Approaches to Curricular and Co-Curricular Community Engagement with College Students: Building Relationships, Shifting Power, and Developing a Social Justice Mindset

Luci-Jo DiMaggio

APPROACHES TO CURRICULAR AND CO-CURRICULAR COMMUNITY

ENGAGEMENT WITH COLLEGE STUDENTS: BUILDING RELATIONSHIPS,

SHIFTING POWER, AND DEVELOPING A SOCIAL JUSTICE MINDSET

A Dissertation

Submitted to the School of Education

Duquesne University

In partial fulfillment of the requirements for

the degree of Doctor of Education

By

Luci-Jo DiMaggio

December 2020

APPROACHES TO CURRICULAR AND CO-CURRICULAR COMMUNITY

ENGAGEMENT WITH COLLEGE STUDENTS: BUILDING RELATIONSHIPS,

SHIFTING POWER, AND DEVELOPING A SOCIAL JUSTICE MINDSET

By

Luci-Jo DiMaggio

Approved October 28, 2020

_____
Connie M. Moss, Ed.D.
Associate Professor of Educational
Leadership
(Committee Chair)

_____
Lina D. Dostilio, Ed.D.
TITLE here
(Committee Member)

_____
Gretchen G. Generett, Ph.D.
Dean, School of Education
(Committee Member)

_____
Dr. Gibbs Kanyongo, Ph.D.
Chair, Department of Educational
Foundations and Leadership

_____
Gretchen G. Generett, Ph.D.
Dean, School of Education

ABSTRACT

APPROACHES TO CURRICULAR AND CO-CURRICULAR COMMUNITY
ENGAGEMENT WITH COLLEGE STUDENTS: BUILDING RELATIONSHIPS,
SHIFTING POWER, AND DEVELOPING A SOCIAL JUSTICE MINDSET

By

Luci-Jo DiMaggio

December 2020

Dissertation supervised by Dr. Connie Moss

Which programmatic principles of community engagement have a higher potential to irritate the beliefs that college students hold regarding their own power, privilege, understanding of social justice? This study takes a qualitative approach to the exploration of three groups of students representing curricular community engagement, co-curricular community engagement, and a hybrid model. Data showed that reflection and education as components of community engagement with college students allow students to better develop characteristics indicative of a social justice mindset.

DEDICATION

This work is dedicated to the Palmaggio Gang: my husband Jason, and my children Anna and Noah.

Bubba – Thank you for your support, compassion, patience, and love for over twenty years. Thank you for not letting me quit this program when I came home convinced it was the only possible decision. Thank you for the countless days and nights I said "I have to write." that you took over as both Mom and Dad for the kids. Most of all, thank you for your humor. I would not have survived this without your laughter and your ability to make me laugh daily. I could not have picked a better partner on this crazy journey of life. Love you tons!

Chumby – Thank you for never being afraid to tell me what you think, for all the mornings of homework hugs, for your compassion and your wit. You are full of power and fire baby girl, always use that for the cause of good. I love you a bushel and a peck!

Bug – Thank you for your unending desire to make me laugh, for reminding me that we do the hard stuff together in this family, and most of all for loving me so fully even on the days it is hard for me to love myself. You, my Bug, are going to do wonderful things in your life, just be as patient with yourself as you are with me. I love you three thousand!

Good is good, all the time. And all the time, God is Good.

ACKNOWLEDGEMENT

This work would not have been possible without the help of many people. Thank you to J.J. Young for the work on the graphics, and for always making time for your old boss. Thanks to Cohort of 2020 for your humor, candor, and support along the way. There is not a group anywhere I would have rather made this journey with over the last three years and a half years. I am so grateful to call so many of you friends beyond our time in class together.

Many thanks to the women that served as my committee, Dr. Gretchen Generett, Dr. Lina Dostilio, and my chair Dr. Connie Moss

Dr. Generett, thank you for telling me back on my first day of class with you a piece of advice that truly did guide this work. "Before you figure out what you are going to write, you have to figure out what you are going to be when you grow up." That statement has stuck with me to this day. Thank you for your encouragement to find a topic that was a manifestation of where I wanted to go next professionally.

Dr. Dostilio, thank you for encouraging me every step of the way from my application to this program, through school work and the writing right up to the end. Thank you for giving me my first classroom as an instructor all those years ago at 20 Chatham, and for trusting me to do it well despite my own reservations. Thank you for valuing my experience in this work even before I did. Thank you most of all for your friendship through the very best and very worst of times.

Dr. Moss, I simply could not have asked for a more perfect person for my chair. Thank you for allowing me to always put family first. Thank you for your empathy and

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF ABBREVIATIONS

BSP: Bonner Scholars Program

IHE: Institutions of Higher Education

SOFAR: Students, Organizations in the community, Faculty, Administration at the university, and Residents

ETT: Exploitative, Transactional, Transformational

PWI: Predominantly White Institution

GSS: Gamma Sigma Sigma

CR I&II: Clinical Reasoning I & II

ARYSE: Alliance for Refugee Youth Support and Education

CES: Community Engagement Scholars

Chapter 1: Moving from a Problem to a Problem of Practice

Catholic colleges and universities have long considered service to community as emblematic of their mission and identity. At Duquesne University of the Holy Spirit this consideration has long been the case. The idea of service to the community, first known as service-learning was formally established with the creation of the position of Coordinator of Service Learning in 2005. After two years, the University established the Office of Service Learning in 2007 which was later followed by the mandate in 2010 to include service-learning courses for all students (L. Dostilio personal communication, March 5, 2020). This formalization of service to the community dates back to Duquesne's founding and is seen across divisions over a fifteen-year span. In 1988 the Division of Mission and Identity created both alternative spring break and alternative fall break mission trips. The Division of Student Life, in 1989, formalized and coordinated volunteer work in the community with the creation of the Duquesne University Volunteers (DUV) Office (A. Pustorino-Clevenger, personal communication, March 5, 2020). While these offices and initiatives came out of different divisions, the projects included commonalities from the beginning including working in local and global communities in the spirit of the mission of Duquesne University.

This research examined both curricular and co-curricular approaches to community engagement. Critical service-learning theory provides a strong framework for the exploration of curricular community engagement (Mitchell, 2007; Mitchell, 2008). This framework is applicable at any institution whose mission includes themes of social justice or service to the common good. It is particularly relevant at a Spiritan Catholic university such as Duquesne University of the Holy Spirit. As is often the case with academically rooted community engagement, development of the student is not a focus point of the curricular community

engagement. The focus of curricular community engagement is often integrating students into social change models while using critical reflection as a tool (Mitchell, 2007; Pompa, 2002). Focus on personal development of the student is much more prominent in co-curricular community engagement work (Samuelson, Smith, Stevenson, & Ryan, 2013). The literature review that follows informed the current study by investigating areas relevant to the topic. The literature review is guided by the following research question: Which programmatic principles of community engagement have a higher potential to irritate the beliefs that college students hold regarding their own power, privilege, understanding of social justice?

The following literature review will explore how service, now referred to in higher education as community engagement, has themes that exist across the work of different divisions. The literature review is built around the context of Duquesne University of the Holy Spirit.

According to the 2018-2019 Duquesne University Fact Book, Duquesne University of the Holy Spirit was founded in 1878 by the Congregation of the Holy Spirit in Pittsburgh, Pennsylvania as a Catholic institution in the uniquely Spiritan tradition. Duquesne sits on a 48 acre campus in the Uptown neighborhood of Pittsburgh and is the only Spiritan IHE in the United States. During the fall 2018 semester, the total enrollment of undergraduate and graduate students was 9,344. Of our total enrollment 5,592 are full-time undergraduates with an additional 2030 completing their undergraduate work on a part-time basis. The University has 207 academic programs including undergraduate, graduate, and post-graduate options. In the fall of 2018 Duquesne had 3, 890 students living in campus housing. On campus housing is occupied predominantly by freshmen making up 36.86% of campus residents and sophomores accounting for 33.08% of residents.

Duquesne's statistics on race firmly qualities as a PWI with 78.01% of student body being white. The remainder of the students are made up mainly of students that disclose as non-resident alien (5.94%) and black/African American (5.27%) with Hispanic and Asian students making up just over 3% each. While students are not mandated to report race, only 105 across the entire body did not report making the statistics on race reported in the fact book very reflective of the actual make up of students on campus.

Duquesne is a largely regional school with 68.07% of students coming from Pennsylvania. We serve predominantly undergraduates that would be considered tradition students by standards of age with 95.55% being between the ages of 18 years old and 24 years old. Our undergraduate acceptance rate in the fall of 2018 was 72% with a matriculation rate of 28%. Acceptance rate is calculated by dividing acceptances by completed applications. In turn, matriculation rate is calculated by dividing freshmen enrollment by acceptances from that year.

Chapter 2: The Review of Actionable Knowledge

Introduction

This literature review will explore foundations of curricular and co-curricular community engagement. While these are newer concepts in the long history of educational research, a strong body of work exists from which we can establish what makes each type of engagement unique, and how each impacts college students.

Operational Definitions

For the purpose of this literature review, the following terms need to be defined. In addition, the definitions will be given context to better connect them to this study. The terms included represent concepts for which there no operational consensus in the field. The concepts are defined here in terms of the theoretical constructs under study, and the definitions are explained to further clarify the nature of the variables involved. What follows is a clarification of two key terms for this literature review: Curricular community engagement and co-curricular community engagement. These are crucial to understand in order to navigate the literature review.

Curricular Community Engagement – It is important to note that "service-learning" was the one of the earliest terms used for this work, and is still used by many. For the purposes of this study, the term "curricular community engagement" is used to describe this work for two reasons. First, curricular community engagement better illustrates the connection to the concept of co-curricular community engagement highlighting that the work of community engagement is present in both, but the context of the work can be in the academic arena or the co-curricular arena. Second, the word engagement more appropriately names the work done in my sphere of influence at Duquesne. The crucial distinction inherent in the term curricular community engagement is that the word service evokes ideas of an action done *to* someone, while

engagement evokes work done together by more than one person or entity. For instance, Bringle and Hatcher's 1999 seminal article on service learning defines it as:

> 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 the 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. (p. 112)

Co-Curricular Community Engagement - Co-curricular engagement is not all that different from curricular community engagement with the exception of the fact that co-curricular community engagement is not grounded in academic work as a part of a class. The 2001 Kellogg Commission report defines the term engagement in the following way:

> Against that backdrop, this Commission concludes that it is time to go beyond outreach and service to what the Kellogg Commission defines as "engagement." By engagement, we refer to institutions that have redesigned their teaching, research, and extension and service functions to become even more sympathetically and productively involved with their communities, however community may be defined. (p. 13)

While this definition includes academic functions in teaching and research, it also names "service functions" as falling under this term.

Approaches to Curricular and Co-Curricular Community Engagement

Curricular Community Engagement: A Critical Approach

A critical approach to curricular community engagement appears as early as 1997 in Robert Rhoads' work *Community service and higher learning: Explorations of the caring self.* Rhoads, using the term service learning to refer to curricular community engagement, lays out themes

that include mutuality in the relationship between the academy and the community, intent to create social change, and relationship building both in the classroom and between the institution of higher education and community partners. These concepts are central to the social justice framework found in later writings on critical approaches to curricular community engagement (Mitchell, 2007; Mitchell, 2008; Pompa, 2002). Mitchell (2008) in particular outlines the advantages of what she calls a critical service learning model arguing that this model, while more complex, leads to richer reciprocity and interdependence between students and communities and allows for more transformational learning experiences for all involved.

Rhoads is intentional about not dismissing the desire to do community engagement while making clear that the work of critical community engagement must supersede a "feel good" experience for the students. This piece in particular is important when studying co-curricular engagement work. The positive emotional experience of curricular community engagement can be dismissed when it is viewed as the primary goal (Mitchell, 2008), or as the primary driver for the work being done (Marullo & Edwards 2000). It is viewed by some as conceivable that the emotional experience can be a building block for the social analysis work done by students inspiring them to become effective agents of social change. (Pompa, 2002; Rhoads, 1997). Furthermore, student experience and emotional dispositions toward service are often central in co-curricular service work (Keen & Hall, 2009; Mann & Casebeer, 2016; Rhoads, 1998). Rhoads' work can be used to argue that emotional experience and academically rigorous reflection on social justice education are not mutually exclusive.

Critical curricular community engagement, also called critical service-learning (Mitchell, 2008), is an alternative to a traditional service-learning model that differentiates itself through the focus on three key aspects: a social change approach that requires students to examine the

6

root causes of the problems they are addressing, an examination of the distribution of power in the community-university relationship, and the building of authentic relationships between both the teacher and the students as well as between the academy and the community (Mitchell, 2008). Critical curricular community engagement provides a framework consistent with a Spiritan approach to engaging in community (Congregation of the Holy Spirit, 1986) while remaining applicable at any institution with a mission toward serving the common good.

As much of the research done around curricular community engagement is focused on predominantly white institutions working in communities of color, an examination of this work would be incomplete without a short exploration of the impact of a pedagogy of whiteness. The idea of a pedagogy of whiteness, for some, is embedded in the very fabric of service learning itself. Writings on intersectional approaches to critical service-learning and service-learning as a pedagogy of whiteness illustrate the importance of social change education and shifting the power distribution (Mitchell, 2012; 2017). While integrating other frameworks, the intersectional approach to critical service-learning gives more weight to its significance.

Framing a non-critical approach to service-learning as a pedagogy of whiteness is particularly central to informing work done at Duquesne University. It is a campus with a predominantly white, student body, faculty, and administration and inadequate examination of who we are as a predominantly white institution and the impact that fact has on our work in communities of color can produce unintended consequences. By failing to examine power and privilege in the relationship between predominately white colleges and universities with the communities of color in which they often serve, higher education can further oppress the very groups it is attempting to help. This is arguably the largest unintentional consequence of not using a critical service-learning model in both curricular and co-curricular settings (Cann &

7

McCloskey, 2017). Likewise critical approaches to service-learning that assume students are from the dominate culture can also inadvertently support a pedagogy of whiteness (Kajner, Chovanec, Underwood, & Mian, 2013). This concept, the power and privilege possessed by the representatives of the university and its impact on community engagement, will be revisited throughout the literature review and this study as it is of critical importance.

While the academic community as a whole does not agree that critical service-learning is a superior model, some institutions challenge the dichotomous model of critical service-learning versus traditional service-learning and instead argue that criticality is a component of all service-learning work (Jones & Kiser, 2014). Possibly the most disturbing point made in this argument is that a social justice approach might be off-putting to students of privilege (Jones & Kiser, 2014). Still significant contributors to the literature posit that getting students out of perceived comfort zones can contribute to their growth toward an understanding of power dynamics as well as an understanding of systemic injustice (Pompa, 2002).

Another notable point of the traditional service-learning perspective is the idea that relationships may be burdensome on community partners (Jones & Kiser, 2014). While there are certainly ways one could build any relationship that would be burdensome on one party, mutually beneficial relationships are not structured this way and are at the heart of community engagement work in the modern era (Kellogg Commission, 2001; Mitchell, 2008). The centrality of relationships in community work is also present in Spiritan literature and is articulated as "walking with". From a Spiritan perspective, the relationship itself supersedes all else including the task at hand (Congregation of the Holy Spirit, 1998).

The core themes of a critical curricular community engagement model are also present in co-curricular contexts of community engagement as well as literature supporting reciprocal

community-university relationships (Ehlenz, 2018; Fitzgerald, Bruns, Sonka, Furco, & Swanson 2012; Mann & Casebeer, 2016). Rhoads' 1997 work and subsequent writings in critical service-learning are foundational to the examination of community engagement as it is done in curricular, co-curricular, and institutional spheres.

Co-Curricular Community Engagement Approaches

Like curricular community engagement, co-curricular community engagement often has a significant positive impact on students. Co-curricular community engagement can contribute to the development of social responsibility, understanding of working across cultural boundaries, and personal growth in college students. Keen and Hall note in their 2009 longitudinal study of the Boners Scholars Program (BSP) that the area of co-curricular community engagement, as it contributes to building engaged citizens, is largely unexplored.

The Keen and Hall 2009 study is one of the only longitudinal studies on co-curricular community engagement and its impact on participants. Because of this, it is important to unpack the study in this examination of co-curricular approaches to community engagement with college students. To understand the findings of the study, it is important to put the BSP in context. The BSP is the largest service-based scholarship program backed by private funding in the U.S. Its motto of "access to education, opportunity to serve" drives the mission of the program to provide educational opportunity to low-income and first-generation college students, while providing the BSP participants with training in leadership and community advocacy during their undergraduate experience. The BSP provides, funding, training, and service experiences during the academic year as well as in the summer, and significant structure for reflection over the course of the participants' undergraduate experience (The Corella & Bertram F. Bonner Foundation, 2018). Of those selected for BSP at the time of the study, 80% had a family tuition contribution of less

than $4500 per year indicating they came from lower socioeconomic families than many of their college-bound peers. In each cohort that participated in the study, at least 20% represent historically underrepresented groups on campus (Keen & Hall, 2009)

The study by Keen and Hall (2009) used "intentional participation in direct service, democratic process, and public policy" (p. 60) as the working definition for civic engagement. The researchers explored the influence of what they term co-curricular service learning on college students, specifically as a stimulus for dialogue across cultural boundaries and building understanding of diversity. The data for the study were collected via surveys given to two cohorts of Bonner Scholars (n = 823 students) beginning in 1999. The surveys were developed in 1995 through group and individual interviews with current BSP participants at the time, as well as meetings with BSP alumni. All surveys administered included questions taken from UCLA's Higher Education Research Institute's Cooperative Institutional Research Program survey to in order for the results to be compared to a national sample.

Surveys were administered to two consecutive national cohorts of BSP participants beginning in 1999, with the subsequent cohort being surveyed for the first time in 2000. Each cohort was given surveys at three points during their tenure with the BSP. The first survey was given at the beginning of their time with BSP, the second at the mid-way point of the program, and the third at the conclusion of their BSP experience. In the survey given at the beginning of their experience, a total of 790 students responded. In the second survey 467 students responded at the midway point of their college career, and 537 responded in the final exit survey. As two cohorts were surveyed, both cohorts were combined in tallying the response from each of the three surveys to produce the larger sample sizes. For example, the survey given at the beginning of the BSP program had a total of 790 students from both cohorts combined. Each group of

surveys was treated as an individual data set with outcomes compared across averages from each year allowing for individual data sets at each point in the entrance-midpoint-exit timeline to be examined. In addition to the current undergraduate BSP participants, 40 BSP alumni who graduated in 1999 were surveyed. All respondents attended colleges that host Bonner Scholars. These institutions are mainly liberal arts colleges located along the Appalachian Mountain chain.

The main limitation of the study was the concentration of academically above-average students in the BSP, a factor that could ultimately make the results of the study less generalizable applied to campus wide programs.   Other limitations included the long length of the surveys given at multiple intervals over four years. This could have contributed to reactive answering on the part of the respondents. Researcher bias was also identified as limiting due to BSP program coordinators being among the research team. And, finally, BSP programs vary across campuses a factor that could have led to several uncontrolled variables during the study (Keen & Hall 2009).

The results showed that at the terminus of the program, students had a greater value for service as well as for building skill sets to dialogue across differences. Attention to social justice issues also increased for participants over the course of the program. Most notably, the study showed that the consistent reflective dialogue around service activities can lead to the ability to more successfully engage with the challenges of social justice and service in community (Keen & Hall, 2009).

The Keen and Hall (2009) study concluded that reflection done consistently with co-curricular community engagement can have a profound impact on how students understand their work and their future engagement in communities beyond graduation. The findings are supported by case studies done on Alternative Spring Break experiences (Bowen, 2011) as well

as later studies of the BSP (Richard, Keen, Hatcher, & Pease, 2017). The research seems to converge in support of reflection as a key component in co-curricular community engagement and its capacity to increase students' ability to understand differences across cultural boarders as well as increase a students' understanding of social issues (Bowen 2001; Rhoads & Neururer, 1998; Richard, et al., 2017).   This focus on the centrality of reflection is present in curricular community engagement as well (Ash & Clayton, 2004; Bringle & Hatcher, 1999; Mitchell, 2008; Mitchell, 2015).   The significance of reflection in both curricular and co-curricular models of community engagement supports the idea that the impact of the community engagement experiences may be more closely related to the components of the individual program than to its grounding in the academic or student development arenas.

Common Qualities in Curricular and Co-Curricular Community Engagement

In looking at curricular and co-curricular approaches to community engagement, it is apparent both approaches focus in on different priorities.   Curricular community engagement, particularly from a critical curricular approach, prioritizes shifting the distribution of power from the university to the community, building authentic relationships, and working from a social change framework. In contrast co-curricular engagement prioritizes personal development of the student as it pertains to students' understanding of their own civic engagement and personal growth. When the priorities of both models are combined, a list of characteristics emerges that distinguishes quality community engagement for higher education. Those characteristics are (1) authentic relationship building; (2) redistributing power from the university to the community; and (3) focus on personal development of students. Each of these characteristics are examined in turn. These three characteristics have as the common thread the framework of belief transformation. This emerges throughout the literature and will be addressed at the end of the

literature review supporting the study as belief formation is connected to each of the previous three characteristics.

Authentic Relationship Building

Historical Context

An exploration of authentic relationships is crucial to this study because of the centrality of relationship building in the work of community engagement in higher education. The term "authentic relationship", while notably present in the work around community engagement (Mitchell, 2008; Mitchell, 2015) is not a universally used term. Mitchell (2008) defines the term *authentic relationship* as relationships based on connection that challenges the dualistic understanding of self and other and instead emphasizes interdependence. In the same article, Mitchell outlines authentic relationships as ones that acknowledge and value difference and similarity between the student and community member. She goes on to explain that in order to maintain authentic relationships in the context of curricular community engagement, ongoing partnerships as well as proper preparation for the community agency and the students are necessary.

The Kellogg Commission (2001) used the term "mutually beneficial and reciprocal partnerships" to describe the desired community-university relationships on an institutional level. This definition of partnerships referred more to mutual respect, and the reciprocal exchange of goods and knowledge. The term "authentic partnership" (Enos & Morton, 2003) is also widely used to evoke the idea that authenticity in a partnership requires all parties to be open to transformation in and through the relationship.

Bringle, Clayton, and Price (2009) deeply explored the disconnect in understanding between partnership and relationships in community engagement proposing that relationships are

the starting points for partnerships, but partnerships evoke a longer, richer, and more equitable connection between IHEs and communities. While they and others (Clayton, Bringle, Senor, Huq, & Morrison, 2010) argue for "partnerships" as the best term to convey more transformational and genuine affiliations, it is how they go on to define "partnerships" that is more pertinent to this study.

Since the literature offers no consensus regarding common terminology, this review will pull from literature on partnerships, authentic relationships, and democratic engagement to best define "authentic relationship", a term that is central to this study and best fits the context of Duquesne University. Within the University's mission and Catholic Spiritan identity, authentic relationship is the term that is most reflective of Duquesne's Spiritan heritage (Congregation of the Holy Spirit, 1998). It is important, therefore, to explore the meanings behind several terms that best represent concept of "authentic relationship" in the context of Duquesne University.

To begin, we must identify the stakeholders commonly engaged in this type of relationship. Often the terms "campus-community partnerships" or "community-university partnership" are used to describe how higher education interacts within the local community, and with communities abroad. These terms, however, are vague and do not define the campus constituencies that can range from faculty, to students in various capacities, to higher level administration. In addition, they do not define the community as an individual or organization. Important distinctions exist with each of the entities within universities and communities that change the dynamic of individual dyadic community-university relationships. The dynamics impacted by the specific entities engaging in the community-university relationship include but are not limited to access, power, and length of involvement in the partnership.

Of critical importance is a model developed by Bringle et al. (2009) that the authors refer to as the SOFAR model. The name is an acronym that stands for **S**tudents, **O**rganizations in the community, **F**aculty, **A**dministration at the university, and **R**esidents and refers to the possible groups or individuals that engage with one another in relationships between IHEs and communities. The model is used to describe the intertwined relationships that exist within what are often termed campus-community partnerships. For the purpose of this study, these group categories distinguish the entities that may be involved with one another in curricular and co-curricular community engagement. The model was born out of the idea that relationships and partnerships of any kind are, at their core, interactions between people. The authors propose that by bringing the understanding down to this most basic level, it becomes apparent that each individual in the relationship influences the direction, power, and resources of the relationship differently. By grouping all entities at IHEs into one group, and doing the same with communities, the subtleties of each relationship including the unique gifts and challenges of each one, are lost. It is also worth noting here that within this discussion of relationship in all the different connections presented by the SOFAR model, power and how it impacts relationships is examined. This idea of power and its influence on community engagement will continue to be a theme throughout this literature review and in the study itself laid out in the next chapter.

The SOFAR model is useful on a very practical level as it allows practitioners of community engagement to examine each relationship separately and distinctly. For example, if a community engagement professional is fostering a relationship with a new non-profit organization in the community, it is extremely helpful to know what specific groups or individuals would be interacting with the organization. A relationship between higher administration at a university and the board of directors of a community non-profit is grown and

sustained very differently than a relationship between faculty members and individuals served by the community organization. A model for examining each relationship as unique is an indispensable tool. It is worth noting that conspicuously absent from the SOFAR model are university staff that are non-faculty and also do not belong in the grouping of higher administration. This could lead the reader to speculate that the authors consider all non-academically rooted community engagement to be poor quality.

Across the literature, common attributes can be found that support the idea of authentic relationship as conceived in this study (Bringle et al., 2012; Saltmarsh, Hartley, & Clayton, 2009; Mitchell, 2008; Morton, 1995; Naddler, 2002;Enos & Morton, 2003). Although much of the literature still speaks of the relationships as dualistic between the community and the IHE, the themes present in that literature regarding community-university relationships often mimic the groups outlined in the SOFAR model: students, community organizations, faculty, university administration, and community residents (Adams, 2014; Curwood, Munger, Mitchell, Mackeigan, & Farrar, 2011). That is to say, even the literature that refers to dualistic community-university relationships often presents research that explores specific SOFAR groupings. Researchers commonly support three attributes of authentic relationships, (a) partnerships in which institutions of higher education (IHE) work *with* communities, not simply *in* communities (Bringle et al., 2012; Enos & Morton, 2003; Saltmarsh, Hartley, & Clayton, 2009); (b) partnerships that, at the least, are open to, if not intentionally leading to, transformational relationships (Clayton et al., 2010; Enos & Morton, 2003); (c) partnerships that foster equity through asset based understandings of community (Benson et al., 2000; Morton, 1995).

Working With

First and foremost, authentic relationships require a mindset of working *with* a community, not merely *in* a community. Working *with* implies equity and a shared work toward a common goal (Bringle et al., 2012; Enos & Morton, 2003; Saltmarsh, Hartley, & Clayton, 2009). The various parts of IHEs cannot engage with communities merely as a geographic reality. Working *with* evokes the idea of standing on equal footing with another, sharing in both the work and the rewards. When an IHE works *for* a community, the language suggests the community lacks agency to work for itself. Researching *on* a community dehumanizes and problematizes the community. It is not the length of time spent in the relationship, but rather how that time is spent that impacts the building and quality of authentic relationships. In fact, relationships that last over a long period of time may only do so because of a unilateral and habitual dependence (Bringle & Hatcher, 2002; Nadler, 2002), and not result in authenticity.

Likewise, relationships limited by time and/or range of work are not by default bad relationships. It might be that a narrow scope of work over a brief period of time in the context of a transactional relationship is what is needed and wanted by all parties concerned (Bringle & Hatcher, 2002; Morton, 1995). Furthermore, shorter term relationships with a specific and narrow focus can still be authentic or have elements of authenticity if all involved commit to coming together frequently to work in a just and fair atmosphere. Clayton et al. (2010) proposed a continuum of relationships between IHEs and communities that begins with exploitative relationships as the lowest level, moves up to the middle level of transactional relationships, and places transformational relationships as the highest and deepest level. They refer to this continuum as the E-T-T continuum. The idea of transformational relationships will be addressed more deeply in a subsequent section, but it is worth nothing here the ideas proposed in the

research around the desirability of short-term transactional relationships as they can still have authentic components.

Clayton et al. (2010) asserts the following :

> One possible interpretation of the E-T-T continuum is that transformational relationships are always to be preferred over transactional relationships. Sometimes, however, transactional, mutually-beneficial levels of relationship are satisfying and perhaps appropriate. Because of time constraints and other responsibilities of both persons, a more involved transformational relationship may be neither possible nor desirable. Expecting transformational relationships when such is not appropriate (e.g., given the goals and investment of either or both persons involved) might inhibit the relationship operating effectively at a transactional level to the benefit of all participants. (p. 18)

The quality of the relationship is not always defined by how long or broad the relationship is, but rather by how equitable and genuine the relationship is. For relationships of any length and scope to be successful, they must provide time and space for all partners to share and work through disagreements, personal narratives, and other emotions around the project (Bringle & Hatcher, 2002). This can be achieved through frequent and diverse interactions between partners. As Bringle and Hatcher (2002) propose, "Campus-community partnerships are closer when they grow beyond the original focus of the partnership (e.g., service-learning students placements), identify additional projects on which to work, and develop a broader network of relationships for collaboration" (p. 509).

Open to Transformation

The second critical aspect of authentic relationships is an openness for the relationship to become transformational. Enos and Morton (2003) characterize transformational relationships as ones that "proceed with less definition, with an openness to unanticipated developments, and with a deeper and more sustained commitment" (p. 21). Transformational relationships make room for what might be called a civic metanoia where the driver of the change is deep community engagement instead of deep spiritual commitment. It is important to note two things at this time. The first is that all relationships begin as transactional. The second is that central to the work of building relationships is understanding from all parties involved what type of relationship is needed and wanted (Clayton et al., 2010; Morton 1995).

Transactional relationships that are focused on one-time events or short-term placements may best serve the need of all involved (Enos & Morton, 2003). This is because transactional relationships do not necessarily require a commitment to time spent together in various ways as long as all stakeholders agree the relationship should exist as narrow in focus and temporary. As mentioned previously when exploring Bringle and Hatcher (2002), transformational relationships often develop when the work grows beyond the original task to include a broader scope of work and relationship system. However, long-term transactional relationships, when not attended to, can become unilateral flows of charity from IHE to community that fosters unhealthy dependence, problematizes communities, and blocks any development to the transformational level (Bringle et al., 2009; Morton, 1995; Naddler, 2002). IHEs wanting thicker and richer work in communities should look toward evolving some transactional relationships into transformational relationships (Bringle & Hatcher 2002; Bringle et al., 2009; Enos & Morton, 2003).

A metaphor to better illustrate the difference between transactional and transformational relationships is buying versus renting a home. Renting a home, even if it is done long-term, requires less investment on the part of the resident than purchasing a home. A renter does not have to worry if things break down in the home as it only involves placing a call to a landlord. A renter is often less likely to make improvements to the home as they have "less flesh in the game" as the expression goes. However, renting may be what works best for the resident in a specific context. Perhaps the renter only plans to live in a city for a short time to complete a time-bound project. Renting is not by default bad, it just involves less of an investment. Buying a home on the other hand involves much more. A home buyer is typically interested in staying in that home long-term. A homeowner is often interested in improving the home, and is typically concerned about the well-being of the surrounding neighborhood as well. The homeowner has much more to gain buy having a positive experience in the home, and much more to lose if it goes badly. Much like transactional and transformational relationships, renting and buying is not always a matter of one being better than the other. Rather, it is a matter of context and desired outcomes.

As partners commit to ideas listed out in the Working With section such as frequently spending time together, diverse interactions, and a mutual valuing of expertise, separate identities of partners give way as the transformation of a group identity takes place (Clayton et al., 2010). Transformational relationships often are hallmarked by what Dostilio et al. (2012) called generative reciprocity. Generative reciprocity embraces the connectivity of the larger ecological system in which the relationships exist, and the synergistic way of being in relationships that can ultimately lead to transformation (p. 25). This way of being breaks the dichotomous model of one faction holding all power, goods, and knowledge and the other faction

lacking in power and in need of goods and knowledge (Benson, Harkavy, & Puckett, 2000). This approach asserts that a more web-like exchange of power, goods, and knowledge that also includes a mindfulness of our own positions of power, disadvantage, and niche in the ecology in which the relationships exist (Dostilio et al., 2012; Mitchell, 2017). This allows for transformational relationships lead to a co-creation of knowledge, an asset-based mindset of communities, and a redistribution of power to those that are historically robbed of power by the very entities that intend to be of service to them. It is worthy of noting here that an understanding of power is critical to the discussion of the E-T-T model. If members of IHEs are not aware of their own power going into these relationships and how that power can impact the relationships, it will be impossible to progress from transactional to transformational relationships. This theme of understanding ones' own power and its impact on relationships will be revisited again at the end of this literature review and will be crucial in the methods of the study laid out in the third chapter.

When discussing the E-T-T model laid out by Clayton et al. (2010) in the working with section, the lowest level of relationship, exploitative, was not addressed. While it can be argued that all relationships begin as transactional; just as it is possible for them to morph into transformational relationships they can also morph into exploitative relationships. While exploitation of any group is an undesired outcome, it is still important to make mention that exploitative relationships can develop in community-university relationships when they are not properly sustained and nurtured (Clayton et al., 2010). The idea that IHEs can potentially exploit the communities they set out to help is a large motivator for this study particularly in the context of Duquesne University where our Spiritan roots call us to serve and be present to those on the margins (Congregation of the Holy Spirit, 1986).

Asset-based Understanding of Communities in Relationships

The final characteristic of authentic relationships is an asset-based understanding of communities. In Keith Morton's 1995 seminal article on charity and service at IHEs, he argued that the way universities attempt to "help" communities is both shaped by and at the same time reinforces beliefs about the community. If IHEs believe themselves to fundamentally be the keepers of knowledge and wisdom, and the community is the empty vessel in which they pour that knowledge and wisdom, this concept will have a profound impact on any attempt to build an authentic relationship (Benson et al., 2000). This epistemological stance strips the community of agency, and disregards any expertise present there.

Many of the ideas present in democratic engagement support an asset-based approach. Democratic engagement lifts up the ideas of inclusiveness, participation in problem solving, and mutual deference between the university and community in regards to expertise (Saltmarsh et al., 2009). Asset-based approaches through democratic engagement support the co-creation of knowledge through mutual respect for and understanding of all the gifts that all partners bring. This approach also prevents IHEs from falling into the common trap of problematizing communities. For those in higher education to see themselves as the experts, they adopt the inherent view of the community less as people and more as problems (Nadler, 2002; Yappa, 2009). The idea of asset-based approaches to community as an important component of impactful relationships can be found in critical service-learning theory as well. This theory roots authentic relationships in connections that challenge the dualistic understanding of self and other and instead emphasizes interdependence between IHEs and community (Mitchell, 2008).

Figure 2.1 acts as a summary if the section on authentic relationships. It provides a continuum on which university partners, specifically students, can move in order move toward working with communities and developing transformational relationships.

Figure 2.1 Macro and Micro Characteristics of Authentic Relationship Building

MACRO CHARACTERISTIC
Authentic Relationship Building

MICRO CHARACTERISTIC
Working With

Serving for, on, or at a community   Working with a community

MICRO CHARACTERISTIC
Open to Transformational Relationships

Exploitative Relationships   Transactional Relationships   Transformational Relationships
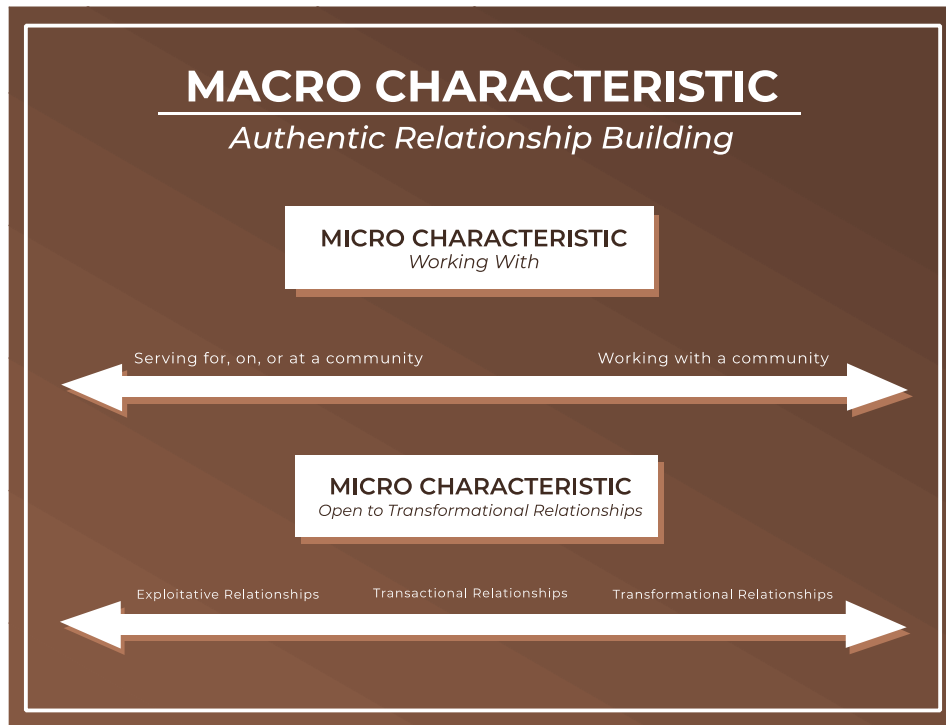
Redistribution of Power: Building More Equitable Relationships

In the relationship between IHEs and surrounding communities, it is very often the IHE that possesses the resources, and therefore the power in the relationship; a status that complicates efforts to create equitable and mutually beneficial work (Lopez & Romero, 2017; Mitchell, 2008; White, 2010). Redistributing the power to allow the community being served to have as much say in the work as the IHE can be a challenging process (Groark & McCall, 2018).

Three concepts are particularly relevant to this study's exploration of the problem of redistribution of power These concepts are (1) community as problem, university as problem solver attitude; (2) asset based mentality; and (3) the co-creation of knowledge. The concepts can conceptualized along a continuum moves from the recognition of one of the roots of the problem, through a change in attituded, to a change in approach that can actually help to redistribute the power more equitably in community-university relationships. For the purpose of this research, the universities being examined in the research are predominantly white institutions (PWI) working in communities of color that are predominantly economically distressed neighborhoods.   Each of these three concepts will be examined in turn.

Figure 2.2 Building More Equitable Community-University Relationships

Recognizing problematic attitudes		Shifting attitudes		New attitudes yeild more equitable relationship
• Community is seen fundamentally as a problem • University is seen as the solver of problems		• Universities move from deficit-based thinking to asset-based thinking regarding communities • Community expertise and resources are recognized		• Co-creation of knowledge becomes possible • Both community and university and community get equal say in projects and initiatives

Community as Problem, University as Problem Solver

 Figure 2.2 shows the first step on the continuum of building more equitable relationships as recognizing problematic attitudes that support and compound issue of IHEs holding the power in community-university partnerships. One problematic attitude regarding community-university relationships is the assumption that the community is always the problem and the university is

always the problem solver (Lopez & Romero, 2017; McAteer & Wood, 2018). This attitude negates the fact that communities possess their own expertise, wisdom, and abilities. Morton in his 2015 article articulates the issue deftly:

> These critical service-learning approaches continue to be challenged by the structural inequalities existing between campuses and marginalized communities, and they tend to approach communities as something that can be improved by a service intervention rather than as places and people with their own histories, interests, and understandings of wholeness. (p. 19)

This problem-based approach to communities by universities not only compounds the idea of the community as "problem", but it also ignores valuable resources the community itself possesses. Resources such as historical context and expertise are vital to approaching injustices in the community. Furthermore, from a university perspective, this wisdom and expertise is critical to the learning experience of the students and staff doing the work in communities (Mitchell, 2008; Morton & Bergbauer, 2015).

A community-as-problem attitude can also foster what Brackmann (2015) called a "hierarchy of knowledge" (p.133) that is created when community members seek advice and direction from the university representatives. Community seeking knowledge from the university can be motivated by the idea that the university possesses more expertise than the community. It can also, however, be motivated by the idea that the community must treat the university as better poised to solve problems in order for the community to gain access to university resources (Brackmann, 2015). As Brackmann (2015) states, "The data demonstrate that this principle of community voice may be obstructed by the perception that the university has more resources. (p 133)" Clearly, when communities present themselves as "problem" to universities, they

unwittingly keep the inequitable power dynamic in place. The community-as-problem/university-as-solver dynamic can be exacerbated by relationships that are strictly transactional in nature (Dostilio et al., 2012; Morton, 1995; Morton & Bergbauer, 2015).

As the idea of problematic transactional relationships enters the argument, one can begin to see the connectivity of each of the characteristics of quality community engagement laid out at the beginning of this dissertation. The idea of transactional versus transformational relationships was addressed in the section on authentic relationships. Long-term transactional relationships often lead to a unidirectional flow of knowledge and resources from the university to the community (Bringle et al., 2009; Morton, 1995; Naddler, 2002). This keeps the power with the IHE working counter to the idea of redistributing power. This is the first of many instances that will follow that show how the principles that can drive community engagement build upon one another.

Asset Based Mentalities in Power Redistribution

As Figure 2.1 shows, the second step in redistributing power more equitably is IHEs shifting attitudes to an asset based understanding of communities. It is well documented that college students, particularly white students at PWIs, often have more privilege than those they encounter in the communities of color in which they serve (Lopez & Romero, 2017; Noel, 2010). For the sake of this argument, privilege can also be seen as an asset. The privilege, or assets, of the college students and IHEs, are often considered to be financial (McAtter & Wood 2018). However, there are many other types of assets and wealth that exist in communities (Yosso, 2005). An examination of the types of wealth that can exist in communities can inform an asset-based mentality, and therefore support efforts to shift power to communities, as well as honor the expertise present in communities.

Yosso (2005) organized cultural wealth into six kinds of capital often possessed in communities of color: linguistic, resistance, aspirational, navigational, social and familial capital. If the expansion of the understanding of wealth and resources can go beyond financial means as shown by Yosso, assets in many communities viewed as "in-need" can be more easily seen. Recognizing the assets in a community can begin to shift the way in which members of the university interact with the community. The work can begin to move from "dependency oriented" to "autonomy oriented" where the IHE provides tools and support to communities. Autonomy orientation carries with it the recognition that the community inherently has the ability, if not the resources, to solve its own problems (Nadler, 2002). This shift in attitude is rooted in the building of an asset-based outlook of communities.

As assets are recognized, community expertise can be honored as well as integrated into the work done in community-university relationships. From the perspective of the IHE and its students, this can move the mindset of the work from "serving" to "working with" (Pompa, 2002). While serving others maintains a haves/have nots dynamic, working together and honoring the assets of everyone in the relationship redistributes power among all involved. This is consistent with the above mentioned idea of autonomy oriented work. As community expertise is recognized as an important asset, community members can begin to play larger leading roles in the various components of work of community-university partnerships and not just be passive recipients of "help" (Guillen & Zeichner, 2018). Mitchell (2008), in her work on critical service-learning, explains this as a sharing of roles across all parts of the community-university relationship in order to redistribute power more equitably:

The distribution of power in this dynamic could be questioned and reconfigured as every participant in the service-learning relationship viewed themselves as a part of the

community working for change, as a student in the classroom seeking to build skills for community development, and as a conveyor of knowledge—a teacher—with valid and powerful ideas, experiences, and perspectives to share. (p. 58)

It is worth noting that Mitchell (2007) relates this power discussed above in "unearned privilege".

In addition, IHEs can also look to honor and trust the expertise in the community by allowing the community itself to have an equitable say in the distribution of funds on projects (White, 2010). Shifting to an asset based approach to communities by IHEs creates opportunities not only for community members to have a more equitable share in the power, but also ultimately raises the level of the work being done as the cultural wealth and experience of the community is centralized as a part of the work.

The Co-Creation of Knowledge

Once problematic attitudes toward communities have been addressed, and mentalities have shifted toward an asset-based understanding, the final step in working to redistribute power in community university relationships, as shown in Figure 2.1, is the cocreation of knowledge. The co-creation of knowledge by a collective group from both the community and university promotes respect of all group members as teachers and sources of expertise, as opposed to a less respectful unilateral flow of information from university to community (McAteer & Wood, 2018). Research suggests that the co-generation of knowledge can also be the product of the redistribution of power to a richer form of reciprocity between community and university (Dostilio et al., 2012) which follows the progression laid out in this literature review.

The generation of knowledge by two groups that historically possess a power differential can be framed in terms of Freire's (2018) work on the dialogical relationship between teacher and

student. If we understand the university in the role as teacher and the community in the role as student, Freire's work can be applied: "Education must begin with the solution of a teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students" (p 72). Freire's perspective also illustrates how shifting the power differential is crucial to the co-creation of knowledge between community and university. Once the traditional understandings of roles are removed, universities and communities can begin to see themselves in the roles of both teachers and students of one another. The outcome of this is the equitable co-creation of knowledge (Freire, 2018). And, the co-creation of knowledge becomes both the vehicle for and the outcome of the redistribution of power between communities and universities.

McAteer and Wood (2018) explored what they termed the "decolonization of knowledge" to examine the advantages of communities and universities co-creating knowledge together. The rooted their research in the common approach of universities in South Africa, and the tendency to impose Eurocentric power structures on their work in economically disadvantaged communities. Despite the fact that McAteer and Wood's study was done outside of the U.S., the findings are very relevant to community-university relationships in the United States and therefore, worth unpacking. Parallels exist in the context described regarding South African universities working in economically disadvantaged communities of color. While McAteer and Wood articulate the ideas of power structures in community-university relationships as the Eurocentric influence on indigenous communities, it is not difficult to see the parallels to PWIs in the U.S. working with communities of color in urban settings.

Participatory action research was used as the method for the McAteer and Wood (2018) study placing parents and teachers from the local elementary school alongside faculty from the

university to create a parent handbook that would serve to better inform parents and the community about the school and the work done there. In all, two university faculty members, five elementary school teachers, and seven elementary school teaching assistants made up the group from which data was collected. Of the seven teaching assistants, five were also parents at the school allowing for the integration of the parental perspective. The study was done over the course of several months with the group gathering every six weeks to discuss the handbook.

The researchers (McAteer & Wood, 2018) found that the co-production on knowledge and the development of epistemological democracy were the two most important outcomes of the study. These two findings support the argument developed in this review of the literature on how redistributing power, and understanding that all members of the community-university relationship have expertise to share, are both critical pieces of meaningful relationships between IHEs and the communities with which they work. McAteer and Wood deftly summarize this:

> In integrating other knowledge perspectives into our own epistemic frameworks, rather
> than simply setting up procedures for the transfer of knowledge from 'experts' to
> 'participants' and in sharing our reflections on this process, we were growing both as
> individuals, and as a collective group. We were also explicitly acknowledging the worth
> of each knowledge source, and thus validating the indigenous knowledge of the
> community (p. 8).

This exploration of the equitable redistribution of power between universities and communities is a key component in meaningful community engagement work in both the curricular and co-curricular arenas. Figure 2.1 illustrated this redistribution in a linear fashion moving from recognizing problematic attitudes, to moving to a more asset-based mentality, and ending with the co-creation of knowledge. Figure 2.2 acts as a summary of both asset based

thinking and the co-creation of knowledge as it relates to the redistribution of power. It is

important to recognize, however, that in work as fluid as community engagement the progression

may not always be a direct linear path or occur in that order. Some steps may occur almost

simultaneously depending on the nature of the work.   The process may also be cyclical as

universities must be aware of regressions back to attitudes of "community as problem –

university as solver" by those doing community engagement work. Central to community

engagement is the understanding that the concept of power redistribution and its subsets

addressed in this section must be revisited time and time again throughout community-university

relationships so that once a just distribution of power occurs, it is maintained.

Figure 2.3 Macro and Micro Characteristics of Redistribution of Power from the University to the Community

Personal Development of the Student

While the other characteristics of quality community engagement discussed thus far have dealt with the community, the university as an institution, and representatives of the university (faculty, staff, and students), the personal development of students is much more focused on the individual learner at the university. Development of the student can be seen as a part of transformational learning, or taken totally outside of the classroom learning experience. That is to say, transformational learning can be understood as content learning or as learning in the larger context outside of the subject matter of the class (Mann & DeAngelo, 2016). College students often reflect on the ways in which they are changed after a community engagement experience. These in include but are not limited to transformation in understanding of cultural contexts different than their own, growth in understanding themselves as active civic agents, and growth in understanding of injustices and systems that hold those injustices in place (Kiely, 2004; Kiley, 2005; Mann & DeAngelo, 2016).

Community engagement, both curricular and co-curricular, can be a factor in the transformation and personal development of college students (Astin, Vogelgesang, Ikeda, & Yee, 2013; Mann & DeAngelo, 2016; Samuelson, Smith, Stevenson, & Ryan, 2013). Callister and Plante (2017) specifically explored compassion development through community engagement, and found that it did increase markers for compassion and empathy in college students. Kiely (2004) delved into several forms of student transformation through community engagement including moral transformation, spiritual transformation, and personal transformation.

Transformation in the student can be understood as being born of "experiential dissonance combined with critical reflection" (Kiely, 2004). Experiential dissonance is often a component in community engagement as it puts students in new contexts that are often outside of their

comfort zones. It could be argued that critical reflection, not ubiquitous in community engagement work in the curricular or co-curricular arenas, may be a key variable between students having a positive experience and students having a transformational experience (Astin et al., 2013). Critical reflection will be further addressed in subsequent section.

While the works cited thus far in this section explored curricular and co-curricular forms of community engagement, few have compared the impact of curricular and co-curricular community engagement on college students directly. This makes the impact of Astin et al.'s 2000 study noteworthy for a deeper exploration.

Astin et al. (2000) performed a large-scale longitudinal study comparing and contrasting impacts of curricular community engagement and co-curricluar community engagement on students. While this study is nearly twenty years old, no study of this size has directly compared impact of curricular and co-curricular community engagement on student development in IHEs. In the study, the authors refer to curricular community engagement as service learning, and co-curricular community engagement as generic service. However, the definitions put forth in the study are consistent with the definitions used in this dissertation for curricular and co-curricular community engagement. As previously discussed, curricular community engagement is defined as engagement between members of the university and members of the community that is housed within a credit-bearing class that often has a focus other than community engagement as its main content area. In contrast co-curricular community engagement differs in that it is not housed in a credit-bearing academic experience. Co-curricular community engagement happens outside of the classroom as a part of student organizations, university events, or simply individually in the students' free time.

The study was quantitative in nature with a qualitative sub-study. For the purposes of this discussion, only the main quantitative study will be explored as it dealt directly with the differing impacts of curricular and co-curricluar community engagement on college student development. The study involved data collected from 22,236 undergraduate college students in 1994 and again in 1998. Of the students in the study, only 24% of the full sample did not participate in any form of curricular or co-curricular community engagement during their time as an undergraduate. Thirty percent were enrolled in a curricular community engagement class and 46% participated in some sort of co-curricular community engagement project during their time in school. Impact was assessed on eleven different dependent measures for the main quantitative study that fell into the following categories: academic outcomes, values, self-efficacy, leadership, career plans, and plans to participate in further service after college.

The data were collected as a part of the Cooperative Institutional Research Program that collects data annually on first-year college students. The Student Information Form and the College Student Survey, both questionnaires, were used as the tools for the data collection during the students' first year of college and fourth year of college respectively. The authors set out to gauge if curricular community engagement had impacts on students beyond the impacts of co-curricular community engagement.

Results of the study regarding the importance of reflection and impact of curricular community engagement on values and beliefs were noteworthy for this discussion. Reflection was found to be a powerful piece of what impacts students across curricular and co-curricular arenas, particularly reflection done with other students as opposed to reflection done only with a faculty or staff member. Impact on values and beliefs, however, increased when reflection was done with other students and was led by a faculty member.

Rather, it is the specific discussions about the service experience that appears to mediate the effect of service on values and beliefs. This suggests, as our qualitative findings emphasize that it is important that these **discussions be purposefully facilitated. (**p 37)

Effects of a curricular community engagement experience on values and beliefs were significantly higher than effects of a co-curricular community engagement experience across two measures: "commitment to promoting racial understanding" and "commitment to activism" (p.15).

Given the main difference in curricular and co-curricular community engagement is the curricular experience including formal education pieces, one could argue that the inclusion of educational components in co-curricular community engagement experiences may yield the same results in impact on value and beliefs. Furthermore, as impacts of reflection were higher when reflections were purposefully led, it could also be argued that intentionally directed reflection by a faculty or staff member as a part of reflection on a co-curricular experience could have the same outcomes as were found from faculty lead refection in community engaged classrooms. This data illustrates how many pieces of what we consider exclusive to the curricular community engagement experience, namely in this case educational components and meaningful reflection, can be transferred to the co-curricular community engagement experience.

The transformative potential of community engagement on students in both curricular and co-curricular spaces does appear to be tied to the amount and type of support given to the students through both educational and reflective components (Holdsworth & Quinn, 2012; Pompa 2002).

While literature previously discussed here explores the impact on students in community engagement settings in and out of the classroom, it is important to note that there are community engagement experiences that exist in both curricular and co-curricluar spaces that do not have the

support structures for critical reflection, social justice education, and an approach to community engagement that seeks to dismantle injustices as opposed to feeding a cycle of disempowerment (Astin et al., 2000; Holdsworth & Quinn, 2012). That is to say, it would be incorrect to assume curricular community engagement work includes educational pieces on civic engagement and social justice beyond the content area. In the same sense, it would be incorrect to assume a purely co-curricular experience will include reflective components merely because it is done together by a group of students on an alternative spring break for example. The transformative power of the work of community engagement lies partly in the type of work that is done by the students, and partly in the additional components that surround the work provided by community engagement professionals and peer staff. Specifically, in order to foster a transformational experience for students, it is necessary to put students in situations out of their comfort zones where they can experience cognitive dissonance of some sort since it has been shown to be a contributing factor to the students' development (Mitchell, 2014).

As addressed above in the 2000 Astin et al. study, critical reflection is a crucial component to the transformation of the student in the work of community engagement. In addition, a social justice approach to the work of community engagement can also impact the transformation of the student. The following two subsections explore more thoroughly into these two components that contribute to transformative experiences for students both curricular and co-curricular community engagement.

Critical Reflection

Before delving into how critical reflection impacts student development in the context of community engagement, a working definition of critical reflection must be established. Eyler,

Eyler, Giles, and Schmeide's (1996) definition of critical reflection still rings true for this work today:

> Critical reflection is a process specifically structured to help examine the frameworks that we use to interpret experience; critical reflection pushes us to step outside of the old and familiar and to reframe our questions and our conclusions in innovative and more effective terms. (p 13)

In contrast to what might simply be termed 'reflection', critical reflection has a structure, is facilitated by a faculty member or staff member, and poses challenging questions and prompts to students. Reflection can sometimes be viewed as lacking substance in the academic world. It can be seen as a simplistic exercise in navel-gazing (Ash & Clayton, 2009; Tolar & Gott, 2012). However, critical reflection allows students to make meaning of community engagement experiences, and connect to learning objectives in a way that can impact their personal development, understanding of civic engagement, and their understanding of the course material (Molee, Henry, Sessa, & McKinney-Prupis, 2011). Critical reflection has also been shown to be most impactful when it is regularly occurring, is thoughtfully designed, and seeks to assist students in understanding their values and ways those values may change (Hatcher, Bringle, & Muthiah, 2004).

Critical reflection has been shown to impact the development of the students by allowing a them to understand on how their perspectives have changed in a meaningful way throughout a community engagement experience (Stover, 2016). It allows students to connect what is happening in the community engagement experience with what they are learning in a classroom (Bloomquist, 2015). As it has been found that critical reflection yields demonstrable development in students participating in curricular community engagement experiences because

it connects classroom content with community encounters, it could be argued that the same results could be found in co-curricular community engagement experiences that include educational components. That is to say, critical reflection has the ability to facilitate student development in an community engagement experience, curricular or co-curricular, that involves both educational pieces and time spent in the work of engagement.

Just as critical reflection can act as a tool to promote personal development of the student as a civic agent in the work of community engagement, a lack of quality critical reflection can compound preexisting stereotypes and assumptions of students (Ash & Clayton, 2009). Students that do not engage at all in critical reflection may lack the ability to connect their community engagement work to the larger picture of social justice. For example, a student that serves in a soup kitchen may meet several people that seem able-minded and able-bodied, but are out of work. This has the potential to further the stereotype that people that are unemployed and living in poverty are lazy and take advantage of social services. If critical reflection were used as a tool with prompts around generational wealth, mental health, or addiction it may help the student to understand there is more layers to what is seen on the surface concerning what brings people into a soup kitchen. In the same vein, reflection not done critically can have the same impact of compounding stereotypes reinforcing the idea that structure and implementation matter greatly in critical reflection (Molee et al., 2011). There is a distinct difference between a stream-of-consciousness recounting of events and thoughtful, engaging questions considered in light of an experience (Molee et al., 2011; Whitney & Clayton, 2011, p 149). Once again, it could be argued that it is not curricular versus co-curricular community engagement that makes the difference in impact on the student, but rather how the work of community engagement is done.

Social Justice Approach

A social justice approach toward community engagement can be defined as work across diverse constituencies toward both equity and equality within the context of community-university work (Bowen, 2014; Marullo & Edward, 2000; Mitchell, 2008). In order to understand how a social justice approach to community engagement impacts student development, the value of a social justice approach within both co-curricular and curricular community engagement must be first understood as impacting the base of the approach toward work with university students in community. As Bowen (2014) stated, "A social justice orientation redirects the focus of service-learning from charity to social change and connects awareness to action" (p. 53). It is this redirection that fosters student growth and development in community engaged settings.

A social justice approach to community engagement has a greater value for student development than a charity approach to community engagement because a central focus in a social justice approach is reflection on one's own identity, inherited privileges, and biases. When this approach is used, it encourages individual reflection on cognitive dissonance and the disequilibrium experienced by a student working in new contexts and in that way encourages student development (Ashgar & Rowe, 2017). Also fundamental to a social justice approach is moving from a problem-based or deficit-based approach to an asset-based approach to communities (Mitchell, 2007; Tinkler B., Hannah, Tinkler A., & Miller, 2014). It could be argued that the self-reflective component of a social justice approach rooted in a critical examination of power and privilege coupled with de-problematizing communities allows for students to have a more challenging experience that fosters personal growth (Marullo & Edward, 2000). The reverse of this is then true. If a social justice component is lacking, not only can it

inhibit student growth, it can reinforce pre-existing dominant culture attitudes of superiority over oppressed and marginalized groups (Santiago-Ortiz, 2018)

As Tinkler et al., (2014) stated:

Social justice (or critical) service-learning requires that students examine stereotypes they hold and reconsider stereotypes in light of new experiences with others different than themselves. Without this examination, the service-learning may, in fact, reinforce stereotypes (p. 85)

It follows then that a social change approach as a driver for student development can be viewed through the lens of scarcity in that when a social change model is not used, students do not grow in their understanding of themselves as agents of positive and equitable change. Kirkland (2014) conducted a small but meaningful qualitive study of pre-service teachers in a curricular community engagement program at New York University in conjunction with New York City public schools. Data were collected throughout the class to examine attitudes of students throughout their community engagement experience. It is important to note that the experience did not include an overt emphasis on a social change model. Findings illustrated that students who possessed pre-conceived negative stereotypes of students in New York City public schools not only stayed stagnant in their initial views but had their primary deficit-based ideas about the school children reinforced. The study yet again illustrates that the pitfalls of not using a social justice framework are a lack of student development. When viewed alongside research that supports a social justice framework as shifting student beliefs toward systemic injustice, personal agency, and diversity (Mitchell, 2014) it is clear the impact that this framework has in community engagement work in higher education. It is also worth noting that much of this research points to the importance of authentic relationships and putting the power in the hands of

the community (Ashgar & Rowe, 2017; Mitchell, 2014; Tinkler et al., 2014). This connection to relationships and power reinforces a theme that runs throughout this literature review that characteristics of meaningful and impactful community engagement across curricular and co-curricular forums are interrelated.

Figure 2.4 acts as a summary of this section on development of the student through the work of community engagement. It highlights both the importance of critical reflection as well as the importance of a social justice approach as pillars of student development through both curricular and co-curricular community engagement experiences. It also shows a continuum on which students move throughout their development for both pillars.

Figure 2.4 Macro and Micro Characteristics of the Development of the Student

MACRO CHARACTERISTIC
Focus on Development of the Student

MICRO CHARACTERISTIC
Critical Reflection

Talking about feelings / experiences

Critical reflection used to navigate the irritation of belief

MICRO CHARACTERISTIC
Social Justice Approach

"Hit and Run" episodic charity with little education / reflection

Justice approach with educational and critical reflection components

Belief Transformation

The last concept that must be briefly touched upon in this literature review is belief formation. An exploration of college students engaged in communities would not be as rich without some examination of how the beliefs of the students can change throughout this experience. Each section up to this point has touched upon concepts related to this. In the examination of authentic relationships, transformational relationships were explored in the E-T-T model of exploitative, transactional, transformational relationships (Clayton et al., 2010). In the section unpacking power redistribution, one could argue that Freire's (2018) presentation of dialogical relationships investigated in that section cannot exist without the transformation of the student and teacher used as examples in his model. In the previous section on the development of the student, transformational learning is discussed as it contributes to the development of emerging adults in college (Mann & DeAngelo, 2016). Given the theme of transformation present in each section, it is logical then to include belief transformation as it pertains to the work of curricular and co-curricular community engagement.

The Merriam-Webster Dictionary (2020) defines belief as "a state or habit of mind in which trust or confidence is placed in some person or thing; something that is accepted, considered to be true, or held as an opinion; something believed". How then is something that is rooted deeply in notions such as trust and habit changed? First, we must examine how beliefs are formed and maintained. C.S. Peirce's 1877 seminal work on belief and doubt suggests four methods of belief formation that he names as tenacity, authority, a priori, and scientific investigation or experimentation. Tenacity is one's inclination to hold on to a belief despite any doubt introduced as a way of preserving a piece of one's identity. (Schreiber, Moss, & Staab, 2007) Authority forms beliefs as people simply accept as truth what is told to them by the

authority figures in their lives. In the a priori method, people are able to integrate new beliefs

into already existing belief systems that could be for example religious, scientific, or cultural

(Cunningham, Schreiber, & Moss, 2005). The fourth method, experimentation, is the most to the

central topic of community engagement with communities and universities.   As Schreiber et al.

(2007) explain "Experimentation entails skepticism, openness to alternatives, discernment,

negotiation, cooperation, and compromise to fix or stabilize beliefs" (p. 157) Experimentation

allows for the conditions of doubt to alter beliefs. Doubt caused by leaving one's comfort zone,

experiencing new perspectives or any situation that causes cognitive dissonance can push beliefs

to change. In the context of community engagement, pushing students through the exploration of

new communities and cultures, critical reflection, and forcing them to see points of view they

may have invalidated previously can all instigate what Schreiber and Moss (2003) call genuine

doubt. The authors argue that genuine doubt can be so uncomfortable as to shake and change our

beliefs. Again, this is seen in community engagement in both curricular and co-curricular

spaces. Transformation of students through community engagement names experiential

dissonance as a hallmark of the transformation particularly when combined with critical

reflection (Kiely, 2004).

Experiential dissonance is often a component in community engagement as students often

find themselves in new contexts that are outside of their comfort zones. It comes as no surprise

then that so often college students associate community engagement experiences with shaping

and transforming their beliefs and subsequently see themselves more often as civic agents (Kiely,

2004; Kiley, 2005; Mann & DeAngelo, 2016). In fact, community engagement scholars have

noted that in order to create the conditions for a transformative experience for students, it is

crucial to put them in new situations that increase the potential for cognitive dissonance so that the impact on the students will be greater (Mitchell, 2014).

As previously discussed, critical reflection is often combined with a social justice approach in order to encourage the students to refrain from cognitive impulsivity and sit more with their cognitive and experiential dissonance (Ashgar & Rowe, 2017). Belief irritation cannot be left to chance or relegated to general writings in a reflection journal (Cunningham, Schreiber, & Moss, 2005) making the intentionality of quality critical reflection central to the experience. Well thought out critical reflection is structured and facilitated by a community engagement practitioner. Critical reflection, as opposed to just simple reflection, poses thought-provoking questions and gives challenging discussion prompts to students. While the process of reflection can be seen as a thin when viewed through a lens of academic rigor (Ash & Clayton, 2009; Tolar & Gott, 2012), true critical reflection allows students to sit with the discomfort of the experiential dissonance, make meaning of their experiences as their beliefs are irritated, and transform their understanding of their role as a civic agent as well as their own personal growth (Molee, Henry, Sessa, & McKinney-Prupis, 2011).

While the language used may differ, what semiotic researchers refer to as "irritation of belief" (Schreiber & Moss, 2003) is also sought in community engagement work in both curricular and co-curricular arenas. In other words, in order for programs to effectively put students in situations that have a high potential for helping them question and ultimately transform a fixed belief, community engagement practitioners must intentionally create experiences that make students uncomfortable at a belief altering level. Irritating deep seated and highly resistant personal beliefs requires teaching students to understand, and then question their own assumptions and weigh the validity of those assumptions against evidence, rather than rely on

personal opinion. Belief irritation, then, is a process that can be promoted, fostered, and taught. It must be intentional, student driven, and an integral part of an immersive experience over time.

Critical reflection has been proven to be very impactful particularly done frequently throughout the experience, and is designed with the intent to help students understand their values and beliefs and how those change through community engagement work(Hatcher, Bringle, & Muthiah, 2004).

Particularly from the point of view of the university faculty or student-facing staff member, a driver of community engagement work with students should always be the intentional and systematic irritation of belief on a deep and challenging level so that students may gain a better understanding the impact of their personally held beliefs regarding the inequity in the world, and their ability to become agents of positive change by constantly improving themselves through examinations of their own beliefs and assumptions.

The study that follows will explore the student impact of programs that possess the qualities explored here. It will also explore the conditions needed in order for students to examine, form, and transform their own beliefs.

The Intersection of Power, Privilege, and Social Justice Understanding of the Student

Student beliefs are at the core of this study. Specifically, the study aims to explore student beliefs relevant to four previously named areas: (1) authentic relationship building; (2) redistributing power from the university to the community; (3) a focus on students' personal development; and, (4) belief transformation. To further operationalize specific definitions of the four areas relevant to this study of students' changing understandings resulting from community engaged experiences, the four areas that guide the investigation must be related to how students understand three important concepts relative to their own development: 1) their own power; 2)

45

their own privilege; and, their understanding of social justice issues in their world. To put a finer point on it, each student's stated understanding of power, privilege, and social justice is the data the study seeks to collect and analyze in order to gauge any change in beliefs related to authentic relationship, redistribution of power, and the students' ability to understand their own development as agents of positive change.

Mitchell's 2015 study on the development of a student's understanding of how a civic agent engages in social justice work is critical to this discussion. The study can be viewed as a thread that begins to weave together the ideas of authentic relationship building, redistributing power from the university to the community, a focus on students' personal development and, belief transformation in students to the ideas of students' understanding of their own power and privilege as well as their understanding of social justice issues in their world. This study illustrates the connection of students' understanding of their own civic agency to their work in well-structured community engagement. It is also an important piece in unpacking the relationship between student development as a pillar of community engagement and students' understanding of their own power and privilege.

Mitchell (2015) presents a study of civically engaged programs that were performed under a critical service-learning framework, and their impact on civic identity development of college students beyond graduation. The author defines civic identity as a concept of self that includes a sense of responsibility for, and belonging in a community. The study explores the impact on participants of multi-term (one to four years) curricular civic engagement programs. All programs implemented a critical service-learning framework through readings and discussions that valued the expertise of the community as well as multiple perspectives in the classroom, and required long term interactions with community allowing for more authentic relationships. The

46

programs each used a cohort model to allow for a learning community and had an element of community immersion. The study showed that 65% of program alumni were working jobs in public service such as non-profit management, K-12 teaching, and social work. Of that number, 57% credited the civic engagement program during college with pushing them toward and preparing them for their career. Through community engaged program, they came to see themselves as responsible for, and members of a community which contributed to their civic identity beyond their gradation. The article highlights the propensity of critical service learning to facilitate the exploration of systemic injustices while addresses symptoms of the injustice in real life situations. The author also notes the long-term nature of the programs contributed to the more lasting impact on civic identity of the students.

This study makes an obvious argument for the impact of a critical service-learning framework in curricular programs with college students. Less obvious but present is the highlight that students must first understand their own story before they begin to understand the story of another outside of their community.   When this study is informed by other research around intersectionality discussed previously (Mitchell, 2017; Noel, 2010), it becomes clear that research regarding community engagement in higher education cannot be done without first grounding it in how students understand their own power, privilege and ability to impact social justice.

Looking deeper at the ideas of power and privilege, research shows perceptions of power and privilege belonging to members of the university, including students, are often discussed in empirical literature centering on authentic relationship and redistribution of power (Bringle et al., 2009; Bringle et al., 2011; Saltmarsh, Hartley, & Clayton, 2009; Mitchell, 2007; Mitchell 2008; Mitchell, 2015). Additionally, an exploration of the understanding of power and privilege

through the framework of intersectionality informs any discussion that seeks to connect students' understanding of themselves to the way in which they approach community engagement and the way in which students grow from community engagement experiences. (Mitchell, 2017; Noel, 2010). For instance, students exploring the issue of homelessness without an intersectional approach may focus in exclusively on wealth. It would be very simple for an upper-middle class college student to understand homeless as an issue that rooted solely in economics. This would lead students to then look at a solution that is only economic in nature. However, a student that is encouraged to make an intersectional assessment of themselves, and then an intersectional assessment of homelessness finds a broader understanding of both the injustice of homelessness and its possible solutions. By understanding the intersection of race, class, sexual orientation, physical disability, and mental health students can better understand their how their own privilege is compounded and leads to more power than that of only economic stability. Once the students have an intersectional understanding of themselves, they can then approach the injustice of homelessness from an intersectional perspective. For example, an understanding of how the intersection of mental health, physical disability, and race impact homelessness does not simply have an economic answer. There are various other social services unrelated to economics that would need to be engaged to support a homeless individual.

Failing to acknowledge the multifaceted and complex nature of the social issues addressed by community engagement leads to superficial understandings and reactions to injustices. The work of power redistribution is central to any understanding one's own power and privilege, and must begin with an exploration of one's own place in the power structure and how one's identity is tied to it. Particularly important is a students' ability to ultimately challenge the traditional power hierarchies often found in service relationships (Mitchell, 2017).

For example, at many PWIs, groups of upper-middle class white students find themselves working in predominantly black neighborhoods that are economically distressed. It is often the case that faculty and students to see themselves as the keepers of knowledge and the communities as problems to be solved by that knowledge (Noel, 2010) As students become aware of these power structures through an intersectional exploration of themselves discussed in the previous paragraph, they can begin to move from a deficit approach of how they might best solve a problem to an understanding of how to leverage the assets of a community in order to move toward meaningful improvement.

In order to relate the discussion above on power, privilege, and intersectionality to community engagements impact on both social justice issues and students' ability to grow into agents of positive change, it is important to provide an explanation of terms as they relate to this study. Specifically, it is important to define the ideas of social justice and civic agency as they relate to this study. Discussions of injustice appear throughout literature on socio-economic status, gender, and race among other things. While writings on injustice across these genres are sometimes intersectional, they are usually topic specific speaking of one or two particularly injustices such as racism, homelessness, or food insecurity. For this study we will be exploring social justice as it relates to community engagement. While this may seem broader in that it looks at many injustices throughout our culture, it is the point of view that is specific and of importance. This study will be exploring social justice and civic agency from the point of view of community engagement at IHEs particularly as it relates to college students' understanding of authentic relationship, equity through asset based understanding of communities, and co creation of knowledge by communities and IHEs.

First, a specific understanding of the term social justice must be established. Since the sphere

of influence for this research on undergraduate students of power and privilege related to community engagement happens at a Catholic university, the term will be defined from a Catholic perspective. The term social justice is used frequently Catholic literature regarding how Catholics should engage with the world (Pope Leo XIII, 1891; Pope John Paul II, 1991; Pope John XXIII, 1961). Rerum Novarum (Pope Leo XIII, 1891) is considered the seminal papal document in Catholic literature on social justice. Translated in English as "The Rights and Duties of Capital and Labor", Rerum Novarum first set forth an understanding of social justice in the modern era based on the dignity of work, particularly that of manual laborers at the time. More importantly, the English translation of the encyclical uses the term social justice to refer to an equitable state of the world that is to be strived for in order to stay true to a Gospel life from a Catholic perspective. This term is used in subsequent papal encyclicals and catholic documents over the last century. Because of this, social justice is the term most commonly used in Catholic writings to refer to work that is referenced in secular writings cited in this literature review as civic action (Mitchell, 2007; Mitchell, 2015). Again, as this study is being done at a Catholic university, it will use social justice as the preferred term in the study that follows.

In summary, this review of the literature has shown that three characteristics are highly impactful in terms of irritating the beliefs of students involved in community engagement in curricular and co-curricular areas: (1) authentic relationship building; (2) redistributing power from the university to the community; and (3) focus on personal development of students. It has also given an overview belief transformation. Figure 2.5 summarizes the literature review by illustrating the macro characteristics and micro characteristics of community engagement that have emerged from this literature review. The review has also shown that these three characteristics do not exist in a vacuum, but in several areas overlap and support one another. In

addition, this review has connected the ideas of authentic relationship, redistribution of power, and personal development of students to an understanding that students have of their own power, privilege and their ability to be agents of positive change in the work of social justice. The methods that follow in Chapter 3 mirror what is discussed in this literature review as it relates to the above stated concepts.

Figure 2.5 Characteristics of Community Engagement at IHEs

MACRO CHARACTERISTIC
Authentic Relationship Building

MICRO CHARACTERISTIC
Working With

Serving for, on, or at a community ⟷ Working with a community

MICRO CHARACTERISTIC
Open to Transformational Relationships

Exploitative Relationships — Transactional Relationships — Transformational Relationships

MACRO CHARACTERISTIC
Redistribution of Power from University to Community

MICRO CHARACTERISTIC
Asset Based Thinking

Deficit Based Approach ⟷ Asset Based Approach

MICRO CHARACTERISTIC
Co-Creation of Knowledge

University as a producer / keeper of knowledge ⟷ Co-Creation of Knowledge by University and Community

MACRO CHARACTERISTIC
Focus on Development of the Student

MICRO CHARACTERISTIC
Critical Reflection

Talking about feelings / experiences ⟷ Critical reflection used to navigate the irritation of belief

MICRO CHARACTERISTIC
Social Justice Approach

"Hit and Run" episodic charity with little education / reflection ⟷ Justice approach with educational and critical reflection components

Chapter 3: Methods and Design for Action

Introduction

At IHEs where curricular and co-curricular community engagement are practiced widely across the institution, the assessment of such work is not always unified. At Duquesne University, students log significant hours each year doing what falls under categories of service, service learning, community engagement, and mission work. However, very little is done to determine the impact on our students of this work. While those of us that work directly with students, myself included, hear stories of transformation, learning, and growth, there is no set of principles by which we are looking at the development of each student. As an example, two different students may report to two different staff members that they were transformed by a community engagement experience, but as an institution we are not examining the nature of the transformation. We are not digging deeper to determine if the transformation was one of civic identity, spiritual growth, intellectual understanding, or some of each of those categories. Furthermore, we are not determining if all transformation is positive. For instance, transformation of a compounded attitude of white superiority and saviorism of children of color by a white college student is arguably not a positive transformation.

This study was designed to address the following research question: *Which programmatic principles of community engagement have a higher potential to irritate the beliefs that college students hold regarding their own power, privilege, understanding of social justice?* As presented in Chapter 2, the themes of authentic relationships, redistribution of power, and development of the student were integrated into this study. This study examined student experiences in co-curricular and curricular community engagement particularly the impact students self-report on understandings of their own power and privilege, how they viewed

themselves as agents of positive change, and the work of justice as it differs from the work of charity.

Purpose of the Study

The importance of this study at Duquesne University is related directly to our mission. The mission of the university states that we have a "profound concern for moral and spiritual values" as well as a dedication to "service to the Church, the community, the nation, and the world" (Duquesne University of the Holy Spirit, 2019b). In order to determine if we are truly living the mission that inspires the university, it is imperative that we look beyond the surface to see how our students are being affected by programs that tout the mission as central, many of which are community engagement programs. Put simply, we do not know if we are living out this mission unless we are assessing impacts of the pillars of the mission. This study shed light on how both curricular and co-curricular community engagement programs impact undergraduate students.

This study was designed to address the following research question: *Which programmatic principles of community engagement have a higher potential to irritate the beliefs that college students hold regarding their own power, privilege, understanding of social justice?*

Recruitment of Participants

Participants in the study were nine undergraduate students at Duquesne University. Students were all female. All students had participated in curricular community engagement, co-curricular community engagement, or a hybrid program. Students were at least one semester out from their community engagement experience. To facilitate this, each student had spent at least two semesters at the university. Students were a convenience sample taken from programs familiar to the researcher or in programs previously coordinated by the researcher. Students were offered a chance at a fifty dollar gift card for their participation.

Students in some cases had more than one type of community engagement experience (curricular, co-curricular, or hybrid), but the focus of the interview with each student will be on one program in particular. Due to the COVID-19 pandemic, all in-person classes at Duquesne University ceased in March of 2020, and were moved online for the remainder of the Spring 2020 semester. This created difficulty in reaching students in the time initially allotted. Therefore, students were granted an extended period of time to complete and return the questionnaires. Participants representing the curricular experience were recruited from a community engaged learning course in the Rangos School of Health Sciences. Participants representing co-curricular community engagement experience were from members of Gamma Sigma Sigma, a service organization on campus. Finally, students representing the hybrid model were recruited from former participants in the Community Engagement Scholars (CES) program. In full disclosure, the researcher functions as the program manager and instructor for the CES program. Given the parameter that students were at least one semester out from their experience. No students currently active in the CES program were recruited.

Data Collection and Instruments

Extant data on the history and current context of relevant community engagement programs was gathered through additional interviews with past and current directors of community engagement work at Duquesne in the divisions of Student Life, Mission and Identity, and Academic Affairs. Supporting extant quantitative data on numbers of participants in programs, tenure of programs at the university, and was also collected from instructors and directors of the three programs from which the students participated.

Students data was collected during the Spring 2020 semester at Duquesne University using narrative inquiry. Narrative inquiry, or relational inquiry, explores experience as the story of

lived experience and strives to make meaning from it (Clandinin, Murphy, Huber & Orr, 2009).

The method allows for a dialogical and open-ended approach to interviews (Harvey, 2015). As

defined by Connelly and Clandinin (1990),

> "The main claim for the use of narrative in educational research is the humans are
>
> storytelling organisms who, individually and socially, lead storied lives. The study of
>
> narrative, therefore, is the study of the ways humans experience the world" p. 2

Each student was sent a list of open-ended questions via email. While in-person interviews

would have been preferred, the Center for Disease Control recommendations regarding the

COVID-19 outbreak strongly encourage social distancing.

Students were given a questionnaire via email that echoed a general interview style

employing a set of open ended questions that acted as a guide (Bogdon & Biklen, 1997, p 74).

The questionnaire was used as Instrument 1 for data collection. Instrument 1 served to answer

the research question, which programmatic principles of community engagement have a higher

potential to irritate the beliefs that college students hold regarding their own power, privilege,

understanding of social justice?

Figure 3.1 Instrument 1 Questions Posed to Student Participants

1. Please state the name of the community engaged learning class, community engagement learning program, or service organization you took part in during the 2019-2020 school year. Please discuss your in depth the agency or organization you worked with and the type of work you did during that time.

2. Was your community engagement experience ongoing for a certain length of time or was it a series of unrelated one-time events? Please explain your answer.

3. Talk to me about your community engagement experiences. Have they changed your understanding of communities?

4. How have your community engagement experiences changed your understanding of yourself as a civic agent?

5. How would you define the term community engagement? How would you definite the term service?

6. Have your community engagement experiences transformed you in some way? If so, how?

7. What were the most impactful things that you took away from your community engagement experience?

8. What was the most challenging thing about your community engagement experience?

9. What do you feel are the most important components of community engagement experiences?

10. Did your experience include an element of formal reflection on your work with

In addition to students, information was collected from those that administered their programs. This information was acquired through an email to the program administrators, instructors, or group advisors using Instrument 2 (Figure 3.2).

Figure 3.2 Instrument 2 Questions Posed to Advisors and Instructors

1. What is the name of the community engagement program or class that you advise/teach?

2. Please briefly describe examples of the community engagement done by your students.

3. Is student reflection a mandatory part of the experience? If so, please list examples of types of reflection.

4. What is the length of experience for students? (one semester, two semesters, multiple years)

5. How are they directed and prepared by you to do their work? Is there an orientation program or session? If so, please describe.

6. Are there educational components that relate specifically to the content area or to the work being done at the service sites for your students?

7. How many times over the course of one semester do they engage in community? Are they required to do a specific number of hours?

Data Analysis Methods

Qualitative coding of data was done to make meaning of the data collected in the transcripts of the interviews with students. This was done by through a process of close reading in order to find patterns in the interviews, grouping the patterns in to categories, and allowing themes to

emerge (Bogdan & Biklen, 1997). The close reading process involved identifying patterns of thinking and acting in order to discover regularities and uncover anomalies (Miles, Huberman, & Saldana 2014). Because of the nature of the text collected in the open-ended responses to the interview questions, this involved thematic coding categories that were analyzed by writing propositions about meaning and included selections of text from the responses into those themes. I took several passes through the data to test the trustworthiness of information. Using the emerging themes (Gibbs, 2007) gathered through comparative analysis, the beliefs that students hold regarding community engagement were examined as well as the principles currently operating in the three programs explored in the study. Coding was done manually by the researcher with no computer program assistance.

The data analysis addressed how these principles could be applied across curricular and co-curricular community engagement arenas. This was done by analyzing those data against the information from Figure 2.5 detailing the macro-characteristics and micro-characteristics of community engagement.

Chapter 4: Discussion of Findings

Introduction

The data were analyzed with the goal of answering the following research question: "Which programmatic principles of community engagement have a higher potential to irritate the beliefs that college students hold regarding their own power, privilege, and understanding of social justice." Data were collected from nine students from the following three different classes or programs: the Gamma Sigma Sigma service sorority, the Community Engagement Scholars Program, Clinical Reasoning I & II (this group will be identified as Clinical Reasoning throughout the chapter), and the occupational therapy community engaged learning class. Three students from each class or program provided data for the study. Brief descriptions of the class or program were also obtained from instructors and group advisors using the questions listed in Figure 3.2 to inform understanding of the work done in all three programs. What follows is an overview of each program or class based on data collected from the advisors and instructors. The data were collected via email using instrument one (See Figure 3.1). Instrument one addressed the research question "Which programmatic principles of community engagement have a higher potential to irritate the beliefs that college students hold regarding their own power, privilege, and understanding of social justice."

Findings From The Gamma Sigma Sigma Group

Gamma Sigma Sigma – Leader's Description

According to the information received from the advisor of the Delta Gamma Chapter of the Gamma Sigma Sigma (GSS) National Service Sorority, the group engages women from Duquesne's student body in a variety of service experiences. The staff advisor for GSS reported that the organization provides weekly, monthly, and episodic opportunities for students to engage

in community. While the weekly and monthly opportunities are often with the same community partners, the one-time opportunities are typically with different partners each time the students serve. The advisor reported that the organization encourages that members serve consistently with one partner on a regular basis in order to grow a greater understanding of that community partner. Engagement, however, varies among the members of the group. Student reflection is not mandatory after activities, although reflection does occur with small groups that work for one partner as well as with the executive board during their meetings. Length of membership varies greatly and can be anywhere from two to seven semesters. No preparation is given by the university for the members regarding their community engagement. Instead, preparation is done by each community partner most often at the start of the academic year. Educational components such as information on the organization being served or the social justice issue at hand are not offered separately, but are sometimes incorporated into the work of the students with their partner. The incorporation of education however only happens when students serve with community partners on a long-term basis.   Members typically serve three to five times during the academic year. While there are some students that perform that service with the same partner on a regular basis, for the most part the students serve with a different organization or project each time. The organization requires 15 hours a semester for a student considered new-member-in training and 25 hours a semester for active members.

Reports from the Three Gamma Sigma Students

In the following individual reports, students are assigned fictitious names to protect their identity while allowing for clarity in comparisons between responses. Verbatim statements pulled from the student responses are highlighted in italics.

Gamma Sigma Sigma Response 1 – Annie

Annie stated that she joined the sorority in the Spring of 2018. Annie participated in GSS with various on campus and off campus organizations, and described that the majority of the groups were off campus with the exception of her work with the St Vincent de Paul group at Duquesne. This group serves meals to homeless persons in the downtown area. Off campus events included work at various 5K runs for charities such as Alex's Lemonade Stand, the American Cancer Society, the March of Dimes, and the National Association of Homeless Veterans. Annie reiterated the GSS advisor's statement regarding the 25 required hours per semester.

In response to the question "Have your community engagement experiences changed your understanding of communities", Annie initially responded that her beliefs regarding communities had not changed. She also stated, however, that her experiences expanded her understanding that there are many communities in the Pittsburgh area of which she was not previous aware prior to her work with GSS. When asked if she felt her community engagement experiences changed her understanding of herself as a civic agent, she responded that as a result of her community work, she now really enjoys improving anyone's day.

I found that I really value community service and talking to people, trying to make connections with them and making their day better in any way that I can. I genuinely want to volunteer for the rest of my life.

Annie was asked to define both community engagement and service. She defined community engagement as *being a part of something bigger than yourself*. She gave this definition of service: *helping an organization or others without receiving monetary compensation*. Annie then responded to the next question, "Have your community engagement experiences transformed you in some way? If so, how?" Annie's answer seemed to resonate with her answer around civic

agency. She reported that *she loves putting smiles on people's faces and making someone's day just a bit bette*r. She also added that she felt service improved **her** days as well.

Annie saw her increased ability to have conversations with others as the greatest impacts of her community engagement experiences. She described the conversations as not only informative in that she was able to learn about the lives of others, but also that they also allowed others to vent about current problems in their lives. When she responded to the query about what was the most challenging thing about her community engagement experience, she shared that it was the people that seemed like they did not want to be there.

It was really difficult to interact with people who really hated to be at the cancer fundraising 5K or those in line to receive food at the food bank, or sitting in a nursing home talking to a stranger instead of a family member.

For Annie, the most important component of community engagement was being present in the moment while serving, and understanding that listening and patience are crucial when serving those whose lives you may not understand. She also reported that GSS does not have a reflection component.

Finally, Annie was asked, "Have your perceptions of people you would label as poor or disadvantaged changed in some way through your community engagement experience?" Annie replied that her observations of the hardships people on the margins experience led her to realize some of her own advantages.

Small actions and things I can do in 10 minutes can take someone else 5 hours, like going to the grocery store and buy milk that I had forgot to buy the day before.

Annie also felt that if those that are disadvantaged were shown more respect and care it would go a long way.

Gamma Sigma Sigma Response 2 – Gabby

When asked about her experience in GSS Gabby reported that she has been a member over the last year during which time she has also served in a leadership position. She worked at multiple different events this year including serving off campus with the elderly at the Little Sisters of the Poor and helping at the JDRF One Walk charity walk. On campus Gabby volunteered at the Career Fair, Breast Cancer Awareness Month events, Send Silence Packing, and the YMCA Daycare on campus. She served with many of those projects. For the charity runs, she typically helped with registration or children's stations. Similarly, she helped with registration at on campus events as well. In her work at the Little Sisters of the Poor residential facility, she assisted the activities director in setting up for events and interacted with the elderly residents there. While she enjoyed the mix of one-time events as well as the ongoing service with Little Sisters of the Poor, she noted that she was able to form relationships with some of the residents which she felt made the service more meaningful.

Gabby perceived that her community engagement experiences changed her understanding of college communities in that she now realizes that college students have many more opportunities to serve than she previously thought. She was surprised by how many people turned out to help at events, particularly charity walks and runs. Gabby reported it was very uplifting to see that number of people come together in such a positive manner. Her answer regarding how her perspective of communities has changed was echoed in her response to the question regarding how her understanding of herself as a civic agent had changed. Just as her understanding of communities changed in a way that made her realize how many opportunities college students have to volunteer, her understanding of herself as a civic agent changed in that she now can see many more opportunities to serve in the region.

My experiences have made me see many more opportunities to volunteer and serve in daily life. Before Joining GSS, this was not something I regularly did.

Gabby defined community engagement as participating in any activities outside of your home that better the area and people around you. She defined service slightly differently as the sharing of one's time, talents, and effort to benefit another person. She also noted that the only gain someone performing service should get is personal satisfaction.

When asked if her community engagement experience had transformed her in some way, Gabby commented that while she was not sure if it transformed her, she felt it was enlightening.

I do not know that I would say my experiences have transformed me but they have certainly opened my eyes to the amount of people and organizations that benefit from a little help from others.

The most impactful part of Gabby's experience was her realization that it does not take a large amount of effort to help another person. Previously she thought performing service would feel like a significant amount of work. After her experiences in GSS, she feels that any small amount of help can have a large impact. Gabby saw a lack of transportation as the biggest challenge in her community engagement work since most of the places her organization serves are beyond walking distance. Her group, therefore, struggles with getting the number of members that wish to serve to the locations where they are able to do so.

Gabby identified the most important components of community engagement as finding a project that is meaningful and finding an organization that can be flexible with a person's talents and abilities. She stated that GSS had no formal reflection process, and felt that it was best without it since she felt it would be very time consuming. She closed by saying that her perception of those labeled as poor and disadvantaged had changed throughout her work in GSS.

I think my perception has changed because I now see this population as less "needy" than I did before my experiences. In that sense I mean that I don't see them as only needing material items. They have the same needs as anyone else and also enjoy the same things.

Gamma Sigma Sigma Response 3 – Ellen

Ellen participated in GSS during the 2019-2020 academic year and held a leadership position during that time. She mentioned the 25-hour service requirement per semester for members, and noted she typically served beyond that. Her work was typically one-time events. Ellen pointed out that GSS does offer ongoing service opportunities at certain locations but that she preferred the variety of the one-time events offered and felt they broadened her understanding of life. She listed examples of her work as helping at LGBT+ Bingo nights, working registration and set up for charity walks and runs, and serving at a church fundraiser.

When asked if her community engagement experiences had changed her understanding of communities, Ellen stated that they had changed her understanding. She felt she came to love the Pittsburgh region more through her work and gained a better appreciation of how one person can make an impact.

Ever since I started doing service through GSS, I started seeing how one person can make a difference. It may not be world changing work, but through GSS I have been able to touch people's lives that I otherwise wouldn't have.

As for her experiences changing her understanding of herself as a civic agent, Ellen said she now realizes that her role as a civic agent develops each time she serves.

Ellen defined both community engagement and service with quotes. In the case of community engagement, she used a quote from the well-known children's television icon, Mr. Fred Rogers: "if you could only sense how important you are to the lives of those you meet; how

important you can be to the people you may never even dream of. There is something of yourself that you leave at every meeting with another person." In the case of service, she did not list the author of the quote as it is known to be typically attributed to an unknown author: "It's not so much what we have in this life that matters. It's what we do with what we have."

In response to the question asking if her community engagement experiences had changed her in some way, Ellen responded that they had changed her by showing her that even very small gestures can make a difference. For her, the most impactful part of her experience was the relationships that she built in her work. The greatest challenge was that she could not do more.

The most challenging thing about GSS is that I was unable to help everyone. I couldn't give money to every organization or go to every event.

Ellen shared that the most important components of community engagement in her opinion are teamwork and love. Unlike her peers, she did identify a type of reflection when asked if reflection was integrated into the process. She shared that members are asked to describe their experiences at a particular location so that it could be used to promote the event in the future since it would help others that wished to serve there have better understand the work.

Ellen responded to the question of if her perceptions of those labeled as poor or disadvantaged had changed. She shared that her perception did change but she did not typically think of people as poor or disadvantaged. She stated that instead she takes what she considers to be a more optimistic view and sees people as *loved, smiley, nice, giving, or even strong*.

Overview of Themes Found in Gamma Sigma Sigma Responses

A deep read into the responses from the members of GSS revealed an approach to community engagement that is somewhat of a paradox. Interestingly, the responses combined ideas of both altruism and egocentrism.

First, consider the responses the Gamma Sigma Sigma students gave to the question: Did your community engagement experiences change your understanding of yourself as a civic agent?. Figure 4.1. provides examples of responses that showed altruism.

Figure 4.1: Examples of Altruism and Egocentrism in Gamma Sigma Sigma Responses to Perceived Changes in Themselves as Civic Agents

- *I found that I really value community service and talking to people, trying to make connections with them and making their day better in any way I can.*
- *I learned my role as a civic agent grows each time I go to an event. The list of how I can help grows as I can experience over the years.*
- *I think my community engagement has made me realize that I am capable of volunteering to help others and that is very rewarding and worth the experience.*

While the example statements in Figure 4.1 are certainly altruistic in nature, each expressing the want of the student to continue to volunteer and help, the quotes also have an egocentric tone to them. The change that students highlighted was the realization that their service was *very rewarding and worth the experience*. This is colloquially referred to as "helpers high" and can often drive engagement in college students. In each case, the change they noticed in themselves was that they as individuals are able to help others. But, what is crucial to note, is that the motivation for serving is that it is enjoyable to them and worthy of their time.

While this does illustrate egocentrism, the condition is not entirely negative. Development of students is an important pillar of community engagement (Astin, Vogelgesang, Ikeda, & Yee, 2013; Mann & DeAngelo, 2016; Samuelson, Smith, Stevenson, & Ryan, 2013). The data showed that the GSS students developed in a way that allowed them to better understand themselves as able to contribute to the common good. What we cannot conclude from the data analysis is whether or not the helpers high continued to drive them in their service work with the organization or if they continue to grow in a way that allows them to dive deeper

into the issues of injustice. Because of this uncertainty, it will be argued in following themes that the development of the student may not be to the benefit of the community.

The theme of altruism is present again in the responses to the question "Has your community engagement experience transformed you in some way? If so, how?" This time, responses reveal a less egocentric stance that is more focused on the power of the person serving. What is lacking, though, is any mention of systemic change. Figure 4.2 highlights responses that show this.

Figure 4.2: Examples of Altruistic Gamma Sigma Sigma Responses to Perceived Self-Transformation

- *I love being able to put smiles on people's faces and making someone's day just a bit better. Doing service makes my day better too.*
- *It has shown me that even the smallest gesture, a smile or even a hug, can impact someone's life.*
- *I do not know that I would say my experiences have transformed me but they have certainly opened my eyes to the amount of people and organizations that benefit from a little help from others. I did not realize that even in my own community, there are so many places to volunteer and opportunities to be engaged with people and organizations around you.*

Again, as in the response regarding civic agency (Figure 4.1), the students expressed a drive to reach out to individuals and their impact when they do so. They also expressed their realization that there were many places in their communities that could benefit from their help. What is noticeably absent, however, is any mention their service addressing root causes or the systemic change of injustice.

A deeper read of the responses reveals that this altruism also positions the power firmly with the students who are representatives of the university. The GSS students do experience personal development but it is development of their ability to help others. This in and of itself is not a bad thing. When viewed in light of the literature on power redistribution (See Chapter 2 of this study), however, the problematic thinking that universities are the keepers of knowledge and

assets to be shared with the community is potentially highlighted. Asset based mentalities are a critical piece to redistributing power. While assets are often financial, they can also exist in the form of community expertise. From the perspective of the students, an asset-based mentality can reframe the work from "serving", a term used often by the GSS students, to "working with" (Pompa, 2002). While serving others maintains a haves/have nots dynamic, working together and honoring the everyone's assets in the work redistributes power among all involved. As community expertise is recognized as an important asset, community members can begin to play larger leading roles in the various components of work of community-university partnerships and not just be passive recipients of "help" (Guillen & Zeichner, 2018). The language used by the GSS respondents indicates their growth is toward seeing themselves as better "helpers" and "servers" which is antithetical to the work of power redistribution.

When the students responded queries about the biggest challenges they faced in their community engagement experiences, there was marked inconsistency across their responses. Ellen remarked that her biggest challenge was serving those that did not, in her opinion, want to be served or did not want to be there. Annie noted that her biggest challenge was not being able to donate to the many different organizations she worked with, while Gabby cited transportation issues. Yet even with these inconsistencies, the analysis showed that as a whole, the GSS students saw this question as logistical and not psychological or experiential.

Several themes emerged from the analysis of the GSS student responses to questions that probed for the biggest impact during their community engagement experience and their perceptions of the most important components of community engagement for college students. These themes are:

- being present in the moment,

- forming relationships, and

- making connections with others

Research on the concept of authentic relationships (Mitchell, 2008; Mitchell, 2015) can help to contextualize the themes that emerged. Despite the fact that the GSS participants were unable to connect to any idea of systemic change, the students understood the importance of making personal connections with others through conversations and working together. This could be seen as a first step on the relationship continuum discussed in Chapter 2 that illustrated how relationships can become transformational, but always start as transactional (Clayton et al., 2010). The move along the continuum begins when time spent together is more consistent and includes more meaningful activities such as sharing of one's story. When this transition happens, students begin to form authentic relationships with the potential to become transformational relationships. Authentic relationships are often built from a connection that challenges the dualistic understanding of self and other and instead emphasizes interdependence (Mitchel, 2008). When the themes of being present, forming relationships, and connecting with others are seen in light of the research regarding transformational and authentic relationships, it could be argued that deep meaningful relationships are possible in co-curricular community engagement without an understanding of systemic change. This is significant as often a social change framework is seen as a component of true authentic relationships in the work of community engagement (Mitchell, 2007).

Next, the researcher compared and contrasted the responses to the question, "Have your perceptions of people you would label as poor or disadvantaged changed in some way through your community-based experience?" Two of the three students—Gabby and Annie—used asset-based language in their responses stating that they would more likely no longer think of people

first as poor and disadvantaged but associate them first with more positive characteristics such as giving, strong, and loved. Ellen, however, did not follow suit with her peers stating her perception of those she would label poor or disadvantaged had not changed. But instead, she realized how much she was able to help those at the events or in the communities in which she served.

Findings from the Critical Reasoning I and II Group

Clinical Reasoning I &II – Leader's Description

The faculty instructor for the community engaged occupational therapy class Clinical Reasoning I & II reported that the classes span a fall and spring semester in the same year and allow for occupational therapy students to spend approximately 20 weeks on site with a community partner. There is also a third semester that incorporates the same community engaged learning but is taught by a different faculty member. During their service, students complete a needs assessments, design program development, implement programs, and create a proposal for the sustainability of the created programs for the community partner.

The instructor noted that reflection does occur throughout the experience in various forms. Students are required to keep journals to record their time spent with their community partners. Narrative reasoning assignments are used as well as individually assigned reflections throughout the semester. The instructor shared that that critical reflection is also a part of the final exam in the first semester.

Critical Reasoning I and II students are prepared for the experience prior to the start of class. The instructor provides students with overviews of community-based practice, how to engage in their work as occupational therapy students in group settings, and how to understand specific demographics of people they may be serving. The students complete a two-phase program that

allows them to understand and ground their work in the university mission. In addition, some but not all community partners host their own orientation for students to familiarize them with the work they will be doing. The instructor noted that the sites that do not have their own orientation necessitate more work on her part to facilitate student understanding of the organization they will be working with and the issues they may face. Over the course of the classes, including the class taught by the separate faculty member, students complete over 85 hours of service over the course of three semesters.

Reports from the Three Clinical Reasoning I & II Students

In the following individual reports, students are assigned fictitious names to protect their identity while allowing for clarity in comparisons between responses. Verbatim statements pulled from the student responses are highlighted in italics.

Clinical Reasoning I & II: Response 1 – Bella

Bella reported that during the 2019-2020 school year, she served at the Downtown Outreach Center and Shelter (DOCS) in Pittsburgh that functions as an emergency shelter and transitional housing program for young adults ages 18-24 years old. She served two hours per week each week during the academic year. As a part of her work there, she and a fellow occupational therapy student in the same class ran weekly sessions that centered on occupations identified by the residence at DOCS. The sessions combined both social elements like ice-breakers with activities more connected to occupational therapy such as needs assessments and interviews. The sessions also included group discussions among the group facilitated by Bella and her classmates.

In response to the question regarding whether her understanding of communities was changed by her community engagement experiences, Bella shared that the most important thing she

learned was that Pittsburgh is a very diverse place. To illustrate described the Uptown

community and its make up that includes a private university, a hospital, a world class sports

venue, and what she referred to as some of the *poorest members of the city.* Bella said she

learned a great deal about interpersonal skills and working with others.

I have learned more about interpersonal skills and how to be a positive member of a

community through this experience than on campus. I learned that in order to work with people

especially people my own age, I have to take the posture of equality and humility.

Bella learned that change comes not by one or two acts of service but by *continual commitment*

to not only service but building relationships in community.

In response to the question "How have your community engagement experiences changed

your understanding of yourself as a civic agent?", Bella again noted the importance of

relationships.

Doing one or two small acts will not create lasting change. I believe the first and most vital

step to being engaged in a community is engaging with the community. Learn, listen, experience.

Bella defined community engagement by saying it is grounded in building relationships, and

helping with what the community expresses as an area of need. To support her definition, she

highlighted that research and educating herself was very important to her work of community

engagement at DOCS and defined service as being rooted in self-sacrifice. She went on to say

that empowerment is also central.

I believe (service) is equal parts doing what others cannot do for themselves, empower them

to do what others have restricted them from doing, and teaching them to do for themselves.

When asked what the most challenging part of her community engagement experience was,

Bella responded that it was the challenge of maintaining what she referred to as *a thick skin and*

a soft heart at the same time. She expanded on this by saying it was challenging to work with the groups the participants from DOCS expressed that they did not want to participate. However, she also noted that she understood a person lashing out is often caused by a person's deep hurt or pain that they have not been able to address. She mentioned that the balance of thick skin and soft heart is something she feels she will continually have to work on as long as she works with communities. The most important components of community engagement for Bella were the support of someone who had engaged with that same community previously and the ability to spend what she referred to as *unstructured time* in the community.

In response to the question regarding a structure for reflection, Bella noted that journal reflections were required for class and that the reflections not only centered on class concepts but also included personal feelings and thoughts on personal growth. She found the assigned reflection to be helpful, and as a result started keeping her own personal reflection journal that also sometimes served as a prayer journal for her.

Finally, when asked if her perceptions of people she would have labeled as poor and disadvantaged had changed through her community engagement experience, Bella answered that it absolutely had changed her perceptions.

I have always loved to serve others by all my pervious experiences were short interactions where I really was serving them – doing to them. I also grew up in a home that had mixed opinions about the work ethic and character content of people who lived in situations where they were labeled as "poor" or "disadvantaged".

She went on state that the longer term experiences were impactful in an entirely different way for her.

Through my experience at DOCS I started to learn that real change is raw. It's not a one afternoon visit to a soup kitchen to stock shelfs. Please don't hear my wrong in this; service like this is needed, and in most cases, welcomed by organizations, but compared to my short impersonal service experiences of the past, my time at DOCS showed me a whole other side of community.

Clinical Reasoning I & II Response 2 – Dawn

Dawn reported that she served in a local nursing home for approximately two hours a week with residents that suffer from dementia. Her work included activities that focused on social participation and group engagement. She worked with two other occupational therapy students from her class on this project. The weekly visits were for the majority of the academic year. Dawn also noted she has served as a part of GSS and performed service as a member of the Student Occupational Therapy Association outside and unconnected to her work in Clinical Reasoning I & II class.

When asked if her community engagement work had changed her understanding of communities, Dawn responded that it had not changed her perceptions of communities in general, but had changed her understanding and increased her knowledge of the specific communities that she worked with during the Clinical Reasoning classes. She added that she learned much more about how to serve the specific populations she worked with such as elderly patients with dementia.

In response to the question "How have your community engagement experiences changed your understanding of yourself as a civic agent?", Dawn said she had a better understanding of how she could use her skills as an occupational therapist to make an impact on communities. She also shared her realization of how much she can learn from her work with communities.

When asked to define community engagement, Dawn referred to working with communities and gift sharing for the purpose of an overarching goal. In contrast, she defined service more in terms of helping an individual during a specific time of need.

Community Engagement is working together with your community where each member brings unique skills to the group to accomplish an overarching goal. Service is working with individuals who are in need of help in some way to support them during a challenging time.

Dawn expressed that her community engagement experiences have transformed her by increasing her understanding of how she can use her occupational therapy skills to serve others. She also described expanded communications skills as well increased knowledge of how to work in small groups to accomplish goals. She added that her listening skills have improved as she practiced working to understand the needs of the community.

In response to the question "What were the most impactful things you took away from your community engagement experience?", Dawn expressed that it was an understanding of the different backgrounds people have, and how she can receive them.

I have learned not to judge, but to listen and think about why people might think differently than me or have a unique perspective. I have learned to be more open to different ideas and try to find the unique value that each individual brings to a group session or service project.
When sharing her most challenging parts of community engagement, Dawn cited that gaining confidence as a leader stood out as her biggest challenge. She expanded on this by saying that leading the group activities in her community engagement allowed her to practice leading through working with community members and gaining a better understanding of them. This was also helpful to her as a skill with her peers in on campus groups.

Dawn stated that the most important components of community engagement are a positive

attitude and a willingness to build relationships with community.

The first time you enter a new community, you'll be an outsider, even if you're coming in to

help. It is important to take time to understand and build trust within the community. Also, I

would say it's important to be excited to work within the community and be positive about the

experience.

Regarding reflection, Dawn stated that she participated in both formal and informal reflection.

She often reflected informally with her peers on her work, particularly those in her small group

working at the same site. She also participated in formal reflection offered by her professors that

included open-ended questions about their community experiences. In closing, Dawn shared her

thoughts on whether her community engagement experiences changed her perception of those

she would have labeled as poor or disadvantaged. She commented that she learned the

importance of remembering that she never fully knows what people have been through when she

meets them. She also noted that she now knows the importance of communication and listening

to those she is serving.

Clinical Reasoning I & II Response 3 – Laynee

Laynee shared that she worked with the Alliance for Refugee Youth Support and Education

(ARYSE) through her Clinical Reasoning classes. She and another student majoring in

occupational therapy served as mentors two hours per week for one academic year. As mentors

they assisted students with homework, participated in activities, and led sessions for the youth as

well. As the semester progressed, Laynee and her classmate led more sessions. They were also

able to contribute to a resource book, they gave to ARYSE at the end of the year, that included

ice breakers, discussion questions, information on visual schedules, and other information that the Laynee and her classmates found helpful.

Regarding changed attitudes toward communities, Laynee reported her understanding had been changed by her community engagement experiences. She noted that her understanding of refugee communities in particular had changed. Her knowledge of the assets of the refugee community grew as well as her knowledge of the disparities between refugee communities and communities of U.S. born citizens.

Laynee's view of her own role as civic agent evolved as a result of her community engagement experience as well. Whereas previous to her community engagement experience she understood civic agency as simply helping a specific community, afterwards her understanding deepened greatly.

Through this experience, I learned (being a civic agent) is so much more nuanced. It isn't helping. Rather, it is working <u>with</u> the community, empowering the community to make change, problem-solving with the community, and co-creating ideas/programs etc.
When asked how she would define the term community engagement she stated that it is a collaborative process of working with communities in order to influence change. She defined service as *walking with those on the margins, collaborating with members of the community to determine what needs are, and working with the community on addressing those needs*. While both answers appear to be similar, it should be noted that her understanding of community engagement appears rooted in systemic change while her understanding of service seems to be rooted more in addressing the immediate need.

In response to the question "Has your community engagement experience transformed you in some way?", Laynee noted her experiences transformed the way she understands the phrase

"walking with those on the margins." as well as her understanding of the refugee and immigrant communities in our country. Her experiences also helped her understand that in order to support a community to the best of her ability, she must understand the culture of that community. She added that this community engagement experience prompted her to pursue a clinical doctorate in occupational therapy so that she can more adeptly combine advocacy with program development in the refugee community.

When asked about the most impactful parts of her community engagement experience, Laynee said the most impactful pieces came from what she learned from the students she mentored at ARYSE. Specifically, she cited the impact from the resiliency and determination of the students she mentored.

I learned that even if some of the students have had a lack of schooling, even though there may be a significant language barrier, that these intelligent children and youth, if supported and empowered, will change the world

In contrast to the impacts of the program, Laynee conveyed that her greatest challenge in the work at ARYSE was feeling inadequate and not being able to do more for her mentees. This was reflected in several ways for her. Much was happening outside of her time at ARYSE such as bullying of the mentees at their school that she felt unable to adequately address. She also communicated the fact that she wished she would have been better able to support students particularly those that seemed to be experiencing post-traumatic stress disorder.

For Laynee, the most important part of community engagement experiences was recognizing one's own biases, prejudices, and beliefs. She noted this recognition was critical so that one could either consciously set them aside, work to combat them, or at the least notice how they

were impacting one's view of a situation. She also identified working **<u>with</u>** a community as a central part of community engagement.

Work WITH the community not FOR and appreciate all that the community has to offer. Understand your differences and privileges and immerse yourself with the community you are placed in.

As an example, Laynee listed the importance of overcoming the language barrier often present between the Duquesne student mentors and the ARYSE mentees as well as between the mentees from different cultures. Through non-verbal communication such as symbols and learning key terms in various languages, she felt she was much better able to *meet students where they are.*

In relation to reflection, Laynee noted that she felt all the reflection was informal but still valuable. It included discussions in class and conversations among the group that traveled to the ARYSE sites.

I find that reflection upon the experience is especially important to understand your role, how transformative the process can be, and to fully appreciate what you have learned.

Finally, when asked "Have your perceptions of people you would label as poor or disadvantaged changed in some way through your community engagement experience?", Laynee acknowledged she still had much to learn about groups that she would consider poor or disadvantaged. She shared that she tries to see a person for their gifts and not only for what they lack.

Overview of Themes Found in Clinical Reasoning I & II

A deep read of the responses from the Clinical Reasoning I & II group showed themes of both equitable and authentic relationships. Responses supporting equitable relationships can be seen in the use of language such as *empowering the community* and *learning from the community*.

Figure 4.3 depicts examples of equitable relationship statements given in response to the query regarding what the students felt were the most important elements of community engagement.

Figure 4.3: Examples of Equitable Relationship Themes from Clinical Reasoning I & II Responses to Transformation in Understanding of Civic Agency

- *Rather, (Civic Agency) is working <u>with</u> the community, empowering the community to make change, problem-solving with the community and co-creating ideas/programs etc.*
- *I have also realized I can learn as much from the community members we work with as they learn from us.*
- *Learn, listen, experience. From there it is important as a civic agent to use interpersonal skills to learn with and work with the community members you are serving*

These responses are reflective of themes covered in chapter 2 in the section on redistributing power from the university to the community. The role of IHE as traditional keeper of knowledge was explored as it related to the power that IHEs historically in community-university relationships. The power of the university created by being the sole proprietor of knowledge muddles the efforts to do equitable and mutually beneficial work (Lopez & Romero, 2017; Mitchell, 2008; White, 2010). The co-creation of knowledge was discussed as a pillar of redistributing power from the university to the community (Dostilio et al., 2012). When students' willingness to learn from their community partners is just as strong as their desire to serve, it supports the idea that students are actively seeking to work with community partners in the co-creation of knowledge and ideas.

Themes are also seen in support of the asset-based mentality discussed in Chapter 2 as another pillar of the redistribution of power. An asset-based mentality is seen in the acknowledgement of what Yosso (2005) refers to as cultural wealth. This is seen in responses in Figure 4.3 as well as in other responses from this group.

I don't want anyone to think "this white girl my age doesn't know what I've been

through" and although this statement is still true, I have learned how to take a posture of

humility and become the learner rather than the teacher.

Here again the student recognizes that she is not the only one that possess knowledge worth

acquiring, but that she needs to learn from her community partners as well.

Language reflective of equitable relationships heavily entwined with language suggestive of

authentic relationships. Figure 4.4 shows examples of language that supports authentic

relationships in response to the question that asked participants to define community

engagement.

**Figure 4.4: Examples of Authentic Relationship Themes from Clinical Reasoning I & II
Responses to Defining Community Engagement**

- *I would define the term community engagement as the process of working collaboratively with a community or population to bring about change to influence the wellbeing of members in that community.*
- *Community engagement is working together with your community where each member brings unique skills to the group to accomplish an overarching goal*
- *Community engagement is building relationships with a community to then bring in tools that may help that community with whatever they have expressed as an area of possible change.*

Authentic relationships are impossible without a mindset of working *with* a community. Working

with implies equity and a shared work toward a common goal (Bringle et al., 2012; Enos &

Morton, 2003; Saltmarsh, Hartley, & Clayton, 2009). The responses are incredibly clear with

this group on authentic relationships. They appear in response to the question defining

community engagement in Figure 4.4, but they also appear throughout other responses as well

- *I believe the first and most vital step to being a engaged in a community is engaging with a community.*
- *I also have more confidence in my ability to work with, serve, and build impactful relationships with people that I don't share many things in common with.*

- *Work WITH the community not FOR and appreciate all that the community has to offer.*

Again, the language used is reflective both of authentic relationships and walking *with* as well as of asset-based mentalities.

Findings from the Community Engagement Scholars Group

Community Engagement Scholars – Leader's Description

I serve as the program administrator for the Community Engagement Scholars (CES) program and as the instructor for the seminar that is a component of the program. This section, therefore, presents my responses to Instrument 2, the Questionnaire for Advisors/Program Administrators. Between twelve and eighteen students participate in the program each year. Each student performs 200 hours of service across two semesters. The 200 service hours are required to complete the program. Each CES student serves with one community organization for the duration of the program. The community engagement experiences vary widely from social media content curation for environmental organizations, to afterschool tutoring with children that are refugees, to community assessments of access to fresh food for residents. In addition to the working with the community partners, the program requires that each student attends a weekly one-hour seminar class. Students typically serve six to seven hours a week with their community partner. The program is credit bearing at 1.5 credits per semester.

Critical reflection is a mandatory and informal reflection is encouraged as well. Students are assigned weekly reflections to prompts that relate to the topics covered each week in class. Informal reflection occurs in class as a group along with one-on-one check in sessions between each student and the graduate assistant for the program. CES is a program that spans the fall and spring semester of the academic year. Students cannot repeat the program, but they may apply to serve in one of two CES intern positions the following year.

84

CES students attend a mandatory weekly seminar, the educational component of the program, to prepare them for their work with their community partners. During the weekly seminars, students are introduced to and deepen their understanding of crucial concepts such as transformational relationships, intersectionality, non-violent social change, and racial privilege. As part of the educational seminars, students are also required to interview with their community partners. The interview process allows for every community partner to interview every student in the program for fifteen minutes. Students also participate in any training required by their specific partner.

Reports from the Three Community Engagement Scholar Students

In the following individual reports, students are assigned fictitious names to protect their identity while allowing for clarity in comparisons between responses. Verbatim statements pulled from the student responses are highlighted in italics.

Community Engagement Scholars Response 1 – Hannah

Hannah shared that that she served with the Macedonia Family and Community Enrichment Center (Macedonia FACE). Hannah worked with the Girls Circle program which acts as a mentoring program for girls under the age of eighteen. She also noted that she worked with the Lifeline program at Macedonia FACE which supports people who are experiencing temporary hardship. She served weekly for one academic year.

In regards to her community engagement work changing her ideas of communities, Hannah responded that her work had indeed changed her understanding of communities. She divulged that while living in the Pittsburgh area her entire life, she had little knowledge of the needs of many of the communities within the city.

My experience as a CES has shown me that my bubble I have lived in my whole life has blinded and "protected" me. I have learned that systematic racism is prevalent in America and it is a constant battle for minorities to just have a safe area of their own to call a community without it being gentrified or completely underfunded.

Hannah shared that her understanding of herself as civic agent has changed in that she is now more aware of the community in which she serves. She commented that it is difficult to know the challenges of a community until you are working with the people in that community learning their needs. Within this response she also noted that even though she is a black female, Hannah feels she grew up with privilege in certain areas. She added that her evolving understanding as herself as civic agent includes using her privilege to support young women that do not have some of the resources she had as a child and young adult.

Community engagement was defined by Hannah as the *act of being within a community and servicing them to increase their quality of life.* In regards to service, Hannah noted that a lack of monetary exchange was central.

I would define service as the act of helping or doing work for someone or something without the expectation or agreement of a monetary exchange.

In response to the question "Has your community engagement experience transformed you in some way? If so how?" Hannah noted that her community engagement work contributed to the most important year she has ever had for her own growth and development. She noted that until she joined this program she did not realize how much she was taking on in order to avoid disappointing others. Through the program she realized that taking care of herself had to be a priority before she could truly serve others.

However, what I was experiencing was the superwoman complex. I learned with the help of

CES, (the instructors), and Macedonia FACE how to only take on as much as I can bare because

not everything needs my help because in return it could be hurting me and my mental health.

In regards to the most impactful things Hannah took away from her community engagement

experience, she remarked that along with lessons of self-care, she was impacted by the strength,

resiliency, and passion shown by the staff at Macedonia FACE. The most challenging pieces

about her community engagement experience were tied up in empathy and a healthy separation

of her personal life and her work at Macedonia FACE

I felt guilty and a lot of the time selfish for being upset at my situation when people were going

through a lot worse. It took me a while to even practice to separate my home life and the office

life for my own sanity because it wasn't fair to myself to compare situations.

Hannah cited the weekly seminar attended by CES as the most important component of the

program in her opinion. She stated that it helped gain a better understanding of concepts she was

working with at her community site. She added that the supplemental events that the CES were

encouraged to attend were also very important because it allowed for a deeper understanding of

topics discussed in class.

Reflection was done by Hannah in various arenas. She shared that she had weekly check in

sessions with her advisors at her community site as well her check ins with the CES instructors

for reflection. She added that she also found it beneficial to talk with the CES from the previous

cohort that had served at Macedonia FACE as well as her fellow CES.

Finally, when asked whether or not her perceptions of those she would have labeled as poor

or disadvantaged had changed, Hannah shared that her perceptions had indeed changed regarding

labels.

I had to learn to make a conscious effort to not use labels with anything I speak upon because it will automatically create that divide. I also try to only use certain impactful words to those who are privileged for them to understand that not everyone has had the opportunities that they have had. I would say what has changed is my perception on those who are privileged that come from rich or advantaged areas in some way through my community engagement experience.

Community Engagement Scholars Response 2 – Lily

Lily stated that she served in the CES program with the anti-hunger organization Just Harvest. She worked during the academic year until online learning began due in March of 2019 . Lily worked with two different programs at Just Harvest: The Fresh Corners program and the VITA tax program. She reported that fresh corners is geared toward bringing fresh produce into food deserts in the Pittsburgh area.

When asked if her community engagement experiences impacted her understanding of communities, Lily reported her experiences with Just Harvest did change her understanding of communities by allowing her a deeper look at the communities with which she worked

My experiences both with Just Harvest and with the Cohort time with the Scholars allowed me to hold a deeper understanding of the larger Pittsburgh community. While working with the food deserts my understanding of the connectedness of communities deepened.

Lily's understanding of herself as a civic agent was also impacted. As her experiences reminded her of her own privilege, she gained a better appreciation for what it meant to look systemically at social injustice. She began to become aware of the fact that *simply being there was not enough, needed to dig deeper into root causes of these experiences.*

In regards to defining service and community engagement, Lily's explanations were distinct from one another in their approach. When defining service Lily' noted the importance of a

systemic approach *and participating in the larger picture*. When defining service, she noted a point of action approach sharing that service involved *aiding in whatever actions are asked*. For both service and community engagement, Lily added listening as key to the process.

When asked the question, "Has your community engagement experience transformed you in some way? If so, how?", Lily remarked that her experiences have transformed her by making her more aware of her own privilege. She also shared that she her time at Just Harvest challenged her to think more critically about the work she was doing and to view injustices through different lenses.

The most impactful thing taken away by this experience for Lily was the understanding that she will never be done learning. She remarked there is always something new to be learned about her work. Her biggest challenges were accepting her own flaws and previous mistakes and moving past them. Despite it being a challenge, she noted it was vital to her process.

To learn the flaws of my own actions (specifically when discussing previous volunteer work) is a humbling experience. However, I also believe this is one of the most important things my cohort and I discussed through our time together.

For Lily, the most important components of her community engagement experience were the discussions on the Spiritan principles (See Appendix A) that inspire the work done in communities by Duquesne students. She felt the stories of the Spiritans held important lessons for the work of community engagement.

When asked about informal and formal reflection, Lily commented that CES had weekly reflections about the topic discussed in class that week as well as bi-weekly meetings with the instructors that served as reflection. She noted that the meetings allowed her to connect the

different facets of the program as well as her major and begin to synthesize what she was learning.

When asked if her perceptions of those she would label as poor or disadvantaged had changed during her community engagement experience, Lily noted that her perceptions had changed. She shared that the neighborhoods she surveyed for the Fresh Corners program did not look the way she anticipated.

I have learned the label of poor or disadvantaged does not come with a uniform, rather it is complex and constantly changing.

Community Engagement Scholar Response 3 – Willa

Willa shared that she served in the CES program with the Alliance for Refugee Youth Support and Education (ARYSE), a nonprofit organization that works with immigrant and refugee youth living in Allegheny County. In her role there, she worked as a mentor in the ARYSE afterschool club working specifically with children in Kindergarten through eighth grade. Mentoring included tutoring, playing games with the children, and running craft time. She also helped to do more behind-the-scenes work such as writing thank you notes to funders. She served weekly for one academic year.

Willa shared that her community engagement experiences had changed her understanding of herself as a civic agent in that she now realizes she can no longer be complacent in the face of injustice.

Working with ARYSE, and our discussion during seminar opened my eyes to the various injustices this world faces and they cannot be fixed if they are ignored.

In her definition of community engagement, Willa commented that it involved working alongside community members, listening to their needs, being present with them, and forming

relationships with the community. She defined service as *helping a community group in some way*. She also added that it could include philanthropic actions such as donating money or goods. She then used a metaphor to show the interplay of service and community engagement with one another.

While service and community engagement go hand in hand, service alone tends to focus on putting a band aid on the problem, while community engagement tends to focus on the root cause of the problem and is more relationship focused.

Willa commented that her community engagement experiences have transformed her in that she is now more aware of injustice in the world. Her awareness of the immigrant community and their struggle has grown significantly. She also noted that she now realizes that injustice is everywhere, even in the community in which she grew up.

[My experience] has made me realize that poverty and racism exist on the streets I grew up in and work needs to be done to create societal change My community engagement experience challenged me to be more aware of what is going on in the world so I can effectively help and vote for those that will fight for justice.

The most impactful thing for Willa within her community engagement experience was the relationships that she was able to form. She noted that she plans to continue work at ARYSE so that she can continue to keep up the relationships she made there with the students and staff. Willa's biggest challenge was experiencing what it was like to be a minority for the first time in her life.

My skin had never felt so white and I felt myself become shy in my relationships with the children. However, through weeks of talking, playing, sharing, and spending time together, the children and I grew to have the blossoming's of authentic relationships.

For Willa, the most important parts of community engagement are education and reflection. She noted that the seminar experience that served as an educational component to her work was critical to her experience. She also stated that the reflections used as a part of the seminar were excellent tools in helping her to focus her work. She also shared that the small class size enabled meaningful discussion among the group and personal attention from the instructors.

Willa shared that reflection was a part of the CES process through biweekly meetings with the instructors that allowed for deeper one on one discussion of what she was experiencing at her community site. She also noted that there were assignments as a part of seminar that allowed her to reflect by compiling a photo story, creating a board game, and creating a digital story to showcase what she had learned throughout the year.

Finally, when asked if her perceptions of people she would label as poor or disadvantaged in some way had changed throughout her experience, Willa answered yes her perceptions had changed. Her perception of what it meant to be poor of disadvantaged was changed by her work with the children at ARYSE.

Overview of Themes found in Community Engagement Scholars

A deep read of the responses from the Community Engagement Scholars group yielded themes of both social change approaches and authentic relationships building. Responses supporting social change models are evident in language such as *root causes*, and *big picture* thinking. Figure 4.5 shows examples of this in both responses to defining community engagement and identifying it's critical components.

Figure 4.5: Examples of Social Change Approaches in Response to Defining and Identification of Critical Tenants of Community Engagement

- *While service and community engagement go hand in hand, service alone tends to focus on putting a band aid on a problem, while community engagement tends to focus on the root cause of the problem and is more relationship focused.*
- *(CES Seminar) helped me to connect more into the community and realize that the system is deeper than we think.*
- *Community Engagement: Being involved with community, paying attention, listening, and participating in the larger picture.*

Similar language was seen from Lily in response to her understanding of herself as civic agent. *I began to learn that simply being here was not enough. I needed to dig deeper into the root causes of these experiences.* This language of *root causes* and *systems* is reflective of the social change approach discussed in Chapter 2 within the section on the personal development of the student. A social justice approach toward community engagement allows students to work across diverse constituencies toward both equity and equality within the context of community-university work (Bowen, 2014; Marullo & Edward, 2000; Mitchell, 2008). By this definition, social justice approaches encourage students to dive deep beyond the surface level in order to understand larger unjust systems and the root causes of inequity. The central focus of a social change approach is reflection on one's own identity, inherited privileges, and biases. The social change approach urges reflection on cognitive dissonance and the disequilibrium experienced by a student working in new circumstances during community engagement therefore urging student development (Ashgar & Rowe, 2017).

Ideas supporting a social justice approach are also found in the CES responses in language regarding their own privilege. As mentioned previously, social change approach urges reflection on inherited privileges of the student. Both Hannah and Lily in response to how their

understanding of themselves as civic agent had changed response with an increased awareness of privilege

- *Throughout my time at Just Harvest I not only was reminded of my own privilege, but of the importance of recognizing those privileges*
- *Absolutely, I have learned more about my own privilege through this experience*
- *I learned that even though I am a black female I still have privilege in certain areas*

Responses like those above further display the theme of social change in the responses from the CES group.

Also clearly present in the responses from the CES group is the importance of building authentic relationships as seen in language such as *listening*, *working with*, and *being with*. Figure 4.6 shows responses from CES students in response to the question of defining community engagement.

Figure 4.6: Examples of Authentic Relationship as a Priority in Response to Defining Community Engagement

- *Community engagement involves becoming part of a community and working alongside them. This involves listening to the community's needs, being present with the community, and forming relationships with them.*
- *Community Engagement: Being involved with a community by paying attention, listening, and participating in the larger picture*
- *I would define the term community engagement as the act of being within a community and servicing them to increase their quality of life.*

As discussed in Chapter 2 in the discussion of authentic relationships, working with is a critical component of building authentic relationships. Working *with* implies equity and a shared work toward a shared objective (Bringle et al., 2012; Enos & Morton, 2003; Saltmarsh, Hartley, & Clayton, 2009). College students cannot engage with communities as a geographic reality. Working *with* suggests the idea of equity in the community university relationship. CES students reflected this language in other parts of their responses as well.

- *I learned that you don't know the real issues a community faces until you are amongst them and learn who they are and what needs they require to live a better life.*
- *My skin had never felt so white and I felt myself become shy in my relationships with the children. However, through weeks of talking, playing, and spending time together the children and I grew to have the blossoming of authentic relationships*

Value put on time spent together and being *amongst* a community points clearly to the value

placed by CES students on authentic relationships as a part of their community engagement

process.

Analysis of Themes Across All Respondents

In order to fully analyze the themes that follow, it is useful to once again refer to Figure 2.5

displayed here for convenience. Figure 2.5 depicts important concepts from the literature along a

continuum that frames the discussion of the themes.

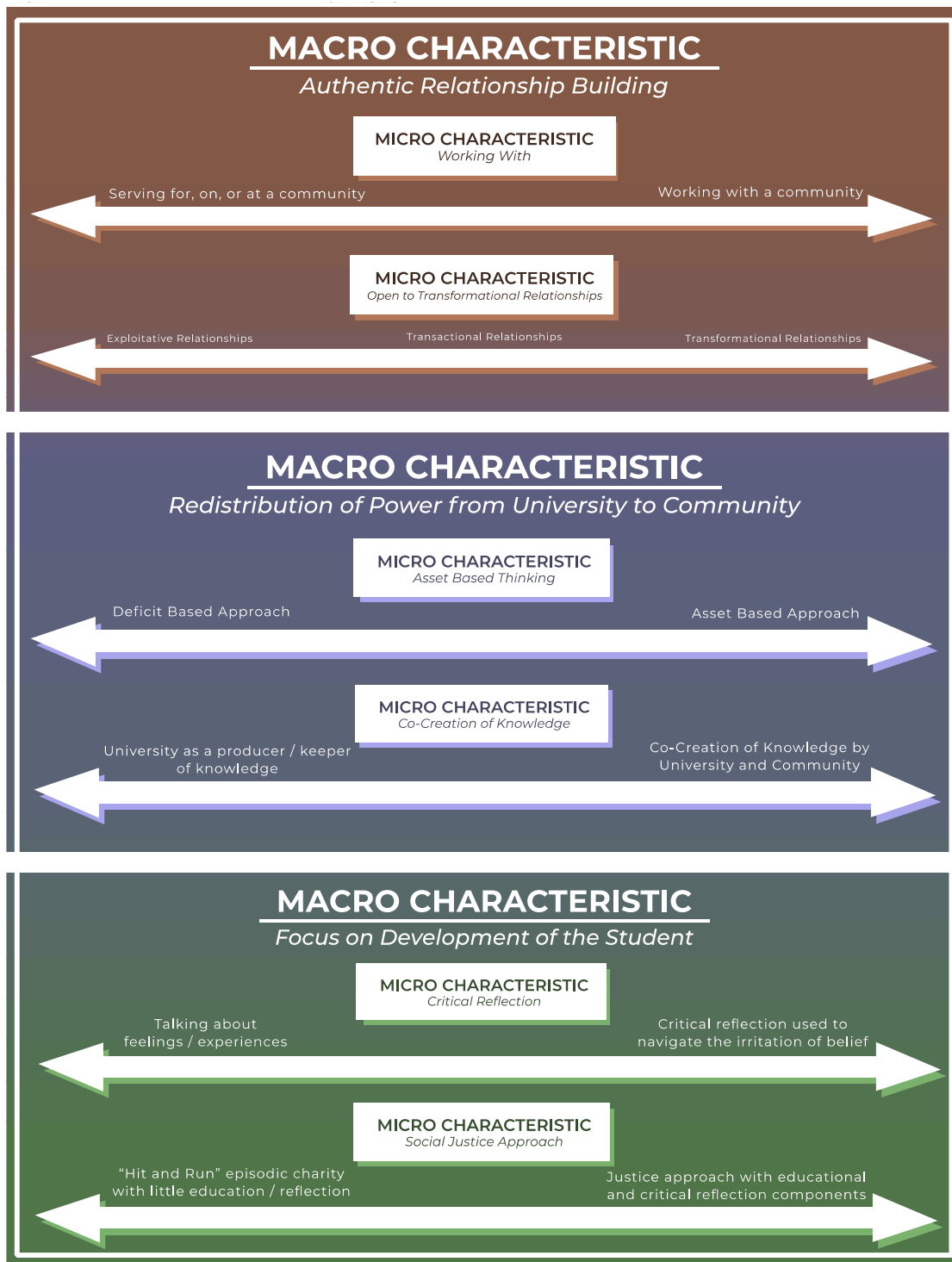**Figure 2.5 Macro and Micro Characteristics of Community Engagement**

Figure 4.7 shows the major themes by group of respondents so that comparisons and contrasts can more easily be made.

Figure 4.7 Themes of Each Group of Respondents

Group	Themes
Gamma Sigma Sigma	• Altruism and egocentrism • Perceived self-transformation toward being a better "helper"
Clinical Reasoning I & II	• Equitable relationships for power redistribution • Authentic relationships
Community Engagement Scholars	• Authentic relationships • Social Change Approach

As previously discuss, the three groups represented three types of community engagement: curricular (Clinical Reasoning I & II), co-curricular (Gamma Sigma Sigma), and a hybrid of both curricular and co-curricular models (Community Engagement Scholars). A reexamination of the continuums (Figure 2.5) in light of the data (Figure 4.7) allows the placement the groups along the continuum thus informing to some extent the characteristics of each type of community engagement. Figure 4.8 illustrates the placement of the groups along the continuums.

Figure 4.8: Location of The Three Groups Gamma Gamma Sigma (GSS), Clinical Reasoning I&II (CLI&II) and Clinical Community Engagement Scholars (CES) Along the Continuum
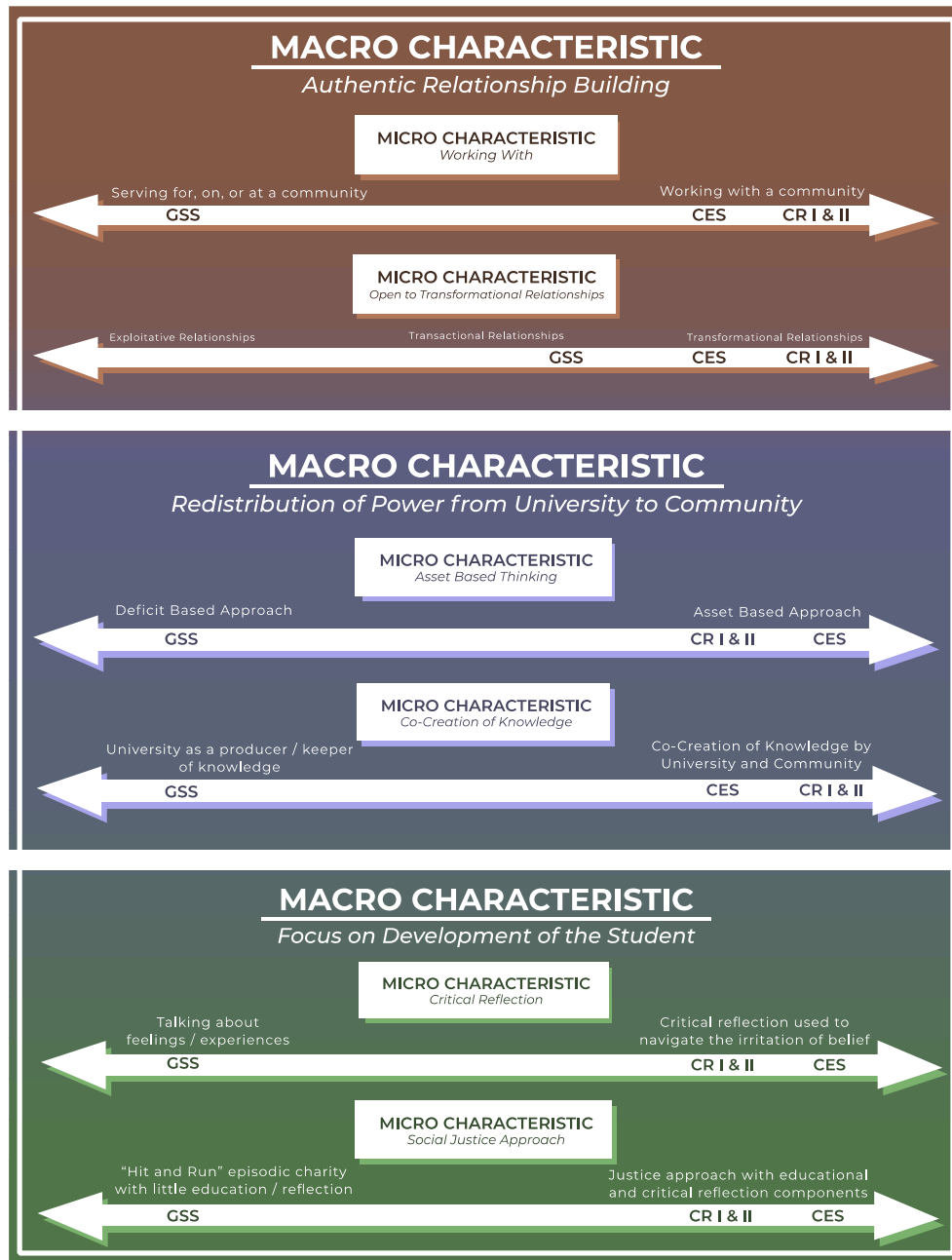
What is clear in Figure 4.8 is that the co-curricular model used by Gamma Sigma Sigma tends toward the lower end of each continuum. GSS respondents did not use language that

inferred power redistribution or the seeking of transformative relationships. Language used by GSS respondents was that of "serving" and "helping". This type of language assumes that the one doing the serving and helping has the power. The language feeds the narrative that universities, and the students they educate, are the keepers of knowledge to be given to a community that is lacking in some way. GSS respondents also noted their own personal growth (see Figure 4.2) that illustrates the self-perceived transformation of the respondents in that group. When asked about transformation, the GSS group noted that they now had a better understanding of just *how much* they could help in the community. The GSS respondents spoke in a very positive way about their community engagement experiences, and stated that their experiences allowed them to grow. Their growth, however, was not toward the desired characteristics shown in Figure 4.8 on the continuums.

Juxtaposed to responses of the GSS group, the CES and CR I&II students did use language that was indicative of power redistribution, the co-creation of knowledge, and working *with* community partners while forming authentic relationships. The CES and CR I&II students spoke of the importance of listening, and used words like empowered. They expressed understanding of the importance of concepts such as root causes. Therefore, the analyses consistently placed these two groups much higher on the continuums because their language embodied important concepts.

This finding begs the question, what makes the programs so different from one another? More specifically, what elements are present in the CR I&II and CES programs that are not present in the GSS program? By comparing specific elements of each program, it is possible to gain a deeper understanding of the difference and put forward a causal explanation.

Figure 4.9 organizes the key elements of each program based on the data collected from all participants—the leaders and respondents of each program. The comparative analysis depicted considers the length of each project and the type of engagement. Importantly, it also considers educational components. These educational components include instructing students on the populations with which they work; social justice concepts such as understanding root causes and intersectionality; and, responsible models of engagement. Just as crucial as educational components, comparison includes the role of reflection. The reflection component considered both formal and informal modes including guided critical reflection as well as listening sessions with peers.

Figure 4.9: Comparison of Key Elements of Programs

Groups	Type of Engagement	Length of Time Spent at Each Project	Educational Components as a Part of Preparation	Reflective Components
Gamma Sigma Sigma (GSS)	Co-Curricular	Often one-time projects, occasionally longer term engagement with multiple visits to one site	Training/education not offered by group, but sometimes offered at long-term sites of engagement	Encouraged by leader but not mandatory; not done by the respondents
Clinical Reasoning I & II (CR I&II)	Curricular	Two back to back academic semesters (fall and spring), Engagement at one site for approximately two hours a week for both semesters	Extensive overviews of organizations, training on engaging with groups and understanding populations; training at sites on work of each community partner	Mandated by instructor in various forms; students also use informal reflection

Community Engagement Scholars (CES)	Hybrid of Curricular and Co-Curricular	Two back to back academic semesters (fall and spring); Engagement for approximately seven hours a week for both semesters.	Weekly one-hour seminar on various social justice topics with exploration of topics specific to each student's community partner	Mandated by instructor in various forms; students also use informal reflection

As seen in the Figure 4.9, all three groups spend varying amounts of time on community engagement projects. GSS projects are often one-time events, but some are longer term. CES and CR I&II projects are a full academic year but vary from two hours a week to seven hours a week. The starkest differences are seen in the areas of educational components and reflective components. CR I&II and CES both include educational components such as trainings and seminar class. GSS provides no training or education done by the group, and trainings done by community partners is sporadic. Both formal and informal reflection are featured in the CES and CR I&II programs, but no reflective components of any kind are present in the GSS program.

Comparing the data in Figure 4.9, it can be argued that moving up on the continuums could be attributed to the educational and reflection components of the programs examined in the study. Length of time does not seem to be impactful. While the CR I&II and CES programs both occur over two semesters, the GSS program also reported some projects with the same partner over a long length of time. This was mentioned specifically by Gabby in the GSS responses, when she described her multiple work experiences with the Little Sisters of the Poor. Therefore, while length of time with one partner may be a piece of the puzzle, it does not appear from the analyses to be as impactful as the educational and reflective components.

When comparing the data, it can be argued that the commonalities of curricular programs and hybrid co-curricular/curricular programs underscore the crucial impacts of a program's education and reflective components.

Those two components are the clearest commonality of both programs. Other than the presence of educational and reflective components, the CES and CR I&II programs are very different. First of all, the CR I&II program is mandated while the CES program is completely optional. Specifically, the CR I&II program is mandated for all fourth-year occupational therapy students. The CES program is totally voluntary for students of any major and can be completed anytime between a student's sophomore year and graduation. Secondly, the CR I&II program is a credit bearing experience at three credit hours per week over two semesters, while the CES program has the option to be credit bearing at the one and a half credit hours per semester level, but can also be enrolled in for zero credits. The option to take the program for credit again highlights why the CES program is considered a hybrid program and is not a purely curricular model. Given the credit hour difference, the CR I&II program students spend more time in the classroom associated with the program than the CES students. The CES students, however, are required to do more hours of work at their community partner agencies than the CR I&II students. Clearly the only similarities between the CES and CR I&II programs are the use of both educational components and reflective components. Despite all of their differences, the students in these two groups had very similar outcomes on the continuums.

In contrast, the GSS students, who had very different outcomes on the continuum than the other two groups, participated in a co-curricular program. It is important to note again that CES is a hybrid program with characteristics of both curricular and co-curricular programs. Given this fact it is not surprising that similarities can be found between the GSS program and the CES

program. Both programs are optional and attract students from various majors. Both programs can be done at any point throughout a student's undergraduate career. While length of time spent at the community engagement project is typically shorter with GSS students and longer with CES students, some GSS students like Gabby do serve for longer terms at one project. The clearest difference between the two programs is the presence of educational and reflective components in the CES program, and the lack of the same two components in the GSS program. It can be argued, therefore, that the education and reflective components are what set the co-curricular programs apart from the hybrid and curricular programs. This finding could guide decisions on co-curricular and hybrid model programs moving forward.

Based on this finding, there appears to be a crucial advantage to applying reflective and educational components to co-curricular programs to the benefit of community partners and students alike. Co-curricular community engagement can positively impact students in many ways. Co-curricular community engagement can contribute to students' personal growth as they grow in their understanding of their role as civic agents (Keen & Hall, 2009). The findings from the GSS students demonstrate that transformation was seen, but not transformation toward a social justice mindset. Instead, as noted in Figure 4.2, the GSS respondents transformed in a way that allowed them to think of themselves as even more able to help and serve others thus maintaining the traditional power structure of the university where students hold the power in the community-university relationship. It is not inherently bad for students to realize they have the ability to serve in the community. It is not helpful though in promoting the goal of redistributing power between the university and the community, nor is it helpful in building transformational long-term relationships. Instead, the students transformed into what they perceived to be as better "helpers". They noted in their responses that community engagement made them feel

good, and that after their GSS experiences they felt they were even more equipped to help more in the community. A social justice mindset stimulates students to think more critically about social justice and to more readily pursue dedication to social justice (Mitchell, 2007). The students from GSS instead pursued their next occasion to help at a project which is wildly different from engaging in broader systems of injustice and immersing in communities.

The movement up the continuum seen by two of the groups, CES and CR I&II, is also reflective of the research around belief transformation and belief irritation (Cunningham, Schreiber, & Moss, 2005; Schreiber & Moss, 2003) . To promote the desired transformation of students through community engagement, it is crucial to consider experiential dissonance as a key feature of belief transformation particularly when combined with critical reflection (Kiely, 2004). While the process of reflection can be seen as a weak and not academically rigorous, (Ash & Clayton, 2009; Tolar & Gott, 2012), true critical reflection allows students to sit with the discomfort of the experiential dissonance. Critical reflection allows students the time and space to make meaning of their experiences as their beliefs are irritated through examining them against their experiences to deepen their understanding of their role as civic agents as well as impact their personal growth (Molee, Henry, Sessa, & McKinney-Prupis, 2011). The critical reflection process implemented by the CES and CR I&II programs, as supported by the research literature, provided the opportunity for students to not just sit with their experiential dissonance in a way that irritated their beliefs toward a social justice mindset, but also to learn the habits of belief excavation and examination. These habits can help them develop processes to intentionally, constantly, and consistently examine the beliefs they hold regarding placing themselves in service to others.

The data seem to point to the crucial roles that reflective and educational components play in community engagement. These components appear to be key in designing and nurturing community engagement experiences and mindsets promote student transformation deepens awareness of the students' own privilege in relation to systemic injustice.

Chapter 5: Recommended Actions

Discussion of the Findings

While the overwhelming majority of literature regarding community engagement in higher education over the last twenty years deals with curricular community engagement, this study shows that meaningful research can be done on co-curricular community engagement beyond how it impacts students' personal development. As examined in the literature review that framed the study, the majority of research in the field of community engagement that explores social justice frameworks and transformative, authentic relationships examined curricular community engagement (Clayton et al., 2010; Mitchell, 2007; Mitchell, 2008). Explorations of co-curricular community engagement dealt mainly with the development of students (Callister & Plante, 2017; Mann & DeAngelo, 2016; Samuelson, Smith, Stevenson, & Ryan, 2013). This dichotomy might be due to an assumption that co-curricular community engagement is typically not an experience that would facilitate the irritation of student beliefs around their understanding of social justice frameworks. That is because, belief irritation cannot be left to chance (Cunningham, Schreiber, & Moss, 2005) making the intentionality of quality critical reflection central to the experience.

This study argues instead, that by adding to reflection and educational components to co-curricular models, co-curricular community engagement programs, these experiences have the

potential to also irritate students' beliefs on social justice issues and their development as change agents.

The findings seem to indicate that it is possible for co-curricular engagement courses to incorporate crucial components that increase the chances that students will adopt a social justice mindset. This social justice mindset honors equitable power sharing between representatives of the university and community partners, and encourages transformative authentic relationships. The addition of critical reflection and educational components that include social justice issues, information on engaging with different populations, and advocacy training can allow students to grow beyond framing community engagement as *helping* and *working for* to understanding the work as *learning from* and *working with* communities. While co-curricular community engagement can be seen as a thinner form of community engagement than its academically rooted counterpart curricular engagement, this study shows that it is the components of the community engagement experience that matter more than whether or not it is housed in the academic arena or the co-curricular arena.

Implications for Programming at Duquesne University

This study examined community engagement program options in the context of Duquesne University of the Holy Spirit in Pittsburgh, Pennsylvania. Based on the findings, recommendations for programming at Duquesne would include implementation of training for groups that historically do large amounts of co-curricular community engagement. Trainings should contain information on differences in serving *for, at*, or *on* a community and *working with* a community as well as interactive pieces that would allow students to workshop how they could change their current approach to community engagement. Trainings might also include

information on broad social justice topics, including but not limited to, intersectionality, non-violent social change, and allyship. It is highly recommended that emphasis be placed on the importance of reflection as a part of community engagement and that clear, and accessible models for reflection should be shared.

Contributions to the Field of Educational Leadership

The results of this study reinforce the importance of both educational components and reflective components as key pillars of community engagement. Reflective components should include formal critical reflection but can also utilize informal peer reflection as a supplement. Educational components should include but not be limited to information on populations and cultures with which students are working, information on broad topics such as authentic relationship building, intersectionality, and nonviolent social change. Furthermore, the results of this study show that educational and reflective components can be included in programs that are voluntary and non-credit bearing. While the seminar component of the hybrid style CES program may be more reflective of its curricular pieces, certainly the content it lends to the program can be distributed in other formats. Multi-session training programs or orientation programs could act as modules that educate students on how to responsibly engage with communities. They could also help students understand the significance of reflection, and allow for the sharing of specific models of reflection.

An example of one such module follows. The example incorporates the findings of the study and illustrates a training for leaders of co-curricular organizations to better equip them to incorporate reflective and educational components into their community engagement. This example is presented in the form of a sample agenda for a workshop that could be used for service organizations, much like GSS, on a college campus.

The example's design assumes that the training includes several representatives from multiple service organizations. Workshops such as the one depicted in the example could be led by student affairs staff with a working knowledge of community engagement as it builds authentic relationships, shifts the power from the university to the community, and encourages the development of the student.

Sample Training for Leaders of Service Organizations

1) Welcome and Introductions
2) Purpose
   a. This workshop is geared toward helping service organizations more effectively build their service programs in a way that allows its members to experience personal development while also benefiting its community partners
3) The model today will be From-Through-To
   a. Where are our programs coming from? What do we need to do to move through where we are to a new place? Where is it that we want to go to?
4) Where are we coming from?
   a. Take some time minutes and speak in the small group of just your group representatives. Begin by listing out all service projects you typically do during an academic year, then reflect on the following question:
      i. How many of the projects are done with the same partner on more than one occasion?
      ii. How many community partners would you say you feel you have a relationship with?
      iii. How many projects are set up so that your members work with one organization one time a year for an annual event?
      iv. Which projects do you find students come back to and participate in repeatedly?
   b. Now that you can see in front of you a listing of the kind of work your organization does, just at a glance, does it feel like you have too many organizations? Too few? Just right?
      i. Ask small groups to share this out to the larger group
   c. The point is not that there is some perfect amount of projects or partners out there, the point is about the quality of the work you are doing. If you are doing a series of disconnected service events with no training or follow up, you will allow your students an opportunity to fill an immediate need. But can we do more? Can we fill a need AND begin to participate in a bigger picture of social justice problem solving through better education and reflection?
5) What are we moving through?
   a. In order to get from where you were to where you want to be as an organization we need to move through some things.
   b. What can we add to our current work that would allow it to be richer in nature?

          i.   Education and Training

         ii.   Reflection

   c.   Education and Training

          i.   This can take several forms, but the idea is to allow your members to learn more about the community partner with which they will be serving and the social justice issue that necessitates the partner's work. In other words, who are you working with and why is their work needed?

         ii.   Learning about WHO you are working with also will pave the way for your organization to begin to form a relationship with your community partner.

        iii.   Learning about the work that is done by your organization will give insight on root causes of problems and a better understanding of the complexities that are often involved in community work.

   d.   Reflection

          i.   Informal reflection – this can be simply recounting the experience with one another along with feelings and questions associated with the engagement experience.

         ii.   Formal (Critical) Reflection - this is more in depth and typically utilizes a specific reflection model.

              1.   One example is the DEAL Model **D**escribe experience (what happened), **E**xamine experience (examine in relation to other knowledge you have as a student), **A**rticulate **L**earning (what did you learn from this? How did you learn it? Why is it significant?)

              2.   More resources on DEAL can be found at https://www.ccel.msstate.edu/files/DEAL%20Model%20for%20Critical%20Reflection.pdf

6) Where are we moving TO?

   a.   Go back to your list of projects. Identify some projects that have the potential to be more long term. Discuss in your group where and how you may be able to implement educational pieces in before the project. Consider also how reflection might be integrated.

   b.   Now that we have worked through where you have come from, what you need to move through, and where it is that you want to get to, your final step for today is to determine what tools you will need in order to implement some of these new pieces

7) Closing and next steps

   a.   We have covered quite a lot today. Take some time to digest this with your group and with your larger organization.

   b.   We the staff are available to walk you through finding the tools to enact some of these new steps as you work through your plans.

This example illustrates the advantage to walking student leaders through a workshop that will

provide them with a tool kit that will enrich their community engagement work. It could easily

be adapted for other audiences. It allows student leaders to understand how they can begin to

educate their group members in order to enrich their community engagement experience. It also provides practical tips for both formal and informal reflection.

Recommendations and Implications for Educational Leadership for Social Justice

The study's findings appear to show that for university students participating in community engagement, the inclusion of reflective and educational components can better facilitate the growth of a social justice mindset. Furthermore, they seem to support that these components are not bound to the academic setting of curricular community engagement. Recommendations based on the findings may be best explained separately for different constituencies.

Recommendations for staff advisors to co-curricular programs and organizations would include designing and providing trainings for student leaders that enable them to incorporate both structured and intentional reflection, along with education into their community engagement work. Trainings could include practical tools for peer refection and accessible reflection models that would help them reveal and examine their beliefs and assumptions. Workshops intended to facilitate education within community engagement work could include events on specific social justice issues as well as events geared toward understanding specific communities.

Recommendations for higher education administrators involved community engagement would be to examine the possibility of creating a center or central office for community engagement to bring together professionals from curricular and co-curricular community engagement programs. Typically, those doing curricular community engagement are faculty that are housed in the academic affairs unit of a university. Those doing co-curricular community engagement are staff, and are typically housed in the student affairs unit of the university. Often at Catholic universities, co-curricular community engagement is also housed in campus ministry or the mission and ministry unit. Creating a central office or center of community engagement

that allowed dotted reporting lines for community engagement professionals from across the university up to a singular administrator would help to better align community engagement work across all divisions. The goal would not be to make all programs hybrid, but instead to maximize and encourage resource share between curricular and co-curricular community engagement practitioners. This would allow for workshops and trainings to happen collaboratively.

Limitations

This study had several limitations. The group of respondents was very small with only three respondents per group and therefore limits generalizability of the findings. All data were gathered through participant responses. Descriptions of the programs were not checked through observation or examination of syllabi. The researcher was the program coordinator for one of the programs which could increase the role of confirmation bias in the study.

The timing of the data gathering almost certainly influenced responses. The questionnaires were sent out approximately seven weeks into the COVID-19 crisis in the United States. Within days of the students receiving the questions, the murder of George Floyd at the hands of police officers in Minneapolis sparked civil actions and protests across the nation. It would be impossible for events of this magnitude to not influence a study involving themes of social justice.

Implications for My Leadership and Growth

This research helped me understand how I can work with college students in a rich and meaningful way while grounding my work in the co-curricular arena. I have learned that it is possible to take co-curricular programs and structure them ways that promote transformational experiences for students. These structured and intentional experiences shaped by educational and critical reflection components can help universities provide students with the knowledge and

self-examination tools that can promote their transformation as agents of positive change in the

world.   Moving forward, my work will include a structured approach to trainings, workshops,

and events for student organizations and other co-curricular programs.

References

Adams, K. R. (2014). The exploration of community boundary spanners in university-community partnerships. *Journal of Higher Education Outreach and Engagement, 18*(3), 113-118.

Ash, S. L., & Clayton, P. H. (2004). The articulated learning: An approach to guided reflection and assessment. *Innovative Higher Education*, 29(2), 137–154.

Ash, S. L., & Clayton, P. H. (2009). Generating, deepening, and documenting learning: The power of critical reflection in applied learning.

Asghar, M., & Rowe, N. (2017). Reciprocity and critical reflection as the key to social justice in service learning: A case study. *Innovations in Education and Teaching International*, *54*(2), 117-125.

Astin, A., & Sax., J (1998). How undergraduates are affected by service participation. *Journal of College Student Development,* 39 (3), 251-263.

Astin, A., Vogelgesang, L., Ikeda, E., & Yee, J., "How Service Learning Affects Students" (2000). *Higher Education*. 144.

Beatty, S., Meadows, K., SwamiNathan, R., & Mulvihill, C. (2016). The Effects of an Alternative Spring Break Program on Student Development. *Journal of Higher Education Outreach and Engagement, 20*(3), 90-119.

Benson, L., Harkavy, I., & Puckett, J. (2000). An implementation revolution as a strategy for fulfilling the democratic promise of university-community partnerships: Penn-West Philadelphia as an experiment in progress. *Nonprofit and Voluntary Sector Quarterly*, *29*(1), 24-45.

Bogdan, R., & Biklen, S. K. (1997). *Qualitative research for education*. Boston, MA: Allyn & Bacon.

Bowen, G.A. (2011). Fostering College Students' Civic Commitment through Alternative Breaks. *Journal for Civic Commitment, 16,* 1-13.

Bowen, G. A. (2014). Promoting social change through service-learning in the curriculum. *Journal of Effective Teaching*, *14*(1), 51-62.

Brackmann, S. M. (2015). Community engagement in a neoliberal paradigm. *Journal of Higher Education Outreach and Engagement, 19*(4), 115-146.

Bringle, R. C., Clayton, P., & Price, M. (2009). Partnerships in service learning and civic engagement. *Partnerships: A Journal of Service-Learning and Civic Engagement*, *1*(1).

Bringle, R. G., & Hatcher, J. A. (1995). A Service-learning Curriculum for Faculty. *Michigan Journal of Community Service Learning, 2,* 112-122.⌈⌊SEP⌋

Bringle, R. G., & Hatcher, J. A. (1999). Reflection in service-learning: Making meaning of experience. *Educational Horizons*, 77, 179–185.

Bringle, R. G., & Hatcher, J. A. (2002). Campus–community partnerships: The terms of engagement. *Journal of Social Issues*, *58*(3), 503-516.

Bringle, R. G., Hatcher, J. A*., and Holland, B. (2007). Conceptualizing civic engagement: Orchestrating change at a metropolitan university. *Metropolitan Universities, 18*(3), 57-74.

Bringle, R.G., Studer, M., Wilson, J., Clayton, P., and Steinberg, A. (2011) Designing programs with a purpose: to promote civic engagement for life. *Journal of Academic Ethics* 9(1): 149-164.

Cann, C., & McCloskey, E. (2017) The Poverty Pimpin' Project: how whiteness profits from black and brown bodies in community service programs, *Race Ethnicity and Education*, 20:1, 72-86.

Clandinin, D. J., Murphy, M. S., Huber, J., & Orr, A. M. (2009). Negotiating narrative inquiries: Living in a tension-filled midst. *The journal of educational research*, *103*(2), 81-90.

Clayton, P. H., Bringle, R. G., Senor, B., Huq, J., & Morrison, M. (2010). Differentiating and assessing relationships in service-learning and civic engagement: Exploitative, transactional, or transformational. *Michigan Journal of Community Service Learning*, *16*(2), 5-21.

Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational researcher*, *19*(5), 2-14.

Cunningham, D. J., Schreiber, J. B., & Moss, C. M. (2005). Belief, doubt and reason: CS Peirce on education. *Educational Philosophy and Theory*, *37*(2), 177-189.

Curwood, S. E., Munger, F., Mitchell, T., Mackeigan, M., & Farrar, A. (2011). Building effective community-university partnerships: Are universities truly ready? *Michigan Journal of Community Service Learning, 17*(2), 15-26.

Congregation of the Holy Spirit. (1986). *Spiritan Rule of Life* (3rd ed.) as approved by The Sacred Congregation for Religious and Secular Institutes. Rome, Italy.

Congregation of the Holy Spirit. (1998). *The General Chapter Documents 1998 Maynooth, Ireland: Launch Out Into the Deep*. Rome, Italy.

The Corella and Bertram F. Bonner Foundation. (2018). Retrieved from
    http://www.bonner.org/the-bonner-program/

Donahue, D., Fenner, D., & Mitchell, T. (2015). Picturing Service-Learning: Defining the Field,
    Setting Expectations, Shaping Learning. *Journal of Higher Education Outreach and
    Engagement, 19*(4), 19-38.

Dostilio, L. D., Harrison, B., Brackmann, S. M., Kliewer, B. W., Edwards, K. E., & Clayton, P.
    H. (2012). Reciprocity: Saying what we mean and meaning what we say. *Michigan
    Journal of Community Service Learning*, *19*(1), 17-33.

Duquesne University of the Holy Spirit. (2019a) *Fact Book 2018-2019*. Retrieved from
    https://www.duq.edu/about/departments-and-offices/finance-and-business/planning-
    budgeting-and-institutional-research/fact-books/2018---2019-fact-book

Duquesne University of the Holy Spirit. (2019b) Duquesne University Mission Statement.
    Retrieved from https://www.duq.edu/about/mission-and-identity/mission-statement

Duquesne University of the Holy Spirit. (2020) Spiritan Characteristics of Education. Retrieved
    from https://www.duq.edu/about/centers-and-institutes/center-for-teaching-
    excellence/getting-started-teaching-at-duquesne/spiritan-pedagogy

Ehlenz, M. M. (2018). *Defining University Anchor Institution
    Strategies: Comparing Theory to Practice*, Planning Theory & Practice, 19:1, 74-92.

Enos, S., & Morton, K. (2003). Developing a theory and practice of campus community
    partnerships. In B. Jacoby & Associates (Eds.). Building partnerships for service-learning
    (p. 20-24). San Francisco, CA: Jossey-Bass

Eyler, J., Eyler, J., Giles, D. E., & Schmeide, A. (1996). *A practitioner's guide to reflection in
    service-learning: Student voices & reflections*. Vanderbilt University.

Fitzgerald, H. E., Bruns, K., Sonka, S., Furco, A., & Swanson, L. (2012). The centrality of
    engagement in higher education. *Journal of Higher Education Outreach and
    Engagement, 16*(3), 7-28.

Freire, P. (2018). *Pedagogy of the oppressed*. Bloomsbury publishing USA.

Gibbs, G. R. (2007) Analyzing qualitative data. London: Sage Publication.

Gorski, Irena; Obeysekare, Eric; Yarnal, Careen; Mehta, Khanjan. Responsible Engagement:
    Building a Culture of Concern. *Journal of Community Engagement and Scholarship*;
    Tuscaloosa Vol. 8, Iss. 2, (Fall 2015): 16-25.

Groark, C. J., & McCall, R. B. (2018). Lessons Learned from 30 Years of a University-
    Community Engagement Center. *Journal of Higher Education Outreach and*

Engagement, *22*(2), 7-29.

Guillen, L., & Zeichner, K. (2018). A university-community partnership in teacher education from the perspectives of community-based teacher educators. *Journal of Teacher Education*, *69*(2), 140-153.

Harvey, L. (2015). Beyond member-checking: A dialogic approach to the research interview. *International Journal of Research & Method in Education*, *38*(1), 23-38.

Hatcher, J. A., Bringle, R. G., & Muthiah, R. (2004). Designing Effective Reflection: What Matters to Service-Learning?. *Michigan Journal of Community Service Learning*, *11*(1), 38-46.

Holdsworth, C., & Quinn, J. (2012). The epistemological challenge of higher education student volunteering: "Reproductive" or "Deconstructive" volunteering?. *Antipode*, *44*(2), 386-405.

Jacoby, B. (2009). Service nation: A call to higher education. *About Campus*. 10, 30-32.

Kajner, T., Chovanec, D., Underwood, M., & Mian, A. (2013). Critical community service learning: Combining critical classroom pedagogy with activist community placements. *Michigan Journal of Community Service Learning*, *19*(2), 36-48.

Keen, C., Hall, K. 2009. Engaging with difference matters: Longitudinal student outcomes of co-curricular service-learning programs. *The Journal of Higher Education*. 80(1): 60-79.

Kellogg Commission. (2001). Returning to our roots: Kellogg Commission on the Future of State and Land-Grant Universities. *Executive Summaries of the Reports of the Kellogg Commission on the Future of State and Land-Grant Universities.* Washington, DC: National Association of State Universities and Land-Grant Colleges.

Kiely, R. (2004). A chameleon with a complex: Searching for transformation in international service-learning. *Michigan Journal of Community Service Learning*, *10*(2), 5-20.

Kiely, R. (2005). A transformative learning model for service-learning: A longitudinal case study. *Michigan journal of community service learning*, *12*(1), 5-22.

Lopez, E., & Romero, J. (2017). Integrating Civic Engagement and Ethnic Studies in Campus Outreach: The Case of Aquetza. *Journal of College and Character*, *18*(4), 296-305.

Mann, J., & Casebeer, D. (2016). Mapping civic engagement: A case study of service-learning in Appalachia. *Education, Citizenship and Social Justice, 11*(1), 85-96.

Mann, J., & DeAngelo, L. (2016). An examination of the transformative learning potential of alternative spring breaks. *Journal of Student Affairs Research and Practice*, *53*(4), 416-428.

McAteer, M., & Wood, L. (2018). Decolonising knowledge: Enacting the civic role of the university in a community-based project. *South African Journal of Education, 38*(4), 1-10.

Marullo, S., & Edwards, B. (2000). From charity to justice: The potential of university-community collaboration for social change. *American Behavioral Scientist, 43*(5), 895–912.

Merriam-Webster. (n.d.). Belief. In *Merriam-Webster.com dictionary*. Retrieved February 16, 2020, from https://www.merriam-webster.com/dictionary/belief

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook (Third edition)*. California: SAGE.

Mitchell, T. D. (2007). Critical service-learning as social justice education: A case study of the citizen scholars program. *Equity and Excellence in Education*, *40*(2), 101-112.

Mitchell, T. D. (2008). Traditional vs. Critical Service-Learning: Engaging the Literature to Differentiate Two Models. *Michigan Journal of Community Service Learning,* 14 (2), 50-65.

Mitchell, T.D., Donahue, D.M., & Young-Law, C. (2012). Service Learning as a Pedagogy of Whiteness, *Equity & Excellence in Education*, 45(4), 612-629.

Mitchell, T. D. (2014). How service-learning enacts social justice sensemaking. *Journal of Critical Thought and Praxis*, *2*(2), 6.

Mitchell, T. D. (2015). Using a critical service-learning approach to facilitate civic identity development. *Theory Into Practice*, *54*(1), 20-28.

Mitchell, T. D. (2017). Teaching Community on and Off Campus: An Intersectional Approach to Community Engagement. *New Directions for Student Services*. 2017 (157), 35–44.

Molee, L. M., Henry, M. E., Sessa, V. I., & McKinney-Prupis, E. R. (2011). Assessing learning in service-learning courses through critical reflection. *Journal of Experiential Education*, *33*(3), 239-257.

Morton, K. (1995). The irony of service: Charity, project and social change in service-learning. *Michigan Journal of Community Service Learning*, *2*(1), 19-32.

Morton, K., & Bergbauer, S. (2015). A case for community: Starting with relationships and prioritizing community as method in service-learning. *Michigan Journal of Community Service Learning*, *22*(1), 18-31.

Noel, J. (2010). A critical interrogation of privilege, race, class, and power in a university

faculty-urban community relationship. *Urban Review: Issues and Ideas in Public Education, 42*(3), 210-220.

Nadler, A. (2002). Inter–group helping relations as power relations: maintaining or challenging social dominance between groups through helping. *Journal of Social Issues*, *58*(3), 487-502.

Peirce, C. S. (1877). The fixation of belief: Popular Science Monthly, v. 12.

Pompa, L. (2002). Service-Learning as Crucible: Reflections on Immersion, Context, Power, and Transformation. *Michigan Journal of Community Service Learning*, *Fall 2002*, pages. 67-76.

Pope Leo XIII. Encyclical Letter. Rerum Novarum. 15 May 1891. Accessed 11 April 2020. http://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html.

Pope John Paul II. Encyclical Letter. Centisimus Annus. 1 May 1991. Accessed 11 April 2020. http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html.

Pope John XXIII. Encyclical Letter. Mater et Magistra. 15 May 1961. Accessed 11 April 2020. http://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html.

Rashedi, R., Plante, T. G., & Callister, E. S. (2015). Compassion development in higher education. *Journal of Psychology and Theology, 43*(2), 131–139.

Richard, D., Keen, C., Hatcher, J. A., & Pease, H. A. (2017). Pathways to adult civic engagement: Benefits of reflection and dialogue across difference in higher education service-learning programs. *Michigan Journal of Community Service Learning*, 23(1), 60–75.

Rhoads, R. A. (1997). *Community service and higher learning: Explorations of the caring self (204-228)*. Albany, NY: State University of New York Press.

Rhoads, R. A. (1998). In the service of citizenship: A study of student involvement in community service. *Journal of Higher Education*, 69, 277–297.

Rhoads, R.A., Neururer, J. (1998). Alternative Spring Break: Learning through community service. *National Association of Student Personnel Administrators Journal.* 35 (2). 100-118.

Saltmarsh, J., Hartley, M. and P.H. Clayton (2009) Democratic Engagement White Paper. Boston, MA: New England Resource Center for Higher Education.

Samuelson, B. L., Smith, R., Stevenson, E., Ryan, C. (2013). A case study of youth participatory evaluation in co-curricular service learning. *Journal of the Scholarship of Teaching and Learning*. 13(3): 63-81.

Santiago-Ortiz, J. D. (2018). From Critical to Decolonizing Service-Learning: Limits and Possibilities to Social Justice-based Approaches to Community Service Learning. *Michigan Journal of Community Service Learning*, *25*(1).

Schreiber, J. B., & Moss, C. M. (2003). A Peircean view of teacher beliefs and genuine doubt. *TEACHING AND LEARNING-GRAND FORKS-*, *17*, 25-42.

Schreiber, J. B., Moss, C. M., & Staab, J. M. (2007). A preliminary examination of a theoretical model for researching educator beliefs. *Semiotica*, *2007*(164), 153-172.

Stover, C. M. (2016). Reflection Promotes Transformation in a Service Learning Course. *Metropolitan Universities*, *27*(1), 25-43.

Tinkler, B., Hannah, C. L., Tinkler, A., & Miller, E. (2014). Analyzing a service-learning experience using a social justice lens. *Teaching Education*, *25*(1), 82-98.

Tolar, M. H., & Gott, T. (2012). What's the DEAL? Program Level Examination of Reflection Design. *Journal of Applied Learning in Higher Education*, *4*, 3-22.

Weerts, D. J., & Sandmann, L. R. (2008). Building a two-way street: Challenges and opportunities for community engagement at research universities *Review of Higher Education*, 32(1), 73–106.

White, B. P. (2010). Power, privilege, and the public: The dynamics of community university collaboration. *New Directions for Higher Education*, *152*, 67-74.

Whitney, B. C., & Clayton P. H. (2011). Research on and through reflection in international service learning. In R. Bringle, J. Hatcher, & S. Jones (Eds.), *International Service Learning* (pp. 145-187). Sterling, Virginia: Stylus.

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. Race Ethnicity and Education, 8(1), 69–91.

Yapa, L. (2009). Transforming the university through community engagement. *Journal of Higher Education Outreach and Engagement*, *13*(3), 131-146.

Appendix A Characteristics of a of a Spiritan Education

Characteristics of a of a Spiritan Education
- Openness to the Spirit
- Global Vision
- A Sense of Community
- Concern for the Poor
- Commitment to Service
- High Academic Standards
- Academic Freedom

Taken from Duquesne University of the Holy Spirit. (2020) Spiritan Characteristics of Education. Retrieved from https://www.duq.edu/about/centers-and-institutes/center-for-teaching-excellence/getting-started-teaching-at-duquesne/spiritan-pedagogy