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Special Issue, Part II - Exploring the Relationship between Experiential Learning and Social, Economic, Environmental, and Racial Justice

Contents

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Editors' Note

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Following our first special issue exploring the relationship between experiential learning and social, economic, environmental, and racial justice in fall 2021, the *ELTHE* editorial team is pleased to publish this important second special topic issue. Under Guest Editor Patrick Green's direction, these issues bring together a range of topics and writers from many different contexts that explore the intersections of experiential education and social justice. Articles in *ELTHE* 5.1 focus on student engagement and success in higher education with articles exploring women in engineering programs (Arthur et al.), first generation Latinx student preparation programs (Armijo et al.), the effectiveness of prison field trips (Parello and Valentine), nursing students and empathy (Sinutko et al.), university-based funding that addresses issues of inequity (Wittman and Haywood), multiaxial approaches to *community-based global learning* (CBGL) pedagogies that feature social justice as its core value (Williams), high- impact and civic learning outcomes in underrepresented students (Vogelsgang), and decolonizing the colonial language of course descriptions in non-white educational settings (Parry). Authors also move outside the realm of higher education as they focus on the impact of experiential practices on farm working communities (Munter et al.), San Francisco's GLIDE program (Lin et al.), and youth violence prevention programs (Ross et al.). Finally, using the imagination for justice theoretical framework that Patrick Green develops in *ELTHE* 4.2, the two framing articles at the top of this issue advocate for the creation of programs in higher education that put social justice at their forefront. Sharing their work with the NSEE Fellows program, the authors offer personal insights for how scholars and practitioners can build experiential programs that feature this desired justice-orientation (Green et al.).

One of the things that stood out to us as editors with this issue was the collaborative practices involved in putting it together. Readers will note that many of the articles are co-authored, often with students and/or community partners. The publication of this issue is thanks to the collaborative efforts of both Green and the authors who engaged with us and feedback from reviewers as they wrote their pieces. Thanks to Eric Mason, this issue (and the upcoming *ELTHE* 5.2 issue) also had an experiential component involving students from his Editing, Layout, and Design graduate course at Nova Southeastern University (NSU). Bilal Amodu, Adara Cox, Julia Kelley, Rachel Larson, Michael Lynn, Emma Masur, Adit Selvaraj, Autumn Bishard, and Bianca Oliveira were involved in proofreading and copyediting articles, and conducting the initial layout of the issue. Students in the course were able to experience the work involved in editing a scholarly journal, helping demystify the process and showing the work authors must complete as an article moves from acceptance to publication.

Finally, the *ELTHE* editorial team would like to thank NSEE for its continued support of the journal, specifically NSEE's President, Marianna Savoca; NSEE's Board of Directors; NSEE's Research and Scholarship Committee; and most especially, NSEE's membership who reads the articles printed on these pages, and who continues to put in the work to grow the field. As we wrap up this issue, we are ever aware of the need for experiential education courses and experiences that address contemporary issues and contexts outside of higher education. Just a few weeks after the Uvalde shooting, we recognize the importance of advocacy, involvement, and education taking many shapes. We look forward to seeing what kinds of conversations are sparked from this special issue and hope that readers can apply lessons and ideas to their own institutional homes. ∎

Experiential Learning Educators as Tempered Radicals and Social Change Agents in Higher Education: The NSEE Fellows Program as Reflective Practitioner-Scholars

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Experiential learning educators have long fought to justify this form of active learning in their curriculum (Hesser, 2013), and the past several decades have seen a resurgence of, and renewed interest in, experiential learning through forms of hands-on learning, such as: service-learning/community-based learning, educational internships, global study abroad experiences, and undergraduate research opportunities (Kuh, 2008). Given its distinct elements in planning, design, and implementation of teaching and learning (Heinrich and Green, 2020), and its potential outcomes that can lead to deep learning (Kuh, 2008), experiential learning requires educators to contribute ample amounts of time and energy in the planning and execution of such courses and programs. More importantly, another reason educators may utilize this pedagogical approach is to practice and advocate for a different paradigm of teaching and learning.

Responding to this call for new pedagogical approaches is the National Society for Experiential Education (NSEE), with its clear mission "to cultivate educators who effectively use experiential education as an integral part of personal, professional, civic and global learning" (https://www.nsee.org/vision-mission-and-goals). As a professional organization dedicated to experiential educators through education, scholarship, and networking, NSEE launched the NSEE Fellows program in fall 2020, which features a vigorous and competitive application process facilitated by the NSEE Research and Scholarship Committee. The call for applications was initially geared towards educators facilitating internship programs and intentionally seeking to engage with the National College Internship Survey facilitated by the Center for Research on College-Workforce Transitions (CCWT). The NSEE Fellows program seeks "to develop a community of scholarship for scholar-practitioners and graduate students" (https://nsee.memberclicks.net/nsee-fellows-program) who are professionals working in the experiential education field, with explicit program goals "to broaden opportunities in experiential education research and scholarship" through:

1. broadening volunteer participation and leadership engagement across the NSEE membership,

2. addressing membership's interest in generating ideas to strengthen experiential education at their respective institutions, and

3. increasing NSEE members' scholarly opportunities around experiential education. (https://www.nsee.org/nsee-fellows-program)

The inaugural cohort of NSEE Fellows consisted of four professionals from across the country, (see authors of this article, led by NSEE Engaged Scholar, Dr. Patrick M. Green) who met monthly as a cohort, as well as monthly as members of the NSEE Research and Scholarship Committee.

Given the overview of the NSEE Fellows program, this article will demonstrate the practitioner-scholar framework from which the fellows operated, provide examples of their scholarly reflections, and explore how the fellows engage in practice and theory through their professional roles. In doing so, we illustrate a reflective practitioner-scholar model (Schön, 1983; Lytle, 2008; Ravitch, 2014) and its relevance for experiential educators from diverse backgrounds. Connecting to the theme for this special issue, we show how the reflective practitioner-scholar model converged with and supported our development as tempered radicals and social change agents (Dostilio, 2017; Janke, 2019) in shaping our professional work in designing and implementing internship programs and policies that recognize the promise of internships as a form of experiential education for diverse students during challenging times and in a challenged society. The following section will include the fellow's reflections on experiential learning practices and strategies that advocate for student learning and success. The article commences with a call to action for experiential learning educators to embrace their role as tempered radicals and change agents in order to transform higher education.

Practitioner-Scholar Framework: What are we advocating for in our practice?

Initially the cohort met to explore the results of the National College Internship Survey, in collaboration with Dr. Matthew Hora and his team at the Center for Research on College-Workforce Transitions at UW-Madison. The CCWT oversees the College Internship Study, a longitudinal mixed-methods study of student internship experiences at 17 institutions; CCWT partnered with NSEE to engage several member institutions to be part of the pilot study in spring 2021. Exploring the results provided to participating institutions in late summer 2021 by CCWT (Hora et al., 2021), the NSEE Fellows examined our role as professionals who could serve as data "translators" upon survey report delivery and identified opportunities to strengthen internship experiential education at our respective colleges/universities.

This interrogation into our practice and inquiry was prompted by the CCWT's National Internship College Survey and the research emerged from CCWT on barriers to internships. The research indicated six barriers for college students taking an internship, including the need to work at currently held paid jobs, increased course load, lack of internship opportunities, insufficient internship pay, lack of transportation, and lack of childcare (Hora et al., 2019). This

exploration caused us to reflect and deliberate on some core questions: What are we advocating for in experiential education?; As facilitators of internship programs, what change are we advocating to create and why?; What barriers to experiential learning are we witnessing regarding the student populations with which we work, and to what extent are there barriers that we want to mitigate so that all students can enjoy experiential learning and its potential impact?

Our reflections posited that a fundamental aspect of our role as educators who are practitioner-scholars administering programs was to create change as we support student success through experiential learning. In other words, as experiential learning educators, we were reflecting on our role as advocates for learning and student success, with an explicit eye toward equity, access, and justice. As we inquired into our practices, we moved quickly to questions rooted in changes that elicited more opportunities for students to engage in experiential learning and to foster student success.

In this interrogation of our practice, we situated our work in a practitioner-scholar framework (Salipante & Aram, 2003; Lytle, 2008; Ravitch, 2014). We also explored our roles through the lens of community engagement professionals and scholar-administrators, specifically community engagement professionals framed as tempered radicals (Dostilio, 2017) and the scholar-administrator framed as change agents within higher education (Janke, 2019). Both of these framing lenses situate higher education professionals as instruments of institutional change and offer a perspective in which the functions of such professionals intersect with the visionary change they seek to create. Through these multiple frames, the NSEE Fellows drew from their experience as a form of knowledge, as educators and facilitators of experiential learning programs (e.g., internship programs and internship courses), to inform their interrogation.

As part of this inquiry process, the NSEE Fellows engaged in reflective writing as well as descriptive writing of their professional practices. Drawing from a reflective practitioner approach along with scholarly personal narrative (Schön, 1983; Nash, 2014), the fellows continued to write and return to their writing and reflection over the year. Through deliberation in meetings, as well as individual writing and reflection, the NSEE Fellows shared aspects of experiential education that they sought to change. Acknowledging their potential role as a change agent, the NSEE Fellows developed change-oriented approaches emerging from their responses to barriers and problem-solving approach-

es to improve higher education. In the following section, we share some of these reflections as a way of illustrating the practitioner scholar model and the development of the Fellows' social change advocacy as materialized in administrator and educator practice.

Reflections on Experiential Learning Practices

Throughout this year-long fellowship program, each of the NSEE Fellows reflected on their professional position, practice, and roles as an experiential learning educator and a practitioner scholar. The following excerpts of their initial reflections demonstrate their positionality as experiential learning educators:

I am a Professor of Communication and the Faculty Director of Internships at the University of Wisconsin-Parkside. As the Faculty Director of Internships, I am responsible for supporting academic aspects of internships including faculty professional development, advocating curricular policies and instructional practices related to internships, and generally, supporting faculty in implementing best practices with respect to internships for academic credit. In my position, I work within the Alan E. Guskin Center for Community and Business Engagement. In practice, I have leaned more toward the "scholar" side of being a practitioner-scholar in that in my role as a faculty member, I have conducted research on various professional practices. As a teacher, I engage my students to reflect on their identities and communication as developing practitioners or professionals. I have recently discovered increasing convergence across my different teaching, service, and research activities on the matter of work-integrated learning. My goals are to continue exploring the idea of "work-integrated learning" and to contribute to initiatives that creatively merge learning, work, and learner agency. [Reflections of Theresa Castor]

I am the Assistant Director of Internships at Nazareth College. My main responsibilities include oversight of the centralized Internship Program at Nazareth (policies, procedures, etc.) and providing support, guidance, and instruction to students enrolled in credit-bearing internships. I would describe myself as an emerging practitioner-scholar. More specifically, I mean I better understand how I have "lived" the role of a practitioner-scholar and am now framing and viewing my role in internships through this lens. Given the time it takes to keep the internship program at Nazareth operational (the practitioner part), my goal is to carve out more time to explore more emerging theory and research in the area of experiential education and more widely contributing to our community of practice. [Reflections of Dale Leyburn]

I am the Director for the Center for Career Development and Testing at Our Lady of the Lake University in San Antonio, Texas. In my role, I lead the development of career development and experiential learning initiatives such as internship support for academic credit, career counseling, employer relations, professional skills development workshops, and career events such as job and internship fairs. In my position, I work closely with NACE, NSEE, HACU, and other national organizations guiding professional development and experiential learning best practices, guidelines, and resources. Throughout my career, I have held several positions as an administrator of various student affairs programs, mainly in the career development field. I have mainly identified as a practitioner and a consumer of research over a scholar identity actively involved in the research process and the creation of new knowledge. However, over the recent years, I have deepened my involvement in research practices as I have expanded the presence of career development at my institution through increased collaboration with faculty and leadership groups such as the institutional strategic plan team and the Quality Enhancement Program committee where opportunities to engage in research practices have been available. Seeking opportunities to deliver equitable and inclusive experiential services at my institution has been a central driver of my motivation as an emerging scholar-practitioner. My added involvement in research and the realization of the importance of the lived experiences of practitioners as a form of knowledge guiding the research process have re-shaped my perception of the practitioner-scholar framework and allowed me to feel a stronger connection with it as my own identity. [Reflections of Andres Jaime]

I am the Director of the Washington Semester Program at the University of Georgia, serving in this role since 2007. I am responsible for all aspects of the operations of this internship-focused, domestic field study program. This includes oversight of academic and residential life, internship relations, career preparation, development, and alumni relations. I also teach the foundational seminar course in the program, which I designed when I was appointed as the founding director. I am a member of the Experiential Learning Advisory Group and played a leadership role in the development of an experiential learning requirement for all students. I have always wanted to have more time on the "scholar" side of my role as a practitioner scholar. Earlier in my career at the University of Georgia, I was a part-time Ph.D. student and unfortunately did not finish, running out of time as an ABD student. In my current role, there is not much support for scholarly work, unless I make the time during nights and weekends. I see myself as a curious learner, often gaining insights from outside my applied field of higher education. [Reflections of Don DeMaria]

Upon review of the NSEE Fellows' initial reflections, there were many common elements across the academic professionals. Each of the professionals worked closely with the institution's internship program, each served as "third space professionals" (Witchurch, 2013) in which they taught classes while also administering a program, and each sought to connect their practice more intentionally with scholarship. Their reflections on their positionality also clearly articulated the desire to dismantle barriers in experiential education and to increase the inclusivity of the field.

As each of the NSEE Fellows reflected on their professional positionality, they also reflected on their practices in the context of higher education. Such reflections highlighted concerns for barriers within experiential education, and questions that led to alternative approaches in experiential learning programs and practices. Their reflections turned toward areas of passion, practices of concern, and needed change within experiential learning in the higher education context. For example, several fellows indicated they were passionate about student success through the lens of access and equity. Drawing from their own experiences, or lack thereof, each of the professionals connected the importance of experiential learning to quality education. Although each of the fellows emphasized quality experiences, they also emphasized relationships, learning-centered programs, and access to meaningful experiences for all students:

> As an undergraduate student within the field of sport management, I completed multiple internships and a culminating research project that investigated the key skills and qualities that internship site supervisors valued in sport management interns. In hindsight, my internship experiences and research project were less about sport management, research, and career outcomes, rather, these experiences served as an early entry into the field of experiential education, being a practitioner-scholar, and my life's work in internships. In my early work within the field of career services, I regularly met with students prior to, and upon completion of an internship. I often felt it would have been helpful for many students to have someone guiding them through the experience and encouraging them to engage more deeply in their role, explore the organization (culture, challenges, relationships), and push past their comfort zone and experiment more. As my career has evolved, I have used this information and feedback to create an academic internship program that is centered upon engagement and belonging. Academic internship programs provide a great opportunity to deepen engagement in the experience - which has many "in experience" benefits and helps interns make more informed decisions about what comes next. This is what I am most passionate about.
> [Reflections of Dale Leyburn]

> When I was an undergraduate student, I never completed an internship. I was advised to, encouraged to, even shown the bulletin board where internships were posted. Between my shyness and self-doubts as a first-generation college student, I found it easier to pursue other high-impact educational activities such as being a research assistant for a faculty member who took me under close mentorship. As I continue to reflect on my own college experiences, I consider the importance of individual faculty contact and connections with students. I am passionate about working with faculty in supporting them in working with students in obtaining and learning from their internships. I am passionate about increasing equity and access of high-impact learning experiences for students.
> [Reflections of Theresa Castor]

> Similar to my colleagues, I also did not complete an internship during my experience as an undergraduate student. As a first-generation student, I had little knowledge of the value of an internship or other experiential opportunities/high-impact practices available during college. I also needed to work full time to contribute to my family's financial needs which imposed a limitation on the time I was able to dedicate to certain co-curricular activities. Unpaid internships were not an option for me, which also limited the number of internship options available for me. In addition, I did not feel particularly integrated into the community of experiential learning services from a cultural perspective and as a Latinx first-generation immigrant. Later in my professional life, these experiences sparked a strong interest in exploring experiential learning theory and practice from a cultural integration perspective and a recognition of the ways of knowing and learning of underserved student communities across higher education. I aspire to contribute positively to enhancing equity and inclusion in the experiential learning field.
> [Reflections of Andres Jaime]

> I am most passionate about internships but also have an interest in study away- conveniently these are the two areas where my program converges. The application of your learning in a work setting is a transformative experience for students and as a practitioner-scholar, it is my responsibility to help students maximize their experiences, both in their learning and job skills. I want my students to ask meaningful questions and pause to reflect on their experiences. I see myself as a coach guiding them in their experiences, giving them fundamentals to make them better and calling a time-out when necessary. [Reflections of Don DeMaria]

The emphasis of the NSEE Fellows clearly expresses ensuring that experiential education opportunities are accessible to all students and their reflections articulate a desire to increase opportunities for all students. Through their reflections and collaborative dialogue,

the NSEE Fellows continued to discuss barriers to experiential learning opportunities, such as internships. This dialogue led the fellows to note in their reflections that there are many areas of experiential education they seek to change or practices they seek to improve. The re-emerging themes of quality experiential education and access and equity dominated their reflections:

> I want to see an emphasis placed on more long-term experiences. The research tells us that long-term experiential learning opportunities have a greater impact than their short-term counterparts. I worry that with the expansion of and emphasis on experiential learning on many campuses throughout the nation, the focus may shift to quantity over quality. I also hope to eliminate any notion that compensation cannot be earned if a student earns academic credit. [Reflections of Don DeMaria]

> There are not areas that I want to change per se, but there are trends that I wish to endorse and encourage. First, I am heartened by expanding notions of experiential education that include specific educational practices (i.e., service learning, internships, etc.), and discussions of how to enhance the quality of experiential education (i.e., through reflection, intentional learning outcomes, etc.). I also support the "disruption" of the idea of "silos" for the work of faculty (i.e., that teaching, research, and service are separate activities where quality in one or more may be at the expense of the others). Good teaching, including experiential education, can be pursued, along with excellence in our other areas. If we want our students to be integrative learners, then we should model how to be integrative in our own professional practices. [Reflections of Theresa Castor]

> I would like to contribute to change in experiential learning theory to guide more equitable practices to support underrepresented student communities given their unique strengths and cultural capital. From my perspective, it is difficult to talk about change before developing a deeper understanding of the students' lived experiences. I believe that the student's voice is the true anchor of effective meaningful change to improve the way we support student success through higher education opportunities including experiential learning services accessible for students of all backgrounds. [Reflections of Andres Jaime]

> I'm mindful of recent and ongoing conversations about the value of higher education, the perceived skills gap, and access to quality experiential education. While it has been said before, experiential education can play an even more significant role and become the foundation and standard for education in the future. I would like to see experiential learning activities and application of best practices be a requirement for all courses. [Reflections of Dale Leyburn]

Their reflections emphasize altering current practices in order to improve the experiential education field. Their assumed role as change agent is indicated in their reflections as they articulate different approaches to improve practice and enhance student success, consistently through the lens of access and equity for all students.

In addition to the suggested changes and improved practices in the approach to experiential learning, the NSEE Fellows reflected on areas of concern that need to be addressed. The NSEE Fellows further identified topics related to experiential education within the context of equity, access, and justice. Unpaid internships emerged as the dominant theme of concern, as well as other barriers for students, such as inherent bias, limitations to access, and varied levels of preparation for internship experiences (pre-professional experiences). The following excerpts highlight their reflections:

> The topic of "preparation" before "access" must be further explored to expose current practices in terms of outcomes and effectiveness to achieve the objectives set through program delivery for students from diverse backgrounds (race, ethnicity, disability, gender, sexual orientation, transfer students, veterans, etc.). Unpaid internships are also an area needing more attention from the practical and legal perspectives (value of education as private property and labor laws). [Reflections of Andres Jaime]

> I think one of the most obvious topics relating to equity and access surrounding internships involves unpaid experiences. In addition, what I have been thinking about most recently is what we can do before or within an internship experience to prepare students to foster a sense of belonging in the workplace. [Reflections of Dale Leyburn]

> Unpaid internships. Limited access to experiential education opportunities because of a student's background circumstances (e.g., time, knowledge of opportunities, encouragement to complete such opportunities). [Reflections of Theresa Castor]

> Obviously, unpaid internships are a great concern. Yet, there are other barriers to opportunity that exist for underrepresented students, making it more difficult to obtain internships (e.g. navigating the hidden curriculum, lack of social/cultural capital, inherent bias by those who select students for leadership opportunities, etc.). [Reflections of Don DeMaria]

Through their reflections, the NSEE Fellows identify specific aspects of internships, based on their professional experiences with students, which need

to be addressed in order to offer more equitable experiences. Such dialogue led the NSEE Fellows to craft and develop specific programs, techniques and experiential learning approaches in response to the barriers and their expressed concerns. From these reflections upon experiential learning practice and barriers to internships for students, the NSEE Fellows reflected on practices they utilized and sought to utilize. In the process, each of the fellows developed specific experiential learning tools to support educators in fostering the changes we hope to see in our field. The article that follows highlights the recommendations of the NSEE Fellows to enhance student experience and increase access and equity to quality internship opportunities for students. In this respect, the NSEE Fellows work described in the article to follow reflects one way to apply an "imagination for justice in experiential learning and teaching" (Green, 2021) to shape academic internship programs with an eye towards pedagogy, practice, programming, purpose, and policy (see "Advocating for Experiential Learning Programs as Change Agents in Higher Education: Imagining a Justice Orientation that Centers Students and Partners and Enriches Practice").

Conclusion

Engaging with their practitioner-scholar identity as tempered radicals and change agents, the NSEE Fellows were able to create, craft, and catalyze different approaches to facilitating experiential education programs. This reflective exercise challenged the NSEE Fellows to recognize their role as change agents within higher education, and specifically within the experiential education field. They explored connections between theory and practice, and they developed insights into areas of interest within the experiential learning field. Their ideation through reflective writing was followed by scholarly approaches that emerge in the next article of this special issue. It is also important to note the role of the NSEE Fellows' director (led by NSEE Engaged Scholar, Dr. Patrick M. Green) in guiding this process by providing a framing of the Fellows' work (e.g., through sharing and discussing literature on the practitioner-scholar framework), in posing dialogic questions that facilitated reflection, in creating a safe space for exploring and interrogating practice, and in creating pathways to engage in individual and collective practice-based reflection.

As the NSEE Fellows reflected on their experiences, they highlighted that the monthly meetings provided a space for reflection, thought leadership, and exploration of ideas on experiential learning and teaching. Specifically noted was the fact that the fellowship experience was a space for the organic development of thought and space for discovery.

> The opportunity to share thoughts, challenges, and aspirations with colleagues that share professional and personal goals and values under the mission to create positive change in experiential learning is a central benefit for the NSEE fellowship. Through reflection and a sharing of the scholar-practitioner identity, we have an opportunity to co-create a space where other experiential learning educators can find support and a sense of belonging across the higher education institutions and communities. This experience has elevated my personal commitment to experiential learning advocacy and student success through justice and I join an inspiring group of experiential education, social mobility, and radical change agents. [Reflections of Andres Jaime]

The reflections and activities demonstrate the recognition of the fellows that they have agency in their professional roles to create change and have the opportunity to serve as change agents.

The structure and framing of the fellowship provided space for practitioner-scholars to connect with other professionals. The fellows shared how the monthly meetings and virtual work had an impact on their professional experiences and their professional identity:

> The structure and framing of the fellowship experience integrated with how I think about my own work. It is not just "extra," but a synergy with my own work. It influences how I think about what I do for my work, but in an enhanced way. Our monthly meetings provided a way to engage in this exploration as well as to learn from each other. [Reflections of Theresa Castor]

> This fellowship has been a process of exploration and growth. It has reminded me to make time to stimulate my "scholar" side when too often, I am putting out fires as a "practitioner." It has opened up to me a new network of passionate, smart and engaged professionals and I approach my work in a more effective way after becoming a part of this community. [Reflections of Don DeMaria]

> The NSEE collaboration and contributions are aligned with our day-to-day work through the various occupations represented in the Fellowship. Therefore, advocating for institutional leadership support is vital to continue investing meaningful time and resources into this program. The NSEE Fellowship has supported my ability to continue expanding my understanding of the theories and practices related to experiential education and justice, as well as the knowledge of the communities that we serve. I believe the NSEE Fellowship experience has validated our commitment and dedication to advance positive change in the field. The common goal of the group as tempered radicals and change

agents to impact positive change in the field has been the anchor of our discussions, reflections, and writing. The opportunity to make a positive contribution and learn from this group of inspiring leaders is a humbling experience that keeps me grounded and accountable. [Reflections of Andres Jaime]

Working with NSEE Fellows and Dr. Green has helped me to understand and embrace the role of a practitioner-scholar and view my work in a new light. I have found new opportunities for growth and creativity and can more confidently understand the impact I have made and can make within the field. I especially appreciate the reflective exercises we have engaged in and ways we have authentically merged the practical, theoretical, and aspirational. [Reflections of Dale Leyburn]

Through creating spaces for practitioner-scholars to connect, reflect, and share their experiences as a source of knowledge, and then connect theory and practice, they have the opportunity to not only build a community of practice, but also a community of change agents.

Beyond their scholarly developments which follow in the next article, the NSEE Fellows engaged in reflective writing to interrogate practice, critically inquire into experiential learning drawing from their personal and professional experiences and establish their role as experiential learning educators who serve as change agents and tempered radicals in higher education. This is a call to all experiential educators to be activists within your professional practices and in your own institutions. Through innovative and creative approaches to experiential learning programs, pedagogical approaches anchored in a justice orientation, and policies that center access and equity, the NSEE Fellows explored strategies and tactics to enhance student experiences and foster student success in higher education. This explicit call for action challenges experiential learning educators, practitioner-scholars, faculty, and staff alike to develop experiential learning programs that prioritize access, equity, and a justice orientation so that all students may benefit from such educational programs. In effect, it encourages us to pose the very question centered in the NSEE Fellows inquiry process, *"What are we advocating for?"* and, in this reflective process, to create change in higher education through experiential education. ∎

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Advocating for Experiential Learning Programs as Change Agents in Higher Education: Imagining a Justice Orientation that Centers Students and Partners while Enriching Practice

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The National Society for Experiential Education (NSEE) Fellows are academic professionals who engage in a community of practice and explore their practitioner-scholar identity through research and scholarly inquiry into experiential education. During some monthly meetings, the discussion focused on how to infuse equity, diversity, and inclusion in internship programs. The fellows ruminated on strategies to create quality internship programs and how to embed experiential learning opportunities into the curriculum so more students could access them. Collectively, these comments highlight what is not always stated but ever-present; that is, the fellows' justice orientation. The monthly meeting of NSEE Fellows consistently explored our practices with experiential education programs, from internships and working with employers to teaching internship courses. During each meeting, the NSEE Fellows interrogated their practice, raised questions about experiential education programs, and inquired into the most promising approaches that fostered student success in the context of their higher education institutions. The core question that emerged during these meetings became: *What are you advocating for in your experiential education program to foster student success?*

As discussed in depth in the introductory article to this special issue, the NSEE Fellows explored their practitioner-scholar roles as tempered radicals and change agents within the higher education context. They explicitly interrogated their experiential learning practices and emerged with a clear call to be advocates for change in higher education through experiential learning. Their exploration led to advocating for increased experiential learning opportunities, as well as access and equity for all students.

This lens of advocacy is clearly coupled with a justice orientation. As each fellow inquired into their practice and explored barriers that may limit student participation in experiential learning programs and courses, they also determined specific practices and approaches they sought to incorporate more fully into experiential education to foster student success. In the process of their monthly meetings, independent virtual work, and scholarly exploration, each of the fellows developed specific experiential learning tools to support educators in fostering the changes we hope to see in our field.

This justice orientation encouraged the fellows to identify practices that could be employed in experiential learning programs across the higher education sector (generalizable to many institutions), while addressing issues of equity and access to deepen the student experience in experiential education. To describe these practices and how they address issues of justice in experiential learning, we will draw from the *Imagination for Justice Framework* (Green, 2021), which:

> . . . offers an approach that applies an imagination for justice from the perspectives of pedagogy, practice, program, purpose, and policy. When these aspects of experiential teaching and learning are in relationship with each other, often overlapping and interconnected

> . . . such a justice orientation deepens for student learning through experience. This framework serves as a guide for planning to incorporate justice education into experiential learning and teaching by recognizing the dimensions related to content, delivery, structure, and format. (Green, 2021, p. 4)

The heuristic that emerged from this framework suggests a relationship between these aspects of experiential teaching and learning. As they intersect, student learning is centered and the experience is deepened through the lens of a justice orientation (see Figure 1, Green, 2021, p. 5).
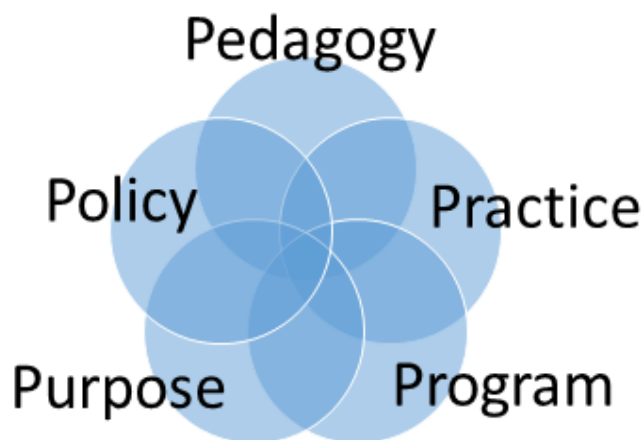
Figure 1. A Framework for an Imagination for Justice in Experiential Learning and Teaching (Green, 2021, p. 5)

The following section highlights the recommendations of the NSEE Fellows to enhance student experience and increase equity and access to quality internship opportunities for students. We will analyze each recommendation through the lens of the *Imagination for Justice Framework*, specifically, pedagogy, practice, program, purpose, and policy, in relation to each other and within the context of experiential teaching and learning, as a way, also, to illustrate the multiple approaches to apply an *imagination for justice*. As each NSEE Fellow focused on an area of interest related to internships, we begin with a brief literature overview and a call for more research on the experiences of historically marginalized students. Next, we delve into specific practices to enhance student experiences by facilitating learning-centered internships through articulating learning outcomes and building strong intern-supervisor relationships. Lastly, we broaden the focus to explore variations in work-integrated learning experiences that may address issues of access and equity. Following this analysis, we will introduce the other scholarly articles in this special issue and how they inform the intersections within the Imagination for Justice Framework related to experiential teaching and learning. Finally, we will explore how applying such a framework both enriches experiential learning practice through a justice orientation, while working toward facilitating student experiences that foster learning and student success.

A Deeper Understanding of the Experiences and Perceptions of Historically Marginalized Students and Experiential Learning to Guide Justice-Oriented Policies and Programs

Andres Jaime

Attention to the development of effective educational support systems to improve academic and career outcomes for historically marginalized students is an issue of access and justice in higher education as well as an economic issue impacting an expanding skill gap in the national workforce. The examination of experiential learning practices in higher education has been associated with factors conducive to retaining students (Barnes, 2017; Blumenstyk, 2019; Eyler, 2009; Thomas et al., 2017). Yet, research evaluating experiential learning's impact on college persistence and completion for historically marginalized students has received little attention. Experiential learning is associated with environments where students develop a trusting relationship with professors (Cooper, 2013), share a sense of belonging (Perez-Huber et al., 2015), build social networks, and can recognize their lived

experiences as valuable knowledge. These outcomes have been associated with positive academic and career outcomes. However, low retention and graduation rates of students of color and other underserved students are still critical issues across higher education.

Espino (2014) affirms that experiential learning is socially constructed and empowers students to value knowledge based on their lived experiences and improves academic and career outcomes. However, there is a significant gap in the literature concerning research that studies experiential learning theory through the examination of the experiences and perceptions of historically marginalized student populations engaging in experiential learning practices. The limited research related to the impact of experiential learning on historically marginalized students specif-

ically can be associated with the notion of academic inclinations to think of these students from a deficit perspective and to ignore cultural capital embedded in their communities (Yosso, 2005). From the lens of the Imagination for Justice in Experiential Learning and Teaching framework presented earlier, the value of exploring the experiences and perceptions of underserved students when engaging in experiential learning is highlighted by the opportunity to present a knowledge base to re-imagine experiential learning program policy specifically designed and dedicated to support underserved students. Justice-oriented experiential learning policies can allow students of all backgrounds and intersectional identities to view themselves as personally successful, academically empowered, and productive community members (Thomas et al., 2017). Justice-oriented experiential learning policies can guide underserved students through a successful transition from degree attainment to professional success and civic engagement.

Based on the available research on the positive outcomes of experiential learning, it can be assumed that experiential learning that is integrated into curricular and co-curricular activities can positively impact academic persistence and career outcomes of historically marginalized students. Qualitative research on career outcomes related to experiential learning and historically underserved students is also scarce. Thus, the need for research exploring the experiences and perceptions of historically marginalized students and experiential learning can be the voice guiding experiential learning policies that are culturally inclusive and dedicated to contributing to the personal, educational, and professional development of historically marginalized students.

Experiential Learning Theory and Historically Marginalized Students: A Brief History

The historical origins of experiential learning trace back to human relations training developed in the 1940s (Seaman, Brown & Quay, 2017). The innovative concept of experiential learning was born out of the need to address the conflict between interracial and religious leaders in the public and private sector in Connecticut. Psychologist Kurt Lewin led the efforts to resolve these issues through a series of collaborative training sessions called "action research." These action training sessions focused on a deep understanding of the perceptions of the individuals in the groups involved and facilitation of collaborations between researchers and practitioners to identify solutions to conflict. Before Lewin, in the early 1900s,

pedagogy pioneer John Dewey introduced modern conceptions and theory related to "experience" and "learning by doing" during the era of institutionalized education and industrial democracy (Seaman, Brown & Quay, 2017). Dewey was known for his efforts to improve equity in education for segregated children after the rise of mass schooling. It is important to note that Dewey never used the phrase "experiential learning" as such (Seaman, Brown & Quay, 2017).

One of the most frequently cited and apparently accepted experiential learning frameworks in higher education is Kolb's (1984) experiential learning theory and cyclical model. Kolb's model emphasizes the reflection of new experiences and the development of new concepts to be applied to future experiences. It is important to note that Kolb's model does not seem to consider unique elements of student identities such as gender or race through this process. The impact of personal student experiences has more recently been considered in experiential learning and teaching theories and practices. In the context of experiential learning, educational interventions, including experiential learning activities, must extend to the individual stories and experiences of each student interacting with the program (Barnes, 2017). Student experiences and perceptions must be the voice guiding policies and program design in education.

Implications of the Student Voice in Experiential Learning Research for Justice-Oriented Policy

Eyler (2009) examines the value of experiential learning in higher education and states that experiential learning activities such as cooperative education and internships are increasingly becoming necessary for job placement after college. Changes in the work sector driven by rapid technological advancement eliminate low-skilled jobs, leaving young people and minority groups particularly vulnerable with possible intergenerational impact (Blumenstyk, 2019). Experiential learning theory does not seem to consider the uniqueness and the strengths of underrepresented students. The literature presents experiential learning theory as a framework that consistently makes assumptions of student behavior and expectations based on western standards.

It is notable to recognize the influence of equity in the early development of experiential learning and the gradual loss of focus on it through time as experiential learning became a more common theory applied in higher education. The positive impact of experiential learning on academic and career outcomes

demonstrated over time has brought an element of human capital to experiential learning and a standard of modern experiential learning theory that seemingly is designed to meet white students' needs. The evolution of experiential learning theory resonates with critical white studies, which is focused on race evasion techniques and advocacy for values associated with the white middle class (Barnes, 2017). Experiential learning has positively impacted students' academic and career outcomes and employment placement in professional fields. However, communities of color are still underrepresented in high-paying occupations and in-demand professions like STEM and other high demand professional career fields.

The existing research on experiential learning theory and its impact on student success outcomes is ample. Nonetheless, it is remarkable that from among classic research theory by Kolb (1984) to studies that indicate the positive academic and career outcomes of experiential learning (Barnes; 2017; Blumenstyk, 2019; Eyler, 2009; Munoz, Miller & Poole, 2016), only a few studies consider issues of race, ethnicity, gender, sexual orientation, or disability when discussing the impact of experiential learning on student success outcomes (for an exception see Zilvinskis et al., 2022). The void in the literature that explores the perceptions and lived experiences of historically marginalized students needs to be filled in order to identify patterns, barriers, and experiences of learning. From an Imagination for Justice framework (Green, 2021), the new knowledge emerging from research on this unexplored topic can support the development of a knowledge base to be considered for experiential learning policy development at higher education institutions concerned with providing equitable and effective support to improve academic and career outcomes for historically marginalized students.

Creating Meaningful Learning Outcomes for Internship Coursework

Don DeMaria

Internships have become a ubiquitous part of the collegiate experience and a critical component as post-secondary institutions seek to align career outcomes with the undergraduate curriculum. As stakeholders (parents, students, legislators, etc.) place pressure on colleges and universities to ensure employment after graduation and this experience is commonly viewed as critical by many employers in hiring recent graduates (NACE, 2021), the emphasis on internships has increased. While already common in pre-professional disciplines like business and engineering, internship experiences are expanding into the arts and humanities, providing these disciplines with more concrete career paths within their respective majors.

At my current institution (a large, public research university), I have worked with a wide range of academic majors who were offering internship-based coursework for students engaging in semester-long full-time internships. While it is expected to find disciplinary-based differences in the approaches to designing internship coursework, it also was apparent that the courses had great variation in the depth and complexity of academic work associated with the internship. This ranged from well-developed courses with defined learning outcomes, rigorous assignments, and in-depth reflective work to courses where there was a simple accounting of work hours and a supervisor certification. The latter approach contradicts the body of research that indicates that student learning and development are enhanced by the inclusion of educationally purposeful activities and intentional learning outcomes. The Council for the Advancement of Standards in Higher Education (CAS) (2019) states this plainly:

> When course credit is offered for an internship, the amount of credit should be determined by the extent to which the student is engaged in work/activities related to identified learning goals and not solely by hours accrued at the site. (p. 7)

By simply awarding credit based on hours worked and not providing students with opportunities to reflect and engage in deeper learning, Kuh (2008) warns that the internship experience would have "insufficient depth to help students become more sophisticated in their learning over time" (O'Neill, 2010). The development of this resource would provide faculty and internship program directors with the tools to develop learning outcomes/curriculum that would ensure that the internship is indeed "high impact," engaging in what CAS (2019) refers to as a "deliberative form of learning."

Using Available Resources to Define Internship Experience and Learning Outcomes

Unlike other forms of experiential learning, defining an internship can be challenging as it is often viewed differently by academic discipline and major organizations like CAS, the American Association of Colleges and Universities (AAC&U), the National

Association of Colleges and Employers (NACE), the National Society for Experiential Education (NSEE) and others do not share a common definition. While there is no common definition, "Commonalities across the definitions include a reflection component, onsite supervision/guidance, and gaining exposure to a career or furthering one's interest in a career, (O'Neill, 2010)." The CAS and AAC&U definitions are more fully examined in the following section.

CAS Standards for Internship Programs

There are numerous frameworks that can be referenced when creating learning outcomes. The Council for the Advancement of Standards in Higher Education (CAS) is made up of over 40 higher education professional organizations (including NSEE) and has created 47 sets of standards related to various areas of the college student experience, including internships.

CAS effectively details standards regarding all aspects of an internship program from the establishment of a mission statement to facilities and infrastructure. While many aspects of this will be irrelevant to the establishment of learning outcomes, it does provide helpful insights and guidance in a variety of areas. CAS places great emphasis on how multiple units are responsible in ensuring quality internships, noting that Hesser's (2013) research indicated that all parties involved in an internship experience (student, institution, faculty, supervisor, etc.) share responsibility to ensure that learning outcomes meet rigorous standards to earn academic credit.

CAS (2019) focuses on student learning, development and success in part three of its standards, noting the importance of the intersection between academic coursework and professional experiences:

> Internship experiences must provide opportunities for the critical exploration of the relationship between knowledge, concepts, theories and models resulting from the College/university and those from work settings; development of skills, attitudes, values, and interests; and the exploration of career options in a professional setting. (p. 9)

The standards include six steps which the internship program should take in order to ensure a focus on student learning:

- ascertain that tasks or assignments are related to academic, career, professional, and/or personal goals

- confirm that the purpose and the expected

student learning outcomes for the internship are appropriate, relevant, and achievable

- maintain written documentation of the internship goals, objectives, and expected student learning outcomes agreed to by institution personnel, site personnel, and the student

- document and ascertain students' progress toward achievement of goals, objectives, and learning outcomes

- ensure that students are prepared to engage in and learn from their internship experiences

- build in processes for student self-assessment, reflection, application, and integration of the learning experience, particularly as it relates to students' (CAS, 2019, p. 9)

These steps require a great deal of planning, constant engagement, feedback, and assessment. This approach also requires greater depth and sophistication in learning design and planning, rather than counting hours worked at an internship site.

Association of American Colleges and Universities (AAC&U) High Impact Practices

Using national survey data from the National Survey of Student Engagement, Kuh (2008) identified ten high impact practices, including internships. The ten included in the research were chosen for reported gains in deep learning, student-faculty interactions, academic challenge, collaborative learning and other concepts that enhanced/improved the college experience. When exploring why the ten areas, including internships, were effective, the research cited six reasons:

1. The practices demand students devote considerable time and effort to purposeful tasks

2. The nature of the high impact practices forces students to interact with faculty and peers on substantive matters

3. Participating in high impact practices increases the likelihood that students will experience diversity

4. Students receive frequent feedback

5. Students see how learning works in different settings

6. These experiences deepens learning and brings one's values and beliefs into awareness (Kuh, 2008, pp. 14-17)

These reasons pointing to the effectiveness of internships (and other high impact practices) again point to a high level of interaction, intentionality, reflection, and feedback for students engaging in effective internships. Along with CAS and other frameworks, these findings provide a roadmap to creating a substantive, rigorous and meaningful internship experience that is grounded in learning outcomes.

It is difficult or potentially impossible to create universal learning outcomes for internship experiences at many or even all institutions. These principles are often grounded in academic disciplines where the same internship experience could have vastly different learning outcomes and pedagogical approaches in each academic department. In lieu of being overly prescriptive, faculty and professional staff working with internships should focus outcomes on both academic learning and professional development, incorporating some general principles that are considered common/best practices when working with internships. Faculty and staff can incorporate the imagination for justice framework in these practices to address issues of equity, access and belonging that can often confront underrepresented students during their internship experiences. The following practices are recommended in the development and implementation of a student internship experience:

1. **Reflection**: Student learning is enhanced through reflection and feedback. Consider a regular schedule of prompted reflection exercises where students examine issues and also reflect on the impact of their experiences. In designing reflections, faculty and staff can ask students to respond to prompts related to diversity, equity and inclusion by examining personal experiences and also observations of their organization.

2. **Regular Communication with Students**: Student outcomes are improved when they have greater meaningful interactions with faculty and staff. Regular "check-ins" can help a student feel more supported and also help identify causes for celebration and areas of concern.

3. **Regular Communication with Employers**: Early in the process, it is essential to communicate learning outcomes and expectations with employers. While your legal affairs offices can discuss items like internship agreements, faculty and staff overseeing these experiences should make clear the expectations of the work in which a student should engage. One also can use employer interactions to assess what organizations are doing to ensure a diverse workforce, including how they approach issues related to diversity, equity, and inclusion.

4. **Networking**: Students (and almost everyone else) often scoff at the concept of networking. However, professional connections and mentoring are keys to growth. Consider structured opportunities for mentoring where students and professionals can connect. If you have formalized mentoring (where students and mentors are matched), provide some structure (i.e., questions to ask, information to provide ahead of time). Also consider who is mentoring and how you can ensure a diverse mentor "pool." Mentors who can share common experiences can be very effective at helping students navigate a new experience like an internship.

5. **Assessment and Feedback**: Students, faculty and employers all should provide feedback to each other. Provide a mixture of formal assessment questionnaires with informal check-ins and meetings. Assessments should be designed to incorporate aspects of the imagination for justice framework, examining all five aspects of the framework in relation to the internship experience (policies, pedagogy, practice, purpose and program). With continuous and intentional assessment efforts, faculty and staff become aware of successes and areas of improvement before the end of an experience.

This list, perhaps along with other components, will allow faculty and staff to develop disciplinary and institutional specific learning outcomes for students participating in internship experiences. Within these activities, faculty and staff are able to design components with both an imagination for justice and a desire to enhance the quality and learning of the student experience.

Deepening Engagement and Belonging: Intern-Supervisor Relationship Building

Dale Leyburn

Early on in my role leading a centralized internship program at Nazareth College, I observed that interns who found ways to go beyond completion of the basic duties and responsibilities of their internship made the biggest impact and seemed to have the most profound "lightbulb moments" during the experience. In essence, performance evaluations demonstrated greater performance and impact and reflection submissions were more profound. Performance evaluation data collected through the program indicated that the vast majority of interns possessed the required skills and experiences to meet the requirement of the role; but something else was needed to help interns to do more than satisfactorily complete assigned tasks.

Academic internship programs provide an opportunity for the application of the Imagination for Justice Framework described earlier (Green, 2021). An enhanced learning experience—one that goes beyond reflection on the internship experience and helps interns impact and change the nature of the on-site experience—creates a more consistent, engaging, impactful and intimate internship experience. Through a series of well-timed and structured activities, interns can immerse themselves more deeply into their role, their relationships, and their organization, make a greater impact, and create a richer experience to reflect upon and help make more informed career decisions. In a way, it is an EL squared (EL ^{2}) approach to running an internship program—facilitating ways for interns to shape their internship experience within the experience. Looking at this from a justice context, this approach creates opportunities for all interns within a program to take actions at their internship to explore and engage in impactful ways. While there are any number of ways to do this (job crafting, assessing organizational culture, researching challenges facing the internship organization, etc.), the intern-supervisor relationship provides a great example.

The Successful Internship by Sweitzer and King (2014) highlights the critical nature of the intern-supervisor relationship and how important time is in helping the relationship develop. They also note the importance of interns being active and engaged in the relationship. Further, Rose, Teo, & Connell's *Converting Interns into Regular Employees: The Role of Intern-supervisor Exchange* (2014) shows that the quality of the intern-supervisor relationship impacts in-role performance, satisfaction, and access to intern learning opportunities.

Given the connection between the intern-supervisor relationship and intern satisfaction, performance, and learning with the experience, then helping interns develop a relationship with their supervisor provides a great opportunity to make a positive impact on the internship experience. Developing such a relationship also creates space for programmatic and teaching innovations through the Imagination for Justice Framework. One thing that I consistently hear from interns is that they would like to get to know their supervisor on both a personal and professional level. I have also learned that not every student knows how to purposefully focus time and attention on the relationship to achieve this outcome. Since internships are temporary experiences, sometimes lasting for only a few weeks, helping foster the intern-supervisor relationship is even more critical. Such a connection helps establish and fortify trust and relatability. In turn, this affords all interns in an academic internship program the ability to be more authentic and comfortable sharing their perspectives, finding and using their voice, and purposely crafting their relationship with their supervisor.

Below is an example of an exercise that can be used to jumpstart the relationship-building process between an intern and a supervisor and help interns take action to enhance their internship experience.

The Activity

As the instructor for the academic component of the internship experience, I look for ways to accelerate the relationship development process and help the intern get to know their supervisor as a person and a professional. To accomplish this, I require interns to engage in conversation with their supervisor at the beginning of the experience by working through a series of questions, some of which are pre-assigned and some of which are developed by the intern.

Pre-assigned questions: These questions are designed to help the intern better understand their role in meeting and exceeding their supervisor's expectations, the supervisor's communication preferences, what taking initiative looks like, and gain additional perspective on the organization and the field.

Intern-designed questions: These questions give the intern an opportunity to initiate the conversation and tend to help the intern better understand their supervisor, their supervisor's experiences (in the

organization and the field), and allow the intern to make a connection and enhance their comfort level with their supervisor. I share this list to provide inspiration and help the interns create their questions. In addition to the above, interns also share our program's performance evaluation that will be completed by the supervisor at the end of the experience to review key tasks and skills that must be demonstrated in order to meet performance expectations. This dialogue helps define key terms (meeting expectations, exceeding expectations, taking initiative, etc.), helps direct the efforts of the intern, and often opens the door to conversation about early-stage internship performance.

Reflection and Next Steps: After completing this relationship-building jump starter activity, interns reflect on the conversation, document key learnings, and create strategies for continuing to develop a relationship with their supervisor and perform at the highest level. This document ultimately serves as a road map for the remainder of the experience. The reflection provides a space for interns to critically examine supervisor feedback, explore intern-supervisor similarities and differences, and identify opportunities to apply all that was learned during the conversation (how to meet and/or exceed expectations, how to take initiative, how to communicate effectively with a supervisor, how to apply what was learned about a supervisor's leadership style, etc.). I also have interns share their relationship-building strategies with their peers and offer tips and suggestions based on a review of shared strategies. The creation of a justice-focused learning opportunity that includes intern-supervisor and intern-to-intern feedback opportunities connect directly to the Practice element of the Imagination for Justice Framework.

Results

Interns in our program consistently share that this is one of the most impactful activities they complete during the internship. Most commonly, intern reflections focus on how this experience helped them develop a rapport with and feel more connected to their supervisor and see their supervisor as a person. This has also helped interns feel more comfortable, less anxious and more excited about the experience. Interns have also expressed that they feel like they are on the same page with their supervisor regarding performance expectations and are able to better define what it means to "take initiative" and "go above and beyond". Interns who reported that the conversation with the supervisor was truly a dialogue, particularly when the supervisor asked similar questions or follow-up questions, indicated feeling valued and ap-

preciated. In essence, this activity helps foster a sense of belonging by allowing interns an opportunity to become more comfortable and connected to a key member of the internship experience. One of my favorite statements from an intern was that this activity eliminated weeks of awkwardness and allowed him to be himself and make a greater impact as an intern.

A review of intern reflections in my program shows that over 90% of interns report that this activity was a valuable experience and increased their satisfaction with the internship experience. Further, 99.5 % of almost 200 interns who completed both this activity and an internship course evaluation during the past 18 months believe that they possess the confidence and skills to build an effective relationship with a future supervisor. While more assessment and research is warranted, an argument can be made that this activity helps deepen student engagement, learning and performance and democratizes an effective intern-supervisor relationship, thus applying the Imagination for Justice Framework.

Factors to Consider for Site Supervisors

While interns often express a sincere interest in getting to know their supervisor as a person and a professional, they also share that they are hesitant to devote the time needed to achieve this goal. Interns understand that supervisors have multiple responsibilities and, as a rule, they do not want to be a burden. Creating an environment and structure that dedicates time for personal connections at the beginning of the experience is helpful. Regular meetings, consistent check-ins, and working closely together on a project can build upon this recommended activity. The potential end results of this investment will be increased intern engagement, a sense of trust, confidence, willingness to authentically apply talents and skills, and performance. Additionally, I have heard firsthand how positively interns talk about supervisors and organizations that continue the work of this relationship-building activity - so this presents a great way build a reputation as a great internship site.

Factors to Consider for Interns

One of the important things I stress with interns who complete this activity is that this is a great start to the relationship-building process. The true potential and power of the activity is in its future potential. How do you continue to build the relationship? How will you apply all that you learned from the conversation during the internship? How will you authentically perform a similar exercise as you take on new roles and supervisors?

An activity such as this requires interns to step outside of their comfort zone(s) and make a request to have a structured conversation with often busy supervisors. Providing instruction on relationship-building, building and applying cultural competencies, and communicating the expectation that supervisors will need to engage in this conversation is required. You will also need to debrief with interns who may have a negative experience or have supervisors who are unwilling to engage in the activity or provide generic emailed responses. Additionally, consider your information and data as you structure this activity. Reviewing performance review data, site visit data, your own conversations with supervisors about what makes for an exceptional intern, would be extremely valuable.

Beyond the outcomes noted, I have been able to think about the concept of justice in new ways and move from imagination for justice towards justice in practice. At the beginning of the internship, interns and supervisors are coming together in a structured, if not new way, to co-create meaning, gain new perspectives, and jointly determine the trajectory of the experience. This application, and connecting a simple activity to the Pedagogy and Practice element of the justice framework, further stimulates the imagination and makes what is visible - and what is missing - more vivid. I have an opportunity to continue to explore a topic like power dynamics in the workplace more purposefully in my program. Applying the lens of a practitioner-scholar and imagination for justice framework provides similar, deep insights and opportunities to reimagine how we design and structure inclusive and robust experiential learning opportunities.

Internship Variations to Support Equity and Access to Work-Integrated Learning

Theresa Castor

While internships hold several benefits, many students face challenges and barriers in obtaining and completing internships. For instance, 'working students' (i.e., students who work part-time or full-time while attending school) face the dilemma of losing personal income if they give up their jobs to complete an unpaid internship, and even when an internship is paid, those internships usually only promise short-term income, as compared to the longer-term income of a student's current, but possibly non-career congruent job. In this respect, drawing from the Imagination for Justice framework, policies of internship programs that may have been developed to ensure consistency and quality present challenges in equity and access to internships. However, if one key objective of internships is to help students learn through a high-impact educational practice (Kuh, 2008) that is geared toward professional development, then there are several alternative experiences that students may undertake to achieve those goals (see Ducoffe, 2022). For instance, a study conducted by the Center for Research on College to Workforce Transitions (CCWT) on working students enrolled at the University of Wisconsin-Parkside found that in their regular work, students described how they developed skills in teamwork, communication, time management, and interpersonal skills, among others.

The purpose of this section is to articulate and advocate for work-integrated learning experiences for students. In some instances, this involves developing internships in innovative and creative ways, and in other instances, this involves a work-related learning experience that may be defined distinctly from an internship, but still provide pre-professional skills and learning. In advocating for these alternatives to internships, I am not abandoning internships, but rather I am advocating for an expansion of how, as educators, we conceive of the relationship between work and learning.

In this respect, I advocate preserving lessons and best practices related to the Pedagogy, Practices, and Purposes of internship programs to re-imagine work-based learning opportunities (i.e., Programs). In doing so, I describe some work-based experiential learning opportunities that can be inclusive of students with complex time and financial considerations and constraints. In the following, I present some models of internship variations. First, I describe some ways to develop internships that take into consideration the challenges described above. Secondly, I describe some models for integrating learning and non-internship work experiences.

Developing Internships for Working Students

Internships at Current Work-Site

As noted, working students may not be able to give up their current jobs because of the needed income.

One possibility is to have students work with their current employer to turn an aspect of their work into an internship experience such that this new work would constitute a new learning experience for the student. This route likely is easier to achieve if the internship experience is a credit-bearing one where an academic supervisor could work with both student and professional site supervisor in designing the internship and in helping the student reflect intentionally on the learning experience. As an example, one of my students in communication worked with a car sales company in their customer reception area. However, she wished to have a learning experience where she could apply professional writing skills. Working with me as her academic supervisor and her professional supervisor, she created an internship in which she developed an internal company newsletter. This internship involved conducting research and interviewing, writing stories, and designing and developing the newsletter. The student did not have to give up her current job, and she was able to gain additional career congruent experience.

In order for this path to work, a student must have a professional site supervisor who is willing to support the student in allowing a shift of responsibilities as well as invest the time involved in being a co-educator for the student by helping to develop internship tasks and learning goals as well as to work with the academic internship instructor to provide feedback on the student's work.

Remote/Online Internships

A remote or online internship is one that the student completes virtually and to a certain extent, on a schedule of his or her own crafting. One advantage of this is that for students who have extensive time commitments (e.g., parents, caregivers for other family, another job position) or transportation issues (e.g., no car, limited public transportation access), an online internship can bypass many of these barriers. Also, during this current time of the COVID-19 pandemic, remote internships allow students to complete their internships in their home environment thereby decreasing their risk of exposure. However, there are disadvantages. In their study of online internships during the pandemic, Hora, Lee, Chen, and Hernandez (2021) found that online internship students reported "lower satisfaction, development value, 21st century skills, professional network development, and high-skill tasks than in-person interns" (p. 4, from Executive Summary). In addition, remote internships did not help address equity and access issues in that many of these were unpaid internships, and students who completed remote internships tended to come from higher-income families, have higher GPAs, and be from "continuing generation" college families.

There are many ways that online internships can be improved to increase their equity and access as well as improve their learning and professional development value. Because of the potential of online internships, working with both employers and students to improve online internships may be worthwhile.

Project-based or Micro-internships

Another approach to making internships more accessible to a variety of students is through 'micro' or project-based internships. These internships are short term internships as compared to semester-based internships. Because of this, they may be easier for working students to complete. A current trend is the development of paid, remote or online internships (e.g., Parker-Dewey, see https://www.parkerdewey.com/). Some of the advantages of micro-internship are that they involve a smaller time commitment, may be paid, and be able to be completed online. However, such an experience makes it more difficult for students to learn and gain from other aspects of an internship such as the experience of becoming socialized into an organization, developing a professional network, or experiencing close mentoring.

On-Campus Internships

The university or college campus is already a rich resource of employment for a community, including students. For example, at the University of Wisconsin-Parkside, students have completed on-campus internships related to social media, public relations, journalism, event planning, and athletics, to name some areas. On-campus internships hold many advantages--students do not have the burden of arranging transportation to an off-campus site for their education; on-campus supervisors have a first-hand understanding of the needs of students in terms of their education and scheduling constraints. On-campus internships hold many of the same benefits as on-campus employment (discussed in the next section), but could include the guidance of an academic instructor to explicitly facilitate learning as well as a direct focus on career-related experiences. As with other internships, on-campus internships will require an on-site professional supervisor who can guide the internship student in establishing tasks and responsibilities and providing feedback on the student's internship performance.

Work-Integrated Learning Experiences

On-Campus Career Congruent Employment

As a rich venue of employment, there are many career-congruent jobs for students on college campuses. For example, a student who is interested in a career in Theatre could gain valuable experience and insights through working in a campus box office; a hospitality management student could work with on-campus catering and events management; a public relations student could work with an admissions office as an on-campus tour guide; a biology student could work in an on-campus lab or garden. McClellan, Creager, and Savoca (2018) also advocate for as well as provide a blueprint for how to turn campus employment into a high-impact educational practice.

Credit-Bearing Opportunities for Job Experiences

There may be instances in which students are in part-time or even full-time jobs that are not related to their future career aspirations *and* they are not able to pursue an internship given time and financial constraints. To better understand the circumstances of 'working students' and the relationship between their work and learning, in 2020, the University of Wisconsin-Parkside commissioned the CCWT to study this topic. One of their findings is that through their jobs, many students reported gaining and developing skills in areas such as critical thinking, communication, problem-solving, and more. In other words, their work was already providing a rich learning experience and environment for students. However, students were not earning academic credit for that learning.

One way to support working students in their educational attainment and to facilitate their experiential learning would be to create a credit-bearing course that is based on facilitating student learning in their current employment. Of work-based learning, Lester and Costley (2010) explain that:

Table 1: Summary of Internship-Benefits and Alternatives

	DESCRIPTION	ADVANTAGES	DRAWBACKS
Learning-based Internships	An internship completed for academic credit.	Student receives guidance and support from an academic instructor who facilitates learning and reflection, as well as guidance from a professional supervisor.	Student may not necessarily be financially compensated; student may not be able to do because of the need to work for pay.
Developing Internships at Current Work-Site	Transforming part or whole of a student's current job into an internship	Student has relationship with workplace; student has pre-existing arrangements for time and transportation to site; student already has a paid arrangement with his/her workplace	Student's employer would need to be willing to allow a shift in student's work responsibility; site will need to have someone with appropriate professional expertise to supervise student
Remote/Online Internships	An internship that may be completed online and/or at the student's residence	Transportation not required; flexible scheduling; often, paid	Student would miss the experience of developing a richer professional network and of experience the physical location of the internship site; student must have appropriate technology and internet connection
Micro-internships	A short-term, project-based internship, often completed online or remotely	Shorter time commitment; if completed online, transportation not required, flexible scheduling, often paid	Same disadvantages as a remote or online internship
On-Campus Internships	An internship that can be completed at a student's educational site (i.e., his/her college or university)	Student likely will have transportation to site already arranged; supervisor likely to be sympathetic to student's school schedule and to have an understanding for the importance of learning outcomes	Student would have some limitations in exposure to new professional context
On-Campus Career Congruent Employment	An on-campus job that is also relevant for student's future professional aspirations	Same advantages as an on-campus internship; paid position	Intentionality required on the part of the student and supervisor to support high-impact learning
Credit-Bearing Opportunities for Job Experiences	Developing/structuring an academic course to focus on student learning at current workplace	Same advantages as internship at student's current workplace	University would need to offer such a credit-bearing experience; student may gain limited experience that is relevant for his/her future professional interests

Much of this learning is outside the scope of what higher education institutions could reasonably be expected to engage with in that it is either at too low a level academically or it is ephemeral in nature, but there is still a substantial proportion that is concerned with higher level skills and knowledge and with the development and use of broad, high-level capability that suggests that it has capacity to be recognized and enhanced through university involvement. (p. 562)

Work experiences already provide a rich resource for learning. Developing credit-bearing opportunities that connect to those experiences provide multiple benefits in terms of student learning, helping with degree attainment, and addressing equity and access to a college education (also see Ducoffe, 2022).

Summary
There are many work-integrated experiences that provide pre-professional skills and learning for students beyond internships. Table 1 provides a summary that highlights key benefits of internships as well as alternatives to traditional internships described in this section. In presenting this table, our intention is to frame internships and work-based learning with an eye toward justice, by envisioning how these can each benefit students, creating equity and access to learning for different types of students.

The preceding sections focused on different aspects and approaches to re-imagining internships with a justice framework. In the following section, we provide a preview of the additional scholarly articles in this special issue that show how an imagination for justice can be adopted in experiential education.

Envisioning Justice: Shaping the Future of Experiential Education

In light of these articulated priorities and practices from the NSEE Fellows, an increased emphasis on quality student learning experiences, access, equity, and increased opportunities for experiential learning were definitive characteristics of their justice-orientation lens. When applying the Imagination for Justice Framework, the fellows addressed the intersection of pedagogy, program, practice, purpose, and policy within experiential education. Their explorations and inquiry led to areas of experiential education that addressed multiple, intersectional areas of the framework.

The approaches they developed encourage educators to address their own imagination for justice by applying a justice lens at the intersections of their professional practice. The scholars in this special issue of *Experiential Learning and Teaching in Higher Education (ELTHE)* responded to the call for proposals that addressed the theme, "Exploring the Relationship between Experiential Learning and Social, Economic, Racial, and Environmental Justice." Each of these scholar-authors adopted a justice-orientation lens, and each article contributes to experiential teaching and learning by addressing multiple intersections within the Imagination for Justice Framework.

For example, Williams situates global community-engaged learning at the intersection of pedagogy and practice in "On the Borders: A Multi-Axial Approach to Community-based Global Learning." Lin et al. also contributes to the discussion on the intersection of practice and pedagogy in "Recovery as a Gift of Blackness: Epistemic Justice in Community Engagement and Learning." This article focuses on a community-based cultural practice as a path for student/intern engagement and learning with a community organization and draws from community-based practices and cultural practices as a source of knowledge for experiential teaching and learning. Ross et al. positions collaborative research and community-engaged pedagogy with their practice in which community partners are co-educators in "Radical Listening, Action, and Reflection at the Boundaries of Youth Violence Prevention." Munter extends the dialogue on pedagogy and practice by exploring a program in the context of a farmworker community in "Justice-oriented Learning: Reconfiguring Experiential Education with a California Farmworker Community."

Other practitioner-scholars explored the intersection of practice, programs, and purpose within the Imagination for Justice Framework. Arthur and Guy interrogate the experience of women in co-ops in an engineering program in "'Difficult, but worth it:' Exploring the Experiences of Women in Engineering during Co-op." Parello and Valentine discuss field trips and their impact on learning in "Exploring the Educational Impact of Academic Field Trips over Time." Sinutko, Wodwaski, and Adams explore developing specific competencies in a nursing program in "Exploring Compassion for the Community and Diversity through Nursing Experiential Learning." Vogelgesang addresses equity of learning outcomes in the context of community colleges in "A Quantitative

Analysis of High Impact Practices and Civic Learning Outcomes among Community College Students."

As some scholars explored programs and their purpose in the context of experiential learning, they also intersected with policy development of experiential education. For example, Armijo et al. interrogate how the preparation for Latinx students and career readiness programs set Latinx students up for success in "*Latinx Internship Prepa*: An Experiential Career Readiness and Preparation Program for Latinx, First-generation Undergraduate College Students." Parry discusses colonial language and the importance of framing language in her article "Unlearning Colonial Course Descriptions to Transform Learning Culture." Wittman explores diversity and equity through institutional funding as part of co-curricular experiential learning programs in "Funding the Future We Want: Leveraging University Funding to Support Black and Indigenous Communities."

In effect, as both the scholars in this issue and the NSEE Fellows have explicitly articulated, it is essential to acknowledge our role as educators of experiential learning and the intersections with our role as advocates for student learning and success. We invite an increased dialogue in the experiential education field of our role as tempered radicals and change agents of higher education. The future of our work in experiential education depends on our ability to advocate for the change we want to see happen. In the context of this special issue, focused on the relationship between experiential learning and social, economic, environmental, and racial justice, our role as educators in this field will require us to serve as advocates and change agents at the intersections within our work (i.e., the Imagination for Justice Framework). The articles in this issue demonstrate a variety of scholars who explore the intersections through research and community-based methodologies. The call is clear: as experiential learning and teaching educators, we need to understand how our work has the potential to create change in pedagogy, practice, programs, purposes, and policies at our institutions. Such changes will lead to increased opportunities and quality experiences for all students. Through this justice orientation, experiential teaching and learning has the potential to foster the development of a new framework in which our students and community partners are at the center of this intersection. ∎

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On the Borders: A Multiaxial Pedagogical Approach to Community-Based Global Learning

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Recent scholarship recognizes that the interconnection between local and global is crucial to experiential learning in higher education (Sobania, 2015; Hartman et al., 2018). Community-engaged teaching and learning on immigration offers a rich laboratory for this insight. Migration across geopolitical borders has sociological and political reverberations well beyond the peripheries of the nation. Culturally, immigrants bring to national interiors customs and ethnic identities from outside of and around state borders. Politically, national borders loom large over everyday life in immigrant communities, shaping and sometimes limiting possibilities for flourishing. As historian Daisy Machado (2013) writes, "the twenty-first-century Latino borderlands are understood as those places where culture, race, identity, politics, and religion intersect in complicated and even violent ways" (p. 79). Borderlife and borderlands exist not only at geopolitical borders, but in diverse locales across the nation, from "the mushroom farms of southern New Jersey" to "meatpacking plants in Iowa" (Machado, 2013, p. 79). They are present anywhere immigrant communities dwell geographically and in public imaginaries.

The omnipresence of borderlife and borderlands offers a frame that blurs traditional boundaries not only between geopolitical centers and peripheries, but also between centers and peripheries in higher education. Taken as a metaphor, omnipresent borderlife can push us to interrogate assumptions about where we learn, how we learn, and from whom we learn. These literal and metaphorical layers of meaning comprised the starting point for integrating global and local, university and community in a Spring 2019 undergraduate social justice studies course at Miami University in Oxford, OH, titled "SJS 350: On the Border: Immigration Justice in Interfaith Perspective." The course weaved together semester-long community engagement projects, a weeklong educational immersion trip to the U.S./Mexico borderlands, and content related to immigration in the U.S., particularly the role of religion in migration across the U.S./Mexico border, drawing on the centrality of borders beyond course content to pedagogical praxis. In each stage of the course—exploration, design, and instruction—our teaching team of two faculty and two community partners[1] pressed on disciplinary "turfs" and knowledge hierarchies in higher education. From our process of visioning, planning, and teaching emerged what we came to call a "multiaxial approach" to globally-engaged community-based learning. In this article, I offer a snapshot of this multiaxial approach. In so doing, I intend to contribute to the emergent *community-based global learning* (CBGL) framework as a pedagogical approach to experiential learning in higher education that takes social justice as its core value.

First, I offer a brief overview of CBGL, contextualizing its development in historical trajectories of global learning in higher education. Second, I describe our multiaxial approach and the contributions it can make to pedagogical design within the CBGL framework. Third, I describe how our multiaxial pedagogy emerged in our course context. Finally, drawing on qualitative analysis of student assignments, I discuss how student learning outcomes compared to the course's transformational learning goal.[2]

Community-Based Global Learning in Historical Context

In 1968, Roman Catholic priest and social critic Ivan Illich issued a scathing rebuke at the Midwest Regional Meeting of The Conference on InterAmerican Student Projects (CIASP), a U.S.-Canadian group that organized student service projects to Mexico: "Today, the existence of organizations like yours is offensive to Mexico," Illich told the students. He continued, "I wanted to make this statement in order to explain why I feel sick about it all and in order to make you aware that good intentions have not much to do with what we are discussing here. To hell

with good intentions" (Illich, 1968). Illich's ensuing critique of CIASP's neocolonial paternalism marked the beginning of the organization's decline. Yet CIASP was only one small organization in a growing movement for international service programs, represented by 1960s-era developments such as the establishment of the Peace Corps (Jacoby, 2009), the inception of short-term mission trips among evangelical Christians (McAlister, 2018), and the deepening institutionalization of study abroad in higher education (Dietrich, 2018). This era also saw a proliferation of domestic campus-based service initiatives tied to democratic civic engagement (Jacoby, 2009).

In the decades following, service-learning and study abroad in higher education grew through programs related to educational immersion travel and international service-learning (Adler, 2019; Bringle and Hatcher, 2011). Such programs tended to share a grounding in Deweyan optimism, student-centrism, and neoliberal free market capitalism (Deans, 1999; Bringle and Hatcher, 2011). This gave Illich's critique enduring relevance. In the 2010s, a number of scholars of experiential learning in higher education began taking up Illich's concerns anew. Among them were Longo and Saltmarsh (2011) and Hartman and Kiely (2014), who proposed a change in nomenclature from "international service learning" to "global service learning" (GSL), to underscore connections between global and local and the importance of cultivating students into civically engaged global citizens. They also intended the terminological shift to emphasize mutuality as a value crucial to equitable international community partnerships.

While recognizing the important ways GSL advanced the conversation, Hartman et al. (2018) later argued that it doesn't go far enough in reimagining the paradigm. Their move to "community-based global learning" (CBGL) denotes a more radical re-visioning of globally-engaged education as community-driven, collaboratively led, oriented toward reciprocal outcomes, and centered on "critical awareness of ideology, hegemony, and unequal power relations" among all parties involved (Hartman et al., 2018, p. 21). The de-centering of students' volunteer service in favor of long-term community-driven partnerships echoes place-based approaches to community-engaged learning that primarily take a domestic register (Sobania, 2015; Yamamura and Koth, 2018). As with these place-based approaches, CBGL's commitment to raising critical consciousness among students as well as community and university stakeholders make plain its Freirean inheritances. And, CBGL's application of Fair Trade principles under the rubric of "Fair Trade Learning" reveals its careful attention to the power dynamics inherent to collaborative work among partners with structural asymmetries (Hartman et al., 2018). These characteristics render CBGL "a learning methodology *and* a community-driven development philosophy" (Hartman et al., 2018, p. 21). CBGL exists not solely for the benefit of students; it seeks to honor the agency and desired outcomes of all involved.

A Multiaxial Approach to Pedagogical Design in Community-Based Global Learning

Our "On the Border" course did not begin with CBGL as a framework for course design. Rather, each of us brought moral dispositions and commitments that aligned with those of CBGL, leading to a course design that placed its commitments in context. In this article, I take the CBGL framework as a theoretical starting point and demonstrate how our "multiaxial" approach can contribute to CBGL as a pedagogical expression of its core values such as community-driven and collaborative design, a commitment to fostering just local-global relationships, and the infusion of critically reflexive power analyses through all aspects of the course.

The term "multiaxial" signifies the overlapping dimensions of borders and border crossing that scaffolded the integration of CBGL values (Figure 1). On one axis lies *content*. This included the various kinds of borders our course addressed: intrasubjective, intersubjective, local, and national/global. Throughout the semester we moved fluidly among these borders, interrogating their interconnections using reflective exercises informed by critical and contemplative pedagogies (hooks, 1994; Giroux, 2011; Barbezat and Bush, 2013). Our intention was to cultivate a moral imagination around borders grounded in reflexive awareness of how students' own social location and stories of self intersect with those of others. We held this together with our interfaith focus by attending to how spiritual and religious resources inform ethical deliberation around borders.

The second axis has to do with *method*, the three modes of inquiry we used to explore these four kinds of borders. Our use of first person inquiry utilized contemplative practices that invited students to attend to phenomenological experiences of the self, and to interrogate and play with self-stories. Through these engagements with first person inquiry, we sought to build critical awareness and empathy, as well as mindfulness of the body and mind's reactions to course content. In the borderlands of first and second person

Figure 1: Intersecting Dimensions of the Multiaxial Framework; Graphic Design Credit: Kelly Figueroa-Ray

inquiry, we created space for students to build critical consciousness around their relationship to others. Using an "I-Thou" framework (Buber, 2004), students practiced re-orienting their self-stories in conversation with stories of immigrant "others." This re-orientation process was grounded in the recognition that our interdependent relationships with one another are shaped by inequitable systems and structures.

Finally, we used forms of third person inquiry that asked students to practice traditional forms of critical analysis to interrogate borders of knowledge. Weaving together multiple kinds of texts (written, visual, and lived) on immigration, we challenged students to question the centering of "privileged knowers:" those whose knowledge is centered because of its location in scholarly books or journals, or its association with particular institutions or publications. While such texts are important, we endeavored to help students recognize the often hierarchical and exclusionary nature of knowledge production. Placing in conversation traditional and non-traditional "texts" such as memoir, film, and conversations with immigrants, we prompted students to look for subaltern knowledges rendered invisible by hegemonic discourses.

In moving between three modes of inquiry to examine four kinds of borders, our learning goal was for students to recognize how borders offer multiple affordances (Keane, 2017). Borders contain the potential to fragment the self and keep us at remove from the distant suffering of others. Yet they also present opportunities to engage self and others in risky ways that deepen capacity for empathy and solidarity. Flowing from this cognitive learning goal was a transformational one. We aimed to create a compassionate but challenging space for students to re-orient their subjectivities according to newly clarified relationships of accountability. In this regard, we intended for attention to the U.S./Mexico borderlands to extend to transformational learning on just relationships across borders more generally. This echoes Hayes and Cuban's (1997) call for a "border pedagogy" in which "border crossing serves as a metaphor for how people might gain a more critical perspective on the forms of domination inherent in their own histories, knowledge, and practices, and learn to value alternative forms of knowledge" (p. 75). Additionally, we recognized that to be ethically meaningful transformational learning must extend beyond itself. It must lead students to critically informed forms of solidarity and social action as an expression of moral agency (Doerr, 2019).

Hartman et al. (2018) argue that core to CBGL is the integration of biography, experience, and text through critical reflection in classroom discussions and low stakes written assignments, in order to understand oneself and others as cultural beings, cultivate cultural humility, and develop intercultural competency. They write:

> Continuous and careful support in the process of "crossing borders" in CBGL contexts provides significant opportunities for intercultural learning (Kiely 2004, 2005); that is, educators should design CBGL programs so that students have multiple and diverse opportunities before, during, and after participation to critically examine their assumptions, the assumptions of others, and the sources and solutions to social problems, as well as opportunities to develop the skills, attitudes, and behaviors to affect positive individual and social change. (p. 97)

Though the authors helpfully unpack this directive with guidelines, case studies, and example assignments and activities, their account would benefit from a pedagogical approach to which educators and community partners can turn. Our multiaxial model offers a complement to CBGL because it contributes a pedagogical framework for border pedagogy that helps students locate and revise their narratives of self within fields of power with marginalized

"others." The goal of this learning is to move to deeper forms solidarity and meaningful social action.

Multiaxial Emergence: "On the Border" Course Exploration

"On the Border" was born of a process akin to what Black feminist social change theorist adrienne maree brown (2017) calls "Collaborative Ideation," an iterative practice of collaborative visioning and dreaming for the emergence of more just and equitable futures. In July 2018, a Miami University colleague and I hosted a lunch at Education Matters, a community nonprofit in Cincinnati's Price Hill neighborhood. As university employees in contingent faculty/staff hybrid positions, we were located outside of traditional departmental structures. We had spent months prior to this meeting strategically maneuvering through university bureaucracies to find a departmental home for a community-engaged course on immigration justice. Still, we had assets to leverage from our individual expertise, existing community relationships, and positions within the institution. I co-directed an Interfaith Community Engagement Initiative with a dedicated endowed fund and several paid student fellows. I had also secured a grant for course development. My colleague Suzanne Klatt was the director of Miami's Center for Mindfulness and Contemplative Inquiry, which offered us a nontraditional classroom space that disrupted "banking model" postures for learning (Freire, 2000) and signaled our intention to engage students as whole people. Suzanne also brought expertise in contemplative pedagogies and disciplinary grounding in social work, which complemented my training in religious studies and social ethics.

We invited several community partners to the meeting, all of whom were part of or worked closely with local immigrant communities. We asked them to help us hone our ideas for a multifaceted, community-based learning experience that would conscientize students on issues of immigration justice and that would also benefit their work. We also invited them to discern whether they would like to join us as partners in designing and teaching the course, labor that would be financially compensated thanks to our funding. From this initial meeting, ideas for mutually beneficial community projects emerged, as did our two primary partners: Samantha Searls, Program Manager for Human Trafficking and Immigration at Cincinnati's Intercommunity Justice and Peace Center (IJPC), and David Meredith, an ordained elder in the United Methodist Church (UMC) heavily involved with the UMC's ECLIPSE Immigration Legal Clinic in Hamilton, OH. Over the following six months,

the four of us met at least once per month to design the course, weaving together classroom content with local community engagement and an immersive travel component to Tucson. The student fellows created fundraising resource packets for students to raise travel funds outside of what we were able to subsidize, making the course available to students without the financial resources for travel. They also workshopped drafts of the syllabus with the teaching team and helped to promote the course on campus.

These logistics illustrate how border crossing was baked into our course from its inception. The design and implementation of a new non-traditional course by two contingent faculty/staff transgressed ways in which institutions of higher education discipline their employees as to when and how they are to show up (or not show up) as teachers, leaders, innovators, and knowers. Perhaps even more radical is the compensated and co-equal involvement of community partners and students in the thought work and logistical labor necessary to design such a course. To be sure, we occupied a privileged position in having a dedicated fund that allowed us to structure our process this way. This exposes that just and equitable course design and instruction in CBGL requires financial resources—an insight that runs counter to the elevation of revenue generation as a central good in higher education. The next section will offer a description of how these resources and planning processes came together in the course design and instruction.

Multiaxial Pedagogy in Practice: "On the Border" Course Design and Instruction

Our multiaxial pedagogical framework was present in each of the course's three learning environments, the classroom, the community, and the U.S./Mexico borderlands, and in course assignments. This section offers a description of how each of the environments and modes of learning students engaged intersected with our multiaxial framework in mutually reinforcing ways.

The Classroom

One of our two weekly class sessions was dedicated to classroom meetings in the Mindfulness Center. Each class session began with a contemplative practice in the mode of first or second person inquiry intended to help students connect the day's topic with contemplation on borders in themselves and between self and other. The topic of each class session related to four course units. In the first unit, we introduced the central theme of borders and borderlands, and then moved to an examination of the history, politics, and cultures of the U.S. southern border. Here, we

engaged texts and media such as the three-part *Radiolab* series based on Jason de León's *The Land of Open Graves* (Abumrad & Krulwich, 2018), the film *Who is Dayani Cristal* (Silver, 2013), and academic literature related to histories of the U.S. southern border and border policies, and trauma and resilience among various immigrant populations. In the second unit, we drew this literal focus on borders to reflection on borders in personal and intersubjective registers, engaging texts such as Gloria Anzaldúa's *Borderlands/La Frontera: The New Mestiza* (Anzaldúa, 1987), work by Susan Sontag (2003) and Emmanuel Levinas (1985) on ethical relationships with suffering others, and primary source news articles on the proposed border wall expansion, for which our secondary texts became an analytical lens. Our third unit moved to exploring how religious and secular humanist communities articulate immigration ethics in ways particular to their traditions, and how they draw on networks within their communities to mobilize for social action. Our final unit oriented around first person migrant narratives through engagement with memoir.

The Community

Our second weekly class session centered learning in the community. For the first several weeks, we oriented students to local borders and borderlands. Samantha and David offered an overview of local immigration realities in national context. They also led a border crossing simulation developed by the UMC, and a community field trip to nonprofits and houses of worship that provide services to immigrants. During the fourth week of the course, students signed up in teams for one of three local immigration advocacy projects developed by the teaching team. Each project was oriented toward the development of a product from which our community partners told us they could benefit. One project asked students to develop strategic communications in English, Spanish, and French for various ECLIPSE Immigration Legal Clinic constituencies. Another asked students to assemble a toolkit that IJPC could offer as a resource to public school administrators, teachers, students, and parents. The third group conducted audio interviews with immigrants in the Miami University community and edited them into human interest stories for IJPC's use. Once these teams were set, students spent the weekly community class session working on their projects with their partner organization.

The U.S./Mexico Borderlands

The third course learning environment was the U.S./Mexico borderlands near Tucson, AZ, to which all four members of the teaching team traveled with the students during the university's spring break. We partnered with BorderLinks, a Tucson-based organization that creates experiential learning opportunities that expose groups to political and social realities for migrants at the U.S./Mexico border. The teaching team made explicit connections between the social and political realities of Cincinnati immigrant communities and the global realities we witnessed at the U.S./Mexico borderlands: our presence in an Operation Streamline courtroom, our walk in the Sonoran Desert, our visit to an ICE detention facility. Prior, during, and after the trip, we also continually prompted students to interrogate the ethical complexities of our presence at the border, acknowledging that our travel risked turning immigrant "others" into "moral commodities" under the Western gaze, objects that exist primarily for our own ethical transformation (Williams, 2020). We asked students to grapple with the question of whether we should have traveled to the border at all through assigned texts exposing the problematic aspects of immersion trips. The ethics of our presence at the border is a question crucial in its own right; it also served to heighten student's attention to their positionality as we moved through borderlands holding suffering and atrocity, as well as rich cultural communities and traditions.

Course Assignments

Course assignments were designed to move fluidly between these classroom, community, and travel environments along our *content* and *method* axes (Table 1). Each week during the course and each day during the trip, students were asked to complete a page-long three-part journal entry divided into three vertical columns. In the left column, students described an aspect of their experience engaging with the community from a first-person perspective. In the middle, they analyzed how the course texts related to that experience. In the final column, students journaled on how their reflections could be applied to national or local immigration policy and/or immigration as a social justice issue. We scaffolded the journals with three critical reflection assignments (CRAs) and an Op-Ed paper designed to give students practice in engaging our four kinds of borders using first, second, and third person modes of inquiry. The first CRA facilitated reflexive attention on the self in conversation with social location and positionality. The second CRA drew these reflections on the self into conversation with stories of immigrant "others." The third CRA and the Op-Ed each invited students to take steps toward meaningful social action through practice with public analysis and public storytelling as forms of advocacy. Finally, the team-based Community Advocacy

ASSIGNMENT	CONTENT AXIS: BORDER(S) ADDRESSED	METHOD AXIS: MODE(S) OF INQUIRY ENGAGED
Three-Part Journals	personal, interpersonal, local, national/global	first, second, third
CRA 1	personal	first
CRA 2	personal, interpersonal	first, second
CRA 3	Personal, interpersonal, local, national/global	second, third
Op-Ed	local, national/global	third
Community Advocacy Projects	personal, interpersonal, local, national/global	First, second, third

Projects drew together all four content and method axes. They prompted students to practice critically reflexive self-awareness in interpersonal context, as they worked with partners on community-driven projects connecting global and national immigration policies with the experiences of local immigrants.

Classroom Diversity

Through engagement with assignments and three learning environments, our multiaxial approach offered students the scaffolded pedagogical experience Hartman et al. (2018) argue is critical to meaningful and effective CBGL. We contextualized the multiaxial approach according to the students in the course. Miami University is a historically white institution with a majority middle and upper middle class student body. Our course in some ways reflected these demographics, but in other ways did not. Racially, thirteen of the eighteen students in the course identified as white, three as Latina, one as African American, and one as a multiethnic Arab and European American. These students came from a diversity of socioeconomic classes. As an elective, the course attracted a self-selected group—but for different reasons. Some students were already involved in immigration advocacy. A few had at least one immigrant parent. Other students were interested in international relations and/or social justice, but had little exposure to immigration as a justice issue.

This diversity meant we could not presume students came to the course at the same starting place. Classroom activities and assignments had to be pitched in a way that would allow students who had done very little previous reflection on their own positionalities to begin that work, while also creating space for those who had done initial work already to go deeper. We also walked a balance not to center the white students' growth, recognizing there were multiple racial and ethnic experiences and identities present. These variances called for skilled facilitation, particularly in reframing moments of tension as opportunities for learning. One such moment came during a pre-course information session. A white male student asked earnestly whether students had a legal obligation to tell the university if they learned someone was undocumented. Another student, a white woman whose boyfriend was undocumented, loudly gasped and exclaimed, "No!" Rather than allow the moment to pass or escalate—which could have led the first student to do harm to the immigrants with which he would be working and resulted in his withdrawal from asking authentic questions out of fear of public shaming—we paused our session and asked students to unpack the interaction. This led to a fruitful discussion on just and unjust laws, and why reporting an undocumented person would run counter to the values of the course.

As stated earlier, the course's transformational learning goal was for students to re-orient their subjectivities according to relationships of accountability with immigrant "others," and to participate in meaningful social action following from these relationships. In the next section, I offer insights from qualitative analysis of student journals to compare actual learning outcomes to the course's transformational learning goal.

Qualitative Analysis of "On the Border" Student Learning Outcomes

To develop a picture of how student outcomes related to the "On the Border" transformational learning goal, I coded representative journal entries from a random sample of 12 students, or two-thirds of the students in the course. To create the sample, I randomized the order of the student roster and eliminated every third student. For each of these students, I coded weekly journals 1, 4, 7, and 10 and trip journals to create a sample spanning the length of the course. I used emotion and values coding (Saldaña, 2021) to examine students' feelings and beliefs about their relationship to immigrant "others" over the arc of the semester.

Emotion coding revealed that during the first half of the course students expressed mostly negative feelings regarding their privileged positionality relative to immigrants vulnerable to U.S. immigration policy

and enforcement. Negative feelings such as *guilt* and *awkwardness* were often expressed in tandem with feelings of *frustration*, *being overwhelmed,* and *powerlessness* related to a perceived inability to make meaningful contributions to positive social change. As the course progressed expressed feelings began to shift, particularly following the immersion trip. While negative feelings did still appear, their frequency diminished to almost total absence by the final journals. In their place students expressed feeling *empathy, energized*, and *empowered*. A number of students attributed these more positive feelings to their experience completing CRA 2 and CRA 3, which asked them to re-orient narratives of self in relationship to immigration justice, and to the Community Advocacy Project, through which students developed products that met expressed needs of local immigrants and immigrant advocates.

By contrast, values coding revealed that students' values remained relatively stable throughout the semester. Students consistently placed value on things like *dignity*, *compassion*, *inclusivity*, and *education*. This consistency is likely because the course was a 300-level elective, and therefore attracted a self-selecting group of students who already placed value on social justice, even if they did not know much about immigration as a justice issue at the start of the course. Notably, however, value statements related to *community collaboration* began to appear with more frequency in later journals as students processed their experience not *doing for* but *working with* community partners through their Community Advocacy Projects.

In second round coding I synthesized these findings into two themes: *deconstruction* and *reconstruction*. Deconstruction often came up in the register of disruption to previously held beliefs and tended to evoke negative feelings. For example, in their trip journal, Jesse,[3] a white gender nonconforming student, wrote:

> Yesterday we went to a taqueria down the street. I felt kind of awkward and out of place. I didn't know exactly how to act. I felt embarrassed when [another member of our group] told us that other patrons had rolled their eyes when our group commented on how "authentic" the place was. . . I think part of the reason we went there and at least the reason I felt good about going there was because it was "authentic"/not a gentrifier bar. Very "ethical tourist" of me. But in going there, and being so obvious about it, we forced people who didn't ask for us to be there and come into their community to confront our interpretations of them.

Here this student is grappling with a disruption to their belief that it is unambiguously "good" to patronize businesses "authentic" to the local community, rather than those complicit in displacement of local persons and culture. While there is much truth to this, this student is also realizing that the way we showed up at the taqueria contained its own kind of problematic gaze onto the local community.

Another way deconstruction arose for students was in wrestling with the ethics and efficacy of working within institutions for incremental change, versus organizing outside of institutions to push for radical transformation. For example, in her trip journal, Nadia, a female multiethnic Arab & European American student, spoke about her struggle with her classmates' reactions to our talk with an Operation Streamline[4] court-appointed defense attorney:

> When we talked to the lawyer, it was refreshing to hear that [she] did not agree with the system either. Some others in the group criticized her later because she mentioned that she also worked in an activist group and they felt that she mentioned that to us to make her[self] seem like less of a terrible person, and in a way [that was] demonizing her further. However, I think that the point she was trying to make is that she is trying to help people in the best way that she can . . . I think that the fact that she was conflicted when she talked with us shows her humanity and shows that even people who are in the system don't necessarily agree with it. They work in the system in hopes that they can change it. But in order to change the system, you have to understand it.

Throughout the immersion trip, Nadia wrestled with how to reconcile her interest in the often slow and incremental work of policymaking with radical forms of activism. While waiting to enter the Operation Streamline courtroom, Nadia tearfully confided in me that she felt overwhelmed by pessimistic appraisals of the ability to create meaningful change from within established institutional structures. Such a suggestion ran counter to narratives she had heard her entire life as the daughter of an intelligence analyst.

Nadia was not alone in these struggles. About halfway through the semester, Justin, a white male student in the class, asked if I had time to meet for coffee. Justin had a passion for creating equitable and inclusive educational environments for children. He confided in me that the course was causing him to question whether working within the public education system—how he had always imagined his career—would allow him to make the kinds of changes he wanted to see regarding educational equity. He was wrestling with whether a career trajectory in community educa-

tion outside of the public education system would allow him to be more authentic to his ethical ideals.

If student outcomes stopped at deconstruction, the course would have failed them. At the same time, to attempt to tie things up neatly for students would have offered a cheap reconstruction akin to a precarious house of cards. We sought to offer students tools for reconstruction and to help them embrace this challenge as a nonlinear, iterative, and lifelong process. This framed reconstruction in the register of clarifying new questions, rather than discovering definitive answers. For many students, the positive feelings that were expressed with more frequency toward the end of the course related to this complexity. In their final weekly journal, Jesse reflected on the experience of completing the final CRA, which focused on helping students develop their public narrative for the purpose of community organizing:

> It feels weird to talk about myself when I am trying to advocate for a community I am not a part of. It kind of feels like compromise between values (listening to others) and practicality (getting people to care). I think maybe this tells us about larger tensions between what is practical and what is ideologically pure. I have this impulse that I need to do things perfectly or not do them at all, and it comes out a lot when political subjects come up . . . But a lot of times being ideologically pure paralyzes you.

Jesse is here recognizing that their penchant toward ideological "purity" can often cause inaction, which is itself a compromised ethical position within relationships of accountability to marginalized "others." They are also beginning to recognize that they can engage in meaningful social action even as this tension remains.

Jesse was one of the students that challenged Nadia, because of their strong convictions that just social change was most likely to come through radical activism. Just as Jesse was challenged to interrogate this perspective, Nadia was prompted to reexamine her trust in policymakers to create more equitable futures. Her experience in the course led her to double major in Critical Race and Ethnic Studies, with a specialized track focused on migration. In a profile piece for the university, Nadia shared her experience in the course:

> There are many things about our government's policies towards migrants that could be changes [sic] for the better, but are instead being neglected or making the situation worse. Our last day with BorderLinks was spent looking at our next steps—what each of us could do to help people who are caught in our immigration system. While others in the group will go on to do fantastic direct advocacy work, I decided that my goal is to work in public policy to improve some of these conditions.

Nadia did not radically alter her career trajectory, but she was prompted to ask questions about whether policymakers are honoring their ethical responsibilities to immigrant "others." And, she was clarifying what it meant for her to maintain her integrity while working within a system with which she may not totally agree.

Students also reconstructed meaning in terms of local social action. For example, in his final weekly journal, Justin reflected on his work on the IJPC school policy toolkit:

> I see our work on this toolkit as an important step towards building relationships in the community. By reaching out to the Talawanda school district, we are establishing a relationship with them which will hopefully continue after this class is finished. Additionally, since this toolkit is more general resource wise, we have the ability to share it with many other school districts. Through building this network of relationships with various school districts, we are providing an opportunity for future work to be done as well as improvements to be made to the current toolkit.

Justin here articulated a sense of reconstruction that extends beyond the self to expressions of social action within relationships of accountability. His final words indicate the recognition that such action is never final. It can always become more deeply attuned to contextual calls for justice.

While the course's transformational learning goal was not equally realized by every student, student assignments affirmed that the course's multiaxial pedagogy did move most students into a deeper and more complex understanding of their relationships of accountability to immigrant "others," and of possibilities for meaningful social action emerging from that understanding.

The Promise of Multiaxial Pedagogy

In *Teaching to Transgress* (1994), bell hooks calls education "the practice of freedom." She borrows the term from poststructuralist philosopher Michel Foucault. For Foucault, the practice of freedom deepens our recognition of how pervasively domination systems have captivated our subjectivities. It offers us opportunities to reorient the self in ways counter to an unreflexive captivity to status quo power

arrangements. In so doing, we deepen our moral agency as we clarify the nature of just relationships with those who occupy different subject positions than our own in fields of power (Laidlaw, 2014).

Multiaxial pedagogy is intended as a flexible paradigm to help educators—particularly but not exclusively those working within the CBGL paradigm—to ground their experiential courses in the practice of freedom. Globally-engaged experiential education quite literally involves border crossing. By metaphorically extending the idea of border crossing to the intrasubjective and intersubjective domains, students gain a concrete framework in which to place the self in conversation with other, with communities of "others," and with geopolitical realities. Offering three modes of inquiry for this conversation challenges students to do this reflection not only as cognitive knowers, but also as relational, embodied selves. ∎

Notes

1. I have permission from the other members of the teaching team to write this article as a single author. They declined co-authorship due to other commitments.

2. I coded assignments with students' informed consent and IRB approval.

3. All student names are pseudonymous.

4. Operation Streamline (OS) is a zero-tolerance initiative that criminally prosecutes large groups of immigrants en masse who have crossed the border outside of legal points of entry and/or with false documentation.

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Recovery as a Gift of Blackness: Epistemic Justice in Community Engagement and Learning

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We work in San Francisco at a community institution where, as at many community institutions, an enormous amount of the work and spirit of the place is held by people of color, and in our case, by Black folks. The Glide Foundation (GLIDE), alongside its affiliated Glide Memorial Church, is an extraordinarily inclusive environment—a historic haven for LGBTQ people (Stryker, 2008, p. 71), a resource for people in need of clean needles or overdose reversal (Associated Press, 2019), and an after-school youth program for immigrant families. Inclusion at GLIDE is a form of collective survival. For example, we run a dining room that serves over 700,000 free breakfasts, lunches, and dinners over the course of 364 out of 365 days every year. The underlying drive of the program isn't some charitable compassion for poor people. It's a fierce, Black belief that no one should go hungry when there's food in front of us.

Here, inclusion and recovery have their roots in Blackness

We work hard to remember that our inclusivity is not some generic ideal, but a heritage of Black inclusion as an inherent survival principle. It is a legacy of a people who have carried each other through generations of slavery, disenfranchisement, and lynching, and who still came out with gifts for everyone. We are writing today to describe how this inheritance forms a keystone for our experiential education programs with a diverse range of college student interns at GLIDE. We also illustrate how maintaining a conscious legacy of Blackness—through our practice of "universal recovery" for all people and not just those struggling with substance use—is an example of epistemic justice in the transformative experiential learning processes within university-community engagement, i.e. the crediting of minority knowledge in collabora-

tive change. In this article we offer a real-life case of how BIPOC communities can apply their authority and expertise to an experiential learning model for university students across racial and ethnic identities

In his 1989 testimony before Congress on the root causes of drug addiction (Select Committee on Narcotics Abuse and Control, 1989), GLIDE Founder Rev. Cecil Williams said of our recovery program:

> We discovered that recovery depended more than anything else upon a foundation of African American cultural values, traditions, and strategies that have sustained us for centuries. Chief among these were what I call faith and resistance, which are cornerstones of our program's spirituality. Faith and resistance are common to the African American experience . . . Faith and resistance is our spiritual contact with each other. It is where brotherhood and sisterhood form their faith to go through the trials and tribulations no matter how difficult, and to go through them without selling our souls economically, psychologically, socially, or spiritually.

Acknowledging the defining role of Blackness at GLIDE is not to ignore the contributions of others—our organization was led for over 50 years by an African American male minister from Texas *and* by a Japanese American woman who survived the WWII American internment camp in Rohwer, Arkansas. Our current CEO is a white woman, a global human rights lawyer who previously served in the State Department of the Obama Administration. We know injustice, and practice justice, through as many lenses as there are people here. But in a country that has worked so hard to erase its own knowledge of how Black spirit has nurtured its culture and its richness, we feel the call to honor our own legacy of Blackness by letting it name itself and speaking that name aloud. Our reach into

the diversity of San Francisco is wide, but we choose to remember how we got here—by adopting and extending some very specific gifts of Blackness, in a way that makes room for everyone. We manifest these gifts in how we hold meetings, how we argue, and the music we play and sing. Our policies for people who sometimes can't be served on-site reflect our drive to include: if you're too agitated or upset to safely eat with other diners in our Free Meals dining room, or you have a severe hygiene issue that is getting in the way of communal eating, we have bagged lunches and dinners for you to take with you, along with an invitation to come back another day. The shape taken by our practice of radical acceptance comes from a kind of Black realness that is quite different from middle class American politeness—we're not always nice, and we might even be loud, but we'll tell you the truth and let you know you're welcome back.

Recovery can be used as a model for student experiential learning and growth

It is into this context that our college and graduate student interns in GLIDE's Emerging Leaders Internship Program come to serve, learn, and practice their skills in community. As part of their ten-week full-time internship, the students spend each Friday, one fifth of their total time, in reflection with each other about the impact of their work on their learning and their growth. Interns use a range of reflection modalities—including Euro-centric modes such as Strengths-Weaknesses-Opportunities-Threats (SWOT) analysis, service mapping, and sociological systems critique—as well as practices drawn from the African American Extended Family Recovery Program that GLIDE founded in the 1980s to address the damage done by crack cocaine to the local community (Williams, 1993). The interns are introduced to Recovery as a human practice built on Black expertise and wisdom, and offered the opportunity to practice Recovery in their own context—recovery from histories of abuse, oppression, and even recovery from white entitlement. Students use the same principles and practices, GLIDE's Terms of Faith and Resistance (Williams, 1993, p.86), that were created by mostly Black community folks to take back power lost in the epidemic of crack cocaine:

GLIDE's Terms of Faith and Resistance

1. Gain Control Over My Life

2. Tell the World My Story

3. Stop Lying

4. Be Honest With Myself

5. Accept Who I Am

6. Feel My Real Feelings

7. Feel My Pain

8. Forgive Myself and Forgive Others

9. Practice Rebirth: A New Life

10. Live My Spirituality

11. Support and Love My Brothers and Sisters

The Terms of Faith and Resistance are a work of genius and love: used to save lives and then offered to others (like college interns) and to us staff, as a gift. It is an extraordinary generosity from those who were themselves given so little in a time of need.

The integration of a Black Recovery model into an internship program serves as a tonic for college-community engagement that could otherwise end up focused on the hegemonic needs and priorities of higher education institutions. Our model starts from knowing that there is enough wisdom and expertise within a community to address its own challenges, and that this wisdom subsequently offers a powerful gift and tools to people far beyond San Francisco's Tenderloin. This manifestation of an "epistemic justice," a linking of knowledge and wisdom to its source, is a natural outgrowth of Black practices whose inherent generosity and universality have been honored by those of us who receive and join the heritage.

Naming recovery as a Black transformational practice is a form of epistemic justice

Epistemic injustice is a concept named recently by Miranda Fricker (Fricker, 2007) but shaped over decades by practice-philosophers and writers like bell hooks (1989), Carol Gilligan (1982), Gayatri Chakravorty Spivak (2010), and even 19th-century sociologist Anna Julia Cooper (May, 2014). The study of epistemic injustice looks at how knowledge in a society is generated, recognized, and canonized. In the context of community engagement and student learning, our focus is what Fricker (2007) calls "hermeneutical injustice," in which the traditional ways of creating knowledge are based in social and institutional power. Here, in a community engagement context, the power is often channeled through the faculty-guided student

analysis of the "raw experience" they get while doing service. Frameworks are usually pre-named and pre-figured by the theories and analytical approaches that the professor or university coordinator provides. Community-based Black folks and other peoples of color in this scenario are often seen as the anchors, the engines, and the rudders of the ship of engagement between universities and the communities that they sit in, but rarely as the navigators, designers, and captains—rarely as the creators, framers, and owners of knowledge. Even when students are attempting to listen for the authentic voices of the community partners they're engaged with, they still usually are primed to filter their experiences through a set of pre-set questions, ideas about what they will experience and what problems they will seek to identify and solve In work pointing community-engagement efforts towards a more conscious justice orientation, Cynthia Gordon da Cruz (2017) highlights the importance of where expertise and knowledge are located in the second of her four questions for Critical Community Engaged Scholarship:

1. Are we collaboratively developing critically conscious knowledge?

2. Are we authentically locating expertise?

3. Are we conducting race-conscious research and scholarship?

4. Is our work grounded in asset-based understanding of community?

The offering of Recovery to GLIDE student interns and other university students starts from a different place. The program was created in and by Black community people to address their own needs instead of adapting a model that was made by mostly white professionals or clinicians. Its very basis supports a Black- and community-based locus of knowledge and power that supports healing and change. There is no question from the outset about who created, developed, and implemented the work. And so, when students are first exposed to it, they are often startled (and sometimes profoundly moved) to be invited into our Recovery Circles for the purposes of their own healing, in whatever places in themselves that they most feel a need and resonance. And so students learn to sing the Spirituals and the songs of the Civil Rights era for their own liberation, working alongside the liberation of the communities who have invited them to take on the honorable mantle of "brothers and sisters." We often hear from students that they

still keep a postcard with "Glide's Terms of Faith and Resistance" on their refrigerators or bathroom mirrors, to inspire them to walk the path that they first were shown in the GLIDE community. The implicit basis of the Terms is in "enoughness"—that is, that people together are sufficient and powerful enough to address their own futures—and it brings life and resonance for the interns as well. "Enoughness," which at GLIDE is known through our core value of Celebration, is an antidote to the deficit-based, problem-based, white supremacist way of controlling people (including white people) through shame and the implicit accusation that everything and everyone is a problem to be fixed, a commodity to be optimized. Interns find their own power and the emergence of previously suppressed brilliance as they navigate their own recovery process. The transformative power of recovery for the interns is rooted in the unique character of the Terms of Faith and Resistance and their power to undo the negative legacy of oppression that so many communities have been shouldered with.

In this way, the adoption of GLIDE's Recovery by student interns is the receipt of a gift from a Black culture to the world, rather than its appropriation, assimilation, or commercialization by hegemonic process.
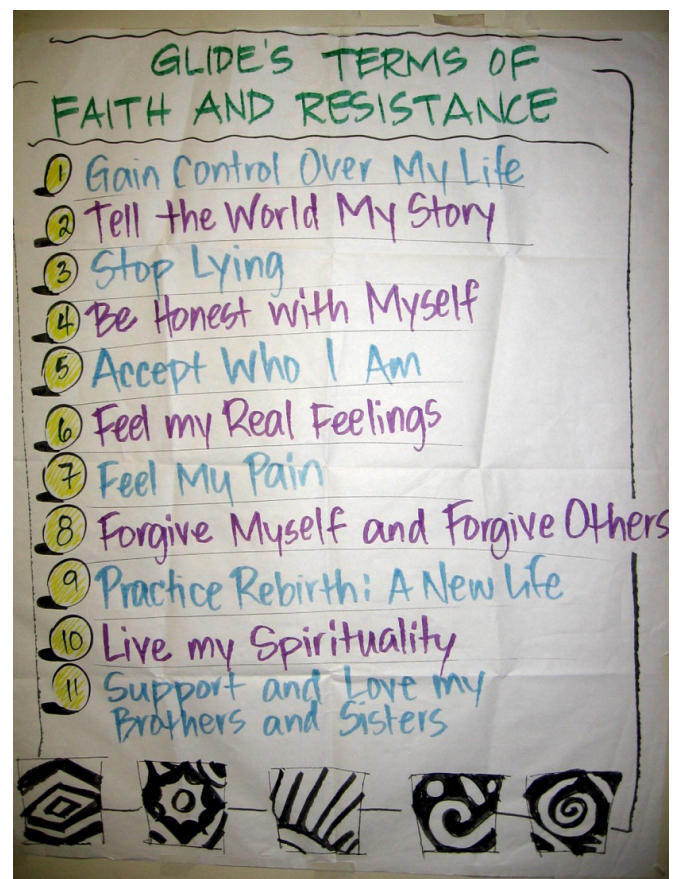

Figure 1: GLIDE's Terms of Faith and Resistance (Lin, 2006)

Centering community knowledge and expertise is a justice practice

Other writers in the field of community engagement (Irwin and Foste, 2021) have already pointed towards the ways that service learning can end up being a further capitalist extraction of value from communities of color and other people denied the material benefits of white supremacy. Students at majority white-serving colleges and universities are "presented" with community-based experiences where they believe that their goal is to learn about poverty or the "inner city" while developing and offering themselves as a much-needed resource (college-level academic skills, tutoring, research capacity) to shore up the perceived deficiencies in the communities that they are visiting. The people "served" by the students are in this frame just empty vessels of need that illustrate the failure of either the individual's efforts to reach capitalism-prescribed self-sufficiency or, in a more progressive stance, the failure of the system to distribute its resources in a way that supports basic human needs for safety, agency, food and shelter. Knowledge, learning, and insight are generated on the visible material of poverty and racism, but are created and validated in the minds and analyses of the university-based faculty, students, and staff. This critique isn't about all students in community engagement—there are so many examples of students or faculty (often those who have origins themselves in communities of struggle) who operate from a place of belonging and return, and who inherently respect the people and places they engage with. But they are not usually the framers who set the baseline, the culture, and the norms of engagement. Those framers who implicitly say to us as community partners: "All you can offer me is the demonstration of your suffering and need, so that I can learn better how to use my capitalist-adapted skills, e.g. documentation, analysis, and other interventions suited to white middle-class culture, to rescue you." In racial terms, Black experience is still being used in service of white education and growth on terms set by white institutions. Ironically, many POC- and community-based institutions have adapted their missions to accommodate this stance—to see themselves as committed to upgrade white middle class mentalities about injustice, poverty, and inequity. We do this by telling stories, putting community clients in front of donors, volunteers, and students, and all the while hoping for validation from white institutions in the form of donations, partnerships, and more volunteers.

We believe it is a good, but counter-cultural practice for an inclusion-focused organization to acknowledge and grow its expertise that is based in Blackness and manifested most clearly in Black folks. By staying connected to our roots, and knowing what we owe to the people who share those roots with us, we resist how American culture continually assimilates Blackness for its own uses and profit, and either claims it as a generic good or performs it as a kind of carnivalization that wipes out its sacred and creative origins. The erasure of visible Blackness in American popular music with a clear Black heritage is a known consequence of how the music industry works (French, 2019). We, writing as Chinese-American and Black people who have joined the GLIDE community, offer this story as our acknowledgment, respect, appreciation of the gift of Blackness into the public sphere and into the realms of higher education. We want even more people to be able to say, "Yes, I too see and honor this. I give flowers to this." We invite you to join us in this honoring, as an alternative to practices that have attempted to ignore, appropriate and erase Blackness. We adopt and practice in exactly those places where there is the greatest need for social and spiritual solutions today.

The Gift: GLIDE's African American Extended Family Recovery Program

You can read about GLIDE's original Recovery Program in Cecil Williams' book, *No Hiding Place* (1993). In the late 1980s, we in San Francisco faced a vacuum of support for Black community members carrying the weight of the crack cocaine epidemic, and so those very community members, with support from GLIDE, built their own recovery program as an alternative to the 12 Step model of Alcoholics Anonymous, which had been designed by, and largely for, middle class and wealthy white men. GLIDE's program posited an African American spiritual approach to recovery, expressed in the "Terms of Faith and Resistance."

Key characteristics of the Terms of Faith and Resistance, and of the program overall, included:

a. A focus on empowerment as a contrast to the powerlessness cited in the Twelve Steps of Alcoholics Anonymous. "Gain Control Over My Life" is the first Term of Faith and Resistance; AA's Step One reads: "We admitted we were powerless over alcohol - that our lives had become unmanageable." (Alcoholics Anonymous World Services, 2001). Our Black brothers and sisters who survived multi-generational oppression cited Step One of AA as at best meaningless and more often a "kick in the pants"—why would they need a reminder of powerlessness in this world?

b. A belief in self-determination and self-naming, again in contrast to the principles of anonymity associated with twelve-step programs. A belief that it is necessary and powerful to be seen in our fullness, to undo the invisibility imposed on us by others, and to declare ourselves free.

c. A conviction that Black folks have the life force, the genius, and the love needed to help each other and themselves through great challenges without needing a rescue or metaphorical salvation from others. (Williams, 1993, 33–40)

The Recovery Circles at the heart of the program practice a longtime tradition of call and response —"Won't you honor and receive my story by sharing a piece of your own, or by offering feedback to me?" asks Jacqueline, one of our Circle facilitators. Not to prove that you "understand," but so that you can do your own work here alongside us, like the peers that we see you as. The practice of call and response includes the concept to "do your own thing," Paul Carter Harrison writes, "an invitation to bring YOUR OWN THING into a complementary relationship with the mode, so that we all might benefit from its power" (Harrison 1972. p.72–73). Call and response as a practice creatively transgresses certain cultural taboos related to participation. Because call and response encourages animated participation, it transgresses norms of politeness, appropriateness, and privacy.

The Circle is built around feedback—a supportive, but sometimes intense opportunity to hear from one's peers how they are receiving our sharing. Receiving feedback is always optional and follows the rule, "If it doesn't apply, let it fly!" White participants in the Circle sometimes become anxious when witnessing the feedback process because it has a high spiritual intensity that can remind them of "the hot seat" group experiences that were popularized in the 1960s and 1970s. But the Circle's modality comes from a different source.

Recovery has its roots in both African American and African vitality

GLIDE's Recovery Program draws strength from several underlying Bantu-derived epistemic underpinnings. One is vitalism, the idea that aliveness is at the core of Being and that when that aliveness is threatened, individuals (within a community context) must do what is needed to restore balance. This vitality is not quiet. Rather, it is outwardly expressive

and requires a matrix of acceptance within which to unfold and be alchemized. Restoration of vital life force is crucial in this world order. The Recovery Circle welcomes vitality. It therefore makes room for the many expressions of not only the vitality itself, but for what is hindering its manifestation. So in the circles various emotive forces are welcomed. This includes the force of *contention,* which points to another critical epistemic underpinning: conviction. Unlike many recovery programs based in white middle class ideologies, in which contention is more likely to be seen as a threat to connection, the Black way holds the idea that "We can—and some might say we must wrangle or tussle with each other to find our way to true connection." Commitment—stated and implied—is our protection. We will not cast each other into "hell" by giving up on our brother or sister. We imagine this commitment to have been honed in the system of slavery, where folks had to learn to count on each other; where casting out could mean certain death. Commitment teaches us how to love "for reals," beyond mere words or empty gestures. When commitment (here we use the word as we would under Bantu influence, as a personalized force) is present, the truth can more easily be spoken, and lies called out. To get a feel for this, imagine the speaker: "You mah brother (sister). I love you but you know you lyin'." And everyone else in the circle is trackin' to make sure that the speaker is not comin' from a dishonest or hostile place. If s/he is, that too will likely be called out. In this way the circle becomes self-correcting. These relationships of commitment and contention characterize much of Black life, but when they are engaged with recovery as the aim, they are sanctified. It is critical to grasp that Black spirituality, psychology and being are founded on the epistemological understanding that soul force—which comes from beyond the human realm—is available to high and low alike, and that soul force is unleashed when people gather and share their individual gifts of wisdom, sass, upset and joy. All these forces, when engaged properly, result in more life for everyone involved.

Recovery is a universal practice open to everyone

Among the first non-Black participants in the Circles to adopt Recovery for her own liberation was our executive director, Janice Mirikitani (Sandomir, 2021). She took the Terms of Faith and Resistance and understood that she too, had a hidden story, protecting her incest perpetrators from accountability for decades of abuse, and protecting white America for accountability in imprisoning her, her family and over 127,000 Japanese Americans in concentration

camps, stealing their homes and livelihoods, and then releasing them without so much as an acknowledgement for another almost 40 years. Her story was welcomed in the Circles, for as much as Recovery Circles are a Black invention, they are by nature also open to anyone who wants to join them— there is an innate openness and generosity to this practice that probably comes from a Black hospitality culture and the commitment to mutual survival referenced at the beginning of this article. It is an extension of love, a belief in an extended family that informed the naming of the program. Janice adopted "Tell the World My Story" and expressed her recovery through poetry and testimony and was named Poet Laureate of San Francisco in the year 2000. Through her own recovery, she unleashed a channel for women survivors that continues to this day and opened GLIDE's public practice of recovery for everyone.

Eventually, even corporate CEOs and wealthy patrons found their own Recovery paths with us—a. path of their own, to be sure, but one that took on the honesty and the celebration that is the hallmark of GLIDE. A senior executive at Charles Schwab Corporation, the founder of a boutique hotel chain, a philanthropist from Omaha all joined the Circles, And so, when we launched the Emerging Leaders Internship for college and university students in 2002, there was no question that we would center the intern journey around Recovery.

While our current drug and health intervention programs have evolved in recent years to lead the community in Harm Reduction work (Lurie, 2017) we also share our cultural practices with employees through a "Cultural Journey for Staff," and with participants in our social justice transformational learning programs, which include, in addition to the Emerging Leaders Internship Program, "An Officer and a Mensch" trainings for police officers and district attorneys (Lelyveld, 2019); and "Healers at the Gate" for healthcare providers from the University of California, San Francisco; and New Bridges, an unlearning oppression and alliance building program, for any and all.

GLIDE's Recovery Program originated in the community, and specifically in Black community. It is a product of Blackness, a gift of Blackness, and a practice of Blackness, that has turned out to have universal implications. Our invitation to student interns who come to GLIDE is to learn our model of community healing and change. This model is offered freely as a gift and an invitation to join a community that is open to all.

The Application: The Emerging Leaders Internship for College and University Students

The Emerging Leaders Internship Program at GLIDE Foundation brings 10-15 students (mostly undergraduates, with a handful of seminarians and Masters in Social Work candidates) to San Francisco each summer for a 10-week internship in GLIDE's community. Until 2021, about half of the interns were paid through an endowment restricted to students from the University of California, while the remainder are mostly sponsored by a university or foundation program: Northwestern University's Practicum for their School of Education and Social Policy; the Community Health Worker Certificate Program at City College of San Francisco; Stanford University's Spirituality, Service, and Social Change Fellowship; Birmingham Southern College's Hess Fellows, and grants from the Beatitudes Society, for example. The first two weeks are spent in an immersion into both the Tenderloin community and in GLIDE's wide-ranging programs and operations— daily free meals and food pantries serving 2000+ meals daily, domestic violence services for women and batterer's intervention programs for men, harm reduction services for drug users and HIV/Hepatitis C testing and care navigation; a subsidized childcare program, a free K-5 afterschool program with over 75 youth, clinical services in partnership with local healthcare providers, policy advocacy and coalition work, and transformational training programs for external stakeholders like the previously-mentioned UCSF healthcare providers and reformist District Attorney offices from across California.

The remaining eight-week placement allows the interns to join one of the working teams in the organization, and each week ends with the interns together for a Friday of debrief, reflection, and recovery. The interns form their own Recovery Circle based on their experience joining the ongoing community Recovery Circles and with early facilitative guidance from community facilitators and from program staff. Sometimes there is a theme or question to open the Circle after check-in: "What blocks your light?" "What are you still holding in your memory or heart from this past week?" "What are you noticing about yourself and your connection or disconnection with others?" At other times the interns will direct the sharing time with the natural urgency of what is happening in the here-and-now for them. The format of the Circle— singing of a Negro Spiritual or civil-rights era song, check-in, sharing and feedback, check out, and recitation of the Terms of Faith and Resistance through

call and response— has ritual strength but can flex to meet the need of the day. What holds the energy of Circle is the commitment of each intern to their own growth and to support the growth of others through the legacy of realness, acceptance, and urgency that the interns learn from the community circles.

One former intern, Meilani, told us this about the process:

> In honesty, my internship was not what I expected it to be. I arrived at GLIDE looking to help mend a community, when ultimately that community mended me. To be an Emerging Leader for me was not a linear process. I would find myself lost, then oriented then lost again the very next day. It was to cry tears of deep sadness and absolute joy within the same hour. To feel awkward amongst and yet empowered all the same by the women of my cohort. Truly it was to be simultaneously in both constant discovery of myself and a constant metamorphosis. Just as the original Recovery Circles were designed to support people struggling with chaotic drug use to look at themselves in new ways, the intern Recovery Circles help precipitate change in the interns' understanding of themselves and their special roles in the community.

Another former intern, James, described how the recovery sessions prompted a transformation in the work he was doing in a GLIDE-connected supportive housing complex:

> I was placed as an intern at 149 Mason, the supportive housing community for formerly homeless adults, and also part time with the newly formed advocacy effort at GLIDE. Due to 149 Mason being physically located down the block from the main center, I felt a disconnect in my placement from my fellow interns and broader GLIDE community. I had only one consistent task per week and that was taking a resident to her GA ["workfare"] shift at SF General Hospital every Thursday. Besides that task, I spent my work time sitting watching television in the community room feeling antsy that I wasn't doing enough to take advantage of the opportunity at hand. Therefore, I was always eager for Friday reflections where the intern cohort and Isoke would get together and process our experiences together. Looking back I value those reflection sessions even more, and also recognize that reflection, especially when done with a room full of recent strangers, can be really uncomfortable. So that's what it was like for me as an intern, I was constantly being pushed outside my comfort zone. Lying within these somewhat odd circumstances were some of the most transformative learnings that I have experienced in a short window of time.

> Sitting in that windowless community room, I learned how being is as important if not more important than doing. Being with the residents in the smallest ways was how I could be of service to them and also learn more about myself. I discovered the joy of connecting with people that I would have assumed would be too difficult. Being left to my own devices, I had to hone my initiative. I learned that programming for the community has to start with listening and relationship building with them first. In the Friday reflections, I was taught how to read the field, talk to my inner critic and also be vulnerable with my fellow interns. I learned how powerful group processes can be in terms of developing new internal norms shaped by compassion rather than contempt and judgment.

In James' story, one can recognize a classic encounter with what Jack Mezirow (1994) calls the "disorienting dilemma"— a challenge to established expectations that can lead to transformative perspective change. Mezirow and many others have outlined steps and processes that describe or facilitate transformative change in an experiential learning context — for James it is the internship program's Friday reflection process, centered on GLIDE's recovery principles, that provides the container for learning and growth.

Some interns also continue to attend the open community Recovery Circles (in addition to the intern-specific circles) throughout the summer as part of their own enrichment and investment. One intern named June, who stayed on at GLIDE for several semesters beyond the initial summer, became a regular facilitator of the community Recovery Circle and ultimately wrote a book, An Invitation to Recovery Circle, as part of her gratitude and gift back to the community. June wrote to us recently and said:

> I would later go on to help with Glide's Martin Luther King Day youth contingent in speech writing and essays and work with the Seasons of Sharing rental assistance program in the Walk-in-Center, but it was Recovery Circles at Glide that completely altered my life path. And it was the way we dealt with conflict at Glide that would have me form my own editing and coaching business from an authentic space. When someone asked how you were at Glide, it wasn't water cooler chit chat. They really wanted to know how you were. When shit went down, no one complained or gossiped. They took it straight to you. They investigated the systems and cultures behind the misstep or miscommunication and discussed it from that context. We were all learning, all of the time. And that was OK, even encouraged. After being called on my privilege, my white fragility, entitlement, and assertiveness many times, I was unafraid to stand in the fire of conflict, to speak my truth, and to encourage others to do the same. To fall down,

learn, and get back up. You could say anything to me, and I to you. That is one of the greatest lessons I carry with me to this day, the powerful weapon of genuine discourse that can actually begin to change large systemic injustice.

The Emerging Leaders Internship Program utilizes multiple reflection and learning modalities over the course of its 10-week cycle. It is, however, Recovery Circle, the gift of a local Black community to the multiracial generations who have come to GLIDE since the 1980s, that remains the transformative hallmark of the program and is often the most treasured of the experiences that interns take away from their time working in the Tenderloin of San Francisco.

About the authors and the places from which we speak, write and love

We raise up this story because of the debt of gratitude we hold to those people—the community members, volunteers, and recovery leaders, who have taught and mentored us, and who have gifted us with a journey to our own recovery stories. In a country that struggles every day with its propensity to denigrate (note etymology), appropriate, and kill Blackness and its People. We—three Chinese Americans and one Black woman—are illuminating an epistemic thread that credits the sovereign efficacy of Blackness and Black People in powerful responses to pressing issues faced both by their own communities and by peoples across the racial spectrum—including our student interns and ourselves.

The three of us who identify as Chinese American come to Recovery in appreciating it as a way of being, or acting, that we intuitively recognized as neither white-hegemonic nor Chinese in its approach and power. We experience the delight in joining a practice whose richness and effectiveness is distinct from our own cultural heritage. For us as authors who are Chinese to acknowledge Blackness also cements our own culture. Our Chinese-ness serves as the unique vantage point of appreciation and offers that appreciation back to the community as a shared pleasure. We practice the gift of recovery as we learned it at GLIDE. We are making a connection, not trying to front something about ourselves. It is not about trying to be Black, which is appropriation or can be, like how many youth in America try to mimic Black styles. Our love of Recovery's Blackness leaves us all the more Chinese. It creates expansiveness in participating in a multi-ethnic community that holds much more than a single stream of love. We can recognize and join in this legacy, celebrating its originating culture and creators while affirming our own unique joy in practice.

One unexpected outcome of joining GLIDE's culture of inclusion for the Chinese American authors is that we had an encounter with our own ethnicity along the way. Over a period of years, we noticed a recurring struggle to accept our programs' Chinese clients. We noticed how their differences in behaviors from Black, white, and middle-class norms set off feelings of discomfort in us. We and others sometimes labeled these Chinese clients' behaviors as "cheating," "double-dipping," "skipping the line," but we knew that these were labels that denigrated (and we use this word consciously) cultural context and motivation. We were discovering an operating limit to the inclusion that we had adopted so passionately in this community. As a result, and with the support of our mentor Rita Shimmin, then the Vice President of Organizational Integration at GLIDE, and from Ro Horton of the UNtraining, we started The Chinese UNtraining (The UNtraining, 2022), a group of ethnic Chinese folks, mostly active in healing and justice practices, who meet to work on issues of internalized racial oppression.

We began to identify and heal the ways that we had split our own ethnic identities in order to survive and fit into the larger extant dominant culture, and along the way learned to love ourselves, and our clients, more fully. This is one of the essential lessons we have learned in our own recovery process—that the work of inclusion is inherently ongoing, presenting new and sometimes even deeper challenges as we grow. There is a continual re-investment in one's individual and group growth required in order for an institution to sustain its commitments to act justly and in community with the people it serves. Equally urgent is the need to constantly re-inscribe into the organizational culture a reverence for and explicit acknowledgement of the Blackness in our traditions. As new staff and leaders in the organization come to GLIDE, they naturally bring with them perspectives from the larger culture that often seek to assimilate Blackness into more race-neutral terms. We realized we need to openly treasure this aspect of our roots against the trend of devaluation. This is one of the reasons why we increasingly name our values and practices as practices of Blackness, even when the practitioners are not ourselves always Black. We do it with thanks and credit to those Black community folks who went before us, who trained us and loved us.

There is so much of this story that is connected to positionality, context, and identity for us as contributors and writers. As four storytellers, we are part of the GLIDE Foundation and Glide Memorial Church in the Tenderloin district of San Francisco.

The Black member of our group, Isoke (Thrive East Bay, 2018), who is also our eldest, has led the Emerging Leaders Internship Program since 2011 and serves as GLIDE's Maven of Transformative Learning. The two authors Barbara and Lillian (Glide Foundation, 2020), who were themselves former Emerging Leaders interns are today the Director of Innovation and People Development and the Senior Director of Programs, respectively. And the fourth author (James), who ran the Emerging Leaders Internship Program from 2005-2011, is now GLIDE's Senior Director of Mission and Values, and identifies as a recovering addict who owes a debt of gratitude to the GLIDE folks who helped him recognize the need for a greater love and change in his own life. Some of us have also, as a result of our recovery, gone on to become leaders in other spaces, including our Chinese, queer, and faith communities.

Isoke writes: For decades (I am now 70) I sojourned through primarily white spaces giving and receiving love, gathering ideas about life and trying to make sense of my bifurcated life trajectory. At age 11 I was removed from San Francisco's Fillmore district and placed in a nearly all-white Catholic boarding school. My entire life can be seen as a process of reconciling the differences between those two worlds. After completing the requirements for the PhD in psychology in 2008, I was invited by Rita Shimmin to work with GLIDE staff as a consultant. Here was a place where both sides of my nature found home. I had written my dissertation on the African American ritual pattern of call and response. Here, in GLIDE'S lobby, one could see, hear and feel that Blackness was welcome. You may not think much of that, but believe me, it is rare. I owe a debt of gratitude to every soul that has worked to keep that oasis from being slowly but surely suburbanized. (I say this with no disrespect; I live in the suburbs myself.) The attempt to preserve and protect the Blackness that lives most authentically among the folks who we could say are "close to the bone," is a worthy one at a time when even white diversity goes unacknowledged. GLIDE's recovery program says to all, "come be your kind of white, your kind of Chinese, your kind of queer, your kind of person struggling with addiction. We all crazy. We all got unfinished business. We all came out of a world that don't know what to do with us, how be just with itself and others. And while we might look like we're serving people in need, we are serving ourselves! Period. Dot.

We wrote this article to tell our story, a community's story, and an internship's history. We wanted to shine a light on our creation story. It's about how a local Black community built a reflection and growth practice—which we call Recovery—that came to be used by a generation of college and graduate students who engage in service and learning with us over the course of almost twenty years. Our Recovery practice is a practice of Blackness, from which elements are used today as a community cultural practice for the organization as a whole.

We are also writing this as a reminder to ourselves and our colleagues at GLIDE: We must remember. If an organization forgets itself and disconnects from its roots, it becomes vulnerable to the kind of genericization and loss of vision that accompanies the wash of dominant culture onto minority practice. The threat of a distinctive Black expertise is a threat to those of us who don't have our own identity, or who have an unconscious hegemonic identity. Minority epistemologies are too easy to forget or to erase. We as writers believe in the power of Blackness practice, this Black love we have described, to support the next generation of justice practices at GLIDE and in the world. So we write to remember, and to live. ∎

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Exploring the Educational Impact of Academic Field Trips over Time

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Introduction

Prior research states that experiential learning can be in the form of internships, field trips, service-learning, and research projects (George et al., 2015). Field trips, specifically, can serve as a "conceptual bridge" to core curriculum and concepts (Grant et al., 1981). The practical nature of the discipline of criminal justice, thus, is a logical fit for experience-based learning related to cops, courts, and corrections (George et al., 2015). Through field trips and site visits, students are exposed to contexts outside of the pedagogical tools used in the traditional classroom. The tangible experiences gained from a field trip address the gaps in textbook learning and serve as an excellent forum to introduce real life settings (George et al., 2015; Scarce, 1997; Wright, 2000). Moreover, students are welcomed into a world where facilities they read about in books and viewed in documentaries are brought to life. Ultimately, students are then encouraged to engage with the world around them and seize the rare opportunity to enter criminal justice facilities freely and voluntarily.

The current study seeks to determine the educational impact of prison field trips over time. Moreover, this study is noteworthy because it uses a defunct prison, Eastern State Penitentiary, as the milieu and provides a model to assess immediate and long-term student knowledge retention. Eastern State Penitentiary is iconic as it was once the most famous and expensive prison in the world. The prison, operated from 1829 to 1970 and is known for creating public dialogue around issues of crime, race and social justice, and the evolving nature of the criminal justice system ("History of Eastern State," 2021a). This study is the culmination of the scholarly methods used to assess experiential learning outcomes using a carceral tour, and proposes a nuanced approach to exploring long term retention of correctional and penological knowledge.

Against this backdrop, the goal of this study is to contribute to existing scholarly literature on experiential learning specifically to examine the educational impact of criminal justice field trips over time. To this end, the first section discusses prior research about the strengths and weaknesses of experiential learning to identify the diversity of opinions, variety of assessment methods, and the gaps in the literature. Next, the data and questionnaire are described, which include responses from 26 undergraduate students who participated in pre-tour, post-tour, and follow-up surveys on the history of Eastern State Penitentiary and prison trends in the United States. Paired t-tests are used to compare student scores before and after the prison tour as well as during the subsequent semester. Finally, in the conclusion, the implications of the findings are discussed along with opportunities for future pedagogical innovation within the field of criminal justice.

Literature Review

The process of learning through experience is a complex cycle articulated by Experiential Learning Theory (ELT) which includes "action/reflection" and "experience/abstraction" (Kolb & Kolb, 2017, p. 11). Field trips are a widely used experiential learning tool intended to enrich curriculum and promote academic learning and professional goals across disciplines and grade levels (Behrendt & Franklin, 2014; Farmer et al., 2007; Kisiel, 2006; Scarce, 1997; Wright, 2000). Criminal justice programs have a long-standing tradition of taking field trips to criminal justice agencies within the realms of law enforcement, courts, and corrections. Field trips to prisons provide especially fertile ground for enriching academic experiences that have been used to assess a broad spectrum of topics from participants' empathy for prisoners (Long & Utley, 2018) to their interest in careers in corrections (Payne et al., 2003; Wilson et al., 2011).

The degree to which experiential learning field trips have an appreciable impact on education has been explored and debated by scholars (Calaway et al., 2016; Farmer et al., 2007; Grant et al., 1981; Grobman, 1981; Kiseil, 2006; LaRose, 2011; Long & Utley, 2018). Moreover, there is a broad spectrum of measures implemented by academics to gauge satisfaction, favorability, and impact of experiential learning opportunities. According to Long and Utley (2018), the empirical literature about college level field trips to prisons has been predicated on three distinct methods: qualitative anecdotal feedback, quantitative formal assessments, and mixed methods approaches, most often in the form of multi-stage reflection projects. Additionally, a handful of the aforementioned studies identify key objectives and ascertain how pre- and post-field trip tests or activities shed light on the benefits and limitations of experiential learning field trips.

An extensive review of literature shows some scholars question the value of field trips, cautioning the risk of "drive by education" (LaRose, 2011, p. 1) and a "stand alone experience" (Kisiel, 2006, p. 7). Based on these criticisms and the collective desire to showcase longer term gains, educators identified goals and assessment strategies. Moreover, it is strongly recommended that the field trip experience alone is not enough for student learning and requires supplemental, reinforcement techniques to meet academic learning goals (George et al., 2015). In their study of the knowledge retention of multicultural content, Farmer et al. (2007) conducted primary interviews with students a year after visiting the George Washington Carver Monument. Their findings support the use of and preference for qualitative methods to assess recall. Scholars unequivocally support the use of post-trip follow up to gauge learning. Assessments and activities range from immediate reflection assignments (Grefe, 2018) and surveys (Long & Utley, 2018) following the field trip to longer term strategies such as interviews (Farmer et al., 2007) and writing exercises to embed themes into program curriculum (George et al., 2015; Grefe, 2008). To identify if experiential learning opportunities like internships and field trips were beneficial, George et al. (2015) used senior and alumni surveys to query students. Their study concluded that the experiential learning opportunities availed to students were considered academically valuable and professionally beneficial for students and graduates.

A robust amount of literature examines the educational impact of prison tours; however, there are some scholars who raise awareness of the ethical concerns surrounding this practice (George et al., 2015; Long & Utley, 2018; Meisel, 2018; Smith, 2013;

Wilson et al., 2011). For example, in active prisons, there is a fear that inmates will be objectified by prison administrators and tour participants (Meisel, 2008). There is also a concern that the experience may be disingenuous because administrators have the ability to stage and script what students see and hear in fully operational or defunct prisons (Piche & Walby, 2010). Brown (2009) expresses concern that inmates are seen but not heard in most prison tours and penal spectators become divorced from the incarceration experience. Furthermore, prisons may be regarded as veritable human zoos that display inmates and subject them to judgmental stares from outsiders (Meisel, 2008). Carceral tours are also criticized for their risk of promoting passivity (Cromwell & Birzer, 2012) and entertainment (Grobman, 1992) in place of academic learning. With the overrepresentation of racial and ethnic minorities in prison, this dynamic may very well reinforce stereotypes about race and crime if students are not engaged in reflective dialogue after the tour. In stark contrast, Smith (2013) maintains prison tours offer an active, multi-sensory experience that may leave students emotionally and physically drained but will likely promote "the internalization of knowledge" (p. 55). For example, touring a predominantly minority occupied prison may be one of the only times Caucasians experience "being the racial minority" (p. 56). Wacquant (2001) encourages students to be cognizant of their outsider status and take in the invaluable visual and tactile experiences that promote knowledge. While their research does not reference race in particular, Boag and Wilson (2013) found that empathy increased and previously held negative stereotypes decreased when students interacted with prisoners. Furthermore, students were surprised to find inmates who were well-behaved and capable of holding civilized conversations.

There is a wealth of literature about using criminal justice experiences for pedagogy (Calaway et al., 2016; George et al., 2015; Grant et al., 1981; Grefe, 2008; Long & Utley, 2018; Payne et al., 2003; Robinson, 2000; Scarce, 1997; Stacer et al., 2017; Wilson et al., 2011). Moreover, only a handful of studies (i.e., Long & Utley, 2018; Stacer et al., 2017) implemented rigorous empirical methods to assess outcomes of prison tours. These studies criticized previous literature for relying on anecdotal feedback from students and professors who rated the experience as favorable. For example, Stacer et al. (2017) queried students enrolled in three different criminal justice courses before and after participation in a prison tour. The primary focus of the study examined if criminal justice students' perceptions of inmates, officers, and the correctional

system changed after the tour and how the experience shaped their desire to work in corrections. Stacer et al. (2017) found that the majority of participants believed their knowledge from their respective criminal justice courses was enriched by the prison tour. Similarly, Long and Utley's (2018) study involved pre- and post-test measures to gauge the impact of a prison tour on students' prisoner empathy, inmate perception, and knowledge about the correctional system and prison reform. They conclude that while their study did not find appreciable attitudinal differences in prison reform and empathy, prison tours may improve basic knowledge of prisons and the "realities of prison life" (Long & Utley, 2018, p. 45).

It is important to note that this prior research differs from the current study in three ways. First, previous experiential learning studies were based on activities that were typically oriented around a course and often directed at majors. However, there are noteworthy examples of experiential learning programs and activities operating beyond the parameters of major cohorts or coursework requirements that are relevant to the objectives and methods of the current study. For example, while their study explores new directions in business programs, Grau and Akins (2011) suggest that non majors can benefit from a "comparable learning experience to that of majors" and identify a creative experiential learning method to promote student engagement. In addition, Seed (2008) discussed how one experiential learning program for pre-service teachers is "an effective way to build a graduate student cohort" (p. 209). Wilson et al. (2016) argue that study abroad programs offer an "ideal context" for experiential learning and propose best practices in "critical reflection" for studying abroad to meet experiential learning standards. Second, previous research administered the post-tests after the tour and no additional assessments were conducted over time to gauge knowledge retention. While it is reassuring to know that most participants have the ability to recall and reflect on facts and details, field trips are far more pedagogically desirable if there is longer term information retention. Third, the variables in the prior studies did not include specific facts about the site and punishment knowledge in general. Based on prior research, it is evident that the scholarly literature focusing on pre-and post-test assessments of history of punishment and punishment philosophy is scant.

Prior research can be used as a veritable how to guide for educators' intent on using prison field trips as experiential learning. For example, Grefe (2008) suggests a multi-step pedagogical model to teach prison history and present-day incarceration using a documentary about New Gate Prison or attending a field trip to the site. Examples of context based critical thinking and reflection assignments are suggested to focus on crimes committed in the late 1770s and the popular culture and social activities that were commonplace for free society. While Grefe's (2008) work is not focused on knowledge retention, it extolls the benefits of using the tour as a means to teach about correctional practices to fulfill academic goals.

Prior research also offers best practices to promote academic goals and enhance learning through prison field trips. For example, Payne et al. (2003) acknowledge that students have different learning styles and the purposeful and appropriate use of field trips can optimize learning. They suggest that educators have to set expectations for students by explaining course objectives, post trip assignments (i.e., field journal entries, surveys, or reaction papers) and what they expect that students will "get out of the field trip" (p. 331). While McLoughlin (2004) also suggests a scaffolded approach for "trip facilitated learning and growth", she encourages students to offer suggestions for field trips to build "ownership" of the event (p. 161). "Building readiness" is accomplished by tying the trip into course curriculum and emphasizing learning objectives (p. 161). "Cognitive processing" can be accomplished on the bus ride home and may include games and activities based on the information gathered from the trip (p. 162). Finally, the next class meeting is devoted to "metacognitive processing" of students' learning as they link and integrate the knowledge gained from the field trip experience to future coursework and learning goals (p. 162).

When field trips are used as a pedagogical tool to achieve academic learning outcomes, methodical assessments are suggested to encourage genuine learning, discourse, and critical thinking. While many of the above studies use creative exercises, critical reflection papers, or writing prompts to accomplish academic learning objectives, the current study provides a framework for content specific pre- and post-tests to determine if correctional and penological knowledge is gained and retained after field trips. The current study also extends knowledge retention over two semesters when previous research on prison tours does not mention the specific time frame for post tour assessments (George et al., 2015; Long & Utley 2018). In addition, this study differs from previous research because the prison tour was neither mandatory, nor was it a course requirement. Rather, participants elected to attend the prison tour on which this study was based.

As George et al. (2015) suggest, active, meaningful engagement is especially important for criminal justice students. Moreover, students who are fortunate to learn outside the classroom at criminal justice sites and speak with criminal justice professionals may get a better sense of the daily operations of the facility, insights from key players, such as practitioners or inmates, and more confidently identify their career goals. These active experiences inspired the current study to explore the educational impact of a prison field trip over time.

It is evident that the definition of and the assessment strategies for field trips are somewhat fluid which facilitate autonomy for instructors and pliability for assessments. Moreover, it may not be practical for some instructors to incorporate course based experiential learning due to scheduling challenges and student availability. The current study combines established experiential learning strategies with effective reflection techniques to encourage student engagement and yield astute observations. The reflective exercises were at first facilitated by tour guides and then revisited on the bus and during the lunch break similar to McLoughlin's (2004) attempts at "cognitive processing." Furthermore, the combination of formal tour guide prompts and informal instructor-moderated conversation promotes students' profound reflection of salient topics.

The methods and goals of the current study are predicated on the college's academic learning objectives for its mandatory liberal arts curriculum and the criminal justice program's student learning outcomes. While the students participating in the study were neither enrolled in a course, nor a homogenous group of criminal justice majors, they are indeed required to successfully complete specific courses within the general education curriculum that support the sophisticated reflection of problems plaguing society and thoughtful consideration of mitigation strategies. Moreover, the design of the Eastern State tour, its exhibits, and scripted and casual queries demand pragmatic approaches to address mass incarceration trends. In this light, the researchers maintain the Eastern State Penitentiary field trip provides fertile ground for experiential learning and an opportunity to gauge knowledge retention over time.

Current Study

The current study examines if students acquire and retain knowledge from an academic field trip to a historical prison. Specifically, two research questions are addressed:

1. Do students *gain* knowledge about the history of the penitentiary system and current prison trends immediately after completing a prison tour?

2. Do students *retain* knowledge about the history of the penitentiary system and current prison trends during the following semester after a prison tour?

Undergraduate students at a small, private, Northeastern college signed up for the college's annual criminal justice field trip to Eastern State Penitentiary in Philadelphia, Pennsylvania. A convenience sample of 26 undergraduate students was used for the analyses and completed both the pre- and post-tour in-person questionnaires. During the following semester, an online follow-up survey was administered via email request and 17 students responded which accounted for a 65% response rate.

Procedure
The annual field trip to Eastern State Penitentiary was advertised to the entire college community in early Fall via email announcements and digital signage displays across campus. Students from all majors and academic programs could elect to join the group on an in-depth, one hour guided tour of the prison. These tours explore the history of the penitentiary system in the United States and promote discussions about current criminal justice and punishment reform. The purpose of these tours is clearly tied to the academic and learning objectives of the criminal justice program and general education curriculum. Throughout the tour, formal and informal reflective opportunities are led by guides and instructors to encourage students to consider diverse perspectives, beliefs, and values within the criminal justice system in relation to their own cultural frameworks. Additionally, students develop an understanding of the history of the correctional system as well as racial and social injustice within the system, which allows them to consider the perspectives of other cultures and societies, while understanding the commonality of interests among different peoples in the human community.

Prior to the tour, students were asked to participate in a pre-tour survey on the bus ride from the college campus to the prison. Students were informed that the survey was completely voluntary and for research purposes only. Students were asked to not look at their phones or discuss the questions with other students while taking the survey. The pre-tour survey included 17 questions about the

history of Eastern State Penitentiary, demographics of inmates, incarceration trends, health concerns, famous individuals incarcerated at the prison and other corrections related information. Demographic questions were also included on the pre-tour survey. After attending the tour, students were again asked to participate in a post-tour survey. The same 17 questions about Eastern State Penitentiary were included as well as a few student satisfaction questions. To determine the educational impact of the tour over time, students were sent a follow-up, online survey via email request the following semester. The same 17 questions were included as well as a final open-ended question asking what they remembered most about the tour. The main purpose of the study was to compare pre- and post-tour surveys; therefore, students were asked to provide their student identification number. Students were assured that all information would be confidential. Furthermore, this study was approved by the college's Institutional Review Board.

Variables

As stated previously, the surveys included 17 questions about the history of Eastern State Penitentiary, demographics of inmates, incarceration trends, health concerns, famous individuals incarcerated at the prison and other corrections related information. The surveys included a variety of multiple choice (MC), true/false (TF) as well as fill-in-the-blank questions (FITB). A sample of questions are listed below:

MC: What year did Eastern State Penitentiary open?

MC: Eastern State Penitentiary had a revolutionary design that inspired over 300 other prison facilities around the world. What was the name of this innovative design?

MC: What was the greatest health concern for inmates at Eastern State Penitentiary?

TF: Eastern State Penitentiary incarcerated both children and women.

TF: The United States has the highest incarceration rate in the world.

FITB: One of Eastern State Penitentiary's most famous prisoners was a notorious gangster who served eight months on a weapons charge in 1929 and was given a luxurious cell. His name is:

Total correct answers were summed and each participant was assigned a pre-, post- and follow-up survey score.

Students were also asked about their satisfaction with the tour and their overall experience. The post-tour survey included both Likert items and open-ended questions about the tour. For example, students were asked to rate the tour from one to five, with one being not informative to five being informative. Students were also asked to report what they found most interesting about the prison. On the follow-up survey during the subsequent semester, students were asked to report what they remembered most about the tour. Finally, student demographic questions were included on the pre-tour survey, which included age, sex, race/ethnicity, year in school, GPA, number of prior criminal justice courses, if they previously took or were currently enrolled in a corrections-focused course, and if they had previously attended the trip.

Analysis

Descriptive analyses were conducted on trip satisfaction as well as demographic variables. To analyze pre- and post-tour data, a paired t-test was used to compare student scores before and after the prison tour. Furthermore, pre-tour and follow-up surveys were compared as well as post-tour and follow-up surveys were compared to explore if the knowledge gained from the experience persisted over time. This allowed for the examination of significant differences between mean scores before and after the tour as well as into the following semester.

Results

Descriptive Statistics

Among the sample of undergraduate students, a larger number of females (84.6%) attended the trip compared to males (15.4%). The average age of students was 19.81 and upper level students (92.4%) were more likely to attend the trip compared to first year students (7.7%). Approximately 39% of students identified themselves as Hispanic/Latin/Spanish origin, 34.6% as White/Caucasian, 7.7% as Black/African American and 19.2% as two or more races or ethnicities.

The average GPA of students was 2.82 with a range from 1.34 to 4.00. About half of the students were majoring in the social sciences (i.e., criminal justice, psychology, social sciences with various emphases) and the other half were majoring in other academic fields (i.e., biology, education, nursing). Moreover, 23.1% of students declared

Table 1. Demographics Statistics

	FREQUENCY	PERCENTAGE
Sex		
Male	4	15.4
Female	22	84.6
Race/Ethnicity		
White	9	34.6
Hispanic	10	38.5
Black	2	7.7
Two or More	5	19.2
Age		
18	4	15.4
19	11	42.3
20	3	11.5
21	3	11.5
22	4	15.4
23	1	3.8
Number of CJ Courses		
Zero	7	26.9
One	8	30.8
Two	4	15.4
More than three	7	26.9
Year in School		
First-year	2	7.7
Sophomore	10	38.5
Junior	8	30.8
Senior	6	23.1
Major		
Criminal Justice	6	23.1
Psychology	1	3.8
Social Sciences – Sociology	4	14.5
Social Sciences – Psychology	2	7.7
Other	13	50.0
Previously Taken Corrections		
Yes	4	15.4
No	22	84.6
Previously Attended ESP Trip		
Yes	12	46.2
No	14	53.8
	RANGE	MEAN
Age	18-23	19.81
GPA	1.34-4.00	2.82

Note: Other majors included Biology, Business, Computer Information Systems, Education, English, Health Sciences, History, and Nursing

criminal justice as their major. Slightly more than a quarter of all students, 26.9%, have never taken a criminal justice course and a majority, 84.6%, did not previously take a course on corrections. Lastly, a little more than half, 53.8%, of students did not previously attend the college's annual trip to Eastern State Penitentiary. Descriptive statistics for the variables described above are provided in Table 1.

Comparison of Mean Scores

Each of the surveys included 17 questions related to the history of the penitentiary system and current prison trends. Table 2 displays the mean scores of prison knowledge before and after the prison tour as well as the follow-up survey during the subsequent semester. The mean pre-tour score for prison knowledge was 8.35, while the mean post-tour score was 12.92, and the mean follow-up score was 11.76. Table 2 also shows the t-score, the p-values, and Cohen's D effect size of the paired-samples t-tests. The findings show a statistically significant gain between the pre- and post-tour scores (t=9.93; n=26; p≤.001), which demonstrates an increase in prison knowledge after completing the tour at Eastern State Penitentiary. Additionally, the results also showed a statistically significant gain between the pre-tour scores and the follow up scores (t=7.26; n=17; p≤.001). Thus, students continued to have a greater knowledge about the prison during the semester following the tour compared to before participating in the tour. Cohen's D calculation computes an effect size of 1.84 and 1.69, respectively, which is considered a large effect size and demonstrates a strong relationship between the scores.

When examining the post-tour scores and the follow-up scores, the results showed a statistically significant loss between the post-tour scores and follow up scores (t=-2.40; n=17; p≤.05). Consequently, during the following semester students lost some of the knowledge gained after completing the prison tour. Cohen's D calculation computes an effect size of 0.66, which is considered a medium effect size.

Student Satisfaction

On the post-tour survey as well as the follow-up survey during the following semester, several student satisfaction questions were included to gauge students' opinion about their experience during the tour. The post-tour survey produced both quantitative and qualitative findings. First, the students were asked to rate the tour from one (not informative) to five (informative). The findings indicate that 84.6% of students designated the highest value (5) on the scale and the mean score was 4.81. Students

Table 2. Paired T-Test Analyses between Pre-Tour, Post-Tour, and Follow-up Survey

	MEAN	T-SCORE	SIGNIFICANCE	COHEN'S D
Pre-Tour Survey	8.35			
Post-Tour Survey	12.92			
Follow-up Survey	11.76			
Pre- & Post- Tour Survey		9.93	p≤.001	1.84
Pre-Tour & Follow-up Survey		7.26	p≤.001	1.69
Post-Tour & Follow-up Survey		-2.40	p≤.05	0.66

were also asked to respond to the statement: *I would recommend this trip to others* and 96.2% of students reported strongly agree with a mean response of 4.96. Additionally, students were asked if they were on campus next fall, would they go on the trip again. Out of 26 students, 88.2% reported yes and the remaining 11.8% reported no as a result of no longer attending the college (i.e., graduating, transferring).

Also on the post-tour survey, students were asked two open-ended questions. The first question asked: *What did you find most interesting?* Of the 25 students who responded, the top three answers focused on the design of the prison or cell layout (28%), women and children incarcerated at the facility (20%), and 16% of students provided an overall likeness of the tour (for example, "All of it"). Some of these comments included: discussions about the type of inmates housed at Eastern State Penitentiary (i.e., *Al Capone's cell; that women and children were also incarcerated*), the history of the penitentiary system (i.e., *the historical value of the prison*), prison and cell design (i.e., *the overall design and deterioration of the premises; the tiny rooms and lack of socialization between inmates; being able to go into the cells to see how they lived*), prison escapes (i.e., *how they were able to escape without the guards being aware*), and punishment and treatment practices (i.e., *the hoods the prisoners had to wear when going outside*).

Finally, the last question on the post-tour survey asked students if they had any additional comments. Approximately 27% of students responded and all comments were positive (i.e., *This was great; 10/10; Amazing Trip; Very Informative; Best Trip*) and provided encouragement for the continuation of the trip in the future (i.e., *I hope this continues every year*).

On the follow-up survey, distributed the semester following the tour, one open-ended question was included on the questionnaire. Students were asked: *What do you remember the most about the prison tour?* Approximately 65% of respondents noted the prison

cells, architecture, or design of the prison (i.e., *how small the cells were; the historical architecture; the way the cell halls were designed; the panopticon design; the way the hallways were structured and how in the middle guards were able to have a 360 view of everyone; what I remember most about the prison is the design of it rather interesting, as in the fact that most of the cells are still recognizable and in relatively good condition considering the age of the facility*). Approximately 18% of students commented on the restored places of worship such as the synagogue and chapel. Furthermore, about 12% commented on the "The Big Graph," which illustrates incarceration rates in the United States, internationally (by rate and capital punishment policies), as well as displays a racial analysis of the prison population in the United States from the 1970s to present day ("The Big Graph," 2022).

Discussion

Although a substantial body of research has explored the various types of experiential learning opportunities for students as well as debated the strengths and weaknesses of short and long term knowledge retention, few accounts have examined the educational impact of criminal justice field trips over time. This study aimed to examine if students acquire and retain content specific, correctional and penological knowledge from an academic field trip to a historical prison. Specifically, two questions were examined: 1) Do students gain knowledge about the history of the penitentiary system and current prison trends immediately after completing a prison tour?; and 2) Do students retain knowledge about the history of the penitentiary system and current prison trends during the following semester after a prison tour? The findings are summarized and discussed below.

First, students gained knowledge about the history of the penitentiary system and the nature of prisons after participating in the field trip. The results showed there was an increase in correctional and penological knowledge by answering more questions correctly, on

average, after completing the tour at Eastern State Penitentiary. Second, students demonstrated a greater knowledge about the penitentiary system during the semester following the tour compared to before participating in the tour. This finding addresses the gap in prior quantitative research that mainly conducted post-tests shortly following the prison field trip. Notably, this finding is more closely related to the results of qualitative studies conducted by Farmer et al. (2007) one year after a cultural field trip. While their study is predicated on multicultural knowledge retention, they found that recollections were linked to involvement and all students retained content information (Farmer et al., 2007). Despite methodological differences, the results of the current study suggest promising results from a quantitative approach.

However, as evidenced by their responses, students lost some of the knowledge gained about the history of the penitentiary system and the nature of prisons during the following semester. Even though students demonstrated an overall increase in knowledge about the prison system, it is important to note that students scored lower on the examination the following semester than their score immediately after the trip was completed. This finding suggests the need for supplemental resources about prisons and correctional policy to concretize correctional and penal concepts.

Prior research about prison field trips has been shown to assess participants' attitudes about salient correctional topics, connections with course material, and overall satisfaction with the experience. Surprisingly, the scholarly literature about long term knowledge retention from prison field trips is deficient. Moreover, there is a lack of guidance to help retain knowledge over longer periods of time after engaging in experiential learning. For example, George et al. (2015) state that to enhance the impact of experiential learning on student knowledge, students are often asked to participate in various assignments (i.e., reflective journaling, group discussions) to connect concepts covered in class. However, details of these assignments are not provided and few articles provide scripts for post trip activities (Gref, 2008; McLoughlin, 2004).

The annual trip to Eastern State Penitentiary has existed for over ten years; however, anecdotally, the researchers observed that students were more engaged and actively involved in the experience during this specific trip. This may be due in part to them participating in the pre-test before their visit as compared to previous years. Supplying students with the pre-test may have inspired more active engagement in the prison history and tour. Drawing their attention to specific features of the prison and interesting aspects of its history seems to have intrigued them. For example, the trip organizers observed that students were more inquisitive during the tour than in previous years. George et al. (2015) explain that "preparation for the field trip" introduces students to learning expectations to encourage critical thinking about their forthcoming trip (p. 479). Additionally, Payne et al. (2003) suggest articulating expectations and explaining assignments to students encourages them to "bring their field trip experiences back into the classroom" (p 331). This method may seed students with tools they need to hone into the educational value of field trips and thus, minimize the concerns for the entertainment effect.

While carceral tours explore a variety of historical and contemporary criminal justice issues, perhaps the most provocative are the disproportionate representation of racial minorities and discriminatory arrest, adjudication, and correction practices. These recurrent, important, and inevitable themes are woven into the Eastern State Penitentiary tour guide script and subsequent discourse. More specifically, two exhibits at Eastern State Penitentiary allow for further analysis of topics related to social and racial injustice. "The Big Graph" noted above by participants in the field trip, as well as "Prisons Today: Questions in the Age of Mass Incarceration" examine how policy changes since the 1960s have led to mass incarceration which has disproportionately impacted impoverished and disenfranchised communities, specifically communities of color ("Prisons Today," 2021b). The prison tour concludes with a deliberate visit to "The Big Graph" which is a 16 foot high, 3500-pound plate steel sculpture which offers three vantage points depending on where the visitor is positioned. The south view shows the appreciable and unprecedented growth in U.S. incarceration rates since 1900. The north view illustrates the racial breakdown of the American prison population in 1970 and today. The east view offers a global picture of every nation in the world, both by rate of incarceration and by policies around capital punishment ("The Big Graph," 2022). Irrespective of one's literal and figurative view, the structure is intended to provoke a cogent reflection on the history of incarceration and an often unsettling prediction for prison population trends. Students are invited to move about the installation, process the information, and seriously examine the story it tells. Additionally, tour guides and instructors use subtle prompts to engage students in a process that requires some distancing from preconceptions, prejudices, and pre-formed opinions about the criminal justice system and corrective and punitive practices. The

purpose is for students to reflect on the current state of corrections by becoming more familiar with criminal justice, economic, political, and social trends that have shaped it. Students are encouraged to take a position on the relevant issues which is informed and well thought-out as well as cognizant and respectful of justice goals and socioeconomic inequities.

As previously stated, some researchers have identified the risks and benefits of prison tours and in particular, using them as a platform to reduce stereotypes about prisons, promote empathy and better understand race and social injustice. To this end, prison tours may be a necessary and inextricable component to learn about the field of corrections and punishment practices.

Limitations and Future Research
Several limitations of this study should be noted. The data was collected from a small, convenience sample of undergraduate students from a private college and may not be generalizable to students at larger, public college or university. Additionally, the sample retained was not large enough to support further analytic analyses to control for potential confounding variables (i.e., GPA, previously attended trip). Therefore, future research should try to collect a larger sample to explore predictors of prison knowledge.

Further examination of the participants also indicates that an overwhelming majority identified as female. The large proportion of females is not unusual for the college as 69% of undergraduate students at the college and over 50% of criminal justice majors are female. Female students also constitute the majority of individuals enrolled in college in the U.S. (DiPrete & Buchman, 2013). Previous research on adolescents demonstrates that females engage in more extracurricular activities compared to males (Durbin, 2021; Meier et al., 2018) and among college students females often seek for additional ways to become involved in informal settings beyond the classroom (Siler, 2020). Moreover, several of the studies included in the literature review include samples where females represent over 50% of the participants (George et al., 2015; Long & Utley, 2018; Stacer et al., 2017). While the overrepresentation of females in the sample may not be unusual compared to current educational trends and prior research, future studies may want to consider samples which include a more gender balanced population.

Additionally, the students were split into two groups when participating in the prison tour. Even

though the tour guides are instructed to provide the same information in every tour, there is a chance one group may have focused on a specific issue in more depth than the other group. For example, one group on their tour visited the synagogue and the other group did not. There was not a question specifically about this aspect of the prison, but it could have influenced the students' experience during the tour and possibly the knowledge they gained from the various tour guides.

Also, the students were instructed to complete the survey on their own without looking at their phones or speaking to another student. However, the initial pre- and post-test were both completed on the bus to and from the prison. It is very likely that because of the close proximity on the bus, students may have helped each other with their answers even though they were instructed not to talk or share answers while completing the survey. If future research uses a similar design to the current study, researchers may want to explore a setting that would prohibit or lessen the opportunity for communication during the assessment.

The current study also only examined if the students retained this information in the following semester. To further explore if students retain information over time, it would be advantageous to continue to assess students at multiple intervals (i.e., one year or two years later). However, as time progressed it would be difficult to differentiate if knowledge gained and retained was from the actual prison tour or information received in content-specific classes. For example, approximately 75% of the students in the current study had completed at least one criminal justice based course. Future research would either have to include a large enough sample to compare students who have not completed any criminal justice courses to those who have or control for the number of completed criminal justice courses over time. Additionally, slightly less than half of the students previously attended the trip. Future research would either have to include a large enough sample to compare students who have not completed any criminal justice courses to those who have (as well as those who had visited the prison previously) or control for the number of completed criminal justice courses over time.

In the wake of College cutbacks due to COVID-19, field trip budgets are in peril. Therefore, it may be more important than ever for educators to identify clear objectives for enrichment activities to necessitate their inclusion into curriculum. Many sites are creating virtual tours which may create challenges for conventional post tour assessment. Despite this, educators may be compelled to develop nuanced

ways to enrich curriculum in a virtual learning environment. Whether in person or virtual, this study highlights the academic value of prison field trips.

In conclusion, this study provides preliminary evidence supporting that students can acquire and retain content-specific, correctional based knowledge from participating in experiential learning opportunities, such as prison-based field trips. However, the knowledge acquired from these activities needs to be reinforced before, during, and after the experience through instruction and interactive exercises embedded in the criminal justice curriculum. This study also highlights the need to continue to explore the long-term effects of such trips as well as examine potential confounding variables that may impact knowledge retention over time. ■

Notes

1. All surveys are available from authors upon request.

2. Greff (2008) and McLoughlin (2004) provide suggestions for creative and critical thinking writing assignments to apply knowledge gained.

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"Difficult but worth it": Exploring the Experiences of Women in Engineering during Co-op

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Although there is an extensive amount of research focusing on women in engineering, the engineering field continues to experience the most gender disparity of any workforce disparities within the United States (National Science Foundation, 2018). Engineering has been labeled "the least gender-equitable profession in the United States," demonstrating that the experience of women in engineering and the factors that impact retention is a social justice issue (Pierrakos et al., 2009, p. 1). Despite substantial literature discussing the experiences of women in engineering, there has been little progress over the past several decades in the recruitment and retention of women engineers in higher education and in the workforce. In order to address this gap, the current study uses a Participatory Action Research framework to explore women's experiences in engineering and capture their perspective on how to create change.

The objective of this study is to better understand the experiences of women engineering students while participating in cooperative education (co-op) through the social justice lens of Participatory Action Research (PAR). Using a PAR approach, which is rooted in social justice and inclusive practice, we employed a qualitative participatory method, Group Level Assessment (GLA), to explore women's experiences on co-op. The GLA method allowed for participants to be involved in data generation, data analysis, and prioritization.

Co-op experiences or internships are common components of a students' undergraduate experience, providing students the opportunity to work in the field of engineering while still an undergraduate student (American Society of Engineering Education, 2021). Co-op experiences can prove to be a great learning experience for all students, but for women students it can serve to be an initial exposure to the masculine culture of engineering. Seron et al. (2018) explain that even during internship experiences, men and women students often have different experiences. Cech (2013) found that once they enter the field, men are concentrated in more "technical subfields," while women are employed in subfields that prioritize more social skills (p.1148).

Oftentimes women experience their identity of being an engineer as overlooked, feeling "invisible as engineers" (Faulkner, 2009) while their gender identity is overly validated, contributing to their marginalization within the field (Hatmaker, 2013). The hegemonic culture of engineering identifies masculine specific traits and behaviors in the field as being associated with success and labels more feminine traits as being associated with failure (Seron et al., 2016).

Women in engineering acknowledge their marginalization, however, they typically respond to this status by "adopting the norms and expectations of the majority group" (Seron et al., 2016). In doing so, they reduce their visibility as women and contribute to the perpetuation of the profession's norms. Additionally, women often express that surviving within engineering required that they disassociate with other women in an attempt to make themselves seem less feminine (Bastalich et al., 2007). These behaviors and responses lead to a cycle of marginalization and invisibility of women within the field of engineering.

Methods

In order to authentically listen for the voices of the participants—undergraduate women in engineering—an approach that addressed power/powerless-

ness, while also emphasizing collaboration, is necessary. Therefore, Group Level Assessment (GLA) was implemented for the current study. GLA is a qualitative participatory method that allows for a group of stakeholders to collaboratively generate and evaluate data, while also developing an action plan (Vaughn & Lohmueller, 2014). The GLA process acknowledges that the participants have the expertise and knowledge to inform the discussion and contribute to the creation of actionable results (Vaughn et al., 2011).

Participants

The current study focused on undergraduate women in engineering students at a large midwestern research institution. Engineering students at this institution are required to complete five full-time co-op experiences, with each experience lasting a semester. Participants were recruited via email, which was distributed to all undergraduate women enrolled in the college of engineering (approximately 575 students). Twenty-eight college-aged women engineering students participated, from a variety of engineering majors. Additionally, the twenty-eight participants varied in the number of co-op experiences they had completed, with some participants completing only one co-op and others completing as many as five. Participants engaged in one of two online GLA sessions.

Procedures

GLA leads participants through a seven-step structured process, to allow for "salient themes to be identified" and actionable deliverables to be generated (Vaughn & Dejonckheere, 2019). GLA is a collaborative participatory method that involves gathering stakeholders to discuss a common topic or theme. The GLA process invites participants to identify relevant needs, analyze data, prioritize, and develop an action plan (Vaughn & DeJonckheere, 2019). GLA is different from traditional focus groups and interviews, both of which are researcher-centric, focusing on the researcher's agenda (Vaughn & Lohmueller, 2014). In contrast, GLA seeks to meet the needs of the community or participating stakeholders. The GLA process ensures that both the problem and potential solutions are defined by the participants from the group's perspective (Vaughn et al., 2011).

The GLA process, traditionally following a seven-step sequence, was modified to accommodate facilitation in an online environment. Typically, all aspects of the GLA are completed in-person, and as follows:

1. Climate Setting: an ice breaker to allow participants to get to know one another and the facilitators, establishing trust

2. Generating: participants respond to a series of prompts on poster paper, across the walls of a large room

3. Appreciating: participants walk around and read others' responses to the prompts, and write a star or checkmark by the responses they agree with

4. Reflecting: participants individually reflect on the prompt responses

5. Understanding: participants divide into small groups and identify 3-5 themes across a deck of prompts

6. Selecting: the small groups get back together to form a larger group, share out their themes, and the large group identifies 3-5 overarching themes

7. Action: facilitators guide the group to develop an action plan in response to the identified themes

The modified GLA steps and process can be seen in Figure 1.

Data Analysis

Through the GLA, "the group publicly and synergistically shares information and comes to own the data they generated and evaluated" (Vaughn & Lohmueller, 2014, p. 346). This collaborative process allows for all stakeholders to work together to discuss a complicated issue, create data, and analyze findings (Vaughn & Lohmueller, 2014). The traditional GLA process includes a facilitator guiding the stakeholders through the following seven steps: climate setting, generating, appreciating, reflecting, understanding, selecting, and action (Vaughn & Lohmueller, 2014).

While the initial analysis was conducted during the synchronous GLA process, specifically during the understanding and selecting step, the research team conducted a second cycle of analysis. The purpose of this second round of analysis was to combine the discussion and findings from the two separate GLAs, to create overarching themes. Inductive analysis was used to combine the findings (GLA prompt responses and GLA discussion data) into salient themes.

Modified Online Group Level Assessment (GLA)

Step One: Generating
- Participants respond to prompts via online survey

Step Two: Appreciating
- Participants review prompt responses of all participants

Step Three: Climate Setting
- Overview of process, introductions

Step Four: Understanding
- Discuss data in small groups, report out to larger group

Step Five: Selecting
- Group discusses themes are prioritizes

Step Six: Action
- Develop action items based on themes and priorities

Step Seven: Reflecting
- Participant complete survey on their experience with the GLA

Figure 1. Modified Online GLA Process

Note: The steps in blue were completed individually, while the steps in purple were done collectively.

Positionality

Herr & Anderson (2015) discuss the importance of researcher positionality, challenging us to ask ourselves the question "who am I in relation to my participants and my setting?" (p. 37). As Participatory Action Researchers, it is critical that we not only reflect on the research question, but also on our positionality and how this impacts the way in which we see and experience reality (Anderson et al., 2007). Exploring our positionality ensures that our work is ethical and authentic to our participants, but it also ensures the study's trustworthiness (Herr & Anderson, 2015). By taking the time to reflect on our assumptions about the world, we tease out the implications of our assumptions on our research.

Our research team developed our own positionality at the beginning of the analysis phase, to ensure we recognized our own perspective and experiences as a collaborative team. We wrote this statement together in a collaborative manner:

> Together we are a group of women, both students and an educator, who are striving for positive change within engineering. We come to this Participatory Action Research (PAR) space, as both expert and novice, in hopes that collaboration will strengthen our work. We recognize our privilege as educated white women, which makes us both insider and outsider in the research space. Acknowledging this work is deeply personal for each of us, as we ourselves have been victims of harassment, masculine cultures, and hegemonic

meritocracy. As a collective, we strive to ensure that we amplify the voices of women, we don't give them voice, while welcoming the diversity of experiences of women in engineering. We celebrate the messiness of collaborating with people and refuse to generalize the experiences of women as monolithic. We are passionate about contributing to the creation of a brighter and more just future!

Findings & Discussion

Themes were developed by participants through discussion during each of the two virtual GLAs. After the GLA sessions the themes from the individual GLAs were reviewed by the research team and overall themes for the research study were agreed upon. Themes include: (1) impact of relationships, (2) struggle for equality, and (3) growth through the co-op experience. After agreeing on the themes, sub themes were developed for each overall theme, which can be seen in Table 1. Additionally, Table 1 includes representative quotes of each of the sub-themes.

Impact of Relationships

Women in our study who felt they had strong relationships during their experience perceived their co-op as more positive. During the theme development that took place during the GLA sessions (Steps 4 and 5), the women discussed relationships in three ways, (1) relationship with colleagues, (2) relationship with the company, and (3) relationship with self. One student highlighted that the best part of her co-op experience was "building relationships."

Relationship with Colleagues

The women stated that interactions and relationships with colleagues significantly impacted their overall co-op experience. Relationships with colleagues were so critical that they influenced many of the other themes, showing the centrality of relationships in the co-op experience. One participant stated that the biggest challenge she faced on co-op was "learning how to form relationships in a professional setting."

Investing the time to build interpersonal relationships with colleagues, allowed the women to feel part of the group/team. Having relationships with colleagues outside of the work environment also had a positive impact on the co-op experience. Additionally, women wished relationships with colleagues could be more casual, open, and accepting. Participants articulated that they felt more connected with colleagues when "we talk about non-work stuff" and when "we ask each other questions about our lives."

Table 1. Representative Quotes based on Sub-Themes

THEME	SUB-THEME	REPRESENTATIVE QUOTE
Impact of Relationships	Relationships with Colleagues	I felt connected with my colleagues on co-op when we engaged in personal/ conversation, we perform tasks together, and everyone is open with each other.
	Relationship with Co-op Company	The worst part of my co-op experience was when I had to do work on my co-ops that felt like busywork and I didn't feel like I was relevant to the company.
	Relationship with Self	The most prominent feeling I experienced on co-op was excitement and loneliness. I knew that I was at a great company and truly gaining good experience towards my future, however, being so far from campus where my friends and family were proved extremely difficult.
Struggle for Equality	Age Gap	Some people will treat you like an adult and some people will treat you like a child.
	Gender Gap	While on co-op I experienced and saw quite a bit of lack of respect towards to women in STEM. I had some good experiences in terms of learning, but some not so great experiences as a woman in the industry.
Impact of the Co-op Experience	Experiences Vary	Being a woman in engineering is . . . different depending on the company you work at.
	Professional Growth	My co-op experience can be described as an extremely valuable time . . . . It also gave me a chance to network in my field, and gave time for me to explore what I want to do.
	Mental Health	The most prominent feeling I experienced on co-op was unhappiness . . . . I also didn't feel respected and saw the few other women that were there were treated the same.

Having good mentors/supervisors and being able to ask questions had a large impact on students' perceptions of their co-op experience by contributing to their sense of value. More specifically, supervisors who intentionally created an environment where students felt safe to ask questions contributed to the women's ability to develop relationships and build confidence. Other women explained that they experienced a sense of worth on co-op when they had a mentor that was "willing to take the time to teach/guide" them.

In the GLA prompt responses, we saw numerous responses that helped paint a clear picture of the importance of recognition for the women. Some women stated that having a mentor that "gives me affirmation that I have been doing well" or being "recognized in a meeting for my contributions" contributed to their sense of worth on co-op. Other students articulated that a sense of worth on co-op came from feeling appreciated, accomplishing something that matters, having a mentor take time to teach them, or being given a project that challenged them.

Through the prompt responses and discussion with the women, it is evident that relationships with colleagues was the single most important factor that affected their co-op experience.

Relationship with Co-op Company
Companies that intentionally created an environment where co-ops felt part of the team, contributed to the women's sense of belonging. Practices such as including co-ops in team meetings, including co-ops in discussions, and asking students for their input can sig-

nificantly shape the relationship that a student builds with a company. The participants tended to feel more connected with a company culture that was engaging and encouraged employees to get involved, which in turn created an environment where women felt they could more easily develop relationships with colleagues.

The women's ability to build connection with the company impacted their overall co-op experience. Connecting to the company was often facilitated by an inclusive company culture and the ability to have positive role models. A woman's access to support and connection from colleagues directly influences the way women experienced a company culture, showing the interplay between relationships with colleagues and relationship with co-op company.

Role models and representation were contributing factors to women feeling connected to the company culture. One participant stated, "I looked up a lot to the female engineers and supervisors I saw at co-op, so it can be very inspiring to see women in engineering who have been successful," suggesting that the power of representation and women being given the opportunity to see other women succeed and serve in leadership roles should not be underestimated.

Relationship with Self
Participants indicated that they sought out validation from colleagues, and when validation did not occur, it had a negative impact on their sense of self-worth. The women set high expectations of themselves; for example, one woman indicated that "taking initiative in order to exceed expectations when working on

projects" was the best part of her co-op experience. Some women experienced a disconnection within themselves when they felt as if they could not authentically share their feelings and experiences with others. Instead, they hid their true feelings in hopes they would be seen as "strong and doing well." The desire to conceal feelings and emotions had an impact on the women's mental health and contributed to women continuing to distance themselves from colleagues and their own emotions. One woman explained that being a woman in engineering is "a lifelong battle with oneself." The battle between wanting to be accepted by co-workers and peers, while also wanting to stay true to oneself, was seen throughout the prompt responses and the GLA discussion. More on this in the mental health section.

Struggle for Equality

During both GLA discussions there was frequent dialogue surrounding equality—more specifically, women sharing their experiences with inequality as it relates to age and gender. Being both a college student (young) and a woman affected the quality of participants' professional experience on co-op. Therefore, equality includes two sub themes: (1) age gap and (2) gender gap.

Age Gap

One participant averred, while on co-op she experienced "what real world engineering is like." However, the women acknowledged that the age gap between themselves and their engineering colleagues made it difficult for them to relate to coworkers, which in turn made it difficult to build relationships.

Overall, the age gap between co-workers and women co-op students caused two distinct issues: identity discrepancy and relationship incompatibility. Participants felt that being young and inexperienced was judged more harshly than being a woman in the workplace, creating a situation where young women engineers had to "speak louder to be heard."

The age discrepancy created a unique dichotomy, as the women identified as college students but were also trying to be accepted in a professional environment, causing them to feel they did not belong in either category. The dissonance between their student and professional selves caused the women to feel further disconnected in developing meaningful relationships with coworkers and superiors. One participant responded to a GLA prompt by stating, "some people will treat you like an adult and some people will treat you like a child." Unfortunately, the women felt that their age limited their growth in the professional environment.

Gender Gap

In addition to age equality, the fair treatment of women was important to a positive co-op experience. The women stated that in the workplace, "when treated as an equal, you feel more comfortable to share thoughts and opinions." Participants recognized that women in engineering "have to work harder to prove themselves." The women acknowledged that when they were treated as an equal, they felt more comfortable to share their thoughts and opinions in the workplace.

Many participants observed full-time women engineers "not taken seriously." One participant stated that while on co-op she "saw quite a bit of lack of respect towards women in STEM," going further to reflect, "I had some good experiences in terms of learning, but some not so great experiences as a woman in the industry." Furthermore, women reported that many individuals on their team, such as "older white men," were inexperienced in providing support to younger women in technical roles. The lack of support yielded a less friendly environment. Women thrived within co-ops when they were supported by co-workers and treated equally compared to male peers.

Impact of the Co-op Experience

The women agreed that co-op was an opportunity to learn, grow professionally, and gain exposure in their field of study. When asked to describe their co-op experience, one participant explained, "[co-op was an] extremely valuable time that has set me up to have more than I ever hoped for. It also gave me a chance to network in my field, and gave time for me to explore what I want to do."

Experiences Vary

The women stressed the importance of not generalizing the experiences of women on co-op, as they were vastly different depending on team, company, industry, and individual colleagues. The women were mindful of not wanting to portray the experiences of women as monolithic. However, most of the women agreed that their experiences were shaped by the relationships developed at the company.

Professional Growth

Participants expressed that they noticed growth within themselves throughout the co-op experience, stating there was a "lack of confidence in the beginning" but "there is growth over the duration of the co-op." Women noticed that after contributing to more projects and gaining responsibility, they felt that their "confidence in self grew." More specifically, as women started to develop technical skills, they "start[ed] to feel worthy" of their title and thus felt more comfortable and confident in contributing in the workplace.

Mental Health

Relationships, equality and culture directly influenced the women's overall mental health. During their co-op experience, women felt significant pressure to successfully perform their responsibilities as a co-op. In addition to attempting to perform their co-op duties, the women remained mindful of being a woman in engineering, which is a male dominated field. Young women felt more pressure to be seen and valued, due to not always being taken seriously. One woman highlighted that she experienced a great deal of "stress" due to "having high expectations of myself to perform well."

The confidence gained (or not gained) during the co-op experience influenced the women's self-worth and overall well-being. Participants explained that staying positive was a regular struggle, such as when receiving unwanted comments from supervisors and colleagues. The women felt unable to openly and honestly share their negative experiences with others, because they wanted to be seen as "strong and doing well." The intentional hiding of their honest and authentic feelings contributed to feelings of isolation and disconnection from co-workers; this affect was felt across a variety of companies and fields. The lack of relationships and the compounding feeling of needing to be seen as "strong" created a significant burden for many of the women. When asked about the most prominent feeling experienced on co-op, the women said "stress," "anxiety," and "loneliness." The women illustrated that over time these feelings took a significant toll on their mental health. In some situations, women even described that the loneliness, stress, and anxiety created resentment toward their co-op and toward the engineering field. These findings emphasize the impact relationships have on mental health, but also how relationships impact the women's overall relationship with themselves.

Conclusion and Implications

Historically, the core values of American engineering have been meritocracy and individualism. By continuing to adopt these core values of the engineering profession, women, perhaps unknowingly, continue to perpetuate practices and structures that discriminate against them (Seron et al., 2016). The engineering culture deems topics such as gender equality off limits, as this falls within the realm of social and subjective, which go against engineering's commitment to individualism and empirical science (Seron et al., 2016). Throughout our research we found the sentiments above to be true, as few women spoke negatively about the engineering field, but rather spoke very spe-

cifically about "their own" experiences. The women continued to reiterate during the GLA discussion that the experiences of women vary and should not be portrayed as monolithic. More often, we saw the women placing the expectation for a positive co-op experience back on themselves. Although we do not seek to paint a homogenous picture of all women's experiences on engineering co-ops, as researchers, we were able to identify much overlap in their journeys.

Researchers in this space should be mindful that women in engineering often disassociate with the idea of feminism (Bastalich et al., 2007), as it is seen as not abiding by the norms and values of engineering. Women who have embraced the engineering culture may not feel comfortable participating or authentically sharing, feeling as if their participation goes against the norms of the profession. However, our research aligns with Harding (1987) who stated that women should be part of the process to understand and create new knowledge around the topic of women's experiences. One of the participants articulated the importance of involving women by stating:

> [We should not] assume [women] want to be 'empowered' or whatever with inspiring images and quotes. Real empowerment comes from a sense of mastery, expertise, strong relationships, and confidence, as well as acute knowledge of the truth and how to navigate workplace politics gracefully. The important thing is to support women and help them find their own path.

The themes we discovered had significant overlap and crossover, reiterating the complexity of women's experiences. The women in our study did not just experience one of the themes—relationships, growth, and equity—but rather they experienced a blend of all of them. The women agreed that co-op was an opportunity to learn, grow professionally, and gain exposure in their field of study. And yet, many women found it difficult to navigate the overall co-op experience. Women expressed difficulty feeling heard or seen during their co-op experience, explaining they were seen as women but not as engineers, aligning with Akpanudo et al., (2017), who found that full-time women in engineering felt invisible as engineers, but highly visible as women. Relationships with colleagues made a significant impact on the women's perception of their co-op experience, as the women in the study highlighted that relationships helped them find their place and gave them a sense of belonging. The gender and age gap increased the difficulty of building relationships, as they were seeking opportunities to connect and identify with their colleagues who were often males 20+ years older. When women

were unable to develop strong relationships on co-op, their confidence and mental health suffered.

Furthermore, the women often withheld parts of themselves by not sharing their thoughts and feelings honestly. Miller and Stiver (1997) refer to this as the central relational paradox, when we continue to seek connection with others, however we are inauthentic about our own experiences and feelings, therefore making it impossible for us to be in mutual connection with others. The women in our study explained that they wanted to be seen as "strong" and "doing well" by others, therefore they withheld their authentic feelings about their experiences. Raider-Roth (2005) states that if relationships are compromised, even a relationship with self, it inhibits our capacity to learn and grow. Therefore, if women are experiencing the central relational paradox on co-op, by disconnecting from themselves and other relationships, it has the capacity to inhibit their ability to learn and grow. If women co-op students are juggling these relationships and are not able to be authentic, then they are unable to grow and develop to their full potential. This is highly problematic, since co-op is specifically designed to be a significant learning experience.

Regarding pedagogical implications, professors teaching introduction to co-op courses and other professional development courses must not only be aware of the co-op environment for women, but should also incorporate diversity, equity, and inclusion (DE&I) training into their courses. For example, modules regarding men as allies, working with diverse groups, and identifying and removing microaggressions must be present in these types of courses. Furthermore, professors teaching engineering courses and more technical courses would also serve to incorporate inclusive teaching practices, including explicitly developing DE&I modules that are relevant to their courses.

In sum, our study reveals that relationships are essential to the learning, growth, and success of women on co-op. Women's growth and learning on co-op were hindered due to the contextual factors associated with building relationships. Due to this stunted growth and learning on co-op, women's ability to contribute in the future could also be impeded, causing them to be lagging behind their male peers. Therefore, we can now articulate how serious the relationships developed on co-op are to contributing to the long-term success of women engineers. We argue that until women have equal access to developing relationships with peers, colleagues, and supervisors, they will continue to be at a disadvantage in the engineering space. The impetus for creating equitable engineering spaces for women is the responsibility of all of us—the engineering industry, the institutions administering co-op programs, professors and peers, coworkers and advisors.

Future Directions

A key future direction for this study would be replicating the GLA specifically with women of color in engineering. As we consider intersectionality and racial justice in the context of pedagogy, experiential education, and engineering co-ops, specifically, we must take into account the unique experiences of women of color as racism and sexism compounds within engineering spaces. Replicating the current study with women of color in engineering could bring to light social justice issues not only in regard to gender, but racial justice implications, as well. These perspectives are essential in order to work towards creating gender-inclusive and anti-racist engineering spaces in multiple professional setting such as the classroom, on co-op, and in the workplace. Furthermore, we acknowledge that the issues brought to light with women in engineering may be true for women in other fields, and this study could be replicated with women in a variety of disciplines. In terms of future directions in the classroom, working with women and women of color in engineering to develop inclusive module topics is an important next step. Given the participatory spirit of GLA, implementing these action items with the women who developed them will ensure for equitable and inclusive implementation processes that are also salient and timely. ∎

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Latinx Internship Prepa: An Experiential Career Readiness and Preparation Program for Latinx, First-Generation Undergraduate College Students

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The Latino/a/x population is currently the largest minority group in the United States and is expected to grow by becoming 28% of the U.S. population by 2060 (U.S. Census Bureau, 2018). The disproportionate rates of retention, persistence, and graduation of Latinx college students do not reflect their population in the U.S. (NCES, 2020). Latinx students have faced a variety of barriers and challenges to access higher education. For example, 25% of Latinx students have had family incomes less than $40,000; 50% of Latinx students have had parents whose highest level of education was a high school diploma or less; and 45% of Latinx students have taken a remedial course in college (Santiago, 2011). In addition to access, completion of higher education is a challenge as 12.2% of the Latinx population have obtained a bachelor's degree (American Council on Education, 2017). Low educational attainment can often result in higher unemployment rates, lower earnings, and higher rates of poverty (Ciarocco, 2018; Saenz & Ponjuan, 2009).

Studies have shown that high-impact educational practices (HIPs) promote student retention and increase student outcomes (Zilvinskis, 2019). Underserved students tend to benefit from engaging in experiential activities but often are less likely to participate in these activities. HIPs are defined as teaching and learning practices that are designed in different forms to benefit college students, such as first-year seminars, undergraduate research, capstone projects, and service-learning and internships, which are especially effective for student learning, engagement, and career preparation (Kuh & Schneider, 2008). Internships and other experiential learning activities serve an important role in supporting students' career development, self and major exploration, as well as provide a safe learning environment through professional work experiences (Miller et al., 2018). First-generation college students perform academically better and their persistence and graduation rates improve when they engage with higher education institutions through HIPs (Conefrey, 2018). Additionally, cultural capital, the social assets that a student brings with them, such as their knowledge, skills, and connections, is crucial for marginalized populations as they navigate higher education (Garriot, 2020).

In the spring of 2020, due to the COVID-19 pandemic, colleges and universities were forced to shift to remote education for students (Cameron-Standerford et al., 2020). First-generation college students already faced obstacles that impacted their success in college, but the shift to online learning added an additional barrier to the academic environment and their academic success (Orme, 2021). A major barrier for first-generation students was the access to technology and the financial barriers which impacted their transition to online learning during the spring 2020 semester. In addition to this barrier, about one third of Latinx students reported having no one as a source of support (Black et al., 2020).

At a public four-year Hispanic Serving Institution (HSI), during the summer 2020 semester, an academic success and retention office on-campus created "*Latinx Internship Prepa*," [1] which was an internship preparation and readiness program for undergraduate Latinx first-generation college students. It was designed to meet the needs of this underserved student population in order to prepare them to obtain internships and other experiential learning opportunities. The program was to be offered in-person but due to the pandemic, the delivery of the program was adapt-

ed and offered only in a five-week online synchronous setting that aligned with the university's policy to keep students, staff, and faculty safe and healthy. Based on literature of HIPs and Latinx first-generation college students, this program aimed to provide guidance and internship preparation for Latinx, first-generation college students, who often do not participate in these educational experiences. Twenty five Latinx, first-generation college students participated during the summer 2020 pilot program, and an additional ten Latinx, first-generation college students took part in the fall 2020 program. Data were collected from these college students to learn of the quality of the program. We utilized this secondary data, along with Yosso's (2005) social capital and resistant capital community cultural wealth theoretical framework and the literature on student engagement and retention in HIP activities, to explore and explain the experiences of Latinx, first-generation undergraduate students participating in a 5-week online synchronous internship preparation and readiness program. Following is a literature review about Latinx first-generation college students, cultural wealth, and internship readiness programs. We then report how a secondary data set was used to learn about the students' perceptions of a career readiness and internship preparation program. Additionally, we discuss students' results and indicate implications for future next steps.

Literature Review

Latinx-First Generation College Students

First-generation college students experience barriers navigating higher education. These barriers include academic preparedness, financial barriers, and guidance on navigating higher education (Boden, 2011). These barriers can impede their academic and career success and how they navigate higher education, but first-generation Latino college students rely on their cultural capital to aid them in their higher education journey (Zalaquett, 2006).

We can also interpret from the literature that HIPs can increase student outcomes and learning and have positive development for college students (Miller et al., 2018). Furthermore, the literature indicates that this population relies heavily on cultural capital to navigate higher education to overcome barriers and challenges they face. Cultural capital has been shown to be crucial for marginalized groups within higher education, particularly promoting academic and career success for first-generation college students (Garriot, 2020). For historically excluded and marginalized groups within higher education, in this case Latinx first-generation college students, the cultural

capital they bring with them includes: 1) their close connection to family members and the support and motivation they are receiving from them; 2) the responsibility of knowing that family and friends back home are expecting them to be the one who 'made it' and pursued a higher education and they have to pay it forward; and 3) cultural support from other students of color who are also navigating similar experiences in college, being the first in their family to have this experience (Matos, 2021; Zalaquett, 2006).

Cultural Capital

For Latinx first-generation college students, cultural capital is crucial as they navigate higher education. Yosso's (2005) community cultural wealth model, which provides a foundational theoretical framework for this exploration, emphasizes six forms of capital through a critical race theory lens. This model does not provide a linear way of gaining support and using the wealth of capital that students bring with them but rather combines one or more of these capitals to be successful in higher education. For this study, we focused on two of the forms of capital: 1) social capital, the networks within communities that can provide support and resources for a population; and 2) resistant capital, the knowledge and skills developed through challenging inequality. Social capital was the connection with professionals who were either Latinx and/or first-generation, and resistant capital was the knowledge students gained to aid them in internship preparation and career development. The combination of social capital and resistant capital grounds students in achieving success in higher education. Additionally, finding racial and ethnic-based organizations, such as cultural student groups where students share a similar identity and come together to form friendships and networks with each other and faculty and staff who ingrain a sense of belonging for them, can provide support in navigating academic spaces while in college (Ayala & Contreras, 2019). When Latinx students participate in HIPs, they have had a higher feeling of inclusiveness in college (Ribera et al., 2017). While there is research that contributes to the outcomes of college students participating in HIPs and experiential activities, there is not much research that discusses how Latinx first-generation college students can prepare for these experiences.

Internship Preparation and Readiness

Based on previous research conducted, we know that applied and experiential learning, both inside and outside of the classroom, that engages students in application or use of learning can help develop outcomes for students (Kolb, 1984; Trolian & Jach,

2020). Research also shows that first-year courses can positively impact the transition from high school to college for first-year college students (Smith & Zhang, 2010). Colleges and universities often design services for first-year students, but few institutions intentionally create programs and services to assist them with the transition out of college and into the workforce (Schriver & Teske, 2020). Studies have also shown that students, particularly those graduating soon, feel concerned about the transition to the workforce, and according to a recent study, students said that offering a workshop or seminar to provide them with more readily available access to information could help them with the transition (Schrive & Teske, 2020).

The social and institutional contexts that Latinx first-generation college students operate in often intersect and shape their student success (Hora et al., 2021; Nuñez, 2014). Internship preparation and design should not follow a 'one-size-fits-all' approach but instead account for students' cultural backgrounds, such as ethnicity, which can influence their process preparing for an internship and engaging in the experience (Hora et al., 2021).

Methodology

We used a secondary data set that was originally created to obtain information from participating Latinx, first-generation college students to learn about the quality of the *Latinx Internship Prepa* program for future program development. An electronic assessment was administered at the end of the *Latinx Internship Prepa* program during summer 2020 and fall 2020. The assessment was created by staff in the academic success and retention office that facilitated this program, and it contained demographic data and program questions (open-ended questions and closed-ended questions [yes/no question; Likert scale]). The questions were developed using previous assessments for additional programs in the academic success and retention office. They were then adjusted to fit this internship preparation and readiness program. Participation in the program was voluntary, but completion of the program assessment was an expectation of the program. All 25 participating students in the summer and all 10 participating students in the fall were sent the link to the electronic form via email on the final day of the program and were given a week to complete it. A reminder email was sent a day before the due date. During summer, 25 students participated in the program and 72% ($n = 18$) completed the assessment; and in the fall session, an additional 10 students participated and 70% ($n = 7$) completed the assessment.

For the purpose of this research, identifying demographic information was removed to protect participant confidentiality. The study was approved as an exempt study by the University Institutional Review Board. From the program assessment, we selected six questions (four open-ended and two were closed-ended questions). These questions focused on Latinx, first-generation students' perceptions of program quality and program benefits so our Office could better understand if we were providing them with the tools to help them prepare for internships and other experiential opportunities, and therefore be ready to navigate their careers. The four open-ended questions included the following:

- Please indicate the reason you completed the program.

- What are the program strengths?

- What areas of improvement for the program?

- Please include a short quote or testimony that we can use with your picture to promote this program on social media and to other students.

The two closed-ended questions included:

- Think about the reasons you completed the program, do you feel you got what you needed?

- Would you recommend the program to a friend?

We used this simplest level of mixed methods where both open-ended questions and closed-ended questions were used together to help enhance understanding of students' experiences (Patton, 2002). For the open-ended questions, we independently analyzed the data for each of the four questions by participating in multiple levels of data analysis (Saldaña, 2013). We used descriptive coding to note key words and phrases for each participant's data so that we could obtain an understanding of each participant's individualized experience. Then we advanced our investigation to a higher level of analysis where we examined the data collectively to observe commonalities among the participants' data which eventually led to development of themes. After we individually analyzed the data and developed a draft of themes, we met to discuss our respective results and review the data for greater understanding. Multiple discussions occurred to

comprehend these data and come to an agreement on thematic results (Creswell, 2013). Our analysis process was not linear as we had to revisit a previous level of analysis to help ensure quality of the results. Reanalysis was particularly important when we did not have agreement on coding and/or thematic results. Our independent and collaborative approaches were instrumental in processing the data and yielding themes that revealed these students' experiences.

Results

Based on the four questions that students were asked in the program assessment: reason for completion, program strengths, program areas for improvement, and a testimony piece, we analyzed the data and found common themes within each question.

Reasons for Completing Program

The findings revealed information that could be used to aid an institution in increasing retention, persistence, and graduation for this growing population. Results showed that common reasons that students wanted to participate in an identity-based program that would prepare them for internships were 1) to gain knowledge and 2) to engage in a program that was designed for first-generation college students.

Gain Knowledge

Fifty-six percent (n=10) of participants in the summer and all participants in the fall shared that a reason for completing the program was to gain knowledge about internships and the process of searching, with one student mentioning about learning skills that were "never taught." Participating in out-of-class experiences help translate knowledge and understanding from the classroom into action and therefore into the workplace (Trollian & Jach, 2020). According to one summer participant,

> I wanted to gain knowledge on educational and workforce skills that I was never taught. This program has been able to provide me with information that has increased my self esteem and my strive to do better and be better. [Participant 12, summer]

Designed for First-Generation College Students

This theme helped to solidify the relevance of our program. For the summer, 22% (n = 4) said that they wanted to engage in a program that aimed to connect first-generation students to resources and other students of similar backgrounds. This type of social capital can serve as social contacts to provide instrumental and emotional support to navigate the system of higher education. According to one participant,

> I completed this program because I wanted to learn more about the process of searching and preparing for an internship. As a first gen student I feel like you have to teach yourself a lot of things along the way. This program really helped my learn things that I didn't know before like what questions to ask an interviewer, how to prepare for an interview, and how to make my resume stand out using keywords. [Participant 17, summer]

Program Strengths

Because this was a new program, feedback about participants' beliefs about how the program was properly functioning was considered essential to further establish this program. Analysis yielded the following themes regarding strengths of the program: 1) shared useful information (enhancing their resume, building their professional social media profile, and developing their interview skills), and 2) it provided students experiential activities to practice developing their skills and materials.

Shared useful information

For the summer participants, 44% (n = 8) and 43% (n = 3) of the fall group felt that one of the strengths of the program was that the information provided to them was beneficial and would aid them in their future plans. Inclusion of first generation professionals and other resources enhanced these students' learning experiences. Taking a 'one-size-fits-all' approach overlooks the unique needs of Latinx, first-generation college students and does not provide the support and resources for student success that this group of students need (Hora et al., 2021; Ladson-Billings, 1995). As one student wrote,

> The strengths of the program lie within the fact that it is for first generation students and the fact that its focused on a specific population of students really helps unify everyone. The strengths are all of the new information provided to students, something that the students would not have known if it were not for this program . . . [Participant 2, Summer]

Provided experiential activities

Providing a space for students to practice what they were learning and develop materials for their internship search while bringing in first-generation professionals to assist them with these materials was another strength of the program. In the summer semester, 22% (n=4) of the participants shared that the experiential activities that students engaged in—creating a resume, building a professional social media profile, and participating in mock-interviews with professionals—was a strength of the program. These activities led a student to be more

prepared for the HACU [Hispanic Association of Colleges and Universities] application process:

> The program had many strengths that prepared me to apply for the HACU application and internships I was interested in. [A1] The deadlines we had to get our resumes reviewed and 100 word prompt was very useful. I came out of each appointment with new, useful information. I know the ways the write site can help me in the future with grad essays or personal statements. I gained confidence and tips during an interview because of the mock interviews we had. [Participant 11, summer]

These experiential activities serve as a conduit to meet the demands of employers to hire college students and recent college graduates who have the skill sets needed for the workplace (Trollian & Jach, 2020). Therefore, the activities in this program assisted these Latinx, first-generation college students to be more prepared for the workforce.

Areas of Improvement

Because this was a piloted program, we wanted to consider participants' suggestions to effectively develop this experience for future participants. A common suggestion among the participants was more interactive activities with other members of the program so they could meet other participants and connect with each other which was reported by 28% (n = 5) of the summer participants. One participant wrote, *"More time to connect with other program participants would have been nice" (Participant 6, summer).*

Noteworthy to mention is that a couple of students in the summer and one student in the fall suggested having the sessions recorded. A reason given was in case students were unable to attend.

Student Testimonies of Experiences in the Program

At the end of the program assessment, students were asked to provide a program testimony about their overall experience participating in the internship preparation and readiness program. The themes found within the student testimonies showed us that 1) participants wanted to participate in an internship preparation program with the focus on first-generation students, 2) the program provided students with knowledge, and 3) students gained professional development skills and career confidence.

Focus on First-Generation College Students

During the summer 2020 program, 39% (n = 7) of students reported that they appreciated participating in a program that had a focus on developing first-generation college students. Students shared that the journey of being a first generation student can be challenging, and the program helped them by providing an environment that involved support and information to navigate their journey. Rather than Latinx, first-generation college students adjusting to traditional university culture, services can be further developed and structured to not only benefit this group but also aim to ensure that all students are being served (Arch & Gilman, 2019).

> As a first-generation student, entering a university is not as easy as you may think … This program has made me realize I am not alone, I have gained support from professionals on setting my career goals straight and realistic. [Participant 1, summer]

Program Provided Students with Knowledge

During the summer program, 33% (n = 6) of students, and 57% (n = 4) of the fall students reported that this experience equipped them with knowledge of internships and professional development tools that they would need to find internships and navigate the job search process. Using one type of approach is not a best practice when working with Latinx, first-generation college students or other racially and ethnically minority groups (Hora et al., 2021). Even though all of the experiential activities conducted in the program and all the sessions presented to them by campus professionals already existed across campus, packaging the services and activities into a program served this population of students well.

> Joining the Latinx Prepa Program was a great opportunity for me to gain knowledge and understand the whole process of getting an internship. Being a first-generation student, everything can overwhelming and confusing, programs like this can really serve as a guide for many students. [Participant 3, fall]

Professional Development and Career Confidence

The intrinsic and extrinsic academic motivation that Latinx, first-generation college students have can influence student success (Trollian & Jach, 2020). Due to the packaged career development services and internship preparation tools that were provided for participating students in this program, such as mock-interviews, resume reviews, and personal statement writing sessions, 22% (n = 4) of the summer participants reported that they were more prepared with professional development skills and felt that their confidence in their skill sets and experiences increased and were now more motivated to apply for these opportunities.

> I definitely walked away from this program feeling 100% more prepared for life after college, form inter-

view practice, to professional norms, to navigating and using LinkedIn. I am really grateful to have been able to participate. [Participant 6, summer]

Nearly all of the participants (*n* = 17) in the summer program and all (*n* = 7) of the fall participants said that by being a part of this experience for Latinx, first-generation college students received what they applied for—to gain information on applying for internships and develop application materials as well as to participate in a program that was designed for first-generation college students. All participants in both the summer and fall programs reported that they would recommend this program to a friend.

Discussion

One major finding of this study was that students enjoyed and appreciated the experiential activities that were provided throughout the program, such as the mock-interviews, resume reviews, building a professional social media profile, and practicing writing cover letters. Results showed that students said participating in these hands-on activities was very helpful and informational. This finding supports the previous research by Hora and colleagues (2021) in that to serve Latinx, first-generation college students, a one-size fits all approach does not fit (Hora et al., 2021). There needs to be additional guidance and support, such as in this case a specific program designed in a step-by-step model with experiential activities. Supporting and contributing to the previous literature by Kolb (1984) as well as Trolian and Jach (2020), applied and experiential learning engages students and aids in the development of outcomes for students (Kolb, 1984; Trolian & Jach, 2020). For Latinx, first-generation college students, experiential learning activities provide benefits of facilitating connection between students' lived experiences and their educational experiences (Thomas et al., 2017).

Another result was that a reason for students completing this type of experiential program was because it provided them with knowledge of internships and professional development tools for the job search process. There is currently a gap in the literature that discusses the benefits of preparing, as well as how to prepare Latinx, first-generation college students for internships and other experiential opportunities. The program was designed to increase the internship preparation and career readiness of Latinx, first-generation college students, and this design provided the opportunity to intentionally serve this population. The program packaged existing campus services into a guided program that helped Latinx, first-generation students learn new information

that would aid them in preparing for an internship and career opportunities, as well as their success as a student. This aids in addressing inequities in employability and social mobility for Latinx, first-generation college students (Martinez & Santiago, 2020).

Limitations

One limitation was that the data were collected with the purpose of determining what worked and what did not work for future programming in an academic success office, not necessarily with the focus on conducting scholarly research on it. With this said, it limited the research team from understanding what some of the students had provided in responding to the open-ended questions. Along with a questionnaire, an interview with participants could have provided more in-depth information.

For career development sessions and experiential activities, a Likert scale was used, ranging from (1) "very unsatisfied" to (5) "very satisfied." A limitation was that the third option on this scale was (3) "neutral/did not participate" which provided a challenge for the research team when it came to assessing individual sessions and activities, due to not being able to recognize if a participant selected this option because they did not feel any satisfaction or dissatisfaction towards the session or because they did not attend that session. Therefore, those questions were not included as part of the analyses for this study. Moving forward, the first author who was also a staff member who facilitated the program, will separate this answer choice into two separate selections for future assessments.

Implications for Future Directions

Internship preparation and readiness programs are beneficial and are shown to assist students in preparing them for an internship, experiential activities, and/or post-graduation experiences (Zilvinskis, 2019). A suggestion for future directions is first to package existing services and programs into a structured program to provide guidance and support on navigating this piece of the career development process. One reason why this program was successful is that new campus services and resources were not created, simply organized into a 'one-stop workshop' for students, particularly for students with marginalized identities with low graduation rates and increasing enrollment rates in higher education; Latinx, first-generation students. Creating a structured program for students could mean expanding the internship preparation program to a program about applying for a full-time career or a graduate school preparation program. Students shared how they appreciated receiving step-by-step guidance,

especially being first-generation, and this could be adapted and implemented into other areas of learning for Latinx, first-generation college students, as well as in other types of experiential learning activities.

Another suggestion is to create identity-based programs for Latinx, first-generation college students, to connect with one another, find support from others with similar experiences and needs, and find a sense of belonging on their campus while providing academic and career tools for them. Based on the student data that were collected, these Latinx, first-generation college students shared positive experiences with this program due to being able to find spaces that supported them and provided them with guidance on exploring and applying for opportunities. Some ideas for this could be expanding this program for other racial and ethnic minority students to help them navigate this process, or a program designed for non-traditional aged college students to assist them in preparing for a career, while navigating other obstacles and challenges that traditional aged students may face. Creating environments where Latinx, first-generation college students can find support and gain academic skills and career development can help to overall close achievement gaps for historically excluded student groups. ■

Notes

1. "Prepa" is Spanish for both preparation and a learning environment.

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Justice-Oriented Learning: Reconfiguring Experiential Education with a California Farmworker Community

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Introduction

Increasingly, educational institutions at every level are being charged with cultivating students' commitment to deeper learning, reflection, and action on issues related to justice. Much of the scholarly research on social justice and environmental justice has portrayed these issues as discrete, fragmented concerns with separate solutions (e.g., Adamson, 2018; Sze & London, 2008). Recent approaches, however, reframe the supposed dichotomies, uncovering inherent connections between societal injustices and environmental degradation. The divergent approaches to concerns about injustice are rooted in differing views of exploitation: either the exercise of power by one group of people over another (social injustice), or the callous exertion of excessive power over nature (degraded ecosystems). Growing numbers of education researchers and practitioners point out that we cannot address these critical issues in a vacuum and comprehensive approaches to teaching and learning that advance social, racial, economic, and environmental justice are being explored in many schools, universities, and communities (e.g., Backman et al., 2018; Bahá'í International Community, 2012; Beltrán et al., 2016).

The urgent issues impacting the U.S. and global communities today open new horizons for deep inquiry into relevant, timely curriculum content and for re-examining parameters of education's role in the cultivation of new mindsets. Finding common ground will mean translating conceptions of justice from societal equity to environmental sustainability and back again, that is "… fundamentally an ethical challenge and must also be addressed at the levels of people's values" (Dahl, 2012, p.18). The co-authors of this article explore the contributions of an innovative experiential learning program in a California farmworker community to the development of integrated solutions, working toward a food/agriculture system that acknowledges the "complex terrain at the confluence" of both social and environmental justice concerns (Campbell, 2013, p. 76).

ALBA: 'Dawn of A New Day'

The Agriculture and Land-Based Training Association (ALBA) has been operating for over 20 years on a 100-acre organic farm and agriculture education center in California's Salinas Valley, the 'Salad Bowl of America,' famous for its ideal growing climate, where billions of dollars in produce (strawberries, lettuce, grapes, and a diverse array of vegetables) are cultivated and harvested every year. California's predominantly Latinx immigrant community has comprised an overwhelming majority of the field labor in recent decades, yet these farmworkers own just 4% of farms and earn an average income below poverty level (Brillinger, 2020). Economic opportunity for these workers is limited by structural barriers, including lack of access to land and social/professional networks.

Over 35% of the organic fruits and vegetables produced in the Salinas Valley originate from ALBA ('dawn' in Spanish), a highly productive organic farm, and educational center with a visionary mission: "to help farmworkers and other limited-resource aspiring and beginning farmers become farm owners" through land-based education in the heart of the Salinas Valley; its programs serve aspiring farmers, over 85% of whom are Latinx current/former

farmworkers averaging 30 years of age, with average annual income under $38,000 (NSAC, 2017, p. 60).

Combining classroom instruction and guest lectures with experiential, land-based education, ALBA's educational programs are embedded in a larger system connecting farmworkers, families, and community members with a regional community college in a multi-pronged approach leading to a variety of outcomes, including academic credit for program participants working on college degrees (e.g., Associate of Science in Small Farm Operation and Management). The curriculum components are carefully designed integrating experiential learning principles and a values-based framework (Kolb, 2015; O'Sullivan, 2008), addressing social and environmental justice issues.

The five-year ALBA program starts with a 300-hour Farmer Education Course, 'PEPA' (*Programa Educativo para Pequeños Agricultores),* which takes place over one year and covers all aspects of running a farm business, organic production, and whole farm planning. Classroom instruction is bilingual, provided by ALBA's experienced staff and guest speakers from the organic farming sector. The final project includes each participant's presentation of a crop plan and financial projection for her/his first year of farming. All graduates of the PEPA course are then eligible to launch a farm enterprise, the 'incubator' phase, leasing land and equipment at subsidized rates. For up to four years, they practice, and gradually master organic growing, marketing, and business management skills needed to prepare for successful transition into independent farming.

Exploring Pathways to a Sustainable Future

At a time when American farm numbers are near all-time lows, ALBA provides land-based, organic farming education and resources to help low-income, aspiring farmers develop new knowledge and skills, and the opportunity to pursue the dream of farm ownership. The curriculum integrates timely and relevant topics within an innovative experiential learning framework. As educational theorist Dewey (1938) indicated over 80 years ago, "[T]he central problem of an education based upon experience is to select the kind of present experiences that live fruitfully and creatively in subsequent experiences" (pp. 27-8).

The program is committed to social and environmental justice; underlying the entire system is the conviction that immigrant farmworkers have solid farming experience, strong work ethic and values. The curriculum seeks a balanced approach between conventional and sustainable farming practices, shifting from traditional techniques with overreliance on linear thinking to a critical thinking approach embracing complexities, ". . . contrasting perspectives, different possibilities, and often, non-univocal solutions" (Concina, 2019, p.4). For example, these adult learners develop new knowledge and understanding of environmentally sound practices that are often disregarded by conventional farms such as integrating cover crops (i.e., plants that are cultivated to enhance sustainability rather than for the sole purpose of being harvested and marketed for short-term profit) into their crop plan and financial projection. As they implement this practice into their farming, they develop appreciation of the value of cover crops in increasing soil organic matter and fertility, reducing erosion, promoting water infiltration, limiting pest and disease outbreaks, and improving overall soil structure. Furthermore, this practice contributes to long-term environmental benefits, including decreased reliance on fossil fuels and a healthier ecosystem (UC Davis, 2017).

Participatory Community-Based Methods

This study explored ALBA's approach to land-based experiential learning with current/former Latinx farmworkers and families, to develop a deeper understanding of participants' perspectives on program content, processes, and impacts. The voices of three fully engaged ALBA insiders, a group of voluntary co-researchers, are highlighted throughout. Maria and Marco (pseudonyms) were born in California, children of immigrant farmworkers with deep roots in agriculture. Program director and lifelong learner, Ed (pseudonym), has trained hundreds of aspiring farmers on organic production and small farm business management over the past ten years.

A defining feature of community-based participatory research (CBPR) is collaborative inquiry to implement change by working in partnership with study participants in all phases of the study design (Farias et al., 2017; Strand et al., 2003). In 2020, the first author approached ALBA to explore interest in investigating the program's educational processes in collaboration with higher education partners. As a result, she was invited to join ALBA's instructional sessions, attend meetings with program graduates, and engage in educational program activities with the community of learners. Over a six-month period, she and co-researchers Maria, Marco, and Ed have collectively conducted qualitative interviews, focus groups, participant observation, and document reviews in collaboration with other unnamed participants. Due to Covid-19 regulations, many group sessions were held

on Zoom; the farmlands were opened for outdoor hands-on learning during the summer 2021 term, opening opportunities for some face-to-face meetings.

We examined the following research questions:

- In what ways has ALBA's curriculum design impacted program participants' knowledge of and commitments to social/environmental justice in agriculture?

- How do these participants describe the aspects of the program that have most impacted them both personally and professionally?

In this community-based participatory research project, co-researchers were program participants in various roles; each one brings unique experience and knowledge of obstacles faced by immigrant farmworkers in California. Growing up with Mexican/Mexican American parents and family members in both the U.S. and in Mexico who fostered love for the earth and for farming, Maria and Marco each found their way to ALBA through higher education. Marco enrolled in the regional community college, selected an agriculture course that offered hands-on learning at ALBA's farmlands (unofficial satellite college campus) for credit, and identified deeply with the land-based learning program, the people, the mission. Maria transitioned directly from high school into a four-year public university, majoring in agriculture. After realizing that her college courses failed to offer hands-on learning, she sought out experiential learning opportunities on her own, discovered the ALBA Program, and applied for an internship. Both individuals have completed bachelor's degrees in Agriculture at four-year universities and are now fully integrated members of the ALBA team. Program director Ed is a part-time instructor at the regional community college and serves on several advisory committees related to beginning farmer and socially disadvantaged farmer advancement. The voices and insights of these ALBA insiders as voluntary co-researchers provide insights into many of the complexities emerging from participants' lived experience.

In Our Own Words

Throughout this study co-researchers used a qualitative approach to data collection and analysis. Qualitative researchers advocate, first and foremost, a concern with the phenomenal role of lived experience, with the ways in which members interpret their own lives and the world around them (Cannella & Lincoln, 2012). Data collection and analysis are

not sequential, separate phenomena in qualitative research (Denzin & Lincoln, 2008). Reflecting about findings was an ongoing activity throughout the study and took place both in the field and online during quarantine months of Covid-19. ALBA staff members provided tutorials on technology skills and loaned out laptops to participating students and families, keeping program participants, farmers, educators, guest speakers, and co-researchers connected throughout the lifetime of the study.

In the context of this study, a series of collaborative in-depth interviews provide data serving as "snapshots" (Wong, 2014) of important incidents in individuals' lived experience as ALBA participants. In this section, we outline key themes that emerged from the primary research questions, examining program participants' reflections on (1) curriculum content and processes, and (2) short- and long-term program impacts.

We Are All Interconnected

Many aspiring farmers enrolled in community college come to ALBA with very little practical experience beyond the confines of classroom lectures and laboratories. Regional colleges offer coursework and degree programs in agriculture but limited direct connection to farmlands for hands-on practice. As an outreach arm of the college, the land-based PEPA program has been integrated into the college's program of studies for agriculture majors. Highlighting the interconnected experience for all involved, Ed and Marco point to how and why this arrangement is mutually beneficial, adding value to the ALBA program, and exposing college students to new perspectives and possibilities. Ed describes ALBA as a satellite campus, a living laboratory for the college and, in Marco's words,

> It [ALBA] is not just about production, it's not just about harvesting. [Participants] are learning everything . . . entrepreneurship skills, developing a business, how to manage staff . . . time management skills. . . if you want to learn about laws and policies, there are so many laws and policies. Laws about water, your rights as a worker – so many things that most people just don't know, until they try it. . . . I consider myself to be a plant doctor – you know, they [plants] have a cardiovascular system, there's a xylem, there are so many things. . . like how to do surgery, cutting crops open – there are so many possibilities!

Relational Learning

Dewey (1938) described limitations of traditional education programs that teach in terms of dichotomies, conceptualizing subject matter knowledge in isolation, disconnected from lived experience. He wrote that this kind of learning fails to give genuine preparation

to learners no matter how thoroughly ingrained at the time. Marco spoke expansively about his professional growth at ALBA, where people work and learn together in community. Throughout his experience, contextualizing and applying the learning in real world settings has created opportunities for integration of updated agricultural science with the wisdom of older farmers who have years of experience, many of whom he views as valued mentors. Learning in the field allows participants to see other people's and their own realities through new lenses. Structured reflection with peers and mentors, built into program design helps these aspiring farmers link theory and practice, enhancing their ability to apply new knowledge and deepen their understanding in new ways (Eyler, 2009).

Values-Based Framework

Programs like ALBA are grounded in the perspective that immigrant farmworkers bring multiple strengths to the agricultural community, challenging the assumption that persistent social inequities are a function of cultural deficits. This perspective on the important contributions of social, spiritual, and cultural values helps to move immigrant farmworkers from the margins to the mainstream (O'Sullivan, 2008), recognizing them as stewards of the land who cultivate a direct and custodial relationship with the earth and develop sustainable practices in a culture of reciprocity and commonality with diverse others. According to Maria,

> Farmworkers are land stewards who bring generations of knowledge about the land with them; and they have strong desire to improve the land for future generations. . . Many of these aspiring farmers connect the organic farming experience here with what they learned from their homelands, from their grandparents in their native land. . . learning to take care of the soil, to have biodiversity, to integrate beneficial insects, microorganisms that help plants grow and thrive... [While] preparing compost for the soil, weeding, even talking to the plants, feeling like they are connected to a bigger system... many of them feel like this is more connected with how they used to do things in Mexico.

Ethics of Shared Decision-making

Ethical and moral concerns must be addressed when studying people's lives, and particularly within immigrant communities. The decision to abstain from or delay in publishing certain materials was an option that was kept open throughout the study. All participants have had the right to withhold or withdraw personal information from the study at any time and we agreed that pseudonyms would be used. Furthermore, we have attempted to present findings that protect participants from harm and

avoid deception (Giles, 2014). This has meant being honest with each participant in the study about the purpose, processes, and potential outcomes of the research project, including making clear to all who agreed to be interviewed that excerpts from their narratives could be disseminated and published. Methods and procedures were reviewed and approved by the University Institutional Review Board.

Moving Towards Justice

Critical scholars argue that the social structures of contemporary American life tend to reinforce inequities in society today by privileging certain groups over others (e.g., Irizarry & Ortiz, 2016). The notion of deficit-thinking, for example, assumes deficiencies in communities of color, discounting the knowledge, values and 'cultural wealth' inherent in diverse communities (Yosso, 2005). Based on false speculations about innate abilities, deficit-thinking has shaped social policies leading to blaming the poor for opportunity gaps and structural inequities built into institutions and systems (Valencia, 2010).

Transformative Education

The program we have explored in this study strives to transform the content, as well as the lived experience of land-based education in a farmworker community, forging connections among participants' teaching/learning processes, interactions with the earth and with other farmers, and fostering engagement in the possibilities of 'transformative education' (Mezirow, 1991, p.196). According to Marco,

> The coolest thing about PEPA is that we have a one-acre demo field where we get to put what we learn in practice. . . I've heard comments [from co-participants] like, "I used to lay 20 acres of pipe . . . or my bosses would tell me, "Irrigate for two hours, for three, for five, or for whatever the case may be." But now, with this program, [ALBA learners] have learned HOW and WHY [we] actually irrigate for so long.

In essence, what these Latinx aspiring farmers are engaged in is a new culture of learning, developing individual capacity, building stronger relationships with the earth and the community, and participating in transformative change that will affect chances for a more sustainable future for the earth and for the wider society. Such learning is essentially ". . . participatory and experiential; participants use multiple modes of learning both to help them read their current reality and to try . . . to change it for the better" (Hanley, 2014, p. 137).

A Justice-oriented Model

The land-based experiential program design engages learners in connecting and utilizing course content to address local environmental and social injustices with wider impacts on the prosperity health, and vibrancy of the global community (BIC, 2012; Sze & London, 2008). Over the past 20 years, more than 350 aspiring organic farm owners have completed ALBA's PEPA Course and over 38% of program graduates are transitioning from farmworker status to independent farming (NSAC, 2017); in a 2021 survey of current PEPA students, 94% indicated strong interest in learning more and applying new knowledge about organic farming. Members of this learning community are planning for continuous program improvements and considering future developmental phases, including systematizing the mentoring component to strengthen long-term connections with program graduates as mentors and building in a youth component for high school students.

Reclaiming Our Future

Education that is justice oriented is not simply the addition of equity or sustainability concepts to the curriculum, but a shift in consciousness, transforming the way we think about teaching and learning. According to Raskin (2016), "When we think critically about why we think and act the way we do, and then think and act differently, we transform ourselves and our destiny" (p.111). ALBA's approach to education is experiential and land-based, and is informed by a posture of continuous learning, framed by systems thinking, connectivity, and complexity. Curricular elements include theories of capacity building, adaptive management, values, and long-term vision with openness to change at all levels (Backman et al., 2018; Hanley, 2014; Zinga & Styres, 2012). For Marco, the educational design provides much more than an innovative training program. In describing the program's contributions to equity and justice he expanded on this point,

> We are learning about farming [at ALBA] in a way that leaves the land in a better way for our children, for our children's children, not just replicating the status quo. . . It's very different from conventional practices. . . We consider the role farming plays in impacting climate, for example, just as we are trying to make a difference in balancing the role of minorities in agriculture.

Experiential learning in this context implies putting relationship back into the teaching/learning process, seeking synergy between all aspects of education: curriculum, pedagogy, resource utilization and community networks—with emphasis on values such as trust, participation, collaboration, openness, and respect for the environment.

Conclusion

The community-based participatory research project has engaged a broad and inclusive coalition, including community college students, instructors, community members, and researchers from diverse sectors. This study has outlined preliminary findings while pointing to the need for further research on the role of experiential learning in moving towards an "ecological, humanistic and transformative worldview that assumes interdependence and interconnection" (Podger et al., 2010, p.340) in education.

In recent decades, the field of experiential education has played a visible role in redefining and reconceptualizing adult education in culturally diverse contexts (Kolb, 2015). This investigation aimed to develop deeper insights into an innovative experiential education program grounded in principles of social and environmental justice with immigrant farmworkers and college students preparing for careers in agriculture. Community-based participatory research projects like this one engage participants in collaborative problem solving through cycles of action, research, and reflection. However, due to the highly contextualized nature of this study, the findings cannot be generalized universally. Further research is needed on the impacts of land-based experiential learning in helping the next generation think critically, prepare for successful careers in agriculture, and explore sustainable practices that treat people and the earth equitably, moving towards justice. ∎

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Exploring Compassion for the Community and Diversity through Nursing Experiential Learning

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For nursing faculty at a small urban Jesuit, Catholic university, educating students to aspire to deeper understanding and comprehension of the world is a life-time endeavor. The aim of Jesuit education is total growth leading to action (Jesuit Institute, n.d.), plus higher Jesuit education seeks to transform students through examining the world around them. However, the faculty strived to deepen their experiential learning using the Ignatian pedagogy and infuse ways of being with multiple modes of thinking and learning (Jesuit Institute, 2014a). An Ignatian pedagogical approach to teaching and learning emphasizes the context of the learner, experience, reflection, action, and evaluation in a cyclic methodology style. The aspiration is to assimilate nursing knowledge comprehension acquisition with caring and compassionate skills. Much like professional nursing education, Jesuit education focuses on forming persons actively engaged in the world, whether in person or virtually, reflecting on and learning from experiences and enhancing their commitment to compassion, mercy, and justice. With a Jesuit nursing education, professional development is significant, addressing the whole being and inspiring students to grow into future leaders to transform into men and women for others.

In higher education, the days immediately after the COVID-19 pandemic on March 13, 2020, President Trump declared COVID-19 a national emergency (World Health Organization [WHO], 2020). This initiated an urban Jesuit higher education University to quickly transition into a virtual space while still seeking to maintain the educational experience with appropriate adjustments to all impacted courses. Therefore, the educational nursing program structure needed to immediately be modified to maintain the foundation for an online (cybernetic) space, while maintaining the strongly held beliefs and traditions of providing service to the community.

Throughout learning modality changes, nursing faculty professionals use both their intellect and their hearts. Respectively, each day, practicing nurses employ problem solving to generate rational deduction and choose the most advantageous patient solutions. Nurses utilize their empathy and compassion to empathize with the patients and apply their scientific knowledge when caring for patients of various ethnic and socioeconomic backgrounds. As a result, nursing is both an art and a science, where one cannot thrive without the former. The foundation of nursing's art is focused on compassionate care and valuing individuals' dignity (ANA, 2015). The important task for university nursing faculty is how to articulate these principles in an experiential learning environment, which now poses the question of whether that is in-person adhering to the Centers for Disease Control's COVID-19 requirements or in a virtual environment.

In the nursing profession, service to individuals is fundamental. Nursing education at a Jesuit university involves educating the whole person within a service-oriented profession. Staying within the Ignatian tradition, (Jesuit Resource) teaching and learning are connected to both the faculty member and the students being (1) attentive: discovering new knowledge starts with examining the occurrences we encounter; (2) reflective: investigate, scrutinize, and seek understanding from the encounters; and (3) loving: after acquiring the new knowledge, what individual aspires to do or accomplish in the world.

Experiential learning is cyclical, where individual experiential viewpoints are considered chances for learning and those encounters are incorporated into education along with student engagement (Marquis & Hutson, 2021). This type of learning exemplifies the principles of mutuality, community affiliations, social justice, and individual engagement for the

conventional good. It also calls for engaging people in responsible and challenging actions to benefit the common good (Marquis & Hutson, 2021). Moreover, experiential learning stretches beyond the classroom and truly connects the nursing students with vulnerable communities during service opportunities. Dewey's (2014) emphasis of hands-on learning expands on this methodology by adapting to the environment for which students are serving. Experiential learning offers personal involvement to adjust and potentially modify social practices to promote well-being as a whole nation, as recognized by Kolb's (1984) philosophical viewpoint: "learning is the process whereby knowledge is created through the transformation of experience" (p. 38). In like manner, the promotion of experiential learning is noted in Ignatian Pedagogy (2014a) by urging the whole person to enter the learning experiences. Experiential learning in a nursing course at a Jesuit university is an active component of Ignatian pedagogy, promoting Jesuit values and a Catholic identity, and advocating for Kolb's experiential learning cycle (1984). Since the start of the COVID-19 pandemic, challenges with such service practices have arisen since universities were required to move classes to virtual platforms to replace face-to-face (FTF) teaching (Gamage et al., 2020). However, there is still a need to offer services to vulnerable individuals and it is increasingly essential since the demand for assistance has expanded during the pandemic (Croghan, 2020; Nonprofit Business Advisor, 2018).

Research Goals and Question

When the COVID-19 pandemic required the suspension of FTF teaching and implemented mandatory social distancing measures, FTF experiential learning at the Jesuit university could no longer be the only option for service, even with health safeguards in place. Nursing faculty strived to offer FTF or virtual experiential learning opportunities in the community that align with the mission.

No research has been published regarding compassion and diversity in core nursing courses regardless of virtual or FTF service-learning opportunities. Although virtual experiential learning for nursing students is feasible, evidence of its effectiveness is unavailable. In light of the gap, the research question explored is how effective is FTF in contrast to virtual experiential learning by comparing compassion and diversity outcomes?

Theoretical Framework

Change can happen on many levels in various ways. The concept of social change as the focus of the Social Change Model (SCM) is essentially a reasoning for making a change for the betterment of society (Skendall, 2017). It provides an evidence-based approach designed for use by various individuals, including students. An individual can make the biggest change when assessing the impact on the greater good and working in collaboration with others to establish a true collaborative relationship. In identifying the problem or justice issue, nursing faculty should define what the initiative will and will not entail. The Critical Service-Learning Framework reminds us that the students can choose their level of engagement and connect with people whose identities may or may not feel familiar (Mitchell, 2008). One outcome would be social appreciation through the knowledge of health disparities.

Critical service-learning students can interrogate systems and structures of inequality by questioning the distribution of power to seek and develop authentic relationships amongst the community (Mitchell, 2008). By carefully identifying the desired justice outcome, students can create plans that support change. It is also important to clarify values of group members and identify unique talents that contribute to the identified change. Tying specific values to particular contributions will allow team members to thrive and contribute. Using the Social Change Model and the Critical Service-Learning Framework (Marquis & Huston, 2021) for the study strongly aligns with the Jesuit university's mission. It seeks to develop nursing student's self-knowledge and leadership competence, both of which are required for the service-oriented nursing profession.

Methods

Research Design

All nursing students, at the sophomore level, at this university must pass an introductory nursing course that requires a minimum of six volunteer service hours and completion of the surveys along with a reflective writing assignment, both based on their service experiences. The nursing students are not permitted to enter into experiential learning alone; they must work as a team and serve together. During this study and for the first time in the course's history, nursing students were given the opportunity to choose from virtual or FTF sites for their service. Some example sites included environmental advocacy groups and food banks caring for individuals with socioeconomic needs, watching informational videos on the history of the city, or writing to elderly pen pals. In the beginning of the semester, nursing students were tasked with self-selecting

small groups of no more than five students and each group had one week to select the site and modality they preferred for service. Faculty had oversight to ensure that only one group served at each site.

Data Collection

The study utilized a pre-created service-learning assessment that consisted of a pre- and post-survey design. The surveys were administered using the university's online learning platform, Blackboard Learn, in the two identical Introduction to Nursing Practices in Mercy and Jesuit Traditions courses from the Fall 2020 semester during August to November 2020 (see Appendix A for survey questionnaire). The survey collected data on a 5-point Likert scale (1=strongly disagree to 5= strongly agree) with questions aimed to determine students' responses on various university focused outcomes and their correlated competencies.

Outcomes were selected based upon the professional nursing standards (ANA, 2015); compassion and diversity. The authors of this research define compassion as dedicated healthcare leaders who value diversity by respecting human differences and define diversity as health caregivers who embrace, respect, and honor all individuals. For this study, data points included the outcome 'compassion through service and engagement with diverse communities.' See Appendix B, Table 3 for outcome and associated competencies.

Analysis

When the semester ended, the data was collected from the two nursing courses and aggregated by the University's Institute for Leadership and Service coordinator. Various analyses were conducted using a within-subjects design to assess the student's outcomes on the competencies that highlight experiential service learning. First, students' pre- and post-survey scores were analyzed for two outcomes, "compassion through service" and "engagement with diverse communities" which reflect components of the Social Change Model and the College of Health Profession's guiding values; learning, mercy, justice, service, and community (College of Health Professions, 2022, para. 2). As each outcome has three competencies assessed and three questions per competency, mean scores were collected and used for the remaining analyses (see Appendix B, Table 3). Numerous paired sample t-tests were conducted to assess the impact of the service locations and modality (FTF: food related, and non-food related and virtual service) based on the student's outcome scores.

An ANOVA was conducted with the outcomes difference scores to compare the experiential, service-learning questions. The research method was to assess what aspect of the service made the most impactful change in students' scores pre- to post-survey and to further analyze the impact on diversity and compassion. To assist with understanding the impact from working with people from different socioeconomic and cultural backgrounds, the ANOVA was conducted.

Ethical Considerations/Procedures

The Institutional Review Board approved supervising the university's research of higher education via exemption status. By utilizing the web-based surveys provided by the university's Institute for Leadership and Service, all participants were de-identified (using an outside resource to code response IDs) and there was no collection of IP addresses or additional information apart from the initial demographic data (see Appendix B Table 1, Demographics). The link to the online survey was embedded in the two nursing courses, encompassing an explanation and consent letter for all students enrolled. Data collection and quality improvement initiatives were an active part of the Institute for Leadership and Service and are the safeguards of this information. Data was also kept on a university computer with multiple layers of security and was only accessible by the researchers who have Collaborative Institutional Training Initiative (CITI) certification. Participating in this survey is a requirement at the Jesuit University, based upon the core curriculum service-learning outcomes in the nursing course.

Results

In total, 79 students participated in the research. After data collection and cleaning, a total sample size of 74 was utilized because the remaining 5 cases were removed due to incomplete data. Of the 74 students, 17 completed service virtually, 41 completed food-related FTF service learning, and 16 completed nonfood-related FTF service-learning (see Appendix B, Table 2 for service location break down). For the objective outcome "compassion through service," the pre-survey $M=4.45$ and post-survey $M=4.57$, constituting a change in students' overall compassion competencies of +0.22. For the "engagement with diverse community" objective outcome, the pre-survey $M=4.28$ and post-survey $M=4.43$ indicates a change in students' overall diversity competencies of +0.15. To further analyze the meaning behind the positive changes, T-tests and ANOVAs were utilized to examine the changes based on service modality.

Paired Sample T-Test

When focusing on the service location modalities (food-related FTF, non-food related FTF, and virtual service) impacting compassion and diversity scores thus, a paired sample T-test was conducted. The first pair T-test analyzed the food-related, FTF service for compassion and diversity's difference scores (see Appendix B, Table 4, [Paired Samples Test, Food Related Service]). Compassion's pre- and post- scores assessed against the FTF food-related services, suggesting a significant difference in the scores for the pre-assessment score (M= 3.42, SD= .065) and post-assessment scores (M= 3.56, SD= .064); t (40) = 19.28, p =.000. The results further indicate that there is a positive significant difference in students' compassion outcome scores over the time of their service (pre to post survey). For the "engagement with diverse communities" assessed against the food-related service, there was a significant difference in the scores for the pre-assessment score (M= 3.45, SD= .419) and post-assessment scores (M= 3.51, SD= .449); t (40)= 17.30, p=.000. The significant difference again indicates that there is growth in students' levels of diversity before and after participating in food-based service.

For the second paired T-test, the researchers assessed the non-food related, FTF service to the outcomes difference scores (see Appendix B, Table 5, [Paired Samples Test, Non-Food Related Service]). For compassion's pre- and post- scores assessed against the FTF non-food-related service, there was a positive significant difference in the scores for the pre-assessment score (M = 2.62, SD= .320) and post-assessment scores (M = 2.74, SD = .260); t (15) = 31.02, p =.000. The results indicate that there is a significant difference in students' compassion scores before and after participating in the non-food-related service. For diversity's scores for FTF, non-food service, there was an average significant difference in the scores for the pre-assessment score (M = 2.56, SD= .388) and post-assessment scores (M = 2.70, SD = .270); t (15)= 23.71, p =.000. This indicates that there is a slightly less significant difference in students' diversity outcome scores before and after participating in the non-food-related service.

The third paired T-test assessed the virtual learning service to the outcomes difference scores (see Appendix B, Table 6, [Paired Samples Test, Virtual Service]). For compassion assessed using the virtual service, there was a significant difference in the scores for the pre-assessment score (M= 1.36, SD= .40) and post-assessment scores (M= 1.58, SD= .40); t (16) =40.21, p =.000. The results indicate that there was a significant difference in students' compassion scores before and after their virtual-related service location. For diversity assessed using the virtual service, there was a significant difference in the scores for the pre-assessment score (M=1.28, SD= .33) and post-assessment scores (M=1.43, SD= .44); t (16) = 40.21, p =.000. Like the compassion, this indicates that there was a significant difference in students' diversity scores before and after their virtual- related service location.

Means Analysis (ANOVA)

Post-assessment scores were analyzed against the service-learning questions that were deemed to have the most impact from COVID-19 and on engagement with various socioeconomic classes, ethnicities, and racial backgrounds. To do so, means analyses were ran with the two service-learning questions: "I had direct contact and communication with the people being served at the service site," and "This service experience helped me grow in my sense of worth as a person engaged in making our society more just and compassionate" (see Appendix A, Post-Service Survey). The two questions were run against the three forms of service (FTF food- related, FTF non-food-related, and virtual services) using post-assessment scores. The results for "direct contact with people being served" shows a significant main effect for the location types, F(1,2)= 7.603, p=.001. In addition, the results for "growth in my sense of worth" shows a significant main effect for the location types, F(1,2)= 2.802, p<.000 (see Appendix B, Table 7, [2X2 ANOVA]). Overall, these results indicate that there is a positive, significant difference in students' responses to the experiential, service-learning questions based on the type of location they completed their service.

Implications and Discussion

The research advances the literature by comparing the experiential service-learning opportunities in the community. The results suggest that virtual experiential learning could be included in higher nursing education, especially for developing nurturing compassion and enhancing an understanding of diversity. This is relevant in the nursing profession where virtual teaching is increasing exponentially since COVID-19. Compassion develops early within the Social Change Model and aligns with the onset of the first nursing course in the curriculum. Likewise, diversity competence usually occurs later per the Social Change Model and is represented in the same course but towards the end of the semester at the Jesuit university. It was found that regardless of the service-learning modality and the distinction in the Social Change Model's framework, nursing students'

scores continued to grow over time for compassion and diversity, two outcomes directly applicable to the nursing professional bedside practice standards (ANA, 2015). These findings suggest that virtual experiential-learning opportunities may be an alternative method to traditional or FTF service-learning and can be a consideration, even after the pandemic. By utilizing the philosophical models, Social Change Model (Skendall, 2017) and the Critical Service-Learning, students were able to serve the community while still understanding social justice and equity concerns. Students demonstrated self-growth by linking critical inquiry while serving both FTF and virtual.

Limitations

The primary limitation was the small sample size at one location site in the Midwest, an urban Jesuit university. The results are not fully generalizable, but there was transferable information obtained that can influence curricular plans. Another noted limitation is that two authors are faculty at the institution and may have influenced the students' feedback. The authors attempted to reduce this limitation by utilizing a non-nursing research assistant to gather and analyze the data.

Recommendations for Future Research

Future research on the topic should include a larger sample size by adding more nursing courses across the university or at multiple nursing schools as a larger sample size may indicate distinct differences in student's results. The researchers emphasize the exploration of service-learning experiences for all higher educational students by considering curricular changes to address critical community concerns. Based on the research findings, students were able to experience some level of growth in compassion and understanding of diverse communities, regardless of the chosen service modality. Future research can examine the changes on a deeper level by including qualitative trends among nursing students' reflections to further produce evidence indicating the ability for growth through service in all modalities.

Conclusion

The higher educational landscape has forever been modified to reflect the capacity to capture a larger societal need. There's no doubt that virtual service learning opportunities will remain prevalent as a new learning methodology. Emerging priorities include creative networking in this new learning space to offer expanded service learning experiences to reach those communities who have been unreachable in the past. For example, geriatric communities,

incarcerated individuals, rural communities, anyone without transportation, those without physical or financial abilities to seek services, and those in health-related isolation. Virtual service learning experiences can provide inclusivity and can blur the perceived socio-economic barriers by having the capacity to offer dynamic interactions with a larger diverse population across the globe. Launching an innovative virtual service learning experience for student can create global citizens in higher education. ∎

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Appendix A
Pre-Service Survey

Note: Student demographics were collected on the pre-service survey only. All questions were asked via Likert scale of Strongly Agree (5), Agree (4), Neither Agree nor Disagree (3), Disagree (2), Strongly Disagree (1).

1. I had a negative reaction when I heard that service was a requirement in this course

2. I have a responsibility to serve the community

3. I can make a difference in the community

4. Service in the course will help me become more aware of the needs of the community

5. Participation in Service-Learning will help me to better understand the material from my lectures and readings

6. Participation in Service-Learning will make me take more responsibility for my learning

7. Participation in service will help enhance my leadership skills

8. I plan to enroll in Service-Learning courses in the future

9. I will integrate community service into my future career plans

10. We need to change people's attitudes in order to solve social problems

11. I regularly take action to help alleviate the suffering of other people

12. I readily feel compassion for anyone who is struggling

13. I make an effort to understand others' circumstances knowing they might be different from mine

14. I reach out to people from a variety of backgrounds and experiences to be a part of my group or organization

15. I try to understand perspectives that are different from mine

16. I make an effort to meet people from a wide array of backgrounds and experiences

17. I interact regularly with people who are different from me

18. I try to experience the thoughts and feelings of others when making decisions that may affect them

19. I express feelings of empathy toward others

20. I show others genuine care about their situation or experience

21. I seek out a variety of perspectives to help me shape my thoughts and opinions

22. I consider the circumstances of others before acting or reacting in a certain way

23. I allow other perspectives to impact how I see the world

24. I try to imagine myself in another person's shoes when listening to a concern

25. I try to learn about the circumstances facing others to better understand their needs

Post-Service Survey

Note: Seven additional questions were added specifically pertaining to the service location details. All questions were asked via Likert scale of Strongly Agree (5), Agree (4), Neither Agree nor Disagree (3), Disagree (2), Strongly Disagree (1).

1. Doing the service that was required for this course was a positive experience for me
2. I have a responsibility to serve the community
3. I can make a difference in the community
4. Service in the course helped me to become more aware of the needs of the community
5. Participation in Service-Learning helped me to better understand the material from my lectures and readings
6. Participation in Service-Learning made me take more responsibility for my learning
7. Participation in service helped enhance my leadership skills
8. I plan to enroll in Service-Learning courses in the future
9. I will integrate community service into my future career plan
10. We need to change people s attitudes in order to solve social problem
11. I try to understand perspectives that are different from mine
12. I express feelings of empathy toward others
13. I try to learn about the circumstances facing others to better understand their needs.
14. I allow other perspectives to impact how I see the world.
15. I try to imagine myself in another person's shoes when listening to a concern.
16. I consider the circumstances of others before acting or reacting in a certain way
17. I readily feel compassion for anyone who is struggling.
18. I interact regularly with people who are different from me.
19. I try to experience the thoughts and feelings of others when making decisions that may affect them.
20. I seek out a variety of perspectives to help me shape my thoughts and opinions
21. I show others genuine care about their situation or experience
22. I make an effort to meet people from a wide array of backgrounds and experiences.
23. I make an effort to understand others' circumstances knowing they might be different from mine
24. I regularly take action to help alleviate the suffering of other people
25. I reach out to people from a variety of backgrounds and experiences to be a part of my group or organization.
26. I would recommend that other students do their service at this same site
27. The service helped me to learn the material of this course
28. The teacher engaged the service experience in teaching this course
29. I had DIRECT contact and communication with the people being served at this service site
30. This service experience helped me grow in my sense of worth as a person engaged in making our society more just and compassionate?
31. Do you want more information about ways to get involved?
32. "Do you have Work-Study funding, love doing service, and would like a job with us helping students get placed?"

Appendix B
Data Tables

Table 1. Demographics (n=74)

AGE (N)	GENDER (N)	ETHNICITY (N)
Under 20 (31)	Male (10)	White/Caucasian (48)
20-24 (28)	Female (64)	Black/African American (10)
25-29 (11)	Other (0)	Asian (6)
30-34 (3)	Prefer not to answer (0)	Middle Eastern (4)
35 or older (1)		Hispanic (3)
		Other (1)

Table 2. Service Location (n=74)

	LOCATIONS	FREQUENCY	PERCENT
Food Service Location	Auntie Na's Village, Gleaners Community Food Bank, Focus: HOPE, Campus Kitchen	41	55.4
Non-Food Service Location	Demographic Inspirations Detroit, Life Church, Cadillac Urban Garden	16	21.6
Virtual Service Location	Informational Videos, Virtual Detroit Experience, Senior Buddies, Pen Pal, Other	17	23.0
Total		74	100.0

Table 3. Detroit Mercy Outcomes (ILS Values) and Associated Competencies

OUTCOMES	COMPETENCIES	PRE- ASSESSMENT	POST-ASSESSMENT
Compassion through Service	Compassion	*M*= 4.35	*M*= 4.60
	Empathy	*SD*= .399	*SD*= .381
	Other Perspectives		
Engagement with Diverse Communities	Diversity (promote)	*M*= 4.43	*M*= 4.53
	Other Perspectives	*SD*= .430	*SD*= .421
	Others' Circumstances		

Table 4. Paired Samples Test (Food Related Service)

OUTCOMES	PAIR	MEAN	STD. DEVIATION	T
Compassion	Pre_Post Difference Score - Service location reported	1.14244	.37938	19.282**
	Pre-Score – Service location reported	3.42098	.06523	
	Post-Score – Service location reported	3.56341	.06366	
Diversity	Pre_Post Difference Score - Service location reported	1.06024	.39244	17.299**
	Pre-Score – Service location reported	3.44902	.41865	
	Post-Score – Service location reported	3.50927	.44871	

(** Sig. 2-tailed; df=40)

Table 5. Paired Samples Test (Non-Food Related Service)

OUTCOMES	PAIR	MEAN	STD. DEVIATION	T
Compassion	Pre_Post Difference Score - Service location reported	2.12063	.27348	31.017**
	Pre-Score – Service location reported	2.61875	.32014	
	Post-Score – Service location reported	2.73937	.26029	
Diversity	Pre_Post Difference Score - Service location reported	2.14625	.36214	23.706**
	Pre-Score – Service location reported	2.55812	.38759	
	Post-Score – Service location reported	2.70437	.26969	

(** Sig. 2-tailed; df=15)

Table 6. Paired Samples Test (Virtual Service)

OUTCOMES	PAIR	MEAN	STD. DEVIATION	T
Compassion	Pre_Post Difference Score - Service location reported	3.21588	.32972	40.215**
	Pre-Score – Service location reported	1.36235	.39810	
	Post-Score – Service location reported	1.57824	.40008	
Diversity	Pre_Post Difference Score - Service location reported	3.21588	.32972	40.215**
	Pre-Score – Service location reported	1.28412	.47711	
	Post-Score – Service location reported	1.43294	.44458	

(** Sig. 2-tailed; df=15)

Table 7. 2X2 ANOVA - Tests of Between-Subjects Effects

Dependent Variable: SL26 direct contact with people being served

SOURCE	TYPE III SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
Corrected Model	13.661[a]	2	6.830	7.640	.001
Intercept	2008.653	1	2008.653	2246.739	.000
Location	13.661	2	6.830	7.640	.001
Error	122.482	137	.894		
Total	2794.000	140			
Corrected Total	136.143	139			
a. R Squared = .100 (Adjusted R Squared = .087)					

Dependent Variable: Grow in my sense of worth

SOURCE	TYPE III SUM OF SQUARES	DF	MEAN SQUARE	F	SIG.
Corrected Model	5.605[a]	2	2.802	10.673	.000
Intercept	2605.895	1	2605.895	9924.996	.000
Location	5.605	2	2.802	10.673	.000
Error	38.071	145	.263		
Total	3168.000	148			
Corrected Total	43.676	147			
a. R Squared = .128 (Adjusted R Squared = .116)					

Unlearning Colonial Course Descriptions to Transform Learning Culture

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Pedagogy of Whiteness

Within the last decades, education has undergone multiple transformations including offering preset syllabi and technology-based modes of presentation to learners. Parallel to these changes has been the emergence of efforts addressing diversity, equity and inclusion, leading to critical discussions on issues within higher education and aligned topics embracing social, economic, environmental and racial justice. The author of this paper is Caucasian and is described as "white, middle-class and female." The author has also experienced being a minority employed in a range of international educational institutions delivering hegemonic pedagogy that is overwhelmingly "white" by design and nature, and not necessarily representative of the lived experiences, beliefs, values, and perceptions of the students in the study programs.

Through these lived personal experiences, the author has explored whether the language used in educational settings, specifically hegemonic white language, affects the understandability and relatability of the content by the students of the course. A key factor in acknowledging the understandability and relatability of the content by students can be attached to the primary language spoken by students, either in the home or in their education journey. In this context and within the understanding of hegemony implying a dominant (white) view of reality and truth, reading course descriptions potentially leads to perceptions of the pedagogy of whiteness. The purpose of this paper is for readers to reflect on what is frequently taken for granted in academic catalogs—the colonial language of course descriptions—leading to faculty considering changes in their course descriptions that engage their student population in more inclusive ways. This paper will address some problems encountered when the pedagogy of whiteness exists in a non-white education setting, where non-white students must rely on colonial course descriptions to create their first perceptions and understanding of their syllabi.

Acknowledging an active "pedagogy of whiteness" allows one to critically examine whiteness embedded in course design and invites students to examine the political, social, psychological, and historical aspects of race (Gordon, 2005). A pedagogy of whiteness also locates whiteness as a platform for power and bias (Schneider & Nicolazzo, 2020). The study by Schneider and Nicolazzo (2020) seeks to create an inclusive classroom environment for collaborative engagement, direction for action, and critique. With awareness of the pedagogy of whiteness and what is entailed, educators can construct an environment that encourages active listening, reflexive action, and intellectual humility that may lead to the solving of the challenges of the whiteness dogma.

Statistics of Non-native English Speakers in Higher Education

The population of non-native English-speaking students is rising in the United States as a quarter of the youth are growing up with parents as immigrants and non-English languages spoken in the home. It is estimated that by 2040, over 33% of the youth will be growing up in immigrant homes (Passel, 2011). From the year 2004-2005, the percentage of non-native English speakers rose from 9.1% to 9.4%, representing a rise in the population from 4.3 million students to 4.6 million students (Fry, 2006). With these statistics in mind, this author posits an urgent need to consider the non-native English-speaking students and bi-lingual or tri-lingual students when academics and faculty are crafting a curriculum beginning with the course description. The focus of this paper draws on the author's experience teaching at an accredited tribal college in the USA.

Injustices through Colonial Language

The definition of colonial language includes the technical description contained in a dictionary, and the interpretation of colonial language in the

academic setting as discussed by Léglise and Migge (2008). Léglise and Migge emphasize how history and language are entangled and how linguistic and social inequalities emerged in colonized regions of the world. Following similar lines of discussion, race and ethnicity are closely tied to concerns on justice and equality (García & Garcia, 2001). Injustices based on race and ethnicity are seen through colonial language in education systems and include issues around competition, the elevation of a single voice, isolation in the formation of groups, and restriction of some parts of the curriculum. In competition, white students may feel superior to non-white students because of familiarity with the English language. In the elevation of a single voice, the teacher may address issues that only uphold the interests of the whites, excluding the non-whites. When the teacher asks the students to form groups, sometimes white students may avoid being in a group with non-white students because of perceptions of language barriers. A teacher may limit access to some parts of the syllabus to the non-white student, which becomes a limitation to the access of some information by the non-white student (Ford & Grantham, 2003).

In today's K-12 classrooms, it is unlikely one will find students being beaten for speaking their mother tongue. Nor is one likely to find students being forced to wear physical signs to signify their ignorance of the English language. The author asks readers if they know of someone who was not allowed to speak their mother tongue language at home in attempts to facilitate integration into the American culture. Recent public media headlines directly relating to the context for this discussion include the discovery of victims in Residential Schools where native American children were housed and the issue of languages within the Residential Schools (Gillies, 2021; Stirbys & McComber, 2021).

Context of Inquiry

The context of inquiry for this paper is framed within native American tribal colleges as members of the tribal college network within the USA, known as the American Indian Higher Education Consortium. This network hosts 37 Tribal Colleges and Universities (TCUs) in the United States ranging from two-year to four-year colleges offering certificates, associate's, bachelor's, and master's degrees, and recently one college offering a doctoral program (AIHEC, n.d.). A catalog of tribal colleges and universities in the USA and the degrees offered is available online (Tribal College Journal, n.d.). There is a similar TCU network for First Nation students in Canada.

Students are drawn from communities within the USA and Canada with some institutions also hosting exchanges with other tribal programs internationally. Through participation and onsite studies teaching in tribal communities internationally and nationally within the US, the author presents a small sample of research, presented as a pilot case study with the potential for developing further understanding of the issues of colonial course description language.

Referring to the recent media headlines involving native American (Lajimodiere, D. K., 2016, July) and Canadian First Nation residential schools (Hanson, E., Gamez, D., & Manuel, A., 2020, September), revelations about the loss of languages have underscored well-known and familiar discussions amongst audiences in the research study sites for this case study, highlighting the adoption of language as power being a colonial ideology enforced on native American children under the pretense of pursuing a better life. Tribes are the stewards of their languages, although many tribal students are not fluent in their tribal languages. However, the students are fluent in their cultural practices and beliefs, which can vary significantly tribe to tribe, and also represent similarities.

One example of racial injustice today is when Indigenous students enroll in courses in higher education. Through this experience, they are often confronted with faculty representing different knowledge systems than their own knowledge systems and references through tribal contexts. This situation can be exacerbated through particular academic disciplines such as STEM or individual science topics where versions of western methodology are taught that can contradict Indigenous methodology. Indigenous knowledge can also be presented in different frameworks with a worldview that is holistic in nature and based on cultural ways of knowing, with the author noting that not all Indigenous groups have the same beliefs. An example of this phenomena is when a European-Caucasian scientist states a rock is inanimate, whereas an Indigenous student can identify a relationship to the rock as being part of their culture and the rock is not inanimate. This example supports the research of Bang and Medin (2010), who studied how students in summer science programs learn through multiple ways of knowing with information delivered by mainstream teachers and tribal Elders. Conclusions drawn from the Bang and Medin study stated that "science learning environments that are supportive of cultured meanings of science benefit minority students" (Bang & Medin, 2010). The author extends this observation to the language of course descriptions for similar reasons.

When these belief systems of western and Indigenous students and faculty intersect, language can be crucial, especially if the course description is in English, the teaching is in the English language and the student is from a non-English speaking world and non-western belief system. These factors prompted a more in-depth discussion with the author, colleagues and other students, many of whom identified similar issues, leading to the research study to explore what is labelled as "colonial language to communicate with an audience that is non-colonial in heritage."

Situating Research in Context

There is existing research from multiple disciplines and frameworks showing that diversity has benefits for colleges (Rodriguez, 2015) and showing how the inclusion of a variety of race-based perspectives in the curriculum can assist learners, institutions, and society in general. Students experience the benefits of diversity in college when they can interact with other students freely. Diversity also assists colleges seeking effectiveness in handling a range of student heritages and ethnicities. The benefits of diversity to the general public are the improvements to the quality of life in society as a whole. Societal benefits of diversity include the attainment of educated and informed citizens who can receive the services they require from the government, and the development of democratic goals. The research and information in previous studies pertaining to the benefits of diversity are drawn from economics, health, policies, law, feminist studies, social psychology, and organizational behavior, reflecting how students grow and change while in college.

Research by Chang (2000) states that diversity brings a positive outlook in a student's growth and development both on the campus and off-campus, expanding this influence for the interpersonal, cognitive, and affective areas of the student experience. Besides minority students, even the majority of students can gain from the educational benefit incorporating diversity (Johnson et al., 2001). The representation of students in the student body is a major contributor to the diversity on the campus (Saha, 2014). The impact of the type of diversity is enhanced or influenced by the students' interactions with one another, the students' context (Dong, 2019), and student involvement in extra-curricular activities. Thus, diverse representation on campus aids in the interaction of students and their individual growth and development as citizens. Social commentary on diversity in general and racial diversity on campus is also addressed through a Netflix series available in 2017 (Newkirk II et al., 2017), portraying a group of black students on a mostly white elite university. Space in this essay precludes further discussion, however, viewing the Netflix series offers valuable insights into a complex, real world, contemporary experience, best summarized by the series tag line of "grow through any means necessary."

Diversity in the classroom offers benefits such as the contribution of students to democracy and the economy through their willing ideas (Dills, 2017). Through attending diverse schools and education, students enjoy material benefits in the long run as they also secure jobs and establish professional careers after graduation. With the marketing of a diverse school, institutions create trust in the corporate world through what the institution is offering as top-quality education and, as such, after graduating, these students can secure a job. Students who have engaged in racial studies also have an increased awareness of the aim of enhancing racial understanding in society (Bhattacharyya, 2015). Integrating appropriate vocabulary into course descriptions and classroom interactions while eliminating or minimizing colonial language has the potential to create opportunities for students and faculty to share cultural experiences and content. This sharing can contribute to inclusion through cultural sustainability and lead to innovation in the learning experience. Referring back to the example of how a rock is labelled in a science class, it is possible to imagine the cultural exchange between the Indigenous student and their "ancestor" in the form of a rock, and the European Caucasian scientist realizing that the rock is not in-animate from that student's perspective and that the status of the rock needs to be clarified and free of assumptions derived from the pedagogy of whiteness. If the student had not spoken up in class, the faculty member would not have known how the course language was impacting the student. By encouraging this mutual understanding, it is possible to create an education and learning culture of respect for heritage, ethnicity and knowledge systems represented by the students, while promoting diversity, inclusion and equity within the classroom cohort and faculty.

The research on the benefits of diversity help frame this inquiry approach, supporting the purpose of this research project to identify if cultural concepts are integrated into programs that attract Indigenous students, with the content expressed in a language identifiable to the Indigenous student population. The research project is presented as an exploratory study to collect base data to support further extensive projects addressing the issues of injustice and colonial language in higher education.

Methodological Approach

An accredited tribal college was the priority research site for one course (Site A). A parallel second data capture was completed using 11 departments offering the same qualification that was different from the primary course site. The departments were selected from the pool of 35 tribal colleges within the tribal college network in the U.S. All tribal colleges in the research study accept non-tribal students and depending on the locale and population where the tribal college is, diversity in the classroom can be extensive. Diversity is represented through national and international tribal affiliations and enrollment status and non-tribal students.

Site A offers 4-year and 2-year programs and certificates, with an enrollment of less than 600 students and faculty predominantly being of non-tribal heritage, and with the exception of specific non-English language courses, all course delivery is in the English language. At Site A, diversity is measured by students declaring their tribal affiliations and sovereign nations membership which can be international across geopolitical and state borders and can include declarations of race. For this discussion, one department at Site A was identified to explore the role of language impacting learning, where the majority of students are of tribal identity, the faculty are non-tribal and predominantly European Caucasian, and the course content is the western scientific methodology with no formal inclusion of native American perspectives. Site B included a total of 11 tribal colleges including Site A with a focus on a different discipline 4-year program that also includes a 2-year associate's degree. This data capture was not designed as a control group, but more of a general survey of a well-known and established education program common to all tribal colleges and non-tribal colleges.

The courses researched at Site A and Site B are equivalent courses in non-tribal schools across the nation and internationally. Site A was selected due to the unique feature that it is the only college to offer this particular course that has equivalent courses in non-tribal colleges. Site B with its 11 departments was selected because the course being studied is common in the tribal colleges and non-tribal colleges. Research on the course descriptions was conducted using secondary research. Secondary research was structured to review websites and course descriptions provided by the institution for a course. The wording of the course descriptions was copied into an Excel workbook, along with course codes and credits between the research sites (e.g., a general education course being researched at Site A and the 10 colleges samples as Site B), then compared to equivalent courses at non-tribal institutions including a community college and two local universities in the region where Site A is located. To triangulate the collected information from Site A and Site B, equivalent courses were reviewed at non-tribal institutions within the geographic region, with the comparisons identified as Site C.

Overall, this case study was explored through collecting secondary data at both research sites A and B through the language of course descriptions. The researcher's positionality in relation to the populations being researched was neutral, deduced from the fact that the researcher's first and second languages are European, and English is regarded as a foreign language. The language frameworks to be researched were (1) utilizing epistemology to identify culturally conscious vocabulary (Bang & Medin, 2010) and (2) identifying Indigenous knowledge and language equivalents for western topic concepts presented in the curricula (Band & Medin, 2010; Tierney, 1991). This gap in comparative and contextual language knowledge can impact inclusion and equity of Indigenous students. As an educator, the author believes it is important to understand the complexities inherent in the Indigenous students' cultures for communicating their concepts and the difficulty they could be experiencing adapting to the western education language and concepts, referred to as the pedagogy of whiteness. Thus, diversity in the respective student and faculty body presents a research opportunity to understand the role of culturally conscious vocabulary and equivalents in Indigenous and western knowledge systems, across epistemological rationalities, and be ontologically, axiologically and paradigmatically applicable. An example of a culturally conscious vocabulary in the tribal college context is the use of descriptions for objects and whether the western view perceives the object as inanimate and the Indigenous view perceives the object as animate. At the end of the day, the question driving the research is: does the catalog language present diversity, equity, and inclusion opportunities for students?

Data Collection

Creswell and Plano-Clark (2011) provide a description of basic procedures in implementing a mixed methods explorative research design. The research plan was divided into Phase I for secondary research, Phase II for in-depth semi-structured interviews, and Phase III for analysis and discussion of findings. The results achieved came from Phase I secondary research for data capture. Two research study sites for data capture were developed; Site A: to explore one

discipline with specific study programs for all courses required for graduation with one qualification, and Site B to survey a program that has multiple streams and majors within the department and available across 11 tribal colleges. The limitation of Site A is the small academic community in the department. The limitation of Site B is the severely limited access to establish faculty ethnicity and validate student diversity. At Site A, the research methodology was informed by the insights gained from secondary research conducted for Site B, which was able to commence earlier data collection than for Site A.

For Site A and Site B, Phase I as secondary data capture required copying all course descriptions assigned as a 4-year study plan for graduation, then pasting the course descriptions into www.wordclouds.com, a free online application that generates "word clouds." This application was used to identify the frequency of words appearing in course descriptions across the 59 courses.

For Site A, 59 courses were identified as the 4-year degree program. Data capture included collecting all 59 course descriptions, then copying the compiled course descriptions into the word cloud application. All word clouds were generated for the "top ten" and "top twenty" words contained in the course descriptions.

At Site B, the research method was repeated to analyze the 48 courses in the 4year degree course from 11 institutions. Phase II of this research study was suspended due to the impact of the COVID-19 pandemic in 2020 and the limited access to the research project. The Phase II research design intended to interview students and faculty using semi-structured interviews to obtain detailed information on diversity, the use of language, the mother tongue spoken within the family homes, and student and faculty perceptions of the use of language in their western education learning. Anecdotally, faculty in both study arenas noted that it is a common experience to have a class of students that represent individual tribal affiliations, presenting a version of an international class. One faculty mentioned specific conversations witnessed at the time where students pointedly explained they couldn't listen to the (white) faculty because of the faculty member being European Caucasian and "the enemy" despite the faculty member having decades of teaching experience in non-tribal environments and not connected to the countries where colonial experiences were part of the student's context. Given this anecdote is quite a common discussion in some settings, and drawing from these types of anecdotes, faculty that do not represent Indigenous heritage can be perceived as the enemy or "foreigners" depending on the history presented through the students' life experiences.

The original research plan (prior to COVID-19) was a mixed methods explorative study with semi-structured interviews to be coded using NVivo software. The intention of coding the interviews was to identify themes and understand the impact of language on participants at the research sites. The conditions around COVID-19 pandemic led to this step in the data collection process being cancelled, thus "word clouds" were utilized.

Data Analysis and Results

Some similarities between Site A and Site B emerged within the lists of dominant words displayed as word clouds. In both data sets, expanding the top word count from 10 to 20 words did not produce non-English words reflecting tribal languages or uncover English-language words relevant to the diversity of the student population. Even English-language words in the descriptions that might represent some nod toward diversity were not included in the top 20 most frequent words of either data set, including English-language words such as "Native American," "American Indian," "aboriginal," "Indigenous," "native," "reservation," "tribal," "ancestral," "traditional," "cultural," and specific tribal names or examples of learning connected to tribal contexts including reservation-based or community-based examples. When the top word count was expanded from 50 to 100 to 200, derived from a common word count total of 381 for the same courses, the same results emerged, in that there were no non-English words in the course descriptions and no English-language words that might represent some nod toward diversity by representing the student population taking these courses.

Shown below in Figure 1 is an example from Site A of the 26 course listings for a 2-year associate's degree in a Life Sciences program at a tribal college. The word cloud result is based on identifying the top ten words from the 26 course descriptions.

Shown below is an analysis of 26 course descriptions from the Life Sciences program at Site A and a sequence of graphics reflecting the different word clouds generated by increasing the number of frequently mentioned words in course descriptions. For the analysis of 26 course description, a total of 381 words were available as generated by the word cloud application, with results presented as the top key words:

Life Sciences – AA degree

(Not included are General Elective courses/Humanities Courses, required for the AA).

Biology of Living Systems Laboratory	Basic Communications
English Composition I	Principles of General Chemistry I
Seminar	Principles of General Chemistry I Laboratory
College Algebra	Calculus I
Fundamentals of General Chemistry	Molecular and Cellular Biology I
Fundamentals of General Chemistry Laboratory	Cellular and Molecular Biology II
Technical Writing for STEM Majors	Principles of General Chemistry II
Advanced Functions and Modeling	Principles of General Chemistry II Laboratory
History of Indians in the United States	Introduction to Indigenous Science
Introduction to Microbiology	Principles of General Chemistry III
Introduction to Microbiology Laboratory	Principles of General Chemistry III Laboratory
Fundamental Organic and Biological Chemistry	Statistics
Trigonometry	Molecular and Cellular Biology III
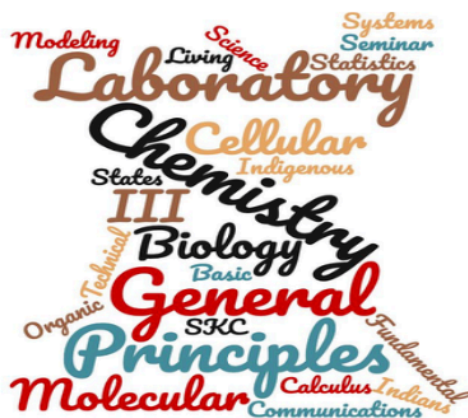
Figure 1: Site A - List of courses the provided 26 course descriptions and Word Cloud result with a top ten word count.

- Sort 1 – 50 key words
- Sort 2 – 100 key words
- Sort 3 – 200 key words

This process was repeated for a 59-course analysis from the same academic study program using the same techniques of copying the 59 course descriptions into the word cloud application that then identified 580 words qualifying for representation. This data set was then recategorized as a 50-word sort, a 100-word sort and a 200-word sort with the same overall results showing no non-English language words in the course descriptions and no English-language words acknowledging the diversity in the student population taking these courses. A similar analysis was conducted with a subset of data for the 59 course descriptions from the same study program, with categorization based on the credit value of the course. Analysis of course descriptions was compared between 1-credit, 2-credit, 3-credit, 4-credit and 5-credit courses across two different word cloud applications, with no significant results noted. An interesting sidebar was this analysis highlighted where students spend the majority of their academic class time, in this the result being 39% of their time is invested in 5-credit courses, which opened up a discussion for ongoing research into the language aspects of those courses specifically.

For both data sets of 26 course descriptions and 59 course descriptions from the same study program, two different word cloud applications
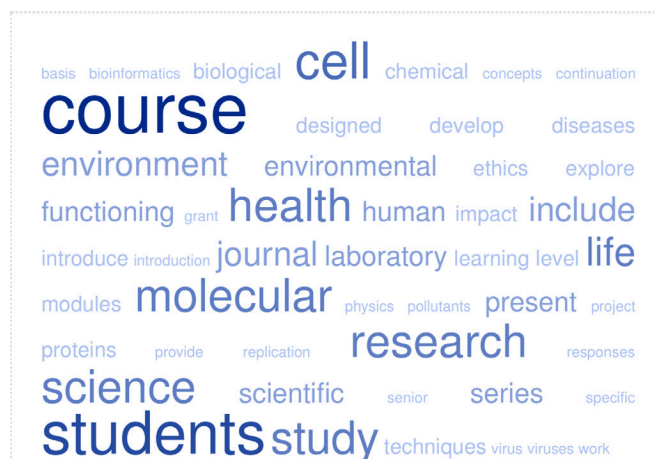
Figure 2: Site A – 26 course descriptions - 50-word sort

were utilized to test the logic of key word selection, with identical results, thus, the researchers concluded that the word cloud application is not a significant factor in presenting the key word counts graphically. The word cloud applications used for testing the integrity of the word rankings are

- wordclouds.com (https://www.wordclouds.com) and

- monkeylearn.com (https://monkeylearn.com)

For the figures included in this article, unless noted otherwise, the graphics are generated by Wordcloud.com.

The over-riding observation from the data is that the words copied from course descriptions and presented in the word clouds indicate more about the course descriptions than the students enrolling in these courses and how these students relate this information to their learning. In one example discovered in Site B, one 4-year degree program included language in the introduction to the degree and

Figure 3: Site A – 26 course descriptions - 100-word sort

reflected a change of language for one course in the course description. This degree description included the wording "reservation-based" as a single example (see figure 5 below) that is present in archived online course catalogs dating back to 2017-2018. Within this

Figure 4: Site A – 26 course descriptions - 200-word sort

degree program, a change of language was noted for the one course between catalog versions, again with the introduction of two words "tribal contexts" This was one example noted across hundreds of course descriptions analyzed across both programs and a total of 11 institutions. This example stood out because of the incorporation of these words, while the other programs analyzed for Site B did not reflect the same use of language to indicate diversity in the institution. Figure 5 below presents a copy of this degree wording. Figure 6 presents a course description from the 2018-2019 catalog. Figure 7 presents the same course description from the 2019-2020 catalog. What was noted generally across Site B (11 sites) was the similarity of colonial wording in course descriptions for similar courses verified by their course codes across institutions.

Business Administration, Bachelor of Arts

Total Credits Bachelor of Arts: 184-187 credits (93-96 A.A. + 91 B.A.)

The Business Department strives to develop prepared students who demonstrate strong ethical principles, superior critical thinking, effective communication, and robust business acumen. The Bachelor of Arts Degree in Business Administration provides students with the essential business skills and knowledge necessary to enter the professional workplace. Specific emphasis is placed on reservation-based enterprises and organizations, experiential learning, business writing and business tools to develop employability skills for the workforce. Areas of instruction include leadership, management, accounting, business law, finance, marketing and entrepreneurship. Students are encouraged to develop their business ideas and interests for establishing their first business idea or existing business venture.

Figure 5: Site B - Degree description 2019-2020 catalog

BUMG425 Entrepreneurship I

Entrepreneurship I: Students will exam the historical development of entrepreneurship, explore the myths of entrepreneurship, research the major schools of entrepreneurial thought, investigate the entrepreneurial mind-set, and evaluate the ethical challenges of entrepreneurship.

Figure 6: Site B - Course description 2018-2019 catalog

BUMG425 Entrepreneurship I

Students will explore how to create businesses in diverse business environments and tribal contexts that are relevant and fulfill customers' needs (e.g. solve problems, achieve desires, etc.) via an iterative process consisting of devising and executing experiments to validate assumptions. In addition, students will examine the historical development of entrepreneurship, explore the myths of entrepreneurship, investigate the entrepreneurial mind-set and evaluate the ethical challenges of entrepreneurship.

Figure 7: Site B - Course description 2019-2020 catalog

After reviewing the word clouds and the published course descriptions, the author drew this conclusion: none of the 20 - 200 most frequent words generated across the compiled course descriptions represent a level of cultural responsiveness reflecting institutional diversity for a tribal student in a tribal college (Ragoonaden, 2017).

Discussion

From both data sets, a question that emerged was whether faculty teaching these courses would deliver an adaptive and integrative curriculum. This intention requires a plan and method to achieve a fully integrated approach for students to overcome colonial language and the perceptions of colonial language in their cultural context. The scope of the research project produced a range of words that correlate to workforce development and not specifically to the courses, including vocabulary words for communication, guidelines, and management. The one course description presented in Figure 7 seems to be attempting to show the relevance of the course to the student population by including the wording 'tribal contexts."

In the research by Chang (2000), there is mention that diversity brings a positive outlook in a student's growth and development both on the campus and off-campus. While this may be true, it is a partial assumption as there are other factors besides diversity that encompass a student. Johnson et al. (2001) go further to mention the influence on the interpersonal, cognitive, and affective areas of the student. There is a slight assumption from this statement that there are many other areas of the student experience that diversity can affect. Encouraging the status quo encourages a bad relationship between the minority and majority or dominant students.

Decolonization, being defined as place-based and a process (University of Victoria, n.d.) requires that there are sustainable methods of cooperation and experimentation between groups of teachers and students (Asher, 2009). The lecturer needs to be aware that there is a specialized program for each group of class, course, or academic level and that language has an impact on those groups. Similarly, if a tutor is a part of the student learning relationship, they must also have the ability to implement periodic systematic changes which address the factors impacting the groups of students (Howell et al., 2008). This point resonates strongly with the tribal student audience and context, knowing the documented history of traumatization due to racism and colonization.

This experience is not limited to tribal students at tribal colleges, with international examples available describing similar observations and contexts (Sweeting & Vickers, 2005; Shakib, 2011). Educators have the responsibility to create space for students of all backgrounds, and language is a key way to create such space." It is important to listen to the student regardless of their cultural background, for the faculty to provide a safe and fair opportunity for everyone in the course (Noguera, 2007). Besides being aware of the impact of language and decolonization (Asher, 2009), students also need to have a mindful experience of the course (Ungemah, 2015). Students can most certainly experience this from what they derive from their learning. However, if the students' first point of contact with the course is through the course description and if the language is colonial in tone, a barrier can be created from the first impression and perception (Corradi, 2017).

In the situation where the faculty members are recognized as a colonial culture such as European Caucasian, and their students are not the same ethnicity or same race, care must be taken to avoid implicit bias (Lindsay & Hart, 2017). Implicit bias includes the unconscious reactions, attitudes, and groupings that affect the behavior and the understanding of all participants in the experience, and in this report, of students (Desmond-Harris, 2016). Through implicit bias, the question of pedagogical value and if good pedagogy is always the best pedagogy, is discussed in the research by Kecskemeti (2013) and worthy of further discussion with more research by the author. Without awareness of implicit bias, instructors can apply misleading assumptions about their students' capabilities and can be hypothesized in the reverse direction that students can apply misleading assumptions about their faculty capabilities. During the research at Site A, prior experience with some students

allowed the faculty to customize a limited selection of learning elements to incorporate the background of the students and overcome the colonial language in the course description. This experience also suggests that course descriptions are not necessarily an accurate measure of the degree to which the course is inclusive or offers adaptive learning elements. Many faculty members at Site A have shared experiences where implicit bias emanates from students about the faculty, demonstrating that implicit bias and inherent assumptions can be a two-way experience. However, this practice is not reflected in the course description. Without further evaluation and completing Phase II for qualitative data collection, it is difficult to interpret the results of the various groups of students and faculty, and further investigation is necessary.

At both research sites, some words that emerged as dominant in the word clouds of course descriptions include "project," "management," "learn," "knowledge," "teams" and "skills." From these words, the lecturer may have the perception that the course description will be easily understood by every student enrolling in the course. As a simple example, the phrase "project management" can have a gestalt resonance in the western world but is a phrase that might not carry context in the non-western world. Potential opportunities to bring diversity into course descriptions include connecting the context the students are from to the learning described in the course description. In a business course this could be comparing and contrasting the western practice with the Indigenous practice and including that wording in the course description. Education using the colonial language in this tribal college environment has not engaged a way to decolonize the classroom and has not promoted an all-inclusive approach in the curriculum to sustain the diversity among students.

Implications for Practice

Although this exploratory study requires ongoing and extensive research and further study, the evidence to date and the available literature provide highlights and offers insights around this sensitive issue of colonial language that has been absorbed and not acted upon, with potential aspects to be uncovered when further qualitative research such as interviews are employed. Developing non-colonial language in course descriptions is far from straightforward. The issue of modifying colonial language in course descriptions will also require engagement from administrators and institutional leadership, as outlined by Pete (2016) in her list of "100 Ways: Indigenizing & Decolonizing Academic Programs." In this docu-

ment Pete states that her list is "not meant to be prescriptive. This list provides suggestions"(Pete, 2016).

One technique that can broach the topic is to acknowledge your own understanding of what colonial language is and means, then identify ways to address any inequities and gaps between your dominant language and the student context reading your course description. Examples from other disciplines such as STEM refer to perceptions of what a scientist looks like being dominated by images of white men in white lab coats, which is not the attire that tribal Elders wear. One example in a business program is the perception of entrepreneurs and their attitudes towards raising business capital. These perceptions might not apply to other ethnicities, including the role of banks in the discussion or the financing systems within communities or even the use of the phrase 'killer pitch." A simple exercise of a written reflection based on a cultural perspective can create important conversations.

To help develop your framework for dismantling colonial language in your course descriptions, acknowledge that what might appear as opposing methodologies, practices and theories can co-exist, can be qualitative and can be described accordingly. Unpacking these stereotypes and using accurate inclusive language in course descriptions can build new connections between faculty, students and curriculum (Gaudry & Lorenz, 2018).

Within the context of inquiry for this study, the author notes that increasing numbers of tribal colleges and universities and traditional non-tribal higher education institutions are utilizing tribal local Indigenous educators, Elders, students, Indigenous alumni, and community members (Pete, 2016) and minority community leaders as educators and co-educators in their courses (Hatcher et al., 2009), which raises more questions around the possibilities of including non-traditional expert insights into the language of course descriptions. Informal suggestions to begin the process to decolonize course descriptions include incorporating key points from the Hatcher et al. (2009) study through the principle of "two-eyed seeing" where Indigenous and western cultural perspectives are represented, followed by diversifying your course materials and the content of your course, then reflecting on the diversity represented in your course description language. This language can extend to how you design your assessments that also reflect the diversity in your students, and also how you engage your students in creating knowledge from their context and what your course requires. Course descriptions are frequently vetted by curriculum committees, which can provide an opportunity for an institution to address their policies on diversity, equity and inclusion, exercised through course descriptions.

Reviewing the language of existing course descriptions and having a general awareness of the students enrolling in the institution and courses creates an opportunity to decolonize the classroom, the relationships and the learning experiences overall. Another suggestion is to consider engaging students in ways they can contribute their languages to your content, including their contributions to the wording of the course description (NCTE, 2019), such as including a local Indigenous word for a concept or theory or word descriptors connecting the student context to the course content. The course description language can be decolonized to be inclusive, represent diversity and present information to overcome implicit bias and the pedagogy of whiteness. Including changes in wording of a course description offers the value of creating a co-learning connection with the culture and communities represented by your students, which in turn can also create a safe classroom where diversity and inclusion are active elements in the curriculum.

The author proposes avoiding the hegemonic approach of knowledge domination and assimilation through the pedagogy of whiteness and identify the value of recognizing the best of all worlds from your students' context, starting with the wording and language used in course descriptions. Based on the early results of this case study, the author concludes that the language used in your educational setting, specifically hegemonic white language that affects understandability and relatability of the content by the students, can be improved upon. One small and important step towards decolonizing a course description can be capitalizing the word Indigenous. In closing, the question posed to readers is "have you reviewed your course descriptions through the lens of language being a colonizing tool, and how that can impact your students' perceptions of their learning?". ∎

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Funding the Future We Want: Leveraging University Funding to Support Black and Indigenous Communities

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Introduction and Background

For more than a decade, critical service-learning and community-engagement authors and scholar-activists have been pushing for a more race-aware, critically informed view of the work of community-based learning (e.g. Mitchell et al., 2012; Cann and DeMeulenaere, 2020). Increasingly, scholars and practitioners are articulating and writing about the ways whiteness and supremacy are embedded in many elements of community-engaged work that we take for granted (Vidal-Ortiz, 2017; Okun, 2021). New thinking on anti-racist community-engaged pedagogy "seeks to counteract the persistence and impact of racism on our campuses and in our community-engagement" (Massachusetts Department of Higher Education, 2021). These calls encourage, support and validate the hard work of individuals across campuses who teach and practice in ways that support students of color and critically challenge systems of oppression.

But since racism is structural, it is also important to pay attention to the ways institutions of higher education incorporate the values of anti-racist teaching and learning into everyday practices and policies. For years, the field of community-engagement has argued that tracking funding for community-engaged learning (CEL) activities is a key metric for understanding whether an institution's work successfully promotes the values of CEL (Holland, 1997; Furco, 1999; Eatman et al., 2018). Critical philanthropy has been making a similar argument, noting that we cannot expect systemic change without funding it (Davis, 2020). Major funding bodies like NIH acknowledge that funding is "not immune to the systemic racism that pervades American society" (Taffe and Gilpin, 2021). Funding is critical to changing racist structures. It is a literal demonstration of values and commitment.

Our goal in this paper is to provide a timely discussion about the role of university-based funding to address or ignore issues of equality. We provide insight into the questions: how are communities of color affected by funding *without* a focus on anti-racism? And how can we change our grant making processes to make them more equitable? This focus on funding is our way into better understanding how to live out the values that underpin anti-racist teaching and learning in a demonstratable, structural way.

For the past six years, our university has invested heavily in culture change experiments via a well-funded and supported community-engaged learning initiative, with the goal of creating a campus environment where all students encounter high-quality community-engagement teaching and learning opportunities. One approach has been to provide grants to faculty to increase and expand the use of community-engaged learning in courses, curricula, and research. These grants have been accompanied by professional development opportunities to learn more about the values of the field, especially valuing multiple forms of knowledge, cultural competence, and equity. However, from 2015-2019, these grants were not driven by the ethos of a values-engaged assessment that focused on racial equity (Bandy et al., 2018). That is not to say these grants were not values-based; they were. But the primary value was placed on student learning broadly, without a specific focus on equity.

A specific anti-racist values lens was brought to bear on the grants when the university was forced to respond to demands from students, and community, for change towards being more explicitly anti-racist. In 2017, the university Black Students United presented the university's President with twelve demands to

ensure a "full, wholehearted, and steadfast commitment to ensure that every student in every school and college has the resources, the love, and the support to survive and thrive the rigors of our institution and the trials and triumphs of life" (Bogel-Burroughs, 2017). Our community-engaged teaching and learning initiative was named explicitly in these demands.

In 2020, in response to the murder of George Floyd and the ensuing protests throughout the summer, including on the streets of our hometown, the community-engaged learning and teaching office released a public statement in support of the Black Lives Matter movement. In this statement was a commitment to

- Review funding processes and participatory programs to support faculty, staff, students, and community partners in their efforts to move towards antiracism and improve the opportunities for community-engaged learning in this area.

- Interrogate community-engaged learning values through an anti-racist lens.

- Encourage partners and applicants to integrate antiracism into community-engaged learning proposals, to advance the educational environment for every student and to create more just communities.

Since then, that unit has taken steps towards addressing the demands of Black students and prioritizing the unit's own set of commitments. We immediately recognized that very little data existed about how our funding strategy was being used to drive forward our commitments. We could only make changes with clarity and focus to make our funding more equitable with baseline data to understand what our grant making without a specific anti-racist lens looked like. Our problem of practice was both foundational—we needed a new framework within which we would make our programmatic decisions—and logistical—we needed to change how the program operated.

The rest of this essay describes how we operationalized our commitment to understanding how the program funding was being used to support Black and Indigenous communities. We lay out our method and findings, and discuss implications for both our program and lessons that other programs can implement.

Method

Jump-started by the pandemic in March 2020, we began the process of integrating anti-racist practices into funding, by modifying the program that supports student travel for community-engaged learning experiences. As students were not allowed to travel, it became imperative to support their place-based community-engaged projects and research, rather than their travel as part of global service-learning experiences. Thus, the Serve in Place Fund replaced the Community-Engaged Student Travel Grants. We used the Serve in Place Fund to explore a place-based framework of engagement and encouraged students to develop projects that could be done at home, virtually, or (in accordance with local public health guidelines) in the communities where they were living during the pandemic. As this Fund went live in the Summer of 2020, the murder of George Floyd and subsequent protests inspired the office to center anti-racism in programs and funding. But we needed to assess it. Creating the new Serve in Place framework provided a space where we could investigate whether our programs were intentionally aligned with our commitments and address gaps in practice where they existed.

To provide some baseline data to make future decisions, the Travel Grants/Serve in Place fund became the first grant program evaluated to determine whether our funding was effectively supporting Black and Indigenous communities. The goal was to determine which communities were being served *without* an explicit anti-racist commitment and determine what could be changed and improved *with* anti-racist intentionality.

Through an inductive meaning-making process, our student researcher determined three criteria for examining funded projects:

- The project is explicitly impacting Black/ Indigenous individuals

- The work is being done in a primarily Black/ Indigenous neighborhood

- The work will impact minority and/or low-income people, in which Black/ Indigenous individuals can benefit from.

These three criteria were applied to 38 student projects that had been funded from 2019-2020, before the pivot in the program. This was to establish a baseline—to understand what was occurring without an anti-racist focus. The review consisted of reading the application materials, as well as doing more in-depth research into the organizations and community partners named in application. This research uncovered whether the organization was run by a person of color, for example, or was located in a neighborhood

predominated by underrepresented people. 40% of the funded projects met the new criteria.

The criteria developed to examine the projects provided a useful model for other grant mechanisms run by the office to develop baseline data about the impact of those funding programs on Black and Indigenous communities and was applied to an additional two grant programs. The Engaged Research Grants and the Engaged Opportunity Grants differ from the Serve in Place funds as they fund faculty and staff, rather than students. However, the general goal of that funding is the same: to support community-engaged learning, teaching and research. As with the baseline findings from Serve in Place grants, findings were shared with individual program managers of each grant, along with the general staff of the unit.

Findings

In total, 258 individual projects were reviewed from three different grant mechanisms. 105 (40%) of the projects were identified as working with or to support Black and Indigenous communities. We reviewed projects that were part of three grant mechanisms: Serve in Place Grants, Engaged Opportunity Grants and Engaged Research Grants.

Serve in Place Grants

The first round of funding given to students through the 2020 Serve in Place grants resulted in about 25% of the funding going to Black and Indigenous communities (n=64). In 2020, over half of the Black/Indigenous projects self-selected the theme of "access, equity, and justice" and nearly a third self-selected the theme of "education." For those projects serving Black and Indigenous communities, 75% worked with community partners in our home state. Projects not identified as serving Black and Indigenous communities had an increase in the diversity of states and several international community partners.

Following this review, $20,000 was reallocated to projects that were serving Black and Indigenous communities and changes were made in both the application and the review process. The established criteria were explicitly described in the application and language was added that prioritized projects that met the criteria, and asked applicants to describe the ways the proposed project could meet any of the criteria. In the review process, reviewers were also explicitly asked if the project met the criteria and that answer became part of the final review formula.

After changes were made in programming, anoth-er one hundred Serve in Place grants were reviewed. 58% of these projects were identified as impacting Black and Indigenous communities (see Table 1).

Table 1: Review of Serve in Place grants

	PRE CRITERIA SUMMER 2020	POST CRITERIA SUMMER 2020
# funded projects	64	100
# B/I projects	16	58
% B/I projects	25%	58%

Engaged Opportunity Grants

Engaged Opportunity grants provide up to $5000 to seed community-engaged learning projects, research and courses. These are open to all faculty and staff and are used for a wide range of projects from creating partnerships to paying student research assistants. Our student researcher reviewed grants from Fall 2019, Winter 2020 and Spring 2020 using the same criteria as that we used to analyze the Serve in Place grants. Of the thirty-eight projects, nineteen were identified as impacting Black and Indigenous communities (47% of the total). Each application cycle closely reflected that percentage (see Table 2).

Table 2: Review of Engaged Opportunity Grants

	FALL 2019	WINTER 2020	SPRING 2020
# of funded projects	13	9	16
# of B/I projects	6	4	8
% of B/I projects	46%	44%	50%

As with the Serve in Place grants, the theme most commonly self-selected by grantees was "access, equity and justice"; however, the second most commonly selected theme was "children, youth, seniors and families". Again, over 75% of community partners on the grants that impacted B/I communities were located in our home state.

Engaged Research Grants

Engaged Research Grants support faculty to enhance undergraduate experiences through community-engaged research. Thirty-two grants from 2016-2020 were reviewed and twelve grants (37%) met the criteria of serving Black and Indigenous communities. Even with a smaller sample size, each cycle of these grants reflected similar percentages, ranging from 33% - 43%. For the Engaged Research Grants, only two Black and Indigenous community partners were in our hometown, with another three located in our home county. Generally, these Black and Indigenous partners were in larger cities than our hometown. This differed

greatly from the Engaged Opportunity Grants, where 40% of community partners were located locally.

General Findings

When this review occurred, the Engaged Research Grants had the lowest engagement with Black/Indigenous communities. On average, 40% of Engaged Research Grants met the criteria, as opposed to 50% for both the Engaged Opportunity Grants and post-programmatic changed Serve in Place grants. This was possibly due to a smaller sample size than the two other grants. In addition, we theorized that faculty applying for research grants, even those with a community-engaged focus, would be more likely to focus on race "neutral" and "objective" language and partners.

Through our analysis, we found several important findings that are being integrated into funding mechanisms, professional development for faculty and staff, classroom dynamics, and research practices. Overall, the Black and Indigenous communities most impacted by these grants were in the state where our university is located. This is interesting because grant funds to local, state, and national partnerships make up 50% of the overall funding portfolio, the other 50% funds international partnerships. In addition, the majority of projects that support Black and Indigenous communities are urban.

Students tend to work more directly with Back and Indigenous individuals, whereas faculty and staff tend to list organizations as partners. This may have to do with the fact that students found local and personal connections throughout the pandemic, whereas faculty and staff were interested in supporting organizations that serve Black and Indigenous communities in order to spread impact. Lastly, we found that projects with smaller amounts of funding tend to focus on Black and Indigenous communities. Our Engaged Research Grants have the least reach into B/I communities, and yet represent the largest financial investment of the evaluated mechanisms.

Implications

By creating anti-racist infrastructure and holding ourselves accountable via funding, we are working to create a university culture where anti-racist teaching and learning is supported. This process exposed for our staff and students several new learnings. We reflected on how important it is to have baseline data that is informed by an anti-racist perspective. We are incapable of changing practices and programs if we do not have a sense of how well (or not) we are doing in living out anti-racist values. We must continue to collect baseline information; we are committed to utilizing the criteria across our entire grant portfolio.

In addition, a demonstrable commitment—in this case reallocating $20,000, changing applications, and bringing an anti-racist lens to the review process—led to demonstrable change towards supporting more Black and Indigenous communities. Including the criteria and asking applicants to answer for themselves the ways that their project could address those criteria provides space for applicants to explain themselves and serves as a reflection moment for them to ask themselves why their project does not serve those communities and if it could or should.

To make these practices systemic, we have shared our criteria with other departments who also give out grants and are in conversation about the ways that departments can create anti-racist programs and evaluation. One department has incorporated the criteria into annual faculty evaluation plans. Our university supports departmental level ant-racist action plans, and we would like to collaborate further to share our process and learn from others. We would especially like to reiterate to others across campus that incorporating students as co-researchers and co-investigators in this process is essential. They bring an immediacy to the work that helps us hold ourselves administratively accountable. Our data clearly demonstrates that students are committed to anti-racist community-engagement and our duty as staff and faculty is to provide pathways into living out that commitment.

We took specific steps to examine our funding with an anti-racist lens:

- Worked with a committed student researcher and listened to her expertise

- Identified the need for baseline data

- Created criteria that explicitly named Black and Indigenous communities

- Evaluated past projects based on the criteria

- Changed program practices and applications

- Allocated direct funding towards anti-racist projects

- Reflected throughout.

These are examples of the kinds of activities other units can take to live out their anti-racist

values. The ways that community-engagement units spend our money and how we determine the impact of funding can be focused to create stronger, more vibrant communities for people of color and others facing systemic oppression.

Conclusion

Specific and focused anti-racist assessment of and changes to policy and practices of our funding allowed us to identify where we committed to communities of color without a values-based approach, and where we could continue to do better. We realized that we get to create anti-racist applications, our grantees must answer questions that make them think about the impact of their community-engaged teaching and learning on Black and Indigenous communities, and we get to decide to fund projects and courses that do a better job of fulfilling the anti-racist teaching and learning principles and values that we want to move towards. Hopefully, we can use this structural approach to increase the number and quality of those doing that work.

Our criteria considered the reality that projects are along a spectrum of support for communities of color. We wanted to name that some projects will be done directly with B/I community partners and that some will focus on creating larger environments where people of color can thrive. Thus, our criteria was not ranked, but allowed for community-engagement at many levels. Again, those criteria are

- The project is explicitly impacting Black/ Indigenous individuals

- The work is being done in a primarily Black/ Indigenous neighborhood

- The work will impact minority and/or low-income people, in which Black/ Indigenous individuals can benefit from.

Black Lives Matter, the pandemic, anti-Asian hate crimes, the continual and daily reminders that supremacist systems are at work around us makes it even more important we individually, and as units committed to community-engaged teaching and learning, seek out ways to understand racism and its impact on communities, students and ourselves. We must recognize and work within supremacist norms that dictate policies and practices that we take for granted in higher education. To be explicitly anti-racist requires reflection and action. ∎

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A Quantitative Analysis of High Impact Practices and Civic Learning Outcomes among Community College Students

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Introduction

Schneider (2013) notes, higher education is called to "work at the intersections of diversity and democracy . . . based in an understanding that diversity is a key resource for educational excellence and a critical if often undervalued element of civic culture in the United States." This study speaks to the intersection of diversity and democracy. The diversity element is that under-resourced students are overrepresented at community colleges and can therefore be a proxy for underrepresented students (Brownell & Swaner, 2009). The democracy element is students' civic learning outcomes (CLO), or skills in listening and communication, diversity, and consensus building. The 2012 report, *A Crucible Moment*, states that our democracy is in decline and offers three recommendations for higher education to improve it: service-learning, dialogue, and other collaborative experiences. In other words, what *A Crucible Moment* (2012) recommends are high impact practices (HIPs). Kuh (2008) established HIPs which are best practices for experiential learning that, when done well, help more students learn, persist, and graduate (Brownell & Swaner, 2009; Kuh et al., 2013). Examples of high impact practices include: capstone courses and projects, collaborative assignments and projects, common intellectual experiences, diversity/global learning, eportfolios, first-year seminars and experiences, internships, learning communities, service learning, community-based learning, undergraduate research and writing-intensive courses. We know that HIPs have a positive effect on academic learning outcomes. The purpose of this study was to find out whether HIPs have an effect on civic learning outcomes, especially among community college students.

Howe and Fosnacht (2017) and Weiss and Fosnacht (2018) first brought together HIPs and civic outcomes to advance the discussion on the future of democracy by assessing how participation in HIPs is correlated with CLOs. Howe and Fosnacht (2017) and Weiss and Fosnacht (2018) analyzed senior- and first-year responses, respectively, to the 2014 National Survey of Student Engagement (NSSE) civic engagement module. These two studies found that at baccalaureate institutions, five HIPs (service-learning, learning communities, undergraduate research, study away, and senior projects) have a substantial effect on CLOs (Howe & Fosnacht, 2017; Weiss & Fosnacht, 2018). But are Howe and Fosnacht's (2017) and Weiss and Fosnacht's (2018) findings true for all students? Historically, community college students are some of the most diverse students in the nation in terms of race; first-generation and working-class students; students affected by Deferred Action for Childhood Arrivals and the Development, Relief, and Education for Alien Minors Act (DREAMers); English Language Learners; parents; and employees (Murphy, 2014). Community colleges are also under-resourced and serve students who have historically been underserved and disenfranchised (Cahill & Fine, 2016), which could mean that the way they do HIPs and the impact of HIPs may be different.

Research Design

Because this study intended to build on Howe and Fosnacht (2017) and Weiss and Fosnacht (2018) and see if their findings were generalizable to all students, this study analyzed responses to the 2019 Community College Survey of Student Engagement (CCSSE). This survey is a national data set of a cross-sectional (single point in time), one-way group survey, primarily with closed-ended questions. The data are nonparametric (ordinal and Likert scale). After delineating the descriptive statistics, the test of significance is a chi-square test, which assesses the association between groups based on one input categorical variable and one outcome categorical variable at a time (Creswell & Creswell, 2018).

The CCSSE is a validated survey created in 2001 at the Community College Leadership Program at The University of Texas at Austin (CCSSE, 2021). The survey is based on the NSSE, which was created in 1998. These two surveys complement each other by serving different populations: community colleges and baccalaureate colleges, respectively. Continuing community college students take the survey in class, on paper during the spring of each year. The survey asks about students' general college experience, with a focus on "educational practices and student behaviors associated with higher levels of learning, persistence, and completion" (CCCSE, 2012, p. 4). This study tests the hypothesis that HIPs are related to greater CLOs among community college students.

The study considers participation in five HIPs (input variables): first-year experiences, learning communities, collaborative assignments and projects, service-learning, and internships. The study examines the association between students' aforementioned participation and self-reported assessments of their Civic-Minded Graduate skills (outcome variables): communication and listening, diversity, and consensus-building (Steinberg, Hatcher, & Bringle 2011) because the "capacity to interact and work collectively across difference is something expected of all graduates in the 21st century, not just an option for the privileged few" (Schneider, 2013). The researcher developed the proxy for communication and listening as 'discussed ideas from your readings or classes with others outside of class.' The proxy for diversity is 'had serious conversations with students who differ from you.' The proxy for consensus-building is 'working effectively with others.'

The null hypothesis stated that there is no significant relationship between the acquisition of CLOs and participation in HIPs. This study analyzed secondary data collected from the CCSSE, and the hypothesis was either rejected or accepted based on its significance level (p-value). In other words, if the p-value was low, then there was a high probability that the result was not due to random chance; the null hypothesis would therefore be rejected, and the conclusion would be that a relationship exists between CLOs and HIPs. It is worth noting that even evidence of a relationship through chi-square tests for independence in an observational study does not imply causation, since many unknown variables can influence students' decisions to participate or not. Rather, it indicates that increased levels of one variable (as measured by binary or Likert items) are associated with increased levels of the other variable. In other words, an increased participation in HIPs is associated with increased levels of CLOs among community college students.

Data Collection

Because of the categorical nature of the data, chi-square was used to determine the association between groups based on one input variable and one outcome variable at a time (Creswell & Creswell, 2018). The researcher used chi-square tests and contingency tables where the row variables are inputs and the column variables are outcomes. When the chi-square tests were statistically significant, the researcher then had some indication of the association between HIPs and CLOs among community college students based on the row percentages. Row percentages without a small p-value were not considered. The researcher then looked for themes, such as an input (HIP) variable associating with several outcome (CLO) variables in the same way for community college students. This study analyzed a 30% random sample of the total 2019 three-year CCSSE cohort data set and included 103,537 responses from 588 colleges in 46 states (CCCSE, 2019).

Ethical Considerations

The following ethical recommendations were followed: The researcher submitted to the Institutional Review Board for approval (Creswell & Creswell, 2018); data and materials (e.g., raw data and protocols) were stored using appropriate security measures; both statistically significant and practical results are being shared; the researcher is considering website publication for public distribution (Creswell & Creswell, 2018); all findings are based in data (Alber, 2011); and comparison studies are fully cited (Alber, 2011).

Results

Despite the historical precedent of using community college students as a proxy for underrepresented students, most students in this sample were of the traditional 18-24 student age (72%), spoke English as their first language (80.8%), were not first-generation students (62.7%), were enrolled full-time (71%), did not take developmental coursework (65%), and were credential seeking (97.5). The majority (52.2%) had no hours dedicated to caring for a dependent(s) and 71.9% spent less than five hours per week commuting (see *Appendix A: Demographics*).

For each of the 21 pairwise chi-square tests, a Bonferroni-corrected significance level of $\alpha = 0.00238$ (0.05/21=0.00238) was used because conducting multiple analyses increases the chance of finding a significant result by random chance, and the Bonferroni-correction reduces the chance of declaring a false positive result (or a Type I error) by making the significance level stricter (Bonferroni Correction,

2021). It is worth noting that due to the large sample size, the statistical significance does not provide information about whether associations are practically relevant. For practical significance, "row percentages" were considered in each of the 21 contingency tables.

All twenty-one pairwise chi-square tests resulted in statistically significant associations, with all p-values less than 0.0001 (see *Appendices B-D* for significance tests). This means the null hypothesis was rejected, and there is a nonrandom association between the input (HIPs) and the outcome variables. However, the statistically significant tests do not provide information about whether the associations are practically relevant. For practical significance, "row percentages" or proportions were considered in each of the twenty-one contingency tables. The significance of the chi-square tests indicates that a relationship exists between the two variables, and the row percentages provided an indication of what may be happening in that relationship.

The researcher found that the results of this study generally fall into three categories: promising results, mixed results, and results indicating no practical consequence. First, participation in internships, learning communities, in-class group projects, and service-learning all resulted in statistically significant associations, with p-values less than 0.0001, with all three indicators of positive CLOs. Furthermore, these four HIPs seem to have a sizable enough impact to have practical implications (see *Appendices E-G* for contingency tables).

To take a closer look at the promising results, completing an internship is associated with an 11.5% higher percentage of students responding that they "often" or "very often" discuss ideas with others, and participating in an organized learning community is associated with a 7.5% higher percentage responding with "often" or "very often" "discussing ideas with others." Those who completed an internship or were part of a learning community had a higher likelihood of responding that they "often" or "very often" "discussed ideas from the readings or classes with others outside of class," whereas those who did not complete either of those HIPs had a higher likelihood of responding that they "never" or "sometimes" engaged in such discussions. Completing an internship is associated with a 10% higher percentage of students responding that they "often" or "very often" have a "serious conversation with students who differ from you," and participating in a learning community is associated with an 8.8% higher percentage responding with "often" or "very

often." Additionally, those who did not complete an internship or participate in a learning community had a higher likelihood of responding that they "never" or "sometimes" had serious conversations with students who differ from them. Completing an internship is associated with a 13.8% higher percentage of students responding that they work effectively with others "quite a bit" or "very much," and participating in a learning community is associated with a 14.4% higher percentage responding with "quite a bit" or "very much" to "working effectively with others."

Continuing with promising results, in-class group projects and service-learning participation was measured using a Likert Scale ("never" to "very often"). In-class group projects and service-learning both appear to indicate that a greater frequency of participation is associated with a greater frequency of "discussing ideas with others" and "working effectively with others." As student responses regarding "discussed ideas" increase in frequency from "never" to "very often," the likelihood of a more positive response to the frequency of in-class group projects and service-learning participation increases. As student responses regarding "had serious conversations with students who differ from you" increase in frequency from "never" to "very often," the likelihood of a more positive response to the frequency of service-learning participation increases. For in-class group projects and "had serious conversations with students who differ from you," the trend is slightly more limited. It only appears that the less often respondents had serious conversations with students who differ from them, the more likely they are to be in the "never" rating for engaging in in-class group projects.

Third, participation in a first-year experience resulted in statistically significant associations, with p-values less than 0.0001, with three indicators of positive CLOs. At least two of these differences may be large enough to have practical implications. First-year experience participation is associated with an 8.4% higher percentage of students responding with "quite a bit" or "very much" to "working effectively with others." Additionally, those who did engage in a first-year experience had a higher likelihood of responding "quite a bit" or "very much" to "working effectively with others." First-year experience is also associated with a 6.1% slightly higher percentage responding with "often" or "very often" to having a "serious conversation with students who differ from you." Moreover, those who did not partake in a first-year experience had a higher likelihood of responding that they "never" or "sometimes" had those types of conversations. However, there is no

practically meaningful association between first-year experience and "discussing ideas with others."

Fourth, participation in a first-term student success course resulted in statistically significant associations, with *p*-values less than 0.0001 and positive associations with all three indicators of positive CLOs. At least one of these differences may be large enough to have practical implications. First-term student success course participation is associated with a 9% higher percentage of students responding with "quite a bit" or "very much" to "working effectively with others." Furthermore, those who completed a student success course had a higher likelihood of responding that they work effectively with others "quite a bit" or "very much." However, there is no practically meaningful association between first-term student success course and either "discussing ideas with others" or having a "serious conversation with students who differ from you."

Fifth, while participation in orientation resulted in statistically significant associations—with *p*-values less than 0.0001 and positive associations with all three indicators of CLOs—there is no practically meaningful association between experience with orientation and "discussing ideas with others," having a "serious conversation with students who differ from you," or "working effectively with others." Using CCSSE data, this study did not find any practical association between orientation and CLOs, and it uncovered a positive, practical association with only one of the three CLOs ("working effectively with others") and student success courses. Orientation and student success courses were included in this study as types of First-Year Experience (FYE). In other words, what one institution calls FYE, another may call a student success course or orientation (CCCSE, 2013). However, this study discovered mixed results on FYE and CLOs. Even traditional FYEs had positive, practical associations with only two of the three CLOs ("serious conversation with students who differ from you" and "working effectively with others"). Neither Howe and Fosnacht (2017) nor Weiss and Fosnacht (2018) studied FYE; therefore, this study contributes new results in this area.

In summary, since all pairwise chi-square tests resulted in statistically significant associations, with all *p*-values less than 0.0001, the null hypothesis was rejected in each case. Every HIP analyzed in this study was positively associated with the CLO variables for community college students. The row percentages speak to the practical considerations, and interpreting them revealed several interesting trends. First, internships, in-class group projects, service-learning, and learning communities had strong enough positive associations with listening and communication civic skills to warrant practical consideration. Second, those four HIPs, along with first-year experience, had strong enough positive associations with diversity civic skills to warrant practical consideration. Third, all of those HIPs, along with student success courses, had strong enough positive associations with consensus-building civic skills to warrant practical consideration. Therefore, the most notable finding is that four of the HIPs—internships, in-class group projects, service-learning projects, and learning communities—were consistently positively associated with each of the CLO variables relating to communication, diversity and consensus building.

Discussion

The most notable finding of this research is that four HIPs—internships, in-class group projects, service-learning, and learning communities—are consistently positively associated with each of the CLOs in statistically significant and possibly practically meaningful ways for community college students. In the wake of 2020 and facing challenges to our democracy, experiential learning and teaching has an opportunity to play a vital role in equipping students for responsible citizenship. Knowing that four HIPs are effective in developing civic skills can help all teachers and learners use HIPs, which incorporate real-world, hands-on practices, and the skills HIPs develop in communication, diversity, and consensus building to tackle social issues, consider solutions, and promote the public good, especially for students that stand to benefit the most and when it is needed now more than ever.

The findings of this study are consistent with Kuh's (2008) overall research on HIPs. Kuh's (2008) findings assert that all HIPs are associated with improved academic outcomes such as student learning, retention, and graduation (Brownell & Swaner, 2009; Kuh, O'Donnell, & Reed, 2013; Finley & McNair, 2013; Kuh & Kinzie, 2018; Finley, 2019; Kinzie et al., 2020). This study found that all of the HIPs studied were associated with civic outcomes, as well. The HIPs were associated with CLOs at a statistically significant level, with all *p*-values less than .0001. In terms of practical importance, however, only four of the seven studied HIPs (internships, learning communities, in-class group projects, and service-learning) were identified as promising practices for a meaningful impact on positive CLOs. In other words, as an educator, is it worth making changes to your practice for a 1-2% difference? Possibly. But is it worth is it worth it for a 10%

difference? Most likely. That is what is meant by practical importance—which associations have enough of an impact that they would affect practice. FYE and its related experiences (student success courses and orientation) had the weakest association with CLOs.

Additionally, Howe and Fosnacht (2017) and Weiss and Fosnacht (2018) analyzed the NSSE data and found that study away, learning communities, undergraduate research, senior projects, and service-learning were positively associated with CLOs. These findings are consistent with the results of this research, which found that internships, learning communities, in-class group projects, and service-learning are consistently, positively associated with CLOs. This study's results are consistent with Howe and Fosnacht's (2017) and Weiss and Fosnacht's (2018) findings on the association between CLOs and both learning communities and service-learning. Furthermore, neither Howe and Fosnacht (2017) nor Weiss and Fosnacht (2018) studied internship and in-class group projects; therefore, the present study contributes new findings in this area.

Limitations

Limitations include the following: (a) The results are only generalizable to community college students; (b) responses are self-reported (meaning students have to know what the HIP is called and remember taking it); (c) variation exists in the fidelity of the implementation of HIPs; (d) HIPs are voluntary, and students may therefore self-select into HIPs opportunities; and (e) there is potentially a layering effect resulting in a both/and not an either/or effect. For example, perhaps a student participated in two HIPs, in which case it is not feasible to isolate the program effect of either HIP. The implication is that the inability to isolate the impact of individual and compounding HIPs may be a limitation of this study.

Recommendations

As mission-driven institutions, civic engagement is a responsibility of community colleges, whose "stated mission, in most cases, is to strengthen the local communities and regions in which we operate" (Schnee et al., 2016, p. 12). Additionally, "community college is the college experience for almost half of all Americans" (Cahill & Fine, 2016, p. x). Therefore, the results of this study have far-reaching implications.

According to the results of this study, community colleges looking to improve students' CLOs should encourage more availability and participation in internships, learning communities, in-class group projects, and service-learning due to their consistent, positive

association in producing civic skills in listening and communication, diversity, and consensus-building. Community colleges can learn more about civic engagement and its application to HIPs through their campus service-learning and civic engagement office, via existing civic engagement memberships that their campus holds, and/or by researching local and national civic engagement membership options for their campus. In addition, departments that might not normally associate themselves with civic engagement can learn more about CLOs by partnering with their service-learning and civic engagement office on their campus. Up to two HIPs can be combined at one time (Kuh, 2008), and any of the following would hence be viable options (Brownell & Swaner, 2009; Kinzie, 2012): a service-learning internship, a service-learning learning community, or a service-learning in-class group project. In any of these cases, service-learning practitioners can help to share service-learning best practices that have long been associated with civic engagement.

In terms of the significance of this study, it provides information on where community colleges might profitably invest their precious resources of time, effort, and money. Offering HIPs requires resources for training and implementation (Brownell & Swaner, 2009), and to be prime stewards of their mission, community colleges must be judicious about where and how those resources are allocated. This study offers evidence for administrators to make data-informed decisions about which HIPs to invest in when the goal is CLOs. It also helps baccalaureate institutions better understand the experiences of students who transfer from community colleges.

This research demonstrates that HIPs can be an avenue for developing civic skills, as part of civic engagement, and ultimately contributing to our country's civic revival. The intersection of HIPs and CLOs is thus not only an exciting area but also a necessary area of study within the Scholarship of Teaching and Learning. Passionate citizen researchers are needed to continue contributing to academia and for the future of our democracy. ∎

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Appendix A: Demographics

VARIABLE/LEVELS	COUNT (%)
Enrollment	
Part-Time	30,043 (29.0%)
Full-Time	73,494 (71.0%)
Work Hours	
0 hours	25,138 (24.9%)
1–5 hours	7,493 (7.4%)
6–10 hours	8,864 (8.8%)
11–20 hours	16,023 (15.8%)
21–30 hours	19,275 (19.1%)
30+ hours	24,344 (24.1%)
Cared for a Dependent	
No hours	50,735 (50.2%)
1–5 hours	17,082 (16.9%)
6–10 hours	8,427 (8.3%)
11–20 hours	5,811 (5.8%)
21–30 hours	3,570 (3.5%)
30+ hours	15,430 (15.3%)
Commute Time	
No hours	8,151 (8.0%)
1–5 hours	64,768 (63.9%)
6–10 hours	17,495 (17.3%)
11–20 hours	6,359 (6.3%)
21–30 hours	1,895 (1.9%)
30+ hours	2,720 (2.7%)
Gender	
1 = Male	43,328 (43%)
2 = Female	55,374 (54.9%)
3 = Other	637 (.6%)
95 = Prefer not to respond	1,443 (1.4%)

VARIABLE/LEVELS	COUNT (%)
English is your first language	
0 = No	19,254 (19.2%)
1 = Yes	81,213 (80.8%)
Credit hours complete	
1 = 0 to 29 credits	62,279 (62.55%)
2 = 30+ credits	37,292 (37.45%)
Traditional age student	
0 = Nontraditional	28,235 (28.0%)
1 = Traditional	72,590 (72.0%)
Developmental coursework	
0 = Nondevelopmental	65,415 (65.0%)
1 = Developmental	35,238 (35.0%)
First-generation student	
0 = No	64,942 (62.7%)
1 = Yes	38,595 (37.3%)
Credential seeking	
0 = No	2,513 (2.5%)
1 = Yes	97,826 (97.5%)
Race/Ethnicity	
1 = American Indian or Alaska Native	1,393 (1.4%)
2 = Asian	5,271 (5.2%)
3 = Black or African American	10,676 (10.6%)
4 = Hispanic or Latino	17,344 (17.2%)
5 = Native Hawaiian	97 (.1%)
6 = Pacific Islander	309 (.3%)
7 = White	51,770 (51.5%)
8 = Other	1,552 (1.5%)
9 = 2 or more	8,877 (8.8%)
10 = I prefer not to respond	3,337 (3.3%)

Appendix B: Communication & Listening Significance Tests

OUTCOME	INPUT	CHI-SQUARE	P-VALUE
Discussed ideas from your readings or classes with others outside of class	Internship	1111.76	<0.0001
	Group project	7553.24	<0.0001
	Service learning	3997.70	<0.0001
	Orientation	232.70	<0.0001
	First year experience	92.70	<0.0001
	Learning community	267.64	<0.0001
	Student success course	149.21	<0.0001

Appendix C: Diversity Significance Tests

OUTCOME	INPUT	CHI-SQUARE	P-VALUE
Had serious conversations with students who differ from you	Internship	1287.46	<0.0001
	Group project	7984.36	<0.0001
	Service learning	5927.77	<0.0001
	Orientation	141.85	<0.0001
	First year experience	332.83	<0.0001
	Learning community	488.43	<0.0001
	Student success course	157.38	<0.0001

Appendix D: Consensus-building Significance Tests

OUTCOME	INPUT	CHI-SQUARE	P-VALUE
Working effectively with others	Internship	2074.20	<0.0001
	Group project	11478.72	<0.0001
	Service learning	3243.16	<0.0001
	Orientation	1702.47	<0.0001
	First year experience	660.95	<0.0001
	Learning community	1227.38	<0.0001
	Student success course	1051.31	<0.0001

Appendix E: Communication & Listening Contingency Table

INPUT	LEVELS	SAMPLE SIZE	LEVELS OF "DISCUSSED IDEAS FROM YOUR READINGS OR CLASSES WITH OTHERS OUTSIDE OF CLASS"			
			1	2	3	4
Internship	0 = No	81,363	14.7%	37.7%	28.0%	19.7%
	1 = Yes	19,470	8.0%	32.8%	32.7%	26.5%
Group project	1 = Never	9,341	27.1%	35%	21.5%	16.4%
	2 = Sometimes	36,342	15.6%	43.6%	26.1%	14.8%
	3 = Often	35,677	10.6%	36.7%	34%	18.7%
	4 = Very Often	19,639	8.4%	25.1%	27.9%	38.6%
Service learning	1 = Never	72,088	16%	37.8%	27.0%	19.2%
	2 = Sometimes	19,342	7.7%	39.4%	31.9%	21%
	3 = Often	6,694	6.3%	28.5%	41.5%	23.7%
	4 = Very Often	3,581	6.3%	17.6%	24.8%	51.3%
Orientation	0 = Unable	14,970	14.5%	37.4%	27.9%	20.1%
	1 = Not Aware	14,649	16.3%	36.85%	27.1%	19.8%
	2 = Enrolled	7,423	13.1%	37.15%	28.9%	20.8%
	3 = Attended	47,428	12.4%	37%	29.45%	21.1%
	4 = Took Part	15,411	12.5%	35.1%	29.55%	22.8%
First year experience	0 = No	80,120	13.8%	37.05%	28.5%	20.7%
	1 = Yes	20,017	11.8%	35.7%	30.2%	22.4%
Learning community	0 = No	89,252	13.8%	37.2%	28.5%	20.6%
	1 = Yes	10,689	9.7%	33.7%	31.8%	24.8%
Student success course	0 = No	68,392	14.0%	37.2%	28.5%	20.2%
	1 = Yes	31,629	11.9%	35.9%	29.5%	22.7%

Appendix F: Diversity Contingency Table

INPUT	LEVELS	SAMPLE SIZE	LEVELS OF "HAD SERIOUS CONVERSATIONS WITH STUDENTS WHO DIFFER FROM YOU"			
			1	2	3	4
Internship	0 = No	81,427	32.9%	39.4%	18.3%	9.3%
	1 = Yes	19,483	21.3%	41.1%	23.2%	14.4%
Group project	1 = Never	9,342	51.45%	30.85%	11.2%	6.5%
	2 = Sometimes	36,383	35.0%	43.9%	15.35%	5.7%
	3 = Often	35,740	25.8%	41.75%	23.6%	8.9%
	4 = Very Often	19,637	22.0%	32.7%	22.3%	23.0%
Service learning	1 = Never	72,157	35.2%	39.6%	16.85%	8.4%
	2 = Sometimes	19,342	21.6%	44.7%	22.7%	11.0%
	3 = Often	6,703	17.2%	34.2%	33.6%	15.0%
	4 = Very Often	3,582	15.7%	25.1%	22.6%	36.5%
Orientation	0 = Unable	14,979	31.55%	40.3%	18.3%	9.8%
	1 = Not Aware	14,671	34.2%	38.1%	18.3%	9.4%
	2 = Enrolled	7,424	30.1%	39.5%	20.1%	10.3%
	3 = Attended	47,458	29.65%	40.3%	19.6%	10.5%
	4 = Took Part	15,439	30.17%	39.3%	19.5%	11.0%
First year experience	0 = No	80,199	31.6%	40.1%	18.6%	9.7%
	1 = Yes	20,018	27.1%	38.5%	21.7%	12.7%
Learning community	0 = No	89,334	31.6%	39.9%	18.8%	9.8%
	1 = Yes	10,692	23.7%	38.9%	22.9%	14.5%
Student success course	0 = No	68,434	31.65%	39.9%	18.7%	9.7%
	1 = Yes	31,657	28.75%	39.4%	20.3%	11.5%

Appendix G: Consensus-building Contingency Table

INPUT	LEVELS	SAMPLE SIZE	LEVELS OF "WORKING EFFECTIVELY WITH OTHERS"			
			1	2	3	4
Internship	0 = No	81,278	9.5%	28.2%	36.3%	26.0%
	1 = Yes	19,441	4.7%	19.2%	35.5%	40.6%
Group project	1 = Never	9,196	22.8%	32.9%	26.3%	18.0%
	2 = Sometimes	35,987	10.6%	34.9%	35.4%	19.2%
	3 = Often	35,353	5.3%	23.5%	42.2%	29.0%
	4 = Very Often	19,470	4.2%	13.3%	31.0%	51.5%
Service learning	1 = Never	71,371	10.2%	28.9%	35.5%	25.5%
	2 = Sometimes	19,151	5.0%	22.9%	39.5%	32.7%
	3 = Often	6,613	4.2%	18.3%	39.0%	38.5%
	4 = Very Often	3,538	4.2%	12.5%	25.3%	58.0%
Orientation	0 = Unable	14,994	9.7%	27.9%	36.0%	26.4%
	1 = Not Aware	14,662	14.4%	32.2%	32.5%	20.9%
	2 = Enrolled	7,437	7.3%	26.9%	36.7%	29.0%
	3 = Attended	47,500	6.6%	24.3%	37.6%	31.5%
	4 = Took Part	15,433	8.5%	25.8%	35.15%	30.55%
First year experience	0 = No	80,198	9.2%	27.4%	35.9%	27.4%
	1 = Yes	20,064	5.9%	22.5%	36.9%	34.8%
Learning community	0 = No	89,373	9.1%	27.5%	36.0%	27.4%
	1 = Yes	10,705	4.0%	18.0%	36.7%	41.1%
Student success course	0 = No	68,438	9.7%	28.1%	35.8%	26.4%
	1 = Yes	31,713	6.0%	22.9%	36.9%	34.3%

Radical Listening, Action, and Reflection at the Boundaries of Youth Violence Prevention

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Homicide is the third leading cause of death among youth ages 10-24 in the United States; it is the leading cause for African American youth and the second leading cause for Latinx youth (Heron, 2021). The Centers for Disease Control (CDC) estimates that each year youth homicides and assault-related injuries result in $21 billion in medical and work loss costs for the country. Youth violence takes a heavy toll on families, schools, and neighborhoods and harms the witnesses, victims, and perpetrators. The extent of the problem, the complexity of its causes, and its racialized impacts make youth violence a wicked problem (Rittel & Webber, 1973). Despite its complexity, youth violence intervention has focused on individual-level youth risk factors, such as defiant behavior; fatalistic view of the world; drug use; low school commitment; and illegal gun ownership (Howell, 2012). Even youth violence models that acknowledge structural factors such as the lack of affordable housing, unemployment, and racism, predominantly produce individual and family-level interventions that place both the solution and the problem on marginalized people (Copeland-Linder et al., 2010). Our experience with the Youth Violence Prevention Initiative (YVPI) has shown that individual and family-level interventions may produce aggregate reductions in youth violence; however such interventions are insufficient to reduce racial inequity in youth outcomes.

The YVPI is a cross-sector organizational change response to youth and young adult violence in a city in northeastern United States. Launched in 2015, the YVPI is chaired by the mayor and city manager, and has a robust organizational structure with a Governance Committee, Working Groups, and an Operations Team. This organizational structure enables information sharing, collective data review, and cross-sector training and problem-solving. The Working Groups have generated close to $6 million to implement strategies. Significantly, the YVPI has seen improvements in key performance indicators; there has been a 43% reduction in gun and knife incidents involving young people under 25 years old since 2015. Rates of youth violent crime have declined more significantly in this city than similar ones in the region, largely

due to the YVPI (Gebo & Bond, 2020). Yet, racial inequities persisted; by the end of 2020, Black and Latinx youth were still over 4 times more likely to be involved in gun or knife incidents as a victim, witness, or perpetrator than White youth (Ross et al., 2021).

The first author on this article is the YVPI's research partner. Her team conducts a youth violence assessment every three years, which city leaders use to guide decision-making and resource allocation. She centered the 2021 assessment on the following question: "Why does racial inequity in youth violence outcomes persist, even as overall rates have declined in the city?"

Several design features differentiated the 2021 assessment from prior years. First, it was conducted within a graduate level practicum course, in collaboration with seven community members—all Black or Latinx men with lived experience and/or who work directly with young people involved in violence. These men, who we refer to as community collaborators, were monetarily compensated for their participation. While prior assessments had been conducted within

the practicum, people with lived experience had only been involved as interview and focus group subjects, not collaborators. Second, we were guided by anti-racist research practices that centered relationship-building between the community collaborators and students to facilitate knowledge co-creation and reflexive cycles of reflection, learning, and action (Brown, 2017).

The 2021 assessment results were substantially different than prior iterations (see Table 1). Past assessments included analysis of quantitative data that described youth violent behavior and family trauma. The 2021 assessment shifted the focus away from the harms that young people inflict on each other and instead, through qualitative data, examined organizational and system practices that create and exacerbate conditions that produce violence. Framed as "The Causes of the Causes," some of the organizational and system practices identified include a lack of transparency in city government decision-making and funding practices that are not sensitive to the complexities of addressing youth violence. The 2021 assessment found that these

Table 1. Overview of 2015, 2018, and 2021 Community Assessments

	2015 ASSESSMENT	2018 ASSESSMENT	2021 ASSESSMENT
Primary questions	What are the factors that drive youth violence in Worcester?	What community, school, family, and individual risk factors contribute to increasing school discipline and persistent racial/ethnic inequities in arrests and suspensions? Which of these factors are not currently being addressed?	Why does racial inequity in youth violence outcomes persist, even as overall rates have declined in the city?
Findings about the drivers of youth violence	Family stress Unemployment Early childhood trauma Generational gang involvement Limited neighborhood recreation opportunities Punitive school discipline	Poverty & income inequality Toxic stress & trauma School funding & staffing levels Implicit bias	"The Causes of the Causes" Punitive policies and practices instead of problem-solving Lack of transparency & accountability in city decision-making Funding that maintains the status quo Lack of representation and lived experience among those in positions of power over youth
Sample Recommendations	Early childhood trauma intervention Restorative justice Street outreach to interrupt violence and connect young people to resources Reentry programs to reduce recidivism	Crisis intervention team to ensure 24-7 coverage Culturally competent mental health & substance use services Diversify school personnel Eliminate suspensions in PreK-3rd grade Robust diversion and re-entry services Network of men of color to mentor youth	Develop a Community Advisory Board to set priorities for youth violence funding and programming Develop Community Agreements to guide the YVPI's work Elevate the Youth Resource Network as the center of community dialogue and information sharing regarding youth violence

organizationally-produced harms have generated community distrust of formal institutions, as well as rifts within the community that interrupt collaboration. Key informants identified these as the factors that contribute to racial inequities in youth outcomes.

This article describes how we arrived at these substantially different assessment outcomes. An in-depth discussion of assessment findings is beyond the scope of the article. Our focus is to make visible the collaborative pedagogical and research practices that allowed the community collaborators to become co-educators and co-researchers in the work. We use Third Generation Cultural Historical Activity Theory (CHAT) as a conceptual framework to make visible how learning and change occurred in the boundary zone of our eight differently situated organizations (Akkerman & Bakker, 2011). We tried to avoid practices that "translated" knowledge across boundaries; the collaborators identified "translation" as invalidating and exploitative of community knowledge. Rather, we employ a practice of radical listening in our boundary dialogue, negotiation, and management. Radical listening is defined as hearing what is being expressed without judgement or imposing one's own ideas and identity on what is being said; the act of radical listening shifts the center of power to community and permits authentic problem-solving (Agnello, 2016; Tobin, 2009). Kress & Frazier-Booth (2016) have found that radical listening allows teachers and researchers to hear "beyond the white noise of 'what is'" (p. 102) in order to make visible structures of oppression, and open up possibilities for transformative action. In this article, we demonstrate our use of radical listening through the inclusion of boundary dialogue excerpts that show how this practice generated more authentic understandings of why inequity has persisted in youth violence.

Boundary Analysis: Third Generation CHAT

Third Generation Cultural Historical Activity Theory (CHAT) is a conceptual framework to analyze the structural and cultural dimensions of the boundary zone in which research, learning, and action occur (Engeström, 1996). Third Generation CHAT has been used to analyze dynamics between universities and community partners in service-learning (McMillan et al., 2016) and in research-practice partnerships (Penuel et al., 2015). We apply and expand on these insights for community-based learning/research courses. By making processes and practices visible, this framework offers great potential for understanding how experiential learning, broadly defined, can contribute to community justice.

The Building Blocks of CHAT

CHAT recognizes that learning and action is developed through dialogue and reflection in the context of relationships in communities of practice (Foot, 2014), making it a useful framework to visualize how power is negotiated within the boundary zones of a partnership. Activity systems are the building blocks of boundary zones. Activity systems consist of six components that interact to produce knowledge and action. We define these six components and show how they were represented within the practicum activity system.

- Subjects are the individuals involved in the activity; our subjects were nine students and one professor.

- Community is the broader group interacting in the activity of which the subjects are a part; our larger community is our university.

- Rules encompass formal and informal agreements, norms, habits, conventions, and routines that govern the behavior of the subjects. In our case COVID-19 restrictions, the course syllabus, and IRB policies represent formal rules that shape the terms of our engagement.

- Division of labor refers to the different roles played by subjects in the system. In our case, the professor's role was to structure the class and recruit and orient collaborators; the students' roles were to be learners and participants in the youth violence assessment.

- The object is the reason for the activity system. These include our course learning objectives, which were to have increased awareness of how one's identities affect one's role as community development practitioners; and the ability to develop a theory of the problem and a theory of change with community collaborators.

- Tools are what the subjects use to generate action on the object. In our case tools include readings, discussions, speakers, class activities, and interviews.

These six components are illustrated in Figure 1.

Visualizing the Boundary Zone

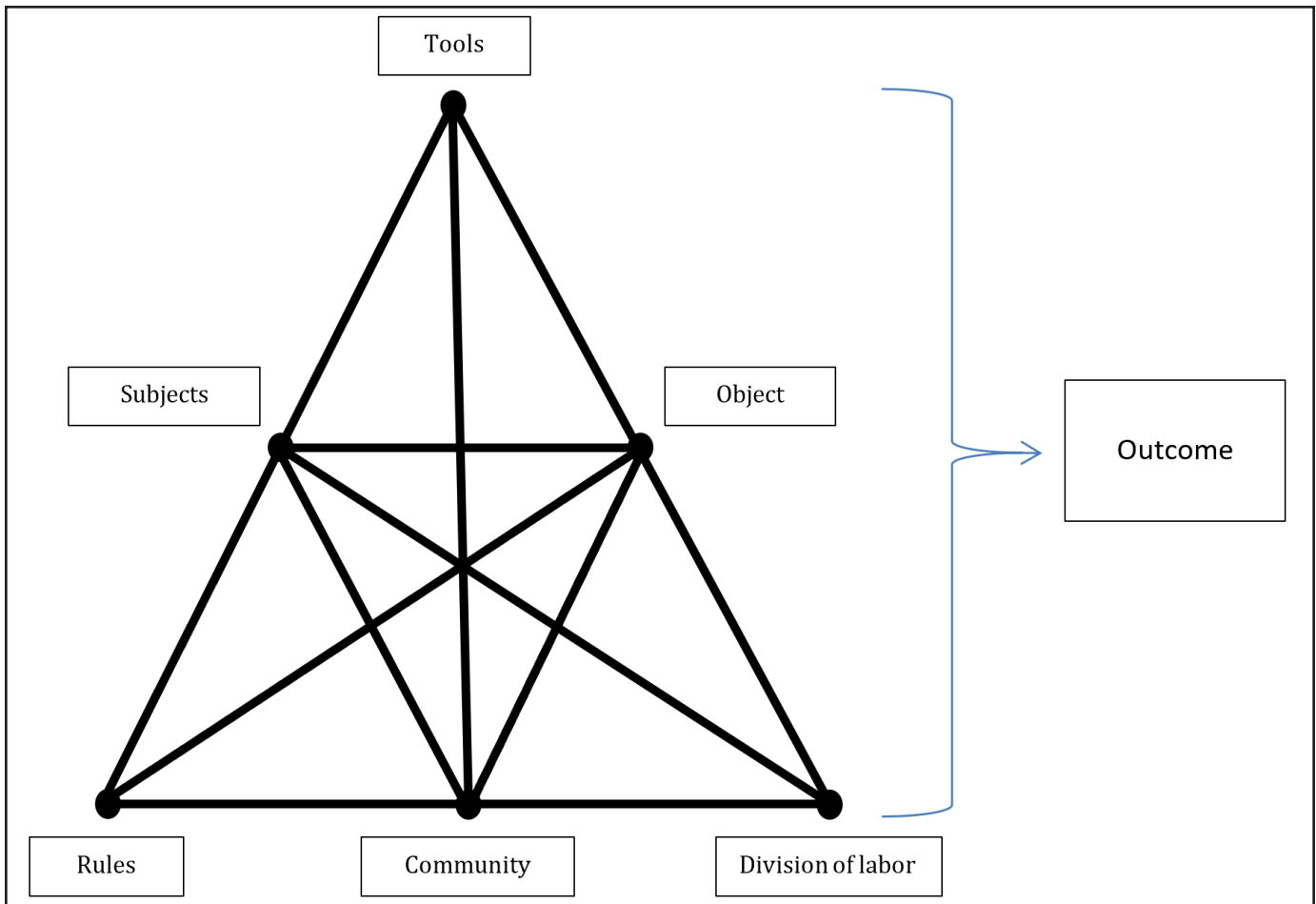In Third Generation CHAT, two activity systems are the minimal unit of analysis (Akkerman & Bakker,

Figure 1. Single Activity System adapted from McMillan et al., 2016

2011; Engeström, 2001). Joining multiple activity systems together around a shared outcome creates a boundary zone. Our shared outcome was the youth violence assessment, a collaborative effort that brought together seven additional activity systems represented by collaborators' organizations. Even with the shared outcome, bringing together differently-situated individuals and organizations means that boundary zones can be "places of challenge, contestation, and playing out of power relations" (McMillan et al., 2016, p. 23). Making uncertainty, disagreement, and tension visible creates conditions for constructive and mutually beneficial collaboration with community partners.

Our goal was not to force unity of beliefs; nor were we trying to have subjects of one activity system "cross" into other activity systems, as is the case in traditional service-learning (Cameron et al., 2019). Rather, we aimed to work at the boundaries to foster authentic collaboration to co-generate change in a context in which people have different world views, histories, sources of knowledge, and practices (McMillan, 2011). Radical listening became a key ability for generative boundary work (Agnello, 2016).

Boundary zones can be challenging places to inhabit, but are places of deep and significant learning. In a community-based learning course, the boundary space allows contradictions and tensions to become visible and to be felt by learners. Navigating the boundary zone toward a shared outcome requires trust and relationship building (Van Meerkerk et al., 2017). We did not ignore or eliminate boundaries, but rather as the included boundary excerpts show, we sought ways to harness boundary tensions to deepen our collective learning about ways to address persistent youth violence racial inequities.

Course Methods for Racial Justice: Formation of the Boundary Zone

The practicum course was a collaborative space between the students, who had varying levels of experience in youth violence prevention, and the community collaborators whose lives and work were deeply entwined with this issue. Within this group were several "boundary spanners," participants who approached the work from both an academic and community-engaged perspective. These boundary spanners included the course instructor, who has

served as the city's research partner on youth and gang violence issues for close to 20 years; and Freddie, one of the students who grew up in the city where the university was located and was working full time in the city's parks and recreation department.

The class met for three hours on Wednesday mornings. Each class began with a student check-in. Collaborators joined virtually about an hour into class; each week anywhere from four to all seven collaborators joined. Due to COVID-19, the first two sessions were held on Zoom. Starting the third week, the students and professor met in-person, but the collaborators remained on Zoom due to university protocols. Concerned about being disconnected from the collaborators, students opened Zoom on their laptops so that collaborators could see everyone's faces. This strategy helped build the relationships needed to navigate boundary tensions. Below we describe the creation of our boundary zone.

Week 1: After introductions, the students expressed their motivations to take the course and the collaborators shared what inspired them to do their work. Students and collaborators got into virtual breakout groups to get to know each other, and then introduced each other to the whole class. Enthusiasm to work together set the tone for the rest of the project.

Weeks 2 & 3: After reviewing the 2015 and 2018 assessments, we asked, "How can we do the 2021 assessment differently to address persistent inequity?" Engaging in radical listening with the collaborators through the prior assessment review led students to want to tell an authentic story of youth violence. Our reading of Brown (2017) inspired our mutual intentions to have transparent, trustworthy, relationship-centered research and action processes. Maintaining these principles became as important as producing the assessment. As the work became more complex and tensions emerged, we would return to Brown's (2017) concept of fractals—or the connection between the small and the large. Brown's (2017) construction of fractals prompted us to consider that how we attended to our relationships in the class would manifest out to the larger community. This proved to be a powerful reminder that we can enact transformation in the world through attention paid to our own actions and relationships.

One pivotal event deepened the collaborators' trust in the students. One of our collaborators, Dave, had been renovating a building called the Junction as a youth and community arts and trades center, with a collective of activists for over a decade. This was his labor of love. He did not own the building but had an informal occupancy agreement with the owner. One morning, Dave Zoomed into class letting us know that the Junction building was going to be sold. He was devastated. This threat to community catalyzed and unified the class in a fight to save the building. By supporting fundraisers, attending block parties, and listening to Dave's stories about the Junction, the collaborators realized that the students were committed to the work and were willing to be guided by the community.

Week 4: A community organizer led students and collaborators in a workshop on conducting one-to-one relational interviews to learn how to build relationships aimed at revealing mutual self-interest. With this grounding, the team was better equipped to build relationships with each other and have intentional conversations as a form of action research.

Weeks 5 & 6: The students broke into teams to develop literature reviews on topics we collectively agreed should frame the assessment. These topics included definitions of violence; causes of community distrust in systems and institutions; practices and programs that work; and gender dimensions of violence. Working with collaborators, each team developed a conceptual framework, research questions, and research designs that utilized qualitative methods that would guide their assessment process. During this time, students began to meet collaborators in their offices to share food, updates, and advice. These informal meetings helped to build and maintain relationships of trust and transparency, and provided opportunities for students to engage in community collaborators' activity systems.

Weeks 7-12: The class deliberated over the research proposals and developed a collective work plan that included a division of roles and responsibilities. The groups began collecting data, developing focus groups and key informant interview protocols. Students and collaborators identified and prioritized lists of people to engage and the collaborators helped to establish connections. The interviewees were people who had important perspectives to share, but who had not had the opportunity to contribute their wisdom and lived experience previously. As the team conducted the interviews, we entered responses into an online form to facilitate collective data analysis.

Weeks 13 & 14: The class and collaborators analyzed the findings and identified cross-cutting themes that are presented in Table One. Collaborators identified the findings to develop further and discussed how to make the assessment useful beyond

the semester. Students created "mini-reports," which contained powerful quotes from respondents and suggested recommendations and future research areas.

Week 15: To celebrate the end of the semester and to stay true to valuing within-group relationships, students and collaborators met together for a cookout and bonfire at the professor's house. The group spontaneously reflected on their experiences in the project and shared positive affirmations on qualities, skills, and traits of their teammates.

This is where the practicum ended. The assessment was picked up by a fall 2022 Community Needs and Resources Analysis class that stayed connected to the community collaborators. This class conducted additional interviews and focus groups. Between the two classes, 25 key informant interviews four focus groups with adult stakeholders, and three focus groups with young adults were completed. Findings were refined through a community dialogue with people who participated in the assessment as a collaborator, key informant, or focus group participant in November 2021 (roughly 15 people). A larger community meeting, attended by roughly 60 people, was held in December 2021 to do a final review of findings and to develop a set of recommendations to address the 'causes of the causes.'

Learning in the Boundary Zone

In this section, we include excerpts from two boundary zone dialogues. The excerpts illustrate tensions we encountered and how radical listening fostered learning that ultimately allowed us to develop findings that moved away from individual level risk factors to organizational and system factors, or "the causes of the causes." Following each exchange, we use CHAT to make visible the boundary learning.

The first excerpt is from a discussion where students shared preliminary findings with the collaborators. The collaborators had emphasized the importance of youth perspectives informing the assessment. Honoring that request, Freddie raised a theme from the youth focus group:

> A quote from one of the youth that I'm trying to sit with and unpack is that they feel violence occurs randomly, that it is not a choice. That it happens when young people are at the wrong place, wrong time and that it cannot be expected. I'm trying to unpack that within my own understanding. . .

Ricardo, one of the collaborators, offered a response that affirmed the youth perspective and added his long-time puzzlement about young people understanding violence as random:

> Doing this work for a long time, when you talk to young men, women and you ask them, "How did this all start?" They can't really answer. They say, "you know they're just a different breed. . . ." So sometimes they view each other as something so different that something has to happen.

Hector, another collaborator, jumped in with an example that illustrated the youth's perspective:

> It's funny you saying that Ricardo, because I was talking to a kid a couple weeks ago. I was like, "yo, how did you get involved?" He said that he came from Boston and started hanging around guys in Westside Apartments who he met at school. The guys from the North associated him being in that crew. Every time they'd ask him, he would say "no, I'm not west side." But it all changed when he was walking home and a group of guys jumped him. He was like, "yo if they're already associating me with these guys then I might as well get down and have some protection and go to war with them." So that's something you hear. It's not a choice, they're forced into it. . . they run to the streets for protection.

One of the students, Rebecca, entered the conversation:

> I noticed a connection between what Ricardo said, and something from the focus group. Ricardo said "they're a different breed. . . ." I don't remember the exact quote from the focus group, but they talked about how you don't put an elephant and a lion in the zoo together. I know there is research on dehumanization as an intentional step. It is something that happens before you are able to enact violence. It is part that process of seeing someone as not like you, but very, very different from you in a concerning way.

We apply CHAT to highlight the learning dynamic that emerged among *subjects* in different *activity systems* collaborating on the jointly held *outcome*—the assessment. The *object* the students brought into the space was the focus group excerpt. Freddie held a *role* of boundary spanner and was able to convey the question about youth understanding of violence with a depth that may not have been possible for a differently situated student. The *objects* that the collaborators brought into the boundary zone were stories and reflections from decades of work. The rich boundary dialogue on these *objects* focused less on the idea of violence as random and more on the notion that young people find themselves in situations where they feel that they do not have a choice but to engage in violence due to threats to

their safety. The students' practice of radical listening, as illustrated by Rebecca, allowed them to make connections to other interviews and the literature in ways that affirmed youth perspective and clarified an emerging theme from the assessment. This insight led us to develop recommendations on organizational practices that could maintain high risk youth's safety.

The second excerpt demonstrates how a tension in the boundary zone was navigated and used to clarify assessment findings. Students had been analyzing interview transcripts for evidence of theme convergence and divergence. Sarah, one of the students, raised the theme of community distrust in government leaders and asked the collaborators if they could think of divergent perspectives from the relative consensus that seemed to be emerging:

> There seems to be a pretty large consensus that people want city government to listen, to be transparent, and be a part of the change and not just feel like they're wasting their energy when they meet with the city. . . . So mistrust was one example [of convergence]. We didn't know if you guys had any examples of divergence.

William, one of the collaborators asked, "Sarah, could you give a more concrete definition of what you mean by divergence?" Sarah responded: "Divergence would be places where stakeholders and collaborators and community members did not see a consensus. [In this case], on ways that mistrust was formed. . . ." With this better understanding, William shares:

> I'm theorizing that . . . the majority of times there's engagement, the community has to come to the power structure. Rarely do we see the power structure going to the community. We'll set up a public meeting. And those things are cool. But in the larger scheme . . . those are performative. You're not going to get much work done in that space. Conversations that generate connection and trust don't happen in those spaces. They happen, for lack of a better term, behind the scenes in authentic dialogue, hence why we did one-to-ones, right? That's where trust can be developed, where I can hear the other person's heart truth.

Sarah reflected back what she heard:

> This conversation provided a lot of clarity. The most important way that we can voice divergence would be explaining that there are different stakeholders in the community and the community not agreeing with those stakeholders with what needs to be done, lack of communication, the community sees this as a way that mistrust emerges. . . .

William clarified:

> Sarah, sorry to interrupt. We have to be careful because that lack of communication is very nuanced. Everything you said they're gonna have an answer for. We got to think through how do we be more specific? I don't have the answer, but I'm telling you, I know the deal.

Rebecca connected this discussion to a key informant interview:

> I feel like that's what we were hearing. 'Stop insisting on all the things you're doing. When we come to you with this persistent problem . . . don't tell us that you're doing it. Tell us why it's not working or listen to us on the nuances.' I feel like what we're finding . . . is more like evidence that they're not recognizing the nuances.

William summarized an alternative approach:

> Let's go all the way back and full circle to the conversation around distrust. When we're doing it together, those types of experiences accelerate, catalyze connection and trust, and build community. When I'm outside of it, telling you what to do and not sharing it with you, that's where that lack of transparency, that divergence, all those things really have a space to, to grow.

In her reflections, Sarah expressed frustration about this dialogue: "I was very exhausted during the last class on Zoom. It was frustrating and felt disjointed for me." She felt grilled on the topic of divergence. Yet, Sarah recognized the validity of William's perspectives and the importance of getting the message right, stating that "the city is going to feel attacked by the report." In the end, Sarah's learning experience was positive: "I learned how to start building meaningful connections, gaining trust, and establishing myself in the community. By no means is this an easy task, and I think it is work that can last a lifetime."

In addition to this dialogue being a significant learning experience for Sarah, it was generative for the assessment. Community mistrust of government proved to be one of the major findings about the persistence of racial inequity in youth outcomes. The boundary dialogue allowed us to delve deeply into this theme, identify corroborating evidence, and recognize the care that will be needed to communicate this finding to city leadership.

Radical Listening in the Boundary Zone: Implications for Experiential Education for Racial Justice

The assessment questions we asked, the key informants we engaged, the data analysis we undertook,

and the substantially different types of findings that emerged were a function of relationship building and radical listening in the "boundary zone." Third Generation CHAT gave us the conceptual tools to see course design features that facilitated radical listening and that managed boundary tensions so that community members could be co-educators and researchers. One of the most significant features was grounding the learning and research in Brown's (2017) concept of "emergent strategy." We engaged in practices that built trust, such as opening Zoom when the collaborators could not enter the physical classroom, fighting together for the survival of the Junction, and sharing food in community space. Students sought collaborators' guidance throughout the process, including themes for literature reviews, research design, interview questions, selection of key informants, and analysis of the data. Students and collaborators were able to ask clarifying questions and delve deeply into the examples and experiences people shared—objects brought into the boundary zone. At the end of the semester, students did not present their findings to the collaborators, but rather as the boundary zone dialogues show, continued a process of knowledge co-creation.

Throughout the class, we centered relationships and process rather than products and outcomes. In the end, we produced findings on what is driving persistent racial inequity that resonated with the affected community. We were able to do this because of our collaboration with the people doing the work and experiencing the inequity. Radical listening, through differences and tensions that arose, became the end rather than the production of an assessment. We conclude that practices that foster radical listening in boundary work can reframe experiential learning for racial justice. Our experience suggests that using CHAT to make visible partnership practices would not be limited to youth violence projects; rather it would be applicable to any community-based learning/research course that includes community partners as co-creators. ■

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