

“Respect, Inquiry, Concern: Education for Citizenship”

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Presented by:

Lawrence MacKenzie

Professor, English Department
2003 Lindback Award Winner



Community College of Philadelphia is pleased to recognize excellence in teaching by bestowing the Lindback Distinguished Teaching Award on a member of our college faculty. This annual award, which is supported by the Christian R. & Mary F. Lindback Foundation, recognizes demonstrated excellence in teaching, the primary award criterion established by the Foundation. Each year, former Lindback award recipients serve as a peer review committee and make recommendations to the president of the college for the award.

In 2003, Community College of Philadelphia inaugurated the annual Lindback Lecture, to be given by the recipient of the previous year's Lindback Award. The Lindback Lecture provides an opportunity for the entire academic community to draw on the teaching mastery and scholarship of the Lindback awardee. This publication serves to memorialize this lecture, presented to the College community on March 23, 2004.

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Let me say how grateful I am to have received the Lindback Award for Distinguished Teaching. I'm honored to join the colleagues who have won this award in the past, many of whom are supporting the new Lindback Lecture tradition by being part of the audience today.

Respect, inquiry, concern, citizenship—they sound like pious verities, but spring is coming and I can tell you're so generous today you'd listen to me talk about fatherhood or apple pie. I'd like to tell you why respect, inquiry and social concern have become teaching rubrics for me. I've given this lecture a civic education theme because it seems pressing for all of us to consider it these days. Despite our ingenious American Constitution, our democratic institutions are culturally vulnerable. To sustain itself, our democratic culture requires responsible media, honest journalists, alert and educated citizens, widespread public engagement in deliberative practices and widely shared democratic habits of the heart. The task of American civic education is to promote the health of this democratic culture. Our body politic needs from its citizens both knowledge and concern, well-informed concern. This College can contribute toward that goal.

First let me explain what the terms respect and inquiry have stood for in my own recent thoughts about teaching, and how I've been led to an increasing interest in educating students to participate in shaping public policy. Later, I want to take up the civic education strand of our Community College of Philadelphia mission and propose some ways to strengthen our response to our civic commitment.

Like Vince Castronuovo, my predecessor in this new Lindback Lecture series, I see good teaching as taking into account the many kinds of intelligence that are present among learners, and, like Vince, I appreciated the visit to our campus many years ago of Parker Palmer, author of *The Courage to Teach*. Palmer also is known among Quakers

for another useful idea, one that, for me, links classroom discussion with deliberative democracy. Philadelphia Quakers have meetings for worship characterized by silent waiting, reflection and occasional speaking from silence. Quaker meetings for business involve a slow, collaborative search for discernment and unity. As a spin-off from these traditions, Parker Palmer introduced the notion of an educational session as a “meeting for learning.” By offering this term, in part he was recommending that teachers and learners enter a learning session consciously adopting a spirit of respectful openness to each other and to the ideas and community they might discover. I’ve experienced this spirit in several public venues, for example in the public deliberative meetings conducted a few years ago by *The Philadelphia Inquirer* Editorial Board in conjunction with Harris Sokoloff at the University of Pennsylvania. In fact, I attended Penn’s Summer Public Policy Institute, “Deliberative Democracy—Reach for Common Ground,” to learn how to facilitate such public deliberative meetings.

When I keep the ideas of “meeting for learning” and “civic deliberation” in mind and add public radio discussion and other valued experiences with listening and learning, I tend to see my college class sessions as promising collaborative inquiry encounters—encounters with people who not only bring with them years of complex experience and a natural desire to learn, but a desire to apply their best learning in the wider world. I recall Palmer’s advice: “Courageous teachers will find ways to overcome the objectivist fear of feeling and relationship, ways to draw students into community with every subject of study” (*Courage to Teach*, p. 11). In the first sessions of a new class, I arrange that we introduce ourselves and our goals with some care, since everyone, for an entire semester, will be a citizen of this class and all are potential allies for learning within this small community. I invite students to share a fairly ambitious and hopeful vision of what our string of meetings for the semester can come to. Based on conscientious reading and study, we will need to enter every session ready to contest and collaborate, valuing our purpose, hoping and working for insight, respecting each other as potential and actual contributors to the work of each meeting.

I disagree with those who say that academic discussions cannot prepare students for civic discourse and political engagement. Depending on

how they are conducted, our classroom discussion experiences contribute to education for citizenship, at least insofar as civility is modeled. In my version of a “meeting for learning” with its flavor of democratic deliberation, questions and tentative claims are usually treated as potential contributions to the entire group, to be tested, used and perhaps built upon. In the leadership courses I’ve begun to teach, class sessions sometimes move further toward practice of civic problem solving, making group decisions and generating ways to act on them.

Respectful, critical listening is essential. I urge students to take notes not only on a teacher’s ideas, but on their own new thoughts and questions, as well as insightful remarks made by other students. I have found that talking with students about the power of mutual respect is especially significant for the working-class students who typically attend our College. Palmer reminds us that for students, too, “education’s nemesis is not ignorance, but fear.” I believe that great numbers of our younger working-class students are anxious and ambivalent about being in college. Often they have been affected by poor experiences with tracking and by the messages they have received in the past that they and their kind are not very bright. They may unjustly doubt they even belong here. To address this, I’ve often asked my students to discuss “I Just Wanna Be Average” from Mike Rose’s book *Lives on the Boundary* and “Para Teresa,” a poem by Ines Hernandez-Avila. Both authors point to self-defeating school resistance strategies by poor and working-class students.

Of course I offer students critiques of their work. Some of it is unsatisfactory, and I permit and even demand revisions. For me my internal rubric of “respect” incorporates coaching and honest encouragement. Praise of good thinking by students can have powerful effects. This was confirmed and brought home for me one day when my students were discussing Jane Campion’s film, “The Piano.” A young woman offered an interpretation at one point that was completely fresh and very useful. I was delighted by this. “What you’ve just said is truly brilliant,” I said. Within a minute or two, this student grabbed her books and fled the room. She was seen by someone later, in tears. After she uncharacteristically missed the next class, I called her at home. In a long conversation, I learned that in her working-class home, she had never heard the word “brilliant” directed her way except

as a sarcastic put-down. Her father ridiculed her college studies and had never validated her for a thought or insight. I convinced this student that her remarks about the film had truly provided me with a fresh insight. She returned to class and did well in the course. I've published an article called "A Pedagogy of Respect" in the book *Coming to Class*, and if you're interested, there are copies available that you can pick up at the end of today's Lindback event.

Last year, Miles Grosbard and I, with the support of Elaine Atkins and the Curriculum Facilitation Team, won a College mini-grant for a series of workshops on inquiry-based teaching, a series that just concluded. There is promise in such activities. I believe that democratic citizenship has need of an inquisitive mind, and that this provides another reason why tasks of inquiry are important undertakings for students, especially ones that help them develop analytical abilities and good judgment about how to use them. I came to this not so much by reading Dewey or Friere as by reacting to how narrow the old formalist teaching of English composition was. Sometime in the 1980s, a former student visited me. I became interested in how he had used the skills he had practiced in my English 101 class, years before. Because of what I was about to teach the next morning, I asked him how he had used comparison/contrast in his later writing. "Never used it," he said. Why not? "Nobody ever said I had to," was his answer. I was taken aback, and I saw that my teaching of procedural knowledge left much to be desired. I began to think about how to teach good judgment.

I've found that a classroom climate of high expectations, openness and mutual respect is a good base from which to validate and promote inquiry and the development of intellectual good judgment. I invite students to cultivate curiosity, respect their own latent questions and learn how to frame and reframe problems. I try to engage students in modest but worthwhile projects of inquiry, starting sometimes with inquiry about the meaning of their own school history and style of learning. In one activity that has been successful, I ask students to recall and write about a time when they remember feeling especially smart—a time when they solved a problem cleverly or learned something very well. In doing this exercise, often a class is struck by the fact that most of the memories that came up are about learning and problem solving outside of school settings. We look for what the circumstances

were that seemed to permit them to learn well or solve a problem with such flair and whether patterns develop as students share their rough data based on memories. If themes emerge, we talk about whether the conditions that seemed to promote smartness and quick learning could be replicated to some degree in our college classroom. A principle of safety from ridicule is one idea that emerges, and I'm reminded of Parker Palmer's notion that students are silent most often from fear. When the classroom activity I've just described produces some common themes, I ask students how the results of this informal inquiry should be applied. If the class functions in a partially democratic framework, along the lines employed by our colleague Frances Blake, students and instructor may develop guidelines for classroom discourse. In that small town, the classroom, they will have acted and organized like citizens.

In an attempt to teach the kinds of critical analysis that engaged citizens need, I have often used readings and assignments that focus on American educational policies and practices. My aim has been to get students to reflect on their own history as learners and possibly to develop initial habits of metacognition. In terms of understanding the impact of individual college students' school histories, it's been helpful for some of my classes to read Jean Anyon's piece from the 1980s, "Social Class and the Hidden Curriculum of Work." This piece reports research in which Anyon determined that the types of classroom activities and pedagogy characteristic of four types of public schools correlated strongly with the social class standing of the children's fathers. The pedagogy varied sharply from school to school, apparently following social class boundaries. As a follow-up written inquiry assignment, I ask students to characterize the kinds of pupil tasks given to them in the past, or to their own children currently. These are small first efforts to test the idea that there are "hidden curricula" in the classroom routines of schools.

In an English composition class, this assignment moves slightly in the direction of citizenship education by enabling students to begin to critique public school practices. On the other hand, if the instructor efficiently moves on to the next reading and writing assignment, students may forget their encounter with Anyon. But the process doesn't have to end there. Carol Geary Schneider, who visited us last

year in her role as president of the Association of American Colleges and Universities, asked recently if “teaching concepts and procedural knowledge [is] the whole of our obligation to students? Or . . . do we have some responsibility to give our students practice in considering the implications of their knowledge—and especially the implications of different courses of action that may be based on their knowledge?” (*Peer Review*, Spring 2003, p.3). In the case of my “hidden curriculum” assignment, I could take my class on to a kind of civic deliberation process. As a result, students could opt to support certain practices in their own classroom or to contact policymakers in public education to advocate change. If our College began to emphasize education for citizenship, this sort of sequence—one of study, deliberation and civic action—could occur across more of our curriculum.

I accept the notion that we teachers are generally trying to induct our students into conversations or scientific practices that have been going on for some time in the history of our disciplines. But I hope that we will do new work to help students recognize why some of these conversations should become significant in the public arena, why they matter to the citizenry. Current college students have a reputation for being politically apathetic. All the more should we welcome student civic concern when it arises in our classrooms. If our students come to care about an issue, develop a stance of concern, I believe we should not ignore this but help students find ways to follow through on their civic concerns. Writing papers on public issues is, in many cases, an incomplete act. Political scientist K. Edward Spiezo argued recently that “one of the key factors underlying the political disengagement of students may be the fact that students simply are not sure how to participate in the political process” (*Liberal Education*, Fall 2002). My own sense of this disconnect is one reason I was led to develop the Leadership Studies programs that have slowly been getting established at the College.

I’ve talked about certain inquiry and deliberative practices in our classrooms, which could lead to students engaging in key activities of citizenship in the larger political arena. Please allow me to speak now about American citizenship and our community college’s role in educating explicitly for it.

Those of us who were born in this country are, willy-nilly, citizens in the technical sense. We lucked into virtual red, white and blue before we wet our first diaper. But active citizenship requires years of cultural training, at least as much as compulsory schooling can provide. Amy Gutmann is the political/educational theorist who is replacing Judith Rodin as President of the University of Pennsylvania. In her book *Democratic Education*, she argues that “by democratic norms,” adults who have the cognitive skills to hold a decent paying job, but not the skills “to participate effectively in American politics . . . are functionally illiterate” (p. 147). The Enlightenment visionary Condorcet imagined that citizens in a progressive future, through equal education for all, would be capable of self-government. In the United States, systematic civic education for everyone has been considered essential at least since the time of Jefferson, and for a century and a half, it was coequal with vocational preparation as a *raison d’être* for having Americans go to school. Literacy was seen as serving both occupational and civic ends, so American schools and colleges used to have a clear, dual responsibility: (1) teaching skills for individual vocational or professional success and (2) teaching democratic knowledge, values and practices aimed at the common good.

American school children do still receive civic and social studies instruction. Many of you are parents or even grandparents; probably you have taken a good look at the school’s social studies and civics curriculum and compared it with what you learned back in your own school days: Puritans and planters, Benjamin Franklin, separation of powers, the Gettysburg Address, the Ku Klux Klan, *Brown vs. Topeka Board of Education*, immigration and diversity. Hundreds of schools provide only the textbook basics, while in others there is a much richer curriculum, with mock Presidential candidate debates, mock legislative sessions and judicial simulations. In some states, the Model United Nations is a serious annual enterprise.

If American young people learn civics in their elementary and high school studies, why would colleges and universities need to engage in education for citizenship, a mission the AAC&U now champions? The old answer, when few men went to college (and almost no women), was to educate the governing elite. Nowadays, with the information explosion and a more complex urban society, the political tasks of a

citizen are intellectually daunting. Fortunately, with the majority of citizens going on to college, they will receive strong, college-level civic education. Or won't they? Here at Community College of Philadelphia, we run only a very limited number of sections of the American Government course. In contrast, at Wayne State University, American Government "is required of nearly all students. Thousands of students, from freshmen to seniors. . . . take this course every year" (Feinstein and Chesney, p. 53). Unfortunately, Wayne State is atypical. The burgeoning new higher education franchises that compete with us pay civic education little or no attention, but our own mission statement promises that we "prepare [our] students to be informed and concerned citizens." Knowing that our students must have had civics in elementary school or high school, why do we make this claim? We all know at least some of the answer. Civic education is part of general education, and if we thought students with high school diplomas and GEDs had enough of it, in sufficient depth, we wouldn't have our extensive general education requirements.

Unlike many other community colleges, and to our college's credit, in line with the historical role of higher education in America, our College's mission statement portrays our institution as a civic-minded one, where the twin strands of civic education and education for a good-paying career are interwoven. Our College aims to "help address broad economic, cultural and political concerns in the City and beyond." Our College, we say, "encourages all students to achieve" many things, including "active interest in intellectual questions and social issues." Whether our Middle States visitors last week took note of these commitments or not, I ask that we review them today in the context of programmatic efforts by many kindred higher education institutions for increased civic engagement and civic education around the country.

I believe that, though we teach some courses and support some extracurricular activities that fit with our stated civic mission, education for citizenship remains the strand of general education that we have most neglected. In part, our lack of attention to this task may simply be symptomatic of a widespread historical trend. According to Benjamin Barber, "by the end of World War II, higher education had begun to professionalize, vocationalize and specialize in a manner that

occluded its civic and democratic mission” (p. xi). This trend has gone farther today. Americans are constantly encouraged to see college study purely in career instrumental terms. Move on up! Finish your degree on weekends in only 17 months and win a promotion at work! Advertising by most colleges and universities appeals entirely to the drive to win career skills and credentials as rapidly and conveniently as possible.* Though community colleges hold nearly half of America’s college students, they are widely understood, by legislators and others, primarily as centers for preprofessional, technical and vocational preparation. Because of the Internet, recently some have talked about the McDonaldisation of education, even higher education. As we at the Community College of Philadelphia become more entrepreneurial in the face of competition from efficient Internet-based college credit providers, we are pulled strongly in the direction of skills training and teaching marketable, career-shaped credits and credentials. Financially stressed, our college could be tempted, more and more, to buy the impatient student notion that general education is mostly a hassle slowing down the rough academic trip to a good job. In such an environment, how does a call for civic education fit in? Is it realistic? We at Community College of Philadelphia count heavily on vocational education funding, and our new building on Callowhill and 18th Streets surely would not now exist if it had been proposed as the Center for Democracy and Citizenship.

From the vantage point of crass political manipulators, lack of civic education is a stroke of good luck. For them, it’s all the better if college students and other citizens are ill-informed, think uncritically and, guided entirely by hundreds of millions of dollars in TV advertising, fail to question, fail to participate in civic deliberation, vote not at all or vote from mere fear, prejudice or loathing. The community colleges are strategically located to keep that from happening, to act positively to help average citizens increase their civic sophistication—for the benefit of the city, state and nation.

So how do we do it—this thing called education for citizenship? First let’s look at what we at Community College of Philadelphia already do that supports this mission.

* William M. Sullivan has argued that higher education now runs on a “default program of instrumental individualism” (p. 21).

As you may have noted in the Bonnell lobby, occasional voluntary efforts are made to register students and others on campus to vote. We should all congratulate this year's SGA. You may have seen the Student Government Association's officers and volunteers registering students to vote last week and this week, and surely that is a worthwhile activity.

We can say that a certain amount of recognizable, explicit civic education occurs in the College's curriculum. I can illustrate this by pointing to the work of some of our colleagues. For decades, we've run Introduction to Political Science and an American Government course, one or two sections every semester, courses taught by Ed Marrits and Gary Mullin. I've worked with Gary, and I thank him for his contributions to TOP and for working with me to develop the newest political science course.

We also need to give great credit to Karen Bojar for her steady teaching of English 125, Community Involvement, the service learning course which she herself developed many years ago. Each semester, Karen's students experientially study the nonprofit world, and each student spends at least 20 hours as a volunteer with a government or nongovernmental agency. Students keep journals and write papers about what they've learned. Courses such as this are now widespread in American secondary and postsecondary education and often have a purpose of civic and even political engagement.

The College's American History and Sociology courses surely contribute understandings that contribute to civic education. Courses that engage students in careful interpretation of texts certainly help students develop a critical stance that may be useful to them as citizens. I believe that the Sociology of Ethnic and Minority Group Relations course as taught by Ralph Faris and his colleagues not only lives up to the American Diversity requirements but contributes significantly to the civic education of students. Other courses on the American Diversity list also come to mind, for example, the History of Religion in America course developed and taught by Larry Parr and David Prejsnar. In History 101, as originally developed by Barry Grossbach and Mike Hardy and others, students are inducted into historical thinking through examination of primary documents such as the Declaration of Independence, the Constitution and the Federalist

Papers. In the English department, as I learned in a recent faculty development workshop, Simone Zelitch, Bronwyn Lepore and Richard Keiser use United States foundational texts for critical reading and writing assignments. My colleague, Alan Elyshevitz, and surely some other teachers of developmental English courses have used the Constitution and/or the Declaration of Independence as a text for students to read carefully and write about. ESL faculty, working with immigrant students, often work with texts designed to introduce students to American culture, including U.S. political institutions. Ellie Cunningham, Donald Scott, Shannon Dewith-McCormick and other instructors of English 107, Society and Mass Communication, teach students how to critique American mass media, surely necessary for a responsible modern citizen. And I intend my courses Leadership 104 and 114 to contribute to education for citizenship.

Outside the classroom at our College, there are other activities that promote civic education. I'm not thinking only of the provocative speakers who have come to the College at the invitation of Title VI grant administrators, program coordinators, the Teaching Center, President Curtis, the President's Diversity Council and individual faculty members, but of democratic activities we faculty, staff and students sometimes engage in, sometimes together. The Faculty Federation and the Student Government Association have their own democratic processes. Other valuable arenas in which to practice democratic deliberation include the College's Standing Committees. This past year, under the leadership of President Sonja Claxton, and with the able coordination provided by First Vice President David Branch, the SGA has done an outstanding, responsible job of making sure that student delegates are actively at work on the Standing Committees, including the IWC. Second Vice President Baiyina Brown has played an important role in the SGA's teamwork, and as Editor of *The Vanguard*, she has promoted student discourse and responsible use of America's freedom of the press. Recently she organized more than 20 students to attend the national COOL/Idealist student activism conference held at the University of Pennsylvania. The current issue of *The Vanguard* is filled with the platforms of candidates in the coming SGA election. The Leadership Society, with the guidance of Jenavia Thompson-Weaver, has engaged students in community projects, as has the Community Involvement

Club. This semester, my Leadership students have founded four new student clubs. Two of them are for students with interests or career plans in health care and law. Earth Watch Alliance aims to be an environmental action club, and the Student Alliance on Policy Issues will organize political discussions on campus. Some of these students are here today, and I hope some of you will speak with them when this event is finished.

Education for citizenship has also taken place when students were involved in the Community College of Philadelphia's political actions. When visible to students, the College's lobbying efforts at City Hall and in Harrisburg are highly instructive. It's clear to me that students in my Leadership classes who participated in the trip to Harrisburg last fall to speak with politicians about our College's funding were learning practical civic skills and gaining civic confidence. They would like to have done even more.

The problem is, these elements of civic education are very modest. Some are sporadic, and in some cases can only be recognized in hindsight as providing a civic learning opportunity. Compared with many other colleges and universities, some of our efforts seem very limited. There is no deliberate, well-organized effort to accomplish education for citizenship at the College, and I believe such an effort is now called for.

Our civic engagement can be much greater than it is. Presumed political apathy should not deter us. Voter apathy scholars like Tom DeLuca and Nina Eliasoph can help us. DeLuca offers a thesis of complex depoliticization that analyzes power dynamics, including a concept of "political mortification" in which individuals suppress or deflect "political interpretation of what appears to be their personal or collective fate" (p. 14). We need to do research on how politically engaged our students are. In the meantime, instead of just permitting occasional small voter registration efforts by student volunteers, the College could wholeheartedly work to register every eligible student and encourage all faculty and staff to do the same. This should be a permanent commitment, with voter registration materials handed out during orientations and made available in the Library, Learning Labs, Financial Aid areas and elsewhere. Voter education events can routinely be held.

We could make our college the Philadelphia Center for Civic Education. We could mount large civic literacy and civic engagement efforts, building on models pioneered by other colleges and universities. For example, according to a 1997 account by Feinstein and Chesney, since 1986, Wayne State University's required core American Government course has included a civic literacy module with three components: (1) theory building for civic literacy; (2) creating an urban agenda through means of an Urban Agenda Convention attended by students, guests and potential urban agenda coalition partners; and (3) civic participation centered on voter registration and voter education. Our College can collaborate with community organizations, universities, newspapers, public radio and television and the city government to hold policy forums, debates, know-your-government events and civic-themed public speaking competitions. With greater institutional support, we can expand service learning course work.

Last year, Gary Mullin and I wrote a new City and State Politics and Government course relying strongly on cases and issues drawn from Philadelphia and Pennsylvania. Political Science 117 is being taught for the first time this semester by an excellent teacher, Brett Mandel, who is a Philadelphia tax reform advocate and former director of Financial and Policy Analysis in the City Controller's office. This three-credit course is also available as three separate one-credit courses. One of them, Political Science 116, offers 15 class hours focused entirely on public policy issues, including case studies of recent and current Philadelphia and Pennsylvania controversies. I've brought a few copies of the Political Science 116 course plan for you, if you're interested, to take and examine. Maybe this little civic issues course can become another avenue to making the College a center for civic education.

Demographers predict that if current trends continue, there will be 450 million Americans by the middle of the 21st century. Even in that crowded time, this nation's democracy and the world can still be intact—if wise policies prevail. I believe that, as a civic duty, we all need to help make those wise policies come about. American educators, especially, must practice strong citizenship. It will take heroic, sustained efforts by American schools, community colleges, liberal arts colleges and universities to educate that many citizens and

residents so that our fragile system of liberal democracy will retain its health. With our history and with our Constitution Center, Philadelphia is a great city in which to study the arts of citizenship. We can start here, at Community College of Philadelphia.

Works Cited and Additional Recommended Resources

Items preceded by an asterisk describe works about relational aspects of teaching and learning and are listed in connection with the respect and inquiry strands of the lecture. Some of the articles and books on civic education focus helpfully on middle school and high school programs, but most deal with college curriculum and teaching issues, including the relevance of service learning to education for citizenship.

*Anyon, Jean. "Social Class and the Hidden Curriculum of Work." *Journal of Education* 162.1 (1980), pp. 67-92. This article is available in college anthologies, e.g., Gary Colombo, et al., eds. *Rereading America: Cultural Contexts for Critical Thinking and Writing*, 5th Edition, Boston: Bedford/St. Martin's, 2001, pp. 174-190. Anyon's study of five New Jersey elementary schools showed striking differences in pedagogy and philosophy of education, seemingly correlated with the predominant social class of each school's students. Would a new study of teaching methods in Philadelphia-area private and public schools show a similar class-correlated pattern?

Apple, Michael W., and James A. Beane. *Democratic Schools*. Alexandria, VA: Association for Supervision and Curriculum Development, 1995. Apple's books are almost always worthwhile. This slim volume makes the case for democratic processes and experiences in schools; educators from four such schools tell their school stories.

Barber, Benjamin R. "Forward" to Reeher and Cammarano, eds., *Education for Citizenship*, 1997, pp. ix-xiv. Barber cites Jefferson and Adams as he passionately defends public civic education, K through college, as a prerequisite for active citizenship and the survival of American democracy. "The skills that permit citizens to deliberate prudently, think publicly and collaborate democratically need to be learned. This kind of learning turns out to be especially hard. There is, Tocqueville warned, nothing so arduous as the apprenticeship of liberty" (pp. ix-x).

*Birkel, Michael L., ed. *The Inward Teacher: Essays to Honor Paul A. Lacey*. Richmond, IN: Earlham College Press, 2002. Encouraging essays. Some of them make it clear why Lacey is a beloved teacher and mentor. Parker Palmer's "'Meeting for Learning' Revisited" closes this book.

Branson, Margaret S. "What Does Research on Political Attitudes and Behavior Tell Us About the Need for Improving Education for Democracy?" Paper delivered at The International Conference on Education for Democracy, Malibu, California, October 3, 1994. Useful materials can be found on the Web site of the Center for Civic Education. <http://www.civiced.org/attitudes.html> will access Branson's paper.

Burstyn, Joan N., ed. *Educating Tomorrow's Valuable Citizen*. Albany: SUNY Press, 1996. The Stanley and Warren articles (annotated below) appear in this useful collection.

DeLuca, Tom. *The Two Faces of Political Apathy*. Philadelphia: Temple University Press, 1995. DeLuca examines a range of theories of nonparticipation and depoliticization of citizens, and offers his own, which includes the idea that "power may corrupt participation not only by preventing subjectively felt needs from being represented politically, but by shaping the need structure itself" (p.13). DeLuca develops a thesis of "complex depoliticization:" "Political subordination indicates how the normal working of a polity may suppress political understanding from emerging, while political mortification specifies how 'apathetic' individuals or groups participate in avoiding political interpretation of their own experiences" (p.14; see pp. 194-201). The author also proposes a plausible set of initiatives to increase civic participation.

Ehrlich, Thomas, ed. *Civic Responsibility and Higher Education*. Phoenix: American Council on Education Oryx Press, 2000. See Elsner, Schneider and Sullivan entries below.

Eliasoph, Nina. *Avoiding Politics: How Americans Produce Apathy in Everyday Life*. Cambridge: Cambridge University Press, 1996. As a participant observer, Eliasoph accompanied suburban volunteers, activists and recreation club members for two and a half years. In this ethnographic study, she contrasts their compassionate, open-minded, private discourse with their puzzling lack of public voice on political issues and lack of larger political engagement. Showing that "apathy takes work to produce" (p. 6), Eliasoph examines how "good manners" silence political talk and so diminish the public sphere. It might be productive to apply DeLuca's tools to Eliasoph's narratives.

Elsner, Paul A. "A Community College Perspective" in Ehrlich, 2000, pp. 211-226. Elsner recounts how the Maricopa Community Colleges became involved in social responsibility education through public service by students. Maricopa was even selected to form the National Center for Campus Compact for Community Colleges, conceived of as a clearinghouse for volunteerism/civic responsibility best practices and a sponsor of training opportunities and an annual conference.

Interestingly, for the most part, the avenue chosen for this work was not Maricopa's classrooms and curricula but the student activities, student clubs and organizations side of the institutions.

Feinstein, Otto and James D. Chesney. "The Urban Agenda Project" in Reeher and Cammarano, 1997, pp. 51-62. This tightly written article describes a large-scale, college-level, model civic education program. At Wayne State University, largely a commuter school, the thousands of students who take Political Science 101, with its civic literacy module, create "urban agendas" that are finalized at half-day conferences each involving 500-1500 students. These agendas are often presented to elected officials and community organizations; as course work, students achieve massive voter registration as well.

Gutmann, Amy. *Democratic Education*. Princeton: Princeton University Press, 1987. Gutmann names as a purpose of public education the project of "collectively recreating the society that we share" and prescribes nonrepression and nondiscrimination as principles necessary for this project (pp. 39-43). As mentioned in the lecture, Gutmann raises the bar for functional literacy. She writes that high school students "who can understand the help wanted ads but not the text of news stories; who can fill out checks but understand nothing about the national economy; who have learned how to mail a letter but not how to think about the social choice between a public and a private post office—lack the prerequisites for effective political participation. . . . By democratic norms, they are functionally illiterate. . . . A more democratic definition of functional literacy requires high school students to have the intellectual skills and the information that enable them to think about democratic politics and to develop their deliberative skills and their knowledge through practical experience" (p. 147).

— and Dennis Thompson. *Democracy and Disagreement*. Cambridge: Harvard University Press, 1996. This book can be helpful in moving beyond academic discourse to civic, deliberative discourse. To characterize democratic deliberation, the authors discuss "the conditions and content that are necessary to determine to what extent adequate deliberation is taking place in democratic politics" (p. 7). In doing so, they address principles of reciprocity, publicity and accountability as process prerequisites (chapters 2-4); critique utilitarian approaches to moral disagreement (chapter 5); and address "principles that govern the content of deliberation: basic liberty, basic opportunity and fair opportunity" (p.8, chapters 7-9).

Hahn, Carole L. "Education for Democratic Citizenship: One Nation's Story," in Parker, 2002, pp. 63-92. Hahn describes several state and national middle school and high school experiential civic education programs, some of which have involved millions of students. These include "mock trials, kids voting, lobby day, close up and other programs that introduce young people to legislative and judicial processes. . . . *The Citizen and the Constitution* engages students in mock legislative hearings on constitutional issues. *Project Citizen* . . . teaches middle school students to identify a problem in their community, research the issue and develop a solution. . . . Another program to teach civic action skills is the Constitutional Rights Foundation's program *Active Citizenship Today* (ACT)" (p. 75). Along with the Wayne State University "urban agenda" political science module discussed earlier, programs like these could inform any group developing a civic education program for an urban community college.

—. *Becoming Political: Comparative Perspectives on Citizenship Education*. Albany: SUNY Press, 1998. This is a comparative study of high school citizenship education in Denmark, England, Germany, the Netherlands and the United States, in which the author attempts to relate adolescent political attitudes with culture, curriculum and instruction.

Harris, David E. "Classroom Assessment of Civic Discourse," in Parker, *Education for Democracy*, 2002, pp. 211-232. Can the students learning civic deliberation be fairly graded? Harris offers a plan for doing so.

*Hernandez-Avila, Ines. "Para Teresa," from *Con Razon, Corazon*, 1989, reprinted in Colombo, et al., eds. *Rereading America: Cultural Contexts for Critical Thinking and Writing*, 5th edition, Boston: Bedford/St. Martin's, 2001, pp. 207-210.

*hooks, bell. *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge, 1994. These "hopeful and exuberant" essays about liberatory pedagogy make valuable reading. There are chapters on engaged pedagogy, on feminist teaching and scholarship on building a teaching community. In the chapter on Paolo Friere, the author constructs an intriguing dialogue between herself as Gloria Watkins and as bell hooks, her writing voice, to record criticism and affection. For those of us who try to make a space for students' life experiences in our class discussions, the essay "Essentialism and Experience" could be informative. In the essay "Confronting Class in the Classroom," hooks has this to say about respect: "In times of collective participation and dialogue . . . students and professor respect—and here I invoke the root meaning of the word, 'to look at'—each other, engage in acts of recognition with one another. . . . Sharing experiences and confessional narratives in the classroom helps establish communal commitment to learning" (p. 186).

Jeavons, Thomas. *Learning for the Common Good: Liberal Education, Civic Education and Teaching about Philanthropy*. Washington, D.C.: Association of American Colleges, 1991. This reports on a five-year program to promote voluntarism and philanthropy studies in higher education as an avenue to reviving the 19th century ideals of collegiate preparation for civic life. The meat of the report is in Chapter 4, "Courses, Dynamics, Students and Outcomes." Jeavons precedes Carol Geary Schneider in saying that the civic education performance of American colleges and universities has fallen short. According to Bruce Kimball, American universities began to abandon "the idea of training the virtuous citizen" a century ago, "encouraged by the advancement of pragmatism in ethical theory and by the scientific emphasis on value-free research" (qtd. in Jeavons, p. 4). Compare this with William M. Sullivan's remarks on the program of "instrumental individualism" in higher education.

Kadish, Mortimer R. *Toward an Ethic of Higher Education*. Stanford: Stanford University Press, 1991. Kadish's proposed ethic has a political component.

*MacKenzie, Lawrence. "A Pedagogy of Respect: Teaching as an Ally to Working-Class Students," in Alan Shepard, John McMillan and Gary Tate, eds., *Coming to Class: Pedagogy and the Social Class of Teachers*, Portsmouth, NH: Boynton/Cook, 1998, pp. 94-117. The essays in this book are autobiographical. My own springs in part from my working-class upbringing and from teaching admirably ambitious college students at the Community Women's Education Project (CWEP) in Kensington in the early 1990s.

Milner, Henry. *Civic Literacy: How Informed Citizens Make Democracy Work*. Hanover, New Hampshire: University Press of New England, 2002. Milner is a scholar of comparative politics, in this book using data from the United States, Sweden, Australia and New Zealand. At the end of Chapter 3, he notes as a puzzle that "earlier generations [of Americans] were less educated but more politically knowledgeable (and voted more); yet individually, more highly educated people are still better informed and more likely to cast a ballot." Milner addresses the "disturbing development" that, "independent of other factors that also have a negative effect on political knowledge and, thus, political participation, the education being provided to current [American] generations—even though it is educating more of them longer—is not doing the job it once did" (p. 49). See Chapter 1, "The Uses and Abuses of Social Capital;" Chapter 2, "Civic Engagement and Political Participation;" Chapter 8, "Promoting Civic Literacy Through Political Institutions and the Media;" and Chapter 9, "Promoting Civic Literacy Through Adult Education."

*Noddings, Nel. *Caring: A Feminine Approach to Ethics and Moral Education*. Berkeley: University of California Press, 1984. In this book written early in her career, Noddings argues for an ethic based on natural caring, emphasizing receptivity, connection and responsiveness. To skeptics, Noddings argues that this is a tough ethic (pp. 98-103). Noddings' ethic would transform the priorities of education. "The primary aim of every educational institution and of every educational effort must be the maintenance and enhancement of [the ethical ideal of] caring. . . . [This aim] establishes the climate, a first approximation to the range of acceptable practices and a lens through which all practices and possible practices are examined" (pp. 172-173). The book is valuable to compare with Parker Palmer's writings. Noddings' later work includes *The Challenge to Care in Schools: An Alternative Approach to Education*, 1992 and *Philosophy of Education*, 1995.

*Palmer, Parker J. *To Know as We Are Known: A Spirituality of Education*. San Francisco: Harper & Row, 1983. In this early book, Palmer wrote that, despite its being dethroned epistemologically, "objectivism is institutionalized in our educational practices" (p. 29), and that this explains much about the alienation from subject matter and the classroom passivity that affect so many students. Palmer critiques conventional pedagogy in a chapter called "The Teaching Behind the Teaching." In "To Teach is to Create a Space," he elaborates the idea that "a learning space has three major characteristics . . . openness, boundaries and an air of hospitality" (p.71).

*—. *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. San Francisco: Jossey-Bass, 1998. Many teachers have been refreshed and inspired by Palmer's open and passionate writings, which pay heed to the fears, defenses, risk taking and healing of teachers and learners. "Good teachers possess a capacity for connectedness. They are able to weave a complex web of connections among themselves, their subjects and their students so that students can learn to weave a world for themselves. . . . The connections made by good teachers are held not in their methods but in their hearts" (p. 11).

*—. "Meeting for Learning' Revisited: Trailing Quaker Crumbs Through the Wilderness of Higher Education," in Birkel, 2002, pp. 160-170. In this highly personal essay, Palmer uses his experiences at the Pendle Hill retreat center near Philadelphia to tell how, with sufficient patience, a community of learners can take shape around one of the "great things" of the knowledge world.

Parker, Walter C., ed. *Education for Democracy: Contexts, Curricula, Assessments*. Greenwich, CT: Information Age Publishing, 2002. The Hahn and Harris articles are found here.

Reeher, Grant and Joseph Cammarano, eds. *Education for Citizenship: Ideas and Innovations in Political Learning*. Lanham, MD: Rowman and Littlefield, 1997. Topics include teaching public deliberation, service learning's powers and limits in teaching politics, democracy in the classroom and using the Internet for civic education. For comments on two of the articles, see the Barber and the Feinstein and Chesney items in this bibliography.

*Rose, Mike. *Lives on the Boundary*. New York: Penguin, 1990. This book is still good reading for college students and faculty, especially for its insights into classism and working-class students' attitudes toward education. Rose's award-winning book, *Possible Lives* (Penguin 1999), provides useful accounts of good teaching in schools across the United States and his forthcoming book from Viking, provisionally titled *The Mind at Work: Valuing the Intelligence of the American Worker*, promises to be helpful to any of us concerned with workforce training and with coordinating academic and vocational studies.

Schneider, Carol Geary. "Educational Missions and Civic Responsibility: Toward the Engaged Academy," in Ehrlich, *Civic Responsibility and Higher Education*, 2002, pp. 98-123. Carol Schneider, who is president of the Association of American Colleges and Universities, spoke valuably about general education at Community College of Philadelphia in 2003. In this 2002 article, she catalogs American social developments and controversies, then asks, "Where in the college curriculum are the values and principles at stake in all these debates either addressed or explored?" Based on the evidence seen by AAC&U, she says, "most students will not study in any formal way the complexities and challenges that are inherent in democratic values, aspirations and practices, in and of themselves" (p. 120). At the end of a laborious, five-year-long initiative by the AAC&U to remedy this situation, Schneider is convinced "that there is not just a neglect of but a resistance to college-level study of United States' democratic principles, practices and contestations."

—. "Introduction," *Peer Review* 5.3 (Spring 2003), p. 3. "Education for Citizenship" was the theme of this issue of *Peer Review*, and Schneider sets the stage for several good articles on theory and practice by arguing that procedural and technical knowledge is insufficient for students and that "helping students explore the implications and contestations

surrounding the uses of knowledge” should take place in the context of civic education.

Spiezio, K. Edward. “Pedagogy and Political (Dis)Engagement,” *Liberal Education* 8.4 (Fall 2002), pp. 14-19. Spiezio presents proposals for curricular and pedagogical change using student input gathered from the annual Campus Attitudes toward Politics and Public Service Survey (CAPPS), conducted by Harvard’s Institute of Politics. He also summarizes criticisms of the political inadequacy of civics instruction and most service learning experiences students undergo in higher education. As a positive development, Spiezio discusses the Participating in Democracy Project being undertaken by a group of liberal arts colleges.

Stanley, Mary B. “Service Learning as Civic Education: Difference, Culture War and the Material Basis of a Good Life,” in Burstyn, 1996, pp. 151-177.

Sullivan, William M. “Institutional Identity and Social Responsibility in Higher Education,” in Ehrlich, 2000, pp. 19-36. Sullivan, one of the authors of *Habits of the Heart*, has been a speaker at Community College of Philadelphia. In this essay, he argues that higher education in the United States has drifted into a “default program of instrumental individualism” that “leaves the larger questions of social, political and moral purpose out of explicit consideration” in favor of seeing itself as an industry producing professionals and other workers and assessing itself by market measures (p.21). Sullivan calls for higher education to recover its social vision and adopt a “civic perspective [that] can provide the leaders in academe with some direction for developing a democratic yet reflective public” (p. 35).

Warren, Donald. “Practice Makes Perfect: Civic Education by Precept and Example,” in Burstyn, 1996, pp. 119-135. Warren reviews several examples of promising civic education work being done in schools. He praises the Civitas curriculum materials as helping students and their teachers to engage in inquiry about historic inequities and ongoing social issues.