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Faculty and Dean Attitudes Toward Institutional Civic Responsibility, Mutual Trust, and Civic Mindedness at Two Year Colleges

David W. Kobilka
Minnesota State University, Mankato

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David W. Kobilka

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David W. Kobilka

This dissertation has been approved by the following members of the examining committee:

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Dr. Jason Kaufman, Advisor

_____
Dr. Scott Wurdinger, Committee Member

_____
Dr. Anne Weyandt, Committee Member

FACULTY AND DEAN ATTITUDES TOWARD INSTITUTIONAL CIVIC RESPONSIBILITY, MUTUAL TRUST, AND CIVIC MINDEDNESS AT TWO YEAR COLLEGES

DAVID W. KOBILKA

A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF EDUCATIONAL DOCTORATE IN EDUCATIONAL LEADERSHIP

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ABSTRACT

Two year colleges are often characterized as America's "democracy colleges" implying a difficult to implement dual mission of democratizing education for all, and advancing the democratic purpose of civic engagement. Although such goals may be explicit in a college's mission statement, how faculty or their deans receive that mission is not well-documented. Research suggests that for a college to advance a civic mission, those involved must themselves be civically minded. Moreover, for any mission to succeed, faculty and their deans must trust one-another. However, there is scant research specific to two-year colleges in these areas. This research attempted to address these phenomena using an online survey across the 30 two-year colleges across a single state college system. The survey used two qualitative questions; one, to elicit a characterization of faculty and dean attitudes toward an institutional mission of civic responsibility; the other, to characterize the environment of trust between faculty and deans. The survey also employed the 23-item Civic Minded Professional Scale (CMP-23) to measure the civic mindedness of faculty and dean participants. Findings suggested that although most faculty and deans align with their institution's civic responsibility, such is not universally the case. However, participants who do object to civic responsibility do so for many reasons, only some of which appeared to be politically framed. The survey findings also revealed that mistrust between faculty and deans is common, and that the effect may be toxic to the institution. Scores on the CMP-23 revealed expected trends; females scored higher than males; those with prior experience with civic engagement activities scored higher than those without; and faculty in the liberal arts rated higher than faculty in career and technical education.

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CHAPTER I

Introduction

Background of the Problem

Civic engagement has long been recognized in the United States as essential to a healthy democracy. Thomas Jefferson was among the earliest to argue that the strength of a democracy depended on a civically engaged populace (McTighe Musil, 2009). John Dewey, whose influential writings on education enjoyed wide popularity in the late nineteenth and early twentieth centuries, held that democracy and education were inseparable (Riley & Welchman, 2003). According to Dewey, "breaking down barriers of social stratification which make individuals impervious to the interests of others" (1916, pp. 120-121), was among education's most valuable contributions to a free and just society and was something achieved through skillfully guided experience and reflection (Saltmarsh, 2011). In 1947, the report to the president titled *Higher Education for American Democracy*, more commonly known as the Truman Commission Report, concluded that:

> In the past perhaps our colleges have taken it for granted that education for democratic living should be left to courses in history and political science. It should become instead a primary aim of all classroom teaching, and more important still, in every phase of campus life (President's Commission, 1947, p. 9).

The Truman Commission Report also appealed directly to community colleges to renew their mission of teaching for civic responsibility (Fonte, 2009; Rumann, Rivera, &

Hernandez, 2011). This has often been referred to as one of the two social functions of community colleges. The best-understood function is "by serving those who would otherwise not have access to higher education, community colleges are instruments of democracy" (Kisker & Ronan, 2012, p. 6). The other function is understood much less; to serve the civic purpose recognized in the Truman Commission Report (Kisker & Ronan, 2012).

Although community colleges were specifically created in the early 1900s to prepare students for transfer to four-year institutions, their purposes have since grown significantly (Beach, 2011). This research proposes to explore a facet of what still is, ostensibly, that early civic purpose, not only of community colleges, but the entire variety of two-year college types that exist today. This includes associate's degree-granting community colleges, degree and certificate-granting career and technical colleges, and "comprehensive colleges" (Minnesota State, 2019, p. 15) that are both community and technical college in a single institution. In this dissertation, *community college* refers specifically to associates degree-granting two-year institutions. The term *two-year college* refers to all two-year college types as defined by Minnesota State (2019).

Although in the ensuing four decades after the release of the Truman Commission Report others urged repeatedly for higher education to renew itself, in general it had in fact distanced itself further from its civic purpose (Boyer, 1990; Brint & Karabel, 1989). Brint and Karabel (1989) added that, "no less than other segments of the educational system, and perhaps more, the community college has been guilty of this pattern of neglecting its responsibilities for the training of citizens as well as workers" (p. 230-231).

By the late 1980's, according to Reason and Hemer (2014), in response to escalating

social unrest, and the "growing civic and political disaffection among America's youth"

(p. 4), a movement began to bring civic engagement back into the academy. Despite

those renewed efforts, Saltmarsh and Hartley (2011) summarized that the civic

engagement movement in higher education still suffered from a lack of support,

fragmented and uncoordinated participation, and "an absence of concerted action around

a set agenda" (p. 3).

In 2015, the National Task Force on Civic Learning and Democratic Engagement

also reported that widespread civic disengagement is "exacerbating the deep divides that

already shape our politics, diminishing opportunities for civic alliances, and replacing

what ought to be thoughtful deliberation about public issues with incivility and

hyperpolarization" (AAC&U, 2015, p. 1). What is now a degraded political and social

climate is one in which racism, bigotry, and xenophobia, sometimes openly displayed by

political leaders, has led to greater inequality, a wider racial divide, and more hate-related

violence (Berman, 2017; Maranto, 2017; Oliver & Wood, 2014; Sargent, 2018, Theis,

2016).

In that same 2015 report titled *A Crucible Moment: College Learning and

Democracy's Future*, the authors echoed previous studies asserting that this condition has

been decades in the making, and is at least in part a result of American colleges and

universities drifting from their original calling to build a nation of civically educated

citizens (AAC&U, 2015). To reverse the trend, many have urged that what is needed

now is to renew again the commitment to teaching civic responsibility to young people

(AAC&U, 2015; Banks, 2008; Battistoni, 2002; Braskamp, 2011; Jacoby, 2015; Maranto, 2017; Prentice, 2011; Theis, 2016).

Banks' (2008) analysis suggested college students do need to learn civic responsibility, but the experience needs to be "transformative" (p. 129). The word *transformative* alludes to transformative learning theory, described by Cranton and Taylor (2012) as, "a process by which individuals suspend judgment and struggle to understand others' points of view from their perspective" (p. 8). Cranton and Taylor (2012) explained that the theory pivots upon:

> the notion that we uncritically assimilate our values, beliefs, and assumptions from our family, community, and culture. In other words, we adopt the dominant ideology as the normal and natural way to think and act. When we are able to recognize that these beliefs are oppressive and not in our best interests, we can enter into a transformative learning process (p. 7).

The transformative learning process results in a shift in one's relationship with the world (Taylor & Merriam, 2008), and leads to a basis for decision-making that is "more (a) inclusive, (b) differentiating, (c) permeable, (d) critically reflective, and (e) integrative of experience" (Mezirow, 1996).

Some have argued that for citizenship learning to rise to the level of transformative, the student must do service learning work in a community to which they have a personal attachment (Battistoni, 1997: Prentice, 2007), and that civic values need to be instilled in the culture of the institution where the student attends (Braskamp, 2011; Jacoby & Hollander, 2009). Schein and Schein (2016, pp. 7-15) pointed out that

successful cultures in any context are those from whose strength is derived from long

tradition. In the case of educational institutions, Billings and Terkla (2014) concluded

that "colleges and universities with strong campus cultures have a more coherent set of

beliefs, rituals, symbols, myths, and language" (p. 45) and are thus better at transferring

the values of that culture to its students. Thus, if instilling a sense of civic responsibility

in its students is a cultural imperative, then civic mindedness must be apparent in every

department and discipline (Jacoby & Hollander, 2009). As Braskamp (2011) pointed out,

a culture of civic responsibility:

> must be integral to the institution rather than something that students encounter
>
> haphazardly through the curriculum and cocurriculum. And for this to happen, it
>
> must become a key component of institutional identity, with faculty deeply
>
> involved in creating engaged academic communities that reflect and model the
>
> values of democracy and freedom. (p. 3)

As the values of democracy and freedom have been contested during the whole of

American history (Sinha & Von Eschen, 2007), so today is the definition for civic

engagement similarly contentious (Brabant & Braid, 2009; Jacoby, 2009; Levine, 2007;

Saltmarsh, 2005). Kisker (2016) found that even among members of "a national

initiative providing a platform for the development and expansion of civic engagement in

community colleges" (p. 13) called The Democracy Commitment (American Association

of State Colleges and Universities), definitions for civic engagement "range from the

narrow (voting, being aware of the political process, service learning) to those

encompassing broader themes of social justice, civic responsibility, and participation in a

democratic society" (Kisker, 2016, p. 20). Saltmarsh (2005) framed it as a question; "what is it that we would want a civically educated student to know?" (p. 50). Battistoni (2002) cautioned that defining the term too narrowly runs the risk of it connoting a political ideology.

Nor is there consensus on what to call it. Jacoby (2009) listed "social capital, citizenship, democratic participation/citizenship/practice, public work/public problem solving, political engagement, community engagement, social responsibility, social justice, civic professionalism, public agency, community building," (p. 6) all as generally synonymous variants for civic engagement. Alerting to the perils of naming, Battistoni noted, "faculty on the left complain that citizenship education tends to convey images of patriotic flag-waving. More conservative faculty see civic engagement masking a leftist, activist agenda" (2002, p. 10). Nonetheless, Brabant and Braid (2009) advised that choosing the term and defining it is work that must be done by the institution using it. They warned, "if the definition does not reasonably and coherently align with the institution's educational mission and local context, resources will be squandered in the pursuit of engagement for engagement's sake" (Brabant & Braid, 2009, p. 61).

An oft-cited definition for civic engagement, adopted by The Association of American Colleges and Universities' (AAC&U) for its Civic Engagement Value Rubric (2009) is that originated by Erlich (2000). According to Erlich, civic engagement is:

> working to make a difference in the civic life of our communities and developing
> the combination of knowledge, skills, values and motivation to make that

difference. It means promoting the quality of life in a community, through both

political and non-political processes. (2000, p. vi)

Erlich's definition has been broadly accepted because it "includes knowledge, values,

motivations, and behaviors, [that] allow for a robust examination of assessment within

civic learning, providing a framework of dimensions to investigate" (Reason & Hemer,

2014). This study also adopts Erlich's (2000) definition for the reason stated above but

allows that civic engagement has been given many names and where others are

sometimes used, they are generally synonymous with the term civic engagement.

One such related term, *civic mindedness* is defined by Steinberg, Hatcher, and

Bringle (2011) as "a person's inclination or disposition to be knowledgeable of and

involved in the community, and to have a commitment to act upon a sense of

responsibility as a member of that community" (p. 20). Hatcher (2008) operationalized

civic mindedness for the working professional as "one who is (a) skillfully trained

through formal education, (b) with the ethical disposition as a social trustee of

knowledge, and (c) the capacity to work with others in a democratic way, (d) to achieve

public goods" (p. 57).

Colleges and universities intentionally project their culture through their mission

statements (Billings & Terkla, 2014). But several studies have suggested that an

institutional mission that names civic responsibility as a cultural imperative only

tentatively predicts that faculty will encourage civic engagement in students (Cole,

Howe, & Laird, 2016; Demb & Wade, 2012, O'Meara, 2011). The research is clear that

whether faculty themselves are civically engaged depends on many factors, irrespective

of institutional mission, such as gender, ethnicity, academic discipline, personal beliefs, prior experiences with civic engagement, age, family history of college achievements, employment status, and personal agency (Cole et al, 2016; Demb & Wade, 2012; Russell-Stamp, 2015; Wade & Demb, 2009). This is supported by other research that concluded the range of faculty adoption of any institutional mission statement can be categorized by groups according to personal characteristics (Graham, Ribera, BrickaLorenz, & Broderick, 2017; Pike, Kuh, & Gonyea, 2003; Zenk & Seashore-Louis, 2018).

Converting civic engagement from words in a college's mission statement to its being a cultural value among its members is a challenge for institutions of all sizes and types. However, turning a college's culture toward a desired mission is harder for certain types of colleges (Zenk & Seashore-Louis, 2018). For example, some studies have suggested that large research-intensive universities, because they are broken up into individual colleges, are less likely to rally around a unified mission statement (Morphew & Hartley, 2006; Zenk & Seashore-Louis, 2018). Mid-sized masters-granting institutions, for reasons that are different from those of large universities, also find institutional purposes pulled in multiple directions (Zenk & Seashore-Louis, 2018). Spanning the spectrum of college and university types, four-year liberal arts colleges, and private colleges, especially religiously affiliated colleges are the most effective at unifying their faculty around a given mission (Graham et al., 2017; Hartley, 2002; Weiss, 2009).

Unifying faculty around a mission is especially challenging for community colleges where, as Wilson and Mitchell (2017) noted, there is a "disparity between the

stated goals of the community colleges and the achievement of those goals" (p. 5). So, while one important purpose of a mission statement is to distill and focus institutional goals for the faculty and staff (Ayers, 2017; Lake & Mrozinski, 2011), in the case of community colleges, "given the diversity of perceptions and opinions, it is unlikely that organizational members will cohere around any given statement of mission" (Ayers, 2017, p. 14). Clearly, the collective attitudes toward an institutional mission of civic responsibility will have an affect toward the success of that mission.

Some research has emphasized that, for varied reasons, community colleges should be ideally suited environments for civic learning (Heelan and Mellow, 2017; Kisker & Ronan, 2016; Kisker, Weintraub, & Newell, 2016; Mathews, 2016; Newell, 2014). First, the institutions themselves are ideally located. According to Zlotowski et al.:

> By the 1990's most Americans had a community college within commuting distance of their homes or jobs. These colleges reflected the diversity of the neighborhoods they served; like the local K-12 schools that prepared their students, community colleges were not just *in*, they were *of*, *by*, and *for* the people in their surrounding area (2004, p. 14).

Also, compared to their university counterparts, the students of community colleges are on average more diverse, older, more likely to be parents, be female, be low-income, or be non-native English speakers (AACC, 2019, Cohen, Brawer, & Kisker, 2013; Ma & Baum, 2016; Prentice, 2007). Those are also characteristics of individuals who may have themselves experienced social marginalization (Kisker et al., 2016; Newell, 2014;

Prentice, 2007), and for whom an educational path of civic engagement should have the greatest impact (Prentice, 2007; Weerts, Cabrera, & Mejías, 2014).

However, these same community college students also have personal and structural factors working against their achieving the expected high level of civic engagement (Newell, 2014). For example, community college students are more likely than their university counterparts to attend class inconsistently, to have insecure housing, or to be homeless (Hallett & Freas, 2018). In addition, Newell (2014) concluded that because community college students are much more likely than university students to have off-campus obligations, they spend much less time on campus, so are less likely to become civically engaged in college. Therefore, the research has not borne out the expectation that community college students, by personal characteristics alone, should be more civically engaged than are their four-year college counterparts (Kisker et al., 2016; Newell, 2014; Prentice, 2007). Many community colleges do make a commitment to academic civic learning explicit in their mission statement or strategic plan (Kisker, 2016), but living up to that ideal has been a struggle (DePaola, 2014; Franco, 2016; Kanwischer, Lilgreen, & Saralampi, 2015; Kisker & Ronan, 2016; Kisker et al., 2016; Largent & Horinek, 2008; Newell, 2014; Prentice, 2011; Turner, 2016; Wilson & Mitchell, 2017).

However, the volume of two-year college faculty scholarship in general, and specifically on the subject of civic engagement is much smaller than that produced by university faculty, and is insufficient to characterize the spectrum of civic engagement efforts at those institutions (Kisker et al., 2016; Morest, 2015; Reason & Hemer, 2014).

Community colleges have been known since their inception in the early twentieth century as America's democracy colleges, for their collective "vision of creating a genuinely egalitarian system of education that fosters the development of a citizenry fully equal to the arduous task of democratic self-governance" (Brint & Karabel, 1989, p. 232). Some have remarked that although the whole of the American educational system struggles to fulfill this goal, community colleges derive cultural purpose in this vision (Brint & Karabel, 1989; Franco, 2016; Kisker et al., 2016; Prentice, 2007; Ronan, 2012). But how cultural purpose translates into faculty action is not well understood.

Kaufman (2016), in a study of a single, large, west-coast community college, reported that faculty avoid implementing civic outcomes in their courses. Among the reasons reported by Kaufman (2016) were fears such as, "teaching our students to engage civically will get them into trouble" (p. 73), "engaging in civic discourse leads to violence and turmoil" (p. 73), and "engaging in civic discourse imposes our values inappropriately on students" (p. 72). Because there are few reports such as this, the extant scholarship provides limited insight into how community college faculty view, and act upon this cultural purpose. Given that more than a quarter of college faculty nationwide are employed at two-year colleges, but so few of them find the time for scholarship (Morest, 2015), it is reasonable to assert that as with any academic endeavor, efforts toward civic engagement at the two-year college level would benefit from more thorough documentation.

Although education research at four-year institutions suggests that civically minded faculty are instrumental to student civic engagement (Cole et al., 2016; Wade &

Demb, 2009), a characterization of two-year college faculty civic mindedness is incomplete (Kisker, 2016). Pursuing that question could follow multiple lines of inquiry. One line is to question whether the wording used in a college mission of civic learning is, itself effective. In a study of three hundred mission statements from four-year colleges and universities across the United States, Morphew and Hartly (2006) compared mission statements of public and private institutions and noted that private institutions tend to use more emphatic, forceful language for the goal of civic engagement. They summarized, "Obviously there is a substantial difference [between] promoting 'civic duty' and preparing students to 'transform the world!'" (Morphew & Hartley, 2006, p. 466).

Because the focus of this study is on a sample of two-year colleges belonging to a single state college system, it is assumed that the mission statements, even if not similarly worded, are at least driven by similar external motivations, one primary driver being, as Morphew and Hartley (2006) noted, "to show their relevance to important external constituent groups, including taxpayers and legislators, as they compete for public funding with groups whose service to the local region is much more conspicuous" (p. 468). Although Morphew and Hartley conducted their study from the position that mission statements are intended partly to influence institutional culture, they also admitted that the opposite may be the case, that "mission statements may reflect, rather than drive, the realities of these institutions' environments" (2006, p. 467).

The research proposed here is to follow an alternate line of inquiry which is to assess faculty attitudes toward institutional civic purposes, assess the environment of trust between faculty and deans, that is a prerequisite to faculty taking the pedagogical risk of

attempting student civic engagement, and finally, to measure the civic mindedness of two-year college faculty and deans from an entire state college system. To that final purpose, it drew from the work of Hatcher (2008), who created the "Civic Minded Professional (CMP) scale" (p. 59) and tested it on a sample of three hundred seventy three college faculty purposefully selected to reflect a spectrum of civic-minded professionalism. The CMP scale has since been used in other studies. Twill, Lowe, and Twill (2014) employed the CMP scale to compare civic mindedness of faculty social workers to community social workers, and to graduate students of social work. Palombaro et al. (2017) applied the CMP scale to show how civic mindedness develops in graduate students of physical therapy, at intervals as they progressed through their program. Barry, Lowe, and Twill (2017) included the CMP scale as part of a comparison study of the civic mindedness of faculty librarians across a spectrum of institutions. This study uses the CMP scale to measure civic mindedness of two-year college faculty.

Problem Statement

Although there is evidence to suggest that faculty civic-mindedness can influence the success of a two-year college mission of civic responsibility, faculty and dean attitudes toward institutional civic purposes have not been thoroughly described. Moreover, trust between faculty and deans, as an essential element of mission success in any institution, is also in need of more nuanced description.

Purpose of the Research

The purposes of this research are (a) to qualitatively characterize the attitudes of two-year college faculty and deans toward institutional civic responsibility,

(b) to characterize qualitatively the environment of trust between faculty and deans, and

(c) to juxtapose a quantitative measurement of the civic mindedness of both

groups with those qualitative characterizations.

Research Questions

      1. How do faculty and deans perceive their institutional civic responsibility?

      2. How do faculty and deans perceive the phenomenon of mutual trust?

      3. Is faculty and dean civic mindedness consistent with how they perceive

      institutional civic purposes?

Significance of the Research

      Today, the community college mission statement serves multiple, sometimes

competing, but always externally and internally communicative functions (Ayers, 2017;

Lake & Mrozinski, 2011). Claiming that civic engagement is part of that mission

communicates to its students, to its employees, to its funding sources, and to the

community where it resides that the institution is mindful of and is acting on the original

social justice imperative of community colleges, and on the renewed emphasis of

graduating students who are themselves civically engaged (Ayers, 2017; Heelan &

Mellow, 2017).

      Irrespective of institutional mission it is faculty who carry the torch of civic

engagement to students (Cole, Howe, & Nelson Laird, 2016). Nevertheless, the apparent

vector that leads from institutional mission, to faculty civic mindedness, to civically

engaged students may be in fact a convoluted path. Traditionally, it has been considered

self-evident that faculty civic mindedness should influence student behavior, but the

research has yet to bear out that expectation (Rhee & Kim, 2011). Moreover, although the results of a recent survey suggested that it is increasingly common for two-year colleges to include civic engagement as part of their institutional mission and to encourage faculty civic engagement through professional development, faculty are rarely hired, tenured, or promoted based on their own civic engagement (Kisker, 2016). Yet, the research has shown that for some campuses, student civic engagement is not only achieved, but done so against significant odds characteristic of two-year colleges; tight budgets, tentative or nonexistent administrative support, lack of clarity in the institutional mission, mistrust, or faculty resistance to the perception that extra work is involved in community engagement activities (Ayers, 2017; Jones, 2016; Kisker, 2016). By characterizing the environment of trust between faculty and deans, this research may shed light on the circumstances that lead to trusting relationships, and possibly to greater success for the institutional mission. By characterizing faculty and dean attitudes toward institutional civic responsibility, this research may reveal nuanced thinking of its employees toward that goal, and whether there are patterns in those attitudes, thus aiding future professional development strategies. By measuring faculty civic mindedness, this research hopes to help with the understanding of where faculty civic-mindedness resides, and what faculty bring to their institution, irrespective of the mission of their college.

Knowing more about these relationships can provide insight into how best to implement civic values once they are stated in a college mission, how best to promote civic mindedness through faculty professional development, and whether faculty civic mindedness is fixed or can be intentionally developed within the institution. Thus, it can

inform two-year college administrators on where best to spend limited resources toward institutional cultural change when civic engagement is the goal. In addition, where there is a real desire to work toward cultural change within one's institution, this research can inform two-year college faculty on how best to achieve the delicate leadership balance of opening doors to civic-engagement for one's colleagues, but not be perceived as trying to push them through.

Delimitations

This study was limited to two-year college faculty and deans in the United States Midwest. The survey was administered to all employees who are credentialed college faculty and employed by the college, including permanent full time, permanent part time instructors, adjunct faculty, sabbatical-replacement, other temporary faculty. Not included in this study were high-school teachers who teach courses for college credit at the high-school facility under a concurrent enrollment agreement (Minnesota Office of Higher Education, 2017). All deans were invited to participate, without distinction for their specific title in the institutions.

Definition of Key Terms

Civic Engagement

"Working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes" (Erlich, 2000, p. vi).

Civic Minded Professional (CMP)

For the purposes of this study, this term is defined operationally as "one who is (a) skillfully trained through formal education, (b) with the ethical disposition as a social trustee of knowledge, and (c) the capacity to work with others in a democratic way, (d) to achieve public goods" (Hatcher, 2008, p. 57).

College Mission (Institutional Mission)

 How colleges express their aspirations to the world; commonly published in a direct link from the institution's internet homepage. Typically, an institution's aspirations begin with an overarching mission statement that also implies a series of underlying aspirations. The detailed list of those aspirations may be found in the vision, guiding values, guiding principles, strategic goals, or core learning competencies.

Service Learning

"A form of experiential education in which students engage in activities that address human and community needs, together with structured opportunities for reflection designed to achieve desired learning outcomes" (Jacoby, 2015, pp. 1-2)

Two-Year College

For the purpose of this research, two-year colleges are associate's degree-granting community colleges, degree and certificate-granting career and technical colleges, and "comprehensive colleges" (Minnesota State, 2019, p. 15) that are both community and technical college in a single institution.

CHAPTER II

Review of the Literature

This chapter begins with a discussion of civic disengagement, and the ambiguity surrounding the ways civic responsibility has been defined historically. The second part discusses the rationale for academic civic engagement, and how that may be achieved. Finally, civic engagement and civic mindedness are defined formally for the purposes of this study, and discusses how those definitions are operationalized.

Civic Disengagement and the Risk to Democracy

The nineteenth century French writer and traveler Alexis de Toqueville, in juxtaposing the civic involvement of the people of Europe to that of the citizens of the United States observed:

> How is it that in the United States, where the inhabitants arrived yesterday [. . .] that each person is involved in the affairs of his town, of his district, and of the entire State as his very own? (Toqueville, 2012, p. 387).

In that rhetorical question Toqueville encapsulated the tradition of volunteerism in the United States that, is at once conspicuously American, and today, faltering (Hatcher, 2008; Putnam, 2000).

According to Cavenish (1988), the erosion of civic behavior across the professions is particularly damaging. Flores (1988) described professionalism as "a complex set of role characteristics involving specialized knowledge and training, dedication to public service, and autonomous decision-making authority in matters of importance to society" (p. 1). A mention of professionals and professional behavior is

particularly relevant to this point because, as Cavenish (1988) emphasized, "professionals have in this society significant power which can be used either for great societal benefit or considerable societal harm" (p. 15).

In the book titled *Bowling Alone: The Collapse and Revival of American Community*, Robert Putnam (2000) documented the decline in the twentieth century of American "social capital" (p. 18), the complex webs of political, civic, and social involvement of average Americans that was once considered typical civic behavior in American society. Putnam (2000) attributed the decline to a range of seemingly innocuous factors, from the trend toward two working parents, to urban sprawl, to the rise of in-home entertainment, and notably "the slow, steady, and ineluctable replacement of the long civic generation, by their less involved children and grandchildren" (p. 283).

Clark and Richey (2015) suggested that rising income inequality is closely correlated with decreases in "socializing with neighbors, joining voluntary organizations, and trust in others" (p. 593), but stressed there is an overall lack of evidence to suggest a multi-dimensional decline in social capital. Clark and Richey however did emphasize that "the results to indicate an over-time decline in trust in others" (2015, p. 594) and this could lead to a decrease in social capital. Conversely, Putnam (2000) concluded that culpability for a clear decline in social capital is owed to the combined effects of changing societal conditions, attitudes of younger generations, and changing attitudes of people as they get older. However, more than half of the decline is due to the changing of generations with the march of time (Putnam, 2000). Pinker (2018), also noted a strong generational effect in examining the increase in secularization in the United States.

Given that the United States is the most religious of developed western nations (Pinker, 2018) society's trend away from religious values and church attendance may be significant. Putnam emphasized that churches, synagogues, mosques, temples, and the like, are "arguably the single most important repository of social capital in America" (2000, p. 66).

Although social capital and civic engagement are intertwined, they are not the same. Clark (2015) summarized social capital as "the connections among individuals, and the social networks and norms of reciprocity that arise from them" (p. 43). A necessary ingredient for social capital is trust (Clark, 2015; Uslaner, 2000). Civic engagement is "individual and collective actions aimed at identifying and addressing issues of public concern in society" (Martinez, 2018, p. 360). It is reasonable to conclude then that without trust, there is no social capital and without social capital there is no civic engagement. Uslaner (2000) emphasized, "the various forms of social capital – trust, social networks, and civic engagement – are not interchangeable. Trust comes first" (pp. 589-590).

However, the progression from trust, to social capital, to civic engagement is not always linear. For example, Clark (2015) illustrated that among communities of faith, those that are "strict, sectarian, and theologically conservative" (p. 588) may enjoy high levels of "particularized trust" (Uslaner, 2000, p. 573) and social capital, but also tend to be civically disengaged with their surrounding community. As explained by Uslaner (2002), fundamentalist religious groups tend to avoid others outside their own group, who they mistrust, and that, "when you volunteer at your church, you are not as likely to come

into contact with people who are different from yourself as when you volunteer at a hospital or homeless shelter" (p. 242). Uslaner (2002) stressed that although this is not to be taken as the overarching rule for faith-based civic engagement, neither should it be assumed that membership in any faith community is prerequisite for one's social capital or civic engagement. In agreeing with this general principal, Pinker summarized:

> A fervent believer who prays alone is not particularly charitable. At the same time, communality and civic virtue can be fostered by membership in secular service communities such as the Shriners (with their children's hospitals and burn units), Rotary International (which is helping to end polio), and the Lions Club (which combats blindness)" (2018, p. 432).

Although the nuanced relationship of religion with civic engagement are outside the scope of this study, these points illustrate that the factors influencing civic engagement are varied, complex, and sometimes counter to what otherwise might appear an obvious direct relationship, for example that between social capital and civic engagement.

According to Putnam (2000) the effects of a weakened social capital have been felt across the whole of society, and include negative effects on education, public safety, physical health, disturbingly so for that of children, happiness, and ominously, mortality. The gravity of the decline in social capital was such that Putnam (2000) declared that it "represents one of the nation's most serious public health challenges" (p. 327).

The decline in social capital has also had several adverse effects on what was traditionally viewed an essential tool of democracy; speaking to others who may be different from oneself (Putnam, 2000). Historically, conversation between people with

diametrically opposing views on an issue, but with the shared goal of solving that issue, was considered the backbone of a functioning democracy (Gore, 2007; Putnam, 2000). Putnam (2000) noted however, that at the local level exchanges at meetings have become more strident, and politics more polarized, as political moderates tend to stay home, leaving those on the political fringe to dominate conversations. Expanding outward, as individuals become less engaged in political discourse, membership to large, politically engaged organizations, such as the "American Association of Retired Persons, the Audubon Society, and the NAACP" (Putnam, 2000, p. 343) has increased. But, the platform of large organizations takes its greatest influence from its largest donors and has led to a further disempowerment for individual members who may have little more than a single vote in the political positions of the organizations they support (Putnam, 2000).

Putnam argued that political disempowerment and civic disengagement are "two sides of the same coin" (2000, p. 344), such that whole neighborhoods where there tends to be low voter turnout as well as other forms of disengagement, are also places where, using Putnam's example, "hazardous waste companies look to locate" (2000, p. 344). Political disempowerment, the loss of social capital, and civic disengagement are entangled in a feedback loop that many regard as a threat to the stability of American democracy, and has proved extraordinarily difficult to reverse (DeLuca & Buell, 2005; Gore, 2007; Hedges, 2009; Johnson, 2006; Neumann, 2008; Putnam, 2000). Pinker (2018) admonished that our "civics-class idealization of democracy in which an informed populace deliberates about the common good and carefully selects leaders who carry out their preference" (2018, p. 204) is little more than myth. But, Pinker (2018) continued,

even as that myth perpetuates, government continues to function. The suggestion reveals an ongoing dissonance concerning hopes for a civically engaged populace. Although the ideal may be impossible to achieve, however lofty, it must be pursued relentlessly.

Civic Engagement: Contentious but Essential

Civic engagement is essential because it is understood to be the antidote to civic disengagement, and it is frequently argued that civic engagement is one of the main functions of public higher education (Campus Compact, 2007; Cantor & Englot, 2014; Carnegie, 2011; Checkoway, 2012; DiIulio, 2013; Jacoby, 2009). Among the most studied of pathways to learning civic engagement is through service learning (DeLaet, 2016, Jacoby, 2009). However, service learning has also been shown to be broadly applicable for many educational outcomes, not all necessarily associated with civic engagement (Jacoby, 2015). According to Jacoby (2015), "service learning has been shown to increase retention and understanding of course content, the ability to apply theory to practice, and a range of outcomes related to critical thinking, writing, problem analysis, and cognitive development" (pp. 11-12). Jacoby, (2015), also cited civic outcomes that transfer directly as "workplace skills" (p. 12) such as working with others, leadership, and becoming an effective communicator. Each of these assertions are well supported in the research. A comparison study of service-learning students to non-service learning students conducted by Gallini and Moely (2003) found that students who voluntarily participated in a single, optional, academic service-learning project associated with a course were significantly more likely to persist in their college endeavors, and were more academically engaged with all of their courses. The findings of this study

were consistent even after controlling for differences among academic disciplines, and differences among students, such as whether they were in their final, more mature and settled two years before graduation, or in their more volatile first two years (Gallini & Moely, 2003).

Bernacki and Jaeger (2008) found that students in a course with a service-learning component more frequently reported positive changes within themselves compared to students of the same course without the service-learning component. Data for this measure were gathered via self-report survey and included such categories as "better understanding of social problems, efficacy to make the world a better place, better problem solvers, and increase ability as future leaders" (Bernacki & Jaeger, 2008, p. 11). Using a compilation of data from national surveys, Hurtado and DeAngelo (2012) reported that students who participated in service learning acquired "habits of mind for lifelong learning" (p. 17), improved "preparation for a diverse workplace" (p. 19), and "more complex thinking for a diverse democracy" (p 20). Hurtado and DeAngelo (2012) argued that these are lifetime skills that will benefit the individual long after college graduation equally as they "prepare students for the society we aspire to become, practices that empower them to create a world that is more equitable, just, democratic, and sustainable" (p. 14).

A recent survey of employers has shown that hiring managers and business executives also value the set of skills listed above (Hart, 2018). In a national survey of employers funded by the Association of American Colleges and Universities (AAC&U), among the key learning outcomes listed by Hart (2018) as most relevant to twenty-first

century employers were, the ability "to solve problems with people of different backgrounds" (p. 15), "apply knowledge/skills to the real world" (p. 15), have "ethical judgement/decision-making" (p. 15), and be "able to analyze/solve complex problems" (p. 15). The Hart (2018) report goes on to show that among the employers surveyed, many listed a "service-learning project with a community organization" (p. 16), and a "project in a community with people from different backgrounds/culture" as college experiences that would make an employer "much more likely to hire [a] recent grad" (p. 16). Wurdinger and Carlson (2010) suggested that "by slightly shifting one's thinking of the term from service-learning to *learning from service*, it further becomes evident that the focus is the learning that comes from the service experience" (p. 67). Following this rationale, one can imagine the content of almost any academic course could be enhanced using the service-learning approach.

Furco (1996) proposed that service learning lies along a continuum of different kinds of service programs from volunteerism to internships but emphasized that service learning is unique among such programs. According to Furco (1996), unlike other service program types, service learning intentionally seeks to equally benefit the provider of the service (the student) and the recipient of the service. Service learning also strikes an equal balance between the service and the learning from the service (Furco, 1996). The way to achieve this is by making the learning from the service experience part of the content of a course (Furco, 1996).

Arguably the most thoroughly investigated service-learning outcome, and maybe the most contentious is civic engagement (Astin et al., 2006; Cress, 2012; Cress, Burack,

Giles, Elkins, & Stevens, 2010). Much of the contention is over ongoing struggles in the

academic community about how to define civic engagement (Brabant & Braid, 2009;

Hartman, 2013; Musil, 2003). Several practitioners have expressed concern over the

apparent inconsistent results of research on the relationship of service learning to civic

engagement. Prentice (2011) pointed out that research results tend to follow one of two

bifurcated paths, showing either insignificant correlation between service learning and

civic engagement, or showing a strong correlation. The discrepancy seems to be related

to a concomitant bifurcation in how civic engagement is defined, on the one hand as

participation in local political action, versus the other, as direct involvement in one's

community (Prentice, 2011). The research suggests that where civic engagement is more

narrowly defined as political in nature, service learning has little impact (Prentice, 2011;

Kirlin 2002; Perry & Katula, 2001; Walker, 2000). When it is defined as being active in

one's community, then service learning is an effective pedagogical tool (Prentice, 2011).

In describing the varied definitions and research results on service learning and civic

engagement, Hartman (2013) observed that the civic engagement movement is guilty of

"perpetual problematization and parsing meaning" (p. 65) and has led to what Brabant

and Braid (2009) called a "terminological soup" (p. 65).

     Conflating the terms is also common (e.g. Cress, 2012), and practitioners have

wondered aloud if service learning and civic engagement were inextricably linked (e.g.,

Hartman, 2013; Jacoby, 2009). Saltmarsh (2005) noted that a nearly inseparable

relationship between the two is embedded in John Dewey's philosophy that democracy

must be learned through active participation. This interpretation led Jacoby (2015) to ask

rhetorically, "is civic-engagement the new service-learning?" (p. 1). According to

Brabant and Braid (2009) the benefit of allowing the terms to become interchangeable is

that it has invited many into the fold of civic engagement by allowing for a multiplicity of

definitions. Jacoby (2015) for example, suggested that the two terms "share the desired

outcomes of addressing the root causes of the issues that underlie the need for service as

well as motivating students to engage in future civic and political action" (p. 4). But

Brabant and Braid (2009) cautioned "that this blurring of terms also obscures key

distinctions between service-learning and civic-engagement" (Brabant & Braid, 2009, p.

63), expressing the idea that although civic engagement is intrinsically political, service

learning is not, and that this critical distinction is lost when the two terms are blended.

Musil (2017) stressed that the significance of civic engagement is its political dimension,

such that it "surfaces the discomforting language of rights, justice, equality, voice, and

opportunity" (p. 6); meaning that is lost with the "softer, and less controversial words

'community' and 'service'" (p. 6). Several practitioners have expressed the similar

contention that service, although intrinsically good, does little to educate on the level of

policy or about the structural problems that led to the need for the service (Farr, 1997;

Walker, 2000). Walker (2000) for example, admonished that:

> feeding the hungry does nothing to disrupt or rethink poverty or injustice.
>
> Tutoring inner-city kids does nothing to secure more resources for schools or to
>
> ensure that teachers are held accountable. As educators, our task is to take the
>
> students' experiences and help them understand the larger social and political
>
> context. (p. 647).

Kirlin (2002) punctuated that point by arguing that "programs that provide preapproved lists of organizations ready to accept students for preapproved volunteer roles" (pp. 573-574) are inadequate if the goal is to build the real civic skills needed for societal change. Mitchell (2008), went further, suggesting that service learning may unwittingly "reinforce established hierarchies" (p. 51) or "may involve students in the community in a way that perpetuates inequality and reinforces an 'us-them' dichotomy" (p. 51).

Walker (2000) noted that this practice can lead to students limit their self-efficacy to volunteering directly with disadvantaged individuals, and avoiding organizing, challenging policy, campaigning, or otherwise engaging in the political arena. Walker cited survey data supporting the point that "service has been positioned as a morally superior alternative, a belief reinforced through rhetoric and practice by parts of the community service movement" (2000, p. 647). More recent survey data agreed. The 2017 Youth Civic Engagement Survey Report showed that while student disillusionment with the current political climate at the national level is particularly high, and their interests in entering politics themselves is concomitantly low, interest in "service-oriented experiences such as Teach for America, VISTA, and AmeriCorps" is greater than 50% (Hart, 2017).

This, according to Mitchell (2008) can be addressed by making a distinction between "*traditional* and *critical* service-learning" (p. 51). According to Mitchell (2008), critical service learning "embraces the political nature of service and seeks social justice over more traditional views of citizenship" (p. 51). Wade (2001) described this as a distinction between "service learning for social justice" (p. 1) and other service learning

where social justice is not explicitly addressed. According to Wade (2001) a significant difference between the two is that when social justice becomes part of the learning, unlike traditional service learning, there is "emphasis placed on examining larger structural issues and the role they play in creating local needs and problems" (p. 4). Refining definitions for service learning may be a way to ensure that the practice more closely adheres to the spirit of civic engagement. On the other hand, as Hartman (2013) suggested, it may be that the debate itself has become counter-productive, such that "it distracts from the stated, national democratic purposes from which much of this community claims to take its lead" (p. 65).

Astin et al. (2006) compiled extensive evidence to suggest that service learning in college results in gains in "civic leadership, working with communities, volunteerism, [and] charitable giving" (p. 76). Battistoni (2002) also cited seminal studies that suggested service learning is an effective strategy when civic engagement is the learning outcome. One, according to Battistoni (2002) that stands out as "the best study-from a scientific perspective" (p. 6) was performed by Markus, Howard, and King (1993). In that study, students were randomly assigned to one of two nearly identical courses, the single difference being that one course included a twenty-hour service component, and the other did not but instead required a similar amount of time in library research and writing on topics of civic engagement (Markus et al., 1993). Because students were randomly assigned, they did not know which course they were in until after the semester began. Pre and post-course survey responses revealed that students in the course with the active service component showed greater positive change toward their "'intention to

serve others in need,' 'intention to give to charity,' 'orientation towards others and away from yourself,' 'belief that helping those in need is one's social responsibility,' 'belief that one can make a difference in the world,' [and] 'tolerance and appreciation of others'" (Markus et al., 1993, p. 413). Battistoni (2002) listed several examples of this experiment being put into teaching practice (e.g., Farr, 1997; Guarasci, 1997; Mendel-Reyes, 1997; Rimmerman, 1997; Walker, 2000). Yet, each of these studies are silent on the outcomes suggested by Kirlin (2002) who urged that foundational civic skills, such as "working in groups, organizing others to accomplish tasks, communicating, and working out differences of substance or process on the way to accomplishing a goal" (p. 573), are precursors to the higher order goals of working toward societal change, and ought to be already developed prior to attempting those other achievements in which the foundational skills would be employed.

The above paragraphs suggest that the link between service learning and civic engagement is still an unsettled debate, as is whether a refining of the term service learning or splitting it into subgroups is warranted. Other refinements of the practice, along the lines of Kirlin's (2002) suggestions are also needed. Kisker, Weintraub, and Newell (2016) opined that although civic engagement has been effectively operationalized, the process that leads to civic learning in college students is "opaque" (p. 318), further elaborating that, "we know far less about the outcomes of democracy-building activities such as deliberative dialogues, community organizing and advocacy, and problem solving within diverse groups" (p. 44).

For others, the criticisms are less of a matter of whether service learning is a valid academic pathway to civic engagement, but instead is one of overcoming deeply held apprehensions toward the practice (Kaufman, 2016). Farr (1997) noted that it is common for college faculty to have a pre-conceived notion that blending service into an existing course will entail an additional time commitment, for both students and faculty, that is disproportionate relative to the learning that will be gained (Farr, 1997). In a study of Political Science faculty, Mendel-Reyes (1997) voiced their view of service learning from the perspective of being "in a profession that rewards published research above teaching of any kind, and that is especially suspicious of a pedagogy that seems to substitute experience for "science" (p. 15). In Kaufman's (2016) review of faculty perceptions of requiring students to do civic engagement work, their fears ran a continuum of civic engagement being anywhere from inappropriate to dangerous, spanning a spectrum of attitudes stemming from a decades old stigmatization of the academy as overtly liberal by the political right (Annibale, 2011; Kaufman, 2016; Rorty, 1995). The result, to effectively suppress social justice advocacy among college faculty has led to the present condition in which "many people in the academic world have come to see their roles as imparters of neutral truths and not as coaches of living, social, human beings" (Kaufman, 2016, p 74).

Kaufman countered the above faculty reaction with the argument that keeping one's neutrality in the classroom is "manifesting the biases that are generally accepted within our community as normative" (2016, p. 74). To recede from social justice issues, according to Kaufman (2016), is a failure to model what may be a desperately needed

civic purpose of one's discipline. Kaufmann's advice, however reveals the underlying reality of civic engagement; that it is inherently political, and deepens what is already, what Rorty (1995) called, "widespread suspicion" (p. 13) of the academy and its efforts to "help students grasp what the strong have been doing to the weak" (p. 13), and motivating them toward working for social change.

That suspicion is a factor, among a host of others that has resulted in what Hartman (2013) called the "stalled civic engagement movement" (p. 59). For Boyte and Freitz (2011) the culpability is woven into the fabric of academic culture. They contended that higher education is "infused with a culture of individualism, privatization, and isolation" (Boyte & Freitz, 2011, p. 83), norms that are incompatible with civic engagement. Boyte and Frietz continued, "the way faculty members are educated and rewarded encourages working in isolation or primarily with colleagues within their own academic disciplines, and seeing their own knowledge as qualitatively superior to other forms of knowledge and knowledge-making" (2011, p. 83). Such cultural norms are in direct conflict with the "collaborative practices that are at the heart of engaged scholarship, service-learning, and reciprocal, fluid, respectful partnerships with communities" (Boyte & Freitz, 2011, p. 83). They contended that rather than trying to change the culture of the institution to facilitate putting democratic engagement into practice, the civic engagement movement has constrained itself to fit in to the culture of the institution to "justify the movement to suspicious onlookers" (Boyte & Freitz, 2011, p. 83). They asserted that this approach failed the spirit of the civic engagement

movement, and "dramatically limits the movement's potential" (Boyte & Freitz, 2011, p. 83).

For institutions serious about putting democratic engagement into practice, according to Boyte and Freitz (2011) those at the highest level bear a responsibility to impose a dramatic cultural shift involving:

> Understanding self-interests; building public relationships across lines of difference; working with and understanding power as an ability to act rather than an oppressive, unidirectional force; creating spaces where people can work with power and confidence in a freer, more public fashion; addressing questions of work incentives and routines, as well as purposes and cultures of work and the workplace; understanding and embracing the messiness of change; and, overall, retrieving and practicing politics in the older tradition of constructive encounters with those who are different (p. 84).

Implicit in the quote above is the need to overcome mistrust: administrators' mistrust of deans; deans' mistrust of faculty; faculty mistrust of community partners; of colleagues in other disciplines; and of administration (Del Favero & Bray, 2005). Most relevant to this study is the mutual mistrust between faculty and administrators. This mutual mistrust is not surprising, given that each group perceives institutional culture differently and are motivated by diametrically opposing cultural purposes within the institution (Del Favero & Bray, 2005). Faculty concern themselves primarily with personal excellence; in teaching, in scholarship, and in disciplinary expertise (Del Favero & Bray, 2005). Nikopoulos' (2016) assertion that, "scholars want to pursue their

research, unencumbered by headaches and heartache, and they want to communicate the results of their scholarship to the brightest and most interested students around" (p. 2) suggested a kind of professional isolationism, or at least a withdrawal from the public life of the institution.

Michalec and Brower (2012) recounted faculty vignettes that circled around the theme of the "divided self" (p. 15) that accentuated the common faculty refrain of being pulled away from the desire to focus on one's calling by the "institution's demands and constant press of tasks" (p. 20). At two-year colleges, because faculty rarely engage in scholarship, that focus is further narrowed to teaching and professional development in the practice of instruction in the specialized learning environment that is unique to that type of institution (Palmer, 2015).

Administrators on the other hand are less internally focused, and bear a larger responsibility to "serve the collective good requiring them to measure and weigh a multitude of interests" (Del Favero & Bray, 2005, p. 56) directed toward the goal of building consensus across disparate factions of the institution. This sounds somewhat like the listening and consensus-building skills identified by Steinberg, Hatcher, and Bringle (2011) as the characteristics of a "civic-minded graduate" (p. 19), or what Hartman (2013) stressed are essential practices for "re-energizing [. . .] the stalled civic-engagement movement" (p. 60). A fair conclusion is that compared to faculty, administrators are more oriented toward an institutional culture of civic engagement. Although some authors have implied that faculty civic engagement is dependent on the support of their administrators (e.g. Cole, Howe, Nelson, & Laird, 2016; Kisker, 2016)

the professional and personal orientations of administrators toward the larger purposes of civic engagement; to challenge power structures of inequality, and to confront issues of social justice, have yet to be borne out in the research.

Although faculty do rely on administrators for many kinds of professional support (Del Favero & Bray, 2005), what is unclear in the research is to what degree administrators are trusted to rise to critical institutional demands in times of need. In fairness, neither is there clarity on the converse; whether administrators, especially deans, trust their faculty to have the professional attitudes to effectively implement any institutional mission.

The question circles back to the complicated, nuanced, and delicate relationships between faculty and administrators described by Del Favero & Bray (2005) as "at the very least challenging, and at the extreme [,] adversarial and conflict-laden" (p. 53). What is clear in the research literature is that trust is vital to achieving not only goals in greater society (Putnam, 2000; Uslaner, 2000), but also to achieving institutional goals, especially when it involves crossing lines of cultural difference (Del Favero & Bray, 2005). Uslaner's (2000) musing that "trust is the chicken soup of social life" (p. 569) is both a nod that trust "appears to work somewhat mysteriously" (p. 569), and to the widely-held conclusion that trust is an essential "civic lubricant of thriving societies" (Delhey, Newton, & Welzel, 2011), the idea in this case being applied to the society of the institution.

To suggest that colleges in general, and two-year colleges in this case, are societies in microcosm is to also suggest that cultural drivers of the larger world apply at

the institutional level, albeit imperfectly (Levin, Habeler, Walker, & Jackson-Boothby, 2014). Much has been written about two-year college culture; its struggles with social justice causes placed on it time and again in the past century (Brint & Karabel, 1989); its juxtaposed identities of being both liberal arts transfer institution and one for workforce development (Brint & Karabel, 1989); the challenges being an open-access institution and the developmental education of students who are unprepared for academic rigor (Cohen, Brower, & Kisker, 2013); and the mission statement, that often implies a commitment to social justice imperatives, but leaves ambiguous its pathways to, or data suggesting, success in that arena (Andrade & Lundberg, 2018; Heelan & Mellow, 2017, Kisker & Ronan, 2012).

Possibly without exception, every higher education institution has a mission statement (Morphew & Hartley, 2006). The reasons for their ubiquity are both external and internal. According to Morphew and Hartley (2006), "Accreditation agencies demand them, strategic planning is predicated on their formulation, and virtually every college and university has one available for review" (p. 456). Yet, although they seem to be a universally accepted necessity, there is limited research on their real effects on the academy, more so in the case of community colleges. In a review of two-year college mission statements, Ayers proposed that they,

> accomplish three main tasks. First, the mission statement functions as a public relations document. It distinguishes the community college from other postsecondary institutions and garners the support of legislators, community members and other constituents. Second, it serves a management function by

guiding strategic planning and budgeting. Third, it functions in a constructive sense, both as sensemaking and as negotiation of competing interests internal and external to the college (2017, p. 10).

Where the mission statement more specifically addresses institutional goals of civic engagement, or by other terms, "doing the work of democracy" (Kisker & Ronan, 2012, p. 2), the extant research about the success of those goals is ambiguous. Kisker and Ronan (2012) discussed four elements that signify a successful civic engagement program as, (1) administration is supportive of the endeavor, (2) there is a critical mass of faculty who not only endorse the program, but believe they are sharing in the ownership of its implementation, (3) the program is integrated into existing curricular activities, and not perceived as just another layer of work on top of already hectic course trajectories, and finally (4) the funding comes from "money from the institution's own budget – as opposed to 'soft money' contributed by philanthropic or other external organizations for limited periods of time" (p. 11).

In prefacing their own research, Kisker et al. (2016) lamented on the dearth of civic engagement scholarship from two year colleges, such that "outside the literature focused on service learning [. . .], and a handful of institution-specific surveys, we know very little about the extent and ways in which community colleges develop the civic capacities in their students" (p. 317). To address this gap, Kisker et al. (2016) conducted a "civic outcomes survey of the entire student body of nine community colleges" (p. 44). All the colleges surveyed were members of The Democracy Commitment (American Association of State Colleges and Universities), "a national initiative providing a

platform for the development and expansion of civic engagement in community colleges"
(Kisker et al. 2016). Somewhat unsurprisingly, Kisker et al. (2016) concluded that there
are many factors that influence student civic learning, such as the student's civic
mindedness prior to entering college, whether they worked as a tutor, whether they
belonged to a "racial or ethnic organization" (p. 330), worked on or off campus, regularly
attended religious service, followed the news, and characteristics of the institution itself.
Among those, and perhaps most significant for the purpose of the present research is that
a college's "institutional intentionality toward civic engagement contributes to higher
levels of Civic Behavior, Civic Capacity, and Civic Knowledge" (Kisker et al., 2016, p.
329).

Kisker et al. (2016) noted however that among the limitations to the research
conclusions having universal generalizability was that it was a study specifically of
colleges already committed to civic engagement by virtue of their membership in TDC
(see TDC, 2011). Thus, concerning colleges that have not signed on to TDC, or that do
not otherwise have an "institutional intentionality toward civic engagement" (Kisker et al.
2016, p. 329) the research is inconclusive as to whether a stated mission of civic
engagement itself is a predictor of student civic engagement. Although current research
leaves little question that faculty behaviors and attitudes correlate closely with student
gains in civic engagement (Cole et al., 2016; Kisker, 2016; Umbach and Wawrzynski,
2005), what is unclear is the civic-mindedness of faculty at two-year colleges.

Civic Mindedness and College Faculty

Professionals and Civic Responsibility

A review of definitions for professionalism reveals an on-going cultural ambivalence about the level of civic responsibility expected from working professionals. Some definitions intentionally exclude civic responsibility. Greenwood (1957) defined professionals as possessing the attributes of "(1) systematic theory, (2) authority, (3) community sanction, (4) ethical codes, and (5) a culture" (p. 45). Greenwood does not mention civic responsibility among the list of attributes. Others seem to suggest that professionals are bound to the interests of society broadly defined, but they can do so without overt civic responsibility or civic mindedness. Hatcher (2008), in examining the capacity of civic-mindedness among professionals in academia, acknowledged the ambivalence surrounding professional civic responsibility and adopted the somewhat intermediate definition of Applebaum and Verone (1990): "A profession consists of a group of people [professionals] organized to serve a body of specialized knowledge in the interests of society" (p. 4). Wilson et al. (2013) defined professionals as:

1. "Exercising specialist knowledge and skills with judgement;

2. Identifying as a member of a community based on shared practices and values, where the norms of acceptable practice and values are determined within the community rather than imposed from without; and

3. Having a sense of responsibility and service, based on a belief that what you and your professional community does is of genuine value" (p. 1224).

Definitions such as those above seem to support the common conclusion that there is a boundary, on one side of which are civic-minded professionals, and on the other side are those who are not (Dzur, 2004; Kimball, 1992; Sullivan, 2005). Sullivan (2005) however, argued that all professionals today should be explicitly civic-minded:

> The professionals today are facing a serious choice. They can continue the default strategy of defending their narrow interests in the style of so many petty oligarchies oblivious to the long-run damage they are doing to their own legitimacy. The alternative is to re-invigorate the civic purposes of professional life (Sullivan, 2005, p. 193).

It has often been argued that among many professions, by virtue of the public good that they provide, the professionals therein bear a default civic responsibility (Levine, 2007). Belonging to that group who contribute to the common good of society are those in "science, medicine, art, law, teaching, [and] religious ministry" (Levine, 2007, p. 5). It is reasonable to assert, that irrespective of the personal habits of individuals working in those fields, that their knowledge, skills, dispositions, and behavioral intentions, at least while engaged in their work, falls under the rubric of civic engagement (Hatcher, 2008).

Defining Civic Mindedness

Having an orientation toward the common good of society is a virtue in life and in the workplace. Civic-engagement, or civic-mindedness are two such terms that are commonly assigned to this capacity, and although similar, are not synonymous (Hatcher, 2008; Jacoby, 2015). Across the research each are inconsistently defined, and leaves

attempts to operationalize their capacities vulnerable to missed correlations, or seeing

correlations that do not exist (Jacoby, 2015). Before putting civic learning theory into

practice, Brabant and Braid (2009) emphasized that although institutions need to

carefully define the term, in doing so they are completing "only the first step in a process

of conceptualization, implementation, institutionalization, assessment, and support, for

engagement efforts" (p. 79). This serves as a reminder that the integrity of any academic

program rests on the care taken with the placement of its foundation. For civic learning

this is especially so because, as many have noted, *civic engagement*, *civic mindedness*,

civic learning, or any program that begins with the term *civic* connotes an ideology that

can mean radically different things from one individual to the next (Brabant & Braid,

2009; Jacoby, 2009; Levine, 2007; Musil, 2003; Saltmarsh, 2005). Levine (2007) likened

the term *civic engagement* to, "a Rorschach blot within which anyone can find her own

priorities" (p. 1).

It is common instead to focus not on the formal definition for civic learning, but

to operationalize the underlying skill set necessary to practice the capacity (Perry &

Katula, 2001). Kirlin (2002) for example, summarized a set of civic skills and a subset of

"underlying skills" (p. 574) that are requisite precursors to civic engagement. The civic

skills were, "Monitoring public events and issues, deliberating about public policy issues,

interacting with other citizens to promote personal and common interests, [and]

influencing policy decisions on public issues" (Kirlin, 2002, p. 574). Some underlying

skills according to Kirlin (2002) were the "capacity to acquire and thoughtfully review

news, [and] understand context for events and issues (what happened and why)" (p 574).

Without these skills Kirlin (2002) emphasized that true civic engagement could not be achieved.

Patrick (2002) defined civic mindedness in arguing the need for K-12 and college-level education for democratic citizenship as a response to the "rising tide of international concern about education for democracy" (p. 3). Patrick (2002) thus proposed a framework that involved four components necessary for functioning with civic mindedness in a democratic society; (a) knowledge of civic citizenship, (b) intellectual civic skills, (c) participatory civic skills, and (d) civic disposition. Kirlin (2003) described civic mindedness in practice, by identifying four key civic skill areas; a) organization, b) communication, c) collective decision-making, and d) critical thinking. It followed then that through this skill set a civic-minded individual can collaborate, communicate, and organize for civic action (Kirlin, 2003).

Campbell (2015), in studying "democratic citizenship" (p. 198) in communities identified its three dimensions as "metis, craft, and civic-mindedness" (p. 198). Civic mindedness according to Campbell (2015) is "the degree to which the citizen feels obligated to, committed to, and responsible for the public good" (p. 202). Campbell emphasized that a person's civic-mindedness arises from the idea that one is never operating alone in a society, and that "governance is something we citizens do together, not something that government does to us or for us. We do it because we share a world in common and thus a common fate" (p. 203). The three dimensions of Campbell's (2015) democratic citizenship are summarized below:

Metis is a form of intelligence that enables power to be democratized. Craft is an understanding of citizenship as a complex set of public work skills that can be learned by repeated practice. Civic mindedness is a worldview or cultural sensibility that binds us to one another (p. 203)

Campbell (2015) operationalized democratic citizenship this way to study the true public efficacy of "active citizenship" (p. 198). Campbell's (2015) three dimensions of democratic citizenship bear a marked similarity to the knowledge, skills, dispositions, and behavioral intentions in the research of others on civic mindedness alone (see Jacoby, 2015). The distinction in Campbell's (2015) case, may be one of terminology alone given that metis and craft descriptively sound like the knowledge and skills operationalized in other studies (Bringle & Steinberg, 2010; Hatcher, 2008; Steinberg, Hatcher, & Bringle, 2011).

The term civic-mindedness has been used to describe both civically engaged students and working professionals (Hatcher, 2008; Steinberg et al., 2011; Sullivan, 2005). Bringle and Steinberg (2010) defined civic mindedness as "a person's inclination or disposition to be knowledgeable of and involved in the community, and to have a commitment to act upon a sense of responsibility as a member of that community" (p. 429). Steinberg et al. (2011) recognized that an individual's capacity for civic mindedness occurs at the intersection of three dimensions; one's (a) identity, (b) educational experiences, and (c) civic experiences (p. 20). According to this construct then, civic-mindedness is a product of not just experiences, but how one responds to those experiences, as those responses are influenced by prior experiences, family, one's

place in society, and myriad other factors that shape a person's attitudes and mindset throughout life (Steinberg et al. 2011). Building on the work of Bringle and Steinberg (2010), Steinberg et al. (2011) created the Civic Minded Graduate (CMG) construct, marked by ten domains, that together described the knowledge, skills, dispositions, and behavioral intentions toward civic mindedness. Those ten domains are; "volunteer opportunities, academic knowledge and technical skills, contemporary social issues, communicating and listening, diversity, consensus-building, valuing community engagement, self-efficacy, social trustee of knowledge, and having a stated intention to be personally involved" (Steinberg et al., 2011, p. 22).

In characterizing civic-mindedness among professionals, Hatcher (2008) drew upon the research from a diversity of fields such as philosophy, philanthropic studies, and political science to identify thirty-one characteristics that signify a "civic-minded professional" (p. 6). Each of the thirty-one characteristics is categorized as either a knowledge, a skill, or a disposition (Hatcher, 2008), that taken together, embody the construct of a civic-minded professional. Hatcher defined a civic-minded professional as "one who is (a) skillfully trained through formal education, (b) with the ethical disposition as a social trustee of knowledge and, (c) the capacity to work with others in a democratic way to achieve public good" (2008, p. 21

Hatcher (2008) then operationalized these characteristics to create the "civic-minded professional scale (CMP)" a forty-four-item instrument that was first tested for validity as an "online questionnaire distributed to a national sample of faculty in higher education" (Hatcher, 2008, p. 46). That original CMP has been refined significantly and

is now a twenty-three-item instrument (CMP-23) (Richard, Keen, Hatcher, & Pease, 2016). This research used the CMP-23 to measure the civic mindedness of two-year college faculty, the methodology of which is described in the next chapter.

Summary

The foundation for what today is called civic engagement, having an orientation toward the greater good of society has a long tradition in the United States. Numerous chroniclers of the American condition have made note of it; from Thomas Jefferson, who urged its necessity; to Toqueville, who noted that is uniquely American; to John Dewey, who was an early twentieth century advocate for the role of public education in keeping civic engagement alive; to modern politicians, researchers, and authors such as Gore, Putnam, Pinker, and many others who have shed important light on the connection between this country's long tradition of civic behavior, its faltering, and what is perceived by many a malfunctioning political system.

To battle the trend toward civic disengagement, many have called upon college and university educators across the country to mobilize their own professional civic mindedness, to engage their students in the "work of democracy", to make it an institutional mission, and to become active in the scholarship of what some call the "civic engagement movement." Many educators have acted on this call, and today there is a rich library of research on the scholarship of civic engagement.

When the learning goal is civic engagement, service learning has been extensively researched and shown to be highly effective. It is so widely adopted that many practitioners use the terms civic engagement and service learning interchangeably. Some

accept this conflation of terms as a natural outcome of its widespread use. For others, there are undesirable consequences of using the term service learning for something that it is not. Many have argued that whereas civic engagement is inherently political, and carries with it an imperative of social justice, service learning in practice may be little more than volunteerism, and if misused, runs the risk of perpetuating negative stereotypes that some college students may already have of marginalized groups. As a solution, compartmentalizing service learning into categories has been suggested, such as making a distinction between traditional service learning and critical service learning. However, the research is so far inconclusive as to whether this practice has had the desired effect of clearing up the confusion.

At the institutional level, college mission statements are ubiquitous, and the research is clear on how to make progress on a stated mission, or how to promote a cultural shift in an institution. To implement a cultural imperative of civic learning at an institution, especially when the desire is to involve students in democratic learning and civic engagement, the mission must be implemented by faculty. One necessary element for this to occur is trust. Administrators need to have trust in faculty to have the professional civic mindedness to put the institutional mission into action, and faculty must have trust in administrators that they will be supported in their efforts at enacting the mission. However, faculty and administrators have markedly different professional demands, they perform different roles, and spend their time in different ways, and therefore see the college culture through different lenses. These differences between faculty and their deans, who otherwise should be their closest administrative allies, lead

to misunderstandings and conflict. The solution, as suggested in the research, is trust, not without personal risk, but something that must be actively pursued.

To invoke the need for trust between members from different hierarchical levels at an institution is to also imply that with trust institutions can fluidly implement a cultural imperative of civic learning for its students. Although the norm of civic engagement commonly appears in college mission statements, what is less clear, particularly at two-year colleges, is whether a faculty are civically minded.

Historically, civic mindedness has been difficult to describe, and an even greater challenge to measure. Much has been written about the dimensions of civic mindedness, but only recently, have those dimensions been successfully operationalized for working professionals. A recent instrument for this is the Civic Minded Professional scale (CMP). The CMP has been successfully employed for several studies and is the chosen instrument for this research.

This research contributed knowledge to the following gaps in the extant research, specific to two-year colleges. First, it qualitatively characterized the attitudes of two-year college faculty and deans toward institutional civic responsibility. Second, it qualitatively characterized the environment of trust between faculty and deans. Third, it measured the civic mindedness of faculty and deans. The details of how this was accomplished is described in the next chapter on the research methods.

CHAPTER III

Methodology

All two-year college employees are implicitly tasked with upholding the historic civic mission of their institution. One factor that may influence whether faculty rise to any mission may be the mutual trust between faculty and deans (Del Favero & Bray, 2005). Although some have argued that trust across boundaries of difference may be a first node in an arc that leads to social capital and civic engagement (Putnam, 2000; Uslaner, 2000), those conclusions have also been challenged (Claibourn & Martin, 2000; Uslaner, 2000; Uslaner & Brown, 2005). In the context of the two-year college civic mission, having a base characterization of the dimension of trust in the institution can facilitate efforts at understanding college mission effectiveness.

Whereas the overall environment of trust within the institution may influence mission effectiveness (Tierney, 2008), individually, civic mindedness may influence one's personal alignment with a college's civic mission. Because it is faculty who measure the effect of a college's mission on its students, and because civic engagement, either explicitly or implicitly, is part of that mission, faculty civic mindedness is essential to show mission success (Wade & Demb, 2009). However, the extant research is inconclusive about the civic mindedness of two-year college faculty. Although there is evidence to suggest that civic engagement in a university or four-year college mission may influence faculty, the same body of research also admits that individual factors seem to moderate that commitment (Cole, Howe, & Nelson-Laird, 2016; Wade & Demb, 2009). And although research thus far is unsatisfactory in explaining the complex ways

in which trust, civic mindedness, and civic participation are intertwined (Putnam, 2000; Uslaner, 2000; Uslaner & Brown, 2005), far less contentious is that trust in another from outside one's own group correlates well with the kind of civic mindedness that leads one to civic engagement (Levine, 2011; Uslaner & Brown, 2005). Therefore, in the institutional setting, how individuals rate their own civic mindedness may lend nuance to their perceptions of trust in the context of their institution's civic mission.

Therefore, the purposes of the present research were (a) to qualitatively characterize the attitudes of two-year college faculty and deans toward institutional civic responsibility, (b) to characterize qualitatively the environment of trust between faculty and deans, and (c) to juxtapose a quantitative measurement of the civic mindedness of both groups with those qualitative characterizations.

Research Questions

1. How do faculty and deans perceive their institutional civic responsibility?

2. How do faculty and deans perceive the phenomenon of mutual trust?

3. Is faculty and dean civic mindedness consistent with how they perceive institutional civic purposes?

Subjects

The subjects of this study were all two-year college faculty and deans from the entire Minnesota State College and University system. Two-year college faculty are a diverse mix of liberal arts and career/technical education teachers, who have education attainment levels that range from high-school diplomas with industry-certified continuing education, to master's degrees, to doctorate degrees. The two-year college system of

Minnesota State includes associate's degree-granting community colleges, degree and certificate-granting career and technical colleges, and "comprehensive colleges" (Minnesota State, 2019, p. 15) that are both community and technical college in a single institution. The sample population of faculty were from all two-year college types, limited to those who are faculty employees of the college.

All two-year college faculty in the Minnesota State College system are credentialed to teach in their respective discipline (Minnesota State College Faculty Qualifications, 2017). The minimum credentials for faculty teaching liberal arts and science courses differs from those teaching in career and technical programs (Minnesota State College Faculty Qualifications, 2017). To teach courses in the liberal arts and sciences, faculty must have "a master's degree in the discipline or subfield or a master's degree in any field with a minimum of 18 graduate semester credits (27 graduate quarter credits) in the discipline or subfield" (Minnesota State College Faculty Qualifications, 2017). The minimum credentials to teach courses in career and technical programs are less sharply delineated but emphasize for some a bachelor's degree in the field, at least two years' occupational experience working in that career field, and for other fields a high school diploma and state or industry granted licensure or certification (Minnesota State College Faculty Qualifications, 2017). Delivery methods for courses include those in traditional classroom environments, courses that are fully online, courses that are a combination of both online and classroom, night and weekend courses, and those with innovative delivery methods. One such innovative course delivery method uses remote video technology, where students attend a synchronous classroom meeting but may do so

from any off-campus location, such as home. Not included in this study were instructors who teach College-In-the-Schools courses.

The sample population of deans was also from the same group of two-year colleges. Although there are many types of deans in the Minnesota State College system (Rajtar, 2019), the role of deans is universally understood and include "building effective work teams, . . . and creating nimble organizational structure to respond to changing . . . community needs" (Kenner & Pressler, 2009). Therefore, for this research, the position of dean was considered equivalent as regards their general responsibilities within their institutions.

Data Collection

The data collection procedure was to administer an online survey. The survey instrument began with two open-ended questions designed specifically for either faculty or for deans and was followed by a Likert-scale type survey first developed and piloted by Hatcher (2008) and later refined as described by Richard, Hatcher, Keen and Pease (2016). The final portion was a limited number of questions to gather demographic information. According to the restrictions described in the above paragraph, all two-year college faculty and deans in the Minnesota State College and University System were invited to participate. The invitations were sent to each prospective subject in a personalized email letter. The letter also provided the researcher with each subject's informed consent to include their survey responses in the data analysis, and assurance of anonymity. The letter was composed with phrasing to maximize participation as guided by Kaplowitz, Lupi, Couper, and Thorp (2012).

There are thirty, two-year colleges in the Minnesota State College and University system, that range in size and enrollment from fewer that one thousand students in rural locales to more than ten thousand students at comprehensive colleges in the Minneapolis and St. Paul metropolitan area (Minnesota State, 2019). Together, the total number of faculty across this statewide system was 4216 (Minnesota State College Faculty, 2020). In this same system, there are 108 deans (Rajtar, 2019). The total number of surveys completed by faculty and admitted for data was 408 . Because the population being surveyed was from a single geographic area; a Midwestern state in the northern tier of the central United States, the sample was one of convenience as described by Cozby and Bates (2012). The likely biases and limits to generalizability in using this sample are discussed in Chapter V in this dissertation.

Variables

Although this is primarily a qualitative study of trust between college faculty and deans, the research also shed light on the civic mindedness of faculty and deans, and where the data allowed separation of groups into independent samples, it compared means to show differences between groups. It would be misleading however to imply that it revealed cause and effect relationships between any two variables. Nevertheless, if one were to affect another, then the independent variables were considered here to be the criteria specified for dividing the groups. For example, males versus females, or liberal arts faculty versus career/technical education faculty, are two such dichotomous group distinctions. The dependent variable, therefore, was each participant's civic mindedness score.

Instrumentation

The qualitative portion of this study asked faculty and deans each, two open-ended questions, for the purposes of revealing themes around their commitment to institutional civic purposes, and to the delicate and nuanced field of trust between them. For faculty, those two questions were:

1. How important is your work as faculty in achieving your college's civic responsibility?

2. How important is trust, between you and your administrators, overall for achieving your college's civic mission?

For deans, the two questions were:

1. How important is it for your college to act on its historic mission of civic responsibility?

2. What is the role of leadership in modeling an environment of trust in your institution?

In composing these questions, this researcher acknowledged that before data analysis begins, bias in the research design can sway results or otherwise threaten internal validity (Doty & Glick, 1998; Krosnick, 1999; Podsakoff, MacKenzie, Lee, & Podsakoff, 2003; Podsakoff, MacKenzie, & Podsakoff, 2012). Thus, to avoid biases in the open-ended questions brought by the researcher's positionality or gender (Leaper & Ayres, 2007), question abstractness (Doty & Glick, 1998,), question ambiguity (Podsakoff et al., 2003), or otherwise difficult-to-follow wordiness sometimes called "academese" (Pinker, 2014, p. 1), the researcher sought the advice of several faculty colleagues, trusted

administrators at his home institution, and his dissertation committee, specifically for the purpose of fashioning effective questions. The questions above reflect the multiple iterations of that developmental process and are more a product of the skills and perceptions of those who contributed, than of this researcher's own expertise.

The quantitative instrument chosen for this research was the twenty-three item Civic Minded Professional scale (CMP-23), first developed by Hatcher (2008) as a forty-four-item scale and later, through ongoing research and analysis refined to its most recent twenty-three items. The purposes of the items are to "assess professionals' identity, dispositions, and commitments related to civic action for the public good." (Richard et al., 2016, p. 64). For each item, respondents rated their agreement using a five-point Likert-type scale from 5 = Strongly Agree to 1= Strongly Disagree. Each of the items in the CMP-23 are provided in the Appendix.

The CMP-23 was chosen for this research because as a measure of civic mindedness of working professionals, it has repeatedly shown high internal consistency over multiple iterations in a variety of contexts. The Cronbach's alpha indicator for internal consistency among the items in Hatcher's (2008) original forty-four item scale (CMP-44) was 0.96. Twill and Lowe (2014) used a modified version of Hatcher's (2008) scale to compare the civic minded professionalism between professional social workers, social work educators, non-social work educators, and recent social work graduates new to the practice. The Cronbach's alpha for that study was 0.93 (Twill & Lowe, 2014). Barry, Lowe, and Twill researched the question of whether civic mindedness of "academic librarians who engaged in service learning or other civic-minded pedagogies

as part of their roles differed from librarians who did not" (2017, p. 5). The use of the

Civic Minded Professional scale in that study also showed good reliability, with a

Cronbach's alpha of 0.937 (Barry et al., 2017). Richard et al. (2016) researched the

question "What is the relationship among [service learning] program experiences and the

relative impact of these elements, in the context of others, on civic outcomes post-

graduation?" (p. 63). In that study Richard et al. (2016) reported a Cronbach's alpha of

0.91 (p. 65) for their use of the CMP-23.

The CMP-23 has also been reported to have high construct validity across the

indicators of content validity, predictive validity, convergent validity, and concurrent

validity (Hahn, 2016; Hatcher, 2008; Richard et al., 2016). The development of content

validity of this measure is illustrative of the development of this measure. Hatcher's

(2008) original forty-four item CMP, and the initial exploratory factor analysis revealed

that the measure was "very complex" (Hatcher, 2008, p. 74), thus leading to the

elimination of twelve of the original forty-four items. Subsequent factor analysis for the

resultant thirty-two item scale (CMP-32) identified the following five factors; "voluntary

action, identity and calling, citizenship, social trustee, and consensus building" (Hatcher,

2008, p. 75). Although the CMP-32 has been used in other research, each time it had been

tailored to suit the nuances of that study by the addition of more items (Barry et al., 2017;

Twill & Lowe, 2014). Because the factors identified in those studies differed from

Hatcher's (2008) CMP-32, for the purposes of this study they are not discussed here.

More relevant to the point of content validity for this study is that the CMP-23 arose

through ongoing research and analysis of Hatcher's original CMP-44 and CMP-32

(Hahn, 2016; Richard et al., 2016). Exploratory factor analysis of the CMP-23 revealed

the same five factors as those in the CMP-32, aside from two factors that have slightly

different wording. For the CMP-23 the five factors are, "voluntary action, identity and

calling, citizenship, trustee of knowledge, and consensus across difference" (Hahn, 2016,

p. 1). Thus, the CMP-23 is essentially the same measure as its predecessor, the CMP-32,

albeit refined and focused.

The choice of demographic and personal characteristics data gathered for this

research was guided by prior research on college faculty and their civic-engagement in

teaching (Cole et al., 2016; Graham, Ribera, Bricka-Lorenz, & Broderick, 2017; Wade &

Demb, 2009), prior research on college faculty and civic-mindedness (Hatcher, 2008),

and advice from this researcher's dissertation committee. That advice prompted careful

consideration of the purposes of the qualitative questions and how a discussion of CMP-

23 scores from specific subgroups could add nuance to the qualitative interpretations.

Also, to facilitate data usefulness, a preference was placed on demographic question

choices that favor the making of dichotomous independent subgroups. Therefore, the

personal data sought from the participants were gender, whether one has had service

experience prior to entering academe, whether one is a liberal-arts or a career/technical

education faculty, and of course, whether the participant is faculty or dean. Although

prior research on the relationship between civic-mindedness and personal characteristics

has sought more extensive personal characteristics data, for this research it was limited in

scope also to minimize bias due to "respondent fatigue" (O'Reilly-Shah, 2017).

The researcher for this study is a white male geoscience faculty employed at one of the community colleges included in this research. He recognized that his positionality (Finley, 2008), philosophical assumptions (Creswell, 2013), and professional orientation must be fully acknowledged as influential factors in the data analysis. Finally, this researcher recused himself from participation in the survey in order to avoid a conflict of interest, real or apparent.

Data Analysis

The responses to the open-ended questions were analyzed according to recommendations outlined by Creswell (2013, 2014), and particularly those that align with this researcher's "philosophical assumptions" (Creswell, 2013, p.16). One of which is Creswell's (2013) point that although qualitative data analysis may evolve as a study progresses, it nonetheless follows a general pathway Creswell called the "data analysis spiral" (2013, p. 182). The waypoints in this spiral are familiar to qualitative researchers. Creswell (2013) listed them as; organizing question responses, reading and memoing, "identifying codes, reducing the codes to themes, [and] counting the frequency of codes [within each theme]" (p. 181). Conceptualizing it as a spiral reveals a "process of moving in analytic circles rather than using a fixed analytic approach" (Creswell, 2013, p. 182). The appeal of Creswell's "data analysis spiral" (2013, p. 182) is that it allows the researcher to be led by the data, to move freely among the steps to adjust the approach, to revisit the data to find greater clarity to emerging themes, and to generally follow an "inductive" (Creswell, 2013, p. 22) methodology.

The analysis of the open-ended question responses were guided at least in part by this researcher's positionality as defined by Finley (2008), and reflective of the mission of the academic department in the university at which he was a doctoral student. That mission "is dedicated to the study of the intersectionality between race, cultural responsiveness and social justice" (Minnesota State University, Mankato, 2020) suggesting a "critical theory" (Creswell, 2013, p. 30) interpretive framework. However, the open-ended question responses and the quantitative survey data were collected online as a single instrument. The analysis of both was done with the aid of software, and the report blended the analyses of both to illustrate the nuanced relationships between the phenomena of trust, civic-mindedness, and perceptions of institutional civic purpose. Although this research is primarily qualitative, the researcher has a geoscience background, and leans preferentially toward a quantitative approach. Such are the characteristics of an interpretive frame described by Creswell as "postpositivism" (2013, p. 24). More so, this researcher leans toward this interpretive frame because "postpositivist researchers view inquiry as a series of logically related steps, believe in multiple perspectives from participants rather than a single reality, and espouse rigorous methods of qualitative data collection and analysis" (Creswell, 2013, p. 24). Circling back to the analysis for codes and themes in this study, "multiple perspectives from participants" (Creswell, 2013, p. 24), arose as a thematically rich element of the final report.

Although the qualitative portion of the study did not adhere to a single approach, the characteristics of the sample population, and the nature of the open-ended questions

are suggestive of a phenomenology (Creswell, 2013). Even as the faculty and deans

surveyed were working at one of thirty distinct two-year colleges, they nonetheless

shared the common experiences as employees in one state college system, and those

cultural aspects that are common to two-year colleges (Braxton, Doyle, & Lyken-

Segosebe, 2015). The phenomena queried by the open-ended questions are the shared

realities of living with the same historical mission of civic engagement, and the need for

trust across boundaries of difference, particularly that between faculty and deans.

Therefore, among the five qualitative approaches described by Creswell (2013), this

research proposed to be preferentially guided by the principles of phenomenology as

outlined in Creswell (2013), and classically described by Moustakas (1994), and van

Manen (1990).

Although the purpose of the quantitative portion of this study was to serve as

companion the qualitative study, the methods adhered to the analytical rigor as guided by

Creswell (2014) and Geher and Hall (2014). The demographic data collected sought

"dichotomous categorical" (Geher & Hall, 2014, p. 248) independent variables. The

dependent variable, the subject's score on the CMP-23 was a "continuous outcome

variable" (Geher & Hall, 2014, p. 248). Individual item scores on the CMP-23 ranged

from 1 to 5, with the higher score signifying higher civic mindedness.

Because the independent variables allowed the making of dichotomous groups,

the central tendencies between comparable groups were calculated and juxtaposed against

the qualitative themes.

CHAPTER IV

Findings

The purposes of this research were to characterize qualitatively two-year college faculty and dean attitudes toward (a) institutional civic responsibility, (b) the environment of trust between them, and (c) to juxtapose a quantitative measurement of their civic mindedness with those qualitative characterizations. The research questions for this research were

1. How do faculty and deans perceive their institutional civic responsibility?
2. How do faculty and deans perceive the phenomenon of mutual trust?
3. Is faculty and dean civic mindedness consistent with how they perceive institutional civic purposes?

To achieve this, faculty and deans from the 30 two-year colleges in the Minnesota State College and University System (Minnesota State, 2020) were recruited to participate in an online survey. The research employed the online survey platform Qualtrics (Minnesota State University Mankato, 2020). In the Qualtrics online software, the surveys were created and formatted, and survey responses were compiled. Data sorting and some qualitative and quantitative analyses were also conducted within the Qualtrics platform. Conclusive analyses of the qualitative data were performed by traditional visual methods. Further sorting and central tendency analyses of the quantitative data were conducted using Microsoft Excel.

The potential participant list of email addresses was compiled from the publicly accessible online faculty directory linked to the internet homepage of each two-year

college institution. The list of deans was compiled directly from a publicly accessible, updated list of deans (Minnesota State, 2020). Faculty and deans each received a separate recruitment letter that included a link to the online survey. Copies of these letters are found in Appendices A & B. The total number of faculty recipients of the recruitment email letter was 4216. The total number of faculty who participated at least partially was 524, giving a total response rate of 12.4%, but only those who completed the survey in its entirety were considered admissible as data for this research. The number of these faculty was 408, giving a completion rate of 78%. The completion rate was neither anomalously low nor high, but the response rate was low as judged by the standards of survey research (Glaser, 2008).

A number of factors may have contributed to this. The timing for the sending of the recruitment emails, even though sent twice, may have been less than optimal. The first distribution was sent late July and early August of 2020. If the large number of automatic replies was any indication, it may have been that the first distribution was just never read by many who received the email. The second distribution was sent during the third or fourth week of fall semester, and depending on the academic calendar of that specific college, possibly still during the hectic, early fall semester time for faculty. Timing aside, other reasons may have been a disinterest in the topic of the survey, a disinterest in taking any survey, or taking yet another one (Bauman, 2008). All considered, it introduced a kind of error known in survey research literature as refusal bias (Bauman, 2008).

Once a participant started the survey, whether they completed it entirely may also have depended on a variety of factors, some of which could have been (a) the initial perception that the survey was too long, (b) the time the participant had while the questions were being answered, (c) their patience with the thought required to answer the question, or (d) whether they thought the survey was true to what they believed the survey should have been about. Because these perceptions would have occurred while the survey was underway, if the respondent decided to end the survey only partially completed, it would have lowered the completion rate. Incomplete surveys belong to a category of error known as nonresponse bias (Cohen, 2008). Biases due to nonresponse and refusal are not only difficult-to-control, but they are also difficult to analyze, and often must be left unexplained (Bauman, 2008).

Beyond those reasons cited from the literature, hypothesizing further on why the refusal bias or nonresponse bias may have occurred is beyond the sophistication of the analytical methods here. However, judging from the data that were analyzed in this research, the most thematically contentious topic was that of institutional civic responsibility. Some participants did voice strong disagreement in their responses to that question. If some participants found the question so disagreeable as to cause them to leave the survey without completing it, the amount of bias they introduced could have skewed the results favorably toward the importance of institutional civic responsibility. This however is only speculation and limited to data from faculty participants. Of the 108 deans who received their recruitment letter, 42 responded, giving a total response rate for that group of 40%. Although each of those 42 deans did answer both open-ended

questions, 25 chose to follow through and complete the 23 Likert-scale questions of the Civic Minded Professional survey. Although all 42 open-ended questions were admitted as data for this research, the total completion rate for deans was 60%.

Qualitative Findings

The results presented in the following tables and paragraphs are for the two open-ended questions participants answered in the online survey. For faculty, the open-ended questions were, in order of appearance in the survey,

1. How important is it for your college to show civic responsibility?

2. How important is trust between you and your administrators?

For deans, the open-ended questions were, in order of appearance in the survey,

1. How important is it for your college to show civic responsibility?

2. What is the role of leadership in modeling an environment of trust in your institution?

To make sense of the qualitative data, this research followed the description of qualitative data analysis described in Creswell (2013) as following a "data analysis spiral" (pp. 182-183). The point of the spiral is that, although the data analysis occurs in discreet steps familiar to experienced qualitative researchers, it allows "moving in analytical circles rather than following a fixed analytical approach" (Creswell, 2013, p. 182). The discreet analytical steps that this research followed were, "Organizing the Data" (p. 182), "Reading and Memoing" (p. 183), and "Describing, Classifying, and Interpreting Data Into Codes and Themes" (p. 184). Each discreet analytical step was modified from Creswell's (2013) narrative as suggested by the spiral analogy, the fact

that the data were collected through an online survey, and that part of the analysis was done using analytical tools available in Qualtrics. Moreover, Creswell (2013) emphasized that in qualitative research, "data analysis is not off-the-shelf; rather, it is custom-built" (p. 182). In the case of this research, that analysis was customized to suit the nuances of the study-at-hand; the online data collection, the partially computer-assisted analysis, and the positionality of the researcher.

The first step, that of organizing the data, was facilitated by the Qualtrics software. Qualtrics automatically tabulates the incoming data and performs initial organization, sorting it by the date submitted. Once received, the data are also available for further sorting, organizing, and searching. Qualtrics provides multiple ways of viewing the organization of the data, by table, list, and interactive graphic displays. One that was found useful for this research was a "bubble widget" (Qualtrics, 2020), shown in Figure 4.1, that allowed the researcher to graphically view merging codes and emerging themes. The relative size of the circle suggests the frequency of responses that were associated with emerging theme. The vertical position of the circle suggests an overall sentiment score. When one selects a circle, the sentiment score is broken down further to show the number of positive, neutral, mixed, and negative codes for in that theme.

Figure 4.1

Qualtrics "Bubble widget." © 2020 Qualtrics®

Another way to visualize the data within the online software was with an

interactive graphic "constellation chart" (Qualtrics, 2020) as shown in Figure 2 below.

Ryan and Bernard (2000) call this type of chart a "cognitive map" (p. 773). Such

graphics are meant to be read much like how one reads a road map that shows cities and

the distances between them (Ryan & Bernard, 2000). In this case, the larger dots are

more populated by instances in the data of a certain word being used, and the distances to

other dots is suggestive of the frequency with which those terms were found together

(Ryan & Bernard, 2000). For example, as shown in Figure 4.2, the word *important* was

used more frequently than the word *need*. And, *important* and *need* were used together

more often than *important* and *student* (Qualtrics, 2020).

Figure 4.2

Qualtrics "Constellation chart" © 2020 Qualtrics®
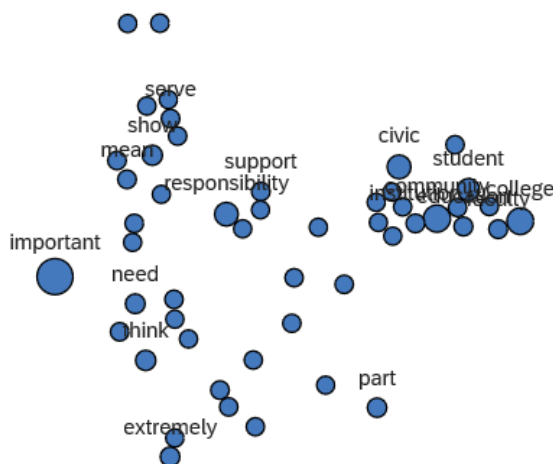
Silver and Lewins (2020) cautioned that when using software to organize and analyze qualitative data, one must always be vigilant of certain "epistemological concerns" (p. 915). Chief among them is to avoid being steered toward interpretations made more apparent by the software to keep one's focus on what the data mean (Silver & Lewins, 2020). Qualtrics online training videos, emphasizing marketing as target audiences honed this point (QualtricsXM basecamp, 2020).

The first action taken by this researcher once the data were gathered and initially organized by the online software was to read all the responses. Many experienced qualitative researchers recommend reading all the question responses, in their entirety as an initial way to become familiar with the database (Creswell, 2013; Ryan & Bernard, 2000; Silver & Lewins, 2020). With the online software's tools to search for expected words and phrases, it became easy to organize, and reorganize the data based on new perceptions and subtle realizations. After reorganizing the responses into chunks based

on these initial word and phrase searches, the responses could be examined in different contexts. After several readings, writing personal notes, re-organizing, and re-readings, it was found that those initial information chunks became codes, and would later reveal emerging themes. This was the step that Creswell (2013) called "memoing" (p. 183), in which the researcher adds personal notes to the survey responses during the reading phase. This is one example of how Creswell's (2013) data analysis spiral was put into play.

Creswell described coding as "aggregating the text . . . into small categories of information, seeking evidence for the code [from the database], and assigning a label to the code" (2013, p. 184). According to Creswell (2013) the labels one assigns to various codes can arise from particularly descriptive direct quotes from participant responses, predetermined labels that would be widely understood by practitioners in that field of study, or descriptive names assigned by the researcher. Creswell (2013) also pointed out that the terms *categories* and *codes* are synonymous, but also that *categories* and *themes* are used interchangeably. This seeming confusion of terminology emphasizes a point also made by Creswell (2013) that codes are the minor, recurring short sections of text repeatedly used by participants when expressing a particular theme.

However, in a discussion of the analysis of qualitative data, it is important to distinguish between the analysis, which leads to a description of phenomena, versus interpretation, which leads to a deeper understanding of what the descriptions mean (Trent & Cho, 2020). To help with validating the findings of this research, the analytical processes and interpretive processes are described separately, but it is not to imply that

they were performed hierarchically. This researcher noticed that the two processes were

often occurring simultaneously. As Creswell (2013) noted, the analytical step of coding

often leads to nascent interpretations. Some of those early interpretations were robust

enough to later suggest a larger meaning of the texts, and those larger meanings were

incorporated into what became the final interpretation. However, back steps were also

frequent, in which codes that had been earlier aggregated, later needed to be

disaggregated because of some new realization of what meanings were emerging that had

not revealed themselves before. Trent and Cho stressed that "unavoidably, these closely

related processes overlap and interact" (2020, p. 958). These steps, as they applied to this

research, both forward and back, were the result of multiple readings of the qualitative

responses. In the phraseology of Trent and Cho, the research was "recursive . . . in which

the researcher repeatedly goes back and forth between the data and emerging analyses

and interpretations" (p. 961).

For similar reasons, the temptation to follow a single qualitative approach led to

multiple diverging pathways, dead ends, and back-tracking depending on the step in the

process under consideration. For example, the data analysis phase of this research did

lead to early interpretations, and some of those early interpretations did appear in refined

form in the final conclusions, but not all of them. Some of the early interpretations were

found to be wholly wrong, and were discarded in favor of a more thorough, nuanced, or

inclusive definition of a particular phenomenon. Thus, over the course of the data

analysis, the process was, as described by Bogden and Bicklen (2007) as, "often you start

out with a question and conduct an interview only to learn that the way you have been thinking about the topic does not match the data you are getting" (p. 72).

Across the statewide two-year college system, there are many factors that make each one unique, and other ways in which they are very similar. System-wide factors, such as "Core Commitments, Core Values, and Strategic Framework" (Minnesota State, 2020), have over-arching influence on the daily workings at all the two-year colleges in the state system. Every participant in this research was an employee of the same state-wide two-year college system. However, the individual institutions differed in size, diversity, mission statement, programs offered, cultural norms, and administrative and fiscal autonomy. Thus, neither would it have been accurate to argue that the 30 colleges in this research are uniformly alike, nor so to argue that each is entirely unique. Therefore this research met neither the criteria for a "multisite study" (Bogden & Bicklen, 2007 p. 70), nor that for a large, disseminated yet, single site study. The approach taken for this research was to strike a balance. On the one hand, it attempted to honor the contextual nuances of individual campuses, and to not limit interpretations through the single cultural lens based on the researcher's position. However, at the same time, the approach attempted to let meanings express themselves without interpreting data too narrowly, based on what any one participant might have meant according to the unique conditions of their campus.

Although it was possible to incorporate elements of the methodological approaches discussed under "multisite studies" by Bogden and Bicklen (2007, p. 70), it was only in the generic sense of practices that are common to many qualitative

approaches, including single-site studies. For example, both "modified analytic induction" (Bogden & Bicklen, 2007 p. 70), and the "Constant Comparative Method" (Bogden & Bicklen, 2007 p. 72) emphasized that the theories emerge through multiple examinations of the data. Returning to the data was a common thread in the qualitative portion of this research and found beneficial as a way to refine the interpretations. Although the intermediate approach chosen for this study may have led to the loss of contextualized understanding about the individual campuses, it was done so with the goal of offering greater clarity to the breadth and depth of meanings across the two-year college system, for the dimensions discussed herein.

Coding was described by Saldaña (2011), "as a way of patterning, classifying, and later reorganizing each datum into emergent categories for further analysis" (p. 95). Saldaña (2011) acknowledged "at least thirty documented approaches" (p. 104) to coding and described six in detail. Among those six, two were particularly effective at revealing nuances of the phenomena under study here. Those were "process coding" (p. 95) and "in-vivo coding" (p. 99). These two were found most useful because (a) among the coding approaches discussed in Saldaña (2011) they were deemed versatile enough that they could encompass other sub-ordinate approaches if the occasion arose, (b) between the two they are sufficiently distinct such that some codes found through one approach were uniquely revealed only by that approach, and (c) codes from the two approaches could be juxtaposed to reveal nuances in the data that otherwise might have been missed. The examples that follow illustrate these points.

In this example, to the survey question, "How important is it for your college to show civic responsibility?" one faculty participant responded,

It's VERY important![1] A large percentage of our student body are minority, largely Somali and Hispanic, and events of the last few months have triggered A LOT of discussion and assessing how do we respond to events on our own doorstep[2] and how do we productively engage with our students in these topics.[3]A university education isn't just about academics; it's about learning[3] how to go out in the world and change things, even in a small way, for the better for everyone.[4]

The numbers in superscript connect the preceding datum to a code. The process coding approach revealed the following codes associated with those numbers:

1. The spectrum of importance.

2. Civic responsibility is political.

3. Student learning.

4. The greater good.

The in-vivo codes for that same response are listed below, in quotes because they are the words of the participant. They were selected because they "stand out as significant or summative of what's being said" (Saldaña, 2011, p. 99).

- "events . . . have triggered . . . discussion"

- "How do we respond?"

- "How do we engage our students?"

- "go out in the world and change things"

- "for the better for everyone"

After performing these iterations for multiple responses, a duality arose. One pole of this duality reflected this researcher's positionality. He is a late-career, geoscience instructor; a white-male who teaches in an out-state, mostly white two-year college. His geoscience background has steeped him in quantitative reasoning and a deductive approach to data analysis. His orientation toward issues of social justice is what led him to the doctoral program for which this dissertation is written. Moreover, his decades of employment in the two-year college setting has both conditioned him to the daily give and take of institutional dynamics, and made him cautiously aware of thinking too narrowly about solutions to problems. Interpretations made through the lens of that positionality are reflected in the process codes. On the other hand, the in-vivo codes revealed unexpected dimensions, some of which challenged his positionality. Others strengthened the process codes. This example, a dean's response to the question, "What is the role of leadership in modeling an environment of trust in your institution?" demonstrates the push-pull of this duality.

> Trust is a cornerstone to leadership in higher ed.[1] MinnState has several collective bargaining agreements and in times of broken trust, they are wielded as tools of defense.[2] As trust [is] built with individuals, the contracts become less of an issue and the work of advancing the mission of the college advances.[3]

The process codes associated with the superscripted numbers were:

1. Primacy of trust.

2. Collective distrust between stakeholder groups.

3. Contract versus mission.

These codes arose several times in the responses from deans. Given this researcher's experience as a two-year college instructor, they were not unexpected. The in-vivo codes were:

- "bargaining agreements [. . .] wielded as tools of defense"

- "as trust is built with individuals, contracts become less of an issue"

- "advancing the mission"

These codes were surprising, unexpected, and considered to be elements that could later contribute to revealing testimony to an always-present tension between faculty and deans, but more tellingly, that perhaps contracts are in part culpable for the erosion of trust. As discussed later, this tension was more than just the product of a power imbalance between faculty and deans. It ran much deeper, and suggested differences that were both political and cultural, and revealed disagreement about how college mission is read and interpreted.

Finally, the emergent themes in the discussion that follows were far from absolute in meaning. Therefore, an attempt was made for each theme to elicit the nuances by presenting responses that revealed subordinate themes to the main group, and in some cases, subordinate themes to the subordinate themes. However, it was found that by drilling deeper and deeper into the meaning of each theme, that the base of expressions of that theme became wider, to the point that, in some cases, the bases of themes merged upon the bases of other themes. It could be argued that subtle shifts in how any single response is interpreted could result in that response belonging to an entirely different set of codes, and by association, a different theme. In practice, this realization led to this

researcher gaining a new skill: learning when to stop the analysis. However, it was also

realized that had this data been analyzed by another researcher, or viewed from a

different positionality, an entirely different set of themes might have emerged.

Qualitative Question One for Faculty and Deans

From the faculty responses to the question, **"How important is it for your college**

to show civic responsibility?" the following themes emerged, listed in the order of

frequency, starting with the most numerous:

1. Spectrum of importance.

2. Responsibility to whom? To what?

3. How does one define civic responsibility?

4. Civic responsibility is the institutional mission.

5. Civic responsibility is political.

Each theme is discussed in detail in the following paragraphs.

Although no scale was provided, the question implied a request to quantify one's

feelings toward civic responsibility. Thus, many participants expressed their personal

feelings toward civic responsibility along an assumed spectrum by using an adverb to

modify the word important, or simply wrote the adverb, implying that it is referring to the

word important. Table 4.1 summarizes the number of times each modifier was used by

faculty participants.

Table 4.1

Faculty use of adverbs either preceding the adjective important, or implied as a modifier for the adjective important, or the noun importance.

Positive word or words	Frequency used	Neutral word or words	Frequency used	Negative word or words	Frequency used
Very	215	Important (used alone)	43	Not at all, not	3
Extremely	34	Somewhat	11	Not very	3
Essential	7	Fairly	6	Zero	1
Highly, High	5	Moderately	3		
Incredibly	4	Generally	1		
Vital	3	Medium	1		
Quite	3				
Critically	2				
Crucial	2				
Real, really	2				
Huge	1				
Paramount	1				
Pretty	1				
Imperative	1				
Total	281	**Total**	65	**Total**	7

Of the 408 participants who completed the survey, 353 incorporated into their response to this question an attempt to quantify with verbal emphasis their feelings about the importance of civic responsibility. The most used adverb, *very,* emotes strong approval of civic responsibility. Beyond accepting the adverbs as being positive, negative, or neutral, it was not possible to place them along a more granular spectrum to further reveal their strength of emphasis. Although it may be possible to argue the difference in meaning between something that is incredibly important versus something

that is very important, the vicissitudes of participant diction at the moment the responses

were written are too varied to suggest a reliable scaling finer than what is presented in the

above table (Maffioletti, Maida, & Scacciati, 2019). But, Maflioletti et al. (2019) also

argued that once a word is assigned as signaling approval, disapproval, or neutrality, it is

unlikely that an equivalent, alternative meaning for that word will be discovered

(Maflioletti et al., 2019).

Applying this logic, it is without question that faculty overwhelmingly, by a

measure of eighty percent, thought that their home institution should show civic

responsibility. Although most, responded in the affirmative, it was clear that many who

responded in a more neutral vein, or those who responded negatively, where also

emphatic in their opinion. Many participants responded with additional narrative that

helped explain their position. The following are examples of responses from faculty who

held a neutral viewpoint of civic responsibility.

The sentiment that civic responsibility, while reasonable, should not be placed

before other more pressing institutional purposes was common. Several faculty wrote a

version of the following quoted response that civic responsibility is "Important, but the

main purpose should be education and supporting students." Some faculty revealed what

seemed to be a simmering distrust of the narrative of civic responsibility: "We are

educators, not civics police. We have to lead by example, but it's not our mission."

The typical workload for college faculty is already enough to result in burnout, or

cause faculty to leave teaching altogether (Griffith & Altinay, 2020). Describing the

teaching responsibilities for university faculty, Dennison (2012) also captured the essence of that for faculty at two-year colleges:

> Teaching involves more than time in the classroom since the faculty member must remain abreast of developments in the discipline, prepare for the class before it begins and then do additional preparation over the term of the course, meet with and counsel enrolled students, grade papers and evaluate other assignments, advise and mentor students in the major, and participate in department academic planning. (p. 301)

With the possible exception of working with students who have already declared a major, the responsibilities for faculty at two-year colleges are remarkably similar. The full-time workload for two-year college faculty in the Minnesota State system is thirty credits per academic year, or fifteen per semester (MSCF, 2019). At an average of three credits per course, this amounts to five taught courses per semester. In rating the importance of civic responsibility in their institution, faculty anxiety over having yet another task foisted upon them shone through in this response:

> It is important, up to a point. A college is like any business, where it needs to show some civic responsibility, but not so much where a lot of time, energy, and money is spent on it. I worry about asking faculty members to spend more time doing civic duties, when we are stretched timewise already.

> This next response expressed not only that faculty already have too many responsibilities, but also that the issue, at least in part, lies with ongoing discord between faculty and administrators:

Fairly important. The general mission of a higher education institution is to, in the paraphrased words of John Dewey, make better citizens. An absence of civic engagement, therefore, would be problematic. However, the forms of such engagement should be open to all sorts of options. To be sure, some administrators, in my view, attempt to over-reach and ask/demand for civic engagement of the teachers beyond the classroom, which is fine, but only if/as such is not an extensive time sink as teachers have many tasks to accomplish.

Given that the data for this research was collected during the summer and early autumn of 2020, it was also not surprising to see responses that related the issue of civic responsibility to the heightened societal turmoil at the time; "It's important, but at this time in history, helping students survive is so important that almost everything else falls by the wayside. Usually, it's important."

Among those faculty who openly disapproved of institutional civic responsibility, these participants perhaps most emphatically did so:

- I believe the college should focus more on the direct education of the paying customer (The student). Civic Responsibility needs to be left out of the college system and let the education be the main player in the college system.
- Not important and if they choose to do it... it needs to be less important than taking care of their own house and students.

The most common expression of disapproval was a curt answer, such as "zero," "not very," or "not at all," accompanied by no additional written explanation.

There were far fewer deans than faculty, however, a qualitative comparison is still instructive. Among the 42 deans who participated in the survey, 28 responded to the question "How important is it for your college to show civic responsibility?" with an attempt to quantify with verbal emphasis their feelings about the importance of civic responsibility in a way like that of faculty. Table 4.2 summarizes those responses.

Table 4.2

Dean's use of adverbs either preceding the adjective important, or implied as an adverb for the adjective important.

Positive Words	Frequency used
Very	13
Extremely	7
Quite	2

Neutral Words	Frequency used
Important	
(used alone)	3
Somewhat	2
Relatively	1
Total	28

As with faculty, the most used adverb was *very.* Based on the number of times *very, extremely* or *quite* was used and using the same rationale as that used for faculty, dean's enthusiasm for institutional civic purposes was also strong. Deans used the words *very, extremely* or *quite* in 20 of the 28 total responses in this category, or in 71 percent of the responses. To express neutrality, no adverb used was considered equal to the use of *somewhat* and *relatively*. Of note, unlike faculty, no deans expressed a negative view of civic responsibility.

Also instructive is an examination of other comments dean participants made that illuminate their rating. Although the emergent themes were identified first in the faculty responses, deans also described their feelings of civic responsibility in terms of these same themes. In the following paragraphs, in discussing themes in the context of faculty responses, dean's responses are also shared as a point of comparison.

Among the 408 participants who responded to this question, 123 responded in a way that expressed ideas about to whom, or two what, civic responsibility is owed. Among the 42 deans, 12 responded this way. The ratios are similar. Three general sentiments arose: (a) that civic responsibility is owed to the community in which the college is situated, (b) that students should learn to be civically responsible citizens, and the college is responsible for this learning, and (c) civic responsibility is a matter of social justice and is something in which the college should be involved. In the paragraphs that follow, each of these sentiments are discussed separately.

Eighty-four faculty responded either by using the word community in the context of responsibility to their college's local community, or implied community in meaning, without using the term. Among the deans, all 12 of the responses suggested their college has a responsibility to the community. Below are listed the six most prevalent subtexts to this sentiment, each followed by examples of responses in which that subtext was expressed. All the responses below were written by faculty unless otherwise indicated. The college is a community focal point:

- The college is the identity of the community and a major partner with the municipality and businesses in the area.

- I think it is important that any institution of higher learning be an "anchor" in the community.

- We are a conspicuous entity in our suburban community.

- Extremely important... our communities depend on the performance of the college to aid and assist in the success of our communities surrounding the institution. (Dean).

The college benefits from community support:

- We are both contributors and benefactors of a healthy civic life. We provide educated citizens who will work, sent their children to school, vote, and pay taxes in the community. We benefit from the material and philosophical support of the community.

- We are highly dependent on the towns we are located in and to be viewed as a responsible and valued part of our community.

- I don't think a college, particularly one that is designated a community college, can really exist without community relationships and partnerships. Colleges are meant to benefit their community settings, and if they don't operate without a sense of responsibility to their settings, they'll fairly quickly find themselves in a precarious position.

The college has a responsibility to model desired behavior and rise to the needs of the community:

- As an organization, the college should serve as a role model to our community and our students.

- Colleges should be examples and leaders in their communities.

- Incredibly important. We owe it to the community to engage in all ways of civic responsibility.

- I think it is important as far as it is a public institution and as such it has a duty to be responsive to the needs of the society for which it serves.

- As a valued member of the community, we need to demonstrate that in action, not just words or by our simple presence in the community. (Dean).

The institution must live up to its designation of community college:

- We are a community college that has community support.

- I believe it is an essential part of a community college's mission to be a leader in the community both in our words and our actions and activities.

- We are a community college, so that means we must serve our community -- and not just by providing classes.

- Why are we called "community" colleges if we don't serve our communities?

The college is integral to the wholeness of the community:

- Critically important, given our location and diverse student population. We are of the community we are in.

- Community colleges must be embedded in and responsive to the community needs. It must provide access to higher ed for all members of the community, especially members of underserved populations.

- Very - we represent the community - our customers live in our community, tax payers provide facilities and opportunities, the foundation/alumni support

students/campus activities - it is a holistic effort - thus civic responsibility is important to all stakeholders.

- As a community and technical college we are deeply embedded within the economic and civic vitality of the communities we serve within our region. We are an active partner in many community wide initiatives to support and grow healthy communities.

Responsibility to the community can be leveraged to achieve institutional goals:

- Civic involvement in the communities is a prime way to build relationships with community members.

- I feel it is very important. Many of our students, after graduation, go out into the community and obtain jobs. During their education they may also be out in the community on clinicals. It's important to know what the community demands are as far as jobs available etc. The school needs to be a strong presence in the community.

- Very important. The college is the identity of the community and a major partner with the municipality and businesses in the area. Showing Civic responsibility is what brings more students to the college also.

Some of the dean's responses could be construed as also aligning with the sentiments expressed by faculty above. However, among several deans who did mention the responsibility to community, their concerns seemed to be more broadly couched in the way that civic responsibility is to serve learning outcomes and workforce development, and that is their institution's role in the community:

- Service within a community builds relationships between various community businesses and organizations.

- It is quite important. We are largely connected to providing the trained students [to] our local workforce needs, but we also reflect a social justice agenda that transcends workforce development.

That students should learn to be civically responsible citizens, and the college is responsible for this learning was acknowledged in 46 faculty responses. The following are some illuminating examples of how this sentiment was expressed.

The sentiment that civic learning is at least as important as workforce development was expressed in these responses:

- Very important. A college should be as dedicated to this and producing civic responsible adults as it should be to educating them for their future careers.

- College is a part of the integration of the students into society. Therefore, it is vital. However, it must be balanced and not political.

For these participants, civic leading by example was an important value:

- We are educators. Education happens not just in the classroom but in our words and actions outside of the classroom as well.

- If we want our students to uphold their personal civic responsibility then we need to lead by example and show our own civic responsibility.

The cautionary note that civic learning is inherently political is implied in the response below, as is the notion that, if misused it can be a hindrance to a larger educational purpose:

If you define civic responsibility as graduating good citizens that will be
productive members of society that can think for themselves then I would say its
very important. If the college is used to indoctrinate students into thinking only in
a certain way then it is not important at all.

Explicit in the above response is an ambivalence as to what civic learning even is.
Others expressed similar sentiment, albeit in a more veiled way. But considered together,
the overall message was that whatever civic learning is, agreement about civic learning
outcomes for students is far from universal:

- It's very important we support civic society in obeying laws and honestly
  representing ourselves and our "product"--certification, education, appropriate
  academic standards.

- Colleges should engage students in experiences of volunteer work.

- It's VERY important! A large percentage of our student body are minority,
  largely Somali and Hispanic, and events of the last few months have triggered
  A LOT of discussion and assessing how do we respond to events on our own
  doorstep and how do we productively engage with our students in these
  topics. A university education isn't just about academics; it's about learning
  how to go out in the world and change things, even in a small way, for the
  better for everyone.

- I feel that if a college does not take its civic responsibility seriously - we are
  living in a vacuum and are denying real life opportunities for the students we

serve. We need to not decide which civic areas to engage in, but rather hear from the students and move with their perspective and motivation in mind.

- We are both contributors and benefactors of a healthy civic life. We provide educated citizens who will work, sent their children to school, vote, and pay taxes in the community.

- We need to take a pro-active role in the lives of our students, most of whom are low-income, students of color, immigrants, and other underserved and oppressed populations. Genuine awareness of structural inequalities and serious efforts to make social change are paramount.

- Very; students should understand the importance of being good citizens.

But what does it mean to be a good citizen? That same question was posed at the beginning of this dissertation and has been argued academically for decades. It was evident from the data gathered, that two-year college faculty and deans are no more settled on this question than elsewhere in academia. Although terms such as citizenship, or engagement, or phrases such as being a good citizen, or being engaged in the community were mentioned frequently in the responses, attempts to draw upon the responses to further assemble a coherent two-year college definition led instead to multiple divergent paths. Some of those were diametrically opposite in meaning, or politically at odds with one another. Nevertheless, the strength of the sentiment that good citizenship is the responsibility of public education was expressed:

I certainly think there should be some sort of presence. Educational institutions, specifically public ones, comprise a significant portion of our country's character,

so extolling the ethics, engagement, and knowledge required to be responsible

citizens is important.

Whereas educational outcomes are discussed in every level of the academy, at

two-year colleges student success rates are of notable concern (Lester, 2014; Martin,

2014). What has arisen at several colleges are programs to address the realities of

student's lived experiences that go beyond those considered traditional academic

concerns, such as emotional well-being, and food or housing insecurity (Goldrick-Rab, &

Cady, 2018). Although the efficacy of institutionalizing caring beyond academics is

beyond the scope of this discussion, for some faculty, the caring is genuine, and made

real through showing civic responsibility, as articulated below:

> Very important. Many of our students come from family/cultural/financial
>
> situations that make education challenging to them. They also may be first-
>
> generation college students and have feelings that maybe they don't fit in,
>
> shouldn't be there, etc. When the college shows civic engagement, it
>
> demonstrates to these students that the institution cares about not only their
>
> educational success, but also their existence outside of the educational realm
>
> (which often may impact greatly success in the educational realm).

Finally, this faculty participant also articulated genuine concern, but in this case the

concern was that students learn in an environment that embraces independent thought:

> As faculty we need to show students the whole picture un-biased and let students
>
> come to their own conclusion. I have seen way too many faculty push their beliefs
>
> on students, and that is not right. As faculty and administrators we should show

students the choices that are available to be involved (all choices not just the ones faculty believe in), have open discussions in class and help them develop the skills to allow them to come to common ground.

Of the 409 faculty participants, 22 responded in a way that either mentioned social justice or implied in some other way that their institution owes civic responsibility to concerns for social justice. The conceptual definition of social justice has been debated academically for decades and its implementation argued philosophically and politically for centuries (Reisch, 2018). But for many faculty there seems to be at least a common concern for others that suggests a shared understanding of the concept familiar to that from religious traditions (Chenot, 2017), which is "to help . . . those who are most vulnerable in society" (Dorff & Ruttenberg, 2010, p. ix). Some examples are shared in the following responses. The responses diverged on the question of to whom social justice efforts should be directed. Some responses indicated that their college should direct its social justice responsibility to society in general:

- . . . respect for cultural diversity is one of our core values. You cannot exercise this kind of understanding and respect without also being a responsible citizen. To me, this means standing up for equality, justice, and respect for diversity in society as a whole. So on that basis, it is extremely important to model what this looks like for students on an institutional level (what I'm assuming you mean by "show").

- It is very important to me that the college do outreach work. I would distinguish this from "social justice" teaching that focuses on political correctness and talk rather than action.

- Very important, especially considering racial unrest, economic depression, & lack of governmental leadership at the federal level which impacts us at a community level.

- It is important to me . . . that we actively practice racial and gender equity, that we are good community members including working with area high school, middle schools and even elementary schools.

- Essential, as we are community college serving an underserved community that lives adjacently to our campus.

- It is crucial in this time of turbulence with the pandemic, economic depression, and social unrest the college is an example for others.

Whereas for others, social justice ought also to be focused internally, within the institution, for the benefit of its students:

- We need to take a pro-active role in the lives of our students, most of whom are low-income, students of color, immigrants, and other underserved and oppressed populations. Genuine awareness of structural inequalities and serious efforts to make social change are paramount.

- I think that it's very important for colleges to show civic responsibility. They need to show that they respect all different forms of peoples lives choices. It shows that they care and that they are willing to work with students, and it

shows that they have interest in the student instead of just the money that they bring.

- I think it's very important. We deal with a large population of students of color who have many challenges and if we weren't involved in civic responsibility we would be hypocritical.

- As we are an inner city college, it's very important for the college to show that it is devoted to equity issues of all kinds. We are the most diverse college in the state, and more than half our students are considered to be "at risk" or vulnerable academically. It is important that we stress that "diversity is our strength" and that we are focused on the needs of the traditionally under-served.

- Very. When St Paul Public Schools (SPPS) sends out messages about concerns in the community (George Floyd's murder, for example) I feel reassured my children are attending schools that support good values. I wish MN State would follow SPPS's lead and also send messages about BIG Social Justice events. I mean, e communication is free. Why not send email to faculty and staff?

One can also interpret the above responses as converging on the desire to direct social justice both inwardly, within the institution, and outwardly, out of a concern for the greater good. For example, the phrase "efforts to make social change are paramount," unambiguously expresses a desire to involve the college in the betterment of the community. But that desire is coupled with the participant's desire to "take a proactive

role in the lives of our students . . ." In the response that followed, the participant pointed out that being "hypocritical" is the consequence of civic irresponsibility, given the students it serves.

Although hypocrisy was mentioned in just this one instance, it is suggestive of the larger concern, stated earlier, that the college ought not sequester itself within its community; that it should be in service to it; that it be an active partner in serving unmet needs within its community; and that the community itself feel welcome within its doors. Moreover, these concerns are not just those of a few two-year college faculty but belong to the long-recognized tradition of the college town (Maranto & Dean, 2017; Swanger, 2012). That tradition, more recognized in towns with 4-year institutions, translates to the context of two-year colleges as striving, according to Swanger, "to develop the neighborhoods around their campuses fostering a college town environment by working with landlords, business owners, and city officials" (2012, p. 19).

In a study of high-school graduation rates in cities and towns with four-year colleges and universities, Maranto and Dean (2017) found that, although college towns in general are more politically progressive, educational inequality was surprisingly high. Although the study did not include two-year college towns, it seems plausible that in two-year college towns as well, there is much work to be done on the social justice front. Moreover, according to Lichter (2017), there is a new "'geography of despair' in America, which manifests itself in heightened rural mortality from violence, suicide, and alcohol and opiate abuse. In the past, these were characterized as urban maladies" (p. 20). That two-year colleges are located both in urban neighborhoods and in small cities and

towns across the United States, it would not be a surprise to discover that faculty in these institutions uniformly recognize that social justice is a cause with real needs both within the institution, and without.

Among the 42 participants who are deans, three responded in a way indicating a responsibility to social justice. Although one dean did use the term social justice, the response also acknowledged another responsibility: "We are largely connected to providing the trained students our local workforce needs, but we also reflect a social justice agenda that transcends workforce development." That two-year colleges are viewed by many as purposed with the task of workforce development is not in dispute (Fletcher, 2018). However, the acknowledgement that there is a social justice agenda that transcends other roles is far less universally accepted, at least as reflected in the responses in this research. Given that the statement was made by a dean may suggest, at least at that institution, that social justice there is more prominent in the minds of the administrative team. Two other deans responded in a way that suggested social justice, without using that term:

- The two-year system is well-poised to make significant impacts to communities of color and under-served populations.
- Very important, given that we serve the biggest and most diverse city of the State of Minnesota.

Diversity, communities of color, and underserved populations all belong to the core concerns of a social justice agenda (Denzin & Giardina, 2009). What is unclear in these

cases is whether the assertion is revealing personal political leanings, alignment with the college mission, or both.

Among the 408 faculty participants, 33 expressed either (a) an ambivalence toward how exactly civic responsibility should be defined, (b) expressed an uncertainty over how to respond because they were not sure what was meant by civic responsibility, or (c) offered an alternative definition for civic responsibility that diverged from how it is more commonly understood. Among the 42 deans who participated, none revealed ambivalence nor uncertainty concerning the definition of civic responsibility.

The following faculty responses make clear that the writer was not comfortable answering the question without clarification on what exactly is meant by civic responsibility:

- What type of civic activity?   Not very important.

- Somewhat. Not the primary mission for education. I guess it depends on what you mean by civic responsibility.

- That's impossible to answer without understanding how civic responsibility is defined.

- What do you mean by civic responsibility? It is a broad term, responsibility to citizen? Do you mean responsibility to students, to faculty, the community, the state, other?

- Very important but who's perspective of civic responsibility?

The assumption at the onset of this research was that civic responsibility, although variously defined, would be generally understood by all to be an orientation toward the

greater good of society. However, the review of these responses suggested that what that greater good is may not enjoy universal agreement. Another assumption was that participants would answer according to their perspective of civic responsibility, whatever that might be. Perhaps the above responses reflect a deeper understanding of the concept than what is being revealed, and is acknowledging many possible perspectives exist, some of which are at odds or mutually exclusive with one-another. The following responses further illustrate this ambivalence of meaning, and suggest alternative definitions, with different answers based on which alternative is intended.

- If you define civic responsibility as graduating good citizens that will be productive members of society that can think for themselves then I would say it's very important. If the college is used to indoctrinate students into thinking only in a certain way then it is not important at all.

- Depends on who's defining it and what action that would mean. It is very important we are a net benefit to the community. It's very important we support civic society in obeying laws and honestly representing ourselves and our "product"--certification, education, appropriate academic standards. If civic responsibility is defined as trying to act as social workers and therapists, then no--not important and, in fact, derailing.

- Civic responsibility is a very, very broad phenomena. Do you mean educating the population - then yes, of course. Do you mean participating in political rallies to advocate for various political positions, perhaps not so much our mission.

- Depends on how it is defined. If you mean recruiting for armed forces and police, no. If you mean standing up for the rights of those who have been taken advantage of and used by this society, then very important.

In the above responses, the yes/no split suggests opposing political ideologies. Being productive members of society, obeying laws, and focusing on educating are, in a very general sense, revealing a personal definition for civic responsibility largely from the conservative end of the political spectrum (Westheimer, 2016) and in the top three responses above are framed in a positive light. Whereas, in the alternatives offered by those same participants; indoctrinating students, derailing institutional purposes, advocating for political positions, are disagreed with, and disagreeable, at least in the way they were expressed. Political conservatism is in the minority among faculty at four-year colleges and universities (Langbert, 2018). But in a survey of 580 colleges and universities Gross and Simmons (2014) concluded that among all types of higher-education institutions, "community colleges house the most conservatives," (p. 27). Given that, if the above set of responses are reflecting strongly conservative views, those opinions, though small in number, perhaps are not to be regarded as fringe views. There may be many faculty who would agree.

A few participants offered enhanced or alternative definitions for what civic responsibility is:

- I think any business should be considerate to the workforce and ways in which decisions and proceed effect the whole. Do we need to vote or have a day in everything, no.

- It is important to me that my college is environmentally responsible, that we actively practice racial and gender equity, that we are good community members including working with area high school, middle schools and even elementary schools.

- Very important. As a community college, involvement and support of the community we serve directly impacts our students' ability to access education and achieve success in their goals. Working closely with state and community entities benefits the state of Minnesota current and future workforce and community.

- I'm not sure what you mean by institutional civic responsibility. In general, civic responsibility to me means voting. It's important to me that the college encourage voting among students and employees and makes it easy for us to vote. I would love it if our colleges could serve as polling places, early voting stations, etc.

- Very important. Making college affordable to those unable to take on the burden of public and private 4 yr tuition is a civic duty and moral responsibility of community colleges.

- Somewhat important. I believe the reliance on 'gen eds' assumes that somewhere in a two-year curriculum a student will take (one) political science-type course to satisfy this type of requirement. It is NOT an across-the-curriculum initiative like writing and critical-thinking have been.

When it comes to the question of how to define civic responsibility, and answering the question based on one's personal definition, the following faculty response captured not only the challenge of answering that call based on an unclear definition of civic responsibility, but also what it means to show it, and whether that can be sustained:

I think the responsibility at the college level is very important as a model for the community and for students. One thing is that people might not agree on the definition of "civic responsibility" and that gets a little cloudy then for the campus community and the community more broadly. Another thing is that we don't want a situation where the campus responds a civic call to duty only to pay lip service to something, but really the "bottom line" of the campus is in terms of fiscal concerns, which seems to be the case more and more with the state appropriations and allocations of funds dwindling in recent years.

For example, you had a lot of responses from the state of MN, and the two and four year campuses regarding a racial awareness in the aftermath of the George Floyd murder and racial protests, but how long will that response last? That's harder to say, and how will the response be measured in terms of real action to change the law enforcement programs within the two year colleges?

In the above response, the participant seems to be skeptical about the surge in civic emotion following the video-recorded police killing of George Floyd, an unarmed Black man, in May of 2020, questioning whether it will last after the initial unrest subsides. This faculty participant is not alone. Concerns for social justice waxes and wanes over time and is closely tied with events and how they are covered in the media

(Wilkerson, 2020). Much has been written about the psychological impact of unrelenting social upheaval. Racial battle fatigue (Pizarro & Kohli, 2020), white fatigue (Flynn, 2015), white fragility (DiAngelo, 2018), compassion fatigue (Moeller, 1994), and other named fatigue syndromes also wax and wane with the fluctuating social justice movement.

Among the 408 faculty participants, 21 mentioned civic responsibility as part of the institutional mission. Among the 42 dean participants, seven related it to institutional mission. For some faculty, and all seven of the dean responses in this group, civic responsibility is implicit, or explicit in the institutional mission, or it at least should be. The following are examples of faculty responses:

- Very important. A core value at the heart of our mission as a community college is service to the community.

- I believe it is an essential part of a community college's mission to be a leader in the community both in our words and our actions and activities.

- I know this is an important part of our strategic initiative. Our administration is very responsive to social events that may impact our students.

- Very important. Our mission statement reflects the need for civic responsibility.

- Extremely important - this should be central to our mission.

The following are some of the responses from deans:

- It's part of our mission and values which are also reflected in our daily work.

- Very important. Civic engagement is a strong component of our college culture.

- Civic responsibility is everyone's responsibility. As we are members of MinnState, the strategic initiatives promote civic responsibility for every college.

- In general I think it is important for any organization to show civic mindedness, but as a state institution, I think it is very important.

- Very important. As a public community college it should be assumed as part of the mission of the institution.

These dean participants all responded in a way that revealed their understanding of civic responsibility as structurally embedded not only in their institutional mission, but also as being exhibited on a daily basis; being part of their college culture; being an element of the state-wide strategy; and being part of what defines their college as a public institution. Among faculty however, not all were so enthusiastic:

- It is important, but not the main mission of the college.

- The college states that it is important, but sometimes what they perceive as civic responsibility and the rest of the faculty perceive as civic responsibility don't correspond.

Some faculty participants questioned its role in the mission of education in general:

- Fairly important. The general mission of a higher education institution is to, in the paraphrased words of John Dewey, make better citizens. An absence of

civic engagement, therefore, would be problematic. However, the forms of

such engagement should be open to all sorts of options.

- Somewhat. Not the primary mission for education.

This following response is explicitly disapproving; "Unsure. We are educators, not civics

police. We have to lead by example, but it's not our mission."

Although this next comment from a faculty participant was firmly in favor of

civic responsibility, the general belief that colleges are able to deliver on that

responsibility was tempered by what appeared to be experience with institutional

budgetary constraints:

It is very important. Unfortunately, civic responsibility can take a backseat to

fiscal responsibility. A lot of colleges pay lip service to civic ideals, but the reality

seems to be that colleges in the [state college] system are rewarded only for

staying within their budget "bands."

Of the 408 faculty participants, 19 commented on the political nature of civic

responsibility. Zero dean participants showed concern for its political nature. For some

faculty, it is an antidote to a social atmosphere that is swinging the country away from

civic concerns:

- Critically important to ensure that democracy remains.

- I believe it is extremely important for our college to show civic responsibility,

  especially as our nation is seemingly becoming more and more divided and so

  many people are hurting and in need. My perception is that our culture is

  losing important critical thinking skills and becoming more selfish. Incivility

appears to be increasing in both national action and inaction. We could use more empathy. Many leaders are role-modeling inappropriate communication and lack of empathy both on and off the public stage, bullying and name-calling behaviors we wouldn't accept from kindergarteners. For these reasons and others, I think our institutions of higher education have a civic responsibility to prioritize more purposeful and direct engagement both on and off our campuses.

Some participants alluded that although civic responsibility is important, it warrants a light touch, so as not to appear political. Whether the participant meant to imply it should be avoided altogether, is a matter of interpretation:

- I think we need to exhibit civic responsibility but we aren't obligated to stand at pulpits and rant about it. We also should not engage in left-leaning social justice activities- can we just be good stewards of respect and kindness?

- I don't think it can be avoided. There is so much at stake for our country. We are part of the community. It's also important to be politically neutral while being active in the community.

- The polarization of America has made this concept difficult because so often civic responsibility can be present as skewed towards a specific party. I believe that [this college] does an outstanding job of being on the forefront of social issues while also showing respect for all demographics.

- In terms of philanthropy I think it's incredibly important, but in terms of political issues I think the school should stay out of them.

- College is a part of the integration of the students into society. Therefore, it is vital. However, it must be balanced and not political.

- The college should not be involved in political matters.

This participant seemed to be of the opinion that civic responsibility overrides appearances:

Extolling the ethics, engagement, and knowledge required to be responsible citizens is important. Oftentimes this need gets put aside for fear of being divisive or appearing partisan although there is an objective moral responsibility to take a stand based on the mission statements of the institution.

Qualitative Question Two for Faculty and Deans

The second open-ended question in the survey for faculty was **"How important is trust between you and your administrators?"** Deans also were asked about trust, but with the different question, "What is the role of leadership in modeling an environment of trust in your institution?" The responses from faculty participants are discussed first. Unlike the previous qualitative question about civic purposes, for this question, of the 409 faculty participants who completed the survey, no apparent spectrum arose. Instead, nearly all responded to this question in the affirmative. They said that trust is very important in 185 responses, or extremely important in 67 responses. The adjective essential was used in 15 responses. Vital, crucial or crucially, and high or highly were used collectively 20 times. For 8 participants trust was critical or critically important. For three participants, it was paramount. The following terms appeared once or twice in the responses as a way to emphasize the importance of trust: great, much, utmost, huge,

hugely, real, significant, foundational, particularly, imperative, it is key, priceless, incredibly, a must, absolutely, a lot, above reproach, quite, central, and trust is everything. For 32 participants, trust was described as important, without any adjective for emphasis.

One might naturally assume that faculty participants who enthusiastically placed a high value of trust might also be enthusiastic about the high degree of trust at their own institution, but this was not necessarily the case, at least evidenced in the responses of these faculty participants:

- It should be very important, but I have not experienced feeling trust for very many administrators. Most of my colleagues express the same feeling.

- Very important and completely lacking.

- Very. [It would] be great if admin said things that were reputable.

- Very important but usually very poor. Administrators are [led] by the president who ends up not being interested in respecting the academic integrity and knowledge of the instructors.

- Imperative, but it doesn't exist. They don't care about faculty. To them, students only enroll because of them.

- Very important. Having had a history with a president who could not be trusted, that lack of trust trickles down to not trusting any administrators.

For some, the problem of mistrust can be generalized:

- Very important: sadly, this is rarely the case in educational institutions.

- Yes, this is a long-standing culture flaw in academic institutions. There is very much [an] us / them mentality that would be best eliminated.

These faculty responses stood out as examples of a positively unhealthy environment that is thankfully in the past:

- Most important. There has been recent times in my college where there was no trust, it was awful. It made faculty miserable. There were days where I called in sick because I didn't want to deal with the awful toxic nature of campus. It took a toll on me emotionally and physically. I am happy to report that is behind us, currently the dynamic is very different one where there is trust and mutual respect.

- High importance. My college in the past had a time (a few years) of very high distrust, especially with college president. We now have new leadership and a better relationship with administration. I can't image going through this current time of COVID and need to take action against racism with the past leadership structure in place.

The second response seems to be suggesting that mistrust can act as a kind of stress multiplier, that when added to other extant stresses can have a cumulative effect on emotional well-being. Certainly, multiple studies have shown that the Covid-19 crisis has led to more stress and anxiety (Yıldırım & Solmaz, 2020), as do studies of workplace stress show a relationship with mistrust (Piippo, 2016). It would seem reasonable that multiple stress factors are synergistic, compounding, or at least additive. However, it also seems reasonable that faculty, who possess a privileged autonomy, traditionally

known as academic freedom (Finkin & Post, 2009), could go about their workday un-deterred by the stresses of distrust. Evidently, not only is this not the case, but navigating the dysfunctional environment can be, at least in the following faculty response, disorienting:

> Trust is very important for me to do my job. Unfortunately we have had recent multiple turnover with administration and many of those circumstances destroyed the level of trust faculty have for administration. We are only recently starting to again build that trust as a college with the hiring of a new president who has made greater connection with faculty and staff. I have no trust with my department associate dean because of issues with harassment. My department dean is another interim and I haven't had enough interaction with him to build a trusting relationship.

And the effects of this dysfunction extend far beyond the toll it takes on employee satisfaction:

> It is KEY! I have been on both side of trusting admin - when admin is not trustworthy the entire campus suffers, morale is in the basement and this attitude of distrust is contagious.

> When admin problem solves, engages and listens to staff, faculty and students - the end result is a win for everyone and fantastic programs, attitudes and results!

The trickle-down of low morale brought by untrusted and untrusting administrators in organizations is not new (Cosner, 2009). Some possible sources of this distrust, at least as perceived by faculty participants in this research, are shared later in this chapter.

Other faculty participants recounted their own negative experience with mistrust between themselves and their administrators that were so vivid that, to reprint them here would be in essence a violation of their anonymity.

On the other hand, is it always mistrust, or can it be a disgruntled faculty who do not agree with administration's decisions? The following response from a faculty participant helps to elucidate:

> Of course trust is important. But trust in what way? To what end? On a personal or professional level? Where I work, I trust some administrators more than others. I trust my dean as a person, and I trust that he will do his job to the best of his ability, but that he will *also* do what he has to do to retain his position. This doesn't mean he will lie to me, because he is inherently a trustworthy person. But, he will have his faculty do what the upper administration dictate. However, our college president I trust in no way, shape, or form, either personally or professionally. He is a bully. He pays lip service to valuing faculty input, but will do as he will. I do not "trust" him--all I can trust is that he will consistently act as he planned, so my input means nothing; ergo, I avoid him. Consistency and honesty, living up to the contract and professional promises as best as the system allows: those are the things to be valued.

Mistrust aside, the above response also suggests a weakening of faculty voice at that institution. To be fair, that institution is not alone. Kater (2017) found this to be a common detriment to the effectiveness of the two-year college shared governance structure. That the above response also suggested an ambivalence about how the term

trust is defined is aside from the revelation that the faculty participant reported that he does trust the president, albeit to make decisions to which he does not agree.

Of the faculty participants who expressed their rating of trust, none rated it in a negative sense, but for 12 of them, trust was apparently a middling, or an insignificant factor in their working lives. The following are some excerpts written by those participants:

- It depends on the level of administrators.

- I used to think it was very important. but since it has been non-existent for several years and we're still open, I guess I was wrong.

- It depends on the level of interaction. This is not as important for me because, as faculty, we are allowed a lot of autonomy.

Also revealed in the previous responses are elements of some of the other themes that emerged from this question. In order of frequency, beginning with the most numerous, those themes are:

1. Trust matters, and this is why:

2. Trust yes, but who should trust whom?

3. This is how I rate the environment of trust at my institution.

4. Here is how we build trust.

Among the themes that emerged from this question, the one that was most expressed by faculty participants was an attempt to explain why trust matters. From 409 total responses, this was done 113 times. From that subgroup, 53 participants did so as a way to explain why trust is so important, whereas 60 participants did so by way of

describing what might happen in the absence of trust. Some of the commonly repeated refrains were that without trust; "I lose faith," "I don't feel safe," "one cannot do one's job," "it makes for a poor work environment," "morale suffers," "the atmosphere is toxic," and "students/programs/education/ the institution suffers." Each of the responses that fell into this category was a version of one or a combination of more than one of the above excerpts. That these kinds of sentiments were so often repeated suggests that the lack of trust and its consequences are, for many faculty, a shared experience. The following are examples of that type of response in total:

- Without trust there is no real collaboration.

- Critical. There will always be difficult decisions that need to be made, and without trust those decisions will wear away at the working relationship.

- Without trust . . . no one will do anything to advance the mission of the institution.

- Trust is the only way you can have a positive and effective culture. Without trust, employees/students will not stick their neck out for fear of repercussions and only do what they are told. Trust is the foundation to leadership.

Advancing the mission of the institution, having a positive and effective culture, and sticking one's neck out suggests that for many faculty the reason that trust is important is larger than one's own comfort as an employee. Rather, it is for community and institutional well-being. From faculty, other reasons that trust is important were:

- So I can bounce ideas off of them confident I would get truthful and supportive feedback.

- To allow growth as an educator.

- To . . . assure student success.

- [for] keeping everyone working together on the same page with the same mindset.

- Especially [so] for those of us who feel "called" to server under-represented communities.

- We have a shared goal of helping students reach their goal and neither one of us can do it without the other.

- Working together

- We are a team.

- To develop an atmosphere of collaboration and learning.

- Morale.

- To be more inclined to create, innovate, and take risks.

- [to work with] minimal oversight.

From these responses it was plain that although faculty depend on administrative guidance and support, it is also important for having a collaborative spirit that transcends the power imbalance between faculty and administrators. Based on the responses thus far shared, it is also clear that trust for faculty is extremely important; is integral to their commitment to their work; and a lubricant for the smooth practice of their craft. However, trust, as a social construct, must be sent and received. You trust me. I extend my trust to you. So, in the case of faculty and their administrators, from the viewpoint of faculty, who needs to trust whom? One might naturally conclude that the most

reasonable summation is that trust must flow in both directions. That is, we need to trust

each other, at least in order to have the healthiest professional relationships. But this was

not the most common response among the 57 faculty who addressed this aspect of the

question. From that total, 11 indicated in their response that trust is a two-way street. A

few of the more illustrative of those are shared below:

- Very important-I want to trust they are doing what they feel is best for our

  college and that they trust I am doing what I feel is best for our college.

- It needs to be very high. Many colleges go through ups and downs with

  administration in regards to trust. Overall we do have some of the same goals

  in mind but at times the goals of students, faculty and admin can vary. The

  trust needs to be there to understand the reasons for the differences and feel

  confident that everyone is coming to the negotiating table in good faith and

  not with a goal to dominate. That should be for all sides.

- Very important. Administrators need to believe in faculty and support them in

  their efforts to provide good education. Faculty need to believe administrators

  not only put the needs of students first, but also that they take into account the

  working conditions and experiences of faculty, who have a better idea, often,

  of what students need.

- I believe it is quite important. As a faculty member, I need to trust that my

  administrators are going to advocate for my needs in being able to effectively

  teach. Likewise they need to trust that I will be putting forth my best effort

for the success of students. If there is not that trust, then it is the students that

will suffer and that is so very wrong.

Four faculty answered this question by revealing just the concern that they need to

be trusted by their administrators:

- Very important. My administrator must have the confidence that I am

  performing my duties as the administrator would like to have it done. It

  minimizes micro-managing.

- Very important in order to do our jobs well and know we have the trust and

  backing of the administration.

- They have to trust faculty and I tell my dean this.

What seemed important for faculty who answered the question this way was the

acknowledgement that certain privileges can be extended or denied by administrators at

their discretion, such as academic freedom, autonomy of budgetary spending, and taking

pedagogical risks. Their concern seemed to be that having the trust of their administrator

makes it more likely those privileges will not be withheld.

Forty-two faculty, nearly three of every four, responded specifically that they

need to trust their administrators. Some examples of which are what follows.

- Trust in administration and the relationship I have with them is very important

  to me. I might not always like the decision that is made but when I trust in my

  admin and our relationship I am able to navigate more clearly and faithfully in

  moving forward with it knowing they truly care and are making decisions on

  good faith for us all and not just for themselves.

- Important. As faculty we have to believe that the administrators is making the best choices for the college. Without trust all choices are seen as suspect.

- Trust is the most important value, I need to know the administration is being honest, forthcoming, keep us in the loop, and truly transparent about issues of the college, the system, and any other issue we should know about BEFORE decisions are made. Sometimes decisions are made before you have a say. You can tell your voice does not have any weight in the discussion and/or decisions.

- It is important. We need to trust them in order to go to the them with concerns.

- This is a very vague question. Trust is very important if it involves how they are making decisions. Trust that they will consult with Faculty/Programs/Students that are most impacted by those decisions.

- Very important. Faculty need to believe that administrators are making decisions in the best interest of student learning and with student and faculty needs always at the forefront.

- Extremely important - if I don't trust that our administrators are making decisions with the best interest of students and faculty in mind, it is not possible to fully support their actions.

- It is very important. Why because if I do not trust my administrators I would not be open to them in sharing information that might possibly hinder or benefit the college and/or programs.

- Very important. If I cannot trust my administration, it makes it hard to complete my job. I shouldn't have to worry about administrators not doing their jobs.

- Trust between me and administrators is hugely important. If I don't trust them, I feel quite miserable, and unwilling to follow their visions for the college.

- It's very important. I have deans that I've trusted and those that I don't. The workplace is much more safe and satisfying when you feel like your administrators are working with you and not against you.

Concerns for workplace morale, personal working conditions, and doing one's job well, are all explicit in these examples above of faculty participants. Implicitly, the power imbalance between faculty and administrators is palpable. Faculty concerns that administrators are tasked with "making decisions on good faith for us all and not just for themselves," but have the authority to do otherwise was voiced a number of ways in the responses above, and in others. Whether a dean, or another administrator does have such autonomy to abuse their power may be irrelevant. Living with the belief that it is happening, or could, apparently is either the product of mistrust in one's superiors, or it is the other way around. Perhaps mistrust forebodes worries of pernicious intent on the part of one's superiors.

In either case, what cannot be ascertained from the faculty responses was whether the level of trust between administrators and faculty was, overall truly dysfunctional, or only suggested to be so on the basis on the balance of responses. Although faculty overwhelmingly placed a high value on trust as an ideal, as was stated above, to embrace

it enthusiastically is not the same as experiencing it at work on a daily basis. It may be expressing a pining for trust. Of the 409 faculty participants, 50 responded to this question in a way that evaluated the environment of trust in their institution. Of that subgroup, 39 indicated that in their institution, the environment of trust is less than optimal. Some of those responses are shared below.

- I used to think it was very important, but since it has been nonexistent for several years and we are still open, I guess I was wrong.

- Imperative, but it doesn't exist. They don't care about faculty. Faculty are expendable. To them, students only enroll because of them.

- It's very important but being part of a large, centralized system erodes personal responsibility and trust.

- It would be nice to have. I don't think it is there. The job of the institution can get done; we can work towards a common goal without the trust being in place. However, life would be a lot nicer for everyone if the administration attempted to build trust with faculty. They seem to be going ahead with or without faculty onboard. As an adjunct, I get involved in campus projects when I am able - and I seem to be the only faculty representative. Many other faculty stay away from the staff and administration as a whole. Some good relationships are there, but they are not the norm.

- This is huge! I have worked for three different administrations. I trusted the first two, and productivity was high. Under the third administration, trust was extremely low and this was apparent by the lack of faculty/staff engagement.

- It's a must. I unfortunately am working in an environment where there is no trust with our administration. We hired a VP of Academics [who] does not know how to work with higher education faculty. There is no respect of the contract and basically just does what he wants. Consequently, over 12 grievances per year have been filed.

- I have seen the trust erode since I started teaching here [over a decade] ago. I really don't trust the administrators now. I wish I could trust them more, but the currently administrators have broken that trust time and again. One would think that I would have learned my lesson after the first time. Now I just don't trust them.

- Extremely important for optimal working relationship. I had such a relationship with the previous administration, but there is no trust with the current administration. I am actually leaving my position in a few weeks because of my feelings about administration.

What is the cost to the institution when faculty perceive a lack of trust? In the above responses, what is apparent is that a lack of trust comes at the cost of faculty involvement, ongoing conflict, a weariness of years of discord, and turnover.

Certainly, distrust was not the only sentiment that rang out in the responses. Some, an exuberant minority of 11 faculty, gave high marks for the trust between themselves and their administrators:

- Very important. I believe the campus values trust and works hard to structure expectations of transparency and a culture of caring that supports this trust to

develop. To me personally: Trust in administration and the relationship I have with them is very important to me. I might not always like the decision that is made but when I trust in my admin and our relationship I am able to navigate more clearly and faithfully in moving forward with it knowing they truly care and are making decisions on good faith for us all and not just for themselves.

- Most important. There have been recent times in my college where there was no trust, it was awful. It made faculty miserable. There were days where I called in sick because I didn't want to deal with the awful toxic nature of campus. It took a toll on me emotionally and physically. I am happy to report that is behind us, currently the dynamic is very different one where there is trust and mutual respect. If both admin and faculty can work together to do what is best for the student and listen and understand one another that is best.

- This, too, is very important. Unlike at other MN State institutions I've heard about, there is a large amount of trust between faculty and staff, at least in our division. Our president . . . is the best one we've had in more than a decade. By her honesty, openness and willingness to talk to anyone about anything, she has shown us by example of how we as a college should be communicating and working with each other.

- Trust is critically important, and my life is so easy now, with two deans whom I trust. Trust is created by their openness and honesty--I know they are straight with me, and they know I am straight with them.

- My college suffered a significant breach in trust between faculty /staff and administration a few years ago. I think the new administration works very hard to build trust, offer transparency in decision making, and expect participation in policy changes. Trust is very important. And it's improving on my campus.

- High importance. My college in the past had a time (a few years) of very high distrust, especially with college president. We now have new leadership and a better relationship with administration. I can't image going through this current time of COVID and need to take action against racism with the past leadership structure in place.

Juxtaposing past times when there was little trust, to times now much improved, and expressing a sense of appreciation and relief for efforts on the part of administrators to create a positive and trusting environment are sentiments that arose in the above responses. Nevertheless, how do you create a positive and trusting environment? The following are some of the solutions offered by a selection of the 14 faculty who alluded, in their response, to an answering of the question about the elements that go into building trust:

- I believe the campus values trust and works hard to structure expectations of transparency and a culture of caring that supports this trust to develop.

- Trust between faculty and administrators is important. The lines of communication need to be open and there needs to be transparency from the administration regarding how and why decisions are made for the college.

- Very important, but I'm not sure if this is entirely possible. Many decisions are made without the input of who they will effect. Also, if an administrator has never been a faculty member and "been in the trenches", there is little room for trust as they do not have the knowledge gained from that experience. How can a faculty member trust any administrator who has not "walked in their shoes"?

- It's essential. But administrators come and go. There are years I've had two deans in one academic year. So It's hard to trust. By the time we have it, they're gone.

- Very important through open communication, transparency, and respect.

- I have a new Dean and have had several Admin in and out over the years. When I first started, I had a lot of trust. When I knew more about the roles we played, I aimed for mutual respect. When I was admin, I was told that people may not have agreed with my decisions, but they always knew what I based them on. My boss seemed to think that it was best to keep people in the dark (so they would not get upset) and try to manipulate them into doing things. Some of the faculty seemed to think that was OK behavior. I did not.

- Extremely, but administration here does not take an elitist stance towards any employee or contractor.

- Extremely important; not that we always agree but that they take into account the best interests of faculty and students and as administrators they trust that we have our students best interests driving our actions and decisions.

- It is KEY! . . . When admin problem solves, engages and listens to staff, faculty and students - the end result is a win for everyone and fantastic programs, attitudes and results!

According to the above respondents, building trust takes time, consistency, transparency in decision-making, communication, a culture of caring, the notion that the administrator also has experience teaching, mutual respect, and actively listening and engaging others in their institution. Although the following response was the only one that alluded to the phenomenon expressed therein, it is worth sharing here not only as presenting a unique perspective, but as one that may reveal deeper considerations for any two groups who might be politically at odds and debating a policy solution to a particular problem:

> The ideal of trust is extremely important. The manifestation of that trust into reality is another thing. Of course, trust is not just created by the administration, but it is a perception from of the dialectic between administrators and faculty both. One thing that I have noticed is that with a heightened political climate, some faculty have less trust for administration, even when nothing has happened. So, there's a sense that if society is moving away from funding and supporting educators, [then] that must be a generalized perspective, among the administration, even when there's really no evidence that that's the case. Now, this is not all faculty, but some have taken the defensive posture. Because that happens, it seems even more important for faculty and administrators to work together to overcome those divisions.

That faculty response seems to suggest that despite all efforts of faculty and administrators to trust one-another, those institutional dynamics are microcosmic of the larger socio-political winds without. Therefore, although the proximal cause of trustworthiness may be one's efforts to be trustworthy, the above response seems to contend that distal causes can undermine those efforts. It seems to beg the question, should the goal of building trust between faculty and administrators always be prerequisite to advancing policy initiatives? On the other hand, is untrustworthiness sometimes an illusion on the part of faculty that administrators simply need to wait out? It may be an interesting question, but one that this research could not address.

A question that could be addressed by this research is whether the administrators that are usually thought of as being nearest to faculty, that being the deans, place a high value on trusting relationships; whether they believe it is their responsibility to build trust, and how they do it. To those points deans were asked, "What is the role of leadership in modeling an environment of trust in your institution?" Forty-two deans participated in this survey, from whom 24 took the time to answer this question. For the most part, they agreed with faculty in their summation of the elements that go into a trusting environment. According to deans, those elements are transparency, follow-up, consistency, guidance, respect, vision, communication, and consultation. All of the responses to this question seemed to support the contention that leadership does have a responsibility to build trust. A few, however suggested that trust is like a boomerang; to receive it, you have to send it;

- Trust is built and it needs to be built from both the top down and the base up. I think large part of leadership is modeling the behavior you expect in others.

- It is our role to show trust, but also to demonstrate it through our follow through with our commitments and open communication. We cannot always meet requests (or demands), for a variety of reasons such as the success of our students, union contracts or regulations, etc.

This dean participant left a response throughout which the placement of trust is infused, if any of it is to succeed:

1) Respecting each individual as a person and as a professional in the workplace.

2) Providing guidance and support for individuals to be successful on the job.

3) Leading with a vision without micromanaging on minute issues.

4) Communicating and consulting with employees on common goals and how to best achieve them.

It should be noted also that among the 42 dean participants, 18 chose not to respond. Although it is impossible to garner any meaning about an empty textbox, one cannot help but wonder why the participants did not respond. There are certainly multiple unknowable reasons, but could one be that the participant is in the midst of a wave of institutional dysfunction? The assurance of anonymity in the survey prevents this researcher from speculating on such matters but four deans did respond in the vein that reflected some of the comments left by faculty who did not trust their administrators. This one was particularly poignant; "It is a critical role. When faculty trust in leadership erodes, progress stops. The trust currently modeled in our institution is one of only

trusting your team (or teams) and not to trust those outside of it - especially not faculty.

'Faculty are not your friends.'"

In the following two responses, not only is there mistrust between administration

and faculty, but the culpability clearly lies with the other:

- There is a deep level of mistrust between faculty on the one side and administration on the other side. Whatever leadership does to model an environment of trust is counteracted by the MSCF union.

- Trust is a cornerstone to leadership in higher ed. MinnState has several collective bargaining agreements and in times of broken trust, they are wielded as tools of defense. As trust as built with individuals, the contracts become less of an issue and the work of advancing the mission of the college advances.

In fairness, among the faculty responses, contract was also raised as a point of

contention between the two parties. According to one faculty participant, "the various

union contracts are what most people rely on, rather than trust." However, for deans,

who belong to the minority of workers in the institution who have no union support, it

may be that some have never had union support in any work capacity, and have very little

awareness of union contracts prior to becoming an administrator. Although it is beyond

the scope of this research, given the fortitude of faculty and staff union contracts, it may

be there is a rather steep and contentious learning curve for new deans who are charged

with advancing the mission of their college, and see the union contracts as roadblocks to

the most efficacious way forward.

On the other hand, it may be that deans who are new to their position misread the trust environment. Perhaps at the outset they are too trusting themselves, or believe faculty are initially trusting of a new dean. The more nuanced reality may be, according to this dean, "Trust takes time to develop and that has been a challenge as we've had significant turnover in our leadership over the last few years." This faculty participant mirrored that sentiment, "[Trust is] essential. But administrators come and go. There are years I've had two deans in one academic year. So it's hard to trust. By the time we have it, they're gone."

How the ideal of trust merges with an institutional desire to show civic purposes for faculty and deans is a topic for discussion in the final chapter of this research.

Quantitative Findings

The independent variables for this research were chosen specifically to enable the formation of dichotomous groups between which central tendencies could be compared. Although in every analysis, the standard deviations suggested a blurring of means nevertheless, notable trends did emerge. In the data tables 3, 4, 5, and 6 below, the means (*M*) and standard deviations (SD) are of the twenty-three items on the Civic Minded Professional scale (CMP-23). Each item on the CMP-23 was scored on a 5-point Likert-type scale. The endpoints of the scale were: 5 = strongly agree, and 1 = strongly disagree. CMP-23 data were used only from those who answered all 23 items on the survey.

Deans and faculty both received the same CMP-23 questions, in the same order. Each group logged on to the survey from a separate web link, therefore there was no

ambiguity about whether the responses were from a faculty or a dean. For comparison, the central tendencies from each group are presented in Table 4.3. For clarity, the central tendencies are all presented to two places past the decimal, even where standard mathematical rules dictate limiting them to two significant figures.

Table 4.3

CMP-23 item descriptive statistics for all faculty and dean participants.

Statistic	Faculty	Deans
n	408	25
M	4.08	4.14
SD	1.00	1.03

Means and standard deviations were determined for the various dichotomous groups in instances where separation into groups was possible using responses to demographic questions. However, some participants chose not to provide the data that allowed their placement into a group. Therefore, some of the data in the calculation of the overall groups of faculty and deans above were not used in the dichotomous group calculations. Thus, the sample sizes vary, as apparent when faculty dichotomous group sizes are added together. The result of those data was the formation of six unique groups and three dichotomous comparisons: (a) liberal arts faculty versus career/technical education faculty, (b) significant faculty experience with civic engagement prior to becoming a college employee, and (c) females versus males. Tables 4.4, 4.5, and 4.6 present those three dichotomous group comparisons.

Table 4.4

CMP-23 item descriptive statistics for question "Which best describes your position at your college?"

Statistic	Liberal Arts Faculty (LA)	Career-Technical Education Faculty (CTE)
n	201	205
M	4.12	4.04
SD	0.56	0.57

Table 4.5 presents data for two of the three response options to the question about gender identity. The response not shown is for the option *other/prefer not to specify*. That option was not considered one that could generate data, but rather, one of the two ways for participants to complete the CMP-23, but maintain anonymity of their gender identity. The other way was to not respond to the question at all.

Table 4.5

CMP-23 Item descriptive statistics for question "What is your gender identity?"

Statistic	Male	Female
n	147	242
M	3.99	4.17
SD	1.06	0.91

Admittedly, the answer choices to the question "Which best describes your experiences with civic engagement prior to becoming a college employee?" left much to the discretion of the participant in terms of how much civic engagement experience defines a significant amount of experience. However, it was considered here that using the term significant would imply an amount of experience that left a lasting impression on the participant. Table 4.6 summarizes those results.

Table 4.6

CMP-23 item descriptive statistics for question "Which best describes your experiences with civic engagement prior to becoming a college employee?"

Statistic	No Significant Experience	Significant Experience
n	176	229
M	3.90	4.22
SD	1.04	0.94

As shown in Table 4.7, in every subgroup, over half of all faculty reported having had significant experience with civic engagement prior to becoming a college employee.

Table 4.7

Faculty groups who reported having significant experiences with civic engagement prior to becoming a college employee.

Faculty group	Percent of that group having had significant experience with CE prior to becoming a college employee
Liberal Arts	57.9%
Career/Technical Education	54.4%
Males	59.9%
Females	55.5%

The CMP-23 factor analysis performed by Richard et al. (2016) revealed the five factors measured in the survey. Those factors are shown across the top row of Table 4.8. The Appendix contains a listing of all response items in the CMP-23, categorized according to the factor to which each item belongs.

The data in the tables above, and in Table 4.8, revealed some expected trends, and some results that were surprising. For example, that faculty who reported having significant experience prior to becoming a college employee scored higher in all factors compared to those faculty who reported having no significant experience with civic

engagement was an expected trend. It was also expected that females score higher than males. This was the case in all areas but one: Citizenship. In addition, although LA faculty scored higher relative to CTE faculty, this was not the case across all five factors. The CTE and LA faculty scores are equal in Consensus Across Difference. CTE faculty scored higher under Identity and Calling.

Table 4.8 *Factor M and SD for all deans, all faculty, and faculty dichotomous groups.*

Factor:	Voluntary Action		Identity and Calling		Citizenship		Trustee of Knowledge		Consensus Across Difference	
Group:	*M*	SD	*M*	SD	*M*	SD	*M*	SD	*M*	SD
Deans (*n* = 25)	3.91	1.10	4.25	1.09	4.19	0.86	4.18	1.06	4.26	0.91
Faculty overall (*n* = 408)	3.68	1.05	4.48	0.78	4.16	0.93	4.05	1.05	4.21	0.84
Faculty groups:										
LA (*n* = 202)	3.73	1.07	4.45	0.81	4.30	0.87	4.11	1.06	4.21	0.84
CTE (*n* = 206)	3.63	1.03	4.51	0.75	4.02	0.97	3.99	1.06	4.21	0.84
W sig exp (*n* = 231)	3.96	0.96	4.52	0.79	4.29	0.87	4.18	1.06	4.27	0.82
WO sig exp (*n* = 176)	3.32	1.05	4.43	0.76	3.99	0.98	3.88	1.03	4.12	0.85
Female (*n* = 243)	3.80	0.98	4.57	0.66	4.17	0.90	4.22	0.89	4.27	0.77
Male (*n* = 147)	3.54	1.11	4.40	0.84	4.19	0.92	3.84	1.18	4.17	0.86

Note. Group identifiers are; LA = Liberal Arts faculty; CTE = Career/Technical Education faculty; W/sig exp = faculty with significant experiences with civic engagement prior to becoming a college employee; WO sig exp = faculty without significant experiences with civic engagement prior to becoming a college employee.

CHAPTER V

Conclusions

The purposes of the present research were (a) to qualitatively characterize the

attitudes of two-year college faculty and deans toward institutional civic responsibility,

(b) to characterize qualitatively the environment of trust between faculty and deans, and

(c) to juxtapose a quantitative measurement of the civic mindedness of both groups

with those qualitative characterizations.

 What follows is a discussion on what further learning can be gathered of each. Where

extant research can provide clarity, it is also included in the discussion.

The results of Twenty-Three Item Civic Minded Professional Scale (CMP-23)

revealed a few trends that stood out, insofar as they are reflective of other extant research,

some within the bounds of research on civic-mindedness, others without and into other

areas of social science research. Those trends were that (a) liberal arts faculty scored

higher than career/technical education faculty, (b) females scored higher than males, and

(c) participants with significant experience with civic engagement prior to becoming a

college employee scored higher than those without such experience. Other research

measuring civic mindedness using some version of the Civic Minded Professional scale

(CMP) has been conducted with participants who are current students (Palombaro et al.,

2017), recent college graduates (Hahn, 2016; Richard, Keen, Hatcher, & Pease, 2016),

professionals with long experience in their field (Twill & Lowe, 2014), and university

faculty (Hatcher, 2008). As of this writing, there is no published research on the

application of the CMP in the two-year college setting. However, results from research elsewhere are instructive.

Palombaro et al. (2017) tracked the civic mindedness of physical therapy students over the course of their academic career, concluding that the more often a student participated in civic engagement activities, the greater their civic mindedness by the end of the program. Barry, Lowe, and Twill (2017) incorporated Hatcher's original 44-item CMP, embedded in a larger 71 question instrument to assess the civic mindedness of college librarians across a range of institution types. Forty-six of the participants in that study were community college librarians (Barry et al., 2017). Although the published report did not sort the participants by institution type, certain aspects of the study can be compared to the results of the present research. For example, similar to Palombaro et al. (2017), Barry et al. (2017) also concluded that service-learning experience is related to greater civic-mindedness. These results agree with the CMP-23 results in the present research, which also report that those with significant experience with civic-engagement had higher CMP-23 scores that those without such experience.

Barry et al. (2017) found no difference in civic mindedness between females and males, which disagrees with results presented here. In the present research, participants who identified as female scored higher on the CMP-23 than did males. Their average score on the 23-item measure was higher, as were their scores on four of the five factors. Males scored slightly higher in the factor identified by Hatcher (2008) as *citizenship*. On the CMP-23, citizenship is a measure of the participant's self-assessment of being politically active and engaged, staying informed about issues of social justice, staying

informed about public policy related to one's work or discipline, and personal interest in current events (Hatcher, 2008).

Twill and Lowe (2014) embedded Hatcher's (2008) 44-item CMP into a larger instrument of 84 items for a survey to compare the civic-mindedness of three related groups: social workers employed in the community, students in a graduate social worker program, and social work educators. The rationale for measuring the civic mindedness of social workers is similar to that of measuring it in faculty at two-year colleges; a civic orientation is implicit in the mission of the social work discipline, although in recent years its strength of emphasis has weakened (Twill & Lowe, 2014). Results from that study that can be juxtaposed against those of the present research are (a) faculty educators showed higher civic-mindedness than community social workers, and (b) the more often social work faculty and students volunteered, the higher their civic-mindedness.

These relationships between experiences with civic-engagement activities and one's level of civic-mindedness have been shown elsewhere in the research. Hatcher (2008), in constructing the original CMP for working professionals hypothesized the relationship as "those who have taught a service-learning course will score higher on the CMP than those who have not taught a service-learning course" (p. 70) among four separate hypotheses that were used to test the relationship between civic engagement activities and civic mindedness. Other research also demonstrated the relationship. Steinberg, Hatcher, and Bringle (2011) did so with students using a similar measure called the "civic minded graduate scale" (p. 19). Bringle and Steinberg (2010) summarized decades of service-learning research showing gains for student civic-

mindedness across multiple dimensions. Hahn (2016), in a test of a much shorter CMP concluded, "volunteer service in high school remained a significant predictor of civic-mindedness after graduation" (p. 6). Tomkovick, Lester, Flunker, and Wells (2008) arrived at a similar conclusion; "we found that past volunteerism behavior was the most powerful determinant of future volunteerism behavior" (p. 15).

There is little to dispute the relationship however, showing causality is problematic (Barry et al., 2017; Hahn, 2016; Twill & Lowe, 2014). Although it may be that more civic-engagement activities leads one to have greater civic-mindedness, it may also be the opposite, that those who are civic-minded are drawn to civic-engagement activities, or at least oriented toward such experiences making a deeper and more lasting impression. The research on this is inconclusive. Barry et al. (2017) summarized the problem; "while it seems clear that civic-mindedness is related to the identified activities, it is not known whether participating in community activities builds civic-mindedness, or civic-minded professionals are more likely to participate in community activities" (p. 12). Extant research on the civic mindedness of college students has led to competing viewpoints. As detailed by Dodson (2014), "One suggests that college endows students with important civic behaviors; the other argues that these behaviors were in place well before enrollment" (p. 139). Thus is the case with the present research that, although participants with significant experience with civic engagement prior to becoming a college employee scored higher on the CMP-23 than those without such experience, it is not to conclude that it is the experience that leads one to score higher on this scale.

The following trend in the quantitative data illustrates this conundrum. Females in general scored higher on the CMP-23 than did males. This was borne out in the overall CMP-23 scores, as with four of the five scores for the individual factors. In the extant research, there is little discussion of the civic-mindedness of males versus females. However, a review of the research on women in the workforce, especially that of women in leadership may lend some clarity. Studies do show that women make better leaders in a number of domains (Eagly & Carli, 2003). Women, compared to men, "tend to be more relational, more likely to emphasize teamwork and collaboration over self-interest, and more participative in their leadership" (Post, 2015, p. 1154). These qualities reflect a number of the items on the CMP-23, which emphasize bringing diverse groups together, being informed, being personally engaged in projects, and giving one's time to a greater purpose than oneself in the community.

Compared to their male counterparts, females also tend to be more empathic (Carlo, Hausmann, Christiansen, & Randall, 2003; Mestre, Samper, Frias, & Tur, 2009). In a longitudinal comparison study of adolescent girls and boys, Mestre et al. (2009) concluded "girls scored higher than boys in their ability to stand in 'the other person's shoes' and also in the feelings towards a person in trouble or in need" (p. 82). Carlo et al. (2003) prefaced this study with the related conclusion that "adolescent girls . . . more frequently described themselves as altruistic than did adolescent boys" (p. 129). Also, females volunteer more than males, (Americorps, 2018; Hahn, 2016; U.S. Bureau of Labor Statistics, 2016), perhaps an expression of greater altruism. Thus, although it is tempting to conclude that participating in service-learning or other civic-engagement

activities leads to greater civic mindedness, studies suggest, at least in the cases cited here, that one may possess attributes of civic mindedness, summarized collectively here as empathy and altruism, without ever having experienced significant civic engagement activities. It seems fair to conclude that for adolescent girls who scored higher than boys in empathy and altruism, not all have acquired these attributes through significant civic engagement experiences. On the other hand, is also fair allow that the differing life experiences in general for girls versus boys are factors shaping their behaviors toward others.

In the present research, that relationship between females and civic engagement activities, such as volunteering, or service learning is inconsistent with the above-cited examples. In the survey responses from faculty participants, 221 reported having significant experiences with civic engagement prior to becoming a college employee and reported their gender identity as either male or female. Although many more from that cohort reported as female, there were also many more females from the overall base population. Thus, it is more appropriate to report the proportion of females who reported significant experiences with civic engagement prior to becoming a college employee relative to the total number of females who responded to that item. Then do the same for males. Viewed this way, 55.5% of female faculty, and 59.9% of male faculty reported having such experience. Similarly, among the deans, although the sample size was much smaller, the ratios were similar; seven of eleven male deans or 63.6%, and four of the thirteen female deans or 30.8%, reported having significant experience with civic engagement prior to becoming a college employee.

That liberal arts faculty scored on average higher on the CMP-23 than did career-technical education (CTE) faculty, and although expected, nonetheless warrants careful consideration. Of the five factors in the CMP-23 identified by Richard, Keen, Hatcher, and Pease (2016), liberal arts faculty scored higher in three, lower in one, and equal in one. Of the three factors where liberal arts faculty scored higher, the one with the greatest difference between liberal arts and CTE faculty was the factor identified by Richard et al. (2016) as *citizenship*. Table 5.1 lists the four survey items belonging to this factor and the mean scores for each one for CTE faculty and liberal arts faculty. Among the four items, the two that stand out as having the widest gap between means are the first two: direct statements concerning political activity, being an engaged citizen, and social justice.

Table 5.1

Mean scores for CMP-23 Individual items for career/technical education (CTE) faculty versus liberal arts faculty.

CMP-23 Likert-scale items	Liberal arts faculty mean score $n = 201$	CTE faculty mean score $n = 203$	Difference between means
(a) I keep very well informed about current issues of social justice.	4.44	4.10	0.34
(b) I would describe myself as a politically active and engaged citizen.	4.09	3.58	0.49
(c) I keep very well informed about current public policy that directly relates to the type of work that I do.	4.17	4.17	0.00
(d) I am very interested in current events.	4.50	4.29	0.21

College faculty as a group, lean politically left (Abrams, 2016; Gross & Simmons, 2014; Pew Research Center, 2016) and the political left has long been the domain where issues of social justice find voice (Critchlow & Rorabaugh, 2012). However, in a survey of all higher education institution types, Gross and Simmons (2014) found that community college faculty identify overall as the most conservative faculty group among institution types, their data revealing that in community colleges 19% of faculty identify as conservative, 43% identify as moderate, and 37% identify as liberal. The report by Gross and Simmons (2014) did not distinguish between community colleges as defined in the present research versus those that are technical colleges only, or comprehensive colleges.

However, in the state college system where the present research was conducted the minimum education credentials for two-year college teaching in the various academic disciplines and subject areas vary considerably. In traditional liberal arts disciplines, such as English, math, social sciences, and others the minimum credentials are a master's degree in that discipline (Minnesota State, 2020). Whereas in areas of technical education, especially where one's competency in teaching a trade relies on knowledge through work experience, the foundational credentials are based more upon some minimum number of years employed in the field (Minnesota State, 2020). For some career fields there is no formal degree requirement beyond a high-school diploma (Minnesota State, 2020). Although it is speculative to generalize faculty credential requirements across state boundaries, it may be that the conservative tendency in community colleges reported by Gross and Simmons (2014) is driven by CTE faculty,

among whom, are faculty without higher education credentials. Whether being employed in an institution of higher education has any liberalizing effect on faculty political views is an area of inquiry not well represented in published research. Nevertheless, in a discussion of the traditional view that the academy in general is left-leaning, Tyson and Oreskes (2020) argued that "the mundane sociological truth is that academics are broadly representative of the demographic from which they are selected: highly educated people" (p 14).

Although studies establishing the causality between having a post-secondary education and one's political views are inconclusive (Dodson, 2014), studies show that one's educational attainment is a strong predictor of one's political and social opinions over a broad range of issues (Dodson. 2014; Pew, 2016). This underscores the point that the faculty participants for the present research represent a broad spectrum of educational backgrounds, and likely concomitant to that, a broad spectrum of political and social opinions. Although there is little research specific to the political orientations of faculty at two-year colleges, given the above points, it seems reasonable to conclude that for the present research, especially for the CMP-23 items that speak specifically to matters of political action, community engagement, and social justice, the difference in scores between liberal arts and CTE faculty may be, at least to a degree, a reflection of the political positions of those participants.

According to the research on student civic engagement, unless faculty themselves are civic-minded professionals, it is unlikely that students will achieve significant civic outcomes (Ray, 2017). In a comparison study of the classroom practices of faculty who

identified as leaning politically either left or right, Abrams (2016) concluded that faculty

on the left "use more materials that engages with questions of race, ethnicity, and gender"

(p. 28). As emphasized by Ray (2017), "if civic learning and engagement are an

institutional priority, then the hiring and support of faculty who have the appetite and

skills for publicly engaged teaching and/or research should also be a priority" (p. 19).

Research has also shown that at two-year colleges, student civic learning outcomes

improve at institutions that are openly committed to civic purposes, and where faculty

professional development work and performance evaluations both have civic-engagement

components (Kisker, Angeli Newell, & Weintraub, 2016). However, even as authors

celebrate the apparent two-year college dual missions of workforce development and

civic purpose (Jones, 2016; Kisker et al., 2016; Angeli Newell, 2014) it was clear from

the present research that neither all college faculty, nor all deans are in full agreement

with this view.

For the open-ended question, "How important is it for your college to show civic

responsibility?" it is tempting to suggest a connection between individual civic

mindedness, or at least comparable group CMP-23 mean scores to attitudes concerning

institutional civic responsibility. Although there were 408 participants who answered

that question, because there were so few overtly negative responses, and those were far

outnumbered by a factor of nearly 50 positive and neutral responses, a direct quantitative

comparison is not valid. However, a qualitative comparison is nevertheless worthwhile.

It was possible to count responses in which the participant attempted to quantify with

adverbs their rating of the importance of institutional civic responsibility. These words

were categorized as giving either a positive, a neutral, or a negative rating. These 353

responses are listed in Table 4.1. For purposes of the present discussion, the average

CMP-23 score was calculated for each category. The results are presented in Table 5.2.

Table 5.2

Participant answers to open ended question, "How important is it for your college to show civic responsibility?" rated as either positive, neutral, or negative, with average CMP-23 score for each rating.

Response type	CMP-23 average score
Positive *n* = 281	4.20
Neutral *n* = 65	3.76
Negative *n* = 7	3.57

Table 5.2 does appear to reveal a relationship between one's civic mindedness

and how one feels about a showing of institutional civic responsibility. However, using

the suggested low score from Table 5.2 of 3.57 or less on the CMP-23 scale, it must also

be carefully considered that those who scored low were many times more likely to give

institutional civic responsibility a positive rating than to give a negative or neutral rating.

Of the sixty-eight participants who scored at 3.57 or below on the CMP-23, thirty-two

positively rated institutional civic responsibility. Moreover, as discussed in Chapter 4,

many faculty shared perspectives that gave valuable nuance to what otherwise might have

been unclear reasons for a negative or neutral rating of institutional civic responsibility.

Among those most prevalent were:

- Concerns over having yet another time-consuming task.

- Lack of choice over having another administrative initiative foisted upon

  them.

- The college already has enough strategic goals that first need to be done well.

- Their institution ought to first attend to its more ordinary responsibilities, such as teaching and learning.

- Although civic responsibility is appropriate for some academic departments, such may not be the case for all.

- Lack of agreement over how to define civic responsibility.

- Concern that civic responsibility is so easily politicized, that to make it a college-wide initiative risks casting the college in a light of controversy.

For a number of participants, the question was less a matter of showing civic responsibility, than it was a question of who should benefit from that civic responsibility. For some, the answer was clear; because the college has a primary responsibility to its students, any display of civic responsibility should go first to them. That this may already be the case for any institution that has an office of diversity, equity, and inclusion, the question here is to what extent is such an opinion, when stated by faculty, a manifestation of the trust they have in their community? The historical liberal bias of higher education notwithstanding, to what degree should its faculty, perhaps more so its left-leaning faculty, trust that the community in which it is based will share in that same liberal-mindedness? To what degree might conservative community members act out in a way that could harm students? Although it is traditional for colleges and universities to have concerns for their students' safety both on and off campus, in college towns, large cities, and populous counties nationwide, hate crime is on the rise (Levin & Reitzel, 2018).

Compared to their community, college campuses are relatively safe (School and campus crime, 2017), thus if a faculty member does feel wariness toward the community as regards student well-being, especially in light of current incidences off campus, it might be revealed in some of the responses expressed in the present research. Such suspicion may be well founded. Although there is some data to suggest community college faculty are less liberal-minded than the academy as a whole (Gross & Simmons, 2014), a community's perception of its local college may depend less so on those faculty, and more so on the image it projects, as well as on the political environment of the community in which it resides. If a college projects itself as diverse, committed to diversity, and attracts a diverse student population to a racially homogeneous community, it may well breed mistrust among some community members (Abascal, & Baldassarri, 2015; Putnam, 2007).

Putnam (2000) argued extensively that trust is an essential ingredient in all interactions where social capital is at work. In the case of the present research, trust also arose as an apparently essential ingredient, for the reasons expressed by both faculty and deans who responded to that question about trust in the survey. Trust also arose as a point of friction in the daily workings for many participants. To some degree is it tempting to challenge individual responses on the grounds that they may be driven by something else: perhaps an otherwise simmering animosity between a faculty member and their dean at a college. Whereas incivility in the form of retaliation for some perceived wrong does occur in academe (Clark, Landis, & Barbosa-Leiker, 2020) whether it occurred here in the form of a negative assessment of trust toward one's dean

cannot be determined. Moreover, Putnam (2000) urged, "the social geography of social trust suggests that survey reports about honesty and trust should be interpreted prima facie as accurate accounts of the respondents' social experiences," (p. 138). Putnam (2000) also stressed that those in the lower echelons of a social power structure tend to be less trusting than those at higher levels. Although faculty in the present research, overall, placed a high value on trust, as a group they tended to be less trusting of their superiors. Also, as a group, they expressed the need to have trust in their deans with much higher frequency than they expressed that deans needed to trust them, or that the trust needs to be granted mutually.

Why is trust in the workplace so important? In the United States the question is less about how we view the workplace, or how we conduct ourselves when there, but about how the workplace affects each of us psychologically. Putnam (2000) cited a late twentieth-century survey that asked Americans, "What are the ways you get a real sense of belonging or a sense of community?" In that survey, the most common answer, after family and friends was "coworkers." (p. 274). In a study of workplace loneliness, Ozcelik and Barsade (2018) proposed a theoretical construct in which loneliness in the workplace operates in a kind of positive feedback loop where, "lonelier people are overly vigilant to social threats" (p. 2346). Although not specifically addressing workplace trust, a study by Takano and Mogi (2010) showed that a lack of interpersonal trust can induce a sense of isolation. Although the present research cannot specifically demonstrate a connection between the need for workplace trust, healthy workplace relationships between individuals, and a successful institutional mission, it seems

apparent that without trust in the workplace, institutional goals would be harder to achieve.

The present research was conducted on the assumption that trust, civic-mindedness, and the success of an institutional mission of civic engagement are inextricably linked. The desire to protect others from harm is innately human. Parents want to protect their family, of course. Some extend that desire to strangers, sometimes with no knowledge of that stranger's background, attitudes, politics, etc. When an individual expresses an orientation toward the greater good of society, in effect they are expressing an orientation toward protecting others, even strangers with whom they might not agree, from harm. Putnam (2000) described this as a dimension of social capital, categorizing it as "thin trust" (p. 137). According to this logic, in the context of the present research, one could think of thin trust as a bridge across which one's civic mindedness could be invested in advancing an institutional mission, especially one of institutional civic responsibility.

The present research explored the phenomenon of trust between individuals in the institution who occupy different seats in the influence hierarchy, a kind of thin trust more appropriately referred to as "vertical trust" (Krot & Lewicka, 2012, p. 225). Based on the qualitative responses to the trust question in the present research, it seems faculty and deans alike universally understand the value of vertical trust. Faculty reported that trust is essential for workplace morale, collaborating, working toward shared goals, autonomy, and taking risks. Deans reported trust is cultivated through transparency, follow-up, consistency, guidance, respect, vision, communication, and consultation. What the

responses also suggested is that the health of the trust environments is less than optimal on many campuses. Faculty participant responses effectively summarized the costs: more conflict, fragmented community, and halting continuity.

These perceptions are supported by extant research. For example, in a meta-analytical study modeling the relationship with workplace trust to work performance Colquitt, Scott, and LePine (2007), concluded there are "moderately strong relationships between trust and risk taking" (p. 918) and that, "individuals who are willing to trust others tend to engage in better task performance, perform more citizenship behaviors, and commit fewer counterproductive behaviors" (p. 918). In their study which focused specifically on vertical trust, Krot and Lewicka (2012) emphasized that "vertical trust is related to acceptance of influence, absence of monitoring, belief in positive motives, mutual learning, and positive outcomes such as high levels of cooperation and performance" (p. 225). Based on these points, it seems that vertical trust between faculty and deans does bear significant weight in institutional efficacy. Indeed, according to Colquitte et al. (2007), "It may be that issues of fairness, consistency, promise fulfillment, and so forth are more salient in relationships with an obvious power differential" (p. 918).

The question then arises, in the present research, why did the environment of trust seem to be so broken at some of the institutions? A few faculty and dean participant responses expressed their feelings on wherein lies the dysfunction. In summary those were: (a) deans who are not transparent in thought and decisions, (b) deans who are perceived to be serving their own self-interests over that of the institution, (c) deans who

have not been in their position long enough to earn faculty trust, (d) deans who do not understand the demands of teaching, and are unsupportive of faculty needs, and (e) the faculty contract is an obstruction to smooth progress. It must be noted here that although the above assessments seem to lay culpability mostly on deans, faculty responses were approximately an order of magnitude more numerous than those from deans. Whereas deans and faculty alike tended to claim that the other is untrustworthy, it is also worth noting that these sentiments are, in essence implying that in order to be trusted, one must be perceived as trustworthy. The participant comments on trust in the present research do align with other research on the subject. Krot and Lewicka (2012), after listing the dimensions of vertical trust as, "integrity, benevolence, and competence" (p. 225), pointedly emphasized that "If the trustor believes that a trustee is honest, benevolent, and competent (able to fulfill their promises and obligations), the trustor is likely to trust the trustee" (p. 225).

Evans (2018) listed the three dimensions of trust in more colloquially understood terms as "ability, integrity, and loyalty" (p. 6) and then went on to list the elements that demonstrate each. According to Evans (2018), a leader demonstrates their ability by having the technical skills, proficiency, and knowledge to do their job, and having a "successful track record" (p. 6). A leader demonstrates their integrity through honesty, having a firm foundation for their beliefs, and considerate of all sides to an argument (Evans, 2018). Third, leaders demonstrate loyalty by seeing the value in individual relationships, not engaging in gossip or hearsay, and genuinely caring about the concerns of others (Evans, 2018). These characteristics, according to Schoorman, Mayer, and

Davis, J. (2007) are the "antecedents to trust" (p. 350), such that trust is earned. Schoorman et al. (2007) rationalized a preference for this approach over the more traditional model that trust is "affective" (p. 350), and as such may be extended to leaders irrespective of one's knowledge about whether they possess the integrity, benevolence, and competence requisite of their station in the institution.

Faculty in the present research also indicated that one's time in the position of dean is an important determining factor of trustworthiness. For example, one faculty participant wrote: "my department dean is another interim and I haven't had enough interaction with him to build a trusting relationship" suggesting not only that time is an essential element, but also that trust must be earned through interactions. This agrees with the view of Schoorman et al. (2007), who likewise asserted that time is an important factor, most notably for the dimension of benevolence, or loyalty. Whereas the two other dimensions of trust: integrity and competence, may be extended to a leader early in the relationship, trust in a leader's benevolence must be earned and is thus more gradual (Schoorman et al., 2007).

Related questions abound. For example, if a faculty does not have direct interaction with a new dean, but only hears about that individual through hearsay, can trust be earned? Is trust earned though hearsay conditional? When a new dean arrives to replace one for whom there was mistrust, is that mistrust is carried forward the new dean? There were no faculty participant responses from the present research revealing any clues to these questions. Although Guinot and Chiva (2019) concluded the relationship between vertical trust and organizational success is unclear, educational institutions may hold a special case. The responses by faculty participants in the present research suggest that vertical trust may be quite

significant for the success of institutional mission. Indeed, as one faculty participant mused, "Without trust . . . no one will do anything to advance the mission of the institution."

Implications

The present research was done at a time when public trust in institutions is markedly eroded (Pew Research Center, 2021). From 1972 to 2014, the General Society Survey asked the question "Generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people?" (Ortiz-Ospina & Roser, 2016). Responses to that question have revealed that trust in others has steadily declined in the United States from a high of 48% in 1984 to a low of 31% in 2014 (Ortiz-Ospina & Roser, 2016). The conclusion being that over the last few decades, thin trust has fallen markedly in the United States. Surveys also suggest that the United States is an outlier among other industrialized countries with its current low level of trust in others and is similar to survey results from Yemen, Kazakhstan, and Kyrgyzstan (Ortiz-Ospina & Roser, 2016). However, research has shown that trust is extremely important for a number of societal functions. Arrow (1972) observed, "Virtually every commercial transaction has within itself an element of trust, certainly any transaction conducted over a period of time" (p. 357). In an aggregated data comparison of trust versus GDP per capita compiled by Ortiz-Ospina and Roser (2016), there is a clear, however rough, correlation between the two. Although there are certainly many factors that affect a country's gross domestic product, upon viewing the data display, one cannot escape the conclusion that trust is influential, albeit in a difficult-to-ascertain way. Indeed, Putnam (2000) summarized the overwhelming volume of evidence that suggests, "that where trust

and social networks flourish, individuals, firms, neighborhoods, and even nations prosper" (p. 319).

Numerous studies support the hypothesis that trust and inequality are inversely correlated (Ortiz-Ospina & Roser, 2016). In a literature review of research on trust and inequality, Jordahl (2007) began, "the development of income inequality and trust in the US illustrates the negative relationship [whereas the] coincidence of high trust and low-income inequality in the Nordic countries provides an alternative illustration" (p. 2). Although recent research has challenged the directness of the relationship, they have done so by offering alternative pathways in which income inequality ultimately results in a diminution of trust (Hastings, 2018). Similarly, although the directionality of the relationship between trust and civic-engagement has been argued vigorously, there is little to dispute that the two are closely correlated; where trust is high, so is civic-engagement (Ortiz-Ospina & Roser, 2016; vanIngen & Bekkers, 2015).

What lends the above points relevant to the present research is the close relationship between college education and "trust in others" (OECD, 2015; Ortiz-Ospina & Roser, 2016). VanIngen and Bekkers (2015), cautioned that although the conclusion is still tentative as to whether the "correlations actually represent causal relations . . . it seems safe to state that trust is something worth investing in, something we would like to maintain, or, if possible, enhance" (p. 277). Given the weight of evidence for the correlations between trust and positive social and economic outcomes, it begs the question: Is it not incumbent on colleges to demonstrate trusting relationships to those most impressionable in the academy: their students? Producing graduates from colleges

where trust is actively modeled, cultivated by academics, and practiced between faculty and their administrators may lead not only to greater institutional success, but may also serve to carry trust and trustworthiness out via its graduates into the world at large.

Survey results give a snapshot of a condition. This survey data was collected over the summer and fall of 2020, during a time of heightened social unrest, a global pandemic, and an election season marked by a sitting president who, according to many, sanctioned structural racism, inequality, intolerance, and white supremacy (Allin, 2020; Tatum, 2017). Although it is not likely the time will soon be forgotten, society, the media, and our collective mindset about social conditions ebbs and flows with national events. Therefore, the themes uncovered herein, and the civic-minded professionalism of the participants in this study ought also to be taken as a snapshot. Moreover, the state college system from which these data were gathered resides in Minnesota, the state that ranks second in the nation on the Social Capital Index (United States Congress Joint Economic Committee, 2018). In his treatise on the decline of social capital in the U.S., Putnam (2000) documented extensively about how community connectedness profoundly affects a spectrum of social institutions, such as "child welfare and education; healthy and productive neighborhoods; economic prosperity; health and happiness; and democratic citizenship and government performance" (p. 290).

Given the connection between social capital and social well-being, that Minnesota also ranks among the highest in the nation in the Black-White educational achievement gap (Hung, Smith, Voss, Franklin, Gu, & Bounsanga, 2020) is all the more perplexing, as it is an urgent, unresolved issue. The complexity of the relationship between social

capital and the racial gaps in educational achievement notwithstanding, it is suggestive of a set of conditions in the state that warrant deeper inquiry. Thus, as regards value of the present research, whether the results herein are generalizable over time or across state boundaries warrants careful consideration.

Colleges publish their mission to promote all the good that the institution does for the world. Among those, are difficult to attain virtues such as civic purpose. The present research suggests one conceptual model for a successful institutional mission of civic purpose; it is as a three-legged stool. On one leg stands faculty and dean civic mindedness. On another is how faculty and deans regard an institutional mission that claims to act in a civic-minded way. The third is trust and trustworthiness. If any of these legs wobble or break, the mission falls. How to strengthen each leg depends entirely on the institution, its resources, and its culture. But once strengthened it can be made to bear the weight of the heavy work ahead when the goal is college-wide civic engagement (Hartley, Saltmarsh, & Clayton, 2010; National Task Force on Civic Learning and Democratic Engagement, 2012).

In considering the quantitative measurement of civic-mindedness using data from the CMP-23, the following points must be carefully considered. Comparing scores with other studies that have used the CMP scale leads to spurious conclusions. Others that have used the CMP scale have modified it, changed the questions, added questions, or in some other way altered the survey thus invalidating any direct comparison. Another issue is that of biases, one of which being social desirability bias. Meisters, Hoffman, and Much (2020) explained social desirability bias as "the tendency to answer [survey

items] in accordance with social norms rather than truthfully, [which] may result in underestimates of the prevalence of socially undesirable attributes and overestimates of the prevalence of socially desirable attributes" (p. 1). Although an attempt was made at the onset of the CMP-23 survey to remind the participant to answer each item honestly, once the survey responses are submitted, the effect of social desirability bias is extremely difficult to isolate (Meisters et al., 2020).

At the top of every page of Likert-scale items was the statement, "Please describe yourself as you really are, not as you would like to be." The presence of that statement implicitly acknowledged the possibility for social desirability bias in the survey results. Social desirability bias was a concern with the various versions of the CMP scale from the beginning (Hatcher, 2008), and has continued to be so elsewhere (Barry et al., 2017; Twill & Lowe, 2014). Although there are multiple tools available to check for such bias, a number of these are shown to have conflicting reliability; others have led to confusion for the participant; and all of them add length, complexity, and add time needed for taking the survey (Meisters et al., 2020). It is entirely possible that participants in this study had a strong tendency toward social desirability bias. Although only a subset of the questions in the CMP-23 survey were specifically about one's civic orientation, all of the questions led the participant toward a preferred response. However, for the present research, no check for social desirability bias was applied and thus, was a concern.

Self-selection bias was also a concern. Using the definition given by Bethlehem (2010), the survey distribution for the present research could be considered a "self-selection survey" (p. 162), it being one in which, as Nilsen et al. (2013) explained

"eligible participants [could] choose not to take part in a study, [such that] the non-participation may introduce a bias" (p. 553). Given the total response rate of 12.4%, the potential for self-selection bias must be considered. If potential participants chose not to take the survey out of aversion to the idea of civic-mindedness, it could have skewed the results toward a rating of higher civic-mindedness for the whole population under consideration. Nevertheless, as with other biases, the reason one chooses not to participate in online research are many, and here, unquantified.

Recommendations for Further Research

The motivation for the present research began with a simple question: what is the outcome at the intersection of one's feelings toward institutional civic responsibility, one's civic mindedness, and one's trust in others? Figure 5.1 illustrates the intersection of those three phenomena. Because there are doubtless numerous unnamed factors influencing such an outcome, the factors themselves must first be characterized. The present research contributed to that. However, Figure 5.1 also suggests areas where further, more focused inquiry around the periphery of the central intersection may also bring research and practice closer to an understanding of that full intersection. Within those spaces where two phenomena merge may be embedded many possible areas of future research. For example, where civic mindedness and trust intersect, how faculty willingness to take civic engagement risks with students is related to trust in their dean is thus far unanswered in the extant research. Whereas the present research suggested a relationship between one's civic mindedness and attitudes toward institutional civic responsibility, more research is needed to show the strength of that relationship. Finally

at the intersection institutional civic responsibility and trust, how faculty feel about the former may be, in part, influenced by the latter. These are areas left unanswered in the present research and continue to be ripe for further inquiry.

Figure 5.1

Merging of phenomena
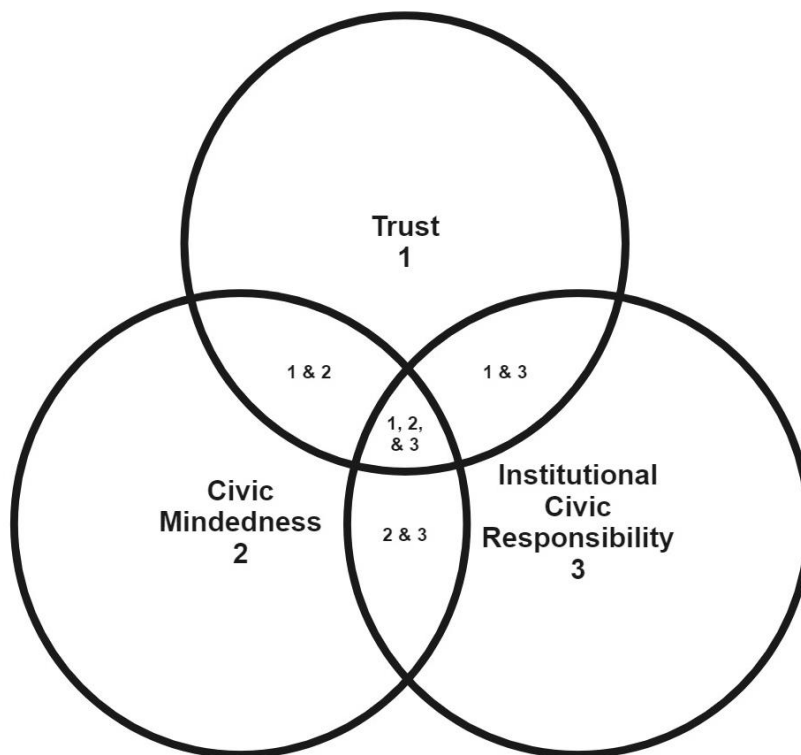
The present research also demonstrated the ongoing uncertainty regarding the set of conditions that leads one to being a civic-minded professional. Although the antecedents to this capacity have been well established in the research, how that translates for an institution where the desire is to increase the civic-minded orientation of its current staff and faculty continues to be a challenging problem for researchers and practitioners alike. Since it is unknown whether being employed in an institution of higher education

has any liberalizing effect on faculty partisan views, until it is better understood, pursuing an institutional mission of civic engagement risks sowing divisions in house while working to heal societal wounds without.

Another question the present research was unable to address is that of the relationship between trust and diversity. Some studies have concluded that trust and ethno-racial diversity are inversely related (Beugelsdijk & Klasing, 2016; Putnam, 2007), arguing the viewpoint of Putnam (2007) that "immigration and ethnic diversity challenge social solidarity and inhibit social capital" (p. 138). Other research has put forth alternative explanations. Abascal and Baldassarri (2015) argued that the mistrust itself is an ethnically driven artifact of the anxieties of majority-White research participants. In any case, the research on this matter is inconclusive and suggests the relationship between social trust and diversity deserves special attention. That these two ideals may be conflicting, especially in two-year colleges which so often promote a commitment to diversity, is a matter of particular concern. The present research could not answer that. Nor could it claim that trust is, in fact, low between faculty and deans across the statewide system in which the research was conducted. However, that many more faculty and deans in this study spoke of mistrust than did those who responded with a positive message of trust suggests that mistrust is common in two-year colleges and deserves further investigation.

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Appendix

CMP-23 Factor Analysis (Richard et al., 2016)

Factor: Voluntary Action
7. I feel confident in my ability to bring people together to address a community need.
11. I feel very comfortable recruiting others to become more involved in the community.
13. Others would likely describe me as a person who is well informed about a variety of volunteer opportunities in the community.
16. I am well connected to a number of people who are active in their communities.
20. I am very familiar with a wide variety of nonprofit organizations.
23. I am aware of many opportunities to use my skills and abilities in community, voluntary, or pro bono service.

Factor: Identity and Calling
5. When I look at myself in the mirror, I am very satisfied in reflecting on the work that I do.
10. I often feel a deep sense of purpose in the work that I do.
12. Others would likely describe me as someone who is very passionate about my work.
17. I often gain a deep sense of satisfaction from the work that I do.
19. My personal values and beliefs are well integrated and aligned with my work and career.

Factor: Citizenship
2. I would describe myself as a politically active and engaged citizen.
3. I keep very well informed about current issues of social justice.
9. I keep very well informed about current public policy that directly relates to the type of work that I do.
18. I am very interested in current events.

CMP 23 Factor Analysis (Richard et al., 2016), continued

<u>Factor: Trustee of Knowledge</u> 6. I think that all professionals should give a portion of their time to community, voluntary, or pro bono service. 8. I feel that my level of education places an additional responsibility upon me to serve others. 15. The education and knowledge that I have gained should be used to serve others. 21. I think that professionals have a civic responsibility to improve society by serving others.
<u>Factor: Consensus across Difference</u> 1. Others I work with would likely describe me as someone who listens to conflicting opinions before reaching decisions. 4. Others I work with would likely describe me as someone who is at ease working with people from diverse ethnic backgrounds. 14. I feel a strong sense of connectedness to others, even if they are quite different than me. 22. I have a strong ability to come to consensus with others through dialogue and compromise.

Note. Numbers associated with the items reflect the order in which they were presented to the survey participant. All participants received all 23 items in this same order.