Legacy Lived: A Generation of Ernest A. Lynton Award Recipients Advancing Community-Engaged Scholarship and Change

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Metropolitan Universities

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Legacy Lived: A Generation of Ernest A. Lynton Award Recipients Advancing Community-Engaged Scholarship and Institutional Change

Elaine Ward

Introduction

> [Now] the die is cast, and the fledgling product of our labors is on its way. An exhilarating moment, and also a frightening one. Our hope and our expectations are high, as is our excitement about our new adventure. Will our excitement be justified, our hopes realized? Will *Metropolitan Universities* reach its intended audience? And will that audience be pleased by what it receives?

> —Ernest Lynton, 1990

Ernest need not have feared when he penned these words for the first issue of the *Metropolitan Universities* journal in the spring of 1990. Almost three decades later, both the journal and the Coalition of Urban and Metropolitan Universities (CUMU) are going strong and the award established in his name in 1997 has received over 1,100 nominations nationally, and has been conferred on 27 faculty members. Today, the journal is an online, open access journal with a readership of over 11,000, spanning the globe. The CUMU Annual Conference attracts over 400 attendees, and 103 higher education institutions are members of the coalition internationally. Two decades after his passing, this issue of *Metropolitan Universities* honors the life, work, and legacy of Ernest Lynton. In particular, the issue lifts up the impact of Ernest's, work and how his vision for strong faculty and university engagement (Lynton, 1996a; Lynton, 1995a), expanded views of scholarship and epistemology (Lynton, 1994) carries on through the work of faculty and campuses across the country.

This issue shares how Ernest's legacy continues to live through a generation of faculty who have received the Ernest A. Lynton Award for the Scholarship of Engagement—and since 2009—for Early Career Faculty.

For almost ten years, I have been involved in the Lynton Award in several capacities. First I was a graduate research assistant with the New England Resource Center for Higher Education (NERCHE) working with John Saltmarsh and Sharon Singleton. Later I served as a reviewer, as a researcher studying award recipients, as the Lynton Award Coordinator and for the last five years as the chair for the Lynton Colloquium. I have had the privilege of witnessing how Ernest's legacy lives through the exemplary scholarly work of engaged faculty across the country.

The Lynton Award is a product of the evolution of perspectives on knowledge generation and the scholarly work of faculty (Lynton & Elman, 1987; Lynton, 1995a; Driscoll and Lynton, 1999). NERCHE create the award to recognize excellence in what it then called faculty professional service and academic outreach. In 2007, the award was renamed the Ernest A. Lynton Award for the Scholarship of Engagement to reflect the move toward a more collaborative, integrative

conceptualization of faculty work, and a shift from one-directional, academia-centric outreach to the more reciprocal work of the scholarship of engagement (Ward, 2010). Faculty members connect their teaching, research, and service to community-based, public problem solving in integrated ways, so that their faculty roles overlap and reinforce each other.

By the late 2000s, evidence from Lynton Award nominations indicated that a younger generation of faculty, often women and people from other underrepresented populations, were gravitating toward the scholarship of engagement. Thus, in 2009, NERCHE focused the Lynton Award on early-career faculty, in an effort to acknowledge and legitimize the emergence of this new generation of scholars, who have created their professional identities with public commitments and who approach knowledge generation and teaching and learning as deeply collaborative scholarly work. Furthermore, as we find in the post-tenure reflections of the Lynton Award recipients in this issue, the shift to an early-career award opened the possibility that the award could influence the promotion process for recipients.[i]

The faculty members in this issue are exemplar community engaged scholars and now, post-tenure, stewards of civic and community engagement institutionally, nationally and internationally. It is an honor to serve as the guest editor for this issue and lift up their accomplishments as we seek to further Ernest's legacy across higher education in general and metropolitan universities in particular.

About this Issue

Many of us have had the opportunity to read Ernest's own scholarship on higher education's relationship with industry (Lynton, 1984; Lynton, 1989). Ernest wrote extensively on the responsibility of the urban university (Metropolitan Universities 1990-1998; Lynton, 1983; Lynton and Elman, 1987), new scholarship and epistemology, faculty roles and the recognition and reward of engaged scholarship (Lynton, 1994; Lynton, 1995a; Lynton, 1996a; Driscoll and Lynton, 1999). The archives of *Metropolitan Universities* have many of Ernest's writings available on line. I do not seek to regurgitate his work here, but will rather share some of the findings of my historical explorations into Ernest's life and work. As a feminist and a narrative researcher, I seek to understand fully those from whom I wish to learn. This desire led me to interview colleagues and mentees who worked closely with Ernest. I spoke with Cathy Burack, Amy Driscoll, Richard Freeland, Zee Gamson, Deb Hirsch, Barbara Holland, Kerry Ann O'Meara, Gene Rice, and Lorilee Sandmann. I also received information from Judith Ramely and John Saltmarsh. These conversations helped me understand Ernest's work, commitments and characteristics, but I discovered little about Ernest's life prior to the mid-1980s. The conversations certainly piqued my curiosity about the origin of his motivations for and commitments to the work of engagement and the ways universities could more fully engage with society.

I discovered much about Ernest before his colleagues in the field of engagement and urban and metropolitan universities came to know him. I am happy to share these discoveries with you in "The Life, Work and Legacy of Ernest A. Lynton." The second article, "Community-Engaged Scholarship and Promotion and Tenure: Lessons from Lynton Award Recipients" draws on qualitative dissertation research done with 11 faculty members. Their words convey their lived

experiences with the promotion review process as community-engaged faculty members. They shared lessons about faculty identity, connection to place and epistemological orientation as strong motivators for engaged scholarship. Tenure became a 'safety net' enabling the freedom to practice community engaged scholarship. It set the stage for the post-tenure reflections from our contributing authors. Through the post-tenure reflections, we now see Ernest's vision for the practice of engagement, institutional cultures that support engagement, and faculty. More senior faculty are taking up the charge as institutional and national stewards of this work. Ernest would be encouraged by the advancements made by this generation of engaged scholars, while acknowledging that there is still work to be done.

One of the last pieces Ernest wrote for *Metropolitan Universities* journal, "From the Sidelines" (he had officially stepped down as editor, but in his own words could not be "kept quiet"). Ernest has recently returned from two conferences in Great Britain.

> Among all the topics discussed, I was most struck by the repeated emphasis on an issue that has long been recognized by many individual in metropolitan universities as being of great importance, and that now appears to be emerging as a central issue throughout higher education. It is the need to bridge the gap between theory and practice, and to give practical experience and workplace learning a central rather than a peripheral role. The issue is complex and has many ramifications, many of which were discussed at the London meeting: the limitations of a disciplinary organization, the definition of learning outcomes, and the tensions between competence and knowledge and between societal usefulness and academic criteria. It emphasizes knowledge created in the process of application and what Don Schon calls reflection-in-action. It raises fundamental epistemological, as well as pedagogical, questions to which, on the whole, we have not paid enough attention in our institutions."
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> —Lynton, MU, Fall 1996b

Our contributing authors pay attention to fundamental epistemological, pedagogical (and I would add methodological) concerns, as well as those related to disciplinary narrowness, institutional isolation, societal usefulness, and the legitimization of faculty work through reformed institutional reward policies.

Eric DeMeuleanaere's "Creating Dangerously" challenges us to consider how our work in urban communities "must not only examine and ponder the realities of urban violence, poverty and racial oppression, but also seek to address these realities." What does it mean, "to engaged in such scholarship as from a place of privilege as a white male, middle-class academic?" Eric shows how we present our work in our tenure statements in ways that do not diverge too far from the norm, while also staying true to our values as engaged scholars. Eric reveals the problems in our understanding of 'expertise' when working with urban youth, and when the people we care about are hurting, even dying. Eric, post-tenure, challenges us to take risks that are more meaningful, strive to be a "counter-hegemonic intellectual" and activist scholar who works to create spaces where one can be an academic and an activist. Eric's sharing of excerpts he omitted from his tenure statement illuminate the risks that tenure-track faculty members avoid in order to pass the traditional tenure process.

Michelle Dunlap's "Four Community Engagement Lessons from Detroit to Connecticut" helps us further understand the compromises community-engaged tenure track faculty members make regarding the scholarship. Michelle reflects on the strategic choices faculty members might have to make, depending on the culture of their institutions. Michelle describes an entire tradition of service that goes unrecognized as valid or legitimate, that of Black women, who spend their lives lifting up others and helping build capacity in families and communities. From this experience, Michelle works post-tenure to put students and communities of color at the center of her community engagement work and challenges the field to do similarly. Michelle, like Eric, reflects on the need to take measured risks, as we need to sustain our work and our health, while we mentor the next generation of community-engaged scholars in this work. Michelle's work gets to the heart of the concerns Ernest had about diversity within higher education and the responsibility of faculty and institutions to meet the needs of our diverse learners and urban communities.

Lorlene Hoyt's "Emancipating Minds and Practicing Freedom: A Call to Action" shares her unsuccessful first experience with the tenure process. She shares how receiving the Lynton Award prior to tenure provided external validation that added credibility to her case. The award emboldened Lorlene to broaden her "understanding of what constitutes scholarship" and reduced her sense of isolation she experienced at her institution. The award gave her "courage to experiment with the ways in which knowledge is generated and applied, and to overcome rather than reinforce the false dichotomy between practice and knowledge in the academy." However, it did not help her achieve tenure at her first institution. Taking a leadership role at another institution, Lorlene did achieve promotion, and her post-tenure reflection challenges us to identify the difference we want our scholarship to make in the world and to question how our work contributes to human dignity and well-being. The theme of risk taking continues as Lorlene asks us to exercise our power, take a stand for justice without facing any of the real risks many people across the globe face, e.g. imprisonment for speaking out.

Farrah Jacquez's "Post-tenure Reflections on Community-Engaged Scholarship in a Psychology Research Setting" shares how the discipline of clinical psychology has been slow to accept community-engaged research as valid science. Ernest had a deep understanding this with his hard science disciplinary background as a physicist. Psychology's high value on internal validity in intervention research, and lab-based randomized controlled trials, are essential to ensure that the treatments we deliver help people. Yet for Farrah, 'wicked problems' like obesity, drug abuse, health disparities suggest that the interventions developed through traditional research methods are simply not working outside of the laboratory setting. Post-tenure, Farrah believes that community-engaged research places more weight on external validity in the interest of tangible benefits to the community. Farrah offers lessons for us to help advance community-engaged research within Research I institutions, including the continued revision of promotion and tenure documents, for institutional review boards to include community-engaged research expertise, to earmark internal funding mechanisms for community-engaged research, and to create networks of community-engaged scholars across disciplines.

Nick Tobier's "Good Trouble: Post-tenure Interruptions to Our Academic 'Routines'" shares how, through his discipline of art and design, Nick uses his 'tools' to create social spaces to challenge our traditional ways of thinking, knowing and experiencing one another and our cities.

Nick's contribution offers resistance to pre-set disciplinary values, and a recognition that exponential rather than incremental change in an urgently evolving field demands a new form and language. Nick describes himself as working at the margins of a field within a discipline that is itself often at the margins of a University. Working at the margins, for Nick, needs both deliberate articulation and responsibility to translate less orthodox practices, off-center inquiry, and ways of knowing into outputs in the tenure and promotion process. Nick's contribution challenges us to see civic work as 'good work.' If our good work serves as an interruption to the existing status quo of the academy, then this 'good work' causes 'good trouble,' and serves to connect the academy to cities in more meaningful ways.

Jomella Watson-Thompson's "The Road Taken: Contributions to Advancing Community-Engaged Scholarship" shares her journey as an applied behavioral scientist. She trained for community-based participatory research approaches and even used service learning as a pedagogical practice, yet did not view her teaching, research and engagement as integrated, prior to receiving the award. Ernest's vision of community-engaged scholarship was a new revelation for Jomella. Research, teaching and service were "integrated through an ecosystem of knowledge that is mutually reinforcing and beneficial" not only to the faculty, but also to the students and to the community. Ernest's insights allowed her to see connections through and across her work that she had experienced as fragmented. While preparing to apply for the award, Jomella discovered the scholarship of engagement as a way to both explain and anchor her work. The award process helped her to frame and communicate her scholarly approach. This understanding, as well as the external validation afforded by the award, added a level of refinement to Jomella's tenure dossier, which she would not have had without the award. She reflects, post-tenure, on how the Lynton Award application process can deepen an applicant's understanding of community-engaged scholarship theory and practice. Like the Carnegie Elective Community Engagement Application process, it can help faculty members understand their own scholarly work; faculty may in turn be strategic and intentional in how they advance themselves and others as community-engaged scholars.

These exemplars of community-engaged scholarship advance Ernest's legacy through their scholarly work in and with communities. They bring their institutions closer to society as they re-examine, post-tenure, how to use of their power and position as tenured faculty members. They challenge the academy to go beyond its traditional concepts of scholarship, epistemologies and disciplinary silos, to think more creatively and innovatively about networked, transdisciplinary ways of knowing and generating new knowledge across the disciplines can lead to more tangible, meaning outcomes for our communities. Their individual impact is significant, yet their collective impact can ensure the quality of engaged scholarly work and lead to a re-centering of the university from the periphery to the center of the cities, communities and society. This is what Ernest sought as the ideal for our urban and metropolitan universities in particular and for higher education in general. As the work of these faculty members show us, he need not have feared, for the public future of the academy is safe. As they too have high hopes and expectations for their universities to more fully realize their societal responsibilities.

Acknowledgements

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For almost ten years, Dr. Ward has worked with faculty nominees and recipients of the Ernest A. Lynton Award for the Scholarship of Engagement for Early Career Faculty, served as the award coordinator and has chaired and co-chaired the Annual Lynton Colloquium. Dr. Ward writes and teaches on the institutionalization of civic and community engagement within higher education as is co-editor of the book *Publicly Engaged Scholars: Next Generation Engagement and the Future of Higher Education* (2016). Dr. Ward was also one of the leads on the international pilot of the Carnegie Elective Community Engagement Classification in Ireland. Dr. Ward has served on the board of the International Association for Research on Service Learning and Community Engagement and was the conference program chair in 2016, *Reaffirming Our Purpose, Bridging Our Understandings & Broadening Our Collective Impact*. Currently, Dr. Ward is an Assistant Professor of Higher Education at Merrimack College, School of Education and Social Policy.

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[i] Excerpts from Saltmarsh, J., Ward, E., Clayton. P. (2011). Profiles of public engagement: Findings from the Ernest A. Lynton Award for the Scholarship of Engagement for Early Career Faculty. NERCHE Report. New England Resource Center for Higher Education, University of Massachusetts, Boston.

The Life, Work and Legacy of Ernest A. Lynton (1926–1998)

Elaine Ward with Emiley Dionne, Emily Wall and Shannon Zelek

Introduction

> *I will stop here for the moment. It has been a story good to live, fun to write down, and I hope, interesting to read.* (Ernest Lynton, 1996c)

Learning about Ernest Lynton's rich life has been interesting for me to uncover. Where many of us only know Ernest through his writings, I have come to learn the origins of the motivations for his work and commitments to advancing the public purpose of higher education and the scholarship of engagement.

The significance of the title of the *Metropolitan Universities* journal's first issue in 1990, *Identity and Culture*, is not lost on me as I seek to understand more fully the life, lived experiences, and identity of Ernest A. Lynton that moved him to influence cultural shifts within higher education toward increased value and legitimatization of useful, publicly engaged work. As a researcher, I strive to understand our individual and collective motivations for our community engagement scholarly work. What are our aspirations for this work and its broader impact in society? Why do what we do and how can what we do influence the greater public good. As a steward of change (Ward & Miller, 2106), I seek ways to use our individual and collective understandings to lift up and advance institutional commitments to civic and community engagement as we help our higher education institutions hold fast to and more fully realize their responsibilities to individuals and communities beyond our walls.

For me, Ernest Lynton was one of the first thought leaders that pushed me to focus my own research on not only the individual work of faculty, their identities and motivations for this work, but also the institutional contexts and cultures that supported or inhibited their publicly useful scholarly work. That institutions of higher education, especially Metropolitan Universities, have a special obligation to their region and while they must:

> [Retain] their central purpose and focus if they are to remain the principal societal mechanism for the objective criticism of prevailing views and practices. But metropolitan universities recognize that they must change the way in which this knowledge-centered mission is pursued. The nature, uses, and clientele for knowledge are evolving; the effective interpretation and dissemination of knowledge have become as important as its creation, and an ever more diverse clientele needs [diverse responses]. The form must adapt as the function changes. (Lynton, 1990, p. 4).

A faculty member's work supports the institutional mission and is central to its function. And in "metropolitan universities, members of the faculty bear the principal burden of institutional change, having to adapt and expand their scholarly and pedagogical skills to meet a diversity of challenges for which their traditional training has not prepared them" (Lynton, 1990, p. 5). Just as faculty members have a professional responsibility to advance the institutional mission, so too

does the institution have a responsibility to support faculty success through the development of policies and infrastructures that recognize and reward what Ernest then called 'professional service' or what we now know as publicly engaged scholarly work (Post, Ward, Long & Saltmarsh, 2016). Ten years ago, Ernest's work lay the groundwork for my own. For a decade, through my work with the *Ernest A. Lynton Award for the Scholarship of Engagement for Early Career Faculty*, I have continued to learn from the next generation of publicly engaged scholars and institutional change agents who seek to realize their individual and their institution's public 'obligations to the regions' (Lynton, 1990).

Prior to my research for this special issue, I had no idea Ernest Lynton was an immigrant. His 1998 obituary in the New York Times, summarized his life's work:

> Professor Lynton advocated closer cooperation between students and employers based on a system in Germany, where he was born, and he called for apprenticeship programs that would give high school students three years of combined school and work experience. He also urged emphasis on the practical applications of research by faculty members, and he promoted outreach work by them.
>
> —New York Times, April 5, 1998, p. 40

I had researched Ernest's work and scholarly contributions to the field of higher education transformation and community engaged research from the early 90s, but knew little about his previous life. As a narrative methodologist, I wanted to learn more about the man himself, behind the scholarship, experiences and commitments to institutional change. Through this special issue and conversations with some of his closest colleagues and mentees, we will share his story – the man behind the scholarship and higher education transformation. This special issue will deepen our understanding Ernest's own narrative, his contributions, and in turn the impact of the award through the next generation of stewards of institutional change, our post-tenure Lynton Award recipients.

Ernest's colleagues and mentees Cathy Burack, Deb Hirsch, Barbara Holland, KerryAnn O'Meara, Lorilee Sandmann and Zelda (Zee) Gamson, Gene Rice and Richard Freeland shared their experiences working with Ernest with me. For them, Ernest was indeed a man of influence and intellectual acumen, and more importantly, he was caring, generous, collaborative, nurturing, and trusting in how he worked with others. The *way* he worked with others helped these women feel that they were "part of something bigger", that they "mattered" (Driscoll, personal communication), and that their contributions were as valuable as were his own. The strength of their personal connections with Ernest, and his impact on them, were personally and professionally invaluable. I wanted to get to know the man behind the scholarship and learn more about him than they could share with me.

This curiosity led me, and my graduate student research team, to explore institutional archives, genealogy records, and family member memoirs. Working on this issue has led me on a journey of discovery into Ernest's individual work and life as well as the collective experiences of many who worked closely with him to advance higher education's commitment to public purpose, particularly the recognition and reward through promotion and tenure of individual faculty scholarly work.

Ernst Albracht Loewenstein became Ernest A. Lynton

Ernest Albert Lynton was born on July 17, 1926 in Charlottenburg, West Berlin, Germany. Charlottenburg was one of two districts with the highest Jewish population in 1920s Berlin, an international, sophisticated and culturally rich area in comparison to other areas of the region (Charlottenburg Wilmersdorf www.berlin.de). He came from a lineage of educated, cosmopolitan family members (Lynton, M. 1995; Hoffman, n.d.). I would not have discovered this without his brother Mark's memoir, *Accidental Journey.*

"It is him", I said aloud as I realized I was reading Ernest's brother Mark's memoir. He had signed his forward, 'Mark Lynton, Larchmont New York 1994.' I could reference that with a genealogical 'family sheet' that identified Larchmont as the place of Mark's death in 1997 (Hoffman, n.d.). I was certain this was Ernest's brother. Questions I had about Ernest's early childhood years, and how that may have influenced who he was as a scholar, mentor, and institutional change agent, were no longer a gap in his narrative.

To begin with, Ernest's brother begins his memoir with "I was born Max-Otto Ludwig Loewenstein, in Stuttgart, Germany." (p. 3) I now understood why I was having such a hard time finding information on any Lynton family. Mark goes on to verify the genealogy: "both sides of my family had in or near Stuttgart for ten generations or more--a documented fact--and claimed earlier antecedents from Jews who had fled the Spanish Inquisition, which, if not necessarily fiction, remains unverified." (p.3) Mark's narrative not only confirmed everything I had read in Rolf Hoffman's Family Sheet on the Loewenstein family. Hoffman's data came to life in Mark's retelling. I began to understand the socio-political structures of Germany in this period when I further explored the places where Ernest's ancestors had lived. Ernest's great-great-grandparents go back to 1769 in Oetteingen and Steinbach near Schwaebisch Hall. Steinbach is in the then-Kingdom of Württemberg (1805–1918) whose capital was Stuttgart. We know from Mark's memoir that he was born in Stuttgart before his parents moved to Berlin.

Ernest's parents were Arthur Jakob Loewenstein (1889–1962) and Martha Luise (Lizzie) Kiefe (6.28.1895 - 1984). Arthur was a banker and later an executive in a German car manufacturing company. Sometime before 1914, he spent time in London to learn about banking. He later authored a book on Jewish banking. Arthur had earned degrees in Law and Economics from Heidelberg University. Ernest's mother Lizzie went to finishing school in France.

Ernest had two uncles and an aunt on his father's side. Gustav (1890–1939) also studied in Heidelberg University. Ernest's uncle Max (1896–1917) died as a young man in France in combat during WWI. Ernest's aunt Else born in 1893 died in Stuttgart in 1930. Both Ernest's father and his uncle Gustav immigrated to the United States, Arthur to New York and Gustav to Los Angeles. Ernest's paternal grandparents were Naphtali Loewenstein of Oedhiem (1852–1923) and Emilie Wormser (1863–1924). Ernest's paternal grandfather Naphtali founded Pflaum & Loewenstein Bank around 1880 with his partner, David Pflaum, at Koenig Strasse 31 A in Stuttgart. When David died, Naphtali worked with one of his brothers (he had eight siblings) and they formed the Gebrueder Loewenstein Bank in Stuttgart.

Ernest's great grandfather, Jakob Loewenstein (Naphtali's dad), was born in Bonfeld on December 26, 1819. Jakob was a teacher and hazzan (a musician who led the congregation in songful prayer) in Gerabronn, Korb, Oedheim, Hohebach, Oberdorf, Sontheim and finally Heilbronn (Hoffman, n.d.). Jakob's father, Loew Lippman Loewenstein (1769–1850), Ernest's great, great, grandfather, was also a teacher. He taught in Steinback near Schwaebisch Hall. This community suffered terribly during Kristallnacht, some 170 years after Leow's birth. Ernest's great, great grandmother Ester's family were also teachers, in Oettingen. As we can see, Ernest descended from a strong lineage of educators.

Mark's retelling of his family origins and accomplishments brings to life the lineage that deepened my connection to their lived experiences.

> Moving to Stuttgart in the early 1800s, they evolved from a succession of rabbis and moneylenders to repeated generations of lawyers and bankers, a logical progression. Much of the same thing happened to my mother's family, the Kiefes, who, for a number of generations, lived in Baissingen—a small hamlet southeast of Stuttgart—as the local kuffen (barrel makers), which led to the family name. They, too, discovered banking as a more promising profession and moved to Stuttgart. My grandparents were enthusiastic supporters of the king of Württemberg, his overlord, the emperor of Germany, of all things German; both my father and uncle won Iron Crosses in World War I, and my other uncle was killed in it as an eighteen-year-old volunteer recruit. My father, with both Law and Economics degrees from Heidelberg University, had spent some years in London before 1914 to learn to be a banker. My mother had attended finishing school in England, having been brought up bilingually in French and German. (The same Swiss governess responsible for this remained with the family for almost seventy years, so that my brother [Ernest] and I were equally at ease in both languages.) (p. 3)

I had wondered how Ernest managed in the U.S. education system as an immigrant. I too came to the United States with my parents, a little younger at thirteen and not fleeing persecution. However, my working-class family background left me without the intellectual or cultural capital to navigate easily the education system here. I had wrongly identified my own immigrant's educational experience with that of Ernest. I had truly marveled at how he managed the transition, and earned his doctorate a short ten years after his arrival. That he accomplished this so quickly, under such circumstances, when English was not even his first language, was amazing to me. It took me that long to earn a bachelor's degree. Gaining insight into his deep intellectual heritage helped me see what Lorilee Sandmann meant when she described Ernest as "a man of small stature, but mammoth intellect" (Sandmann, personal communication.) Ernest's early background, prior to the rise of Nazis, laid the foundation for his success within U.S. higher education.

My research also leads me to believe that his cumulative early experiences led him to advocate for, and strategically advance, the changes he envisioned. He completely understood that the "fundamental mission [of universities was] the disinterested pursuit and promulgation of knowledge… [yet maintaining] the objective criticism of prevailing views and practices" (Lynton, 1990, p. 4). Yet he also knew that the academy still needed to realize itself more fully as a steward of place (CUMU website) and advance its public purpose.

Mark's account of his own childhood gives us further insight into Ernest's early years:

> My father was named head of a major German car manufacturer in 1922, when I was two years old, and we moved to Berlin, where my brother was born some years later. I had a very warm, happy, affluent and sheltered childhood, and I have equally happy memories of my high school years, which began in 1929 at the Franzoesisches Gymnasium. The school had been founded in the 1640s by and for immigrant French Huguenots, and was unusual in continuing to teach all subjects in French; it thus tended to attract a varied and mostly international body of pupils. Subsequent events led to my being exposed to school systems in three different countries, I still believe the German system to have been the most balanced and well rounded. (p. 4)

Ernest's mother had gone to finishing school in France. His father had spent time in England "learning about banking" and the family had the same governess for generations (70 years). Ernest's father was highly accomplished, he had received his doctorate from Heidelberg University, had degrees in law and economics, hand written his dissertation/book on banking, was a banker and now a high level executive in a prominent German car manufacturing company, all the while having a medal of honor from World War I.

His father's career brought them to Berlin in 1922. Mark, then Max, went to France to continue his schooling in 1933. Throughout Ernest's earliest years, life in Germany was overtaken by extreme nationalism and the perceived superiority of a German, Aryan race, an ideology advanced by the Nationalist Socialist German Workers' (Nazi) Party. Three years before Ernest's birth, Adolf Hitler had attempted to seize power from the German government. The failed 1923 coup resulted in his imprisonment, which in turn only led to his increased popularity. When Ernest was just three years old, the severe depression of 1929 paved the way for the rise of Nazi power in Germany. Hitler pronounced that all of the nation's problems would resolve if communists and Jews were driven from Germany (www.speigel.de).

Ernest was just seven years old when Hitler and the Nazi party rose to power in 1933. The rate of erosion of Jewish rights accelerated and two years later, when Ernest was nine, the Nuremberg Laws took all citizenship rights away from Jewish Germans and prevented marriage between Jews and Germans all in the name of protecting German blood and honor. Ernest was ten years of age in 1936, when Jewish rights were further eroded and Jews were not allowed to vote. When he was just 12, in 1938, what can be considered the beginning of the Holocaust took place on November 9 and 10 when Jewish businesses were destroyed and Jews were openly attacked and murdered on the streets across the nation. *Kristallnacht* (Night of Broken Glass) stands as the event that marked the shift in German policy against the Jews from enslavement to annihilation (www.jewishvirtuallibrary.org). By 1939, all Jews had to carry an identification card with them at all times. Soon, life deteriorated to the point where Jews not only were banned from most public places in Germany, but also were being moved into concentration and forced labor camps. The abominable denial of rights and property, segregation, and "relocation" ultimately led to the systematic mass killing of six million European Jews. Ernest's family left Berlin for Amsterdam in 1935, the same year Hitler's Nuremburg Laws stripped rights and citizenship from the Jewish population.

Ernest and his parents moved from Berlin to Amsterdam in 1935. They arrived in the United States in 1941, just one year before the Nazi's formulated their 'Final Solution to the Jewish problem', a plan for the liquidation of all European Jews (www.history.com). The family sailed from Lisbon, Portugal to Ellis Island, New York on the steamship Mouzinho. The ship's manifests lists *Ernst Albracht (Israel) Loewenstein (UNDER 16).*
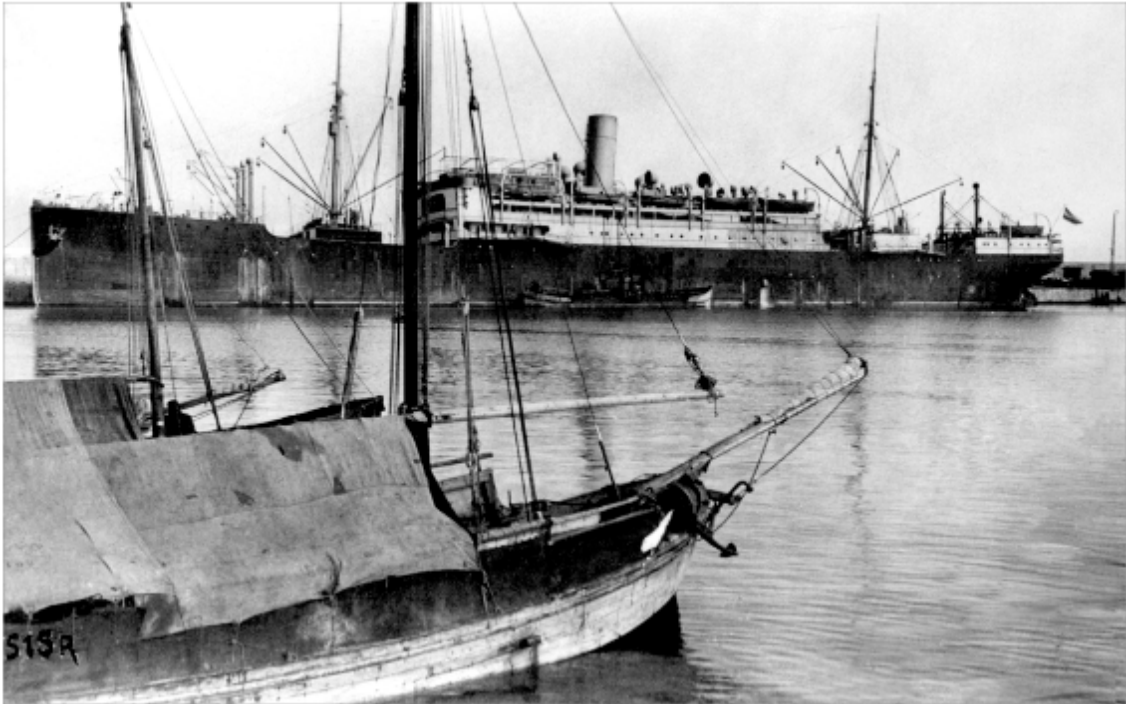
Figure 1. The steamship Mouzinho departing Lisbon for Ellis Island.

The Ellis Island Ledger lists Arthur Loewenstein, passenger number 901763153084, and Martha Lowenstein, passenger number 9011982070101. Arthur was described as five feet, five inches tall, with fair complexion and blond hair and Martha was the same height with fair complexion and gray hair and grey eyes. Ernest had fair complexion, black hair and brown eyes and was five feet, six inches tall when he arrived at Ellis Island on September 2, 1941. There were 1,650 passengers on the steam ship. The Loewenstein family had obtained their visas in Rotterdam, Holland on May 19, 1941. Ernst's parents listed English and German as their spoken languages and Ernst, French and German.

Mark writes that he "had not seen my family since the summer of 1939 [for seven years], and while in touch since 1941, correspondence had been patchy and infrequent." (p. 245) He finally had word from them in September 1941. "They had left Holland a month earlier with a small number of German Jews whom the Nazis had agreed to let leave, as a result of some complex negotiations and substantial financial sacrifices borne by the Warburg clan in New York." (p. 85). The family had fifty dollars with them upon arrival, en route to their "friend" Henry Behrens of 120 Cahrini Boulevard , New York City.

In June of 1946, Mark got leave from the British Army. Ernest followed his father and uncles and the accidental military service of his brother when he himself entered military service on December 19th, 1944. The draft was in force, and Ernest's studies at Carnegie Institute of Technology had to wait when he reported to Camp Blanding in Florida.

Ernest's mother died on July 13, 1984 at 89 years. She lived in the US for 43 years. Arthur died on July 31st 1962 at the age of 73. He died 22 years before his wife. Ernest was 36 years of age when his father died and was 58 when his mother passed away. Both of his parents lived to see the lineage of teachers continue when Ernest took up his academic position at Rutgers in 1952.

Ernest did a one-year postdoctoral fellowship at Leiden University in Holland in 1951, returning to the place he grew from childhood to a young man. Dutch royalty had founded Leiden University in 1575, and it is one of Europe's leading research universities (https://www.universiteitleiden.nl/en/about-us). In 1952, he joined the physics department at Rutgers University in New York.

Ernest married his wife and colleague Carla in 1953. All of the people I spoke to for this issue were unanimous in their respect and admiration for Carla. This is where I learned how Ernest's work and their life together was often the same. They described Carla as Ernest's equal in all ways, but especially, if not more so, in intellect. Together, Carla and Ernest were extremely generous with their time and resources. They were benefactors of numerous charitable organizations and Carla was a long-time volunteer at the Perkins School for the Blind, where she received a lifetime achievement award for the number of volunteer hours she served. Carla contributed to causes from musical societies to Planned Parenthood to efforts to decrease elderly homelessness. Carla and Ernest were renowned for opening their home for faculty to gather and dialogue about societal and educational issues. Many talked about how these gatherings and the Lynton's generosity and care really made them feel like they mattered (Amy Driscoll, Lorilee Sandmam, Cathy Burack, Deb Hirsch, Personal Communication). Amy went on to say how "Ernest was the type of Provost a faculty member would want to work for." As we reflected on this together, we talked about how such generosity and openness to creating spaces for debate and dialogue was in opposition to the silos of the academy at the time. We agreed that Ernest modeled the values of co-creation and mutuality for which he advocated in his writings. While he was not always easy to work with, he respected colleagues and treated them as his equal. He made people believe that their ideas were just as important as his (Lorilee Sandmann, Amy Driscoll, Personal Communication).

Ernest's Work: Out of the Discipline and Into the Urban University

Ernest's early work within urban institutions influenced his commitments to diversity and access for underrepresented students, particularly young Black students. Through conversations with faculty from a diverse array of disciplines, Ernest learned the need for creativity and innovation in meeting the needs of students. Ernest experienced the limitations the traditional educational paradigm placed on faculty and students who wanted to teach and learn relevant curricula that would prepare students for their futures in the workplace and within society. These experiences presaged Ernest's exposure to the more practical and relevant purposes of higher education. Ernest recognized that universities, particularly metropolitan universities with a responsibility to

its students and to nearby cities, needed to be more responsive to the lived experiences and needs of the changing times and students demographics.

> Lynton believed that the goal of a liberal arts education is to create awareness of fundamental social, economic, and political problems and the manner in which the methodologies of relevant academic disciplines can address them. More specifically, Lynton cited the rapid, uncontrolled, and unbalanced growth of urban complexes, the explosive and often chaotic development of non-European nations, and the inability of Western countries to assimilate scientific and technical problems as areas around which the staff and curriculum of the new college might be organized. He proposed interdisciplinary majors relevant to each area, including urban studies, comparative literature, and programs in city and regional planning.
> (http://livingstonalumni.org/documentation)

Livingston College: Great Expectations

Ernest's time as the founding dean of Livingston College greatly influenced his commitment to the urban mission of higher education. Christopher Hann wrote a piece for Rutgers Magazine that conveys a strong sense of the time and the aspirations of the college. Livingston College came into being in 1965 and:

> served as a living experiment in higher education, a quixotic attempt to provide a new academic experience for a new generation of students—more engaged, activist, even radical. It was, depending on your point of view, the hippie school, the black school, the utopian school, the anarchist school. "It was a campus," says Rob Snyder LC'77, "too easily defined by its extremes." As much as it was an actual place, Livingston was an idea—a whole set of brash, untested notions, really, burnished by the white-hot passions that fueled so much of the social upheaval across America in the 1960s. Central to Livingston's core was its commitment to students…who might otherwise never have access to a college education, including larger-than-ever numbers of minority, or, in the nomenclature of the college, nontraditional students. Livingston thus became the first coed liberal arts college at Rutgers with a special commitment to diversity, the first to create departments of Africana studies, Puerto Rican studies, women's studies, anthropology, community development, urban studies, and computer science…The founding dean, Ernest Lynton, a Yale-educated physicist who had taught at Rutgers College since 1952, had high expectations. Lynton wanted Livingston to become "the MIT of the social sciences"…Lynton's ability to recruit top-flight faculty was due largely to his ability to infect others with the passion he felt for the task at hand.
> (http://ucmweb.rutgers.edu/magazine/archive1013/features/spring-2012/great-expectations)

Figure 2. 1974 Livingston College Yearbook. Dean Ernest Lynton in dark glasses.

While Livingston began in 1965, the college did not open until 1969 with a freshmen class of 600. The photo in the middle of the year book cover is of Ernest and students standing outside the resident halls with stacks of mattresses on barren ground. Livingston was opening for business, but the grounds were not quite ready. I discovered Ernest's commencement address to the first full graduating class of 500 Livingston College Seniors May 20, 1973. He declared:

> We have shown, unmistakably that a College within a university can contribute to the highest levels of scholarship, research, and instruction of a university, while at the same time it can meet the educational needs of a broadly heterogeneous student body—the needs of black and Puerto Rican, the needs of the poor as well as the rich, the needs of the sons and daughters of working-class parents as much as those of the progeny of merchants and bankers—the needs as well of older and of part-time as much as those of younger, and full-time ones.

> There are two common threads running through this multifaceted educational enterprise. One is a universal commitment to quality, and that is something which we have had to learn from each other slowly and sometimes painfully. It is only in an truly multiracial institution like ours that the white liberal can learn, from his black and Puerto Rican colleagues and critics, that the greatest arrogance of whites is their low expectation with

regard to the performance of minority students – and gradually the lesson is being learned that the high expectations and demanding goals are what each of us owes to every one of our students.

And this common emphasis on quality makes possible the second common thread of our effort—the refusal to accept any track system of education in which students are channeled and boxed in according to their background. The most important feature of Livingston's fascinating educational mix is that it provides for all students the full range of opportunities—and encourages each to explore the very limits of his or her potential and aspirations, regardless of background and prior training. You who graduate here today have come from many different societal groups, many races and classes, many backgrounds. You go from here into a wide variety of occupations—further graduate and professional education, medical and law schools, jobs in private and public agencies, teaching and— inevitably—some with no jobs at all. A great diversity—but the achievement of the College is that there is no correlation between where you are going and where you came from.

To be many things to many people, to provide a broad spectrum of education and career opportunities, to serve the needs of a heterogeneous student body—such achievements should, indeed must, be the ultimate aims of all colleges and all universities—but as yet Livingston stands nearly alone in this.

(Hidalgo, 1973, as cited in Livingston Alumni Association, 2017)

There is evidence of Ernest speaking of himself in this speech as the 'progeny of merchants and bankers' or the 'white liberal'. Former colleagues to whom I spoke for this article often mentioned Ernest's self-deprecating tendencies and the way he never shied away from making fun of himself. I find a level of honesty in this commencement speech that acknowledges his privileged background and yet commitment to diversity and access in higher education. The next vignette comes again directly from Ernest in another unpublished piece, and gives further insight into the origins of these commitments that later developed into the work of faculty roles and rewards for engaged scholarship, that we may be more familiar with. These are his own words as he reflected on his time at Livingston College. Here we see Ernest's growth from being an academic within the discipline to becoming an administrator and innovator in the larger urban university. His interest developed from others interested in higher education's responsiveness to student and workplace needs at the time. In 1965, Ernest related how he

met a growing number of people interested in higher education, and read and listened to what they had to say, that there was a need for fresh approaches and creative thinking regarding the role of universities and the nature of their pedagogy…So we set out to develop curricula that would be relevant to the student's social and personal concerns, and ways of teaching that would foster more individual initiative and provide greater flexibility…We were determined to treat our students as adults, able to make their own decisions without pervasive rules…In almost everything we instituted initially, we were ahead of the national trends…One of the most fascinating parts of my job in those formative years was to interview many people in the social sciences and humanities about

what were the interesting directions in those fields, and who the most promising young people to recruited [as faculty]. That was especially the case in anthropology…Over a number of months in 1967 and 68 I went to see just about every leading anthropologist in the country – including Margaret Mead whom I visited in her eyrie under the eaves of the Museum of Natural History in New York. She and all the other luminaries were uniformly helpful and supportive, and there was much overlap in their recommendations both as to emerging fields as to hot young prospects…Out of conversations with individuals in other social science I obtained a strong sense of an impending shift in those fields toward an emphasis on complex social issues and public policy-particularly in the broad area of urban problems. And that became a central theme for Livingston: in sociology, political science, economics, (social) geography, we recruited individuals interested in urban issues and policies. (Lynton, 1996c).

Ernest's reflections here evidence the origins of his broadening beyond his own discipline of physics into the multidisciplinary landscape of that was to become Livingston college. One can begin to see where Ernest's conceptualization of an eco-system of knowledge creation began to emerge. Ernest emerged himself in such a transdisciplinary ecosystem as he sought to understand more fully the role of the university in a changing society. Ernest opened himself up to many different perspectives and ways of knowing as he sought 'fresh approaches and creative thinking' so he could develop curriculum and ways of teaching that were most relevant for the students Livingston wanted to enroll. Ernest sought out knowledge systems that are more "equipped to take the complexity of interrelationships" into account when the "dominant model of scientific knowledge [is more] characterized by reductionism and fragmentation" (Shiva, 2016, p. 8). Ernest may have had the early realization that indigenous knowledge systems, being more wholistic, (Shiva, 2016) are often better suited to address 'complex urban social issues'. Ernest had great expectations for universities and hope to see a commitment to teaching and outreach instead of the "lopsided priorities" shifting institutional priorities and 'excessive emphasis' toward research (Lynton, 1994b). Prior to my research for this issue, I wondered where the shift for Ernest was. How and why did he make the move from physicist to higher education reformer? As other's have indicated, Ernest was a product of his times (Saltmarsh, 2016; Rice, Personal Communication; Freeland, Personal Communication). Even still, it is nice to hear it from Ernest himself.

In 1973, Ernest left Rutgers and took up a position as the first system-wide vice-president for academic affairs. Here he penned the first comprehensive faculty personnel policy (Freeland, Personal Communication). In 1980, he left the vice-presidency and took a faculty position as the commonwealth professor for physics at the University of Massachusetts, Boston. However, Ernest did not leave his desire for higher education transformation far behind him. In 1988, with Zelda Gamson, Ernest co-founded the New England Resource Center for Higher Education (NERCHE). He focused his energies on advancing what he then called professional outreach. Over the next 10 years he worked with Cathy Burak, Deb Hirsch, Amy Driscoll, Lorilee Sandmann, and briefly Kerry Ann O'Meara on faculty roles and rewards and the documentation and promotional of professional outreach. This work laid solid foundation for the Carnegie Elective Classification for Community Engagement (Driscoll, Personal Communication) and the National Review Board for the Scholarship of Engagement (Sandmann, Personal

Communication). While at the University of Massachusetts and NERCHE, Ernest's commitment to advancing the Urban and Metropolitan University became a core focus of his work.

Coalition of Urban and Metropolitan Universities—Building an International Coalition

> The responsibility of the university in the sharing, pursuit, and application of knowledge ensures that our basic culture and heritage will be preserved. The university must guard its existence as an independent institution in order to achieve these primary functions. However, the university must not stand apart from its society and its immediate environment but must be an integral part of that society. The university best serves itself and society by assuming an active leadership role, as opposed to its traditional stance of somewhat passive responsiveness. (Hathaway, C.E., Mulhollan, P.E., and White, K.A., 1990)

With this mission in mind, Ernest and the founders of CUMU realized the collective responsibility required, not just of individual faculty members through their teaching and research, but of departments, collegiate units, and institutional leadership, as all work together to realize the 'complex and multidimensional mission of metropolitan universities (Lynton, 1996a; Lynton 1996b).

Ernest was concerned about both higher education's occupational (Lynton, 1983; Lynton, 1984; Lynton, 1989) and civic (Lynton, 1983; Lynton, 1996a; Lynton, 1996a; Lynton, 1995a) utility and effectiveness. He was also very much concerned with the "challenges of diversity" (Lynton, 1990a), the growing diversity of urban centers and therefore in student populations created a need for universities to respond to new student needs. Ernest's role as the founding dean of Rutger's Livingston College in 1965 and as the first system vice-president for academic affairs at the University of Massachusetts in 1973 led to his commitments to urban education.

Barbara Holland provides invaluable insight into Ernest's work in establishing CUMU and helping us understand more fully the intention behind the coalition.

Elaine: Tell me about your early work with Ernest and CUMU.

Barbara: Metropolitan universities are distinctive and it begins with a discussion with the challenge of responsibility and responsiveness to the scholarly and instructional needs of diverse cities and all of our institutions are really shaped by the fact that they are characterized by diversity, diversity of students, and diversity of scholarly and professional activities diversity of constituencies. From the very beginning we have been all about taking traditional scholarship and making it more responsive to a diverse world and by diversifying the ways we think about scholarship and who benefits from scholarship. Ernest had a strong commitment to diversity. The second issue of the journal was about student diversity, the third issue was about external needs and internal capacities, ways of communicating between the university and its regions, examining problems of intellectual interest and describing ways of involving students in a variety of outreach activities and the 4th one was about faculty – the pedagogical challenges of a diverse student body, the professional challenges of what Ernest called outreach, the needs for

new conceptions of scholarship, new criteria for promotion and tenure. Ernest was always ahead of his time. And he passed this on to me in so many ways.

Elaine: What do you recall about the early years of CUMU?

Barbara: Metropolitan Universities came together as an organization Chuck Hathaway and Paige Mulhollan. Wright State University held a meeting with several presidents. They felt that the metropolitan university had the characteristics of where higher education was going in the future. And for Ernest, this was all about diversity of students, diversity of teaching, learning by doing, and about changing faculty culture to help him that he truly believes that we have to figure out a way to recognize that scholarship is not just in the classroom or in the laboratory but also must be available and extended to the public. He was the father of CUMU and the first scholar to really articulate so long ago, in 1990, that where we were going is where we are today. He saw that the path forward for higher education in general was going to be the idea of scholarship that advances knowledge that is also shared and made accessible and involves partnerships with communities. And students had a role in this and that the connection to community would bring more diversity to our institutions.

Metropolitan universities are institutions of opportunity, focusing on the diversity of their cities and their student body and the necessity to have a diverse workforce and the necessity to create curriculum with experience. These concepts were "edgy and new in the 1990s."

It was Ernest who said we have to keep our work [advancing the metropolitan university] scholarly if we are going to have impact on higher education, which was their goal was to articulate what MUs understood about society and higher education. Ernest saw it had to be done through a scholarly process and that the journal would be the anchor of the strategy to identify and establish the characteristics of metropolitan universities and to draw in detail the case for why what MUs were doing at that time was foreshadowing what all universities are trying to do now. They first few issues of MU journal are what most universities are working on today – diversity and equity, a curriculum that integrates experience, and diversity of faculty and staff, and the dual importance of research that contributes to the scholarly advancement and also contributes to public advancements. In the early 1990s these were not things everyone in higher education were talking about in the way we are today. There was concern about how to recruit and retain diverse students, but CUMU through the journal articulated this work in a way that was very compelling because it was based on already lived experience of living in urban space. Ernest was present for all of the first meetings of the coalition. The journal started after the first meeting and the journal serves as the glue of the organization in terms of learning and sharing from each other. That is the basis of the spirit you see at our conferences: very egalitarian and convivial, where students, college presidents, faculty and staff are all in the same room sharing together.

Elaine: Spirit of the work is coming through in the conversations with others, so not just the work or the reform that Ernest was trying to advance, but *how* he was doing it was important— involving others and being collaborative.

Barbara: Yes. He had many mentees beyond me. Ernest and his wife were an incredible team and were involved in a number of charitable activities. They were personally involved in a variety of things to improve community development and cultural opportunities for all. He was an early exemplar of the engaged scholar as we call them today. Of someone who leads a scholarly life of inquiry and fact and evidence-based interpretation and he also lived in a world of "how do I use that for public good." And there was no difference between the two for him.

Elaine: His modeling of engagement is almost in opposition to the siloed nature and the isolation of higher ed. He created communities.

Barbara: Yes, he was not the solo scholar doing solo work for solo advancement.

Elaine: Which is a little ironic given the disciplinary background he comes from as a physicist.

Barbara: Absolutely. He's a hard core scientist.

Elaine: All the more reason to lift up the ways in which he did this work mirrors the values he had as an individual. The communities he helped create by opening his home.

Barbara: He certainly saw metropolitan universities as a medium for social justice, but he did it in a scholarly way, always understanding the public impact of this work. He used the journal early on to have the conversation about how we change promotion and tenure. How do we change our picture of our expectations of faculty work? He was the physicist who turned into a higher education scholar. How will we create a greater integration of teaching, research and service and research. How do we bring those together and not see them as separate. This was very edgy in the early 1990s.

Elaine: Where do you think there was influence from or departure from Ernest Boyer?

Barbara: They have similar agendas in that higher education must change, it is changing and we need to magnify that rate of change, because it will make us a relevant contributor to society. Transformative day for the institution for the two Ernest's to be on campus and talking about change in higher education. Ernest Boyer had more in a political frame of mind, in the sense of foreseeing the loss of public appreciation and value of higher education and the need for us to think about new and different ways to demonstrate that value of what higher education contributes. Ernest Lynton would be more in the space of needing to look at public challenges and the diversity of our students and the equity of opportunity that higher education provides and how do we use our scholarship and our research and our teaching to create a more equitable society without diminishing in any way our academic rigor. Boyer may have been more of a political tactician and Ernest Lynton more of a coalition builder. They were two provocative voices. President Judith Ramaley's recollections of the day they were both on her campus are as follows:

> In 1990, the Governor's Commission on the Future of Higher Education in Portland completed its deliberations and issued its final report calling for Portland State University to embrace the identity of an urban research university. That report opened up a new

identity and sense of purpose for Portland State University. This all happened at a time when both Ernest Boyer and Ernest Lynton, each in his own distinctive way, were exploring and making sense of the changes that were beginning to take place in the relationships of colleges and universities to the broader society of which they are a part and the implications of those changes for the roles and responsibilities of faculty members. As PSU completed its new strategic plan in 1991 and began to embrace the urban mission that had for many years been embedded in its culture but not recognized or celebrated, it was clear that we were shifting our identity at a time when broad social, cultural, economic and political forces were creating a new context for higher education. There would be implications for our curriculum, our scholarly agenda and our working relationships and collaborations with other sectors of society.

To help us think through the significance of what it would mean to become an urban research university, we decided to invite some of the nation's most thoughtful observers and interpreters of higher education to join us, to think with us about what it would mean to become an urban-serving institution and to explore how we could express that mission. We invited two of the nation's most distinguished interpreters of higher education to join us to think about the path ahead.

Ernest Boyer had recently published two books that set the stage for our thinking. One was College. The Undergraduate Experience in America (1987) and the other was Scholarship Reconsidered, Priorities of the Professoriate (1990). Both were based on Boyer's extraordinary network of people and the conversations and ideas that he wove together so brilliantly to make the case for what soon became the model of an engaged university. He posed the question: "Can America's colleges and universities with all the richness of their resources, be of greater service to the nation and the world?" (Boyer 1990, p. 3)."

Ernest Lynton had already begun to explore the mission and purposes of metropolitan universities and played a pivotal role in establishing the Coalition of Urban and Metropolitan Universities and served as the founding editor of its journal. His passion for service and his deep understanding of the changing character of life in the 20th century was an inspiration. In 1987, he and Susan Elman in New Priorities for the University described "the themes that would engage him for the remainder of his life---the role and responsibility of the 'metropolitan university' bringing to bear its resources to the knowledge needs of society, and the need to translate knowledge into understandable and usable forms (Hirsch, 2000 p. 57–58.)"

We brought both men to campus on the same day to talk with us about how our newly embraced mission as an urban research university could enable us to respond to the complex challenges facing society in an era of extraordinary social, political and technological change and all the consequences that these forces were exerting on the world around us. While their perspectives fit together like pieces of a jigsaw puzzle, neither alone would have offered us as rich and as meaningful a conversation by himself. Boyer was a grand synthesizer of conversations and ideas. Lynton was an astute observer of the forces reshaping our society and, in turn, the world order. Between them, they

engaged us in deep reflection on how the world was changing and how we must change along with it. I only wish we had a transcript of that day. That conversation set the stage for our transformation into the university that Portland State is today. It is always one thing to be able to describe a desirable outcome. It is quite another to make that vision a reality. Ernest Lynton and Ernest Boyer got us off to a good start in inventing a very different approach to the core functions of a university in ways that have enabled us to achieve Lynton's goal of making "knowledge understandable and usable" while helping us expand our approach to scholarship to ensure that we would work with a broad range of community partners to address the questions that matter most in building healthy and resilient communities.

Judith A. Ramaley, President Emerita and Distinguished Professor of Public Service, Portland State University

This is a wonderful reflection on the influence of Ernest Lynton's work and impact in concert with the work of other thinkers in the field at the time.

Elaine: In what ways was Ernest being strategic in his thinking and practice?

Barbara: Ernest, from the beginning insisted that CUMU had a journal. Having the journal fully reviewed would add credibility and power to the idea to serve a more diverse student body, understand new forms of faculty work, change faculty culture and recognize that scholarship is both for scholars and for the public. Ernest knew that doing this in a scholarly way would give the organization a voice in working and collaborating with other organizations and starting to create a national movement around changing academic culture in a way that we now call giving credibility to community-engaged scholarship. NERCHE was a way to create a physical space to show the importance of developing collaborations between institutions. While some academic associations might be competitive, CUMU has always been about sharing and learning from each other. NERCHE was an on-the-ground, real example of his own institution, of how to bring people together around themes that were convened to share. Ernest's influence was his culture of openness and sharing and appreciating how we learn from one another, the conference emulates this as does the journal. And the role of NERCHE was his demonstration of what this looked like on the ground.

Elaine: Is this in opposition to the traditional paradigm?

Barbara: Exactly. The historic higher education paradigm was post-world war two and up until the late 80s and 90s was about competition. And there is still competition, but in the main the culture of academia today is much more collaborative and communicative then it has been. This is the way of the future. A number of institutions are starting to organize faculty around questions and problems and issues and topics and less about individual work. There is abundant evidence that institutions now are looking to be collaborative and the impact of engagement and the impact of the focus on more success for all students through more collaborative approaches to teaching and learning that help students succeed have changed everywhere. If we go back and look at the early issues of the journal in CUMU, we'll see that they were pressing this early on

and it was one of the motivations for their own association was that they wanted to learn from each other.

Ernest's Legacy

Ernest has made many lasting contributions to metropolitan universities and their role and responsibilities in society. Of particular significance, his foundational work helped universities realize their mission through their recognition and reward of faculty community engaged teaching and research. The work he did with Amy Driscoll just before he died goes on through the Carnegie Elective Classification for Community Engagement. Many institutions across the country have revised their promotion and tenure guidelines in response to Ernest work. Lorliee Sandmann, Deb Hirsch, Barbara Holland, Cathy Burack, Kerry Ann O'Meara and Gene Rice were all (or became) leaders in advancing this work.

Ernest's legacy through the work of these women is of great significance. Often academic articles mention the names of others who worked with Ernest to advance the scholarship of engagement, Donald Schon, Gene Rice, Russ Edgerton, Lee Shulman, Ernest Boyer. I am happy to lift up the women involved in the early and subsequent waves of this work and hope that their names will begin to be acknowledged as widely. The contributions of Zee Gamsom, Amy Driscoll, Barbara Holland, Cathy Burack, Lorilee Sandmann, Deb Hirsch and Kerry Ann O'Meara merit our attention. I look forward to the next iteration of this work, that explores their contributions in more detail in turn lifting up their legacies.

My own approach to my work in higher education research involves attending to the process and the way we do our work. Ernest gives us lessons for how we engage in this work that is humble, lifting up of the other, not only respecting but also validating the contributions of *all,* whether graduate student, staff person, faculty member, administrator or colleague. Every contribution is as equally valid and legitimate as the other is. Ernest did not, according to the conversations I had with others, place more value on someone's contributions because they had positional leadership or authority. He gave as much time energy and space to the contributions of each one present. In relation to the hierarchy of higher education, he gave a platform and voice to graduate students as well as peers. I believe the Lynton award does just this: it validates and legitimizes the contributions of scholars whose work is having tremendous public impact but does not rate highly within the traditional paradigms of higher education. Through the external validation via the award, the legitimacy of that scholar's work by virtue of receiving the award is lifted up within their own institution.

Coming from the hard sciences, Ernest had legitimacy within those traditional, positivist paradigms. His humility, his intellectual openness and his commitment to making sure that the work that we do in higher education is of value to the professions, to businesses, to communities became his life's work. He wanted to make sure that the work that faculty did was recognized, validated, legitimized by policies and reward systems within the academy. How he engaged and moved this work forward was a role model for community-engaged scholarship. He modeled the values that drive our community-engaged scholarship, values of reciprocity, mutuality, respect for others, disrupting traditional knowledge hierarchies and epistemologies. He modeled those values in his work with junior scholars.

Ernest did not claim that institutions should follow certain value systems or that he, in his position of privilege and power, should act and behave in another way. The values he demonstrated were the value systems driving the co-generation of knowledge, helping higher education have greater impact in in businesses or professions, the values that he said were essential to advance that work in authentic ways. Ernest's way of doing this work speaks to me through conversations with his closest colleagues, in ways that renew my commitment to how community engagement work can happen and should happen, the importance of processes that mirror the values that drive community-engaged scholarship. Therefore, as leaders and scholars, and thinkers in civic and community engagement, how are we living, modeling Ernest and Carla Lynton's legacy of inclusion, participation, epistemic equality, and not privileging one epistemological or methodological paradigm over another? How are we being inclusive and respectful in our own practices within higher education, with one another? How are we attending to the process and methods by which we do this work?

Lessons I have learned about Ernest's life behind the scholarship and publications has reinvigorated my commitment to these values. Ernest's partnership with his dear wife Carla, their opening up of their home, and the inclusive nature of their approach speaks to me and my commitment to finding ways that this work of advancing community engaged scholarship continues to attend to the processes by which we attempt to advance the work. How do we advance this work together? How do we validate one another? How do we legitimize the contributions of students, community partners, staff, and faculty of all ranks? How do we make space for the next generation of community engaged scholars and institutional change agents? How are we space makers in ways that we are helping the next generation attend to how we do the work, as much as what work is being done? How do we not perpetuate traditional, hierarchical paradigms? How do we advance value systems that are more respectful, collaborative, and lifting up of one another?

Ernest mentored and encouraged the next generation of institutional change agents through his work with Barbara, Amy, Lorliee, Deb, Cathy, and later Kerry Ann. In turn they have had great influence on me and the way I remember and attend to the value drivers in this work. The Lynton Award helps encourage recipients to attend to not only the 'what' of the work they are advancing, but the 'how' of that work. All this is part of Ernest's legacy. I hope to advance it further, by sharing this special issue with you all. Our responsibilities as individuals and colleagues are to be generous with our time, to be curious in our intellect, to be impatient with injustices, to want to change existing institutional paradigms and policies that promote epistemic injustice that devalue and delegitimize the work of some over others.

Timeline: Ernest, Family and significant dates in German history

Year	Date	Loewenstein Family
1769		Loew Lippmann Loewenstein born (Ernest's great, great grandfather) Teacher ISteinback near Schwaebisch Hall. Ernest's great, great grandmother was Ester (daughter of Abraham Moyses Simon Rimon and Kela in Oettingen - Ernest's great, great, great grandparents)
1850		Ernest's great, great grandfather, Loew, dies.
1852	Oct 26	Naphtali Loewenstein, Ernest's grandfather - born in Oedheim, works as a banker in Stuttgart.
1863	May 26	Emilie Wormser, Ernest's paternal grandmother, born in Aldingen, near Stuttgart.
1895	Jun 28	Martha Luise Kiefe (Ernest's mother) born near Stuttgart.
1889	Aug	Arthur Jakob (Ernest's father born, Stuttgart, Germany)
1912		Arthur publishes a book on banking (possibly his doctoral thesis)
1920	April 16	Ernest's brother, Max-Otto Ludwig Loewenstein, is born.
1922		Arthur named head of a major German car manufacturer. Loewenstein family moves from Stuttgart to Berlin
1923	Aug 5	Naphatali (Ernest's grandfather) dies in Stuttgart.
1923		Hitler goes to prison after the failed "Beer Hall Putsch."
1924	May 16	Emilie (Ernest's grandmother) dies in Stuttgart.
1924		Hitler is released from prison, gains popular support.
1926	July 17	Ernest is born in Charlottenburg, Berlin, Germany
1933		Hitler and Nazi party win election and attain full power.
1933		Mark, age 13, goes to school in France. Ernest is six years old.
1935		Nuremberg laws strip rights from Jews.
1935		Ernest is nine. His family leaves Berlin for Amsterdam.
1936		Mark goes to Cheltenham, England. Ernest is ten years old.
1938	Nov 9	*Kristallnacht*—beginning of the Holocaust
1939		German invasions of Poland. The Second World War begins.
1940	May 10	Germany invades the Netherlands.
1941	August	Ernest's family evacuate to Lisbon on the steamship Mouzinho.
1941	Sept 2	Ernest's family arrive at Ellis Island.
1941		Ernest and his parents reside in New York, New York.
1943		One year of college Carnegie Institute of Technology.

Year	Date	Ernest Lynton
1944	Dec 19	Enlists for U.S. military service as a private.
1945	Feb 20	Petitions for naturalization while stationed in Florida.
1945	Sept 2	World War II ends.
1946		Brother Max, now Mark Lynton, rejoins family in New York.
1951		Earns a doctorate in physics from Yale. Postdoctoral fellowship in Leiden University, Amsterdam.
1952		Joins the Physics Department at Rutgers.
1953		Marries Carla Kaufmann in New York City.
1962		Authors *Superconductivity*.
1962		His father Arthur dies in New York City.
1964		Founding Dean of Livingston College, Rutgers.
1969		Livingston College opens to 500 students.
1973		Senior VP for Academic Affairs, University of Massachusetts.
1980		Commonwealth Professor of Physics, U. of Massachusetts.
1982		Publishes *Corporate Education*: *College Opportunity*.
1983		Joins the John McCormack Institute for Public Affairs.
1983		Publishes *A Crisis of Purpose: Reexamining the Role of the University*, and *The Economic Impact of Higher Education*.
1984		His mother Martha dies in New York City.
1984		Authors *The Missing Connection Between Business and the Universities*.
1984	March	Presents *The Post-Industrial University: New Structures for New Missions* at the National Conference on Higher Education
1987		Authors with Sandra Elman *New Priorities for the University*.
1988		Co-founds The New England Resource Center, with Zelda Gamson.
1989		Founding of Coalition of Urban & Metropolitan Universities.
1990		First editor of *Metropolitan Universities* journal.
1994		Authors Knowledge and Scholarship.
1995		Authors *Making the Case for Professional Service*.
1996		Retires as Editor of Metropolitan Universities Journal
1998		Dies in Brookline, MA. Laid to rest in Wakefield, MA.
1999		Publication of *Making outreach visible*, co-authored with Amy Driscoll.

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Community-Engaged Scholarship and Promotion and Tenure: Lessons from Lynton Award Recipients

Elaine Ward

In 2008, for my dissertation research, I interviewed eleven faculty members who received the Ernest Lynton Award for the Scholarship of Engagement to examine their experiences with promotion and tenure. There were three assistant professors, one associate professor, and seven full professors. All faculty members were female and represented eight four-year public institutions (four RU/VH, two Master's and two Doctoral Granting Universities) and three four-year private institutions (two Bac/A&S and one RU/VH). They represented the humanities (eight) and the sciences (three). Through qualitative, semi-structured, opened-ended interviews, I aimed to understand their experiences with engaged scholarship in the context of promotion and tenure.

Many community-engaged scholars fight to receive the internal validation that Ernest advocated for with Amy Driscoll via *Making Outreach Visible: A Guide to Documenting Professional Service and Outreach (1999).* Ernest might be somewhat content to know that the award in his name provides external validation that helps legitimize their scholarship at their home institution. I say 'somewhat content', for it is clear that Ernest had high expectations for institutions to value the work of engaged faculty. Amy Driscoll helped to advance Ernest's vision through her leadership of the collaborative process of that produced the Carnegie Elective Classification for Community Engagement (2008), and its requirement that applicants must show how they address promotion of community-engaged scholarship formally via personnel policy, i.e., faculty handbooks and contracts. While we find more evidence of rewards that value community-engaged scholarship, broad and consistent equivalence of recognition and rewards across all faculty roles will require further effort and commitment.

Community-Engaged-Scholars Experiences with Promotion

The following is an excerpt (2010) from my dissertation research. It synthesizes individual narratives from my interviews with Lynton Award recipients prior to 2010. The excerpt conveys a shared understanding of their engaged scholarly work, influences, motivations and intersections with institutional culture via promotion and tenure policy and processes. The resulting narrative combines direct quotes from the faculty members and my own synthesis of aspects of their narratives to summarize their experience. Their individual experiences, along with the post-tenure reflections of more authors in this special issue contribution may lead us to a deeper understanding of their significance for the broader development of institutional reward systems and policies that more fully realize Ernest's mission to validate and legitimate professional service/community-engaged scholarship. Lynton's work will have achieved success when there is an 'equivalence of recognition' across teaching, research and engagement (Lynton, 1993, Metropolitan Universities/Summer 1993; Lynton, 1996a; Driscoll and Lynton, 1999).

> *Elaine:* For me, community-engaged scholarship is work grounded in and motivated by the needs of those outside the academy by real people dealing with real problems in the

real world. Community-engaged scholarship is ideally about strong, trusting, respectful and reciprocal relations that last the test of time and results in collaborative projects that lead to community and social change and good scholarship. That is the essence of mutual benefit in engagement between the academy and the public. When in reality community-engaged scholarship is a messy practice, filled with negotiating multiple needs and wants, translating across multiple languages (institutional and organizational rather than linguistic), figuring things out as you go, and often bears multiple surprises and disappointments. As a faculty member, we are often in the difficult position of never being able to please everyone – we cannot please our students from the outset when we don't present ourselves as the all-knowing expert or by not being able to foresee all the obstacles and challenges that will inevitably arise. We cannot always please our non-engaged colleagues because the focus is not on their value of detachment, and we often struggle to be recognized by the traditionalist reviewers of our promotion and tenure committees. Can we talk about your community engaged scholarship and your experiences with promotion at your institution?

Maura: For me—I'm just going to speak from my heart—community-engaged scholarship is where you yourself are truly a part of the community. You may not be from that community…but you yourself have become part of that community.

Karen: I agree with Maura, engagement has to be a sustain effort. It cannot just be a one-night stand. It means making a commitment each and every semester. I often joke with my students—I wish poverty went away this semester. I wish domestic violence went away this semester. So, for me engagement means making a commitment each semester for the past 23 years. And this cannot happen if we have a purely academic orientation to our work.

Elaine: What is the orientation that is needed for authentic engagement build on values of trust and participation?

Karen: For me, it's a conscious political position that opposes an institution-centric perspective, where I use the tools of my academic trade as a means to accomplish social justice ends and community ends.

Ruth: Yes, the community has to be in the driver's seat. The work of social change has to begin at the grassroots. Change that is brought from the outside, without collaboration or analysis from beneficiaries, without their input, is dead on arrival. I want to stress the point that even though we might be scholars or researchers, the people we work with are experts in their own situation and are *more* able to tell us about their reality than we can ever understand.

Susan: I agree that the community is a source of knowledge and I also believe that our students bring more reality to the classroom than is often recognized in the academy. I view engaged research as a collaborative process where I and the people I am working with are co-researchers, co-beneficiaries, co-creators of the research. So research is a many centered knowledge production process that honors different kinds of

epistemologies and all ways of knowing. My classrooms are a collaborative, many centered knowledge production space.

Jennifer: My experience is a little different in that the point of my work is not necessarily to be community-driven, but it certainly is to be practically-driven. I want to do the most rigorous theoretical and methodological work that I can, but I have to have a practical purpose. My work in the academy is driven by my job in the workforce prior to becoming a professor. My job is not to go out and demonstrate expertise as much as to demonstrate problem-solving and to guide effective communication and team work.

Elaine: The creativity of your individual work speaks to your attempts to recognize and include multiple and diverse ways of teaching, learning, inquiring, knowing and doing. The relational, connected, and collaborative processes help keep this work true to the values of mutuality and reciprocity that we individually and collectively hold dear. What else motivates your community-engaged scholarship?

Shanna: It is about a sense of fairness. Why should children in the poor school not have the same access to resources as the children in the private school? In general, public schools have the will and the interest, but not always the capital to provide resources. It is this inequity that motivates me to work for change and provide more equitable resources.

Catherine: For me, as a child of the 1960s, I was always involved in working for change. From a child, I was involved in community organizations and in high school community advocacy projects. My parents were both very strong community leaders.

Susan: I can relate to that. I too grew up watching my parents helping people to improve their education and their lives. When I was little, I used to go to the center where my mother worked as a social worker. So, I was trained very young to be interested in social issues. But it wasn't until I went to work in the community that the question came to me for the first time, *what is the purpose of my academic research? What do I really want to do with it?* Just get a doctorate? If that was the case, I don't think I ever could have finished. Honestly, because it has no meaning or relevance. I need to make my research relevant.

Lucinda: Similarly, I questioned the relevancy of what I studied in graduate school. The 'so what' question got me, and I wondered if anything I was doing was relevant to anyone other than me and my small academic community.

Maura: Diversity is key for me. My diverse, multiracial and multi-cultural background is an important piece of my community engagement work. My personal difficulties motivate me to work toward equity in the sharing of resources. Issues of diversity and equity are the fundamental components of my engagement work.

Karen: Social justice is a huge motivator for my work. I use my academic work to advance my activist work where I work for change in local and international communities.

Ruth: For me too, social justice is one of the three main drivers of my community engagement.

Jill, Eleanor, Catherine: I agree.

Elaine: There is an overwhelming consensus that social justice and community change are reasons for you doing community-engaged scholarship.

All: Yes!

Eleanor: And our beliefs about knowledge generation and sharing. I believe in learning that works. So diverse, dynamic learning networks that include *all* community members, in my experience, are one of the more powerful ways of formulating and testing new theories and perhaps more importantly refining practice and making real change in the world.

Karen: Yes, and for me epistemology connects to the political. The feminist, conscious political choice becomes a part of the way of thinking, living and teaching. It shapes knowledge production and views. I believe that it also shapes research and your social process too.

Elaine: So, are you saying that there are personal and public dimensions to our beliefs about knowing and learning and that these have a political dimension?

Maura: Yes, my ways of knowing are very personal to me. Then I discovered scholarship I could relate to it. I could give language to what I *already* knew in my spirit. To give it language legitimatized it.

Ruth: Yes, there is a political dimension. There are all these issues of power, especially in Western societies where the contributions of women are not very valued.

Lucinda: Even locally, the issues of power and voice are prevalent. It *is* power. People are used to listening to people who can speak a certain language, and part of this is academia. So, I see my role to translate between the community and the academy. Its raising awareness and translating that voice.

Shanna: For me, epistemology and gender are connected, and both serve as a mirror to the power dynamics that exist in the academy. As a woman in a male-dominated field, I realized that being a woman to an extent was a liability. Professors wielded their power by telling me that I didn't belong in the classroom or I wasn't smart enough. This influenced my sense of confidence for a while, but then I got angry, and now I've just come to terms with it.

Susan: There are others who have gone before us, not in the field of engagement, who talk about this politics of epistemologies. For example, Nadine Cruz. She talks about

different ways of knowing, and Laura Rendon talks about integration, spirituality, and liberation. These things make a huge impact on my own thinking. So, I try to honor different kinds of epistemologies or like Nadine Cruz would say 'all ways of knowing' in my own teaching and research.

Elaine: When we talk about our personal epistemologies, like when we talk about gender, we are talking about our identity—the very essence of who we are. The language that we use to talk about this is very emotional and very personal. I appreciate you sharing about yourselves in this way. It is not a level of conversation that happens very often in academia.

Susan: Yes, and I'd like to revisit what Shanna said about the connections between gender and epistemology and I would like to try to connect this more directly to identity and institutional culture. We are trying to survive in a very masculine academic culture. It is this culture where you are expected to take on this identity as the expert in everything and that you don't show emotions, that you don't embrace reflective thinking. Having to survive those expectations is difficult and they are very much at odds with what I value and think are important.

Audrey: Yes, navigating these issues of personal identity, values, and epistemology in the academy is tough. We have to protect ourselves and think strategically about what work we do publicly.

Elaine: Audrey, your experience raises issues about the culture of the academy and the subsequent expectations placed on us. Let us explore the intersections between our individual faculty work and your institutional cultures and contexts. What are your experiences as a community-engaged scholar? Where are there alignments and divergences? Themes I have noted in our conversations include: the work of engagement is versatile enough to happen across the disciplines, faculty members experience both hostile and hospitable environments that either reject or reward their engaged scholarly work, and that there is as much rhetoric regarding practice as there is adherence to existing policies. Let's start with these.

Shanna: I agree that this work can happen across the disciplines and also across institutional types. Some people say that service-learning is more conducive to liberal arts institutions, liberal arts disciplines than to science. I do not believe that. I just think it is how you frame what you do and what you define as a connection with community.

Catherine: And how we frame what we do is critical in the promotion and tenure process. I navigated the tenure and promotion process by looking at the mission statements of the university and the college and if this is what the mission says then that is what I grounded my work in. I did not assume that people remembered the mission or guidelines, so I reminded them. I just followed the rules.

Eleanor: That is wonderful that you had such clear protocol to follow. I only wish we all had. I constantly got mixed messages about what I should do or should not do for tenure. I still don't know where I stand.

Maura: I made sure I had two research agendas: one for me and one for the academy. I was very strategic and published a lot.

Shanna: I too had two research paths. And I also I think we have to be a lot more loose about what I would term scholarship, because I think scholarship depends on who you are speaking with. Inside the Ivory Gates I think they are looking at specific parts of scholarship for example books and papers. But I would really consider a [designed community space] a product of scholarship because it is the [user's] knowledge and way of knowing and ways of [using the space] and the members of the community in addition to us [academics] that we are all working together to try to address a critical community issue in a specific way. I want to see how we are using scholarship to improve equity in resources.

Lucinda: I have a very supportive chair and department. I am not worried. Engagement is part of the President's vision for the college.

Jennifer: They could have denied me tenure, but given what was on the record, I always felt pretty secure. But I have to say, they had my portfolio reviewed by one of their friends who never finished his PhD. I am going up for promotion at a research institution and the committee chose to send it to one of their friends who never finished his degree. That was a slap in the face!

Susan: I received messages that I should not include certain work in my 4th year review, but I did. It was important to me to have my voice on record, but for tenure, I took this out. I wanted to get 'in' before I engaged with people around this. It was a tactical move, but a painful one.

Shanna: I can relate to this sense of pain through the tenure process. I had both traditional research and engaged research in my portfolio, but this did not matter. I had a very supportive chair and I was nurtured and encouraged. Then the chair left. Even with the support of the new chair the promotion and tenure committee voted against me. I had zero votes for, 2 votes against and one person abstaining. Even though I had 15 refereed journal articles—my college said if you had 10 you'd be safe—I had 1.5 [projects] completed. I mean all you had to do was count. If promotion and tenure is bean counting, which to an extent it is. I had the numbers. I think essentially what happened was that the woman who was a year ahead of me had trouble with promotion and tenure. We were wonderful friends. We collaborated a little bit and we supported each other. But once I started getting recognition—essentially for doing service-learning—I think she just got really disgusted somehow and so she really led the charge against me going up for promotion and tenure. They wrote in their faculty report that my case was going to be a test for whether the University really valued service learning and scholarship, and because they said that my quote, un-quote, traditional research did not stack up. I got

through because I had a lot of external support. I wrote an appeal letter and I probably had the best, most well-crafted piece of writing I have ever done in my life because I literally had six English professors looking at it and offering me suggestions. So, I made it, even with the negative vote in the department, because every single vote after that [favored my case].

Karen: Yes, in academia you are still measured by your publications. Your prestige is related to that. Activist work can result in publication, but it is marginalized in academia and anyone who chooses to be an activist is more marginalized because it is not respected. It is not viewed in the same way as conventional teaching or conventional research. Any time I did anything as an activist scholar, which I always did, I was delegitimized as a scholar.

Shanna: It can be a double-edged sword, right? Where you do community engagement and you get a lot of public recognition, you develop your relationships with your administrators who wind up saving you in the end when the faculty cuts you because you are doing community engagement!

Elaine: Susan, you talked about strategic decisions you made about what to present in your dossier as you moved through stages of promotion so that you would "fit in". Have any others made strategic choices as you have moved through the stages? Do we see the risks for the engaged scholar lessening as you move through the faculty ranks?

Shanna: Yes, I tried really hard not to highlight my community engagement going from assistant to associate because I did not think my department really would understand it. So, I really focused a lot more on the traditional [research]. When I went up for full, I was absolutely unapologetic about it. I mean I have a bigger reputation in [engaged research] than I do in traditional research and it is a huge impact in terms of what I do so it figured prominently in my write-ups. I tell you one thing I was nervous about was finding external evaluators in my field that I thought would understand [my work]. My chair was helpful. He said, "you know you are doing this traditional [research], and you are doing this teaching [research] and there has never been officially a teaching research portion of your job description. I want to change your job description so that when you go up for full and external evaluators are looking at your records, they are going to see that teaching research is officially part of your position." I sailed through.

Elaine: Your experiences highlight the intersections between personal and social identity, commitment to social change and your professional work in the academy. Knowledge production is the work of the academy and the work of the faculty, but you are pushing on the boundaries of what are accepted as legitimate sources and methods of producing and sharing knowledge. Our personal epistemologies become our public epistemologies as we enter into the debate of the politics of knowledge and the power relations and dynamics associate with knowledge production and sharing. All the while, we want to ensure that what we do and how we do it practical and relevant in nature, clearly articulated, and serving of a purpose greater than our discipline, our institution or ourselves. As we continue our engaged scholarly work, our hope is that our institutions

grow in their ability to support the multidimensionality of our work through faculty reward policy and practice.

<div align="right">(Ward, E., 2018)</div>

Lessons

Decisions to carry out community-engaged scholarship are deeply rooted in a faculty member's identity.

Data from this study connects the faculty members' intersecting identities with their motivations for beginning and sustaining community-engaged scholarship. The faculty members often define, re-define, share and re-shape their identity as scholars and civic agents as they attempt to realize their fullest selves and potential in their academic institutions. Community-engaged scholarship is a manifestation of the scholar's integrated sense of personal, civic, and professional identities. The faculty members in this study claim social identities that go beyond mere connection to society and culture (Hurtado, 1996), but own a sense of civic or political responsibility and democratic purpose (Dzur, 2008; Sullivan, 2000; Code, 1991; Naples, 2003). The faculty members also claim a strong professional or scholarly identity, influenced by their faculty roles, one's discipline and academic epistemologies. Each faculty member claims multiple and intersecting identities, stemming from their race, ethnicity, socioeconomic background, sexual orientation, parent, scholar, practitioner, teacher, inquirer, thinker, and knower. Their personal, civic, and professional identities result in an integrated identity, manifesting in a sustained commitment to exemplary community-engaged scholarship.

Sources of personal identity can include gender, race, ethnicity, sexual orientation, socio-economic background, and personal epistemological orientation (i.e. intuition, emotion, value driven ways of knowing and constructing knowledge, deconstructing dominant epistemologies). Sources of professional identity relate to faculty roles—teaching, learning, service, or inquiry, as well as disciplinary affiliation, and academic epistemological orientation. In the case of some of these scholars, it leads to a rejection of dominant epistemological orientations). Sources of civic identity comprise a sense of connection to and responsibility for favored groups or causes, community, church/faith, social justice, participatory democracy, democratic inclusion, and engaged epistemology.

Connectedness

Our motivations for, and conduct of, community-engaged scholarship emerge from not only our identity, but also our identity in context. The contexts for engaged faculty vary, yet have similar characteristics across space and place. The overarching concept of connectedness helps us understand that engaged faculty members work from existing connections to place, with people, and, for some, to political action. They relate to place through a strong sense of rootedness and deep belonging. They form connections with others through a strong commitment to real and reciprocal relationships that enhance that sense of belonging. Moreover, they connect to the need for political action through a strong sense of *responsibility* to act on behalf of self and others to ensure equity, fairness, and justice for all those who belong to their respective community. The

concepts of connectedness and belonging are essential to any understanding of community. They may apply locally, nationally, and globally. Meanings and geographic boundaries of community differ for each faculty member, which points to the socially constructed nature of community.

Epistemological orientation matters i.e. epistemology influences engagement

Knowing that for the majority of faculty members in the study, engagement is deeply personal and connected to their core identity: who they are as a person, scholar, and civic agent. Epistemological orientation is the one source of identity present in each of the three facets of their identity. As a community-engaged scholar, the faculty claim a personal epistemology and an engaged epistemology. They also take hold of the academic epistemology of their department and institution.

Negotiating these multiple epistemologies requires a commitment to an improved state of being. Nadine Cruz (2009) contends that the core issue in the politics of engagement requires a reframing, away from the dominant expert epistemology of the academy and a recognition of the significance of ontology in the work of civic or community engagement. She calls for not only epistemological transformation, but also pedagogical and institutional transformation that recognizes a battle of ideas and that the real driver, along with what we want to know, is how we want to be in the world or ontology.

I argue that the this study's community-engaged scholars cared very much about how they and their communities would *be* in this world, what services they have access to, and what quality of life they would live. They also deeply care about their own lived experiences in the academy, as well as an accord with their experiences there and their own personal values. The goal is for their epistemological, methodological, and pedagogical approaches to echo their ontological values. This is clear from Karen's statement about her academic scholarship as a means for her to achieve her "social justice and community ends." She has a distinct vision about how the women and the communities she works with should live their lives and reach their fullest potential. Karen questions the systems that prevent such a quality of life for the women she shares that goal. Using the "tools of her trade", she has adapted and developed her epistemological and methodological values to effect positive change for the women with whom she works. Karen pushes against the expectations the institution has for her as a scholar. She does the work she needs to do, in the way she needs to do it, to effect the change she wants to see in the world.

Ernest Lynton challenged higher education to respect and value community engagement as legitimate scholarly work. Unfortunately, we see that faculty members in this study, as well as those who contribute their post-tenure reflections, fight to preserve their personal epistemological values in institutional environments that are often hostile toward non-traditional ways of knowing. Yet the hope is in the fact that many engaged scholars stay their path even they have to battle the 'cult of the academy'. They are willing to take on this fight because they cannot in good conscience compromise their convictions. The Lynton Award recipients have paved the way for the next generation of engaged scholars who "do not compromise objectivity for the sake of pure science but rather value individual experience in addition to the legitimacy of the collective." (Ward, 2016, p. 111)

Ward & Miller (2016, p. 184) recount that:

> [Engaged scholars share a] collective unease with the existing normative structures, cultures, and practices of higher education that diminish academia's responsibility as an institutional steward of place, where the institution extends its fullest resources to advance public purposes…and [w]e become stewards of change as we call for a transformation of higher education that legitimizes the contributions of community-engaged scholars and more fully responds to the transdisciplinary nature of knowledge that is equitably co-created in and with community.

Tenure allows free practice of community-engaged scholarship, and institutional influence comes with promotion to full professor.

To what extent a faculty member shares or conceals their work depends on their rank. Faculty members in this study, and those sharing their post-tenure narratives, are often in self-protection mode where they conceal their efforts from others within their institution to protect their work from being undermined or compromised. Many faculty members stay under the radar or have multiple research agendas. The strategic stealth required at the pre-tenure stage often does not dissipate until the faculty member has achieved the rank of full professor. At this stage of a career, a faculty member will experience safety and subsequent freedom to be fully open about their work. This freedom also bring a level of authority. Audrey, Shanna, Jennifer, and Karen share how they still surprise themselves by the amount of influence they hold as senior faculty members. Their counsel carries weight at the institutional level and beyond. Often these faculty members serve as consultants to other institutions that seek to align promotion and tenure policies with community-engaged scholarship, as is the case with Shanna. We see similar reflections in the contributing authors in this special issue.

The faculty members in this study worked at institutions either hospitable or hostile toward community-engaged scholarship. Teaching-focused institutions provided more supportive academic homes than research-intensive institutions. The mission of the Metropolitan University is to serve the region, and therefore one might hope to find more supportive institutional policy and practice related to the recognition and reward of community-engaged scholarship at CUMU institutions. Even so, the decisions the faculty member makes about navigating their respective institutional context, establishing key alliances, aligning their work with the institution's mission (Lynton, 1996b), and clearly framing one's promotion portfolio are all key contributions to a successful review.

Once awarded tenure, many community-engaged faculty members solidify their commitment through mentoring the next generation of community-engaged scholars and students, opposing the dominant paradigm, centering marginalized standpoints, and advocating for institutional change that amplifies commitments to engagement. The contributing authors advance Ernest's legacy via their stewardship of change in similar ways through their post-tenure narratives.

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Creating Dangerously

Eric DeMeulenaere

Abstract

Universities and scholars have long wrestled with the types of impact they want their work to have on the world. This narrative explores the challenge of impact from the perspective of a recently tenured professor reflecting on his case for tenure and his struggle to fit his activist scholarship within the genre of the tenure case, which requires candidates to explain their work and its impact. Through an examination of this struggle, the author identifies three challenges that universities need to confront if they want to enable more community-engaged scholarship: 1) The problem of expertise, 2) the problem of genre, and 3) the problem of focus. If and when the academy begins to address these challenges, the author argues, activist scholars will no longer have to hide the nature of their community engaged work and their scholarship will be able to better reach larger audiences beyond the academy.

Keywords: activism, engaged scholarship, tenure, community-engagement, academia

[Excerpt One] I locked up the school building as I walked out with some of the teachers. We had just completed four hours of our final evening of student portfolio exhibitions. Tomorrow we were taking all our students to a water park to celebrate the completion of our first year as a new high school for social justice in Oakland.

It had been both an exhausting and gratifying day. Students showcased their year-long learning in front of families, teachers and fellow students in their advisory classrooms. I enjoyed seeing the students' nerves on display and the beaming smiles of parents.

One of the parents smiling was Karen Robinson. I had come to know her through several conflicts involving her son, DeShawn, throughout the year. We had worked well together through these challenges, and I had grown to really respect her and DeShawn. DeShawn's strong "street" sensibilities did not prevent him from earning all A's and B's in part because of her discipline and DeShawn's effort and intelligence. I shared a smile with her Monday night as DeShawn presented his research on Buddhism and connected the insights of what he had learned to his own life. It was a triumphant conclusion to our first year.

DeShawn's mother drove home allowing DeShawn to hang out with his friends from the neighborhood. Some conflict ensued with another youth. Later that evening, DeShawn caught the bus heading home. Unbeknownst to him, the youth involved in the earlier conflict had followed him home to address his earlier

humiliation. As DeShawn placed his key into the gate of his apartment complex, the shot rang out. A bullet ripped through DeShawn's neck. Somehow, he managed to crawl up the steps to his second floor apartment where he collapsed and bled to death in his mother's arms. . . .

My scholarship is born from pain. I, in the words of bell hooks (1994), "came to theory because I was hurting…. I came to theory desperate, wanting to comprehend—to grasp what was happening around and within me. Most importantly, I wanted to make the hurt go away" (p. 59).

[Excerpt Two] My scholarship is born from rage—rage against a world that allows DeShawns to be murdered. DeShawn is not the only student I have buried. I have worked with so many other youth who, though physically alive, have had their dreams and hopes dashed in a myriad of ways.

I never sought to be a scholar. Even after earning my Ph.D. in Education in 2003, I worked to open a school for social justice. I wanted to be involved in the creation of radical social change. However, the deeper I entered into such activist work, the more I was compelled to theorize and explore the complexities and contradictions of this work. The reality of urban America pushed me to research, theorize and write. I could not remain silent. In the words of Albert Camus (1961), "Today, everything is changed and even silence has dangerous implications…. To create today is to create dangerously. Any publication is an act, and that act exposes one to the passions of an age that forgives nothing." As it was for Camus, this current social reality compels me to create dangerously.

In her book *Create Dangerously*, Edwidge Danticat (2011) writes "[authors possess] the desire to interpret and possibly remake his or her own world. So though we may not be creating as dangerously as our forebears—though we are not risking torture, beatings, executions, though exile does not threaten us into perpetual silence—still while we are at work bodies are littering the streets somewhere" (p. 18). When I look at the state of education in this country, when I think of Deshawn, or Trayvon Martin, or Mike Brown, I can see that these are indeed dangerous times. As a scholar, therefore, I seek to create dangerously.

To create dangerously, my work must not only examine and ponder the realities of urban violence, poverty and racial oppression, but also seek to address these realities. These realities pose many questions: Why do our urban youth live lives filled with so much violence, poverty and racial oppression? How do these social toxins shape young people's development? Why do schools fail to confront and address these social realities? In addition to examining the existing realities, my work must also explore what could be. How can we change schools to confront these realities? What does effective teaching and youth development look like in urban communities?

These are dangerous questions. They are not simply intellectual pursuits. These questions also lead to other dangerous questions. Who am I to think I can address these questions? How does my own social location shape my ability to consider and address such social realities? What does it mean to engage in such scholarship from a place of privilege as a white male, middle-class academic?

Antonio Gramsci argues that most public intellectuals view themselves as distinct from the structures that create and maintain social inequities, but are instead complicit. Gramsci called for the rise of new counter-hegemonic intellectuals who work to transform the ideological and material conditions that maintain inequity. These new counter-hegemonic intellectuals, Gramsci asserted, "can no longer consist in eloquence … but in active participation in practical life, as constructor, organizer, 'permanent persuader' and not just a simple orator" (Gramsci, 1971, p. 10). These new transformative intellectuals cannot simply offer revolutionary ideas removed from concrete participation in the lives of the people they seek to liberate.

This was the final version of how I began my research statement for tenure. One of my academic mentors reviewed my initial draft, which had an even longer opening story, and cautioned me against opening my statement this way. While she appreciated the words and intention of this opening, she was concerned that I had used over half of my three-page limit to tell stories and I had not yet mentioned my research. Further, she had read many tenure cases and she had concerns that reviewers might not respond well to this divergence from the norm. I eventually cut the introduction down to the version above, but I decided I needed to keep the introduction, long as it was, mostly intact.

Perhaps this was a silly risk for a document intended for a small audience of reviewers. However, I had just recently read Edwidge Danticat's (2011) book, *Create Dangerously,* and I was deeply enraged by the numerous deaths of black youth at the hands of police and vigilantes and the Movement for Black Lives inspired me further. It was a time to take risks, I felt. I wanted to situate my work as a scholar within the pain and rage that fueled it.

I had also just spent time trying to quantify the impact of my own academic writings based on citations and journal impact factors. However, this quantification felt inadequate to me. Did it really reflect the true impact of my work? The first academic article I published featured two young brilliant and creative former students of mine who I followed from middle school into the first couple of years of high school in San Francisco. They taught me so much about the creative identity performances African-American youth had to play to achieve success in troubled city schools. Yet one of these students, Mike, would be shot and killed before he graduated high school. How do I talk about the impact of my work, in terms of how many other members in the academy have read or cited it, when no knowledge I had developed through countless hours of work with Mike had made an impact on preventing Mike's violent death? I wanted my work to matter in the lives of students like Deshawn and Mike, and indexing the articles I had written and their reception by academics seemed remarkably inadequate by contrast. Therefore, while I wanted to achieve tenure, it seemed minor compared to what was happening around me. I felt an

urgency to give voice to that in my tenure case. Taking risks, especially such a small one as gaining tenure, therefore felt important.

More urgently, I wanted to be more engaged in work that mattered in the realities of the youth and families with whom I worked. Gramsci's words haunted me. Was I, like so many of the public intellectuals that Gramsci identified, fooling myself into thinking I was engaged in the "active participation in practical life" in the communities where I worked? Did I, all the while, remain a "simple orator" professing in classrooms and publishing in obscure journals read only by other academics? How could I think about, write about and engage in scholarship that mattered in the lives of the youth and families with whom I had the privilege to work and learn?

Of course, it was not lost on me that Edwidge Danticat and Albert Camus became more widely known and read for their fiction rather than their more academic non-fiction. What could I do to construct knowledge that did not simply get recorded in academic journals and pad my own curriculum vitae, but instead became knowledge that mattered in the lives of the youth with whom I worked? At the time, I had created a non-profit with community artists called N-CITE Community Media that engaged Worcester youth in critical media literacy and developed them as counter-hegemonic film-makers and storytellers. We taught them to critically read the ways that they were misrepresented in the media and then gave them the skills to develop documentary films that offered counter-narratives to, as our motto stated, "disrupt the dominant narrative." At N-CITE Community Media, we took cohorts of youth to develop films from concept through post-production. N-CITE youth wrote, directed, produced and edited documentary films. Our youth produced films based on their own life stories. They made films that addressed issues like youth immigration, colorism, youth homelessness, refugee youth and body image. We hosted multiple screenings at conferences and film-festivals and in schools and churches. Our youth presented their films and talked with thousands of audience members. For instance, for our film on youth immigration, we presented to not only general audiences, but we also held special screenings with local and federal politicians, including a screening at the Massachusetts' state house hosted by the state senate president.

The process of developing and presenting these films had various impacts on the youth involved. We watched some of the youth completely transform their life trajectories. Indeed, I am currently concluding a youth participatory action research (YPAR) project with a few of the youth graduates from the program in which we document the impact the N-CITE program had on the youth. Yet what was the impact on the audience members? That is more difficult. Just as I can count downloads or citations on my articles, I cannot address how people read my writings and how the articles affected them. Similarly, while I can count the number of people in the room for a screening, it is difficult to assess the impact the film screening had on audience members. Nevertheless, I do know that the people who watched these screenings included youth, college students, church members, politicians and other community members who are much less likely to read an academic article on the subject. Therefore, I know, at least, that the films are reaching folks beyond the academy.

The commitments I make to my work as a community educator and organizer and activist for social change at times comports wonderfully with my work as an academic, but often there are conflicts and challenges to my activist commitments and my work as an academic. In a

forthcoming book, *The Activist Academic,* my co-author and I trace our journey towards tenure as we try to reconcile the challenge of merging our work as activists with that of being new academics. Below, as a recently tenured associate professor, I briefly explore three of these challenges: (a) The problem of expertise; (b) the problem of genre; and; (c) the problem of focus.

The Problem of Expertise

My writing about my work in the previous two paragraphs reads in the first person singular. Yet when I am writing about my work in N-CITE Community Media and the films we have produced, I cannot really say "I" anymore or call it "my" work. Certainly, I am coordinating and facilitating a program that brings in youth to learn how to make films and to tell their own stories. I organize and help to teach in the program. I provide feedback and guidance along the way. I help to edit and make suggestions throughout the process. Nevertheless, I have co-run the program with a powerful community filmmaker and youth worker. Even more importantly, the youth conceive and pitch the ideas for these films. The youth go through a collective process to select the film topics. Moreover, the youth share their stories. In addition, the youth film, direct and manage the sound on all the shoots. They write the questions and conduct the interviews. Finally, the youth do most of the editing as we collaboratively stitch the film together. I help facilitate the entire process. I certainly deserve the production credits I have for each film. Nevertheless, how does this appear on my curriculum vitae and how will (or should it) count towards the assessment of my scholarship in terms of promotion? How much of this should count as "my" work?

In the youth participatory action research investigation that I am completing with a team of five youth, we have produced both a film about N-CITE and are finalizing an academic article. As part of the interviews that we conducted, the youth suggested, and I consented, that the interviews would flow better if I were not present at the interviews with the other youth. These youth interviews are the bulk of the data we collected and the footage we shot. While I initiated this project, the decisions we made were taken collectively, and the youth did the majority of the work, including library research and developing and writing the conceptual frameworks, the findings, and much more. This raises questions about authorship. Who is the lead author? Who holds the *author*ity and expertise? How do colleges value my contributions to projects like this? How should they?

This is even more complicated when thinking about the valuing of my contribution towards youth-created documentary films. Whose expertise comes to shine? I am not an expert on colorism or youth immigration. Indeed, we sought out experts to help us understand these ideas in creating the films. I learned a ton in the process. Yet I only learned so much by following the lead of the youth in our program. In the academy I earn my salary for being able to "profess" about my areas of expertise, so what does this mean for my identity as an academic to be developing work that regularly positions me as a student outside my "area of expertise?" How do I represent myself in this collective knowledge construction? On one level, I can position myself as an expert on the process: the pedagogy of creating these collaborative working teams that tell counter-stories through film. Does that mean that I only earn credit with what I write about the process? What about the films and writings that the youth teams produce? Engaged scholarship

led by members in the community creates challenges about our notions of expertise that remain fundamental to the way academics are constructed.

The Problem of Genre

The problem of authorship or producer/director-ship is, of course, only the first of the challenges. The second, as is clear when you are working with film as an academic, is the problem of genre. In the academy, particularly in the social sciences more broadly, the types of produced works that are most privileged are journal articles and books. Thus, there is a huge question of what can count as knowledge products for advancing our academic careers. A documentary film might reach broader and more diverse audiences; should it count as part of my academic research portfolio? Until recently, I assumed my youth filmmaking was a separate area of work that did not go on my curriculum vitae, or if it did, it was part of my community service, not my scholarship. However, a couple of years ago I presented some clips from a film I helped to produce at a conference. In the conversation that occurred after my talk, Dr. John Saltmarsh argued that the films deserve recognition as a part of my scholarship. Since then, I have added them to my curriculum vitae, but I wonder how committees reviewing my work perceive them. Should I have included a film DVD as part of my portfolio for tenure?

The problem of genre exists even when we are not talking about different media like film and radio. It occurs in other writing projects as well. In many community-centered projects, activists who are also academics are members of teams who complete writing tasks as part of community organizing projects. For instance, I wrote several grant proposals for N-CITE Community Media. I also did the writing to secure the non-profit status. More recently, I have worked with a team of community educators, artists and parents to develop an innovative proposal for a new secondary school in Worcester. I was heavily involved in writing the school proposal and its business plan. Should these writings remain in the domain of service? Do they ever cross over into scholarship? How do we begin to answer these types of question related to genre?

Furthermore, even within writing for more academic audiences, the question of genre arises not only in the mediums through which we communicate, but also through the style of writing. In my own efforts to avoid using "the masters' tools" (Lorde, 1984, p. 112) I have striven to write in an accessible language that situates my own subjectivity within my words. This means I rely heavily on narrative, including my own personal narratives. However, university faculty too often deride the use of personal narrative as lacking intellectual rigor or not being academic. In my first book, my co-author and I got through the reviewers by writing every other chapter as a narrative followed by chapters that were more traditional academic writings that provided a critical analysis of the more narrative (and engaging) chapters. Indeed, in our introductory guide to how to read the book, we offer a secret: readers can concentrate on the narrative chapters alone, and learn quite a lot.

In our follow-up collaboration, we developed a form of writing that we came to call critical co-constructed auto-ethnography. The book conceptualizes, in a new way, the meaning of research, teaching, and service for activist academics, along with chapters that are devoted to critical theory, academic collaboration and mentoring. Rather than present these ideas in a traditional academic writing, the book is a narrative written in seven chapters with each chapter

representing a year in our lives as we entered the academy and moved towards earning tenure. The narrative captures conversations between us in cafes, living rooms, at conferences and over Skype. We seek to not only address intellectual ideas, but also capture the pace of life as academics with families: our family members become secondary characters in the narrative of the text. We wanted to capture together the intellectual ideas we wrestle with as academics, but to do so within the realistic pace of our lives amidst the regular struggle to marry our new academic selves with our activist commitments and the challenge to maintain our obligations to our families, our students and our universities. Additionally, we wanted to make the book even more humanizing and capture the conflicts, the teasing, the humor and the love that is also a part of our relationship.

We actually began writing this book not long after we both moved our families across the country and entered academia. It was initially a cathartic form of writing. That is, it helped us process and reflect on all of the struggles we had encountered, as we became academics. Slowly, the writing evolved into a passion project for us as we began to consider turning it into a book. Then we struggled to find a publisher willing to embrace it. On the one hand, it seemed to be too broad in scope, with too much personal narrative, to appeal to academic presses. On the other, it was too broad and academic for mainstream presses who publish books by Malcolm Gladwell, Paul Tough and the like. Furthermore, the co-authorship and intellectual ideas pushed it outside the memoir genre. We still do not really know how to define its genre. After over four years of trying to get it published, we were about to just give up on it, but fortunately another press forwarded our proposal to a new publisher who is willing to take a risk on us.

This struggle speaks to the problem of genre that we face in the academy. Now that we are going to get it published, we will get to see how the book will be reviewed by academics and how, and even if, it will be considered as part of our portfolio of work as we seek future promotions. There are clear boundaries on the types of knowledge that are valued in the academy. This is not only a challenge for when we venture outside writing and into more accessible formats like films or podcasts, it also includes problems of genre and style within the written word.

The Problem of Focus

Diversifying expertise and genre relate to the more general problem of focus. When I wrote my statement for tenure, my advisors told me that I needed to capture my scholarship into a single area or maybe two areas of focus. Attempting to unify my diverse writings into a single area of work, I wrote:

> As a scholar of urban schooling, my research has focused on culture change in and out of schools to transform the social and material realities affecting urban youth. My research, grounded in sociology and cultural studies, examines the social and cultural dynamics that enable or prevent learning, reform, and youth development to take hold (DeMeulenaere, Research Statement).

Re-reading the statement again, I am struck by how in attempting to try to fit my work into a singular focus, I offered a very broad and vague statement to create unification. This was even before I tried to include films about immigration and colorism into "my

scholarship." The challenge of focus faces every engaged scholar who really values the voice and expertise of the community members with whom they work. My own partnerships in the last decade have included working with schools leaders to enact school wide change. Our collaborations include: (a) running critical inquiry groups with school teachers; (b) co-teaching critical pedagogies in a public high school; (c) coordinating an anti-racist youth organization; (d) organizing parent coalitions; (e) developing and teaching in a critical media literacy and youth film production program; and (f) working with parents, educators and artists to develop a new school for arts-based social justice.

Aside from the critical inquiry group for teachers, I neither initiated nor led any of these projects. I helped to facilitate them and learned a ton from my involvement in them. Indeed, my learning became the basis for much of my scholarship. However, throughout, I was following the lead of others rooted in the community members who expressed a need to create change, often at very different levels and very diverse sites. I have worked in elementary schools, in high schools and in out-of-school programs. I have collaborated with school leadership and schoolteachers and worked directly with youth as a teacher, youth worker, and mentor. I have worked at grassroots organizing, whole school change, social policy change, and state and federal reforms. I have worked to shift material realities as well as focusing on shifting the ideological roots that construct and maintain social inequality. This diversity of engagements is held together only by a commitment to critical engagement with social problems and the development of trusting relationships with community members. My relationships with different people (teachers, youth, school leaders, community artists), who identify different community problems to tackle, have led me down very diverse paths.

These shifts of focus are not valued in the academy. We are supposed to have a long career with a singular focus. However, to maintain this focus implies that academics always set the agenda for their research. They are the leaders determining the participants and the research questions. If they team up, they team up with other academics in their same field. One of the questions I often get when I present at conferences is how I came to develop my interest in social justice. No one asks this in the question and answer period, but by young scholars who come up afterwards to talk. This question is always puzzling to me. The question implies that working for social justice is like choosing your field of research. However, I do not usually call or refer to my work as social justice work, as if that is a field or a category. The work I do grows out of developing trusting and caring relationships with people, which inherently involves sharing their pain and struggles. When the people you care about are hurting and there is a way we can do something about it, you just act. I usually figure out how to make it into research secondarily, after I have learned something. In addition, sometimes, to the detriment of my academic career, I recognized that the story is not meant to be shared (Tuck & Yang, 2014).

Activist academics committed to engaging with and following the lead of the community cannot dictate that the focus of their work address their needs within the academy and be situated within their areas of focus. To capture that reality, I included a brilliant quote by

Carter G. Woodson in an early draft of my research statement, which I regrettably removed in favor of my attempts to make my work seem more focused. Here is how I framed it in that early draft:

> My scholarship and work, then, in the eloquent words of Carter G. Woodson, situates me as a servant of the people engaging in transformative work:
> You cannot serve people by giving them orders as to what to do. The real servant of the people must live among them, think with them, feel for them, and die for them…The servant of the people, unlike the leader, is not on a high horse trying to carry the people to some designated point to which he would like to go for his own advantage. The servant of the people is down among them, living as they live, doing what they do and enjoying what they enjoy. He may be a little better informed than some of the other members of the group; it may be that he has had some experience that they have not had, but in spite of this advantage he should have more humility than those whom he serves" (Woodson, 1933, p. 131)

Thus, I strive to be this new counter-hegemonic intellectual, a servant of the people. While I removed this from final my research statement for tenure, I wish I had not. Indeed, I wish I felt I could have presented myself with greater humility. While I strive to listen and follow the guidance and expertise of the community members with whom I a privileged to work, in my statement for tenure I instead tried to present myself as a community leader. I also strove to construct a narrative that would unify the diverse projects I worked on into a single focused narrative.

Challenging this need to center ourselves in our community-engaged scholarship, some of my community-engaged colleagues and I have worked to create a new major on campus centered on community-engaged scholarship for students. In this new major, Community, Youth, and Education Studies (CYES), students advance through a three-course sequence to develop their own praxis-projects in community spaces in which they are situated. Despite our push to have students listen to their community partners and develop change projects in deep collaboration and consultation with community partners, we have to repeatedly remind them to listen and learn rather than try to lead their communities "to some designated point to which [they] would like to go for [their] own advantage." While engaging our students in community-engaged praxis projects, we also sought to create this interdisciplinary major to be a space for faculty committed to activist scholarship to build, support, and improve our own efforts as community-engaged scholars. Stepping into leadership in this space has been both humbling and rewarding as we continue to "make the road by walking" (Horton & Freire, 1990).

I opened this piece claiming that my insertion of a narrative at the beginning of my research statement for tenure was an effort to take a risk. Perhaps the real risk would have been to admit that I am follower more than a leader, a listener more than an orator, and a student more than I am a teacher. Maybe that is just the reality all of us face who try merge our community-based activist selves with our academic identities. Perhaps we have to speak differently depending on the audience and the expectations there. Yet I wonder what it might be like if I did not have to hide my activist identity within the

academy, and I could be fully transparent as both an academic and activist, whether I am at an organizing meeting in a church or preparing my case for tenure.

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Four Community Engagement Lessons from Detroit to Connecticut

Michelle R. Dunlap

Setting the Context

One of the first lessons that I learned as a scholar of community engagement was that the term "volunteerism" in the traditional canonical research and literature did not include the kinds of volunteerism that Black folks and other collectivist minority cultures do. Once, while attending a community engagement conference, I overheard some scholars who were huddled together; they were bemoaning that minorities do not volunteer, and they were mystified as to why. At first that sounded normal to me as I had visions of the Red Cross, Salvation Army, hospitals, and other non-profit organizations in my head. However, as I thought deeper about it, I began to think about my own life, growing up in Detroit. I thought of the lives of the many other minorities that I know. I recalled that for the vast majority of us, we come out of the womb volunteering. Our volunteerism may not look like the formal volunteerism that goes on at the Red Cross and other organizations. Nevertheless, our lives tend to be full of volunteerism. We donate and volunteer in our faith-based organizations, as well as in our immediate, extended, and non-blood families. We look after neighbors, church members, and children by the thousands. For hundreds of years, as well as pre-enslavement, we communally looked after one another's children, whether formally acknowledged or not.

I can recall the story of my great-grandfather Elijah, reportedly the biracial son of a young Black woman and her white Jewish enslaver/master. When he was very young, his mother either died, or she was sold away forever. However, nearby lived a kindly enslaved woman named, "Nana", and as was common during that historical period and beyond, she reared him as her own. In other words, someone stepped up and stepped in to do something that they had no legal obligation to do, but they took it on as a moral obligation to look after a child as their own. The enslavement period ended while my great-grandfather was still relatively young. Because of Nana's upbringing of him, he was able to go on to accomplish remarkable things: carpentry, marriage, seven beautiful children, and a devoted life of evangelism that included daily devotions with his seven children when they woke up and before they went to sleep. He and his children, with their own hands, built a rather large house that still stands to this day, a house that remained in our family until his last child died in 2007 at the age of 100. The tradition of family members stepping in and rearing children as needed is one that is familiar, if not common, to most African American people as well as Native Americans, Latina, and many other cultures.

Having said all of this, I bring you to my life and its evolution into the discipline of community engagement. I too am a multiracial person—reared by a biracial father, a white Irish/French grandmother, an African American mother, and an African American stepmother. Twenty-five years ago, I entered a tenure-track position as the first African American in my Department. Six years later, I became the first African American woman in the history of the college to start as an

assistant professor and secure promotion and tenure. Eight years later, I not only became the first African American woman at the college to achieve these milestones, but also first to go on to achieve Full Professor status. It's not that I am so special or smart, or that my college is unusually difficult for domestic minorities (in fact, I have tended to find the opposite to be true). Rather, academic environments in general historically have not been climate-friendly for the very minority groups who gave their blood for and/or built this country. I hope that in this new millennium, things are shifting for the better in academia. However, I cannot tell my story of community engagement without setting this context. Not only was I a trailblazing-first in many ways in my academic institution, but also among all of the cousins and siblings of my generation on my mother's, my father's, and my stepmother's side. Among all of them, I was the first to earn an undergraduate degree. Therefore, I also was the first among my familial generation to earn a Master's and Doctorate. Making my experience even more unique, was that when I began my tenure-track position, I had already spent three years as the guardian of a precious six-year-old nephew, and to my delight I ended up rearing him a total of 15 years until he was 18.

So, I started my full-time academic career as a single parent of a young child. By the time my oldest was 21; he was entering the Armed Services, I was both coming up for full promotion and becoming a parent again. This time it was to a just-as-precious 7-year-old whom I adopted, and who now is almost grown. About four years into my rearing of him, I joined the "sandwich generation" as my mother's primary caregiver. She is a survivor since 2013 of lung cancer with metastasis to the brain. To date, she has received not only radiation, chemo, and oral chemo, but also four "gamma-knife" surgical procedures to remove brain tumors. So, a Black, single, auntie-momma, Ph.D., professor, primary caregiver, scholar—that is what I have been while also blazing a trail within academia and the disciplines of service-learning and community engagement scholarship.

Therefore, as I set this context, I may not have put in many hours as a volunteer at the Red Cross or the Salvation Army, but like many minorities, I have hundreds and thousands of hours of undocumented volunteerism that I do not think of as volunteerism—it is just "what we do". It took me hearing the muttering of scholars at a conference to argue defensively within myself that what many minorities "just do" is also volunteerism. Moreover, informal and undocumented volunteerism is just as much or more than what others do formally, as well as just as valid and important. Understanding the validity of informal and undocumented volunteerism that is the norm within many minority or collectivist cultures would be the first important thing that I would want readers to take from my experience as a scholar of community engagement. I use the concept of volunteerism to make this point in the strongest terms: please remember to question assumptions with respect to the communities we engage, hearing directly from the community itself at the most basic level before framing studies, theories, and policies.

Thus, for an overview, I present four lessons for the field or for other community-engaged scholars:

1. Question assumptions with respect to the communities in which we are engaged (discussed and illustrated above).

2. Conduct, support and publish more community-engagement research with students of color and communities of color at the center, and not in juxtaposition to normalized views of white culture.
3. University or college funding opportunities to help support community-requested or negotiated engagement are a necessary and important investment.
4. When engaging with communities outside of the classroom, you, your students, and your administration have to be willing to take measured risks.

Crossroads and Difficult Research Choices

When I first started my career, I found myself interested in two different, but somewhat related issues. I originally wanted to publish a series of papers based on a pilot study that I had conducted with 159 students examining their perceptions and misperceptions of the partially fictionalized African American family in Spike Lee's *Crooklyn*. While I was pursuing that, something had been brewing among my students. At that time, except for an occasional minority here or there, they were almost all white. For the majority of them, I was the first African American woman in a position of authority that they had personally encountered, which in itself had the potential to be a challenge and often it was. In addition, when I arrived at the college my Department Chair at the time told me that in most of their classes they sent their students out into the very economically and racially diverse community to do practicums. Concurrently, our Office of Community Partnerships (Volunteers for Community Service or OVCS at that time) was using the language of "service-learning." I quickly understood that these two experiential forms of learning were the same within the context of our Department, and I happily incorporated service learning into my very first curriculum, and have done so ever since. During the first two-years of incorporating service learning, I noticed a pattern of at least 25%-75% of my students expressing during class or coming to me in my office to express anxieties about their experiences in the community. Some expressed feeling unwelcomed, feeling nervous, or feeling ill prepared. Initially, I had a hard time understanding why they were so anxious, as I came from extremely diverse communities within Detroit. I was puzzled, and I could not understand why the students were making such a big deal about going out into the community.

When I asked my colleagues if their students were having similar difficulties, they reported that they did not seem to be experiencing the same distresses that my students were. I began to realize that in comparison to my department mates, perhaps there was something about me, a relatively younger (by roughly 15 years) Black woman, sending the students out into less privileged environments, that made the students feel even more uncomfortable. In addition, perhaps the diversity-oriented journaling prompt questions that I asked were engendering discomfort, e.g., "how do you see your life as being different from the community with which you are engaging?" Further, I began to notice that the themes emerging about their discomfort and their means of coping were sounding more and more similar each semester. I became more and more interested in their adjustment process, and I was motivated to want to help them understand their own process so that I would not become a sacrificial victim of it. In these efforts to both understand their issues and to help protect myself by illustrating their process, I decided that I would like to study their journals systematically. For the next few years, at the end of each semester after all grades were turned in, I asked for volunteers willing to submit their journals for study, inclusive of written permission. Students submitted their journals by the dozens, and as they did, I

anonymized their journals so that I could solicit assistance from my ongoing student research team with coding. We were able to develop a coding system for documenting the hundreds of issues that emerged within the student journals.

Concurrently, I had been working on the *Crooklyn* pilot study mentioned earlier. However, I found myself at a critical point. I needed to decide which of my two beloved research studies to focus on, as the tenure clock was ticking loudly. There was the pilot study where students had watched the first 15 minutes of the African American family in Spike Lee's *Crooklyn*, and then evaluated the family on many different dimensions. Then there was the service-learning studies involving systematic analyses of my students' journals. I felt a need to focus on one or the other for a time, in order to produce a cohesively connected series of journal articles, but I also felt torn between the two lines of research. It was 1995, and one line of research looked at how people perceive and misperceive Black families, while the other examined what mostly white students go through when they go out into minority communities. This second line addressed helping service-learners with their adjustment issues so that they can go out more composed and prepared, and thus do a better, more culturally sensitive and appropriate job of engaging with the community. I felt motivated to produce scholarship that would help my and other students around the country, no matter what their background. My project would aid them to go out, do good work in the community, and treat the community as their partners rather than as stereotypes. Either of my two areas of interest and corresponding data collections could accomplish this. The passion was within me for both areas, but the practical question for me was whether I could finish one more quickly than the other within the time constraints of the tenure clock.

Ironically, it was around that same time in 1995 or so that I came across an article by Yolanda T. Moses, a former President of the now defunct American Association of Higher Education (AAHE). The article was in an educational magazine that I have not been able to locate in recent years. I do recall that, in the article, Dr. Moses said that Black women need two lines of research, one for themselves, and one for their careers. At a conference that I attended shortly after that, I mentioned this to a couple of my Black women colleagues. One recently tenured Black woman seemed quite offended by it, saying that all of her research is for her. My response was that I was glad that she was in an environment or context where she could feel that way. However, I wasn't so sure that my environment had evolved to that place yet where I didn't have to worry about the practicalities of what happens to the research when it leaves my desk to be evaluated by journals, and how that could impact a tenure decision. I decided that since my pilot study was conducted with college students and not practicing social service providers, I would put it on the back burner, and would put all of my energies into the analyses of service-learning journals and production of publications from that. I wonder now if I was actually bifurcating my research in the manner that Dr. Moses suggested, with the service-learning studies being for my career, and the *Crooklyn* studies, which I would save for later, being for myself? In any case, her advice helped me to emotionally detach from one and strategically develop a plan for moving ahead with the other with tenure in mind. I moved forward, publishing many research articles on the multicultural service-learning process, as well as a book and two edited volumes.

With the help of my mentors, I also was strategic about the journals that I targeted for my service-learning work, and I did find most journals to be receptive to what I had produced. The

qualitative and quantitative analyses conducted on the student journals found, for example, that most students feel anxious as they begin their service-learning, but if they can just get past the first few visits without quitting, the vast majority will feel much better and will even enjoy their service-learning (Davi, Dunlap, & Green, 2008 & 2010; Dunlap, 1998a). Other publications examined, for example, the actual multicultural issues that service-learners and facilitators of community engagement report and how they resolve them (e.g., Dunlap, 1998b & 2000; Dunlap & Webster, 2009; Evans, Taylor, Dunlap, & Miller, 2009). My colleagues and I explored how male service-learners respond differently to affection from girls and boys compared to female service learners (Dunlap & Coughlin, 1999). Using a Piagetian model of assimilation and accommodation, we looked at how service-learners working at homeless soap-kitchens view their identity in relation to their service-learning partners (Dunlap, Scoggin, Green, & Davi, 2007). We discovered how racial identity development occurs within the classroom and community engagement process (e.g., Davi et. al., 2010; Dunlap 1998c, 2000, 2011, & 2013), and how frustrating it can be engaging in communities where people "see no color" (Dunlap, Burrell, & Beaubrun, 2019).

A decade and a half after I first read Dr. Moses' extremely helpful article, and after earning tenure and coincidentally full promotion, I returned to my *Crooklyn* work, collecting the same kind of data but this time from 200 social service providers from different seven agencies. I am now in the process of creating a similar series with this work as I did with my service-learning work. Like concentric circles, I have moved from service learning to broader circles of community engagement (e.g., social workers, minority shoppers and their experiences, etc.). The first *Crooklyn* journal article published illustrates that as service-providers' claims of being colorblind grow stronger among the participants, the more likely they are to see the children depicted in first 15 minutes of *Crooklyn* as aggressive and out of control, even when controlling for race, education, and other demographic variables (Dunlap, Shueh, Burrell, & Beaubrun, 2017). I see this line of work as potentially making a significant contribution to the community engagement and cultural competency bodies of work, because they challenge those who work with children and families to consider their own personalities, biases, and upbringing experiences as they engage with the community.

I am in the process of submitting similar articles with respect to social service providers' symbolic racism scores and a variety of other variables. I also am working on a book based on interviews with mostly minority people around the country about their experiences trying to do something as simple as shop. Their stories also have everything to do with community engagement, as individuals go outside the safety and security of their homes into a consumer marketplace that often has very negatively stereotypical views of minority customers as thieves. The incidences described in the storytelling reveal a complexity that the national and international public has just recently been able to peak into with the recent Starbucks and similar incidences.

All these years later, as I compare the publication processes of these three different lines of research, it may be coincidence, but I believe my scholarly works that force white people to look at themselves are much more challenging to advance in the academy than my service-learning work. The former studies how they judge minority children, or how they treat minorities in the consumer marketplace. The latter focused on predominantly white students and their adjustment

in the service-learning process. Therefore, back in 1995, whether idealistically it was right or not, I get the impression that I made the right choice for my career when I pushed the one area forward, and delayed the other areas for another time when my career was more secure. That does not make me feel proud, and I put the blame for this on academia and what before now it has preferred to examine critically. Academia has preferred looking at white adjustment needs, while also analyzing communities of color through an unquestioned, often pathologizing, white norm.

I would like to see academia more heavily shift its values to the point that it finds minority-focused work of as much concern and interest as work that advances the dominant culture's needs and analyzes its norms. This point brings me to the second lesson, which is on de-centering the dominant narrative in our research. That is, more research needs to be supported, conducted and published with students of color and communities of color at the center, and not in juxtaposition to normalized views of white culture. Therefore, academic research and publications centered on non-stereotypical, culturally relevant minority experiences as well as critiques of dominant cultural norms should stand as just as valid as research centered on the needs of dominant culture, and should be advanced as such in journals and books and in tenure, promotion, and grant-funding processes. Likewise, scholarly research venues should foster and nurture minority scholars and students' and other constituencies' experiences and critiques of dominant white norms, especially within community practice and engagement.

New Supports, New Directions

To personally meet and engage with Mrs. Carla Lynton and the NERCHE staff in the process of receiving the Ernest Lynton Award in 2008 was a great honor that was very validating for my work and me. I received the Lynton Award just prior to coming up for full promotion. I traveled to receive the award accompanied by two of my student research team members who co-presented with me at the Coalition of Urban and Metropolitan Universities (CUMU) conference in Louisville, Kentucky. This was the experience of a lifetime, and to be able to share it with two of my students was incredible. The two students were so excited that they must have taken what easily could have been 500 or more photos. My other students, their classmates, helped us practice for our presentation prior to leaving, which in itself was a further bonding experience for all of us. To now see these two students go on to receive Masters degrees and to continue on their path to engaging in work with children and families as well as co-authoring community-engaged scholarship is very rewarding for me and anyone involved with them. The Lynton Award now goes solely to pre-tenure scholars, and that makes a lot of sense because it is so validating to one's community-engaged career. Community-engaged research can be seen as less valid, or therefore *soft,* in comparison to other fields of inquiry, when actually it can be extremely difficult, time-consuming, and even more risky in comparison. To have the Lynton Award to help validate pre-tenure contributions is a greater affirmation of the field.

In the past decade since receiving the Lynton Award, not only has my writing, but also my community engagement, have taken several very interesting turns. For one, my community engagement has extended from my students' service learning at various sites of their choice to include focused, project-based endeavors. With support from several internal grants, such as the Connecticut College Margaret Sheridan Faculty Engagement Grant, and the International

Curriculum Development (ICD) Fund, my students and I have become better financially equipped for engaging in exciting community engagement and learning endeavors. Through grants ranging from $500 to $3,000, as well as seeking support from other offices on campus, these endeavors have included traveling, providing collaborative community education, hosting community guest speakers to our classes, organizing and hosting community based workshops, and conferences that bring the community and the college together.

For example, students of my HMD 302 Social and Personality Development, HMD 307 Adolescent Development, and HMD 111 Introduction to Human Development have traveled in partnership with community youth to Harlem New York, as well as to a variety of conferences, museums, performing arts events, and cultural banquets that relate to our courses. The purpose of organizing such field trips is to encourage collaborative intellectual and social engagement across and within these partners regarding human developmental and social justice themes. For the past year and a half, students of my HMD 302 Social and Personality Development and my HMD 307 Adolescent Development courses also have engaged with community partners to develop parent training workshops and resources to strengthen family communication and child rearing. To extend the life of our project, my students and I have developed a parenting support video page that documents our activities and posts student-developed educational information and trainings requested by our community partners (Parent Support Group Video Resource Page, 2018).

To elaborate further on our engagements, for the past few years, with help from the above grants and other campus donations, my students and I have consulted with community partners to ask what educational opportunities they would like us to develop in partnership with our courses. One of these collaborations resulted in a full-day conference titled, "Flippin' the Script: Challenging the Strongholds and Systems that Hold Us Back" that brought together 90 community youth, parents, college students, faculty, and administrators for a day of mutual sharing and learning. The workshops that were requested by the community, and subsequently provided, all centered on empowering the community financially, physically, emotionally, and educationally. My students and I also have hosted numerous youth, youth leaders, and other community partners as visitors to our courses. In addition, thanks to funding, we have hosted many youth and adult community partners for lunch and dinner with our class at Connecticut College's Harris Dining Hall for collaborative dialogue, interpersonal fellowship, and cross-cultural learning.

This semester, my HMD 307 Adolescent Development students added seven new videos to our parent support video page to help community teens and their parents deal with social media issues including cyberbullying, internet safety, and critical thinking (Parent Support Group Video Resource Page, 2018). We also hosted a conference this past May to introduce the students' new videos to the college and community, and to engage with community partners on these issues. In addition, we highlighted the video page and its new videos at our class-sponsored monthly parent support-group. I now assign these videos early on in my courses so that my students can learn from their past classmates, and be inspired to envision new video projects for themselves. Thus, to recap, in order to invest in, promote, and further advance classroom-community collaborations, and especially equitable ones, funding opportunities are needed. In addition, finding ways to extend the life of such educational opportunities and engagements

using technology or other resources, whenever possible, is helpful for sustaining a potential mutual learning impact.

Challenges and Risks

Service-learning and other education-based engagements are so much more risky than conventional classroom learning. When we take our students, teaching and/or research off-campus, typically we do not have the same control over the variables that could affect us as we do within the confines of the classroom. As examples, there are a few situations that I found particularly challenging when engaging with community environments.

Several years ago, when my students and I were collecting diversity-related data over a period from one of several data collection sites, one of the white participants took issue with my questionnaire and its implementation. She seemed upset that the questionnaire had racially focused questions. Further, she accused me of giving an unapproved scale, the MMPI clinical assessment, on my questionnaire (I did not). In spite of my trying to quell her concerns and explain what the questionnaire actually contained, she went forward and complained to a State regulatory agency. This caused me, and the 35 participants of that particular day, to be interviewed about our process as part of an investigation that lasted for a two-week period. Having to tell this to my college's Institutional Review Board (IRB)—of which I was a committee member myself—and to my Dean of Faculty, was embarrassing, to say the least. Worse, I had to live through the investigative process for two weeks not knowing if the regulatory agency would confiscate my data, or even if the agency would forbid me to conduct research ever again in my state, which I was told could happen. The two weeks of waiting were torturous. Research has always been an important part of my career, and truly an academic passion. During those two weeks, my hair fell out, I broke out into stress-induced psoriasis, and then I contracted the Shingles.

The investigator came to interview me last, at the end of the two-week investigative process. We met at my office, and I was not sure what to expect. She was a white woman who greeted me warmly, but I still was extremely apprehensive. I had prepared extensive notes, detailing the rationale behind my entire process, including its every step and how it lined up verbatim with my distributed informed consent and my IRB approvals. After shaking my hand and introducing herself, she sat down and made herself comfortable. I was expecting her to interview me, but instead, she told me that she would tell me what happened that day, and she proceeded to go over the whole data collection process step by step, in full detail from the moment I walked into the room that morning. She spoke as if she herself was there. Puzzled, I asked her how she knew every little detail, or what I said and did as if she herself was there. She explained that every person she interviewed as part of the investigation reiterated to her identically the details of the research process. Then she apologized for all of my trouble, letting me know that I was found not-guilty of any wrong-doing, and giving me a letter documenting her finding that I could pass on to my institutional IRB. Her sincere, even emotional apology to me for what I had endured was something that I will never forget.

Because one person out of dozens misunderstood the intent, purpose, or process of my study, I found myself in the midst of what felt like the worst disaster ever. These are the sorts of

misunderstandings, challenges, and risks that can happen when we take our work or even our students outside of the classroom. Someone can misunderstand our intentions, our materials, our style of dress, or our communication. During those two weeks of waiting, I vowed that I would never engage my academic life with the community again. However, that vow did not last very long. Because we engage in communities, we are able to accomplish unique endeavors that may have a significant positive, swift, applied, and/or relevant impact on the community, our students, and ourselves, and that is difficult to give up. Being able to bring knowledge to parents confused about their teenagers' development, or to collect data from people who actually work with children and families every day, or to take students together with children, teens, and/or elders, some of whom have never been outside of a 10-mile radius of where they live to see places they have only heard of is so rewarding—to museums, theatres, libraries, festivals, and other cultural events, all of these kinds of endeavors seem mutually rewarding to all involved. Being able to process with my students and community members, both together and separately, is also where a great amount of our learning occurs. Community engagement is therefore more challenging, and sometimes riskier. Nevertheless, in 25 years of academic and community engagement, the above instance was the most upsetting, and thankfully, nothing else has come anywhere near close to it for me.

The next thing that I find most challenging is that sometimes it is difficult for me to accept when I want more for a person or persons I am working with in the community than they want for themselves. Sometimes I find it painful to accept a person's choice not to pursue better for themselves when that better may appear easily available by my (mis)perception. But I have to remind myself that my perception is not necessarily their perception nor their reality. My initial perception often is not the correct perception, and surely not the only perception. Related to this, is my frustration when community partners seem not to be open to new opportunities because of fears or stereotypes. For example, I can recall being extremely frustrated when I was trying to bring two U.S. predominantly poor and immigrant Protestant church congregations together with a Catholic Church congregation in East Africa that works with refugee families. Using technology, I wanted my students to collaborate with all three churches so that we could work together on issues that may be affecting all three of the communities. However, as I was attempting to organize the collaboration, I found that the Catholic congregation representatives did not want to work with the Protestant churches, and the Protestant congregations' representatives did not want to work with the Catholic congregation. I myself have worked for years with US Catholic and Protestant leaders so on the day that I realized that my vision for my students was going to be thwarted due to religious intolerance, I found myself extremely disappointed, even almost depressed. I felt so disillusioned—to hear of such still lingering prejudice between denominations—that I cried. Once I dried my eyes, however, I accepted that the options were coming down to my students working with one denomination or the other because the Catholics and Protestants with whom I was engaging were not going to work together. Therefore, I went with the one that logistically would be more feasible logistically and hands-on for my students. However, my sadness about such remaining religious intolerances still lingers at times.

On a related note, I had a situation once where my students and I were working with an ethnic, faith-based organization to try to strengthen parenting strategies. We organized a cultural, educational field trip for the families to a theatre to see a Native American

storyteller/singer/musician performance. The purpose of the field trip was to help model for parents how to better utilize educational and cultural resources in our community, as well as model methods for engaging their children on themes related to such events. When seeking feedback from the church about events that would interest their youth, they had warned me that they would not attend any events with "dance" (as they viewed dance as sinful), but that any other cultural events would be okay. Accordingly, my students and I were careful to pre-screen the cultural/educational events that we located for consideration to be sure there was no dancing in them. After much vetting of events, we selected the Native American theatrical performance for its artistic and cultural diversity, as well as its historical and educational potential, and its logistical and cost-effectiveness. Excitedly we purchased 40 tickets with our grant funds and informed the church leaders of the specific event that we had planned for them based on their initial feedback. Then to our surprise, they would not accept our invitation because the description of the event included "jazz", which, unbeknown to us, also was seen as sinful.

Initially the students and I were devastated. Afterward, we used it as a teachable moment, understanding that when organizing activities, there is always the risk that not everyone will be happy or satisfied with all aspects of it. In our processing, we emphasized that we cannot pretend to know what any community group wants or needs, i.e., we cannot impose our values on any group. Thus, just because we had the perspective that the event we had organized would be appropriate and valuable, does not mean that it was. We reaffirmed that we must be respectful and understanding of their worldview. Therefore, we brainstormed on other youth organizations to whom we could extend the invitation. In the end, on the evening of the event, we filled all of our seats with 40 community youth, college students, and community elders who attended dinner in the student cafeteria and then moved forward to the theatre for the event. It turned out to be a wonderful evening of sharing, networking, laughter, enjoyment, and most of all, learning. Many in the community are still talking about their event. Likewise, my students and I learned a great deal about measured risk-taking and resourcefulness through that experience which we will cherish.

I offer one more example of the kinds of difficulties that can come with taking our learning outside of the classroom. One of the greatest challenges for me was watching a local non-profit with which I was heavily engaged lose its building because it would not consider other perspectives, feedback, assistance, or resources. I, and often my students, had been a supporter of the non-profit for more than a decade. But my and other supporters' advice about how to reach sustainability was never taken seriously—things like forming an active board; developing equitable policies for its participants; creating a short and long-term financial plan with accountability. While the non-profit still exists, a great deal of its resources goes toward renting space rather than increasing equity in a space of its own. Therefore, there is very little funding available for anything else, and no space for programming without having to pay additional rental fees. Once ownership of their space was lost, I found it difficult to continue to utilize my health and energies toward their mission without a plan for organization, consensus, sustainability, and accountability. In other words, I was not willing to continue to risk my students' time and resources (and my own) toward a non-profit that was not attempting to attend thoughtfully and strategically to its sustainability, even to the point of refusing helpful educational and training resources for more than a decade. While I remain connected to those involved in the endeavor, I have not been willing to engage my students or my energies and

resources working to assist the non-profit, until they have made an effort to develop a plan for equity, accountability, and sustainability. I decided not to continue to take the measured risks with this organization. Reluctantly yet firmly, my students and I cut our losses and moved on.

Therefore, when engaging with communities outside of the classroom, you, your students, and your administration have to be willing to take measured risks when you feel that it is appropriate. However, you also have to self-care, knowing where your limits and boundaries are so that you can stay healthy and whole yourselves. Unfortunately, this sometimes may mean deciding not to take a risk, as well.

To review, and to sum, my advice to community-engaged scholars (and those mentors and institutions that support them) is to continually question assumptions with respect to the communities in which we are engaged. Further, as we work to unfold research programs, we should be sure to listen carefully to the communities with whom we partner when developing our research questions and methodologies, being sure to frame our work equitably, and ways that allow everyone to learn, including ourselves. We need to be sure to utilize or push further for university or college funding opportunities that help support community engagement and research. Finally, when engaging with communities outside of the classroom, consider taking very carefully thought out and measured risks with input from the community, but also know where your self-care and/or ethical limits and boundaries are so that you can take full pride in your work over the life of your career and beyond.

So many aspects of my career have helped me to grow as a scholar: the multicultural contexts and ways of seeing and experiencing the world; the older and newer research opportunities; tremendous mentoring; grant and other financial supports; community partnerships; award recognitions such as the Lynton Award, and the tenure and promotion validations. Many challenges I would have preferred to do without, but yet have taught and stretched me. All together, these lessons have made me a keener, more compassionate, more grateful community-engaged scholar. I hope that my experiences can help younger scholars coming along, who are trying to find their way and their stronger voices—but in a balanced manner. That is, in a manner that both supports their humanity and stretches them to grow as scholars while also finding satisfaction and pride in their work. As I have and I am very grateful.

> Likewise, I hope that institutions will make community-engaged scholarship and funding a greater priority as we consider the challenges that communities are facing such as social injustice, the preschool to prison pipeline, health disparities, early intervention, police-involved shootings, mass shootings, environmental racism, non-prescription and prescription drug epidemics, gentrification and re-gentrification, homelessness, sex-trafficking, and on and on. Not to further illuminate the problems, but rather to illuminate the solutions in order to find the resiliency factors, public policy commitments, and other variables that can help to ameliorate these challenges so that our communities can better thrive as full partners with us.

Figure 1: From left: Sharon Singleton, NERCHE; Christina Burrell, Connecticut College Alumna, class of 2011; Carla Lynton (beloved widow of Ernest Lynton); Penney Jade Beaubrun, Connecticut College Alumna, class of 2011; and Michelle Dunlap, Connecticut College, and Lynton Award Recipient, (Lynton Awards Ceremony, Brown University, October, 2008).

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Emancipating Minds and Practicing Freedom: A Call to Action

Lorlene Hoyt

Abstract

The generative utility and relative permanence of higher education institutions suggests they may have a vital role in contributing to our collective survival, if they are able to evolve quickly and purposefully. This essay is a reflection on my own experience of the academy and the ways in which the Ernest A. Lynton Award for the Scholarship of Engagement opened my mind and emboldened me to work hand-in-hand with communities nearby and around the world. In doing so, it makes the case for the practice of "reciprocal knowledge" to enhance human dignity and wellbeing and improve social harmony and stability. It is also a call to action, inviting people inside and outside the academy to contribute to the growing global university civic engagement movement.

Keywords: scholarly engagement; university civic engagement; reciprocal knowledge; human dignity

Emancipation of Self

> Universities must be places where minds are emancipated and citizens enabled to live fully conscious lives in which suggested inevitabilities are constantly questioned.
>
> —President Michael D. Higgins of Ireland, *Address to EUA Conference, 2016*

The university, for tenure-track professors and others, can become an intellectual prison, an environment where you learn to follow the long-established rules in order to survive. This essay is a call to action, aiming to reach and mobilize learners in the academy who might feel alone and trapped in an institution that primarily rewards conformity. As I recount my own experience of the academy, I reflect on the ways in which the Ernest A. Lynton Award for the Scholarship of Engagement opened my mind and set me free.

As I write, I represent both a "midpoint" and a "turning point" in the 23-year history of the Ernest A. Lynton Award for the Scholarship of Engagement. As the midpoint, eleven engaged scholars received the Lynton Award (1996-2006) before I received the award in 2007 and there have been eleven award recipients since (2008-2018). More importantly, 2007 was a turning point for the award: I was the first person to receive the award who was not tenured. As an assistant professor on the tenure-track when I received the award, the public recognition of my engaged scholarship and the invitation to join a renowned cadre of scholars buoyed my otherwise floundering confidence. The award was also significant to me because it helped me understand and articulate my collaborative approach to research, teaching, and service.

The day I presented my engaged scholarship and accepted the award was at once the best and worst moment of my academic career. At the time, I was suffering from a migraine headache that was in its second week. The stresses of striving to meet the demands of tenure were mounting

and I was under the care of two cardiologists. However, my conversation with Carla Lynton (Ernest's wife) at the Coalition of Urban and Metropolitan Universities Annual Conference in Baltimore was the catalyst for my scholarly awakening.

For several years as an assistant professor of urban planning at the Massachusetts Institute of Technology (M.I.T.), I had co-led a campus-city partnership known as MIT@Lawrence. (The City of Lawrence, Massachusetts, is a vibrant majority Latino city located about 30 miles north of M.I.T. It is the last textile city built by the Essex Company, one of the country's first corporations.) What began as a seven-week course aimed at teaching students of urban planning how to analyze data from the U.S. Census Bureau using a geographic information system evolved over time into a long-term collaboration in community development.

Prior to meeting Carla Lynton and receiving the award, I had strategically prioritized my time and efforts to align with the categories by which my colleagues would evaluate my scholarly productivity and impact: research, teaching and service. The news of achieving the Lynton Award prompted me to rethink, reframe, and rewrite the narrative statement that I had been preparing for my scholarly dossier for promotion to associate professor without tenure (the rank preceding tenure at M.I.T.). The award taught me to see the ways in which my research, teaching, and service were overlapping and mutually reinforcing, and it exposed me to the idea of the scholarship of engagement (Lynton, 1994).

Instead of examining the people of Lawrence as subjects of research (an approach that I had conformed to as a doctoral student), the award emboldened me to expand my engagement with community leaders in Lawrence and M.I.T. faculty and students in ways that cut across the traditional domains of research, teaching and service. Together, we blended the theory and practice of urban planning, studying and enacting solutions to problems of vandalism, flooding and foreclosure. We secured funding from the U.S. Department of Housing and Urban Development and deployed participatory methods of data collection and analysis to discover new development opportunities; we combined traditional spatial data with unconventional data such as resident perceptions, and provided forums for productive public interactions and decision-making. Early successes, such as the approval of a zoning overlay district to permit housing in the city's historic mills, raised expectations among residents and civic leaders and gave all of us the confidence to do more.

The external validation of my work by way of the Lynton Award also strengthened my case for promotion. A tenured colleague informed me (off the record) that the award strengthened my dossier and contributed substantially to my promotion from assistant professor to associate professor without tenure. The award and the reframing of my narrative statement apparently assured some colleagues that the campus-city engagement, though taking place in the "swampy lowlands" where "problems are messy and incapable of technical solution," was indeed a rigorous a way of knowing "embedded in competent practice" (Schön, 1995, p. 28). The tenured faculty in my department voted unanimously to promote me from assistant professor to associate professor without tenure.

The Lynton Award also emboldened me to broaden my understanding of what constitutes scholarship. In the years that followed my promotion to associate professor without tenure, we

continued to grow the partnership with the City of Lawrence. Our scholarly engagement tested and refined the theory and practice of "reciprocal knowledge" by way of collaborations among a variety of M.I.T. faculty, staff, students as well as civic leaders and residents. In addition to such scholarly artifacts as peer-reviewed journal articles and book chapters, we co-generated policy reports, special grants to fund development projects, 'how-to' guides, blog posts, webinars, and short films.

Our sustained engagement strengthened my research and teaching, while contributing to student learning and community development practice in Lawrence. Successive waves of students wrote theses that informed the development of Union Crossing, a LEED Platinum certified mill redevelopment project in downtown Lawrence. Middle school students from Lawrence came to M.I.T. every month to participate in chemistry, physics, biology, and civil engineering experiments. Faculty incorporated resident testimonies into their research on predatory lending and housing foreclosures. By way of our partnership, we created "a special climate in which the academic and civic cultures communicate more continuously and more creatively with one another" (Boyer, 1996, p. 251). Reciprocal knowledge, as we defined it, emerges as people learn the norms and advance the values of democracy by replacing longstanding habits of distrust with new institutional relationships; it is characterized by real learning on both sides, achieved through a diverse, dynamic, and complex network of human relationships (Hoyt, 2010).

The Lynton Award gave me the courage to experiment with the ways in which knowledge is generated and applied, and to overcome, rather than reinforce, the false dichotomy between practice and knowledge in the academy. It encouraged me to expand my relationships with people outside the walls of the university. In doing so, it transformed my experience of the university; the university became a place where I lived a fully conscious life, questioning and moving beyond that which appeared inescapable.

The Practice of Freedom

> Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.

> —Paulo Freire, *Pedagogy of the Oppressed*, 1968 (1996 Ed.)

Before I received the Lynton Award, I felt isolated, afraid, and unable to free myself from the way I thought about scholarship and success in the academy. Though I was initially excited about joining M.I.T. after completing my doctoral degree, these feelings began to develop early in my tenure track journey. At my first faculty meeting, M.I.T.'s Provost presented findings from the newly published *Reports of the Committees on the Status of Women Faculty*. He explained to me and my colleagues that M.I.T. faculty women earned less than their male colleagues, were few in number (16% of M.I.T. faculty were women), and reported feeling a lack of influence in important decision-making. The report noted that women faculty had won appointment to important committees; however, important departmental decisions take place outside of committee structures (M.I.T., 2002). The findings and the apparent lack of concern among the majority my colleagues were demoralizing and made an indelible impression.

Due in large part to this stunning initiation to the academy, I became whole-heartedly committed to breaking the glass ceiling, so to speak. In my department, that would mean becoming the first female professor in its 75-year history to rise through the ranks from assistant professor to associate professor with tenure. Earning tenure became for me more than a personal achievement or pay increase; it was a matter of fighting for gender equality. I was also determined at the time to achieve tenure at M.I.T. in order to provide the full tuition remission benefit to my children. Though they were young at the time, the prospect of earning tenure at M.I.T. became a goal for our family; it symbolized the opportunity for the next generation to expand their knowledge and networks with minimal concern about the associated financial burdens. These two forces—fighting for all women and fighting for my family—drove me to work very long days, through weekends and holidays. I became increasingly fixated on tenure and the victory it might represent. For me, tenure became synonymous with success. Accordingly, I adopted the "publish or perish" mindset, compromising my health and my personal relationships. My research and writing aimed to impress senior faculty in my department and external reviewers. I aimed to achieve tenure at M.I.T. at any cost.

The Lynton Award set me free, and, in a way, saved my life. The opportunity to rub elbows with other engaged scholars prompted me to challenge my deep-seated beliefs about my role as a woman seeking tenure, my obligations as a parent, and my vision of what constitutes a successful career in the academy. The award ended my isolation at M.I.T. by connecting me with a cadre of engaged scholars throughout the Boston region and beyond. I discovered there were revolutionaries in academia. There were risk-takers and rebel rousers pushing against the traditional boundaries of the ivory tower, aligning their personal and professional values, and working with communities to generate new and relevant knowledge for purposeful action and societal betterment. Leading by example, they helped me to break free of the way I had been socialized as a doctoral student and later as a tenure-track faculty member. As these personal relationships and exchanges with engaged scholars in multiple disciplines grew, I recalibrated my approach to learning, doing, and knowing with the people of Lawrence. In time, I began to see myself as an activist scholar, committed to social impact and institutional change. My interest in reforming institutions of higher education emerged as my larger cause and calling, casting a shadow on and diminishing the importance of tenure.

As my promotion to tenure approached, I prepared my dossier of engaged scholarship. This dossier, I decided, would serve the greater cause by giving my tenured colleagues an opportunity "to incrementally enlarge the customary paradigm of knowledge generation in higher education by using reward systems such as tenure to assign value to new forms of scholarship" (Hoyt, 2010). The dossier included bold experiments such as *The Collaborative Thesis Project*. I co-organized this project with a group of six graduate students who shared my interest in modernizing the well-established thesis requirement. We decided together that each student member of the group would investigate the use or potential use of funds from the *American Recovery and Reinvestment Act* with community partners in cities across the United States. We met weekly to share discoveries, learn across cases, and troubleshoot research-related problems. In spring 2010, we disseminated ideas that cities could act on in the form of public presentations (in cities, on campus, and through webinars), short films, peer-to-peer blogs, and 'how-to' guides. Our collaboration also resulted in book entitled <u>Transforming Cities and Minds through</u>

the Scholarship of Engagement: Economy, Equity and Environment (Hoyt, 2013). By discovering new modes of co-inquiry, co-learning, and co-production, we pushed the traditional boundaries of research and mentorship.

The success of this project gained public recognition when I received the M.I.T. Excellence in Advising Award. Also, my engaged scholarship and its impact on the field of urban planning and in the City of Lawrence was recognized when the President's Council on Service and Civic Participation named M.I.T. to the President's Higher Education Community Service Honor Roll. MIT@Lawrence won the Presidents' Community Partnership Award from Massachusetts Campus Compact, and I received the M.I.T. Martin Luther King Jr. Leadership Award.

My scholarship was integrated and prolific. I developed theories from practice, publishing accessible essays in high-ranking, peer-reviewed journals. My teaching evaluations were consistently among the very highest in a large department with dozens of course offerings. I served as the first faculty advisor to the M.I.T. student group Queers in the Built Environment (in 2009), which received M.I.T.'s John S. W. Kellet 47 Award, as well as the award for Contribution to Intellectual Life of the Department.

To my surprise, my department did not award me tenure at M.I.T. In fall 2010, the tenured faculty in my department, several of whom had assisted me with compiling a dossier of my engaged scholarship for promotion to tenure, met to discuss my promotion case. They decided by majority vote not to solicit external review letters. A tenured colleague who participated in the meeting later shared some insights with me: "We took a vote. Some thought your case should go out for review, and others did not. Turnout was low and people who did not attend did not get to vote. The decision was made forty-eight hours before the meeting." The news of their decision felt cruel and unfair to me at the time. Why would the colleagues with whom I had worked for several years (2002-2010) decide to deny me the opportunity to send my dossier to external reviewers? Why would they deny themselves the opportunity to hear what others had to say about my achievements, and the opportunity (Lynton, 1996, p. 2) to deliberate the definition of scholarship?

A Revolution in Concepts

> The first level of the revolution is not a revolution in technology, machinery, techniques, software, or speed, but a revolution in concepts, and thus the way we think about issues. (Odora Hoppers, 2017, p. 2)

The Lynton Award led me to the ideas and people who have helped me to know who I am. The experience of being a Lynton Award winner has instilled in me a clarity of purpose and conviction that propels me forward during periods in my career when my confidence is low.

In 2011, I left M.I.T. and accepted a staff position as Director of Programs and Research for the *Talloires Network*, a sponsored program in the Tisch College of Civic Life at Tufts University. The *Talloires Network* is a global association of 388 engaged universities in 77 countries around the world. It was established in 2005 when then Tufts University President Lawrence S. Bacow convened a group of 29 university presidents, vice-chancellors and rectors from 23 countries at the Tufts European Center in Talloires, France. Together, this small group of university leaders made a public commitment to building a global network of engaged universities by producing

and signing the *Talloires Declaration on the Civic Roles and Social Responsibilities of Higher Education.*

In my new position, I began managing all core programs and activities of the Network, and overall administration of its secretariat. Though it was humbling and disorienting to forego my faculty role, I was energized by the prospect of collaborating with and providing support to engaged scholars around the world. With network members and partners, I embedded several research questions in the Network's programmatic activities: How and why is university civic engagement developing and expanding internationally? What strategies hold particular promise for strengthening university civic engagement? What are the trends and driving factors in university civic engagement? What impact does university civic engagement have on the development of student capabilities? Motivated by curiosity to learn about other university-community partnerships and liberated from the pressures of moving through the faculty ranks, I set out to rebuild my academic career at Tufts University.

The Network provided enormous inspiration. Early on, I discovered a program called *Amplifying Community Voic*es (hereafter *Voices*). Created in 2006 at the University of Venda, a small public institution in South Africa, *Voices* engages people in collective deliberation and decision-making. Discussions include university faculty and students as well as youth, women, and the elderly in rural communities. Students from a variety of disciplines organize and lead "reflection circles" in dozens of villages in the Vhembe District near the university. Students learn how to ensure that all voices may speak, and no single voice dominates. By doing so, they learn about conflict, group dynamics, and how to recognize and handle power imbalances. *Voices* captures and contributes local knowledge to inform public development projects. *Voices* reinforces multi-directional flows of knowledge as municipal officials and university students and staff use the development plans to address such issues as water and sanitation, education, health, housing and transportation (Francis & Kabiti, 2014). In this way, knowledge is "is everywhere fed back, constantly enhanced" (Lynton, 1994).

In 2013, I prepared a dossier for promotion and returned to a faculty role as an associate research professor (a multiple-year full-time appointment based on external funding; it is not a tenure-track position) at Tufts University. I presented my action research on the history and development of national, regional and global networks for university civic engagement, their activities and strategies, and their aspirations for the future. The research demonstrated why such networks are positioned to address specific needs and issues of their social, cultural and geopolitical contexts, and how they function as intermediaries and build strong ties with their institutions. My findings suggested that networks for university civic engagement continue to grow in number, size of membership, and capability; they are influential vehicles for exchange of experience, professional training, and policy reform through collective voice and action. My research identified the factors driving the international university civic engagement movement: national governmental policies, institutional incentives and rewards, the changing expectations of external constituencies, and the visions and strategies of the latest generation of university heads.

I discovered that while there is significant variation with respect to goals, outcomes and nomenclatures across and within regions of the world, university civic engagement leaders share common vision and strategy. These leaders build their character and quality on the influence of

regional values such as good citizenship, social responsibility, and social solidarity. They aim to address pervasive challenges to civic life, such as poverty, illiteracy, and disease using an array of approaches including service learning, volunteerism, extension, participatory action research and applied research. Service-learning is the most common pedagogical approach and it is practiced in all regions and many countries of the world, in all fields of study and in public and private universities, large and small.

My promotion dossier included a comparative research study of exemplary university engagement programs in different institutional and geopolitical settings (Australia, Egypt, Malaysia, Mexico, Scotland, South Africa, and United States). In this project, seven pairs of authors, each consisting of an academic and either a community practitioner or a student, produced case studies to answer the questions: What capacities do students need in order to participate effectively in their societies as active and responsible citizens? What practices are universities around the world using to engage students in communities more effectively? What difference have these practices made in the civic capacities of students? These exemplary engagement programs reach beyond traditional community service learning approaches. They are producing greater student skills in managing conflict and bridging cultural divisions, building community assets, and addressing fundamental political challenges to build inclusive systems of power. Michigan State University Press published this project and made it part of its *Scholarship of Engagement Series*.

Later, I updated my dossier for external review by leaders in the field. Due in large part to administrative ambiguities, personnel changes, and other challenges, the internal process was replete with twists, turns, and lengthy pit stops. However, I benefited from the strong and consistent support of many colleagues who understood the merits of engaged scholarship, valued my contributions, and knew how to navigate the institution. By the end of 2017, I was promoted to Research Professor in the Department of Urban and Environmental Policy and Planning at Tufts University (Research Professors enjoy the same rights and responsibilities as tenured full professors at Tufts University; it is a multiple-year full-time appointment based on external funding).

The old wounds have healed, I am living my dream, and the cause is more urgent and consequential than tenure. As professor and executive director of the Talloires Network, I envision the greater cause as a project in strengthening the global university civic engagement movement. In practical terms, this means realizing the special obligation of universities as civic institutions to enhance human dignity and well-being and improve social harmony and stability. A few examples among our members include: clinics for dental care that reduces oral health inequality in England; a project to rebuild a school that was destroyed by a flood in Pakistan; an initiative to provide women with seed capital to start a business in Mexico; and a refugee support program in Australia that prepares future teachers while assisting young, unaccompanied minors from Iraq, Sudan, Afghanistan, and Sierra Leone.

Call to Action

> This [modern] university is a network or web of many nodes, each closely connected to all the others, and it engages in continuous two-way interaction with its environment. It is an institution that still has a clear identity as a whole but is less defined and less

compartmentalized than the traditional university. (Lynton & Elman, 1987, p. 161)

As governments around the world move higher education from the margins to the forefront of their agendas, and higher education participation rates continue to rise around the world, the debate about the role of the university is no longer a theoretical exercise. It a pressing question demanding thoughtful action. What do you believe the societal role of the university to be? Is it an engine for technological advances and economic growth for the public good? Is a site of critical inquiry and engaged citizenship? Is it a market-driven provider of skills for the purpose of individual economic security?

Universities are rooted and durable community institutions (Harkavay, 2011). In this way, they are perfectly positioned to respond to the pressing challenges of our time. Like many human institutions, they exhibit inertia and are slow to change. Can we afford to watch from the sidelines, as rising authoritarianism and the disintegration of democracy around the world redefine the popular perception of higher education? It is already reducing universities to brands, degrees to commodities, and students to customers. Might we articulate and proactively advance a broader social understanding of the university?

What forces will drive and shape the role of the university in the 21st century? Shall they be the demands of 21st century students who expect to customize their learning to fit their distinctive needs? Will there be decreasing public support for universities? Will multiple factors bring mounting global competition among universities? To say nothing of pressing societal issues, including population growth, rising levels of inequality, human conflict and migration, and food and water insecurity. Powerful technological advancements including artificial intelligence and its impact on the nature of work and the realities of human consciousness.

Three decades ago, Lynton and Elman (1987) suggested that the university in the 21st century would be a "web of many nodes" engaging "in continuous two-way interaction" with communities. In many ways, their vision is unfolding. I believe that the university as we know it will necessarily evolve into a nimble and responsive network of engaging spaces, physical and virtual, synchronous and asynchronous. Popular contemporary characteristics such as sage on the stage, standardized testing, disciplinary research, semesters, and specialized degrees will fade away. New ideas including reciprocal knowledge, impact-based assessments, transdisciplinary action research, continuous and on-demand learning, and collaborative problem-solving credentials and micro-degrees will emerge and take hold.

I invite you to ask yourself, where do I stand? In the end, what difference will my scholarship make in the world? In what ways does my research, teaching, and administrative leadership within higher education contribute to human dignity and wellbeing? If you are working in a geo-political location where you may speak freely, and take a stand for justice without facing the risk of unlawful imprisonment, I ask you to exercise your power. Now is the time for bold action. By taking action, you will contribute to the growing global university civic engagement movement.

A case in point is the newly-elected Vice-Chair of the Talloires Network Steering Committee, Dr. Sara Ladrón de Guevara. Ladrón became Rector of Universidad Veracruzana in 2013 and was re-elected for a second four-year term in 2017. She is the first woman to hold this prestigious position in the 75-year history of the university. Her leadership as Rector has

proceeded from a profound commitment to social justice and activism for speaking out against corruption. In 2016, she organized and led a 60,000-person statewide protest to demand the university's public funds from the state government. This protest has come to symbolize the defense of the right to higher education (Ladrón & Monaco, 2017).

Conclusion

In closing, I urge you to join the movement, as we take larger and more rapid strides toward "the new scholarship" (Schön, 1995, p. 32). It is time to evolve beyond the "battle of snails." The generative utility and relative permanence of higher education institutions suggests they may have a vital role in contributing to our collective survival, if they are able to evolve quickly and purposefully. Incremental adaptation, resistance to or denial of the changing global order are no longer viable options for institutions, especially universities. Let us continue to move forward, and with a heightened sense of urgency, creativity, and fearlessness.

Engaging Spaces

We have created violent places for suffering,
where many voices are excluded;
practicing conformity of thought…conformity of deed.

Places that polarize and divide us,
where we doubt each other's motives and ways,
accepting false boundaries and limitations.

Places that generate waves of unrest,
where we lose our footing and faith;
Retreating from ideals of agency and cooperation.

Places that diminish our imaginations,
where we abuse power and destroy hope,
seeking dominance over the other.

We need engaging spaces to move through,
where all are welcome;
practicing freedom of thought…freedom of deed.

Spaces that respond to our ever-changing needs,
where we grow, endure, and thrive;
imagining and achieving limitless possibilities,

Spaces to struggle and learn together,
where we explore and discover beauty;
inventing new opportunities for prosperity.

Spaces that nourish our aspirations,
where we recreate systems of power;
seeking dignity and wellbeing for humanity

… again and again.

—Lorlene Hoyt

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Post-Tenure Reflections on Community-Engaged Scholarship in a Psychology Research Setting

Farrah M. Jacquez

Abstract

Community-engaged scholarship emphasizes community partnership in the teaching, research, and service roles faculty pursue. Traditionally, psychological research places the highest value on tightly controlled, laboratory-based research led by faculty as "expert" and community as "subjects." The difference in values between traditional research and community-engaged research can serve as a paradigm-level barrier to community-engaged scholarship for psychologists working in research settings. I discuss my personal experience as a faculty member with a community-based participatory research (CBPR) orientation and describe four suggestions to increase community-engaged scholarship among psychology researchers in similar high-research institutions: (a) revise promotion and tenure documents to recognize it; (b) update IRB reviews to support it; (c) earmark internal funding specifically for it; and (d) create networks to spread it.

Keywords: community-engaged participatory research; community-engaged scholarship; psychology; health disparities

Introduction

Like most students in the last fifty years who pursued a Doctor of Philosophy degree in clinical psychology, I was trained in a scientist-practitioner model that emphasized the integration of research and clinical practice (Beck et al., 2014). The foundation of the scientist-practitioner model is the idea that training in both research and clinical skills will be the best professional preparation for a psychologist, no matter what type of career they go on to pursue. Clinicians can provide higher quality care if they are active, knowledgeable consumers of scientific information and academic psychologists will generate more relevant, applicable scientific evidence if their research is informed by real clients.

Community-engaged research is a collaboration between academic and community partners to create and disseminate knowledge for both academic and community benefit (Carnegie Foundation, 2018). One might imagine that psychology's scientist-practitioner model could serve as a helpful framework for community-engaged research by simply replacing "clients" with "communities" in the conceptualization of ideals. Researchers who choose to work with community organizations and resident stakeholders will conduct research that directly speaks to community problems. Psychologists working in communities using evidence-based practices will have more power to change the structures and systems necessary to promote positive community change.

Despite the seemingly easy transition from the scientist-practitioner model to community-engaged research, clinical psychology as an academic discipline has been slow to accept community-engaged research as valid science. The distrust stems primarily from a difference in values that can be framed in terms of the trade-off between internal and external validity. In every scientific inquiry, the researcher must balance the need to tightly control all aspects of the study to reduce confounding variables that muddy results (internal validity) with the desire to have the results apply to the real world (external validity). In psychology, the balance between internal and external validity when designing research studies is often referred to as "the experimenter's dilemma."

Traditionally, psychology research has placed a very high value on internal validity. For example, in intervention research, lab-based randomized controlled trials are considered the gold standard because they maximize confidence that significant findings are a result of the treatment and not because of spurious factors. Internal validity is critical to consider because we need to be sure that the treatments we are delivering actually do help people. However, the pervasive wicked problems that persist despite considerable funding and effort to combat them (e.g., obesity, drug abuse, health disparities) suggest that the interventions developed through traditional research methods are simply not working outside the laboratory setting.

Community-engaged researchers tend to place more weight on external validity in the interest of tangible benefits in the community. Although a community-engaged scientist will try to control as many factors as possible when conducting research to maximize internal validity, ultimately if the treatment doesn't work in the real world, it is not worth developing.

The difference in values between traditional research and community-engaged research can serve as a paradigm-level barrier to community-engaged scholarship for psychologists working in research settings. Partnering with community members in research differs from traditional research at almost every point in the process, including deciding which research questions to ask, who gets funding, how to collect data, and where to disseminate results. At each point, the researcher necessarily compromises control so that the research is more relevant and has greater reach in the community (Balazs & Morello-Frosch, 2013). In comparison with the disciplines of public health and education, psychology has been slower to accept a balance shift toward less control (Bogart & Uyeda, 2009). However, the tides appear to be turning.

A recent article in *American Psychologist*, the official journal of the American Psychological Association, made the case for equitable involvement of community members in psychological research (Collins et al., 2018). Surprisingly few psychologists within academia are working from a community-based participatory research (CBPR) lens, so the introduction to this research orientation in the most widely distributed journal in psychology marks a major milestone. The authors (which include both researchers and community partners) describe several distinct advantages of community-engaged research that respond directly to the internal-external validity trade-off. In particular, they highlight the potential for community-engaged research to close the research-practice gap, to improve validity of research methods, and to increase effectiveness of interventions. I have found these same benefits in my own work. In the remainder of this paper, I will discuss my personal experience as a faculty member with a CBPR research orientation and

make suggestions to increase community-engaged scholarship among psychology researchers in similar high-research institutions.

Personal Experience of a Community-Engaged Research Psychologist

For the past ten years, I have worked as a professor in the Psychology Department at the University of Cincinnati, a Research 1 institution with a total student enrollment of about 45,000. I have been doing community-engaged scholarship to fulfill UC's research, teaching, and service expectations for my faculty role (Jacquez, 2014). In my research, I have worked with Latino immigrants, community organizers, neighborhood leaders, and youth to develop interventions for health equity. In my teaching, I partner for each class with a community organization to allow students to use research skills to help agencies reach their goals. My service activities focus on serving on community boards and leading activities to help recruit and retain underrepresented minority students and faculty. I was fortunate to receive the Lynton Award for Community Engagement for Early Career Faculty in 2013, an honor that was extremely helpful in my bid for tenure. I do not have colleagues reviewing my materials who engage in community-based participatory research, so the external validation of the Lynton Award helped to explain my impact at both the departmental and college levels of tenure review. The Lynton Award helped to legitimize my research and convince promotion and tenure reviewers, even those unfamiliar with the field of community-engaged scholarship, of the value of my approach.

In the time I have spent as a faculty member, the enthusiasm with which my work and community-engaged research in general is received has increased rather dramatically. I believe there are two primary drivers in this shift. Firstly, the funding landscape has changed. Funders like the Robert Wood Johnson Foundation, the Patient-Centered Outcomes Research Institute (PCORI), and even some requests for proposals from the National Institutes of Health are including community engagement as a required element in grant proposals. These requirements have placed a higher value on faculty who have demonstrated expertise in community-engaged work. Secondly, I and other community-engaged faculty have identified strategies to disseminate our work in ways that satisfy traditional research expectations, thereby making community-engaged research more mainstream.

For example, in our five-year partnership with Latino immigrants, we have published seven articles, including results of the work (Jacquez et al., 2016; Jacquez, Vaughn & Suarez-Cano, 2018; Topmiller et al., 2016; Zhen-Duan, Jacquez & Vaughn, 2017), participatory methodologies we've used with Latino immigrants to collaborate (Vaughn et al., 2016) and descriptions of the process of working together over time (Vaughn et al., 2016; Vaughn et al., 2017; Vaughn, Jacquez & Zhen-Duan, 2018). By publishing community-engaged work in traditional research journals, I am part of a movement of community-engaged researchers who are demonstrating that partnering with community members is "real" scientific research that can and should be valued in academia. At the same time, grant funders are requiring that researchers include community members to increase translation and potential for real world change. Together, researchers and grant funders are helping to not only make community engagement more acceptable, but to make it an expectation for research that can lead to action.

Promoting Community-Engaged Research within Research 1 Institutions

Funding mechanisms and researcher savvy[i] have changed in ways that encourage community-engaged research. Nevertheless, research 1 institutions have been slower to institute policies that promote this work. The Carnegie Foundation currently classifies 115 doctoral-granting universities throughout the United States as Research 1 institutions, or those with the highest research activity. The Carnegie Elective Classification for Community Engagement assesses institutional commitment to community engagement and the process of self-study involved in the application process allows institutions to revitalize their civic and academic missions. There are 316 campuses nationally that have been awarded the classification since 2006 (Carnegie Foundation for the Advancement of Teaching, 2015). Among Research 1 institutions, 53% (n=61) have received the Carnegie Classification for Community Engagement at one of the two eligible points in the last decade (Carnegie Classification, 2018). Although the community engagement classification is elective, it represents an evidence-based documentation of institutional practice and suggests an institution's interest in self-study and quality improvement in community-engagement (Swearer Center, 2018).

Furthermore, my experience in a STEM discipline at a Research 1 institution is consistent with the observations of fellow community-based participatory researchers in academic medicine. who have posited that policies and procedures will need intentional shifts in order to increase the number of faculty doing community-engaged research (Nyden, 2003; Allen et al., 2010). In reflecting on the primary barriers and facilitators to my community-engaged scholarship as a faculty member over the last decade, I have identified the top four factors that have served as barriers or facilitators to my work: promotion and tenure policies, Institutional Review Boards, professional networks, and internal funding mechanisms. Based on these factors, I outline specific recommendations for research institutions to support faculty in their pursuit of rigorous community-engaged research.

Factor 1: Revise promotion and tenure documents to recognize community-engaged research

One of the often-cited strategies to promote community-engaged research is to revise promotion and tenure strategies to recognize this type of work (Israel, Schulz, Parker & Becker, 2001). However, the traditional STEM disciplines and academic medicine settings where many health researchers are employed have not changed their policies. Since the days when I went through the tenure process, two institutions with which I am affiliated have made major revisions to their promotion and tenure policies to make room for different kinds of research impact. In my home department of Psychology at the University of Cincinnati, our 40-person faculty took on a laborious collaborative revision of our Reappointment, Promotion, and Tenure criteria in 2014. In faculty meetings over the course of a year, we discussed the specific language in our criteria that could be adjusted to include community-engaged research. When I went up for tenure in 2013, the criteria for research and publishing was:

> It is traditional in psychology to focus on refereed journal articles. While these are important, we also look for appropriate presentation of research. Typically, this will mean articles, but it could also include books, chapters, technical reports, or other suitable

forms of publications. The candidate may offer evidence on the appropriateness of the outlets.

Following lengthy discussions about how we could uphold the standards of our scientific discipline while still having room for community impact, we revised the research and publishing language to:

> The Department of Psychology includes a diverse group of scholars representing a variety of disciplines and areas of focus. It is critical that, regardless of a faculty member's area of focus, his or her dossier clearly documents excellence in research. The field of psychology has traditionally focused on refereed journal articles and grants as the primary measures of research productivity. While peer-reviewed journal publications are important, we also look for other appropriate presentations of research, which could also include books, chapters, technical reports, or other suitable research products. We understand that some of our tenure-track faculty are practicing in subfields in which it is not traditional to seek federal research funding as PI or to disseminate their research primarily in peer-reviewed journals. In these situations, the candidate must offer evidence in the dossier of 1) what the standard of research excellence is in the subfield and 2) how this standard has been met.

These changes recognize the diversity of research within psychology as a discipline and providing a specific mechanism for faculty to demonstrate their excellence in nontraditional ways. Where the psychology faculty focused on a general shift in promotion and tenure criteria, another example from Pediatrics at Cincinnati Children's Hospital and Medical Center focused on the inclusion of community-engaged research and community-based participatory research (CBPR) more specifically. In the section of their Reappointment, Promotion, and Tenure criteria focused on participation in research or other scholarly activities, they added several sentences and a phrase to include a broader spectrum of research (relevant added sections are italicized):

> *Research and scholarly activities are broadly defined, and include basic, clinical, or translational; health disparities; community-engaged; biostatistical or informatics; quality, safety and outcomes; behavioral; and health services research.* Participation in clinical trials or other investigations that lead to the translation of intellectual property into potentially commercially viable products are also valued. Given that interdisciplinary team activities are increasingly recognized as important to the future of biomedical science, participation or leadership in collaborative research/team science are valued in the promotion process. *In addition, it is well recognized that collaboration between academic and community partners can enhance translation of scientific knowledge for clinical and community programs; therefore, the efforts of faculty working with community organizations to improve public health are also values.* Collaborative research is evidenced by participation in local or regional multidisciplinary, interdisciplinary, or multicenter studies; *collaboration between academic and community partners;* or participation in multi-site research, clinical improvement, learning or safety networks. External support for research or scholarly activities is encouraged but not required. Solely referring patients to clinical trials is not sufficient to achieve this criterion.

The revisions came about in consultation with the Center for Clinical and Translational Science and Training (CCTST), our Cincinnati-area Clinical and Translational Science Award (CTSA). Like all 57 National Institute of Health-funded CTSAs around the country, the CCTST has a Community Engagement Core that focuses on integrating academic and community resources for community benefit. Faculty in our Community Engagement core advised the department of Pediatrics in the revision of their promotion criteria to explicitly acknowledge the benefit of working with community partners to improve scientific knowledge and better disseminate it so that it can improve health outcomes.

The University of Cincinnati Psychology Department and the Cincinnati Children's Hospital and Medical Center Department of Pediatrics are two examples of departments that have improved their policies to allow faculty to show impact through community-engaged research. However, the road to changing policies even across these two institutions is long and complex. At UC, there are five colleges and more than 50 departments, each with their own promotion and tenure criteria. Although Psychology has changed our criteria to pave the way for community-engaged scholarship, to my knowledge no other department has made similar revisions. To make changes in just one institution is a mammoth undertaking requiring investment from stakeholders across disciplines.

Factor 2: Require community-engaged research expertise on Institutional Review Boards (IRBs)

Bring together any group of community-engaged researchers and you will inevitably hear a conversation about the frustrations working with IRB systems that have rigid rules and procedures to protect human subjects in traditional scientist-subject relationships. Like other researchers, I have been personally challenged in managing the ethics of working in community partnerships with the human subjects protection policies and procedures implemented by the IRB (Wilson, Kenny & Dickson-Smith, 2018). One review of challenges to community-based participatory research and IRB found consistent barriers across all studies (Tamariz et al., 2015).

The primary issues stem from the difference between traditional research paradigms and the more iterative, shared-decision making that happens in community-engaged research. IRBs overwhelming evaluate research that is designed, implemented, analyzed, and disseminated by an academic "expert." Therefore, their role is to protect the human beings who serve as subjects in the research. In community-engaged research, research "subjects" are instead partners in forming the questions, making decisions about research design, and getting the word out about results. Most IRBs simply do not have a process to evaluate CBPR projects. The IRB at my institution has shown an interest in promoting community-engaged research and has attended meetings across campus to better understand how to support this work, but we still do not have a concrete set of procedures that can be applied specifically to community-engaged research.

As has been recommended by other researchers (Tamariz et al., 2015) and professional organizations like Community-Campus Partnerships for Health (Shore et al., 2014), I believe that having individuals with community-engaged research expertise and non-academic community representatives on IRBs could help with the review process. Ideally, these academic and lived-experience experts could help develop new policies and procedures to delineate the research

ethics involved in community-based participatory research (Mikesell, Bromley & Khodyakov, 2013).With community members serving on IRB review panels, community-engaged researchers could be more confident that the IRB was truly evaluating their research for what it is: a collaborative approach that uses research methods to solve real-world problems.

Factor 3: Earmark internal funding mechanisms for community-engaged research

One of the most difficult aspects of starting a tenure-track faculty position as a community-engaged researcher is the ever-looming expectation for grant funding. The first two reappointment reviews happen after 18 months and about four years respectively. Research faculty are expected to have funding to report at these reviews. Community-engaged research can simply take more time to get started. Collaborative relationships between researchers and community members take time to develop and the process of sharing decision-making takes more time than researcher-led projects. Unfortunately, few grant mechanisms fund partnership development to allow community members and academic partners to co-create research projects.

Our Cincinnati-area CTSA organization has developed grant and training mechanisms over the past nine years to support community-academic partnerships and research. As Co-Director of Research for the Community Engagement Core of the Center for Clinical and Translational Science and Training (CCTST), I have overseen the Community Health Grant program for the past eight years, which funds projects up to $20,000 that are conceived and conducted by community-academic partnerships. Because we often received applications from teams that had the potential to be great partners, but were not yet ready to do a full research project, two years ago we developed the Partnership Development Grant to fund new partnerships up to $5000 as they plan a project or collect pilot data. On the community side, we offer the popular Community Leaders Institute (CLI), a six week training series designed to enhance academic-community research, integrate the interests of community leaders and researchers, and build research capacity and competencies within the community (Crosby, Parr, Smith & Mitchell, 2013). The CLI has formed a network of research-savvy community leaders ready to partner for change in our community.

Taken together, the CCTST's grant programs provide small but significant internal funding mechanisms to support community-engaged research that can be particularly helpful for junior faculty members still developing their community partnerships. I was fortunate to receive two Community Health Grants early in my career. These awards allowed me to form relationships with community partners with whom I still work today, to add grant funding to my CV for my reappointment reviews, and to collect pilot data that became the basis for national-level funding. Universities and academic medical centers that truly value community-engaged research should create funding that is specifically earmarked for this type of work. Ideally, grant proposals should be reviewed by both academic and community members to evaluate the degree to which research is mutually beneficial to both scientific and community interests.

Factor 4: Create networks of community-engaged scholars across disciplines

Like most disciplines, psychology can be pedigree-driven. Most research psychology training programs work on a mentorship model in which graduate students are recruited into doctoral

programs to work with a particular mentor. Students often go on to internships and postdoctoral fellowships with other students who have worked with their mentor, or mentors of their mentor. A tight-knit community develops, with everyone going to the same conferences and building on one another's research. I was trained in this model and was extremely fortunate to have an excellent graduate mentor who prepared me well for a path into pediatric psychology. Therefore, I was able to complete an internship at the #1 ranked children's hospital in the country and an NIH-funded pediatric psychology postdoctoral fellowship. I was well positioned to join the tight-knit group of psychologists I had trained to be a part of.

However, along the way I discovered community-engaged participatory research. None of the students or faculty with whom I had trained had ever conducted CBPR; many were downright skeptical of my "outreach projects", which they considered unscientific. My faculty department was supportive of me taking my own path, but I had lost the network of mentors and students to collaborate with me on the journey.

Because community-engaged research is an emerging field, I have noticed that many departments across my campus have just one or two people interested in this type of work. Because I am part of a large campus with an adjacent academic medical center, there are enough of us interested in community-engaged work that we have found each other. Many of us collaborate and we have started to form mechanisms to network and support one another. For example, in the College of Arts & Sciences at UC, we have created The Cincinnati Project (http://thecincyproject.org/), a collaborative that harnesses the expertise and resources from the University of Cincinnati faculty and students, and from Cincinnati community members, non-profits, governments and agencies in order to conduct research that will directly benefit the community.

Through The Cincinnati Project and the CCTST, I have been able to join a network of faculty and community members in Cincinnati doing community-engaged work, which has been immensely helpful in both tangible and abstract ways. I have developed concrete skills in working with the IRB, applying for grants, and meeting new partners to conduct research, but I have also felt supported, understood, and validated by colleagues. On a national level, I have recently joined the Board of Directors for Community-Campus Partnerships for Health (CCPH), a nonprofit membership organization that promotes health equity and social justice through partnerships between communities and academic institutions (https://www.ccphealth.org/). CCPH provides a professional home to many academic and community partners who, like me, are driven by partnership processes rather than a discipline-specific allegiance.

Institutions who are serious about cultivating community-engaged research should provide funded, structured networks for individuals across disciplines on their campus to do this work. They should also provide funding and support for faculty members to join national collaboratives like CCPH to allow community-engaged researchers to connect with colleagues across the country who also prioritize participatory, partnered research methods.

Conclusion

Since I entered the job market in 2008, I have noticed that universities and academic medical centers across the country are reinvigorating their dedication to community engagement. These changes are often clearly seen in marketing materials expressing a commitment to community partnerships, but are less visible in institutional support for faculty members doing community-engaged research.

In order for community-engaged scholarship to move from being "emerging" status within research-intensive institutions to the mainstream, infrastructure must be created to support faculty to do this work. I have described four specific strategies institutions could develop to support community-engaged scholarship: (a) revise promotion and tenure documents to recognize it; (b) update IRB reviews to support it; (c) earnark internal funding specifically for it; and (d) create networks to spread it.

With these supports, institutions could unleash the potential of faculty to use their academic expertise to solve real-world problems and help realize the vision of the community-engaged university.

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[i] Research savvy refers to the strategic decisions community engaged researchers need to make to successfully navigate the tenure process.

Good Trouble: Post-Tenure Interruptions to Our Academic 'Routines'

Nick Tobier

Abstract

As a public artist and designer, I construct spaces that connect people and ideas. The social spaces I create challenge our traditional ways of thinking, knowing, and experiencing one another and our cities. This piece presents a resistance to preset disciplinary values and a recognition that exponential rather than incremental change in an urgently evolving filed demands knew form and language. Working at what might be described as the margins of a field within a discipline that is itself often at the margins of a University necessitates both deliberate articulation and responsibility to translate less orthodox practices, off-center inquiry, ways of knowing and outputs in the tenure and promotion process. This pieces challenges us to see the civic work we do as good work, and when our good work serves as an interruption to the existing status quo of the academy, then this good work serves to bridge the academy to cities in more meaningful ways.

Keywords: post-tenure reflection; civic engagement; faculty roles and rewards; art and design; institutional margins; reciprocity; social spaces

Introduction

In my discipline of Art and Design, and my roles as a professor and civic engagement institutional leader, there is, for me, both the good work of problem solving that we do, and the good trouble we create. We accomplish this by continually learning to understand and speak the languages of our community partners while sharing our own. Through this sharing, we build social justice exemplars that live into our institutional rhetoric that frequently promises to act in the public good. This example, I hope, gives some sense of how my work as an artist and designer appears as an interruption:

> Not too long ago I walked in a uniform topped by a white conductor's hat and gloves with a small cadre of willing transportation advocates down the center of Woodward Avenue in Detroit. Three lanes of vehicular traffic on one side heading north, 3 lanes of traffic on the other side heading south, we caused some trouble to the routine traffic as we walked in between the yellow lines, and collectively made a 'train' composed of ladders, mop buckets, yellow umbrellas, dry ice, a leaf blower and two shovels. Along the way, our train paused to pick up passengers.

Causing trouble means that my role as a professor of art and design and as an institutional civic engagement leader is to provoke the introspection and questioning that comes with good trouble. The good trouble we can cause helps to interrupt our traditional academic routines and our ways of thinking about and doing our teaching and research as community engaged faculty members and administrators. In this piece, I will share some examples of the "trouble" I cause through my

work. This will help us think more critically and creatively about public interruption as a radical social strategy to bring awareness to and advance change in our communities.

New Civic Engagement

In my current role at the University of Michigan, in addition to my research and teaching, I serve as the Edward R. Ginsberg Senior Counsel to the Provost on Faculty Civic Engagement to advance civic and community engagement. It is hard for me to fathom that I find myself in this role—that as a self-defined marginal practitioner at a small marginal unit at a big research University I was selected for a position to advocate for colleagues, programs and priorities in civic engagement at a University-wide level. This is a position I grew into, or maybe, the where University and I grew together.

I owe a debt to Bryan Rogers, a supportive Dean who valued off-center inquiry of all sorts. He especially practices that co-mingled "inside" and "outside" engagement. Dean Rogers encouraged me to seek allies and supportive colleagues outside the department as soon as I arrived at Michigan. It would be misleading to say that this has all been strategic, and it would be less than useful to ascribe it to coincidence. More accurate is to suggest that we each seek out our best allies in the people who believe in the intellectual and creative inquiry we have as citizen-scholars. Among the aspirations I have for my current roles (as senior faculty with the safety of tenure and as an administrator) is to create spaces and connections that support and encourage my colleagues' initiatives, ideas and efforts. They are seeking to forge paths of community partnership, as well as practices and pedagogies of connection and social justice and the resulting creative scholarship of surprising or unexpected form. It is critical for me in this role to navigate the institutional context of the University while hewing true to my core values as instigator of good trouble. There are daily challenges to help scholars navigate questions of promotion and tenure expectations, the demands of scholarship, unequal power and resource distributions with community partners, and remembering the very human reasons why many of us came to this work in the first place. Yet I use my experience, resources, and position within the institution to advance of collective commitments to civic and community engagement.

My work and interest in public, street-side projects is informed by years after college working in the world—as a hotel doorman, as a construction worker, and as a landscaper and later, landscape designer. Each of these experiences contributed to my understanding of the roles of work in constructing public places. Whereas I spent hours changing my white gloves to wave for a taxi in Philadelphia or carry a bag, such ceremonial attention rarely graces those who wait hours for a bus, or a train. In my work as a door attendant, I learned to love the ceremony of my work and the camaraderie of our uniformed corps. I loved being part of a team that is so often at odds with the individual accolades and achievements that fuel our meritocracies. My work explores the impact of art and social practices, the blurring of art and everyday life, and the role of an artist in society. I create public art as a gesture of utility, civility, and encouragement of relationships with others.

Detroit Local

My work on the train project, Detroit Local—a street-side appearance project in response to a new streetcar line—navigated many of these questions, both literally and metaphorically. The train was a response to a new streetcar line, funded by a billionaire and serving the already well-served downtown core of Detroit. This inequity of resources irritated me along with countless others. Our train project picked up where the new line stopped, calling attention to the uneven development of the city and the confluence of private interests, development and access to transit.

These appearances are and have been the context of my work in my discipline—Art and Design. As my work, which I describe as public construction,[1] exists outside of my field's traditional metrics of measurement—exhibitions in galleries or museums—I have found it useful to continually define my own terminology both as a reflective exercise, and as a guide for my colleagues and peers to see the context, aspirations and relative merits of these efforts. There is, lurking in these definitions, both a resistance to preset disciplinary values and a recognition that exponential rather than incremental change in an urgently evolving field demands new form and language. I work at what I might describe as the margins of a field within a discipline that is itself often at the margins of a University. This necessitates both deliberate articulation and responsibility to translate less orthodox practices, processes and outputs in the tenure and promotion process.

Presenting my work for review to my colleagues, many of whom fall within the rubrics of traditional artistic practice, has been a continual growth process. At times, I admit, I have chafed under the weight of what seem to be so many concurrent (but not concentric) systems of growth. On the one hand, I have my professional obligation to the disciplinary fields. On the other hand, those accomplishments lie embedded in the lives and rhythms of communities and partnership. These two competing poles—one bent on individual achievement and accolades, and the other grounded in collective action and consensus building—create the contradictions with which civic engagement advocates contend. We learn the mismatch of academic time and the rest of the world. While we live by the semester, the year, or the summer hiatus, our partners are on 24/7 time, and thus our urgency of conference deadlines or grant proposals is at odds with their daily lives.

In Detroit, the gathering of the train's participants took nearly two years of building trust, forging alliances, and sharing insights along with fashioning props and uniforms. Through this process, I employed activist strategies to realize public works of art and design. Such projects lie equidistant from a place-based art and design and what I call experimental urban planning: the signature ephemera of parades or block parties intersect with the cultural collisions occurring when these coincidental communities collide with intentional actions. This extended process is core to civic engagement, not to find a solution but to be present and patient with working to forge a collective response. Yet in terms of the measures in our tenure and promotion processes, all of this remains at the margins. The video document of Detroit Local, a 3-minute edited film, has appeared at film festivals and as part of exhibitions around the world. The act of translating the intricate process of building relationships, negotiating questions of representation and power dynamics in the transformation of public space is in Detroit was validated by a film festival in Tokyo.

Field of Our Dreams

I had been working with students at Earthworks Urban Farm in Detroit, and eating our meals as guests at the adjacent Capuchin Soup Kitchen, which runs the farm. At a table in the lunchroom, I became friends with Keith Love and Warren Thomas, who are regular guests of the kitchen. Among the things we shared was an interest in doing something to enable access to the produce we were fortunate enough to find. The F.O.O.D. project was born of these conversations, and the persistence of Keith and Warren, along with Greg Bostic and EarthWorks staff, Gwen Meyer and Lisa Richter.

Field of Our Dreams (F.O.O.D) was a project where the relationship building process extended far beyond any academic accumulations. F.O.O.D. was a mobile produce business that operated on Detroit's Lower East side, on Tuesdays and Thursdays at street corners, housing projects, adult care facilities. For two years, when friends asked what I was working on, I told them that I have been selling fruits and vegetables on street corners in Detroit. The next question was, usually, "what are you working on as an artist?" I had served hot chocolate from an embroidered and upholstered cart, and built a portable picnic table for New Yorkers eating from food vending carts. F.O.O.D. aligns with these earlier projects, both within the rubrics of relational aesthetics or social practice and in the spirit of providing a service as part of a cultural inquiry. F.O.O.D. means many things to me and asks many questions for me about the impact of art & social practices, the blurring of art and everyday life, and the role of an artist in society.

F.O.O.D. showed up 2 days a week, for regularly scheduled stops on the lower East Side, one of the many neighborhoods in Detroit that are food deserts—for most residents, this is their only access to fresh food. Not to mention the social aspect of being able to gather at a corner and talk with neighbors and strangers a like. Through its regular and recurrent presence, F.O.O.D. was sometimes a viable business, as well as tangible evidence that individual action and motivation have the ability to respond to pressing social needs with innovative, appropriate and interesting responses with critical and interrogative design process and projects.

At the F.O.O.D. truck, I was a staff member working for the business, although my partner most often introduced me as an artist. This always gave me good pause to reflect on practices I value and aspire to, as well as those about which I have questions. I have been the form giver— uniforms, precedent study and inspiration for envisioning small markets around the world, business cards, web site, display, infrastructure design and construction. These are artifacts of building relationships between my co-workers, and with the people who come to buy from us. Once, I overheard Keith Love describing me as an artist to a customer who asked, "What's that dude doing here?" "His work," Keith continued, "is that he gives shit away." What I got from the opportunity of being part of F.O.O.D., to truly build complex relationships is far more than I could have anticipated through any other project, including insight, commitment to others and challenges to reflect on and respond to.

Marvelous Guests

> The clothes dryer is turning. Slowly, the contents rotate 360 degrees clockwise. And then again. For ten minutes, or until another coin is inserted. Such is the elegant monotony of

a laundromat, as each machine perfects its movements over set intervals. Next to the wall of dryers, a ballet dancer performs a stretching sequence. Extending an ankle and rotating the foot. First clockwise, 360 degrees, over and over. Then again.

In my roles as an artist and designer and now, professor at the University of Michigan, I see certain parallels in an ongoing project, *Marvelous Guests*. Aspiring to recognize both the inherent messiness of differences, *Marvelous Guests* is an interrelated series of delegated performances lending new working conditions and meanings to several trades. To this end, we invite professionals to conduct their business in unusual locations—as a guest. Each encounter produces its own forms of communication on location. The relationship between guest and host as dynamic, and not without friction as each adjusts to the other. Much like an oyster, the guest is perhaps the catalyst who needs a host in order to make a pearl. An irritant at first, a persistent question, but ultimately, a marvelous new relationship evolves. I hope to continue to be an irritant, and to be irritated at the same time.

By taking activities out of their familiar environment, we share a chance to see something beautiful, poetic, possibly absurd, precious or powerful. At the same time, the environment offers a new context for everyone to recognize the implications of what occurs rather unremarkably on any other given day.

Conclusion

Negotiation of the artist's (or any discipline) presence in someone else's territory is one of the key components of this work and of civic engagement. I, the individual, am responsible for interjecting this content and its specific aesthetic concerns into a public/quasi-public space as a guest of those places. Beginning with this first layer of communication, participation with me the artist as a Guest starts right away. Can I work with you?

I was tremendously fortunate to arrive at the School of Art and Design (now Penny W. Stamps School of Art and Design) under the leadership of then-dean Bryan L. Rogers. Dean Rogers had been a chemical engineer before becoming an artist, and his modus operandi was to welcome friction, and to encourage exploration. His support encouraged me, along with scores of my colleagues and our students, to see our roles as not bound by disciplinary convention but spurred by good trouble-making. I cannot overstate the role of a supportive Dean, both in the tenure and promotion process, and in personal growth. One of my quests currently as a now senior faculty member and as Senior Counsel to the Provost is to offer the support and encouragement for our colleagues striving in civic engagement teaching and research to continue to ask rude questions about our roles and cause good trouble. The APG (Artist Placement Group) Manifesto, 1980 reads, "Negotiations are contingent upon both participants having this understanding and a mutual confidence."

In what I hope is part of a legacy of Great Britain in the 1970's, idealistic groups and practitioners around The Artists' Placement Group (APG) advocated that artists can and should take part in projects and processes in which creative thinking and energy take precedence over surface manipulation or pure form giving. The APG model—to integrate artists into Sixties' British businesses and corporations—proposed a structural challenge at an institutional level,

where the artist was a negotiated presence. I often think similarly of my work in the University and in communities. I value this negotiated presence. It suits my personality (I would like to ascribe it to being a Libra, but that may be a stretch) as someone who values social complexity and dynamism over clear delineation and linear processes and who savors conversation over finding information.

Additionally, I find it is an honest and effective place to be for civic engagement. It recognizes that we should never be presume our positions, but rather, continually negotiate them. Shall we be an integral presence, or a long-term guest? "Guest worker" often connotes a non-resident alien allowed to work for a finite period. That is, typically, why a guest worker seeks to avoid trouble, and precisely why I believe that those of us in a position of relative security must continually seek out, and inquire into, new problems. Problems, like trouble, put something in the way for us to figure out how to respond. Thus my conversation with David Ross at Burt Road Muffler negotiating the appearance of a bagpiper by the car vacuums as with Captain William Boynton of the Grand River Boat Cruises (who hosted a goldfish in a bowl), were problems I raised. My role as an artist and Senior Counsel demands communication across disciplines, amongst a broad range of creative ideas and in communication with a broad range of contexts. I offer each partner an opportunity to say no, to ask questions, to suspend disbelief or say "why not?"

Problems are roadblocks that give us pause to reevaluate, for our partners and ourselves, as well as for skeptics. Like the "train" that appeared on Woodward Avenue, we have a line willing to enter traffic and create an image of a possible future. University people come as problem creators, however much we like to believe we are offering expertise, resources or solutions. For our department chairs, we offer problems in our different forms of practice. That, for me, is the good hard work we have chosen to do. The good trouble we create by continually learning the languages of our community partners while sharing our own, we build social justice exemplars that live into our institutional rhetoric that frequently promises to act in the public good.

There is, of course, the threat of expulsion from the University, or displeasing assignments, direction or cautions from administrators who do not yet see the value of civically engaged pedagogy and practice. To be fair, there are expectations to uphold that are not secrets—that creation of new knowledge through scholarship and/or creative practice is the University's mission. For instance, if I were to re-examine my entry to the University of Michigan , a tier 1 research campus, I might have paused to reflect on the expectations and trade-offs accompanying the mission and the opportunity. In addition to a supportive Dean, I was able to find my aspirational academic allies here, in particular the Ginsberg Center and Arts of Citizenship, where I first met with and worked with supportive and dynamic colleagues from History, Urban Planning, and Dance. The camaraderie and mentorship shared by Charlie Bright, Margi Dewar, Kamilah Henderson, Robin Wilson and AT Miller were invaluable as they formed a community of practice that encouraged me to continue to seek and value reciprocal partnerships within and beyond the University, and to see good trouble on the margins as good work. As a senior faculty member with the safety of tenure, I now find myself as a creator of spaces to advance our collective good trouble.

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[1] I mean both a location (public) and an ideological compass (public/civic). I mean material, socio-cultural, structural and economic (construction); I also mean process (the act of construction is in formation.)

The Road Taken: Contributions to Advancing Community-Engaged Scholarship

Jomella Watson-Thompson

Abstract

As an early career professional, I often felt as if I was on the road less traveled as a community-engaged scholar and tenured-track faculty member in academia. Although the work of community-engaged scholarship (CES) may be valued, the mechanisms for advancing CES, such as through faculty reward systems, often are not well-established. In my experience, it has been extremely important to create both internal and external opportunities for community-engaged scholars to promote and recognize the collaborative work that integrates scholarly activities with communities in mutually beneficial ways. As a recipient of the 2014 Ernest A. Lynton Award for the Scholarship of Engagement of Early Career Faculty, I will share how the award and recognition influenced my development and trajectory as a community-engaged scholar. In my professional journey, the Lynton Award affected me in several ways, including preparing for promotion and tenure, establishing and expanding my network of community-engaged scholars, and advancing opportunities for both internal and external leadership roles in CES. Through this paper, I will share my journey as a community-engaged scholar, as well as discuss some factors that I found to be critical conditions for success. Lastly, I challenge us to consider the intersection and continuum of community-engaged and participatory approaches to ensure that we are maximizing our opportunities to advance CES across fields, disciplines and approaches.

Keywords: community-engaged scholarship; community-based participatory research; Lynton Award

The Road Not Taken by Robert Frost (1916)

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

When I reflect on my journey as a community-engaged scholar, I think of Robert Frost's poem, The Road Not Taken (Mountain Interval, 1920). As a community-engaged scholar, I was fortunate to take the road less traveled, which was not because I had any such intention. It was a confluence of factors, including exposure as an undergraduate to service learning and to participatory research as a graduate student. Then, through the Ernest A. Lynton Award for the

Scholarship of Engagement of Early Career Faculty, I got my first introduction to community-engaged scholarship as an approach and a lens from which to view my work.

Now, as a tenured faculty member, I feel comfortable acknowledging that I was not familiar with the term "community-engaged scholarship" prior to applying for the Lynton Award. Since graduate school, I supported the work of a community-engaged scholar, but in my discipline we considered the work to be service learning and participatory research. Through the process of being nominated, and later as a recipient of the award, my understanding of community-engaged scholarship blossomed. Additionally, as a recipient of the Ernest A. Lynton Award, I encountered a network of scholars and colleagues who think about this work from a different disciplinary base, often in higher education. Colleagues who identify as community-engaged scholars are very welcoming, sincere, and optimistic about the future and the advancement of community-engaged scholarship.

I often wonder, if I had not been blessed to be the recipient of the award, would our paths have ever crossed? As a scholar trained in community-based participatory approaches, I would have continued to be a productive scholar in the areas of community and youth violence prevention, neighborhood development, and youth development. I would have continued to work alongside community partners to improve outcomes of community-identified concern through participatory approaches as an Associate Director with the Center for Community Health and Development. I would have continued to serve as a tenure-track faculty member at the University of Kansas in Behavioral Psychology who integrated service learning into coursework and research projects.

However, my road, pathway, and trajectory as a scholar would have been different if I had not attained the 2014 Ernest A. Lynton Award for the Scholarship of Engagement for Early Career Faculty. After which, in 2016, I was blessed to be awarded tenure and promotion to the rank of Associate Professor. Thus, I will take this opportunity to reflect on how the Ernest A. Lynton Award has affected my work, network, and tenure process, and it has contributed to a more refined career pathway. Now, I hope to contribute to further championing the work of community-engaged scholarship so that others from an array of disciplines can more easily find the pathway. I endeavor to contribute to advancing community-engaged scholarship, as a road traveled not by happenstance, but as an intentional pathway on the journey for those who are committed to working with communities from an academic base.

Continuing the Legacy through the Ecosystem of Knowledge

Ernest A. Lynton put into words a vision for community-engaged scholarship, in which research, teaching, and service combine into a knowledge ecosystem, fortifying and beneficial to not only the academician, but also the students and the community. According to Lynton,

> Knowledge does not move only from the locus of research to the place of application, from scholar to practitioner, teacher to student, expert to client. It is, everywhere, fed back, constantly enhanced. We need to think of knowledge in an ecological fashion, recognizing the complex, multi-faceted and multiply connected system by means of which discovery, aggregation, synthesis, dissemination, and application are all interconnected and interacting in a wide variety of ways. (Lynton, 1994, p. 10)

Based on the Carnegie Foundation for the Advancement of Teaching, Post, Ward, Longo, & Saltmarsh (2016) define community-engaged scholarship "as the collaboration between academics and individuals outside the academy— knowledge professionals and the lay public (local, regional/state, national, global)— for the exchange of knowledge and resources in a context of partnership and reciprocity" (p. 113).

Illustrative Examples of Community-Engaged Scholarship

As a community-engaged scholar, I have recently been working collaboratively with community partners and students to support *ThrYve* (Together Helping Reduce Youth Violence for Equity), which is a youth violence prevention initiative in Kansas City, KS. The initiative has funding support from Health and Human Services, Office of Minority Health through the Minority Youth Violence Prevention II program. ThrYve participants find and address social determinants of health, or those underlying factors that contribute to well-being or to the likelihood that youth may be involved in violence. Some of these are education, employment, social connectedness, and access to resources for youth and families. ThrYve supports cross-sector collaboration through the involvement of over 40 organizations in the community, representing government, law enforcement, justice system, education, higher education, youth-serving organizations, social service agencies, faith community, and youth themselves. The organizations guide the initiative through a Systems Advisory Board, which selects the change levers to improve conditions for youth in a priority geographical area of the community. The vision for ThrYve is: "empowered youth thriving and prospering in a safe community".

In this comprehensive community venture supporting multi-strategy interventions, secondary and post-secondary students take part through coursework, service, and research to work alongside ThrYve staff and partners. The contributions of multiple partners have shaped every approach for supporting healthy and positive youth development in our community. As a result, staff have developed community-valued products, including an assessment, strategic plan, and a series of community presentations. Within the ecosystem of knowledge, ThrYve supports a continuous process of feedback and refinement that has enhanced the approach in ways that have often slowed the process but has supported reciprocity with community partners.

As another example, for over a decade, our Center for Community Health and Development has served as the evaluator and research partner for the Aim4Peace Violence Prevention Project. The Health Department in Kansas City, Missouri, sponsors the program. Aim4Peace focuses on reducing shootings and killings in a priority area of the community. It developed from the Cure Violence (formerly Ceasefire Chicago) approach to violence prevention. Since 2008, Aim4Peace has collaborated with the Center for Community Health and Development as an evaluation partner. Aim4Peace has contributed to the ecosystem of knowledge and community partners served as co-authors on manuscripts and co-presenters at scholarly conferences along with faculty and graduate students. Academic partners have also supported activities of value to Aim4Peace, including quarterly collaborative data review sessions, presentations to program staff, community partners, and City Council. Through training opportunities and coursework, students have contributed to developing a digital story of community leadership with the initiative and other products. Furthermore, the Center for Community Health and Development

has supported the development of annual evaluation reports and presentations. These have in turn supported program enhancements with community partners. Community partner representatives also served as a dissertation committee member, as it is important to involve community partners in academic processes that validate their community and programmatic expertise. Now, students who have completed the program coursework have assumed consultation and leadership roles with the Aim4Peace initiative, post-graduation. The partnership between the KU Center for Community Health and Development within the Department of Applied Behavioral Science, and the Aim4Peace Program has supported community-based participatory evaluation, using an integrated Framework for Collaborative Public Health Action in Communities and the Model for Participatory Evaluation (Watson-Thompson, 2015).
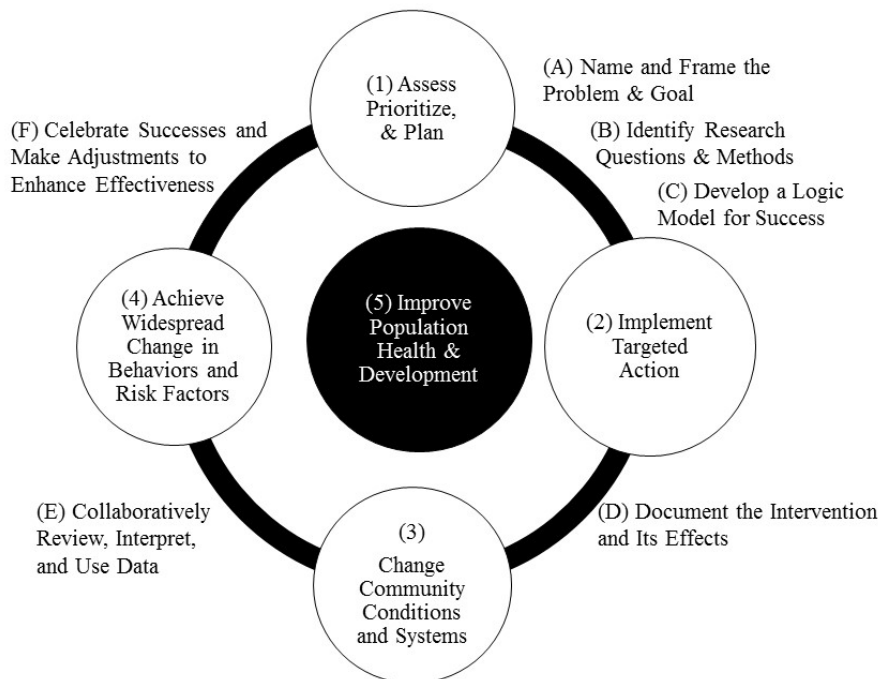

Figure 1. An integrated model presenting the Participatory Evaluation Framework for Collaborative Action based on the five-phase framework for collaborative action and a six-step participatory evaluation model (Institute of Medicine 2002, 186; Fawcett et al. 2003, 24, and Fawcett et al. 2010, 3).

The integrated framework for community-engaged scholarship guided the community-university collaboration for both the ThrYve and Aim4Peace initiatives. The model's first phase supports community and academic partners in assessing and prioritizing community-level problems and goals under study through collaborative assessment and planning. Both the university and community partners then shape the research agenda and questions to guide the effort. Based on the identified problem or goal, planning processes emerge, including the development of a logic model or framework to guide the initiative. Often, as with ThrYve, a community and systems change action plan contains the program, policy, and practice changes prioritized by the collaborative effort. In the second phase, community and academic partners support targeted action in the community through community-based implementation of the interventions identified through the collaborative planning process.

In the third phase, targeted action leads to the implementation of identified community and systems changes, which are a key intermediary measure for how the community and environment is being modified to support improvements related to the prioritized issue. Through participatory evaluation processes, community and academic partners collect and collaboratively share data to understand progress, as well as to support necessary adjustments through an ongoing process of data sharing and feedback. Then, in the fourth phase, as interventions (i.e.., programs, policies, and practices) take effect, there should be widespread changes in the prioritized risk factors and behaviors of individuals and groups. Finally, a continuous cycle of information review, feedback, and adjustments can achieve improvements at the level of the community or population over time. Through the implementation of this participatory framework, community-university collaboration supports an ecosystem of knowledge.

Impact of the Lynton Award on my Professional Pathway

In understanding the impact of the Ernest A. Lynton Award for the Scholarship of Engagement for Early Career Faculty on my professional development as a tenured faculty member, it is helpful to share key timelines and milestones, particularly related to the tenure process. In 2012, I first applied and became one of eight finalists for the 2012 Ernest A. Lynton Award for the Scholarship of Engagement for Early Career Faculty. Although I was not the 2012 Lynton Award recipient, it was very meaningful and rewarding, as early career faculty, to receive recognition as a finalist from then the New England Resource Center for Higher Education (NERCHE) within the University of Massachusetts, Boston. In 2014, I reapplied and was the successful recipient of the Ernest A. Lynton Award for the Scholarship of Engagement for Early Career Faculty.

Although I supported the work of a community-engaged scholar, prior to initially applying for the 2012 Lynton Award, I was unfamiliar with community-engaged scholarship as an approach. In preparing my nominee application materials, I learned more about the scholarship of engagement as set forth so eloquently by Ernest A. Lynton (1994) and Ernest Boyer (1996). It was evident that this was an emerging pathway from which to anchor my work. The 2012 Lynton Award application process assisted me in critically framing and succinctly communicating my approach to community-engagement. Prior to this process, I had generally thought about community engagement across my research, teaching, and service more as isolated components rather than as an integrative approach. I was supporting community engagement in teaching through service learning, in research through community-based participatory research, and in my professional and personal service endeavors. However, I was unintentionally isolating these functions and the interactions between the components of my work. In academia, we often learn to think of research, teaching, and service as three core, but often independent functions. The Lynton Award application process gave me the opportunity to reflect intentionally on the integration and impact of my research, teaching, and service as interdependent and mutually beneficial.

In 2012, I was also beginning to gather materials for my progress towards tenure review (PTTR) process, which at my institution takes place midway through the probationary period for tenure-track faculty. Although the preparation of the Lynton Award application materials was intensive,

I was able to use the application to help refine my research and teaching statements as parts of my dossier. The Lynton Award application process, prompted critical reflection on my approach to research, teaching, and service. Through the Lynton Award application process, I received valuable feedback and support regarding the communication of my approach from colleagues with the Center for Service Learning and my faculty mentors who served as award nominators. During the PTTR process, I developed an initial dossier, inclusive of a research statement, teaching statement, and supportive portfolio materials. The PTTR process forecasted the full tenure review process, except external reviews were not required. In 2013, I successfully completed progress towards tenure review, which my department conducted after my third year. Although my PTTR was successful, some internal reviewers had concerns related to the complexity of my course requirements, which integrated service learning, as well as my publication productivity due to being more longitudinal community-based studies.

My faculty chairperson at the time recommended that it would be important for me to begin to use my annual faculty performance review processes to "school" my colleagues, or promote an enhanced understanding of community-engaged scholarship within the department. The chairperson indicated that for many of my faculty colleagues, the work I did was admirable, but community-engaged scholarship was a newer concept to faculty who would be evaluating my work and supporting recommendations for promotion and tenure. Although many of my faculty colleagues were supportive of a community-engaged approach, there were concerns regarding if I would be able to balance productivity in ways traditionally measured or counted for tenure and promotion. Early in my career, I received guidance from well-intentioned colleagues to determine if I wanted to support, "community services or academic achievement". Moreover, my more-senior colleagues often reminded me to "do what you have to do now, so that you can do what you want to do later."

The dichotomous system is often difficult for community-engaged scholars to navigate, as there is limited understanding of community-engaged scholarship as a valid approach leading to a different trajectory of productivity and impact for faculty. Often, community-engaged scholars produce two different portfolios of work to respond to the different needs and values of the academic and community audiences. For instance, a presentation to a key community stakeholder, such as the City Council, may not resemble a scholarly or academic product. If supporting CES, a presentation to City Council or other key community stakeholders related to CES activity should be recognized and valued as much in the scholarly review process as a presentation at an academic conference. However, in academia, it requires our measures and factors of impact, as well as distinctions between major and minor scholarly work to be more broadly defined and accepted in the academic review processes. A challenge with having two different systems of value and merit is the duplicate work and effort of the scholar. An integrated system, in which CES products have value within both the community and academia, would enhance the feasibility and attractiveness of CES. Creating opportunities to involve community stakeholders in academic processes (e.g., review committees) begins to reduce silos and promote a more equitable approach between community and university partners.

If at First You Don't Succeed, Try, Try Again

In August of 2015, I learned that I had received the Lynton Award as I was starting to assemble my dossier for tenure review. My dossier included letters from students who had benefited through coursework and/or research opportunities, letters from community colleagues, and examples of community-valued products such as evaluation reports. When I submitted my curriculum vitae for P&T review, 33% of my published articles included community-partner co-authors. Nearly 50% of my major scholarly presentations involved community partners. At the time of tenure, I had contributed to developing nearly as many technical reports (e.g., evaluation reports) as scholarly publications. This is a clear example of the dual role that community-engaged scholars often must play to provide both community-friendly and scholarly-valued products to different audiences. The Lynton Award occasioned several scholarly presentations and the publication of an article in the Metropolitan Universities journal, which further helped to communicate and endorse my approach to community-engaged scholarship.

The Lynton Award application process helped me to refine further my research and teaching statements for my dossier. However, it was more difficult to represent my work in the dossier by the general categorizations of research, teaching and service. Between 2012 and 2015, the Lynton Award application processes had made more purposeful the way I framed and practiced an integrated approach of CES. Thus, in presenting my dossier it became increasingly more difficult to demonstrate and communicate my work separately across standard and independent categories of research, teaching, and service. As we consider how to support CES in traditional academic processes, dossier templates or options that promote and lift up the integration of research, teaching, and service is an institutional practice that may be more immediately feasible for some institutions and would begin to signal support for CES.

The Greener Pathway: Conditions or Enabling Factors that Support Success for CES

I will present some conditions or factors that were key in enabling my success as an awardee, as well as a community-engaged scholar. Through the process of applying for, and later receiving, the Lynton Award I was able to refine and better communicate my approach as a community-engaged scholar. Based upon personal reflections of my pathway, I have identified several conditions that enabled my success including the following: (1) Pathways for developing a CES approach; (2) Network of support for championing and modeling CES; (3) Institutional promotion and recognition of CES; and, (4) Leadership opportunities to advance CES. Based on these factors, my CES activities post-tenure has resulted in leveraged financial resources and opportunities for administrative and leadership roles in CES.

Pathways for Developing A CES Approach.

For community-engaged scholars, it is important to have pathways and options for navigating the university system as faculty, scholars, and/or administrators. A community-engaged scholar can leverage resources, including human and financial, in the communities served. After obtaining tenure, I requested and received a one-semester course release through my department that allowed me to focus on obtaining external grant funding to support research endeavors. The course release supported me, as a participatory researcher, to further develop partnerships in the

community and to apply for federal grant funding to address youth violence, an identified problem in our community. During the period of the course release, I submitted a grant to Health and Human Services, Office of Minority Health to address social determinants that may result in racial and ethnic disparities in youth violence. The resulting initiative, ThrYve ran on a $1.7 million award to support CES activities to address youth violence in Kansas City, KS.

One challenge we had with ThrYve concerned federally approved facilities and administrative (F&A) or indirect cost rates, which can be as much as 51% at our institution. To be clear, it is important to secure some F&A costs to absorb some of the expenses incurred by the university in providing infrastructure support. However, a challenge with community-engaged research is that often most of the work takes place in the community (i.e., off-campus). Furthermore, a large proportion of the funding goes directly to support community-based activities and/or partners. Moreover, it is difficult as a community-engaged scholar to communicate to community partners that a large part of the funding award remains at the institution, when often we should be supporting equitable practices as anchor institutions. One way to address this challenge may be a reduced F&A rate for funded projects that support CES. Although this may be ambitious to consider a redistribution of F&A for CES related projects demonstrating direct community investment, it would signal institutional commitment and support to and in the community.

Network of Support For Championing And Modeling CES.

 Community-engaged scholars must support a community of practice with other colleagues of kindred spirit, both on campus and in the field. I was fortunate to have colleagues who provided a community of support both within my department, at the level of the university, and through broader professional networks. Based on various networks of support, I have worked with colleagues to both champion and model CES. Through the Lynton Award, I met and maintained a network of colleague affiliated with the New England Research Center on Higher Education (NERCHE) at the University of Massachusetts- Boston, the Swearer Center at Brown University, and through the Coalition on Urban and Metropolitan Universities (CUMU). Now, as a member of the Lynton Award National Advisory Committee, I am able to contribute to advancing CES with other committee members through our network.

For community-engaged scholars, it is helpful to obtain mentorship and support from a community of on-campus colleagues who understand and promote CES. I was fortunate to have two faculty mentors within my department, Drs. Stephen Fawcett and Glen White, who were advocates for service-learning and participatory research approaches. As mentors, they modeled community-engaged scholarship, both as directors of productive research centers, competitive successful external funding recipients, respected leaders in the field, productive participatory researchers, and as instructors of service-learning courses. They shared model materials including course syllabi, examples of scholarly products, including funded grant applications, and provided basic interpersonal support.

The Center for Service Learning (CSL) at the University of Kansas has been pivotal in my development as a community-engaged scholar, as well as in promoting CES recognition and leadership opportunities both on campus and in the field. Through the Faculty Ambassadors program of the Center for Service Learning at KU, I participated in a community of practice with

other campus colleagues supporting service learning. The Faculty Ambassadors met a couple of times throughout the semester to offer support and guidance, as well as to connect colleagues across disciplines supporting service learning and CES within the University. Through opportunities and information shared by the Center for Service Learning at KU, I could expand my regional network of partners affiliated with Campus Compact.

The Center for Service Learning provided access to a network of colleagues, along with direct supports to my development as a community-engaged scholar. The CSL encouraged me to apply for the Lynton Award in 2012, and then to reconsider applying in 2014. Honestly, without the encouragement from colleagues in CSL, I would not have considered reapplying. Although I am familiar with peer-review and resubmission processes within the context of publications, I had not considered applying this type of resubmission (and refinement of approach) to award nominations. The CSL reviewed and provided feedback on my initial application, which I incorporated into a stronger subsequent award application submission, which was successful. The resubmission of a Lynton Award application was also a successful strategy for other 2012 Lynton Award finalists, who also received the award in a subsequent year. The CSL has offered direct support, guidance, leadership opportunities, and access to colleagues and networks interested in CES.

Institutional Promotion and Recognition of Community-Engaged Scholarship.

The Center for Service Learning (CSL) at the University of Kansas (KU) was very instrumental in promoting my work and recognition as a community-engaged scholar. During periods in my career when it was a struggle to balance scholarly productivity with community-engagement, the internal and external validation I received through the CSL was helpful. The CSL promoted recognition of my work and supported nominations for awards, which served as a reinforcer, and encouraged me to continue down the CES pathway. The CSL was instrumental in supporting at least four awards that I received related to CES. In 2012, the CSL nominated, and then awarded me the Excellence in Community-Based Teaching and Scholarship Award through the Heartland Campus Compact. In 2014, I was the recipient of the Ernest A. Lynton Award for the Scholarship of Engagement for Early Career Faculty based upon nominations from the CSL and my faculty mentors. Upon receipt of the Lynton Award, I received communications from both the Provost and Chancellor regarding this accomplishment, which was an indicator of the value of both the award and CES at KU. The external validation received, as an award finalist, helped to legitimize and demonstrate the merit and intentionality of my community-engaged work within my institution.

The CSL also has developed awards to recognize service learning and CES on our campus. In 2015, I was the recipient of a service-learning mini-grant award through the Center for Service Learning. The mini-grant went to faculty fostering campus-community partnerships to supports best practices in service learning. In 2016, through the Center for Service Learning at the University of Kansas I received the Faculty Excellence in Service Learning award. Additionally, I have mentored several undergraduate students who were recipients of service-learning awards at the University of Kansas, including the CSL Student Award for Excellence in Service Learning and the Service Showcase Award. I speak of these awards not for personal recognition. I wish to demonstrate the importance and impact of having an institutional unit that recognizes

and promotes the contributions of faculty and students supporting CES. Now, I am working with other colleagues in CSL to develop departmental or organizational-level awards for academic units to champion and support CES together.

Leadership Opportunities to Advance CES.

In order to modify institutional systems and practices that support CES, those trained and/or practicing CES should have opportunities to contribute and shape the institutional landscape. At KU, I have found many opportunities as both a scholar and administrator in the area of CES. Since I began my tenure-track appointment, I served as a Service-Learning Faculty Ambassador for my department, Applied Behavioral Science. Through the Faculty Ambassador Program, faculty who teach service-learning courses share best practices and challenges for community engagement in their academic schools and departments. I gained the chance to serve a two-year term as a Faculty Fellow through the Center for Service Learning, which provided a leadership opportunity. As a Faculty Fellow, I helped to consider programming and new initiatives to advance service learning at KU. Most recently, the Vice Provost of Undergraduate Studies appointed me as a Senior Faculty Associate or Associate Director with the Center for Service Learning. In this role, I report directly to the Assistant Vice Provost for Experiential Learning in Undergraduate Studies. I provide guidance and oversight for strategic initiatives related to community-engaged scholarship and service learning as we explore a broader experiential and engaged learning framework at KU. As I now have a leadership and administrative role within the CSL at KU, I have a broader perspective and base for promoting CES. The Lynton Award and other recognition created robust opportunities for me at multiple levels, including at my institution.

At the Fork in the Road: Importance of Integrating CES with Other Participatory Frameworks

As we consider how to advance community-engaged scholarship at our individual institutions, as well as across fields and disciplines, it is important that we consider the broader landscape of community engagement. Academicians sometimes experience a challenge in how to integrate multiple advancements across disciplines and fields of study. To some extent, I have grappled with reconciling our vision for community-engaged scholarship through an integrated approach that recognizes and builds upon other movements in the area of participatory research. Over the past couple of decades, the continuum of participatory approaches has evolved based on disciplinary influences, which presents some variations in terms (Wallerstein, Duran, Oetzel, Minkler, 2017). Thus, I categorize participatory research to include participatory action research, community-based participatory research (CBPR), and other forms of participatory approaches. Wallerstein, Duran, Oetzel, & Minkler (2017), present CBPR and community-engaged research (CEnR) within a continuum of community engagement, which may be supported through community-university research partnerships (CURPs) (Coghlan & Brydon-Miller, 2014). Community-engaged scholarship shares many commonalities in goals, outcomes, and modes with other forms of participatory approaches. Ward (2016) indicates the following in understanding the next generation of engaged scholars,

> We recognized that our individual understandings of community-engaged practice and scholarship were limited to, and by, traditional higher education roles and constructs...we realized that we had to broaden our understanding of scholar beyond the traditional conceptualization of tenure-track faculty members. (p. 112).

It is important to increase recognition of community-engaged practice and scholarship across the range of community and university contributors in order to understand our collective contributions to impact and improvement. Based on my conceptualization, community-engaged scholarship extends CBPR through the integration of teaching or training, research and service, particularly for those in a more traditional faculty role. However, the broader perspective of community-engaged scholarship, which must also include community engagement professionals in non-tenured roles, lessens its distinction from other forms of participatory models. Thus, it may be helpful to consider the integration of community-engaged scholarship across the continuum of community-engagement and participatory approaches.

To actualize the vision of community-engaged scholarship requires a joint and coordinated mobilization of our collective efforts to support systemic changes within and across university systems is necessary. A coalition concept recognizes and extends our approach as a continuum of community engagement. This will help to expand our base for community and university support and proactively counter opposition. I identify as a community-engaged scholar, a community-based participatory researcher, and a practitioner of experiential and service learning. There is no problem with self-identifying across these related approaches. However, the challenge is to name, frame and build cohesive support in a way that allows for key systemic changes such as promotion and tenure policies, curricular requirements, and expanded criteria for scholarly expertise. Therefore, the more we can reduce barriers or potential deflections that may stem from disciplinary preferences, our collective approach to advancing community-engaged approaches will be stronger. Those of us who do this work recognize community-engagement when we see it. However, this challenge is not for those of us inside the camp, but for those who we want to bring into the camp. There seems to be a couple of bases by which to expand our reach, including those scholars who support community-engaged practices, but don't describe their work in this way, or those who either have not been exposed or do not understand community-engaged scholarship, but may be responsible for evaluating our work. Although there is a new generation of emerging scholars more formally trained and seasoned in community-engaged scholarship, many academicians are still unfamiliar with the approach.

During a time when we face both internal and external pressures in relation to community engagement and the role of the academy, we cannot be distracted from our core mission and vision. Thus, we must together advance an ecosystem of knowledge (Lynton, 1994) that supports bidirectionality regarding our exchange of knowledge within and across not just the community, but also academia. Through community-engaged scholarship, we have the unique and unifying opportunity to dismantle silos and foster transdisciplinary learning to address some of our most perplexing societal problems. Thus, I challenge those of us within the university systems to be united in our discovery as in itself an ecosystem of knowledge that can advance our interactions with the community.

I remember a scholarly gathering I was invited to attend focused on advancing multi-sector collaboration. For those who were hosting the gathering of scholars and practitioners, they thought the models and frameworks they were presenting related to multi-sector collaboration were novel. However, many of the ideas and challenges posed regarding multi-sector collaboration were not unique, but just more novel to this sub-group of colleagues who were from fields of health that are more traditional. After the meeting, a community-based colleague voiced frustration, as she was knowledgeable of our advancements in participatory and grassroots efforts supporting multi-sector collaboration. As a boundary-spanner who integrates perspectives from behavioral psychology, applied behavior analysis, community psychology, public health, urban planning, and prevention science, I embrace the challenge of integrating our knowledge in ways that promote transdisciplinary and cross-sector collaboration.

I think of a challenge that I sometimes face when supporting engaged work in the community, which is limited knowledge regarding the different community-placed and community-based efforts from the same university that may be occurring within a community. On last year, a community member affiliated with our ThrYve Systems Advisory Board, challenged us to map out the various community-based projects, efforts, and partnerships that our institution was supporting in the area of youth development in our priority geographical area. The community member wanted to ensure that we, within and across the university, were first maximizing and modeling a spirit of collaboration within our institution. Otherwise, uncoordinated efforts requesting engagement of community partners can be disjointed and overwhelming from the community perspective.

Potential considerations of feasible practices to begin to integrate CES.

I challenge us to consider how we champion community-engaged scholarship in a way that reduces barriers through our many efforts to advance community engagement. For instance, consider a conference that includes leaders across the continuum of community-engaged scholarship to identify common strategies and language. Consider also opportunities for consecutive conference scheduling or joint pre-conference workshops across similar associations in the same locale. Envision publishing embargos or co-submission requirements for journals or conferences that promote dissemination of information across different journal and conference outlets. More immediately feasible practices may support using common keywords in our dissemination efforts to strengthen our collective contributions to community-engaged scholarship across fields and approaches.

The Road Taken: Assuring an Intentional Pathway for CES

To achieve the ends that we seek in addressing societal issues through community engagement, we must extend our ecosystem of knowledge so that we are good stewards of our collective knowledge and action across disciplines and approaches of engagement. Imagine how we could advance our trajectory of community engagement by further aligning community-engaged scholars, including those who identify across the continuum of participatory and action researchers and/or service learning. Often, I have found that there are other colleagues at our institutions supporting what we would consider community-engaged scholarship, but are often calling it something different or are unaware of how to frame the approach. An integrated

approach will help garner the critical mass of scholars and administrators necessary to change conditions to make it easier and more rewarding for CES to not only be the desired, but the default pathway. Those who read this article likely are already practitioners or champions of community-engaged scholarship. Thus, I challenge my readers to share this issue with a colleague who may be at a fork in the road or who stands to help to make CES an attractive pathway along the scholarly journey.

If asked, if I would do this all over again, I would indeed choose the same path, now knowing all I do about the opportunity that awaits for impact at the community and university levels. Now that I am post-tenured faculty, I am embracing the opportunity to assume additional leadership and administrative roles to further advance CES within my institution and in the field(s). Based on the impact of the Lynton Award on my own professional development as a community-engaged scholar, I am committed to supporting the conditions I have identified through this reflection as critical to my success. We have the opportunity to promote and champion CES for our current and next generation of scholars. In the future, when faced with the fork in the road, scholars may take community-engaged scholarship as the path more commonly traveled.

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