group of students who don’t have much. But really, they have so much more. They have more love, kindness, and compassion than...
any other group of people I know. These students have truly been a blessing.

The rest of the St. Thomas students have been amazing as well. I loved watching everyone interact with the kids in their own unique ways and it really makes me appreciate all of them for different things. I feel so much more connected to my classmates in this class than with any other of my classes. We’ve been able to create such a unique bonding experience together with students from another school and not many people get a chance to do that. I think we learn the most from other people and from experiences created together. We got a chance to do both of those things, which is something really special. ...

I’ve been thinking about the students at the Kekaha Learning Center every day. ... I wonder if St. Thomas students can come back again in January 2013. ... I now feel like every course should have a service-learning component to it. I feel like this was the most important part of the course for me. I have learned so much about myself through this experience that it’s almost indescribable. I just feel so much happier and content with who I am as a person. It feels so good to know that I’ve helped someone and have truly made an impact on someone’s life. ...

I have really made connections with the people at this school and the people on this trip. Words cannot describe how much I adore and appreciate everyone who has been involved in this service-learning project. The time that I’ve spent at the school has been absolutely amazing and I will never forget it, how it made me feel and how it has really helped shape the person that I have grown to be.

When I come home, I really just want to live the Hawaiian spirit every day and I can’t wait to share it with others. I’ve always tried to be a kind, compassionate, and happy person, but this experience has given me so much more motivation to be that person I strive to be. Their caring ways have taught me so much. I can do so much more and give more of myself to others knowing that it will make others feel the way I do when I can share the Hawaiian spirit that I’ve come to experience: happy, loving, caring, appreciative, kind, and full of aloha. ■

Voices: Undergraduate Student Spotlight

More Than a Project

Mr. Matthew Schaak

Junior,
Communication and Journalism Major

How the Ke Kula Ni’ihau O Kekaha Experience Changed My Life.

I admit that I was skeptical when I saw that we would be doing a service-learning project in “Hawai‘i: Multi-Cultural Communication In Diverse Organizations." I wondered how three days could make a significant difference to the students at the Ke Kula Ni’ihau O Kekaha Learning Center and also how this experience could enrich my life.

When I was interviewed for this class, I said that I wanted a cultural experience unlike any that I had experienced as a way of learning about my culture. I had never given much thought to my own culture; I was very parochial. I also had never spent much time thinking about others or their cultures. I guess that I assumed that my culture was the “right way” of doing things.
I knew that to be able to understand the importance of what we were doing at Kekaha, I would have to immerse myself in the experience. From our first moment at the Learning Center it wasn’t difficult to immerse myself because we were warmly welcomed. I’ll never forget the beautiful conch shell greeting, the chants, and the hugs. I quickly felt that I was part of a larger community when the students could name every UST student in group photos from previous years. I knew that I would be remembered in future years, which was an indescribable feeling.

The authors of the service-learning chapter that we read in our class asserted that we could become better citizens through our service-learning project. I now agree that this experience could make us become better citizens, but I feel that it’s much more than that—we became better people because the Kekaha students opened our eyes to how important it is to learn about your own culture and to maintain cultural values.

One of the Ni’ihau core values that I experienced and admired was that of the importance of ohana (family). Many of the students, teachers and staff at Kekaha are related. The students introduced their siblings and cousins to us with great pride and they watched over each other throughout the day. They also made me feel part of their family. We had heard about the concept of ohana throughout our time in Hawai’i, and although I had felt welcomed by Hawaiians throughout our time in Hawai’i, this is where this concept became real to me.

While it would have been great to stay in Hawai’i, I had to return home and now I want to put the cultural values that I admired into action. In the past, I have let the effects of living a busy college life keep me from connecting from my family. I took family members for granted. Now I will prioritize spending time with family members because they are the ones who will always be there for me. I will try to spend more time with my family, and I don’t intend to let the effects of living a busy life and being away at college slow me down.

I will also attempt to learn more about my culture and how it shapes who I am today. I am now interested in learning about my family heritage and culture and also the Minnesota culture that I was raised in and continue to live in. I will also continue to learn about other cultures and to incorporate aspects of these cultures that I admire into my life.

When I signed up for this course, I said that I wanted it to be life changing. Luckily for me, it was that and then some.
Service-Learning and Community Engagement Recognition Reception

May 8
4:00-5:30 p.m.
ASC Hearth Room

The Office of Service-Learning and the Center for Intercultural Learning and Community Engagement (CILCE) cordially invite you to this year’s Service Award Recognition Reception. Help us recognize and honor our outstanding community partners, service-learning faculty members, and student leaders as we live the mission to advance the common good.

Please RSVP to Paro Pope, pope3625@stthomas.edu, by May 1, 2012.

Thank you

The Office of Service-Learning wishes to thank all of our community partners. We recognize and appreciate how you help us strive to live out our mission of educating morally responsible leaders who “think critically, act wisely, and work skillfully to advance the common good.”

This semester, we would especially like to thank:

Christo Rey High School
Jeremiah Program
Mentoring Peace Through Art
Open Arms of Minnesota
Regions Hospital
St. Paul Spanish Conversation Group
Wellstone International High School

all the organizations whose staff welcomed our students this year.
Call for Nominations:

Student Award

Service-Learning Student Award

The Office of Service-Learning annually recognizes one student for development in critical awareness of the causes of and solutions to social problems that confront us all as evidenced in meaningful course reflection or significant leadership initiative relating to his or her work in the community. Consistent with the University’s mission statement, the award is open to those students (graduate or undergraduate) who embraced the University’s mission by becoming “morally responsible leaders who think critically, act wisely and work skillfully to advance the common good.”

Application Process

Nominations must include a supporting letter by the faculty member with whom the student studied of no more than 500 words and any relevant supporting materials such as reflection papers and letters of support from the community partner. The nomination letter should address how the nominee has participated in service-learning on the basis of the criteria listed below.

Selection

The Service-Learning Advisory Board’s subcommittee on nominations will assess all nominations and determine the recipient. Members of the Service-Learning Advisory Board reserve the right to make nominations and grant awards. The award will be presented at the community engagement recognition reception on May 8, 2012, from 4:00-5:30. The recipient will be informed of the award prior to the meeting, and is expected to be present at the reception.

Criteria

The Service-Learning Student Award will be granted according to the following criteria:

- High-quality service-learning engagement;
- Evidence of impact of engagement on the student and/or community partner and the clients they serve;
- Dedication to social responsibility and the common good.

Deadline

To be considered for the annual award, nominations must be made by April 23rd. Please e-mail your nomination to the Interim Director of Service-Learning: kjvrudny@stthomas.edu.
Call for Nominations:

Community Partner Award

Service-Learning Community Partner Award

The Office of Service-Learning annually recognizes one community partner for welcoming our faculty and students into their organization, and for collaborating with us to engage in meaningful civic engagement as we strive to foster greater social responsibility. Consistent with the University’s mission statement, the award is open to those community partners who enable us to embody our mission to educate “students to be morally responsible leaders who think critically, act wisely and work skillfully to advance the common good.”

Application Process
Nominations must include a supporting letter of no more than 500 words and any relevant supporting materials such as a link to the organization’s website, mission statement, and annual report. The nomination letter should address how the community partner has participated in the University’s service-learning program(s) on the basis of the criteria listed below.

Selection
The Service-Learning Advisory Board’s subcommittee on nominations will assess all nominations and determine the recipient. Members of the Service-Learning Advisory Board reserve the right to make nominations and grant awards. The award will be presented at the community engagement recognition reception on May 8, 2012, from 4:00-5:30. The recipient will be informed of the award prior to the meeting, and is expected to be present at the reception.

Criteria
The Service-Learning Student Award will be made according to the following criteria:

- High-quality service-learning engagement;
- Evidence of impact of engagement on the students and/or organization;
- Dedication to social responsibility and the common good.

Deadline
To be considered for the annual award, nominations must be made by April 23rd. Please e-mail your nomination to the Interim Director of Service-Learning: kjvruddy@stthomas.edu.
Call for Nominations:

Faculty Award

Service-Learning Faculty Award

The Office of Service-Learning annually recognizes one faculty member for exemplary implementation of service-learning. This award acknowledges the courage and commitment necessary to integrate service-learning and community engagement successfully into credit-bearing and requirement-based coursework. By offering this award, the Office of Service-Learning expresses its appreciation for faculty who foster student reflection and critical awareness of social problems that confront us. Consistent with the University’s mission statement, the award is open to those professors (typically clinical, assistant, associate, and full professors, though adjunct and visiting nominees will be considered) who have educated “students to be morally responsible leaders who think critically, act wisely and work skillfully to advance the common good.”

Application Process

Nominations must include a supporting letter of no more than 500 words and any relevant supporting materials such as syllabi, description of service-learning in the course, and evidence of impact on students and/or the community. Self-nominations are accepted. Only faculty members who have designated their course(s) through the University’s service-learning designation processes are eligible to receive the award. The nomination letter should address how the nominee has demonstrated exemplary teaching through service-learning on the basis of the criteria listed below.

Selection

The Service-Learning Advisory Board’s subcommittee on nominations will assess all nominations and determine the recipient. Members of the Service-Learning Advisory Board reserve the right to make nominations and grant awards. The award will be presented at the community engagement recognition reception on May 8, 2012, from 4:00-5:30. The recipient will be informed of the award prior to the meeting, and is expected to be present at the reception.

Criteria

The Service-Learning Faculty Award will be granted according to the following criteria:
- High-quality design and implementation of credit-bearing or requirement-based service-learning;
- Evidence of impact on students and/or community partners;
- Dedication to social responsibility and the common good.

Deadline

To be considered for the annual award, nominations must be made by April 23rd. Please e-mail your nomination to the Interim Director of Service-Learning: kjvrudny@stthomas.edu.
Workshop: Publishing Scholarship of Service-Learning Pedagogy

The Office of Service-Learning invites you to participate in an extended workshop (five meetings over six months) to produce a scholarly article about your experience using service-learning in higher education.

April 24, 2012
8:00 – 9:30 a.m. ~ McNeely 315
Participants will share their article abstracts and outlines for collective feedback, having determined their qualitative or quantitative research methods.

June 19, 20, 21, 2012
9:00 a.m. – 3:00 p.m. ~ Writing Lab (JRC 361)
Participants will “retreat” to work on their articles.

August 15, 2012
1:00 – 3:00 p.m. ~ McNeely 315
Participants will present their completed papers for feedback before sending them off to prospective publishers. Please copy Paro Pope on the submission so that she can process payment.

Participants will receive $500 upon submission of an article to a reputable journal. A continental breakfast will be served at the first three meetings.
Events

Book Club

The Office of Service-Learning wishes to create a collegial space for faculty engaged in service-learning to gather around and support one another by reading books that address issues of social justice and transformative pedagogy. Our first selection is Pedagogy of the Oppressed, by Paulo Freire.

April 26, 2012
3:30-5:00 p.m.
Fireside Room | Murray-Herrick
second half of book

“Pedagogy of the Oppressed meets the single criterion of a ‘classic’: it has outlived his own time and its author’s. For any teacher who links education to social change, this is required reading.”

—Stanley Aronowitz

We invite faculty to join us this semester as we delve into the book that has been identified as a foundation of critical pedagogy—Pedagogy of the Oppressed, by Paulo Freire. First published in 1968, and translated into English in 1970, Freire developed a theory of education “based on the conviction that every human being, no matter how ‘ignorant’ or submerged in the ‘culture of silence’ is capable of looking critically at [one’s] world in a dialogical encounter with others, and that provided with the proper tools for such encounter [one] can gradually perceive [one’s] personal and social reality and deal critically with it.” In the process, Freire argues, one’s “world becomes radically transformed.” The one who is ‘colonized’ is “no longer willing to be a mere object responding to changes occurring around him [or her]. ...This radical self-awareness, however, is not only the task of the workers, but of persons in all countries, including those who in our advanced technological society have been or are being programmed into conformity and thus are essentially part of ‘the culture of silence.’”


Wine and cheese will be served for our collective enjoyment.
Higher Education and America’s Future
with Harry Boyte

Help launch a discussion across the state and nation on higher education and America’s future.

May 1, 2012
3:30-5:00 p.m.
ASC Hearth Room

Deliberation: noun.
1. The act or process of deliberating.
2. Discussion and consideration of all sides of an issue.
3. Thoughtfulness in decision or action.

According to research through the National Issues Forums, Americans are deeply worried that the social fabric may be unraveling. People seem less and less able to work across differences to get anything done. Can higher education help address this problem, helping our society shift from ‘me’ to ‘we’?

Participate in a conversation that explores this question, breaking out of the culture of argument and polarized debates that seems increasingly prevalent in our society. Deliberative practice promotes learning and problem solving, listening and understanding across lines of difference, and can lead to collective action. During this session, we will explore the question: How Should Higher Education Help Us Create the Society We Want? This is an experience-based training for moderating deliberative dialogues. By participating in this session, you will have the opportunity to shape future trainings, lead future sessions, and develop facilitation skills.

Minnesota Campus Compact and the American Commonwealth Partnership will convene dialogues like this across the state in the coming year, in collaboration with local partners, The American Commonwealth Partnership—a network of institutions working to promote the role of colleges and universities as “democracy colleges”—stewards of place, and anchoring institutions within diverse local ecologies of civic learning and action. Together we can bridge differences of partisanship, culture, faith and income to solve real problems and build a stronger democracy. You can be part of this statewide and national effort.
Introduction to Service-Learning Workshop

A workshop for faculty interested in learning more about service-learning will be held Tuesday through Thursday, May 22, 23, and 24, on the St. Paul campus. The workshop will run from 9 a.m. to noon each day, extending through the lunch hour until 1:30 on the third and final day. This workshop is designed for those who have little or no experience in service-learning, enabling them to:

- Discover the foundations and goals of service-learning
- Hear from experienced faculty and students affected by this pedagogy
- Interact with potential community partners
- Wrestle with ethical issues introduced by service-learning
- Learn how to incorporate service-learning into new or existing courses

The three-day workshop will include presentations by faculty who have engaged in service-learning in their own courses, as well as by community partners who are interested in collaborating with faculty for student transformation. Here is what past participants have said:

I teach an MBA-level Marketing Medical Technology course in which students study the healthcare marketplace, the sources of value in healthcare, and how to drive the adoption of medical technologies. The Service-Learning Workshop prepared me to introduce a service-learning component in the course by giving me the framework behind service-learning, key examples of important service-learning work, and resources for student reflection. —Karin Roof

I taught my first service-learning-designated course in January, with a few simple ideas about how I might incorporate student involvement with a community service partner. I quickly realized that if the experience felt tacked-on or poorly connected with the class topics the students wouldn't get much out of it. Fortunately I was able to participate in the Introductory Workshop earlier in the term. It helped me find ways to connect the service experience with the central issues we were studying in my class, and to make sure that my students felt that our service activity was a valuable and integrated one. —Colin Martin

A $500 stipend will be given to faculty members who incorporate a service-learning component for the first time. Both full- and part-time faculty members are welcome to attend. This workshop is co-sponsored by the Office for Service-Learning and Faculty Development. Interested faculty members should contact Paro Pope, administrative assistant for service-learning, at pope3625@stthomas.edu, or 2-5381, by Friday, May 11, 2012.
Minnesota Campus Compact and the National Service-Learning Clearinghouse have ongoing announcements about opportunities to publish, present, and fund endeavors in service-learning. Here are just a few highlights that might pique your interest:

**Bringing Theory to Practice.** The Association of American Colleges and Universities is soon going to release its request for proposals in the category of “Bringing Theory to Practice.” In the last round, they requested proposals for projects that addressed: I. Institutional efforts to examine, learn from and to make sustainable initiatives that foster the gains from the relationship between college students’ civic development and their psychosocial well-being; II. Institutional ability to demonstrate the evaluation and sustainability of initiatives that address the increasing opportunities for students to have transformative educational experiences and for institutions to transform priorities and practices so as to make such experiences both expected and provided. Proposals addressing these themes were submitted in three categories: mini-grants and student programming up to $2,500; program or research initiatives up to $10,000; and demonstration site grants up to $75,000 per year for two years (up to $150,000).

**REQUEST FOR PROPOSALS 2012-2014**

**Bringing Theory to Practice (BTtoP)** requests proposals in one or more of the following three categories. In the third category, we anticipate but do not require that the institution has already taken steps made possible by support from BTtoP.

**Category I. Seminar Grants**
Seminar Grants up to $1,000 are available for institutions to bring together diverse members of the campus community for meaningful conversations which will result in institutional actions. Matching support is not required. Proposals are accepted on quarterly deadlines between 2012-2014 (June 15, September 15, December 15, and March 15) and awards are announced 2 weeks after each deadline.

**Category II. Program Development Grants**
Program Development Grants up to $10,000 are available for institutions to enhance or extend a program which is consistent with our objectives. Institutional matching support is required. Grants may be renewable. Proposals are accepted on quarterly deadlines...
Resources

between 2012-2014 (June 15, September 15, December 15, and March 15) and awards are announced 6-8 weeks after each deadline.

Category III. Demonstration Site Grants
Grants up to $75,000, distributed over two years, are available for institutions proposing to demonstrate the outcomes of building institutional capacity for a program of work consistent with our purpose. Institutional matching support is required. Proposals are due by June 15, 2012, and awards are announced by July 15, 2012.

For more information, visit:
http://www.aacu.org/bringing_theory/index.cfm

The Spencer Foundation: New Civics Initiative. The Spencer Foundation has announced its “New Civics” Initiative. It embedded within the broader Foundation’s belief that cultivating knowledge and new ideas about education will ultimately improve students’ lives and enrich society. The designation “new” refers to an expanded understanding of civic education and its relationship to civic action. Ultimately, the Spencer Foundation sees civic education not simply as a grounding in historical and procedural knowledge of systems of government, but, more broadly, as education, whether in schools or elsewhere, that develops skills, knowledge, and dispositions that lead to informed and reasoned civic action. With this expanded understanding, we aim to support research that deepens our understanding of educational and other influences on civic action, that attends to social inequalities in civic education and civic action, and that has the potential to shape future research and practice in these fields. And we aim to create occasions for scholars’ learning, inquiry, and exchange – to strengthen the research community and its connections to educational policy and practice. Those interested in submitting a proposal for research within the Initiative should review our current request for proposals. Grants are available up to $40,000 in its small grants category; up to $350,000 in its major grants category. For more information, visit:
http://www.spencer.org/content.cfm/mission
Save the Dates!

Programs are already being planned for the fall semester. Please mark these dates on your calendar and watch for further announcement to ensure that you do not miss any of next year’s exciting service-learning programming.

Transformative Pedagogy Series:
Dates and Details TBA

Engaged Scholarship Series
with Cathy Jordon and Minnesota Campus Compact:
Dates and Details TBA

Havel Symposium presents Fr. Michael Lapsley,
upon the release of his memoir,
Redeeming the Past: My Journey from Freedom Fighter to Healer

October 9, 2012
7:30 p.m.
OEC Auditorium

In 1990, Fr. Michael Lapsley, an Anglican priest and monastic from New Zealand, exiled to Zimbabwe because of his anti-apartheid work in South Africa, opened a package and was immediately struck by the blast of an explosion. He discovered his new vocation to become a wounded healer, drawing on his own experience to promote the healing of other victims of violence and trauma.

Book Club:

The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life
by Parker Palmer

October 18, 2012
4:00-5:30 p.m.
Room TBD

November 29, 2012
4:00-5:30 p.m.
Room TBD

The Courage to Teach takes teachers on an inner journey toward reconnecting with themselves, their students, their colleagues, and their vocations, and reclaiming their passion for one of the most challenging and important of human endeavors. This book builds on a simple premise: good teaching cannot be reduced to technique but is rooted in the identity and integrity of the teacher.