The Citizen Scholar: Joining Voices and Values in the Engagement Interface

BY CHERYL L. ROSAEN, PENNIE G. FOSTER-FISHMAN, AND FRANK A. FEAR

Abstract

A critical next step in the national dialogue on the scholarship of engagement is to examine what it means for faculty, as members of engaged institutions, to be citizen scholars. The authors present essential practices for co-creating an engagement interface that will lead to successful scholarship of engagement, and discuss implications for how the academy can provide the critical institutional support needed to enable citizen scholars to learn with their community partners.

The national dialogue on the scholarship of engagement has served as a useful platform for the reformation and transformation of higher education institutions. This discourse has created a framework within which some academic institutions have begun to restructure their faculty roles and rewards systems (Glassick, Huber, and Maeroff 1997) and to reorient their missions and activities to become better aligned with their civic responsibilities (Kellogg Commission on the Future of State and Land-Grant Universities 1999). A critical next step is to shift the discourse about scholarly engagement from a linear notion of the university that extends itself to communities to a systemic notion of discourse and praxis that is shared by the university, community, and service institutions. In taking this step we need to examine what it means for faculty, as members of engaged institutions, to be citizen scholars—those who engage with community partners to work toward a more just and equitable society.

As we think about deepening our understanding of the work of citizen scholars, it seems important to move our focus to where engagement actually takes place—what we call the engagement interface (Fear, Rosaen, Foster-Fishman, and Bawden, forthcoming). It is at the interface where a combination of faculty, staff, students, and community members work collectively to address important, and sometimes urgent, societal problems that arise out of daily community life. The engagement interface is a dynamic, evolving and co-constructed space—a collaborative community of inquiry—where partners work together with an activist orientation to seek transformative ends for both the community and the academic setting. Participants in the engagement interface make choices about change that is intended to make a difference in people's lives and, at the same time, to generate new insights, discoveries, ways of knowing and acting. William Plater refers to

acting on these choices as acquiring new "habits of living" and explains:

> Real change will occur, finally, when individuals define their work in terms of whom it affects, for what purpose, and with what consequences. We will know that our revolution has been successful when what we do actually matters to society at large, when society is so engaged with the university that our priorities are shaped by societal needs, when the work of every individual can be related purposefully and knowingly to the work of others, and when our habits of living are new habits. (Plater 1999, p. 171)

For example, faculty and students might use participatory methods with community-based partner groups, seeking outcomes such as environmental justice and welfare reform. Education faculty might work with inner-city elementary teachers and community members to create parent education programs to increase parent involvement in their children's education (Vopat 1994).

According to our view, the success of any engagement rests on the capabilities of these partners to create a context and culture where true collaborative practice occurs (Clift 1995; Driscoll & Lynton 1999; Nyden, Figert, Shibley and Burrows 1997; Ryan 1995) and where collective action works toward democratic ideals, social reform, and systemic change (Knefelkamp and Schneider 1997; Plater 1999). Despite the critical importance of the character and practice within this engagement interface, inadequate attention to date as been given to this practice domain and its contributions to the greater social good and to the transformation of higher education institutions.

In this paper, we have three aims. First, we acknowledge the presence of engagement work at the margins within the academy and argue for wider recognition and more explicit valuing of its contributions. We illustrate how collaborative work in the engagement interface includes practices and traditions that are reflected in a variety of disciplines and modes of inquiry, and therefore has strong historical precedent. Next, we present a set of essential practices for co-creating an engagement interface that will lead to successful scholarship of engagement. We identified these interrelated practices through analysis of our own work and the work of our Michigan State University colleagues and their respective partners. Citizen scholars and their partners can use this set of practices to describe, analyze, make judgments about, and better understand their engagement work. Finally, we discuss implications regarding how the academy can provide the critical institutional support necessary for enabling collaborative work in the engagement interface.

The Scholarship of Engagement: From the Margins to the Mainstream

It is important to note that although the scholarship of engagement is a relatively new focus for the academy, engagement has had a strong presence at the margins within the academy (Ansley and Gaventa 1997). For example, faculty working in less traditional

fields such as resource development, community psychology, professional development, and community development often work as citizen scholars. They draw from a range of existing scholarly forms such as participatory inquiry, collaborative practice, community-youth development, and scholar activism.

Yet, the engagement component of their community work has often been invisible to the academy for a variety of reasons. Sometimes, faculty practices are even viewed as running counter to prevailing academic standards about what it means to conduct research. According to these prevailing approaches, researchers produce knowledge, apply knowledge to problems or particular populations, and maintain a clear distinction between the researcher and research subjects (Guba and Lincoln 1994). In contrast, Donald Schon (1995), building on the work of Ernest Boyer's Scholarship Reconsidered (1990), called for a "new epistemology" that runs counter to these conventional norms. Whether such approaches are called action research, participatory inquiry, or scholar activism, they share a democratization of the research process that includes and embraces the viewpoints, knowledge, needs and purposes of community partners (Ansley and Gaventa 1997). These forms of inquiry emerge out of the community contexts in which they take place (Driscoll and Lynton 1999). Moreover, traditions such as scholar activism are based on a central tenet that conscious reflection on personal life histories and values are relevant to the particular inquiry in which participants are engaged, in order to improve their ability to critically analyze the knowledge that is produced and understand the interaction between context and meaning. That is, they make as transparent as possible all the ideas that guide their social and scientific inquiry (Allen 2000). These approaches to inquiry contrast sharply with business-as-usual approaches to scholarship—to the point that they are not always recognized or valued as legitimate forms of scholarship.

Another reason engagement work may remain invisible is that traditional divisions among teaching, research and service have not provided adequate venues to represent engagement processes or outcomes. Boyer pointed out in 1990 that, "Basic research has come to be viewed as the first and most essential form of scholarly activity, with other functions flowing from it," but also went on to say that, "knowledge is not necessarily developed in such a linear manner" (1990, p. 15). Knowledge that grows out of one's teaching or from one's collaborative work in the community may help us understand and define societal issues better, create new approaches to solving deeply rooted societal problems, or figure out how to actually make a difference in people's lives. But, ironically, that knowledge may not be considered by the academy to be scholarship at all. It may simply be viewed as good teaching or doing good work for the community, without recognizing its unique scholarly contributions. Today, because of the national movement to reform and transform higher education institutions, these practices are beginning to inform mainstream scholarship (Ansley and Gaventa 1997; Barr and Tagg 1995). We have much to learn from these citizen scholars about the dynamics of the work, how that work contributes to making the world a

better place, and how it has the potential to bring about genuine institutional transformation.

Seeking to acknowledge and bring this work from the institutional margins to the institutional mainstream shows that we are serious about changing the way that higher education does business. Developing appropriate institutional norms and expectations are critical factors in supporting the work of citizen scholars, yet ultimately, the work of engagement is done by the people within the academy and the community. We need to foster our understanding of the characteristics and dynamics of the engagement process. Faculty, in particular, need new frameworks for how to conceptualize and pursue their work at the engagement interface, since more traditional models of inquiry, research, and outreach run counter to successful engagement practices (Guba and Lincoln 1994; Heron and Reason 1997; Meyerson and Martin 1987; Schon 1995).

The Multiple Traditions of the Engagement Interface

Even though increased interest in the scholarship of engagement is a relatively recent development within the academy, there is actually a long tradition of faculty engaging with communities and working as citizen scholars. These faculty pursue varied engagement efforts (e.g., community and environmental activism, reform of educational policies and practices, welfare reform, urban revitalization, systemic reform of community agencies) and their work is guided by inquiry paradigms that differ radically from the traditional approaches to research that are typically valued within the academy.

Different research paradigms subsume different assumptions regarding the nature of reality (ontology), the nature of knowing (epistemology), the nature of inquiry (methodology), and the intrinsic value of the work itself (axiology) (Guba and Lincoln 1994; Heron and Reason 1997). Alternative approaches to inquiry were adopted (and even developed) because faculty found the traditional assumptions about knowledge generation, ownership, and creation that guided most academic and scientific approaches incompatible with the kind of work they did at the engagement interface. We provide a brief summary of how the value of engagement work and critical questions regarding the nature of reality, knowing, and inquiry are treated within one popular alternative paradigm—a participatory inquiry paradigm—in order to lay out the philosophical and theoretical underpinnings that guide the collaborative work of citizen scholars.

According to Heron and Reason's (1997) portrayal of the participatory inquiry paradigm, there are several core components. The ontological question regarding the form and nature of reality and what can be known about it is answered in this way. Reality is both subjective and objective as it is co-created by the mind and a given environment. This process acknowledges the intersubjective and participatory nature of knowing, as well as the linguistic and cultural contexts in which participation and sense-making take place. The epistemological question regarding the nature of knowing is not answered in one way. Instead, four ways of knowing—experiential, presentational,

propositional, and practical—are interdependent, made explicit and critically examined. These ways of knowing lead to co-created findings. Methodologies that are appropriate to these ontological and epistemological stances are collaborative forms of action inquiry where "all involved engage together in democratic dialogue as coresearchers and cosubjects" (p. 283) through repeated cycles of the four ways of knowing. Shared experience, dialogue, feedback, and exchange with others are key ways to seek reflexivity and democratic methods.

Heron and Reason point out that there are multiple forms of participatory inquiry that have been identified worldwide, including: action science, action inquiry, participatory action research, some forms of feminist inquiry, emancipatory action research, appreciative inquiry, fourth-generation evaluation, intervention research, and action research as democratic dialogue (see Heron and Reason 1994, p. 284 for references that describe methods associated with these forms of participatory inquiry). Central to these multiple forms of inquiry are two principles. One, propositional knowledge derived from the inquiry is grounded by the researchers in their own experiential knowledge. Two, both researcher and research subjects participate fully in designing the research, so that, "The research is done by people with each other, not by researchers on other people or about them" (p. 284).

Finally, the axiological question of what is intrinsically worthwhile brings into view the question of whether creating propositional knowledge is a primary end in itself (an Aristotelian perspective), or whether considerations of other ends that contribute to the greater social good are valued as important ends as well. Heron and Reason explain that within the participatory inquiry paradigm, practical knowing is a primary end, because it helps us make decisions for others, with others, and for ourselves, and therefore contributes to human flourishing. They go on to consider the question of the ultimate purpose of human inquiry and claim that participatory research is essentially transformative in that it has an action orientation. They also argue that such research is necessarily practical, because "our inquiry is our action in the service of human flourishing" (p. 288). That is, we appraise the value of our work in terms of whether it really matters, to whom, and whether it makes the world a better place.

The participatory worldview implicit within this paradigm of inquiry situates the citizen scholar in a territory that contrasts sharply with conventional outreach models. These forms of inquiry reflect a core assumption that a participatory and collaborative approach will contribute to local capacity by empowering community members with an equal voice and critical role in the research or outreach process. This enhances their skills and increases their ownership and use of inquiry outcomes. Perhaps the most important attribute of these traditions that distinguishes them from conventional outreach and research is their acknowledgment and deep respect for individuals' capacities to create knowledge about, and solutions to, their own experiences (Fetterman 2000). Collaborative inquiry involves a unique democratic process where the entire group, not a lone faculty member, is responsible for designing, conducting, and assessing the collective endeavor. Local residents and other stakeholders have an

active voice in all stages of the development of emergent goals and implementation of potential solutions to jointly identified problems or issues, and their local knowledge and expertise is highlighted and acknowledged. This expertise becomes the background from which all decisions are made. Simultaneously, the faculty member is responsible for providing information about various strategies, the pros and cons of different choices, and descriptions of best practices from the literature. This process becomes an educational and developmental endeavor that brings both sets of expertise—the insiders' and the outsiders'—to bear on the questions under investigation or the project under development. From the residents' perspective, academic knowledge becomes woven into local knowledge and they become informed consumers of research and science. From the faculty's perspective, local experiences and priorities enhance the validity, utility, and meaning of their work.

Essential Practices Within the Engagement Interface

Recognition of the strong presence and unique contributions of collaborative and participatory inquiry approaches does not necessarily lead to a deeper understanding of what happens within the co-constructed space of the engagement interface. One approach we have taken to understand the discourse and praxis within this domain is to examine carefully experiences and practices as citizen scholars. We examined several cases where participants mutually constructed the engagement interface with their partners in a variety of settings focused on a range of community needs. For example, one case, the community-based Violence Prevention Program, addressed an urban community's need to ameliorate gang violence. The Hypermedia Professional Development Project focused on an educational need to prepare teachers to teach *all* children to become literate, in a school populated by a large percentage of at-risk children. The University Rural Project addressed economic and ethical needs in an Australian community to solve agricultural problems in the face of government policies that were antithetical to sustainable agriculture. A fourth project addressed an Advocacy Council's need to become a more effective organization so they could serve their community more effectively.

We began by investigating the following questions about each case:
- What happens in the interface domain?
- How are problems and issues identified and defined?
- How is knowledge co-constructed and communicated?
- What epistemologies and theories in use are in operation?
- What models are followed?
- What models emerge?
- How is the work conducted?
- What is achieved?
- Does the work matter? To whom?
- What makes the work successful?

Then we did a cross-case analysis to identify common features that contributed to successful engagement practices by considering the purposes, processes, and outcomes of each case. Results of our analysis and specific examples from each case are provided in the Appendices.

In this section we describe a set of essential practices for co-creating an engagement interface that will lead to successful scholarship of engagement. Figure 1 (below) depicts the essential practices in the interface domain, showing interaction among them. This figure draws upon the work of Driscoll and Lynton (1999) and their colleagues who presented a generic model for documenting purposes, processes, and outcomes of community-based work.

Figure 1: Interaction Among Essential Practices in the Interface Domain

Co-constructing an Inclusive Culture
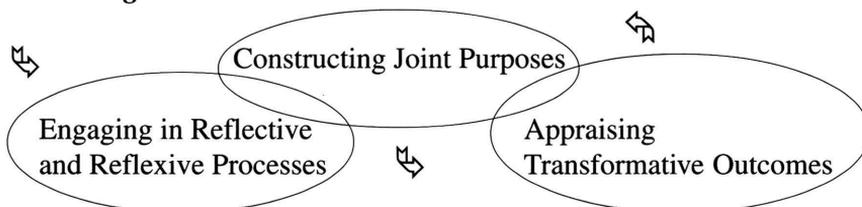
Table 1 provides an overview of the essential practices and key patterns that emerged from our analysis across the four cases. In the sections that follow, we will describe the practices and draw from selected cases to illustrate how they are consistent with Plater's (1999) call for new "habits of living" that reflect the nature of reality (ontology), ways of knowing (epistemology), nature of inquiry (methodology), and the intrinsic value of engagement work (axiology) needed to work toward a more just and equitable society. Case examples will illustrate how these practices are relevant to various professions, fields, problem types, locations, and times. Engaged scholars and their partners can use this set of essential practices to critically appraise the extent to which their work is collaborative, reflective, reflexive, and inclusive. They can question whether and how the purposes, processes, and outcomes of the work are likely to bring about real change that makes a difference in people's lives.

Table 1: Essential Practices in the Interface Domain

Essential Practices	*Common Features Across Cases*
Constructing Joint Purposes	• grounded in community relevance and agency • guided by an intellectual question • allowed goals to emerge over time
Co-constructing an Inclusive Culture	• emphasized nodes of connection • created a safe space • included multiple voices • encouraged co-empowerment
Engaging in Reflective and Reflexive Processes	• inquired using constructivist approaches • emphasized mutual expertise • pursued iterative processes • adaptive through discourse and reflection

- shifted policies and/or practices
- gained resources
- fostered paradigm shift

Essential Practices for Constructing Joint Purposes

The purposes of work undertaken in the engagement interface arise out of day to day challenges that are consequential to participants and society, and as such, must be constructed jointly by citizen scholars and community members through three key practices. First, through ongoing discourse and reflection, a *joint purpose grounded in community relevance and urgency was created* in each of the cases we analyzed. For instance, in the Violence Prevention Program the mutually agreed upon purpose—to ameliorate gang violence—provided opportunities to develop both practical and scholarly knowledge. Importantly, the specific purposes arose out of the community context where a larger umbrella organization was working to address youth issues in the community. Participants *allowed goals to emerge* over several months during quarterly meetings as they worked together to identify chosen outcomes in response to their local situation. Finally, the work was *guided by an intellectual question* which was developed and embraced by all participants and that served as a reflective beacon throughout the project: How can knowledge of youth help us address a common problem? *Table 2* summarizes the agreed-upon purposes for each case, the intellectual question pursued, and the emergence of the project goals out of joint construction of purposes.

Table 2: Essential Practices for Constructing Joint Purposes

	Grounded in Community Relevance & Urgency	*Guided by an Intellectual Intellectual Question*	*Allowed Goals to Emerge Over Time*
Violence Prevention Program	eameliorate gang violence	How can knowledge of youth help us address a common problem?	goals emerged through reflective processes during quarterly meetings over multi-year period
Hypermedia Professional Development Project	prepare pre-service and experienced teachers to teach all children to become literate, including those at risk	How can iniry into "records of practice" be used to enhance professional development of pre-service and experienced teachers?	form and content of end product emerged in stages during monthly meetings over three-year period; pilot use of materials provided input for ongoing revisions
Advocacy Council	make AC a more effective organization so they truly create systems change	How can knowledge of effective AC practices help an organization improve its own practices?	specific goals for improvement emerged at multiple points throughout a five-year period
University Rural Project	solve agricultural problems in face of government policies antithetical to sustainable agriculture	What does it mean to make agriculture sustainable?	specific goals for how to attain sustainability emerged over a 10-year period of interactions through which pertinent issues continually evolved

Essential Practices for Co-Constructing an Inclusive Culture

When joint goals are pursued among community members, the norms of discourse and interaction place value on and take advantage of differences and respective experiences. Practitioners have local knowledge of the context and their specific circumstances. University-based educators bring theoretical perspectives and research-based knowledge that cut across various contexts and circumstances. Using these differences as a resource can lead to richer understanding, and approaches to inquiry can be better informed. Co-constructing an inclusive culture is not always easy. Learning to talk to one another in genuine dialogue when members are used to particular discourse forms and norms may require explicit examination of discourse practices in order to understand and improve them. Ways to co-exist and work together must be invented to fit the situation within a safe, supportive atmosphere of mutual respect, honesty, and trust. Risk-taking and creativity are more likely to emerge in such an atmosphere.

Collaborative work in the Hypermedia Professional Development Project provides an illustration of how an inclusive culture was co-constructed as participants worked to prepare pre-service and experienced teachers to teach *all* children to become literate, including those at risk. Shared or similar histories, backgrounds, or interests (*emphasized nodes of connection*) were drawn upon to foster entry and to demonstrate faculty commitment to the emergent issues. Participants built upon their prior history of collaborative inquiry as professional development to figure out, together, how to construct a new professional development tool using hypermedia materials. The relational components inherent to engagement—taking time to build and foster strong interpersonal relationships between and among interface participants—were key to the teachers' willingness to risk exposing their teaching practices to one another and to the teacher education community (*created a safe engagement space*). Moreover, the group created real and viable ways to include multiple stakeholders—teachers, teacher educators, teacher candidates, graduate students—in this discourse, ensuring that all of the voices needed to inform these efforts were heard, respected, and attended to (*included multiple voices*). As participants *encouraged co-empowerment*, leadership shifted and was shared in order to draw upon multiple forms of expertise and a variety of opportunities. While the faculty member was familiar with national standards and the teacher education curriculum, classroom teachers were experts in the day-to-day translation of the standards in their daily practice. Drawing upon each person's unique potential was a critical aspect of co-constructing an inclusive environment. *Table 3* summarizes the particular practices that participants in each case adopted as they co-constructed an inclusive culture. As the Table 3 illustrates, faculty engaged in similar processes across these four cases.

Table 3: Essential Practices for Co-Constructing an Inclusive Culture

	Emphasized Nodes of Connection	Created a Safe Engagement Space	Included Multiple Voices	Encouraged Co-empowerment
Violence Prevention Program	bilingual capacity faculty facilitated	meetings held in a violence-free zone	listening to youth a key component;	leadership shifted and was shared by dedicated individuals who drove vision and fostered grass-roots approach; hub/ spoke model of services
Hypermedia Professional Development Project	built on prior history of collaborative inquiry as professional development; spent time on relationship building	teachers willing to risk exposing teaching practices to one another and teacher education community	teacher candidates, teachers, faculty, graduate students included as co-inquirers into teaching and learning	shared leadership used to garner financial and organizational support to enable group to work toward co-constructed vision
Advocacy Council	emphasized personal commitment to	actively sought	used multiple formal	multiple champions became committed to goals; sustained commitment in face of difficulties
University Rural Project	shared interest in solving agricultural problems; shared commitment to make the world a better place	engaged people in discussion of "sustainable" agriculture; placed students on farms to create mutual learning efforts around idea of sustainability	community members' expertise used to co-create new approaches	multiple leaders valued risk-taking; vision of improving the qualiaty of life concurrent with the quality of environment

Essential Practices for Engaging in Reflective and Reflexive Processes

As participants work together toward mutually defined goals and purposes, they must create a dialectic between reflection and action, and between theory and practice in order to bring about change that amounts to more than *doing things better*. Bringing their unique perspectives and skills to bear on problems, they are co-learners who are ready to adapt and/or change ways of knowing and acting in response to the situation in order to *do better things*. Sometimes this entails working back and forth between means and ends rather than following a linear path toward specified outcomes. Sometimes it entails starting over to redefine goals or learning new approaches that have not been used before. Members of an

inclusive culture do not operate as a collection of insiders and outsiders, but instead work together to yield more robust theorizing and accomplish more together than they are able to accomplish separately.

Strategies used in the Advocacy Council Project, which sought to make the council a more effective organization so they could truly create systems change, illustrate essential practices for engaging in reflective and reflexive processes. These key practices included *using constructivist approaches to inquiry* to better understand the community's needs. The faculty member was willing to learn new methods in order to conduct a benchmarking study of the 14 best advocacy councils nationally and used grounded theory to build a model that could be used locally. Participants developed a continuous learning environment where *mutual expertise, development, and growth* were valued and encouraged as they worked together to identify target goals and make decisions about how to proceed. Just as the faculty member was willing to learn new methods to respond to community needs, the community was willing to learn from ongoing data collection to clarify and articulate their needs. *Pursing iterative processes* enabled participants to shift their attention to means and ends and to reinvent goals and methods as needed. These processes fostered a constant dialogue about the project's emergent purpose, *encouraged reflection*, and allowed opportunities for needed change to be identified and pursued (*adaptive*). In addition, faculty sought additional opportunities to encourage dialogue and reflection among project members about

Table 4: Essential Practices for Engaging in Reflective and Reflexive Processes

	Inquired Using Constructivist Approaches	Emphasized Mutual Expertise	Pursued Iterative Processes	Adaptive Through Discourse and Reflection
Violence Prevention Program	sought and used input from youth via interviews, a voice most often excluded	used information gained from including youth voices to create community program	worked back & forth between means (ameliorate youth violence) and ends (program to address need) through purposeful reflection about what group learned	project direction and approaches to addressing issues evolved; voice of youth reflected back to community as program was developed; regular reflection in quarterly meetings
Hypermedia Professional Development Project	approaches to inquiry and ways of proceeding defined and co-created by all participants	teachers "know" curriculum and teaching practices; faculty "knows" national standards, research-based literacy practices	worked back and forth between means (documenting literacy practices and piloting of materials for ongoing revision) & ongoing revision) & ends (creation of materials for broader use by others) through purposeful reflection toward emergent goals	adjusted approaches, schedules, and visions of end product as project proceeded; regular reflection and exchange of ideas (monthly planning sessions; summer work sessions; preparations for state and national conference presentations)

Advocacy Council	conceptual model built around qualitative case studies and grounded theory methods	faculty willing to learn new methods to respond to community needs; community willing to learn from data collection to articulate their needs	faculty learned new approach (benchmarking) in response to community need; community continues to use project findings to improve setting	methods and approaches developed out of local needs and as needs shifted; ongoing discussion over time enabled community to voice concerns and led to the discovery of appropriate methods; created numerous feedback sessions to discuss learning
University Rural Project	placed students on farms to create mutual learning efforts around the idea of sustainability	instead of faculty offering workshops as "experts," all project members were considered experts and taught one another	worked simultaneously toward shifts in government policy, institutional organization, and actual farming practices that would all focus on the quality of life	methods and approaches developed out of local community needs over time; discovery of new epistemologies; discourse community critically examined how to shift from agriculture as production to agriculture as ethical process

the project as goals emerged and inquiry methods were tested and used (emphasized discourse). Table 4 summarizes reflective and reflexive processes that members of the four communities of inquiry engaged in to make sure that the approaches to inquiry were appropriate for and adaptable to each project's emerging purposes.

Essential Practices for Appraising Transformative Outcomes

The normative stance taken among partners in the engagement interface is an activist orientation that leads them to seek transformative ends for both the community and academic setting. That means that they must, together, appraise the outcomes of their work and ask whether and how the work matters and to whom. They ask whether their joint work has brought about second-order change (Fullan 1991) that alters the fundamental ways in which community members and organizations do their work. They ask whether the work actually makes a difference in people's lives. Participants mutually construct scholarly knowledge, including new insights, new discoveries, ways of knowing, and ways of acting. Equally important is the co-construction of practical knowledge that enables people to take action to solve real problems.

The University Rural Project attempted to solve agricultural problems in the face of government policies that were antithetical to sustainable agriculture. It provides an interesting example of a collaborative effort that led to transformative outcomes. The project's collaborative practices led to actual shifts in land use and new government policies (*shifted policies and practices*). New jobs were created (*gained resources*), and practices shifted from a production model to a sustainability model of agriculture (*fostered a paradigm shift*).

Table 5: Essential Practices for Appraising Transformative Outcomes

	Shifted Policies and/or Practices	*Gained Resources*	*Fostered Paradigm Shift*
Violence Prevention Program	created grass-roots hub/spoke model of services driven by youth's voice	received grant funding, and community became context for ongoing research	
Hypermedia Professional Development Project	professional growth for pre-service and experienced teachers (balanced literacy) through co-inquiry; demonstration of faculty's integration of traditional missions of teaching, research, and service	creation of new technological teaching tool for teacher education— new way of knowing, with potential to impact wider audience through web-based access	
Advocacy Council	STAR model still used to continue to improve organization; implemented 60% of 175 recommendations to date		
University Rural Project	actual shifts in land use; new government policies created in response to project	new jobs	shifted from production model to sustainability model of agriculture

Table 5 presents examples of transformational outcomes realized by communities of inquiry in the four cases. As this table illustrates, there is variation in the outcomes achieved. All of these cases achieved significant systems change by shifting existing community practices. Three of the cases managed to gain needed resources to either continue programmatic efforts or to sustain system change. Only one case, the University Rural Project, altered policies and fostered a paradigm shift. The Hypermedia Professional Development Project is still evolving and has the potential to lead to paradigmatic shifts in approaches to professional development for novice and experienced teachers. As this analysis reveals, it is important to appraise the outcomes of engagement work and consider whether the changes that occur have sufficient depth and breadth. Insights gained can inform future collaborative endeavors.

Considering the Engagement Interface as an "Alternative Setting"

As individual faculty members learn to define their work in terms of whom it effects, its purposes, and consequences in relation to the greater social good, they have the potential to contribute toward the transformation of the university into an engaged institution. If they do not take time to engage with their partners in making judgments about the purposes, culture, processes, and outcomes of their work, they may be satisfied with merely achieving first-order change that simply improves organizational efficiency and effectiveness, instead of working toward ways of living and learning worthy of an engaged institution. The set of essential practices presented here provides a tool for describing, analyzing, and appraising the discourse and praxis within the interface domain to deepen our understanding of ways in which rich and diverse approaches to taking collective action toward democratic ideals and social reform can unfold.

Interestingly, the practices described above share much in common with the characteristics and processes critical to the successful development of an alternative setting (see Maton and Salem 1998 and Cherniss and Deegan 2000 for excellent reviews of these characteristics). Alternative settings are purposefully constructed spaces that differ radically in their purpose and processes from traditional settings (Kanter and Zuercher 1973). Typically, alternative settings are constructed with specific ideals and social reform in mind and are established because the existing social structures and settings are perceived to be incapable of meeting targeted needs (Cherniss and Deegan 2000). In many ways, there is some value in viewing the engagement interface as an alternative setting. Traditional models for university/community relationships (e.g., extending out to the community, serving the community, disseminating information to the community) are increasingly becoming viewed as inadequate venues for truly addressing significant social dilemmas. In his landmark essay "The Scholarship of Engagement," Boyer (1996) made a clarion call for universities to become more engaged institutions by shifting their priorities and their ways of working with local communities. The engagement interface, as described in this paper and as long practiced by academics using participatory inquiry techniques, provides one approach for how to construct such a space.

23

The value of viewing an engagement interface as an alternative setting is derived from the many lessons we can learn from the decades of research on such settings. Overall, this research suggests that alternative settings are typically most successful when they create environments that promote mutual support and trust, encourage democratic decision-making processes, have a sharp focus on the organizational purpose, and include undifferentiated member roles and responsibilities (e.g., Maton and Salem 1998; Trickett 1991). In addition, history suggests that alternative settings are highly vulnerable to their external environment, with many succumbing to or co-opted by external pressures (Cherniss and Deegan 2000). While the nature of these pressures vary (from funding pressures to office space requirements), they typically demand that alternative settings better align themselves with the norms of the more traditional settings in their communities (e.g., create a hierarchical structure, adopt less radical viewpoints). Because such pressures often result in the demise of many alternative settings, it seems critical to better understand those sources of external support needed in order for the engagement interface to survive and thrive.

Implications for Institutional Change: Aligning Outcome and Strategy

Becoming a more engaged institution is an extraordinary quest that requires taking extraordinary measures. As universities reorient their missions and activities to become better aligned with civic responsibilities, they need to address new issues and to address recurring challenges in new ways. For example, research-intensive institutions that are also land grant and/or metro-politan universities need to find new ways to express what may be incompat-ible purposes. Many faculty still perceive the dominance of the research paradigm and recognize that the culture has pushed engagement work to the margins, if not to marginalized status. In these settings, engaged faculty must take a *scholarly* approach to their collaborative, community-based work, including publishing the outcomes of their work.

We also believe that colleges and universities seeking to become engaged institutions need to re-frame the conventional approach to institutional change. In our estimation, the scholarship of engagement represents a profoundly different way of thinking about and approaching scholarship from business-as-usual academic practices. When institutional change is envisioned and promul-gated by central administrators and enacted through systems redesign and the use of incentives and disincentives, we have a misalignment between strategy and outcome: a conventional approach is used to diffuse an unconventional phenomenon, engagement. The irony is that engaged scholars would never use that change strategy in the field because it violates the premises of engagement as being participatory, democratic, and transformative.

We view the engaged institution movement as an opportunity for higher education to experiment with institutional change strategies that align with

engagement philosophy and practice. When viewed this way, engagement scholarship becomes more than a means to radically change the way that we, as scholars, engage *out there*. It holds equal promise for how we, in the academy, engage each other (and change) *in here*. In 1995, Donald Schon argued that "the new scholarship" proposed by Boyer requires a "new epistemology." We make a similar argument: a different epistemology of institutional change is required if our colleges and universities are to become engaged institutions.

Our personal experience at Michigan State University offers an example of an alternative approach to change. Seven faculty members representing four MSU colleges voluntarily formed a cross-college learning community with affirmation and financial support (graduate assistant support, operating dollars) from the Office of the Vice Provost for University Outreach and the College of Human Ecology (Institute for Children, Youth and Families). We are a diverse group in terms of background and practice experiences—from teacher education to rural development, from experiences in U.S. urban and rural development to work taking place overseas. We represent the spectrum of academic titles and ranks, from academic specialist to newly-tenured associate professor to distinguished professor. This is the first time we have worked together as a group, and all of us come to the table as volunteers; none of us has release time to participate in this self-directed effort. We took the initiative to seek financial support, create goals, and develop an agenda for our group.

We are not a task force and are under no obligation to produce a report, advise executive administrators, or engage academic governance in a conversation about engagement and institutional change. No one from our Provost's Office or from a dean's office is assigned to work with us or guide us, although we invite administrative colleagues (and they invite us) to meet from time to time to share progress and to seek council. We are faculty members who see ourselves as among the 10-15 percent of institutional colleagues who are committed to doing this work (see Ramaley 2000).

Re-framing the lens of institutional change with new thinking (e.g., Hock 1999) reveals our value. We represent a vital constituency: institutional actors who are closest to where the action takes place—the engagement interface. Because of that we have a range of experiences in, and considerable knowledge about, practices likely to foster successful engagement. The focus of conversations in our self-styled learning community has been to ask and explore answers to fundamental questions: What have we learned? How might we best share what we have learned with others? To do that, we self-organized (see Stacy 1992)—sharing readings, engaging in dialogue, comparing notes on case experiences, discussing our ideas and experiences at conferences, and writing. We learned quickly that we share a common ethos and that it is possible to connect our scholarship through what we describe here as "the engagement interface"—despite the many differences in discipline, background, language, length of experience, and the contexts in which we work. We write and publish together, shifting the order of authorship as different colleagues take leadership roles on different manuscripts.

We view our work to date as a starting point, for without taking next steps, we would not achieve our goal of fostering broader understanding of the faculty development process across our own campus and other institutions. We are also involved in proposal writing to support over several years a broader set of efforts that have the potential to bring about institutional change from the inside out. We have already broadened our faculty group and have invited community partners to the table to make our conversations more complete and robust. We also plan to conduct inquiry into the process of engagement, particularly attending to the individual, institutional, environmental, and interactional factors influencing the success of existing work in the engagement interface. These findings will contribute to creating and piloting a professional development model for enhancing faculty and graduate student capacity to pursue participatory, democratic, and transformational approaches to the scholarship of engagement. With a cadre of junior and mid-career faculty members who are positioned to lead engagement activities and mentor other faculty and students in these efforts, we hope to be in a position to provide guidance and support to other universities who are interested in developing their own grass-roots approach to enhancing their ways of living and learning with community partners.

Ramaley (2000) estimates that 30 percent of faculty members share a genuine interest in engaging in civic scholarship and another 30 percent are taking a wait and see attitude. That could make a total of up to 60 percent of the faculty community who might constitute a group of true believers in the engagement domain. How do you speak to that 60 percent? We believe that the faculty learning community approach, from which strategic action plans suited to the local context are likely to emerge, represents one strategy (among many) to reach these colleagues—convening conversations among faculty and grounding those conversations in faculty language and faculty work. This is an inside out strategy, standing in contrast to the conventional outside in strategy, often coming *to* faculty *from* the administration in the form of carrots and sticks.

Our purpose here is not to promulgate and market a faculty learning community model. We offer it as an example of how institutions might engage internally in ways that are consistent with a scholarship of engagement ethos. In a profound and practical way, there is an engagement interface (among faculty and administrators) here on our campus, just as there is an interface domain in the field. What we learn on campus can only improve our community practices, and vice versa.

References
Allen, K. R., "A Conscious and Inclusive Family Studies," *Journal of Marriage and Family, 62* (2000): 4-17.

Ansley, F. and J. Gaventa, "Researching for Democracy and Democratizing Research," *Change, 29* (1997): 46-53.

Barr, R. B. and J. Tagg, "From Teaching to Learning—A New Paradigm for Undergraduate Education," *Change, 29* (1995): 46-53.

Boyer, E., "The Scholarship of Engagement," *Journal of Public Service and Outreach, 1* (1996):11-20.

Boyer, E., *Scholarship Reconsidered: Priorities of the Professoriate* (Special Report, Princeton, NJ: The Carnegie Foundation for the Advancement of Teaching, 1995).

Cherniss, C., and G. Deegan, "The Creation of Alternative Settings," in J. Rappaport and E. Seidman, eds., *Handbook of Community Psychology* (New York: Plenum, 2000): 359-378.

Clift, R., R. Veal, and P. Johnson, eds., *Collaborative Leadership and Shared Decision Making: Teachers, Principals, and University Professors* (New York: Teachers College Press, 1995): 1 - 23.

Driscoll, A. & E. A. Lynton, *Making Outreach Visible: A Guide to Documenting Professional Service and Outreach* (Washington, DC: American Association of Higher Education,1999).

Fear, F. A., C. L. Rosaen, P. G. Foster-Fishman, and R. J. Bawden, "Outreach as Scholarly Expression: A Faculty Perspective," *Journal of Higher Education, Outreach and Engagement* (forthcoming).

Fetterman, D., "Empowerment Evaluation and Self-determination: A Practical Approach Toward Program Improvement and Capacity Building," in N. Schneiderman and M.A. Speers, eds., *Integrating Behavioral and Social Sciences with Public Health* (Washington, DC: American Psychological Association, 2000): 321-350.

Fullan, M. G., *The New Meaning of Educational Change* (New York: Teachers College Press, 1999).

Glassick, C. E., M. T. Humber, and G. I. Maeroff, *Scholarship Assessed: Evaluation of the Professoriate* (A Special Report of the Carnegie Foundation for the Advancement of Teaching, San Francisco, CA: Jossey-Bass Publishers, 1997).

Guba, E. G., and Y. S. Lincoln, "Competing Paradigms in Qualitative Research," in N. K. Denzin and Y. S. Lincoln, eds., *Handbook of Qualitative Research* (Thousand Oaks, CA: Sage, 1994): 105-117.

Heron, J., and P. Reason, "A Participatory Inquiry Paradigm," *Qualitative Inquiry 3* (1997): 274-294.

Hock, D., *Birth of the Chaordic Age* (San Francisco: Berrett-Koehler, 1999).

Kanter, R.M., and L. A. Zuercher, "Concluding Statement: Evaluating Alternatives and Alternative Valuing," *Journal of Applied Behavioral Science 9* (1973): 381-397.

Kellogg Commission on the Future of State and Land-Grant Universities, *Returning to Our Roots: The Engaged Institution* (Washington, DC: National Association of State Universities and Land-Grant Colleges, February, 1999).

Knefelkamp, L., and C. Schneider, "Education for a World Lived in Common with Others," in R. Orill, ed., *Education and Democracy: Reimagining Liberal Learning in America* (New York: The College Board, 1997): 327-344.

Maton, K.I., and D. A. Salem, "Organizational Characteristics of Empowerment Community Settings: A Multiple Case Study Approach," *American Journal of Community Psychology 23* (1995): 631-656.

Meyerson, D. and J. Martin, "Cultural Change: An Integration of Three Different Views," *Journal of Management Studies 24* (1987): 623-647.

Nyden, P., A. Figert, M. Shibley, and D. Burrows, "University-Community Collaborative Research: Adding Chairs to the Research Table," in *Building Community: Social Science in Action* (Thousand Oaks, CA: Pine Forge Press, 1997): 3-13.

Plater, W., "Habits of Living: Engaging the Campus as Citizen One Scholar at a Time," in R. G. Bringle, E. A. Malloy, and R. Games, eds., *Colleges and Universities as Citizens* (Needham Heights, MA: Allyn and Bacon, 1999): 141-172.

Ramaley, J. A., "Embracing Civic Responsibility," *AAHE Bulletin* (2000): 9-13.

Ryan, S., "Learning Communities: An Alternative to the 'Expert Model.'" in S. Chawla and J. Renesch, eds., *Learning Organizations: Developing Cultures for Tomorrow's Workplace* (Portland: Productivity Press. 1995): 279-291.

Schon, D., "The New Scholarship Requires a New Epistemology," *Change 27* (1995): 27-34.

Stacey, R., *Managing the Unknowable: Strategic Boundaries Between Order and Chaos in Organizations* (San Francisco: Jossey-Bass, 1992).

Trickett, E., *Living an Idea: Empowerment and the Evolution of an Alternative High School* (Boston: Brookline Books, 1991).

Vopat, J., *The Parent Project: A Workshop Approach to Parent Involvement* (York, ME: Stenhouse Publishers, 1994).

Acknowledgments

Author Information

Dr. Cheryl Rosaen is Associate Professor of Teacher Education at Michigan State University. Since 1989, she has engaged in collaborative inquiry with K-5 teachers. She is a Faculty Leader for MSU's Teacher Preparation Program, where she also teaches literacy methods courses, and she teaches doctoral courses in the Curriculum, Teaching and Educational Policy Program.

Cheryl L. Rosaen
Associate Professor, Teacher Education
Michigan State University
116D Erickson Hall
East Lansing, MI 48824-1034
Telephone: 517-353-0632
Fax: 517-432-2795
E-mail: crosaen@msu.edu

Dr. Pennie Foster-Fishman is Associate Professor of Psychology at Michigan State University. For twelve years she has been working collaboratively with communities, organizations, and coalitions to improve their processes and outcomes, and she also trains graduate students in how to engage community members in collaborative inquiry.

Pennie G. Foster-Fishman
Assistant Professor, Psychology
Michigan State University
135 Snyder Hall
East Lansing, MI 48824-1034
Telephone: 517-353-5015
E-mail: fosterfi@msu.edu

Dr. Frank Fear is Professor of Resource Development and faculty member in The Liberty Hyde Bailey Scholars Program at Michigan State University, with specialty areas in community and organization development. Outreach and engagement activities span participating in a range of community-based projects for environmental, economic, and social development; chairing a university wide panel responsible for recommending institutional directions for outreach; and serving as associate director of MSU Extension.

Frank A. Fear
Professor, Resource Development and
The Liberty Hyde Bailey Scholars Program
Michigan State University
323 Natural Resources Building
East Lansing, MI 48824-1034
Telephone: 517-432-0734
Email: fear@msu.edu