The first ever Symposium on Field Study at Colorado College gathered together innovative faculty as well as field study support staff to highlight and share the best practices around this innovative teaching strategy.

Presenters shared a variety of cross-disciplinary course examples, discussed technology and field study, cross-divisional support, assessment, and teaching to the whole student via field experiences. Top liberal arts colleges from the all over the country were represented.

The idea for the symposium started with the creation of the Office of Field Study at Colorado College. The office supports the many field based course offerings at CC. There seemed to be a need for work on the topic of doing field trips exceptionally well, from both a pedagogical and administrative perspective. The symposium was a great step towards reaching that goal.

The proceedings presented here represent the work of the many presenters from varied disciplines that attended the symposium.

Sincerely,
Drew Cavin
Director of Field Study

Emily Chan
Associate Dean of Academic Programs and Strategic Initiatives

Colorado College
www.coloradocollege.edu/fieldstudy
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Inducing “Disorienting Dilemmas” through Visits to Psychiatric Institutions in Prague

Kenneth Abrams
Department of Psychology, Carleton College

Field study often represents a welcome change of setting from the traditional classroom, but to be academically defensible it should also promote pedagogical goals. I have led six term-long cross-cultural psychopathology study-abroad programs in Prague, and while there regularly use visits to psychiatric institutions as a means of humanizing mental illness and inducing disorienting dilemmas.

Disorienting dilemmas occur when recent experiences are incongruent with one’s preexisting beliefs and force the individual, via dissonance, to reconsider (and possibly modify) such beliefs (Mezirow, 1997). Theorists have noted that change in belief structures is more likely to occur when the emotions spawned by dissonance (such as confusion) are of high intensity, leading the individual unable to integrate recent experiences with long-standing beliefs (Kiely, 2005). I structure the program to intentionally induce strong emotions and disorienting dilemmas as a means of pushing students to question some of their culturally-based assumptions regarding mental illness. That is, most students begin the program with a set of universalist beliefs, the idea that mental disorders (such as depression and schizophrenia) are essentially the same across cultures, much like measles and meningitis. It is my hope that, through the course and in particular clinic visits, students gain an appreciation of the extent to which socio-cultural factors (in conjunction with genetic predispositions) influence the development of and optimal treatment for mental disorders.

Prior to each excursion, I assign relevant background articles and discuss with the class what they might expect. Following each excursion, students write a brief paper in which they describe and reflect upon their thoughts, feelings, and perceptions. In my evaluations of these papers, I emphasize depth (rather than content) of thought, as evidenced through discussion of pre-existing assumptions that were challenged, ethical or philosophical issues that were raised, deeper questions that persist, or contradictions that were observed. Below I provide several examples of clinic visits, including the process by which students’ underlying assumptions may be challenged.

**Psychiatric Clinics for Convicted Sex Offenders**

Among the most challenging of the clinic visits are ones that specialize in sex offenders. Within this population, the most common sexual paraphilias present are pedophilia, voyeurism, exhibitionism, and frotteurism. Given that the majority of psychology majors are female and that some may have experienced sexual assault, it is not surprising that students’ initial attitudes toward sex offenders are decidedly negative. Typical beliefs prior to our visits include that sex offenders a) are “the worst of the worst” among criminals, especially those who have offended against children (Cesaroni, 2001), b) are unambiguously morally responsible for their behaviors, c) deserve lengthy imprisonments and perhaps lifetime sentences, and d) upon release, necessitate society being protected from them, via public registries and school and community notifications. In seeming contrast to those sentiments, students often believe the surgical castration of sex offenders to be “barbarian.” Finally, though students believe the proper assessment of sex offenders to be desirable, they tend to strongly oppose on ethical
grounds the use of pornography (e.g., child pornography, photos depicting rape scenes, etc.) in assessment procedures.

In the Czech Republic, individuals convicted of sexual offenses are sub-divided within the judicial system based upon the presence or absence of a sexual paraphilia. Those with such a diagnosis are largely considered not responsible – in both an ethical and legal sense – for their sexual behaviors and are confined to a rehabilitation clinic until clinicians decide that they are unlikely to re-offend (Weiss, 1999). Upon release, the clinicians aim to reintegrate offenders back into society. In contrast, those without a sexual paraphilia (who are perhaps motivated by anger or power) are considered responsible for their behaviors and are sentenced to lengthy prison terms.

The judicial systems of other Western governments (including that of the U.S.) do not have this two-track system for paraphilic and non-paraphilic offenders (Salah & Guidry, 2003). That is, sexual offenders are typically confined in prisons for lengthy time periods and, upon release, may be required to register as a known sex offender and notify the community and schools around their residence of this status (Lancaster, 2013).

Another atypical aspect of the Czech judicial system is the use of surgical castration for repeat, violent sex offenders who have a paraphilic diagnosis (Pfaefflin, 2010). The surgery is performed only on a voluntary basis. Still, in 2009 the Council of Europe’s Committee for the Prevention of Torture called the practice “invasive, irreversible, and mutilating” and demanded its immediate cessation (Pfaefflin, 2010). The committee questioned whether the practice was truly voluntary, given that it may result in a reduced period of confinement.

We visit two clinics for sex offenders. At the first the clinician describes his use of penile plethysmography to assess sex offenders. This refers to the placement of a band around the penis that continuously measures girth (arousal) while various pornographic images are displayed on a screen (Harlow & Scott, 2007). The images depict heterosexual sex, homosexual sex, group sex, rape scenes, exhibitionism, voyeurism, and child pornography, among other things. Patterns of sexual arousal help differentiate between offenders who are motivated by a sexual paraphilia (vs. power or anger). Note that the very possession of some of these slides (e.g., child pornography) by a clinician in the U.S. could be grounds for prosecution. As such the visit prompts students to consider and discuss whether the use of such pornography among clinicians who specialize in assessing sex offenders should be condoned.

We also visit an inpatient hospital for sex offenders with paraphilias (mostly pedophilia) where the emphasis is on rehabilitation. There, the students and I meet with a group of ten or so offenders and their clinicians for several hours, with the offenders telling their stories (often of being torn between lust and shame) and answering student questions. A number of the offenders have undergone surgical castration and describe resulting changes in urges and behavior. Additionally, the clinicians present data on the markedly low recidivism rates among patients who have been deemed rehabilitated and placed back into communities. Students often are surprised by the degree of sympathy they develop for some of the offenders and later express in their reflection papers feeling torn about the proper judicial course for paraphilic offenders as well as about the ethics of surgical castration.

Outpatient Clinic for Individuals with a Transgender Identity
Although changing rapidly at present, the mainstream American view of transgender individuals has historically been negative. That is, transgender individuals have been viewed as having a mental illness (i.e., gender identity disorder; APA, 1994), with their transgender identity being heavily stigmatized. Sex reassignment surgery (SRS) has been viewed as largely cosmetic, with the “real” problem being mental not physical. Because of this, U.S. health insurance companies rarely reimburse for SRS, forcing individuals who pursue such surgery to pay tens of thousands of dollars out of pocket (Whittle et al., 2008).

In contrast, the Czech health care system considers transgender individuals to have a physical condition (a problem with the body), not a psychiatric one, and the costs of biomedical treatments (including hormone therapy and SRS) are covered in full by the state. Further, the stigma associated with having a transgender identity is much less that it is in the U.S. (Meyer-Bahlburg, 2010). In Prague, the students and I visit an outpatient clinic for individuals with a transgender identity. There, we hear presentations by clinicians and also meet for an extended period with transgender individuals in various stages of treatment, each of whom tells us their story and answers student questions. The visit forces students to consider philosophical and medico-legal perspectives that may be different from their own.

**Inpatient Clinic for Women with Eating Disorders**

For women aged 10-39, the rate of eating disorders approximately doubled from 1986 (prior to the fall of communism) to 1995 (following the fall, Pavlova, Uher, Dragomirecka, & Papezova, 2010). As a class we visit an inpatient clinic for women with eating disorders and meet with patients with anorexia nervosa and their clinician in order to explore how a change in the political system prompted this surge. The theories we discuss include the influx of Western media promoting the thin ideal (vs. the muscular socialist worker ideal promoted under communism), of boutique clothing stores catering to tall, thin women, and of the diet industry pushing its wares on females of all ages. The women we meet with also tell us, in their travels as students or au-pairs to Western Europe (which became possible only following the revolution), encountering, internalizing, and eventually importing back to the Czech Republic thin, Western ideals. My students, in turn, are confronted with the idea that communism served as a protective factor for certain types of psychopathology.

**Conclusions**

Disorienting dilemmas, which occur when provocative, new information is not easily assimilated into extant belief structures, represent an important means through which learning can occur. When feasible, faculty can structure field study to foster disorienting dilemmas and structure assignments to allow students to work through such dilemmas. Doing so may prompt students to question and perhaps modify culturally-based assumptions.

**References**


Ecosystems of Meaning: A Place Based Environmental Psychology Course
Kathryn Rindskopf Dohrmann
Psychology and Associated Faculty, Environmental Studies
Lake Forest College

Environmental psychology is the study of human relationships with built and natural environments. As the branch of psychology most concerned with the physical setting of behavior, it is an applied science. Theory and research in environmental psychology are often goal oriented, “aimed at improving human relations with the natural environment and making the built environment more humane” (Gifford, 2014, p. 543).

In a place-based environmental psychology course, as conceptualized here, the physical setting is emphasized. Learning moves out of the classroom and into the community: to workplaces, savannas, Superfund sites, therapeutic gardens, public housing projects, and biophilic buildings. Place-based instruction aims to enrich and intensify course material through engagement with local nature and culture.

In this paper, we approach place-based instruction from a number of different, but inter-related, points of view. First, we will consider how and why a conventional course became a class without a classroom. Second, we will see how “placed-based” is larger than a field trip. Third, we will use the lens of psychology to explore the conceptual underpinnings of this approach to teaching and learning. Finally, we will see how place-based instruction can be a holistic experience for both student and professor.

Moving Out Of The Classroom

I began teaching Environmental Psychology in the early 1990s. Initially, I taught it in a traditional manner, in a classroom with an emphasis on lecture and discussion, and an approach rooted in my home discipline of psychology. Occasionally, a topic would lend itself to a field trip, and I’d ask students to save a weekend or two for a class outing.

One of our readings, for example, was Yancey’s classic article, “Architecture, Interaction and Social Control” (1971). Using psychological interpretations related to “defensible space,” Yancey described the failure of a major public housing project, Pruitt-Igoe, in St. Louis. Constructed in the early 1950s, Pruitt-Igoe was highly lauded, and won a major architectural prize, only to be dramatically demolished twenty years later. In response to the reading, I began taking my students to one of Chicago’s own public housing projects, the Robert Taylor Homes. We’d spend a Sunday touring with a neighborhood activist and meeting residents. As I observed the students, I saw how Yancey’s concepts became real for them, and how these realities heightened discussion and engagement.

I began imagining many possibilities for site visits, but it was difficult to ask students for more than one or two weekends a semester. Still, Environmental Psychology, with its emphasis on relationships between humans and physical settings, seemed to suggest such an approach. After some trial and error with shorter trips during our usual 80-minute class time, I made the decision to schedule the class for three hours once a week, and moved out of the classroom and into the community.

Place-Based: More Than A Field Trip
Often, on our way back to campus from a field site, a student would say, “How come I didn’t know this was here?” “This” might refer to a local nature preserve that is home to remnant native prairie, or to an historic estate that is now a thriving artists’ colony, or to a Lake Michigan Superfund site a few miles up the road. I was puzzled by students’ disconnection from the world around their campus.

At the same time, I’d been inspired by Barry Lopez’s eloquent essay, “The Rediscovery of North America,” which espouses a philosophy of place—a geography informed by both spirituality and psychology (1991). Lopez argues that if the earth is to be our true home, with all of the affections, responsibilities and obligations that “home” implies, we need to cultivate intimacy with a place, much as we would with a person. Such intimacy comes from observation and study, from a kind of conversation with the physical environment. Consequently, I began writing what I called “labs,” asking students to observe and then respond to a set of purposeful questions about each field site.

My environmental psychology course acquired a larger purpose and a broader context. In addition to the original course goals (that students would come to understand the theories, research findings, and methodological approaches of the subject), I hoped that they would expand and deepen their personal awareness of and connection to the place where they were spending four years. I hoped that readings and experiences would become joined together in an “ecosystem of meaning” (Elder, 1998). In the process, I was also strengthening the environmental dimensions of the course (which is cross-listed in Psychology and Environmental Studies).

As it turns out, I was not alone in this approach. The field of environmental education has long advocated place-based pedagogy, beginning in the 1990s with the Nature Literacy publications of The Orion Society. In David Sobel’s Placed-Based Education (2004), I found the name for the way I was teaching.

**Through The Lens Of Psychology**

Several interwoven ideas about human development and learning inform a placed-based approach. Here, I will emphasize the following: a balance between structure and freedom, the prepared environment, and meaningful contexts for learning. These conceptions, articulated as educational theory more than a century ago by Maria Montessori, have been reinterpreted through the scientific methods of contemporary psychology (Lillard, 2005; Beilock, 2015).

**Balance between structure and freedom**

Traditional classrooms offer structure and predictability. Knowing what will happen—and how and when—benefits most students. When the world becomes the classroom, traditional structures fall away. The instructor is no longer lecturing at the front of the class. Destinations are different every week. There is no favorite seat. The weather cooperates (or doesn’t).

In a place-based class, a consistent, predictable schedule becomes an important source of structure. Predictability facilitates formation of organized conceptual and behavioral expectations (Carlson, 2003). These expectations, like well-designed workplaces, allow students to conserve their energies for learning (Vischer, 2007).
Within these structures, however, there is respect for student autonomy. For example, the study of ambient environments is central to Environmental Psychology, and throughout the term, my students keep light and sound journals. They have the option to complete these weekly journals alone or collaboratively, and in settings of their own choosing. The culminating assignments (critical reviews of Bogard, 2013, and Prochnik, 2010) can be written individually or with a classmate. Thus, within the framework of overarching structures, student choice and control are emphasized.

The prepared environment

Place-based teaching begins with a series of questions. What does a particular place offer? What kinds of activities does it invite? How can learning be maximized here? Underlying these questions is the idea of “affordance,” used in the sense of something that facilitates or promotes; ecological psychologists view objects or settings as encounters that “afford” certain behavioral interactions (Miller, 2007). Just as a chair “affords” sitting, a winding path (as might be found in a Japanese garden) cues strolling rather than running. A related approach comes from Montessori’s (1966) notion of the “prepared environment.” Montessori classrooms are designed not only to facilitate learning, but also to shape behavior. The student and the behavioral setting interact, and a well-prepared environment does much of the “work” of teaching.

In a place-based course, a primary role of the instructor is to create behavioral settings that maximize learning and engagement. This “prepares” the environment, in a sense, to be the teacher. As part of our study of environmental perception and cognition, for example, we visit a Japanese garden. In addition to assigning relevant readings, I go to the garden in advance, assess its affordances, and prepare a lab that highlights what the garden can teach.

Meaningful contexts for learning

Meaningful contexts are experiences that provide conceptual frameworks and motivational support for the acquisition of new knowledge (Lillard, 2005). Although meaningful contexts are sometimes discussed as “situated cognition” (applied primarily to internships and apprenticeships), here it is useful to think of them as experiences that improve learning by connecting abstract ideas to their manifestations in the real world.

This relationship between abstract and concrete can be seen in how a place-based class approaches the topic of wayfinding. We begin by reading Lynch (1961) and Kaplan and Kaplan (2011); these authors propose criteria that determine the success of navigating new environments. We then go to a local nature preserve where students practice identifying wayfinding features. Finally, they transfer this learning to a new context with a wayfinding analysis of Lake Forest, Illinois, their college home and a community designed in the “picturesque” tradition. In the process, they come to understand how landscapes affect behavior, and tell larger evolutionary, cultural and psychological stories.

Thus, written assignments, readings, and physical settings interrelate and levels of knowledge interact. Direct experiences provide mnemonic anchors for abstractions. The social context of interacting with a place adds interest and motivation (Lillard, 2005). Finally, the physical manner—walking—in which many assignments are carried out, can promote
“embodied cognition” or the “reading and doing” mind. Research on embodied cognition emphasizes the advantages of movement for learning and memory (Beilock, 2015).

The holistic student (and instructor)

Place-based teaching is holistic on conceptual and personal levels. Conceptually, within a single setting there are multiple ideas at work. For example, in a unit on architecture and behavior, we analyze our campus library, employing a variety of principles derived from the study of workplace design, personal space and territory, biophilia, ambient environments, and spatial nostalgia. An essay by the library’s architect (Freeman, 2005) provides an overarching framework for these investigations.

We also analyze concepts across settings. Early in the course, we learn about Attention Restoration Theory (Berman, Jonides & Kaplan, 2008), beginning with a visit to a therapeutic garden (Marcus & Sachs, 2014). Every place thereafter can be considered in terms of its restorative qualities and “soft fascinations.” Similarly, when we study evolved responses to landscapes and walk a savanna to assess its prospect-refuge attributes (Orains & Heerwagon, 1992), we lay the groundwork for a subsequent biophilic analysis of architecture (Hildebrand, 2008).

These layered interconnections also manifest on a personal level. At times during the course, students write about their own experiences with space and place. In papers on light pollution, I “listen” as they wrestle with the loss of true night skies: “I have become more attuned to dark nights and find myself longing for true darkness,” and “Sadly, 80% of children will never know a night sky dark enough to see the Milky Way.” As we walk through landscapes and buildings, they also speak to me more privately. At a local arts-and-crafts based farm-museum complex, one student confides that he wants to be a landscape architect; during a visit to an exceptional local school, another reveals her hopes for her own son’s education. Built, natural, and personal environments become cross-referenced in an active and increasingly complex manner.

As I think about the responses of students to this class, I am particularly struck by what they say—anonymously, in course evaluations—at the end of the semester. Students recognize the holistic dimensions of their experience: “By taking class field trips to locations that were central to that day’s readings, I could better understand and comprehend the materials;” “Blends and synthesizes with your identity, and so a student learns more about the subject and their place in the world;” “This class’s field trips have been grounding, touching, and deeply motivating by connecting us with nature;” and, “I am still young and am thankful to have read this book before I choose a career path, and before I have children of my own. Not only do I have a deep fervor to see a Bortle Class I night sky simply to absorb the feeling of the universe raining down on me, but I also want to better understand what the earth needs from me.”

One of my favorite course memories is from Frank Lloyd Wright’s “Wingspread,” a residence designed for the president of Johnson Wax Company. A quiet student, one I did not know well, asked if he could play the Steinway in the living room. With some trepidation, I approached staff for permission. To my surprise, relief, and immense pleasure, the student was a talented jazz pianist. As he played, activity in the entire, 10,000 square foot house came to a stop. We all listened to music made transcendent by human gifts and the beauty and acoustics of a remarkable architectural space.
A place-based Environmental Psychology course aligns cognition and emotion. There is concerted effort and sustained concentration, intermingled with spontaneity, delight, laughter and conversation. It seems both work and play, a shifting and ongoing dynamic that is at the heart of teaching and learning.

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Towards a theoretical model of workplace stress. *Stress and Health* (23), 175-184.
Catherine Stewart’s course on slavery in a comparative context and Rebecca Entel’s course on Bahamian literature were developed to increase the humanities offerings in Cornell College’s Environmental Studies program. Building on Cornell’s long-standing relationship with the Gerace Research Centre (GRC) on San Salvador Island in the Bahamas, Stewart and Entel planned two distinct courses that work together for a truly interdisciplinary experience. Because Cornell students focus for three-and-a-half weeks on a single course, Stewart and Entel spend two weeks with students on San Salvador, exploring first-hand the environmental context for Bahamian literature and history. Students learn with and from one another through joint site visits, field activities, and open mic sessions. In addition, informal group activities such as snorkeling, shell gathering, and spelunking in a water-filled cave, create a strong group bond of trust essential for sharing personal insights and writing.

**HIS 260: Slavery and the Environment in a Comparative Context**  
**Catherine Stewart, Professor of History**

This course explores how the institution of slavery and the experience of the enslaved were conditioned by environmental factors. How were the overlapping economies of slaves’ labor for their masters and themselves shaped by the environmental context in which they operated? How did the environment shape slaves’ resistance and rebellion? How did slaves lay claim to land and place without legal claim to ownership? The relative isolation fostered by island and coastal environments encouraged the cultivation of a creolized slave culture that sprang from the seeds of African language traditions, spiritual practices, and superior knowledge of crop production and building construction (Joyner, 1984).

The only extant journal documenting life on a Bahamian plantation, kept by Charles Farquharson, a small slaveholder on San Salvador (formerly Watlings Island), serves as a central course text for both classes (Farquharson, 1957). Entries record the everyday workings of the plantation, Prospect Hill, but they also document a slave uprising and the dismantling of the slave community as a result of Farquharson’s punitive measures to re-establish authority. However, there are also missing pages and entries for important dates surrounding the uprising. Like the journal, the historic ruins of Prospect Hill are still very much in evidence but the physical clues they provide are also fragmentary and incomplete, requiring students to fill in the details of plantation buildings, lay-out, and terrain.

The central course project is designed to get students to think and write into these present absences. Because the British were obsessive record-keepers, we have not only the names of the slaves at Prospect Hill but their ages, sexes, and family relationships. We also know if they were African or “Creole” (born into slavery). In some cases, we know the types of work they did on the plantation, and whether they possessed particular skills (Saunders & Craton, 1992). Using this information, students create fictional journal entries written from an
enslaved person’s perspective that correspond to the dates in Farquharson’s journal. One class, working together, created a complex group portrait of the slave community.

Adapting archaeologist Christopher Hawkes’ “ladder of inference” (1954), students start with primary evidence: historic documents as well as the first-hand knowledge they gain from site visits and oral histories from local residents. To ensure students’ entries are rigorously grounded in historical evidence, they support all of their hypotheses with annotated footnotes documenting the relevant scholarship and their own field work observations. Students workshop their entries, providing feedback on “voice,” character, and use of historical evidence, and share their writing with Entel’s class through open mic sessions. Course readings include scholarship that recovers slaves’ experience and agency. For example, slaves sought to increase their geographical literacy and knowledge of the environment as a method of survival (O’Donovan, 2010). We also look at covert methods of resistance slaves employed to gain some agency over their fate (Boster, 2009). I provide students with copies of rare documents from my own research at the National Archives of the Bahamas, such as Slave Returns, Workhouse Reports, and personal correspondence that sheds additional light on the uprising at Farquharson’s plantation (Carmichael-Smyth, 1832; Farquharson, 1832). Students transcribe these handwritten early nineteenth-century documents to decipher the clues they provide.

But the best knowledge comes from experiential learning opportunities afforded by San Salvador. Students examine the “texts” of plantation ruins to determine how different environmental contexts shaped economic and social relationships during slavery. Field expeditions around the island help students connect text-based information regarding seasonal work cycles, labor assignments, and ship arrivals and wrecks, with the essential elements of geography, spatial location, and environmental factors.

All excursions and field assignments around the island are undertaken jointly by both classes enabling Stewart and Entel and their students to share responsibility for introducing different aspects of the island’s history and culture and what they have learned in separate seminar sessions. At Sandy Point plantation, Stewart’s students act as docents narrating important events at the exact sites where they occurred and searching building walls for traces of hand etched images of nineteenth-century ships (Baxter, 2011). At Monument Bay, Entel’s students read aloud from Columbus’ journal and present their insights. At historic cemeteries students look for physical evidence of the retention of African burial practices. Working together, our students experience the island’s natural environment first-hand, learning about the importance of fresh water, of the cost and difficulty, even today, of transporting basic goods to a far-flung location, and of the natural sources of food (plants, iguanas, conch, and fish), all of which directly inform their historical understanding and course projects. Students also learn directly from elderly residents about traditional practices brought to the Bahamas by African slaves, including Bush Medicine and traditional methods of cooking still practiced today.

It is challenging to get students to traverse the historical and geographical distance back to slavery. But as Edouard Glissant reminds us, “Landscape retains the memory of time past” (1989, p. 150). Being in the same historic location and environment with extreme heat and humidity, retracing in optimum conditions the paths slaves traversed to fresh water wells, and examining the public whipping posts still visible around the island, have a transformative effect on how students reflect on the involuntary labor slaves performed, as well as the psychological
ramifications of enslavement. Experiential and place centered learning helps students establish a personal connection to the island’s multiple pasts and their continuing legacy.

ENG 273: Bahamian Literature
Rebecca Entel, Associate Professor of English and Creative Writing

This course offers the unique experience of studying the literature of the Bahamas in the Bahamas. The literature spans multiple centuries and genres: Columbus’s journal (1992), which describes arriving on San Salvador; Farquharson’s plantation journal; Bahamian Anthology (1983), the first anthology of a post-independence national literature; and a contemporary novel about the Bahamas (Strachan, 1997). For their final project, students act as a team of editors for an anthology of Bahamian literature reflecting the complex relationship between literary production and place, including a critical introduction justifying overarching themes and structure.

Before we depart campus, students read narratives of arrival (Columbus’s writing as well as secondary sources on paradise) and postcolonial theories reacting to such outsiders’ ideologies. We also read about international tourism on the Caribbean so students will interrogate their own arrival. A challenge of the course is both to prepare students thoroughly for the place they will arrive in and to allow for discovery without rigid preconceived notions of what they will see, hear, and learn. I use several methods to prepare students to experience a new environment both as well-informed researchers and as fresh observers.

For example, when students read post-colonial theory, they tend to expect that everything they read – and everyone they encounter – will be preoccupied with responding to colonialism and/or slavery. The ways that theory does not always coincide with the complex lives of individuals and communities become clearer when they read a range of texts and speak with residents. One of the sites we visit is Monument Bay, the presumptive site of Columbus’s landfall and now a site of multiple monuments from multiple periods. Seeing the landfall site helps students recognize Columbus’s misreading of the landscape; they reassess Columbus’s journal using both critical reading skills and observational skills. Furthermore, the monuments themselves surprise students, who expect a distaste for anything Columbus-related. The monuments both defy expectations and engage them: the traditional white cross that stands in the park is also reconfigured in the national colors of the Bahamas: a structure that resembles a distorted cross, a ship mast, or a flag. This later monument can be read as an example of Homi Bhabha’s (1984) theory of postcolonial mimicry, in which the cultural forms of the colonial power are deployed but also, sometimes, subversively revised.

In order to ensure students are toggling between the readings and the living place, I vary the ways that the readings and the fieldwork activities work together. For the Columbus material, we visit the site to test one kind of information (text) against another (landscape). We visit the plantation sites, however, before finishing the plantation journal. With only partial knowledge from the text, students are forced to engage with the environmental text. We return to the site after discussing the entire journal to continue the process of discovery that comes from combining various forms of evidence. And finally, my students look at the GRC’s diagrams and maps drawn by previous students (some that contain errors) to compare these drawings with what they saw. Students also witness how the history of slavery is or is not present in everyday life: we speak about which historical sites have been preserved and which
are crumbling ruins we have to cut our own paths to with machetes. Which sites are marked by official signs and which do we have to seek out by natural markers and local knowledge? Students come to a different understanding of the readings when they confront how the material is or is not visible in its geographic context.

I also seek out unexpected field activities; we visit sites that do not explicitly correspond to readings. For example, at an eastern-facing beach on which garbage washes up from all over the world, students from both courses collect trash, discuss where it came from, and deliver it to the landfill. This activity, while not directly related to course books, gives students a sense of the island’s place in the world; the human and natural forces acting on the island; and the local solutions to the island’s problems. Such environmental-studies activities provide context for these topics in the literature.

On San Salvador students are not just readers but practitioners. They are expected to proceed as researchers by making use of the GRC’s library, other researchers and classes, residents with local knowledge, and site visits. In an English course, being a practitioner also means students don’t just study literature – they write creatively. In one assignment, they are challenged to describe the island to an American audience without employing preconceptions about tropical paradise. They also share their writing with the history students during open mic sessions and presentations; students with different but overlapping areas of expertise, then, respond to their peers’ work.

My students must view their field experience as an ongoing process of incorporating new information. To prepare students for the challenges of place-based learning, I require them to read an essay en route to San Salvador: “Isla Incognita” by Derek Walcott (2005). Walcott writes:

Erase everything, even the name of this island, if it is to be rediscovered. It is the only way to begin. We will try to pretend that we have seen none of it before. It will be impossible, of course, for how can we tell whether our feeling on seeing that rock and its bay, is nostalgia or revelation? Well, combine both, and the illumination made by their igniting would be discovery.

(p. 51)

To find “our only true apprehensions,” Walcott directs, “let’s walk” (p. 57).

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What Did You Learn? Assessing a study abroad experience
Joan Ericson and Jim Matson
German, Russian, East Asian Languages
Colorado College

In a new initiative by the Asian Studies Program at Colorado College, eleven students spent the 2015 spring semester in Japan. The semester (March-June) consisted of two distinct components: in March, an interdisciplinary travel based course, Studying Asia; April-June, enrolling students at International Christian University (ICU), Tokyo, where they took Japanese [at six different levels] and one of two EV-focused courses taught by current or former CC faculty.

Our semester in Japan was designed to expand the appeal of Asian Studies, to bring in students interested in other areas and allow for the broadest range of Japanese language learning. Long-term planning, including extensive negotiations with our Japanese university, was necessary to bring together a variety of elements.

In evaluating this program, let us begin by celebrating its success: we had a great group of students, far more inclusive, less cliquish than other groups we have taken to Japan, who were engaged in their courses, genuinely interested in connecting with the people and places they encountered.

But how should we assess their experiences? Following a suggestion of our Office of International Programs, our students took a pre- and post-test using the Intercultural Effectiveness Scale (IES), a propriety (Kozaigroup.com) system that is designed to gauge a variety of competencies for interacting effectively with people from other cultural backgrounds, using 52 questions (completed in 10-15 minutes), costing ten dollars. This test was new to us, one of a small handful of off-the-shelf self-reporting instruments to measure the impact of learning in an international environment.

We also used a more open-ended, traditional approach of asking students to identify their personal goals at the outset of the program, and then to reflect on what they have learned near its end. In addition, students completed course evaluations designed to provide feedback on their “classroom +” experience (meaning, not just what happened during class time, but to reflect on travel and housing adventures, as well as their interactions with communities we visited).

Spring 2015 Semester in Japan

Our March Studying Asia course was travel and field trip intensive. Studying Asia, a regular part of the CC curriculum, introduces students to a series of intellectual issues within the field of Asian Studies, examining how they have been defined and debated, scrutinizing the evidence and discursive strategies employed. This iteration afforded the luxury of connecting debates with our locations.

For example, on day one, while we stayed in Ichigaya (Tokyo), students read and presented a variety of perspectives on the Yasukuni Shrine, and then we walked over to the

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1 A preliminary assessment of this initiative was presented at the 2015 Symposium on Field Study, held at Colorado College.
Shrine, surveyed the grounds and its controversial museum. Similarly, students read chapters from the classic novel *The Tale of Genji* and visited its sites or locales in Kyoto and Uji. We also took the ferry to Korea, in part to expose our students to a different perspective on Japan-centered debates.

During the second component of our program, our students enrolled for the ten-week Spring term at International Christian University in Tokyo, where they matriculated with Kako Akishinonomiya, the older sister of the future emperor.

We all stayed in the university’s Dialogue House: students on the third floor, faculty on the fifth. One key aspect of the program was being a regular part of the Japanese university community. For our students, this meant joining a club: a cappella choir, badminton, gardening, Japanese classical dance, juggling, kendo, line dancing, and Spanish, among others. These clubs required considerable commitment and afforded regular socializing. From Tokyo, we went on many day outings (e.g., Kabuki and rice planting in Kamakura) and several overnight field trips (e.g., Hokkaido, Sendai, an organic commune on Mount Fuji).

**IES Assessment**

We typically employ a variety of measures in judging the effectiveness of a course or a program. Demonstrating mastery of the curriculum and course evaluations are common, but on this new program we also used the Intercultural Effectiveness Scale (IES), composed of three areas, each with two dimensions:

- **Continuous Learning**: Self-Awareness & (openness to) Exploration “of ideas, values, norms, situation and behaviors different from one’s own... that can cause learning or a change in one’s perspective...”
- **Interpersonal Engagement**: Global Mindset (“seeks actively to learn about other cultures and their peoples...”) & Relationship Interest (“initiate and maintain positive relations...”)
- **Hardiness**: Positive Regard (“withholds judgments...”) & Resilience

Each individual pre- and post-test received a “Feedback Report” that scored [scale of 1 to 6] each of the six dimensions, and an overall Intercultural Effectiveness Scale Score. The 24-page feedback reports were confidentially shared with the students.

All of our students showed improvement in overall IES score and in most dimensions: Student A began with a 1 overall, and a 1 in global mindset and relationship interest; jumped to a 5 overall, and a 6 in relationship interest; Student B began with a 1 overall, and similarly low scores in four dimensions; rose to a 3 overall, from a 1 to a 4 in relationship interest; Student C began with generally high scores, a 5 overall, high in all dimensions except global mindset (2, low); rose to 6 in all dimensions, except a 5 in global mindset.

Although it is difficult for us to evaluate the significance of these results, not having any metric for judging whether this degree of change was typical or extraordinary, and not having a sense of which part of the semester-long experience had the greatest impact on the students, we are heartened to realize that we must have done something right.

**Concerns**
Some of our students told us that, contrary to the instructions ("no wrong or right answers") there seemed to be an implicitly preferred answer for many questions. You are supposed to enjoy making friends with people from other cultures, not be judgmental, learn from your mistakes (at least in your own mind). One student claimed to have low-balled the answers on the pre-test so that the post-test would show clear improvement. Our non-native English speakers scored much lower than their peers.

On balance, we found that intercultural competencies, as measured, are not the kind of expectations we have for our students. We found the exercise disengaged from the particularities of the learning environment. It was almost as if the IES authors presume you do not really have to know anything in particular to assess a study abroad experience.

Our curriculum matters, since it shapes what skills and sensitivities we want to impart. For example, our students read a variety of texts that referenced “comfort women” and in Korea we visited the House of Sharing, where Ok-Sun Lee, one of the *halmonies* (grandmothers) who had suffered from the sexual slavery, shared her experiences. Instead of just moral indignation, we wanted to cultivate a capacity for empathy that our students could carry into a discussion of the merits of personal testimony and its often orthogonal relationship with archival evidence, and to judge for themselves how national history so often neglects many kinds of lived experiences.

We must note that Ok-Sun Lee spent much time describing her forced labor building an airport runway in Manchuria (sexual slavery was only one aspect of a far more common system of coerced draft labor in Japan’s colonies) – here the lesson was that oral testimonials often don’t emphasize issues in ways that meet audience expectations – and concluded her remarks by stressing how important it is for “your country to be strong”.

Our thoughtful, complicated academic analysis encountered unanticipated wrinkles in the particularities of a personal testimony: those directly affected don’t necessarily share the views or vocabularies our students have worked so hard to master. We hope this helped alert student to the need to withhold snap judgments, cultivate the patience and the skills to understand a situation and respect that others see things differently.

**Goals**

As educators, we share the goals of the IES in that we would like our students to be “self-aware” and open to exploration of new “ideas, values, norms, situation and behaviors different from one’s own”. We strive to cultivate a “global mindset” wherein students “withhold judgments”.

We told our students that the single most important thing you can do to have a successful international experience, more than mastering kanji, is to make friends. This was reflected in student responses to a question on “goals and expectations” at the outset of the semester. Nearly all said “learn Japanese and make friends”.

In late May we asked students again to “identify three principal goals for the Semester in Japan.” As before, language acquisition, cultural understanding and friends were common. In addition, responses to “In what ways has studying in Japan (Studying Asia/ICU courses) influenced you?” served as part of a process of self-evaluation and offer some support to our own sense of the success of the program:
I have been placed repeatedly in uncomfortable situations due to the language barrier and unfamiliar customs, etc. It has forced me to push myself outside my comfort zone and in doing so I have developed a love for Japanese culture and a lasting desire to continue studying Japanese after I return to the US...

...attending club activities has helped me learn more about Japanese culture and everyday life than any classroom could... Glee club at ICU and attempting to follow instructions entirely in Japanese and music sheets written in hiragana has also helped my Japanese considerably...

more interested in world events... more interested in friendships with people who are completely different than me... Being here has made me recalibrate the way in which I think of people...

**What did we learn?**

Learning takes place in many settings. We expected flexibility from our students and they delivered. During our first travel-based month, the “Classroom” often was not the familiar room with desks and chairs, but any space, including a train platform, plus interactions with communities and individuals.

Regular interaction with faculty members beyond class time proved to be extremely important on a number of levels. In addition to ensuring a safe environment, we tried to help students process what they were seeing. Students recognized this as well. When set loose with bus and subway passes for an afternoon in Kyoto, students reported a much less satisfying experience than when with us, with our constant patter on background or context of any particular place.

Intragroup dynamics significantly shaped the nature of experiences and overall satisfaction, but the goal was to connect beyond the group, to branch out when appropriate. Being part of a Japanese institutional environment was well worth the advance planning effort and provided a stable environment in which students could make new friends through club activities and use their Japanese language skills in exploring the neighborhood and city of Tokyo. Our CC-faculty taught courses were listed as part of the regular ICU curriculum and an equal number of ICU students enrolled to make for an enriched learning environment. In the end, this program was not just for our students. Through this process, we were able to cultivate relationships among faculty and staff or community, here and abroad.

Looking to the future, we realize that assessments need to be more closely tied to particular aspects of the curriculum as well as those multidimensional aspects that made the program work (faculty interaction, intragroup dynamics, connecting beyond the group). It is clear that just one instrument will not suffice. In addition, what students have done back on our campus in the last semester also needs to be included in the final calculations: minoring/majoring in Asian Studies, continuing with Japanese language study, taking the Japanese Language Proficiency Test, conducting undergraduate research in Japan, and applying for the JET Program. Integration of acquired knowledge during the semester-long experience in Japan, coupled with a new-found understanding beyond facts, has given these students the
confidence to explore new “ideas, values, norms, situation and behaviors different from [their] own,” important qualities for any assessment.
Field Study and the Liberal Arts Today

Based on my 30–plus years’ experience taking students abroad for field study experiences, the timing of the first Colorado College Symposium on Field Study seems ideal, for a number of reasons. First, American higher education in general, and the small, residential liberal arts college component of it more particularly, today face challenges requiring the re-examination of much or even most of what we have taken for granted for decades. In this context, field study must receive renewed attention from the viewpoint of how it can help our institutions cope with the unique challenges of the current era [Brewer and Cunningham 2009]. Fortunately, my experience in taking students abroad since 1981 tells me that, properly understood and configured, field study can make a positive contribution to the survival and renewed flourishing of our institutions.

Field Study as Short – Term Study Abroad

For personal and professional reasons, my experience with field study is primarily with taking students, in groups ranging in size from 15 to 50, abroad for relatively short periods of time, usually about three weeks. I fully understand the limitations of such short – term experiences compared with semester-long or even year-long programs. However, today there are several practical reasons to conduct short – term study abroad programs. For example, to administrators, semester and year-long programs are increasingly viewed as an unwelcome drain on already strapped financial balance sheets. In contrast, short term study abroad programs can actually be financially advantageous to the home institution, simply because students can be asked to pay for the full cost of the trip plus tuition. Most of us, I am sure, would like to see financial aid being made available on an as needed basis for such programs, but even if it is, these programs can still at least break even financially, a major plus from an administrative viewpoint today.

Traditional Classroom Learning versus Experiential Learning

Beyond these practical considerations, my experience tells me that short – term study abroad experiences can be extremely valuable in terms of student learning and personal development. Going back to the 1980’s, some faculty colleagues seemed to regard such experiences condescendingly, seeing them as less rigorous and less intellectually “pure” than traditional classroom courses. However, today, we can see a number of very positive attributes of short – term study abroad as a complement to, if not a replacement for, traditional academic courses.

In practice, of course, there is no reason that the two cannot work together. A regular semester course or a shorter, more intensive course, focused thematically on a particular area, followed by a two to three week field experience there, can work very well, especially if followed up by a post fieldwork course or other experience [Young 2014]. The coursework
undertaken prior to the field experience should provide essential background information and pose provocative questions to be addressed during the field experience. Simultaneously, it must also prepare the students for new ways of seeing and new ways of knowing, ways that challenge the structure of assumptions by which they have previously ordered and understood their experiences. While of course the field study experience should have explicit learning goals and assessment rubrics like regular courses, students also need to be prepared for something much more intense and long – lasting than a typical academic course: nothing short of a transformative, life – changing experience.

Without attempting an in-depth analysis of the well developed concept of transformative learning [see, *inter alia*, Mezirow 2000] I am confident that it has been experienced by many of the students I have taken on short term field study abroad trips. I know this because they have told me so, and because I myself have been transformed by what I have seen and done. Some of these experiences result from careful advance planning of the activities carried out in the field, which in my case always include academic presentations but also interactions with practitioners of various kinds. For example, in 2010 and 2012, I included a visit to a Mercury Marine engine factory located in an industrial park outside Suzhou, China. Here students could see for themselves and learn from the plant manager, an American, what it is like to live and to do business in China today.

In addition, however, many paradigm shifting, transformative experiences are unplanned and serendipitous in nature. For example, just traveling to and from the Mercury Marine plant required driving for many miles through an industrial park, only about 10 years old at the time, containing literally thousands of factories of all sizes, shapes and kinds and with a population of workers and their families numbering 1.2 million. As one student, awestruck by the sheer scope and size of this industrial development said to me then, “Most Americans have no idea of what is going on here.”

An earlier serendipitous, transformative experience had occurred on a trip to China in 1984. Before leaving campus, we had read about Mao Zedong’s approach to economic development and how that was being changed by the reforms of Deng Xiaoping. Early one morning, we were leaving our hotel near Guilin, in Guangxi province, to take a boat trip down the spectacularly scenic Li River (itself, frankly, a fairly typical touristic experience). A new access road to the hotel was being built and we saw an elderly man on his hands and knees in the new roadbed. Without benefit of a single tool or even a pair of gloves, he was engaged in taking fist sized rocks that had been dumped onto the roadbed and smashing them into each other with his bare hands in order to produce smaller sized gravel more suitable for a stable roadbed. This was his job. Moreover, when we returned to the hotel about 5:30 PM, after a full day of activities, the man was still there, doing the same thing, having moved perhaps eight or ten feet down the roadway. We saw him back at work the next morning as we pulled out of town. Simply seeing (and later discussing) what this elderly man had to do to survive, and what he had to work with, gave us insights into the effects of Mao’s disastrous policies that no textbook or table of statistics could provide.

Similarly, in 1991, traveling through the Tatra Mountains *en route* from Budapest to Krakow, our bus passed a typical Central European farm field. We saw a middle aged farmer walking behind a plow. This scene wasn’t particularly notable until we noticed that the plow was being pulled, not by a tractor or even by a horse, but by two women. This unforgettable
scene alone spoke volumes about the conditions with which the citizens in post-Communist Central Europe had to cope. Several days later, we gained further insights into a number of topics while relaxing in a bierstube in the former East Germany, when a Russian soldier approached us and offered to sell us hand grenades for $5 each.

From a pedagogical standpoint, we are fortunate that serendipitous learning, like transformative learning, has been subjected to rigorous study and can be cultivated among our students both within and without the classroom setting. Focusing rigorous research on serendipitous learning over several decades, Sanda Erdelez has been able to divide subjects according to whether they are “nonencounterers,” “occasional encounterers” or “super encounterers” [Kennedy 2016]. Capitalizing on these research results, we should be able to develop exercises and other assignments that can move as many of our students as possible from the first or second of these categories into the third, so that, again, the value of their field study experience will be maximized.

**Conclusion: Field Study and Faculty Development**

Further specific examples of these transformative moments, both planned and serendipitous, could be spelled out at great length, given that I have taken over a dozen groups abroad spread over more than 30 years. It should also be clear that these trips have greatly enhanced my own professional and personal development, perhaps even more so than that of my students, simply because they individually have benefited from only one or two of the trips, while I have benefitted from all of them. In short, I am convinced that even these short – term field experiences have greatly enhanced the academic and personal development of both my students and me. Furthermore, I hope that the descriptions and analysis presented here show the important role that short – term field study abroad can continue to play in the very challenging environment faced by residential liberal arts colleges today.

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Sites of Collective Memory in the Classroom and in the Field: The Pedagogy of Course-Embedded Travel and Public Engagement

Brigittine M. French
Department of Anthropology
Grinnell College

Introduction

This paper examines the pedagogical goals and course structure of an undergraduate seminar for third and fourth-year students in the social sciences that uses short-term class embedded travel as an innovative strategy for enhancing students’ theoretical and empirical understanding of course topics. More specifically, the paper outlines the logic, rationale, and assignments for a class trip to Ireland and Northern Ireland during a short academic recess that functions as a key component of a semester-long class on collective memory from anthropological perspectives. It argues how focused and directed student travel, in this case to the Republic of Ireland and Northern Ireland, provides comparative ethnographic contexts that enable students to engage theories of collective memory and test to their empirical utility through a common experience. This argument is borne out through a discussion of two assignments; the first is a description of a “lieu de memoire” (Nora 1989) and the second is an independent research project defined in relation to the students’ own interests generated by their field experiences in Ireland and Northern Ireland. Overall, the paper suggests that this course and its pedagogy provide an iterative model for timely and cross-cutting classroom inquiries within the social sciences and humanities that may be adapted in a variety of socio-cultural contexts in which the past is actively configured and contested in relations to present politics.

In the pages that follow, this paper turns toward a discussion of the theoretical and ethnographic underpinnings of the course on collective memory and then moves to explain the institutional practices of course embedded travel in a selective undergraduate liberal arts institution. The next section of the paper elucidates how course-embedded travel is used to provide an exceptional learning opportunity for students by examining the pedagogical structure of assignments and travel to Ireland and Northern Ireland that provide a common experience for investigation and analysis. The final section of the paper moves from the specific intellectual and spatial terrain of the course and its travel to consider the project’s relevancy to other political and social contexts where the past is contested in public life and its relevancy for engaged learning among advanced undergraduate liberal arts students.

Collective Memory: Theoretical and Ethnographic Approaches

The course is a seminar for third and fourth year undergraduates, primarily anthropology majors, that focuses on collective memory, by which I mean the ways that the past is selectively remembered and brought into the present by social groups and institutions strategically for contemporary political and social ends. From this perspective, memory, collectively shared and invoked in the present, stands in distinction to history which is securely located in the past (Nora 1989; Halbwachs 1992). Collective memory is a particularly rich and important topic of inquiry for liberal arts students because public concerns with collective
memory are now globally ubiquitous. Collective memories circulate at the intersections of civic debate, forms of collective identification, and contested interpretations of the past (French 2012). From controversies surrounding the public display of Confederate flags in US south to the polemic truth and reconciliation commissions in post-conflict Guatemala, Chile, and South Africa, contestations of collective memories are operative when old conflicts live on in contemporary politics and local communities that continue to be affected by lasting legacies of historical events.

The course addresses these issues centered on collective memory from theoretical and ethnographic perspectives. It locates memory in the social world, in the relevance of the past for the present, and in on-going struggles to represent and commemorate meaningful histories. It begins by addressing foundational theories. It builds upon them to consider the relationship between nationalism and memory, the limits and possibilities of representing genocide, the on-going contestation of public memories, and embodied performances of memory. Course-embedded travel, in this case to Ireland and Northern Ireland, provides a shared, collective empirical context for class explorations and serves as the inspiration for students' own independent research in the second half of the semester.

Course-Embedded Travel

Course-embedded travel as conceived of and practiced at Grinnell College entails supplementary travel within the context of a semester-long four credit hour course. A relatively new practice in this liberal arts institution, course-embedded travel grants are competitively awarded to support faculty courses that provide "exceptional learning opportunities" for students. Within this current structure, the College funds most travel related expenses for a relatively small class (in this case fifteen students and faculty) to visit a field site or field sites with funds supported by generous donors making this practice a new, somewhat limited curricular possibility at this time. In recent semesters, generally there have been one to two courses per semester that are selected by the Center for International Studies Advisory Board for support. Students pay a minimum participation fee (currently $400) and are able to coordinate with the Financial Aid office if they can't meet this contribution. This course on collective memory discussed here was a successful pre-existing class in the curriculum that the author subsequently proposed for course-embedded travel support.

Pedagogical Goals: Identification, Analysis, and the Material-Ideal Dialectic

To actualize the course goals of understanding and applying different theoretical orientations, to understand the consequences of those choices with respect to empirical research, and to develop their own research trajectory as an outcome, the class engages three specific assignments that build upon each other over the course of the semester with course travel to Ireland occurring at the midpoint. After reading and discussing foundational theoretical works, the next stage in the scaffolding process asks students to engage the dialectic between material and ideal foci in ethnographic analyses (Herzfeld 2001). This dialectic is one that students will have been introduced to in an intermediate required social theory class that serves as a pre-requisite for the seminar. Students do this by choosing between two common texts, one that focuses on the materiality of collective memory work in the concrete realm of landscape, monuments, the social organization of space, and so on. The
second common text engages the construction of collective memories through oral narratives, testimony, state discourse, and expressive culture. Here students are responsible for presenting one orientation to the other group of students, comparing the strengths of each approach and extrapolating on the consequences of them for doing empirical analysis in the field. This section of the course also provides concrete historical and ethnographic understandings of Ireland and Northern Ireland which are essential for the course-embedded travel component of the class; in other words, the specific case studies used in the course focus on the particulars of Ireland as a vehicle to explore theoretical and analytic choices.

With this foundation in place, the class travels during the spring recess to Ireland and Northern Ireland, where they learn to apply these perspectives and try them out as fledgling analysts. The assignment in the field is to identify, define, and describe historically, materially, and culturally a lieu de mémoire (Nora 1989) in Ireland or Northern Ireland during course travel. Upon return to campus, students then prepare, upload, and present orally a descriptive analysis of memory site to the entire class. In so doing, the class creates an archive of memory sites (in this case, in Ireland and Northern Ireland) to draw upon in their independent research projects in the second half of the semester and in future iterations of the class with new students.

The independent research project that follows upon return from abroad during the second half of the semester is structured around engaging with the course-embedded travel experience topically, thematically, and/or theoretically. In other words, student research projects need not be about collective memory in Ireland or Northern Ireland; rather, students self-consciously explain their insights from course travel and how those have impacted their independent research topics related to collective memory broadly. For example, a student may have written the first assignment on the Irish War Memorial Gardens in Islandbridge, Dublin and parlay those insights into a research paper on debates about the Pearl Harbor Memorial in Hawaii. Likewise, a student may have taken up the role of theatre in nationalist memory projects during the independence movement in colonial Ireland and return to campus to write about the role of high school literature curriculum in bolstering US nationalist constructions of collective belonging. Students who are specifically drawn to representations of collective memory in either state on the island are welcome to deepen their understanding through the independent project sequence. The trajectory of assignments in this segment of the class include: a project statement and annotated bibliography, individual conferences with the professor, small group workshops on research paper outlines, an oral presentation to the class with peer evaluation, and a culminating final paper.

Conclusion: Iterability and Public Engagement

While this version of the collective memory course includes course-embedded travel to Ireland and Northern Ireland, I have designed the class to be iterative across space and areas of expertise because of the relevancy of collective memory and its appeal to liberal arts students. In other words, the structure and logic of the course can be applied to field travel sites in a variety of contexts domestically and internationally since public attention to collective memory and its concomitant controversies are operative, and often contested, around the globe. Indeed a hallmark of the course thus far has been the degree to which students, who have taken versions of this course that did not include travel, underscored the relevancy of their
work on collective memory. Written comments quantitative end-of-course evaluations point to this boon: "We never stop talking about memory. Honestly, it comes up all the time," "I carried this class with me beyond the classroom. This has rarely occurred during my time at Grinnell," "It's amazing how much memory connects to the ENTIRE WORLD," and "[The course] changed my life." Overall, faculty in the social sciences and humanities may use their particular areas of research and scholarly expertise to craft deeply meaningful, and potentially transformational, classes using course-embedded travel to enhance the study of collective memory in places that they have worked with deep professional connections to support a rich field experience that complements the classroom one. Indeed, collective memory is operative and investigatable whenever the past is selectively remembered, represented, and contested for contemporary political, economic, and cultural reasons.

References
Recently, a student in one of my introductory level sociology classes came to visit me in my office to talk about her final research paper. She was having trouble coming up with a paper topic. “Let’s start by just coming up with a list of questions that you wonder about and we can go from there,” I told her. The student stared at the blank screen on her laptop in front of her for a few minutes and then suddenly started to cry. “Oh, dear,” I said. “This is not supposed to be a high-pressure situation. We are just thinking of some things that you wonder about and then together we will craft one of them into a topic.” “But I don’t wonder about things,” the student, still crying, said to me. “I just respond to prompts.”

The Millennial Generation faces some challenges that previous generations did not. One of those challenges is the standardization of their education. The No Child Left Behind (NCLB) Act was passed in 2001, which means that the current crop of first-year college students were about four years old when NCLB was passed. They are the first generation of students almost completely educated under the rubric of high-stakes testing put into place by NCLB.

The negative effects on students and on schools by high stakes testing are by now well-documented (see, for example Luna and Turner 2001, Vogler 2006, or Au 2011). For example, a teacher, quoted in Vogler (2006:35) said, “Teaching to the test, a practice that we have been strongly instructed to do, takes creativity, joy of exploration and all the fun out of a wonderfully exciting subject.” Au (2011: 28) argues that “moving towards an efficient, means-end rationalized curriculum also greatly affected the relationships of teachers and students to the process of education; it dehumanized their relationship ... by alienating them from their own creativity and intellectual curiosity.” [emphasis added]

So with creativity and intellectual curiosity under assault from the educational system, how do college and university faculty and administrators respond? One area of research to consider is the work done investigating the social structures that foster creativity and how field work fits in with the findings there.

Collaboration and Creativity

In his work on collaborative circles (groups of creative individuals who have worked together to come up with innovative ideas), Farrell argues that creativity is deviance. “By definition, creative work is deviant, in that, in form and content, it does not conform to established traditions in the field.” (Farrell 2001:) Farrell gives several examples of the ways in which collaborative circles help foster this kind of creative deviance, beginning with the Inklings, a group of writers at Oxford in the years following World War I. Central to this group were two young members of the English faculty, J.R.R. Tolkien and C.S. Lewis. Tolkien and Lewis met at Oxford in the mid-1920s. The two were drawn to each other by their shared interest in mythology, especially of Northern Europe, and by their interest in Christianity, then
distinctly unfashionable among the Oxford faculty. Both men felt marginalized because of these deviant interests and as they became friends, they began to share their work with each other in their rooms and also with a small group of like-minded others at regular weekly meeting at the Eagle and Child Pub. At these meetings, the men read their work in progress, discussed ideas, and gave each other critical feedback.

Farrell argues that the structure of the Inklings as a group exemplifies some of the important ingredients in an effective collaborative circle; collaborative creativity is based on much more nuanced interactions than merely getting a group of individuals together to “brainstorm.” One of the important ingredients for an effective collaborative circle is a “magnet place” – a pub like the Eagle and Child, a café, even someplace like a corner store, where the members of the group can freely come together with each other to discuss new ideas and to talk and argue about their work. A second key ingredient is that the members of the group have time away from the mainstream – time to look at issues and ideas from new perspectives without mental or social pressure to conform to accepted norms and attitudes. Creativity itself, in this conception, is deviance from those unquestioned norms and having a position outside the mainstream can facilitate one’s questioning of accepted practices and everyday modes of thought.

**Networks and Innovation**

Social network analysis looks more theoretically at how specific positions outside the mainstream can facilitate intellectual deviance. This type of analysis allows us to examine the ways in which one’s attitudes and habits of thought are influenced by the people to whom one is connected and to see how that process of influence ends up playing out in larger social structures. Heider’s (1946, 1958) theory of interpersonal balance, extended to ideas of structural balance by Cartwright and Harary (1956), starts with small groups of three actors (a triad) and shows how the need to avoid dissonance within the group not only tends to bring all members of the group into ideological accord with each other (or ostracizes those who do not fall into line), but results in a larger social structure like that shown in Figure 1, often called “The Small World Structure”, where we see dense cliques of actors who share lots of agreement in attitudes and are largely made up of cognitively balanced triads and which have relatively few ties reaching outside the clique to connect with other groups. These different “small worlds” have different sets of shared norms.
But while many people exist largely within these homophilous small worlds, not everyone does. This brings back the issue of creativity through Burt’s (2004) work on the relation between innovative thinking and “structural holes.” Structural holes are the gaps in the social structure (the absence of possible ties) seen, for example, in the small world structure. Burt argues that “[p]eople who stand near the holes in a social structure are at a higher risk of having good ideas.” (2004: 349) The word “risk” is interesting here because it reminds us that creativity is deviance and deviance can be greeted negatively by the surrounding community. But Burt found that those actors (the gray circles in Figure 2) who were able to build ties with others who were not in their small world were more likely to come up with innovative ideas.

Burt writes:

People with connections across structural holes have early access to diverse, often contradictory information and interpretations, which gives them a competitive advantage in seeing and developing good ideas. People connected to groups beyond their own can expect to find themselves delivering valuable ideas, seeming to be gifted with creativity. This is not creativity born of genius; it is creativity as an import-export business. An idea mundane in one group can be a valuable insight in another. (Burt 2004: 388)
Two important points from Burt’s work deserve emphasis. The first is that it is important to have “small worlds” and unique cultures from which to draw inspiration. The structure that facilitates innovative thinking here is not a “melting pot” of assimilation that leads to a lack of differentiation or to ideological homogeneity, but rather one of strong local cultures that are respected in their difference. The second, more obvious point, is that building ties with others from different “small worlds” enhances innovative thinking.

### Innovative Thinking and Field Study

The connections between these different studies of social structures that foster creativity to field study are clear. Field study can enhance creativity and innovative thinking among students not only by facilitating their ability to build bridges to diverse worlds, but also by helping them to build supportive communities and strong friendships with each other. Field study, by its nature, allows students time away from mainstream ideals in their home environments – time that can be used for reflection, for understanding contradiction, and for critique. Field study is also inherently unstandardized and – in all probably – unstandardizable. Allowing for unique experiences, deviance from the norm, is a key pedagogical goal of taking students into the field in the first place.

None of these insights are very shocking or even really new. In 1848, John Stuart Mill argued:

> It is hardly possible to overstate the value ... of placing human beings in contact with persons dissimilar to themselves, and with modes of thought
and action unlike those with which they are familiar. ... Such communication has always been, and is particularly in the present age, one of the primary sources of progress. – J.S. Mill 1909 [1848]) *Principles of Political Economy*, Book III, Chapter XVII

What is shocking is how far away from these pedagogical ideas the educational system has drifted when it comes to the ways in which the Millennial Generation has been raised.

**References**


The “Scholar Identity”: Collective Identity Development in Civic Engagement  
Dave Harker  
Collaborative for Community Engagement  
Colorado College

I think it’s important having a group to relate to, and you just get so close to people, because we’re all likeminded individuals. Some of my best friends are Scholars, and some of the strongest bonds I have with the school is because of Scholars... There’s something that’s different about being a Scholar, because you genuinely want to help others and like, make a difference, and I think that’s what brings us together. And I think having our teams, and having people to talk about those issues with, and relate to them, and then reflect on them after... it shows that underneath it all, we do understand that we all share this bond, and that it’s really important to know that we’re doing this genuinely (Hector).

Millenials – which in 2015 overtook Baby Boomers as the largest generation (US Census Bureau, 2015) – make up a significant presence in U.S. politics, and the impact of this group will only continue to grow. Young adults are also the object of many programmatic attempts to imbue the values and practices upon which a healthy democracy depends. In higher education, service-learning has been one such widely touted and promoted program aimed at addressing young people’s political apathy (Boyte, 1991), as well as a means of increasing students’ sense of civic responsibility (Astin et al, 2000), and the knowledge and skills necessary for involvement in the democratic political process (Hunter & Brisbin, 2000).

Service-learning and civic engagement programs are often referred to as a “movement” in the literature (for example Marullo, 1996; Saltmarsh & Zlotkowski, 2011; Stanton, Giles & Cruz, 1999). Several of those involved in the Engaged Scholars program, on which this article focuses, also refer to their own work as part of a social movement. Thus, this article applies a strand of social movement literature to examine the development and role of collective identity in civic engagement. Scholars clearly identify as a collective group, with a clear identity, and this comes with both benefits and drawbacks. Taylor defines collective identity as “the shared definition of a group that derives from members’ common interests, experiences and solidarity” (1989, pg 771). The concept of collective identity has been used by social movement scholars to examine how groups define themselves (Taylor, 2000; Gamson, 1992; Giddens, 1991; Melucci, 1989 and 1995). Theories of collective identity are thus useful in analyzing what the Scholar identity means to participants and how this identity is formed out of shared interests, experiences, and solidarity. A collective identity impacts the Scholars’ work, as well as the ways they think about the issues on which they work, and the meaning they attach to their service.

This discussion emerged from a larger qualitative study designed to explore the meanings that long-term student service-learners attach to their work. I conducted one-time, face-to-face, semi-structured interviews; participant observation; and focus groups with current student volunteers participating as Engaged Scholars. The Scholars are expected to attend orientations, trainings, weekly meetings, service trips, and conduct 300 hours of meaningful
service each year. At the beginning of their involvement in the program, Scholars choose to join one of 12 issue-based service teams, made up of approximately 5-8 students. As students continue in the program, they are expected to pursue their interests and increase their levels of participation, commitment, and leadership—both at their sites and on campus.

**Identity Formation**

Working together as a group made a number of Scholars feel like they could make a greater difference with their work, and motivated them to continue with their service. Being a part of this program comes with a strong identification as part of a collective group. There is also a clear difference between the Scholars and other comparable volunteers, and part of this distinction can be explained by the Scholar identity. In other words, there is a clearly defined “we” and a clear “they”, constituting an in-group and out-group (Gamson, 1992). As Penelope explains, there is a culture associated with the Scholars program:

> I think the fact that we have such an organized process of having these community partners who work with our staff members, who work with us and having this range of students who can teach you about their experiences is just much better than going out by myself. Because going in as a freshman I had seniors, juniors, sophomores who could tell me, who could prepare me for what I was going into... If I went in by myself I don’t know whether I would have been prepared and I think I might have ended up being discouraged.

**The Scholar Identity**

The Scholars clearly identify themselves as part of a collective, and the Scholar identity carries quite a bit of importance to these students and their work. Gamson (1992) identifies three embedded layers of collective identity: organizational, movement, and solidarity group (pg 84). The collective identity of the Scholars is most clearly seen on the “organizational” level, as each student identifies as a member of the Engaged Scholars program. Some Scholars like Penelope also see themselves as involved in the larger “movement” layer, as participants in a larger service movement beyond the bounds of the Scholars program.

> I think one person doing a lot of things with the intention of changing social issues and improving upon what’s obviously wrong and corrupt in society, I think that inspires others, and especially with the Scholars program, it inspires us to really get other people more involved, and then that becomes a larger movement.

Scholars explained how their identity impacts not just the way they go about their service and think about their work, but impacts their lives as a whole, even outside of their service with community partners. This “identity extension”, according to Snow and McAdam (2000), is one potential piece of the identity construction process in which personal and collective identities are aligned so that a movement’s collective identity also comes to function as a significant piece of an individual’s orientation and motivation. Identity extension involves the expansion of an individual’s personal identity so that its reach is congruent with the movement’s. Many Scholars told me that the majority of their social circles were made up of other Scholars as well. “A lot of my friends, I would say about sixty percent of my friends here
on campus are Scholars. We do nothing but talk about (our program). Sometimes it’s gossiping, sometimes it’s talking about a student, but we definitely talk about Scholars a lot.” When asked about the benefits of being a part of the Scholars program, several students mentioned their strong identification as part of a group.

Scholars gives you a community to really talk about it with. There’s not that many people who are so passionate about these issues. Especially because we’re a group based on our issues, and what we are passionate about, it’s really easy to relate to everybody, and it’s really easy to see, to grab ideas from other people, or to see how they made a difference… There’s all of us, we can stick together. If you’re having a bad day, you can call someone in to help you. Having a team behind you, no matter what, is a really incredible thing to have. Just having people you can relate it to, and discuss it with, having people you can talk about the issues with, they get it, you know what I mean? It’s really incredible, so much more than just being there on your own (Marie).

Collective identity theory allows that movements may form around a shared moral, cognitive, or emotional connection with a broader community, category, practice, or institution (Poletta & Jasper, 2001). Collective identity is particularly useful in this sense, as Scholars fall along a broad spectrum of political beliefs and engagement. However, the Scholars come together around a shared commitment to engaging in their local community through long-term service with partner organizations. Once involved in this “movement” of service learning through the Engaged Scholars, their collective identity forms and grows stronger.

Scholars identify as a group working together for the common purpose of addressing the collective challenges of hunger, housing, education, and health care (among others), in sustained interaction with a set of community partners. The Scholars’ work is typically not contentious, but the Scholars do share a broad common purpose around which they build consensus, and develop the deep-rooted feelings of social solidarity and identity required of a social movement (Tarrow, 1998).

It is important to note that the Engaged Scholars program is intentionally structured to foment and solidify a collective identity among the Scholars. Part of this identity is about building confidence in Scholars as social change agents, helping them realize the potential of being part of a collective effort, and recognizing the power they have to make a difference. These are all key components to the Scholar identity. Scholars noted that they felt like the program offers a community of its own, but they also felt a greater connection to their local community through the Scholars program. There is clearly a social aspect to this identity, which is cultivated through orientations, trainings, and regular meetings with other Scholars.

To many Scholars, a shared collective identity helps motivate them, gives them a sense of purpose, and makes them feel as though they are making a difference, even if the impact is not always immediately clear. Scholars are seen as campus leaders, and are charged with getting other students involved in service work. Several Scholars noted that they thought their involvement in service was a statement in and of itself about their concern over social issues. However, specific outlets to connect this identity with larger movements to address issues of hunger, housing, education, and healthcare at a systemic or political level are limited.
Simply put, acting collectively requires a collective identity. Group identification involves deriving meaning from belonging to a group and taking pride in being a member of that group, its symbols, values, and the fate shared by group members (Klandermans & deWeerd, 2000). The Scholars are a well-known group on their campus. As Marina explained during a focus group, the Scholars appear at an assembly in front of all incoming students during the freshmen orientation and interact with first year students during a required day of service. “So within four years of being here, everyone is going to know, or be introduced, or engaged with the Scholars at one point in time.” Marina continued, “As a student group, Scholars are one of the big, big groups, and then you have the clubs, so people may have different identities depending on where they are, but I think every group tries to have that collective branding, whether it’s the shirt that they wear, or the jacket, or the colors, or the traditions.” Justin shows a clear pride in his group membership with Scholars, and the identifying characteristics of this group are well known to his fellow students.

I want to say camaraderie, it brings people together, it’s a community, it’s community service, a community of people, like-minded people. It just makes your service experience more rewarding, more enjoyable when you have people that think just like you, see the world just like you, the same issues and you want to make a difference. When you’re trying to make a difference and you’re by yourself it can be the hardest thing. It can be depressing; you don’t think anyone else cares. But when you get to see people right there with you in the thick of things, it’s like oh man, I can do it, we can do it, we can get a couple more people to do it as well... Especially with Scholars, we’re affecting the college campus, just seeing us, a group of people that just go out, we’re known for impacting people. All freshmen have to complete eight hours of community service with the Scholars. That’s huge. That means they know who you are, they’re always hit with it: Scholar, Scholar, who’s Scholar? They’re the community service people. You know us by the time you graduate. (Justin)

**Conclusion**

Collective Identity theory offers a number of useful insights, particularly into the role of identity in the Scholars program. It is clear that the Scholars identity is formed around a number of shared goals and beliefs, utilizing culture, language, and symbols to build a sense of solidarity and community. This sense of community is quite strong among most Scholars, and reflects a shared identity of Scholars as impactful change-makers, working collaboratively and supporting one another, and willing to challenge and learn from one another. The Scholar identity is also reflected and reinforced through relationships with others around their campus, and with local community partners.

The collective Scholars identity is formed intentionally through the program’s organizational structure, internal relationships, and activities such as orientations, weekly meetings, and reflections. However, the Scholars themselves also actively participate in shaping the Scholar identity for themselves. The collective Scholar identity is also just one of many social identities that form the full self among each Scholar. Each of these multiple identities takes on different levels of salience depending on the situation, and can occasionally come into conflict. Those who manage to align their multiple identities the best seem to get the most out
of the Scholars program. Some Scholars also find an even stronger connection with smaller identity groups within the broader Scholars program. If Scholars are unable to participate in some of the collective identity forming activities like orientation, informal discussions, or social events, this may impact their overall connection with the program, and with the Scholars identity as well. The salience of collective identities within social movements is likely to vary based on interactions in a situation, and in the range of situations to which they are relevant (Snow & McAdam, 2000). This variance is important to understand the limitations of the Scholar identity. When Scholars are engaged in their service work, the Scholar collective identity is pervasive and strong, but most Scholars have difficulty transferring this identity into other realms, particularly political engagement.

References


Risks and How We Take Them²: Field Study, Story and the Ritual Process in Crestone, Colorado
Sarah Hautzinger
Anthropology
Colorado College

We talked a lot about how to mitigate risks – to safety, technological breakdown, logistical havoc and so on -- for successful field study at our mid-summer symposium. Perhaps so obvious that we didn’t often address it directly, however, was how we intentionally take the “right” risks, the ones necessary for fruitful field study with students. My experiences with creating a community-based collaboration in an anthropology course about ritual required taking risks. These included remaining patient and receptive as the program took shape in response to communication and shared experience, and being willing to embark in very demanding, personal and emotional directions. These are the very “good” risks, after all, that we enable ourselves to take by reasonable mitigation of foreseeable, preventable “bad” risks that pose potential to harm health and well-being, as well as to productive learning and collaboration.

For some 16 years I’ve been taking my students from my 300-level Religion and Ritual seminar, taught mostly to advanced anthropology and/or religion students, to Colorado College’s Baca Campus. Resting outside Crestone, Colorado, in the northern San Luis Valley three hours to the west of Colorado Springs, this is a place at the “end of the road by design” (Dillo 2008) that you simply would not go to were it not your destination. That’s very important, it turns out, for what brings many residents there. “The Baca” can refer to the old Spanish land grant, or the Baca Grande Grant, or to the contemporary Baca grants communities surrounding Crestone.³

From the beginning, I was dimly aware that there were a number of “spiritual communities” there, but they’re less than obvious when initially visiting – our first time there, in fact, a bus driver took us part way, but down a bumpy dirt road to visit Haidikandi International Ashram we turned back, convinced we’d never find it or would get stuck if we did. But by 2008, I had begun to bring the class to visit and practice with communities, each of which received land grants by meeting two criteria: 1) comprising unbroken lineages of teachers and students who are 2) seeking enlightenment. How they had come to be in this

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² In July my economist colleague Mark Smith gave a talk called “Mistakes and How to Make Them” (tied to a popular Donald Rumsfeld quote, of all things); I have not resisted playing off his phrasing here.
³ The San Luis Valley itself was reportedly called the Bloodless Valley by Ute and Navajo, providing neutral territory gather piñon nuts, hunt, or rest (Winger and Winger 2003; see also Simmons 1999; Mahan et al 2015). Notwithstanding are the ways the valley, and the mining claims around Crestone in particular, would reflect colonial conquest and contested claims for land, water and other resources, and sovereignty (Lindner 2012, 2013).
place is its own story,\textsuperscript{4} but now over 29 international spiritual communities represented numerous Buddhist, Hindu-, Shinto-based lineages, plus Zoroastrian, Lakota, Carmelite Catholics, SUBUD. I sought to complement my longtime practice of beginning and ending the course by “lightly” ritualizing with students, removing for them the luxury of viewing such behavior from a distance,\textsuperscript{5} by seizing the chance to practice onsite with community members.

At that time, a growing edge in my teaching was to push beyond the “field trip” toward what’s often called community-based learning (CBL), the difference being that in CBL one avoids treating the world outside the classroom as a laboratory, and instead seeks some sort of genuinely reciprocal, shared partnership with communities.\textsuperscript{6} Something concrete, ideally, is accomplished; the classroom ceases to be an “as if” and becomes one with the so-called real world.

The first time I sought such a project with the religion course at the Baca was comparatively easy. It was February of 2008, and the Crestone Spiritual Alliance had just been created, in response to a perceived threat to their welfare. Natural gas wells were dubiously approved\textsuperscript{7} for the surface of the newly-created Baca National Wildlife Refuge – one of the most protected categories of land – based on separate, subsurface mineral rights. Our class chronicled this moment, convening panels and town meetings with residents, and an open house for interviewing, all while also practicing at religious communities’ morning or evening

\textsuperscript{4} In 1977, Hanne Strong, a Danish woman and practicing Tibetan Buddhist, with her husband acquired 200,000 acres in the San Luis Valley, between Crestone to the north and the Great Sand Dunes National Park to the south. The next year, upon arriving in Crestone, Hanne received a prophecy from a Cree medicine man that she would bring together the religions of the world to this sacred place. As she told us, “I went up in the mountains and meditated for four days and four nights and was communicated to, and it [the prophesy] is correct.” So, she founded the Manitou Institute, which then made the grants to communities meeting the criteria.

\textsuperscript{5} My approach usually remained measured and so playful it could be taken tongue-in-cheek. The now-traditional “hair charm” is the best example, where on the second day of the 3.5 week course, I invite them freely at least contributing a snip or strand, which we put together, and at the end, decide together how to ritually dispose of (buried, stored like a time capsule with messages, burned, sent downstream, and so on). In the spring of 2015, though, an old friend who was my ritual-theater director in college and now a conflict mediator for nonprofits, visited my class, sharing stories of using ritual the ritual framework to bring change and healing between groups. She then directed our opening ritual, allowing the students themselves to take it to a new level by divvying up responsibility for different aspects, and giving it a full class period. Students ended up asking things of one another I wouldn’t have felt right asking -- walking across campus to the labyrinth with linked arms, sounding bells, to separate from normal time, or screaming and shimmying turning and falling to the ground, to raise energy. And in the following week at the Baca, many asked them to do things -- chant for hours, make offerings to the fire with prayers, stay present for an open-air cremation, a farewell and a tribute.

\textsuperscript{6} See Hautzinger 2008 for discussion of CBL in relation to service-learning.

\textsuperscript{7} For example, public response were held in far-off Pueblo, rather than Alamosa or elsewhere in the San Luis Valley, to fast-track these approvals.
observations. We created a website exploring “Sacred Spaces, Spiritual Practices, and the Potential Impact of Natural Gas Drilling at the Baca National Wildlife Refuge”\(^8\), which we hope contributed to the eventual moratorium on drilling that remains in place today.

Fast forward to the spring of 2015. Since 2008, classes had visited communities but I’d not tried to reenact a full-on CBL project. In 2015’s last block of the year (when most students are loath to be away and miss year’s-end parties), we would spend the entire 2\(^{nd}\) week of the 3.5 week block at the Baca. My challenge became: could I repeat as high an impact learning experience, while also finding a more sustainable partnership and project than a one-time environmental threat could be? I consulted the Crestone-based Zen monk Christian Dillo, who referred to the old web page hanging out in cyberspace, frozen in time, as “very unBuddhist.” I knew I needed to move on.

I set about writing the dozens of emails necessary for planning a community symposium; I thought we could use the restaurant that also serves as the college’s cafeteria, and host a dinner.\(^9\) Somehow, the schedule refused to gel, and the event still wasn’t something I could see clearly, even as I was now planning with numerous people via email. I was starting to lose sleep, anxious. But I was also conscious of refusing to force it; there were elements at play that weren’t mine to control. Finally, a mere week before course was to start, the chairman of the Crestone Spiritual Alliance proposed he could schedule a long overdue business meeting, which we could sit in on, for the Wednesday morning (eureka -- local “custom” meant this should be a morning event!) of our week in Crestone. Then, the students could offer our own symposium in the second half, but on just one topic – “None of us want to miss out, and we never lack for things to say.”

So that’s what happened. The students chose to address the spiritual crisis aspects of climate change— to elaborate the distress and despair we feel about our species’ impact on the planet equally as a spiritual, and not merely technical, political or intellectual kind of problem (though of course these also folded in). They chose to present this as a performance with overly ritualistic markings. They rang a chime as we began and finished, waiting as the sound

\(^8\) The website explored such themes as the uncanny convergences in how elements air fire water earth (& space, for Buddhists) combine to make place special, as contrasted with the Zen monk’s care to point out that any one’s trailer park was sacred if it felt like home, and caution us away from NIMBY (not in my backyard) exceptionalism as our own communities still depend on fossil fuel (at: http://www2.coloradocollege.edu/dept/an/bacaan326/website/index.htm).

\(^9\) I suggested small groups of students might research and offer short presentations after dinner, and then invite folks to choose breakout groups to continue discussions. Potential topics included: 1) anthropology of enlightenment, 2) trans-species communication, 3) teacher/student relations (taking shelter/subordination), 4) climate change as a spiritual crisis, and 5) evolution as a sacred story. Again, my idea was for my students bring something to the table; if we are learning from their expertise, we should offer something of interest ourselves.
reverberated. Especially, each of the eleven students spoke alone for a time, in a prepared, performative manner, as an arc. And the arc followed “the ritual process,” or the idea of creating a separation from normal time and space, a liminal, between-the-worlds place where transcendent things can happen.

The students spoke for just thirty, tightly choreographed minutes. For the next hour, the Alliance members responded, tying in their own traditions’ knowledge, prophecies, local community initiatives, and teachings on environment in relation to sacredness, to paradox, and to loving compassion, among many other themes. Lunch followed, with students advised not to sit with one another, but to extend themselves, to talk with our guests. The lunch hour passed with the hum of conversation all around, and by 2:30 clusters were still talking. The sages from the CSA’s communities stayed and stayed with us, and the director Matthew Crowley (who signs all his emails “Brilliant Crestone Blessings!” by the way) says, “I can honestly say this is the best meeting we’ve ever had” to the group, provoking nods of agreement. Something had gone right. Many a student’s journal reflections, their letters to community members, or their final papers that I had them develop out of some question from our time at the Baca related back to those lunch visits, or to subsequent conversations around our bonfire the next evening.

My historian colleague Anne Hyde says “I never know what a course is about the first time I teach it,” and that applies to the field trip I’ve described here. In retrospect, I would be still more intentional about the ritual process and structure as a guide and aide to the course, centering their final papers’ on applying ritual theory and analysis. But the most important

10 They also dressed up in the Indian outfits and bindi’s (gifts from Haidikandi and leader Ramloti’s largess from our visit the day before, as she was in receipt of a shipment of used clothes for their fundraiser).
11 The first student (the only senior Anthropology major) introduced their arc by saying that the first half would recreate and foment a crisis through elaborating aspects of distress and despair. The second half would offer salve – if not solutions, different ways of thinking about it, ways to stay present and engaged, even in the face of pain or difficulty. And so, in the first half one student read a poem about the apocalypse, another reflected on horrors that challenge faith or hope such as the Holocaust and the Bubonic Plague, and a third brought us to Nepal’s recent earthquake. Another shared liturgy grieving extinctions and other environmental mourning, and the last bemoaned the dysfunctional atomization of western cosmologies. Panic and despair vividly invoked, the second group took over. One student placed earth’s current chapter in the broader context of the planet’s six great extinctions, sacred evolution and the “great story” of the universe. Another shared her chosen profession in conservation biology as a way to align herself with her values. Wisdom from indigenous cosmologies, and new spiritualities linked to environmental awareness were shared by others.

12 I would point to the layers: of making their morning presentation a serious-play performance; of the ten (plus) rituals in which we participated the week there; of their need to apply this analytically to some ethnographic question from the week at Baca; of the course itself offering, via ritual, a place outside space and time in their lives. All this, of course, is bookended by the
things I learned were small: do the event in the morning, focus it on one theme, and don’t underestimate the community’s receptivity. Another change I made generated student criticism, but I would stand by it: I altered the final assignment after our week at Crestone, setting them to develop an analysis of some aspect of that trip, rather than a separate, unrelated research paper. Their uncertainties notwithstanding, I would argue that it was the right choice, and was fine to take the hit in terms of student criticism, and fix it next time the advanced seminar on religion and ritual rolled around.

Dissolving boundaries between classrooms and the so-called real world is intrinsically about taking risks. Posing problems for students that experiential learning helps answer means we ourselves don’t actually know how the storyline goes, this time, even if we’ve journeyed to the places or with the communities before. When we add community-based emphases that prioritize reciprocity and avoiding treating “the field” as a laboratory but as a real-time, real-world place, we are left with open-endedness – risky and stressful, yes -- but deliciously rewarding.

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ordeals I and my community collaborators face -- yes, ordeals isn’t too strong a word – where we work, hoping, even though success is always partial and evanescent, at the least not to fail.
We begin with the premise that teaching how to think, not what to think, is ever more critical in a rapidly changing world. In a time when Wikipedia, YouTube, and Coursera have made so much knowledge accessible with a click and a bit of attention, the value of a traditional fact-based college education has declined. For years, terms and phrases including interdisciplinary, hands-on, learning community, and theory-to-practice have been trotted out as laudable goals, and laudable they all are, but not by accident. One thing that these all have in common is that they cannot be done entirely on a screen, alone. Unlike the acquisition of strictly factual information, combining ideas and people in new ways, and discovering what the latter think of the former, requires real-time engagement with other people.

The taking in of previously created information, alone in your room or on a coastline, has long been the iconic image of many types of scholar. It describes reading a book no less than it describes reading a Wikipedia page, although the cultural values we associate with the two are different. First you read, then you respond. Perhaps, someday, you too will write such a tome, which others will, in turn, sit and read, and respond to. And so the cycle continues.

This model of academic activity, of what it is to have a life of the mind, to be a critical, engaged citizen of the world, has never been quite right for some academic pursuits. Science and art, in particular, often mistakenly described as at opposite ends of some imagined spectrum in the pursuit of truth and meaning, do not make their primary impact in the world through careful, thoughtful assessment and critique of what has come before. Yes, we stand on the shoulders of giants, and yes, the history of ideas and of creations that came before us are integral to what we know and think and do, but that does not mean that that ought be our primary focus, or that it is our mission.

There are new things under the sun, but it is the fate of every generation to think that they arrived too late, that it’s all been done, that everything is understood, and that the best response is to fall into nihilist disarray. How, as educators, inherently older than our students, with the gap growing every year that we as individual faculty practice our trade, can we both capture the attention of our audience, and inspire them to reach outside of their current cultural milieu and unearth pattern through the noise?

**Tools are more valuable than facts**

The message to our students is this: There are tools, which are more valuable than facts, because they are harder won. You can wield these tools with both power and precision, and with them, you may discover things nobody has even yet framed a question for.

But how do you teach tools in a vacuum? How, actually, do you teach people how to think, not what to think? It’s easy to say, but how is it done? A well-intentioned critic might argue that the students need some stuff to think about, don’t they? Certainly, having stuff to discuss makes things easier, but once the stuff is introduced, it is too easy for everyone, students and faculty alike, to fall into the easier, historical roles of informer and informee, the
most salient representation of which is the hand raised after what seemed an inspiring
discussion—will this be on the test?

One piece of the puzzle is to break the carrot-and-stick paradigm which is, admittedly,
easier to do at a place like Evergreen than at a more standard institution of higher ed. At
Evergreen, students are immersed in full-time programs, receive narrative evaluations rather
than grades, and are explicitly not in competition with one another. Students actually both
learn more, and do better, when they collaborate with one another; there is no “curve”
looming that guarantees that some will fail.

Another piece of the puzzle is to break the “this is the time of day that we are educated”
paradigm, by going away from the classroom and spending more time together. By doing this,
by breaking bread together, day after day for several days, it becomes clear that, actually, good
questions show up at all hours of day, all days of the week, and if you are traveling with an
intellectual tool kit that you have cultivated through logic, creativity, and practice, you can
engage such questions whenever and wherever they arise, not just in the classroom when the
authority with the appropriate degree is standing in front of you, paid to answer your
questions.

**Intellectual Self-Reliance**

If you can take your class away from the classroom, and also take them somewhere that
the internet has not yet won—the scablands of eastern Washington, the Amazon of western
Ecuador—the conversation is forced into the here and now: What answers can we generate,
ourselves, from our own brains, that fit with what else we observe? If we reinvent the wheel
while we’re at it, arrive at a logical, robust conclusion that fits with what we know and see and
is original to us—but oh, it turns out, upon return to internet-civilization, somebody’s been
there first, this has already been said—so be it. What we have done is honed our skills in
scientific hypothesis and prediction, experimental design (but not follow-through), logic. What
we have not done is generated an idea new to the world, but if we generated an idea new to us
at the time, isn’t that nearly as valuable, as an educational tool, and indeed, as on-going
practice for anyone interested in a scientific life of the mind?

In a successful classroom discussion, when a question of fact emerges and nobody in the
room appears to have the answer already in their head, why shouldn’t somebody just look it
up? What harm could possibly come of establishing whether Mendeleev’s first periodic table
looked like it does now, how many people died in Darfur, when the first peoples in Beringia
came over into the new world? What harm can come of looking up answers to straight-forward
questions? It trains us all to be less self-reliant; less able to make connections in our own brains;
less willing to search for relevant things that we do know, and try to apply them to systems we
know less about.

Trying to answer “why” questions by swiping or tapping is even more likely to kill logical
and creative thought. Why do birds migrate? Why are there more species closer to the
equator? Why does this landscape look like this? What could possibly have happened here?

**What explains the landscape of eastern Washington?**

Evergreen students approach the mystery from the West, descending out of the
Cascade mountains into a desert landscape. The foothill habitat has been sculpted into familiar
V-shaped valleys by water flowing over millennia. Following I-90 across the Columbia river, things change dramatically. East of the Columbia, a powerful force has scraped vast tracts down to bedrock, and beyond. Immense canyons are framed by hanging valleys, chopped off abruptly hundreds of feet above the valley floor. Granite boulders five meters in diameter are strewn high and low. Immense gravel-bars packed with fist-sized river cobbles are everywhere, as are potholes 100 times as big as those found on the floors of even the world’s largest rivers. Upon arriving at camp, a staggering feature looms into view, although its true nature will not be obvious until we have climbed to the top. This is the largest waterfall that ever flowed on the face of the earth. In its heyday it was twenty times as wide as Niagara, and had a flow greater than all the world’s modern rivers combined.

The first person to comprehended Dry Falls was geologist J. Harlen Bretz, who began working early in the twentieth century. He came to realize that the giant boulders, potholes, hanging valleys and gargantuan dry waterfall could not possibly be accounted for by slow erosion, or glaciers. Bretz recognized the evidence of an epic flood, an idea that did not sit well with his colleagues who had grown accustomed to the explanatory power of gradual processes, working as they were in the wake of Lyell and Darwin. Bretz’s problem was compounded by the fact that he could not explain where his floodwaters had come from. That answer would come decades later from a U.S.G.S. geologist, J.T. Pardee, working hundreds of miles to the east...

Resisting the urge to research the story in advance provides a special opportunity. Isolated from the internet, perched high on the rim of Dry Falls, having spent the day moving ever deeper into a landscape-level mystery, professors and students are poised to have a fascinating discussion, surrounded by evidence both vivid and life sized. The discourse is both anachronistic, and beautifully suited to an era of big questions with answers yet unknown. It is but one example of a more general principle. The most important aspect of scientific breakthroughs is not their ultimate answers, but rather a proper framing of the question—and this is best taught by looking through the eyes of past masters of this lost art.

References


As selective schools open their doors to students of broader socio-economic backgrounds in order to more accurately reflect the diversity of the country as a whole, they realize that diversity alone does not guarantee success. Learning models and structures that work well for students from privileged social classes frequently fail to engage students of more modest backgrounds, who often feel their legitimacy questioned and their sense of belonging challenged.

One reason is that the campus environment in many ways prolongs the sheltered social and economic experience of the dominant social classes who contribute the majority of the student population. At a college like Vassar, this “bubble” is accentuated by a college life that rarely extends outside the college gates, isolating students from the life of the small city in which they will spend four years. This seclusion hinders the broad education of all students, but affects more severely those who could benefit most from colleges’ drive to diversity. If colleges recruit students to diversify their campuses, they must help them be successful. Experiential learning could play an important role in remedying this issue. As opposed to traditional lecture formats, active learning opportunities give students direct hands-on experience that helps them make connections with other like-minded classmates, allowing them to talk and debate in a collaborative, low-pressure classroom environment, and fostering a sense of community that can help students to develop alternative social networks and to diversify their campus experience. This is especially true when the experiential learning takes students outside campus, where they face the realities of a more realistic, less sheltered environment. I relate here the example provided by Vassar College’s Urban Education Outreach Initiative (VCUEI).

Vassar is undergoing a profound transformation into a more socio-economically diverse college campus, prioritizing funds to its strictly need-based financial aid budget. As a result, nearly 25 percent of Vassar’s current first-year students are eligible for a Pell grant, which is available to students whose annual family income is $40,000 or less (slightly more for families with more than one child in college). Vassar has also steadily increased its enrollment of first generation students, with 70 or more in each Vassar first-year class since the 2011-2012 academic year.

VCUEI programs allow college students to tutor and mentor public school students of the impoverished city just outside their college gates. Indeed, just five blocks away from Vassar College is the only high school in the Poughkeepsie City School District, a district where 86 percent of students qualify for free and reduced lunch. In New York State (NYS), schools are designated as “struggling” if they are in the bottom 5 percent of Title I schools, based on combined ELA and math scores; and are not showing progress in test performance or have graduation rates that are below 60 percent for the last three years. According to these measures, Poughkeepsie High School has been failing for 8 consecutive years, and Poughkeepsie Middle School for 4 consecutive years. Last month the schools were given two years under a “superintendent receiver” to make demonstrable improvement or the district will
be required to appoint an independent receiver, and be taken over by the NYS Education Commissioner.

In this context, the primary goals of VCUEI are twofold: to serve the community at large by providing qualified volunteers to help with the struggling Poughkeepsie school system, but also to enhance the undergraduate education through an active learning format. The field experience and its classroom component have led to many positives outcomes, although they are often experienced and internalized differently by different groups of students, depending on their backgrounds.

For some students, “going into the community is like going on safari”. For these students the experience has helped to break down prejudice and assumptions about urban youth and has taught them about the barriers and obstacles for inclusion and success in a low performing school district. These students even develop some empathy with students whose experiences are very different from their own.

Others, on the other hand, identify with the community they reach out into, developing a sense of “home” that helps them cope with the challenge of being, in many cases, the first in the family to go to college. For college students from underrepresented groups at Vassar, the tutoring experience has had an additional impact that relates to their status and sense of belonging on campus. “Whenever I go there, it’s like going home.” Noteworthy is that many of these students say that they feel more at home in the community of Poughkeepsie with students from similar backgrounds than on the Vassar campus. They also report an enhanced sense of camaraderie with other Vassar students who tutor: “It’s kind of a socializing time for me with other like-minded Vassar students. I don’t get to do that much on campus. I feel more of a connection with these Vassar students than those on campus.”

For both groups of students, “real-life” field experience has fueled new or existing ambitions in the Education field – teaching, reform, school counseling. These outcomes are a direct result of active learning experiences that have put students in contact with a struggling public school system. Regardless how the experience is internalized, it promotes in all involved some of the attitudes and skills that define the mission of liberal arts colleges: civic engagement, critical thinking, social justice exposure, and transformative learning.

The authenticity implicit in active learning upends the dominant college narrative that privileges theory over practice and synchronizes the diversification of the college experience with that of the student body. Programs like VCUEI serve as concrete examples of the idea that giving back to the community is an integral component of college education, and that working with community partners is good preparation for citizenship, work, and life.

The challenge posed by opening college doors to an increasingly diverse group of students might thus be solved if colleges are willing to look beyond the gates they just opened and engage productively with the community those students come from.
Innovation In Situ: Lessons from Economics Field Study in Boston
Daniel K.N. Johnson,
Economics and Business
Colorado College

This paper explains the preparation, execution and outcomes of a nontraditional field study experience. Most field study is an international experience (e.g. art history in Florence) or a science-based engagement with the physical world (e.g. ecology in the local forest). Instead, I offer a week-long trip to Boston for “the economics of innovation” where students have professional meetings with scientists, entrepreneurs, financiers and politicians to learn about innovative ecosystems.

This experience serves three key goals. First, it blurs the artificial distinction between students’ lives as scholars and their lives as citizens. Second, it teaches “soft skills” in context, skills such as professional networking. Finally, it creates a liberal arts experience, highlighting how economics interacts with the humanities, natural sciences and other social sciences.

Colorado College has one potent advantage in field courses; our curricular “Block Plan” breaks the academic year into eight blocks, during which students and faculty engage in only one course at a time. We easily take students off-campus without competing academic commitments, but extending the trip into a school break could serve the same purpose at any other school.

Pre-course preparation
Arnold Palmer famously said, “The more I practice, the luckier I get.” This is especially true with field experiences relying on guest hosts to provide content. Months in advance, I start to coach and organize potential hosts, leaving thirty percent of the schedule for my own content and field debriefings. I also reach out to local contacts, asking alums and donors to dine with us, and reserve a centrally-located midrange hotel to encourage business-like behavior from students.

Weeks in advance, I reach out to students with expectations: make arrangements to leave your life behind for a week, and bring appropriate “classy business” attire. I approach local (Colorado Springs) business and political contacts what they would love to learn about Boston’s innovation communities; their questions become student projects.

In-class preparation
The first thirty course-hours in the classroom build students’ subject knowledge, self-awareness, intellectual preparation and group dynamics. A heavy load of legal texts, economics journals and newspaper articles focuses on Intellectual property rights, the Industrial Revolution, the Green Revolution, technology transfer and knowledge diffusion, environmental and employment impacts (and causes) of innovation, biotechnology in agriculture and health, creative arts and file-sharing, and more. We define key concepts, debate core themes, assess research methodologies, explore ethical dilemmas, and build economic models together.

Leadership training starts immediately, when students must identify topics on which to lead daily small-group discussion. Leading questions (and answers) must be submitted in advance, balancing knowledge-testing with opinion-generation; peer pressure assures that students
prepare to lead and to follow. Students select two hosts from our itinerary, research the organization and the host, document it for us, and prepare to present verbally during the trip (modeling how to prepare for business meetings or interviews). Students are assigned leadership responsibilities each day of the trip ahead: dress code, head-counts, local transportation and dinners, to separate logistical from pedagogical tasks, sharing ownership with students.

Outside of class, they design business cards, set up LinkedIn and Twitter accounts. We link accounts into a symbiotic community and share content with the College to stream content and to provide accountability.

I randomly assign final assignment questions, which students must answer using course readings, field trip hosts, and extra research. Students know that a question on the in-class test will be “What three questions will you ask hosts during our field trip, to answer your assigned research question?”

After thirty class hours, an in-class test blends information retrieval with an emphasis on synthetic understanding of the perspectives we discussed (e.g. “How might Schumpeter respond to the evidence, method and conclusions of Johnson and Evenson (2000)?”) I gauge project preparation and offer constructive feedback on their proposed field trip questions, and reserve the right to deny trip participation based on insufficient effort or understanding.

**On the trip**

The field experience is deliberately exhausting, leaving daily at 7:30am and returning at 8:30pm. This arduous schedule leaves little room for real-time processing but serves two purposes: it minimizes the temptation to taste Boston’s social life too deeply, and it simulates a consultant’s sprint through projects. It is essential to keep students hydrated, caffeinated and nourished; students carry snacks or drinks, along with a change of shoes for efficient walking. The class shines on three occasions: when we arrive impeccably dressed, when every hand is raised for question time, and when they actively network upon the meeting’s conclusion. Hosts often make job offers on the spot. In short, preparation matters.

Hosts are instructed to cover key concepts and I inject mini-lectures to leverage our location’s environment (e.g. Krensky, 2008; Vrabel 2004; Wilson, 2004). We visit innovation sites (Edison’s lab, Bell’s telephone conversation, Boylston’s smallpox vaccination, ether’s birthplace). We read poetry at Longfellow’s home, at Walden Pond, and at the Phillis Wheatley monument. We discuss the first mutual fund, the Parker House Roll and Boston Cream Pie, the toothpick, and the subway, all at places significant to their innovation or diffusion. We learn about “Yankee ingenuity” in the shadow of the home of Paul Revere and the office building where the Pledge of Allegiance was penned. We discuss modern patent law at State Street Bank (who filed to protect patents for business methods) and Best Cellars (who protected trademarks on organization of its goods). We have mini-lectures at Harvard overlooking the dorm where Facebook originated, at MIT’s MediaLab and nuclear reactor, and at the Cambridge Innovation Center and MassChallenge (incubators which house hundreds of startup companies).

We use dinner to network: respectful at all times, greeting and taking leave from each alum guest, because they are virtually (or literally) paying for the meal.
Student appreciation is immediate, but full comprehension often comes (much) later. I engage constantly during the trip, reminding them that the remainder of their grade will be determined solely by class participation and their final project.

After the trip
The trip is not over until our debriefing, which is informal and designed to maximize retention. We write and sign thank-you cards to hosts and donors, including business cards and personalized notes. We share a slide show and discuss our understanding of, and challenges with, final projects. Individual consultation with students fills the rest of the day. Final presentations are held at a large and formal location on campus. Students are again in “smart business” attire, as community leaders form the audience but have to interject in the student interaction, a fact which the community uniformly sees as impressive evidence of learning and engagement. Formal final papers document the presentation but are complete with citations appropriate for an academic research paper.

Outcomes
Our department has concrete learning objectives for assessment purposes, all displayed in the syllabus:

- To communicate effectively- by writing, speaking and presenting clearly; and by using the language of economics and business accurately and persuasively;
- To analyze data- by interpreting evidence in a reason-based approach; and by generating insightful analysis in a theoretical context;
- To work independently- by demonstrating initiative and perseverance; and by managing projects effectively;
- To frame and resolve ill-defined problems- by applying relevant knowledge creatively; and by appreciating the complexity of multiple perspectives.

My assessment tools consist primarily of the final written/oral projects, and they show consistently impressive quality. In some cases, reflective conversations occur well after the experience, as alums seek to reminisce about their iteration of “the Boston course”. The most salient evidence is from course-alums who now host us in their Boston-based enterprises and reflect upon how this course altered their life path.

I receive tremendous feedback from the local community, who applaud the approach and the outcomes, but my favorite feedback came from a Harvard student who overheard us touring his university. Between mini-lecture stops, he talked to students, and was met with a chorus of praise for the course approach. His response was simple and plaintive, “I think I went to the wrong school.”

Conclusion
Previously, I brought visiting speakers to the classroom to provide “real world examples”, but students were missing the vibrant social complexity essential to an innovative social ecosystem. I had to bring students to the volcano rather than bringing lava rock to them. It is a course that requires more preparation than all of my other courses combined, but it
offers (I believe) higher benefits than costs, benefits that no other course at my institution offers.

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Little robots in the sky --- drones as instructional technology.

Mir Kummel
Environmental Program
Colorado College

A group of undergraduate students are intently staring into the sky where a multi rotor drone is performing a carefully choreographed pattern of back and forth flights, mapping the health of peach trees in an orchard on the western slope of the Rocky Mountains. Earlier that day they had debated over the best placement of the study area and then carefully laid out a grid of points on the computer that guide the path of the robotic aircraft. Later the same day they will analyze the spectral signature of the trees and use it as a spring-board for further investigation into microclimatology of farming in a desert environment.

What is the role of technology in field study? When does it detract from the experience and when does it become indispensable tool? How do drones fit into this space?

To answer these questions, we first need to wrestle with the question of why do to the field at all? In my experience the main reason for a field study is to bring the students to the primary resources of our study --- just like a historian brings her students to an archive, an ecologist brings her students to a forest and a geologist to an outcrop. Here students learn to read the evidence, put together stories that provide plausible explanations for the evidence they can observe, and imagine hypotheses that guide search into yet undiscovered parts of the story. It is in dealing with the raw evidence that students learn to observe and tentatively judge what is important and what is superfluous--- what is signal and what is noise?

Technology can be a crucial tool in the examination of the primary source if it helps students uncover parts of the story that are otherwise inaccessible --- if it opens a window into a new world that they did know existed. My favorite is giving students an infrared thermal camera to explore the world around them --- it opens a new dimension of familiar objects and provokes new questions. Now imagine putting the infrared camera onto a drone and seeing the thermal landscape of a desert oasis at night. A hands-on discovery a new aspect of reality has an emotional charge, and for the students that emotional charge translates into ownership of the project and a sense of agency. As a result, the students are willing to go the extra mile.

My main use of drones is to acquire areal images of the ecosystems I study and teach in. These images can be used for anything from simple mapping of locations of objects such as trees or prairie dog holes, to acquiring detailed information about the state of the objects --- such as plant stress, nutrient deficiency or disease--- as inferred from the spectral signature of reflected light, or emitted infrared radiation. The photo-scan software that I use for processing of the images also creates virtual three-dimensional rendition of the objects and landscape. These can be used to construct a digital elevation model for GIS purposes, or they can be used to study the three-dimensional structure of the objects themselves --- for example architecture of tree crowns.

The multi-rotor drones I use also can carry instruments that measure the properties of the air that the drone is flying in: temperature, humidity, and concentration of gasses such as ozone and carbon dioxide. One may wonder how representative these measurements are? Each of the propellers creates a powerful and concentrated jet of air downwards at approximately 20-30m/s. However the propellers draw air from a large volume from places
laterally adjacent and above. Those air speeds are quite low on the order of 0.5-1m/s and consequently the measurements are quite reliable to about 2m resolution in the vertical. I am very excited about this as micro-climatologist, because when I teach my atmosphere-biosphere interactions class I can explore the atmospheric profiles over large spatial scales at extremely low cost --- normally this is done with balloons or meteorological towers.

I also use the drones to study vertical and horizontal wind speed patterns. The on-board computer keeps careful track of how much current is sent to each of the motors. I can hover with my drone in a spot of interest and using the power consumption logs determine the speed and direction of air in three dimensions.

One very positive aspect of the drones is that they are very tactile ---- Students can fairly easily build them, take them apart and modify them. This hand-on learning with a hex-key in hand is a great avenue to get students to explore physics concepts even if they are somewhat fearful of them in the classroom.

Currently I am running a two-week short course on drones and their use in remote sensing --- I am provisionally calling it the drone workshop. As opposed to using the drone for one or two days for a special project within a larger course, the drone workshop is designed to give students an in-depth hands-on experience with the flying robots. The two-week segment is now part of a 3.5 week environmental science course on Innovations using drones.

Week 1:

The first day of the course is dedicated to a field visit to Agrobotix, a precision agriculture company that provides multi-spectral remote sensing data and hardware platforms for farmers. The students tour a drone manufacturing facility and a data processing center and have a long conversation with the founder and CEO.

The next two days are focused on the flying robot itself. I developed hands on exercises where students explore the physics of airfoils in a small wind tunnel, they test propellers on a thrust bench, design the drive train of a multi-rotor helicopter to specifications, build a drone from a kit, and learn how to program the robot.

The fourth day of the class is dedicated to getting to know Arc GIS through a simple vector and raster analysis 5-hour exercise.

The week ends with a day of flying the course drone to acquire data and a visit to the drone research program at the United States Airforce Academy.

Week 2:

On the first day we analyze the images that we collected in our first aerial survey. This helps students practice their newly acquired Arc GIS skills. It also allows me to start working with the students on framing spatial questions.

The second day focuses on laying down foundation for multi-spectral analysis. We spend the day on the physics of the interaction between light and matter, paying close attention to the reflective properties of vegetation in the visible and near infrared spectrum. We also develop the concepts of black body radiation and use them as an avenue to start understanding emission of radiation in the thermal IR band. They day ends with a flight to acquire multispectral data.
In the third day we analyze multispectral images of vegetation from the mission from the previous day, and from archived drone imagery. We also invite experts into the class from the Spectrabotix company that specialize in drone-based multi-spectral analysis.

The fourth day is spent on a local ranch where the students choose from three possible independent projects: (1) areal mapping vegetation health in the hay field, (2) vegetation type and cover areal analysis of the pastures, and (3) creating a comprehensive digital elevation model of erosion-prone areas.

The last day is spent on analyzing the data from student projects.

**Conclusion**

I would like to close this essay with a personal reflection. I came to drones as a part of my student-focused research program --- I needed the drones to simplify a rather difficult mapping project at the alpine tree-line. From the day we put our first drone into the sky the students had a spark in their eye and a level of enthusiasm that was qualitatively different. That enthusiasm was infectious, and I decided to dive in and spend about 6 months of fairly intensive study. The learning curve was quite steep. However, I had lots of invaluable help from within Colorado College as well as from researchers and practitioners in the field. I am now at the point where I have developed and tested instructional materials, and I am happy to share what I have learned and developed.
“Sustainable Service-Learning” is a model of field study that integrates contextualized learning with creative community engagement, emphasizing the importance of an ongoing institutional and individual commitment to a non-governmental organization (NGO). This field study model began with students researching the needs of a target charitable organization, conducting a service project, and ending with a trip abroad. The innovative aspect of this approach fostered a network of relationships between the enrolled students, the target organization, campus organizations and a community action group. This approach has the potential to create a strong, collaborative and sustainable investment in the work of a charitable organization. It also encourages authentic commitment to social change and the kind of responsible citizenship that we hope our students will replicate in their own communities.

This type of service-oriented field study is characterized by a relationship, forged with an organization over time, and multiple pathways to learning and global citizenship. Smith (2009) emphasizes the importance of sustainability in local philanthropic relationships. Volatility in funding sources makes NGOs vulnerable. Therefore, a field study course on global citizenship should teach and model a committed relationship, characterized by a long-term program of impactful service, rather than a “one-and-done” transaction that characterizes the tourism model of service-learning.

A Sample Course for Field Study in Global Citizenship

A study abroad course in global citizenship serves as an example, which focuses on the prevention of human trafficking, including an optional trip abroad to visit a humanitarian organization in Moldova. Coursework included: reading current literature on human trafficking, the country of Moldova, the social, political and economic contributors to human trafficking, and the efforts of NGOs in addressing the problem. The service-learning aspect of this field study is consistent with Seifer’s (1998) definition: a learning opportunity, specifically designed to weave community service together with learning objectives, preparation, and reflection.

A major focus of the course was learning about the NGO, in this case Stella’s Voice. This organization works to prevent human trafficking by providing housing for orphans who have “aged-out” of the state-run orphanages at age 16. The founder of Stella’s Voice, Philip Cameron, stated (personal communication, 2013) that human traffickers know that these orphans are put out on the street in June each year and they target the young women because “no one will miss them.” Starting in 2006, Cameron began to purchase and build houses, to provide shelter, protection and a family-like environment, preventing the young women from being taken into trafficking. Students contacted the organization, spoke with the founder, learned about his approach to addressing human trafficking and inquired about their needs.

Following this, students raised funds to purchase supplies for the organization, as well as one of the state-run orphanages. Concurrently, students collaborated with a local community organization focused on human trafficking prevention, called Asha for Life.
Students shared their research and the community organization donated to their fund-raising efforts. In addition, the students initiated a new campus group, Stella’s Voice on Campus, engaging the wider student population and educating the campus community about human trafficking. Previous campus activities associated with Stella’s Voice span back five years, including psychology majors leading a coat drive and student athletes leading a “Delicates Drive”.

The field study portion of the course involved students traveling to Moldova, putting their research on the social, political and economic factors in context, and meeting the young people served by the NGO. They were able to see, first hand, how the organization was addressing this pressing social issue, spend time in the group homes, and witness their efforts to support education and employment. Using ethnographic methods, the students interviewed the young people regarding their personal stories. Students also observed the conditions of the state-run orphanages and played with the children in a special needs orphanage. We were told of a need for detergent at this orphanage and the students were able to take some of the funds they collected to meet the need.

Upon their return, the students engaged in reflective writing, identified “critical incidents” that represented global learning (Flanagan, 1954 & Tillman, 2014), made presentations about their experience, spoke on local radio and met again with the local community organization. The students gave a vivid account of the organization and current needs to the Stella’s Voice on Campus group, which resulted in another clothing drive. Two students completed Senior Capstone research projects based on the field study. One of the most widely-impacting outcomes has been the opportunity for several of the young women served by Stella’s Voice to speak on the Monmouth College campus and in the community.

**Sample Course Goals**

The goals of this field study course were based on the qualities of High Impact Educational Practices (Kuh, 2008). Based on data from the National Survey of Student Engagement which serve as the foundation for Kuh’s recommendations, the “students [devoted] considerable time and effort to purposeful tasks” (p.14); the topic of human trafficking and the projects provided “circumstances that essentially demand they interact with faculty and peers about substantive matters, typically over extended periods of time” (p.14); the travel portion of the course provided opportunities to “experience diversity through contact with people who are different from themselves” (p.15); faculty provided “... students [with] frequent feedback about their performance” (p. 17) on research and reflective assignments; and the ongoing relationship with the campus organization, the NGO and community organizations allowed “students to see how what they are learning works in different settings, on and off campus” (p. 17). The choice to include a global learning aspect to this field study deepens the high impact of the course.

Course goals also focused on developing a deeper understanding of the social, cultural and political complexities that contribute to and sustain human trafficking. Hoveland, (2010) suggests that global learning is facilitated through: engagement with the big questions facing society, relevant and enduring (how can a network of individuals, community organizations, campus organizations and an NGO impact human trafficking?); with an interdisciplinary approach, engaging multiple methods of inquiry and action that are progressively more
challenging and rigorous (modeled by the history of engagement with the network, building on previous work and aiming for new levels of engagement). Global learning is also characterized by direct contact with diverse communities and real-world problems; and culminating in the application of new knowledge, skills, and responsibility to their community, ultimately continuing on into their adult lives (Association of American Colleges and Universities 2007). Based on student participant self-report, these goals were met.

The Students’ Experience

Anecdotal evidence, based on student testimonies, indicates that the course was indeed high impact for many of the students and, in some cases, the experience influenced their future choices. In the year following the field study, 95% of the students involved in the field study continue to serve in the campus organization following the field experience. In addition, 78% continue to serve the international organization in some capacity. One alumnus shared,

“So much of [the focus of my Master’s Program] is developing students’ resiliency. Conveniently enough, my senior research was based on my experience in Moldova, [after speaking with the kids about] the relationship between one’s faith and his or her resiliency. This experience was an eye-opening look at the extremely diverse backgrounds and circumstances that any student can come from, but also an example of what any student, or individual for that matter, can overcome and succeed if given the right supports. I continue as an advocate [for Stella’s Voice] when speaking with friends and colleagues” (John Cayton, personal communication, June 6, 2015).

Another alumnus describes the impact on his career choice.

“It was such an amazing time; so impactful, that I went back to Moldova again in the following July, only months after my first trip. ... The week I came back to the States after my second trip, I went to a church where some of the older girls from Stella’s Voice were sharing their stories. After the service, I spoke to one of the representatives and told them I wanted to work for Stella’s Voice. Just two months later, I moved to Scotland, where it all began, and am still continuing to work with Stella’s Voice today” (Ryan Kerr, personal communication, July 9, 2015).

Conclusion

Service-learning, as a part of a Global Citizenship course, has the potential to impact both the breadth of student engagement (their participation in an NGO over time) and depth of their commitment to the organization (Gassman, 2015). Creating multiple levels of engagement, from donation drives to trips abroad, we are able to create a rich academic experience and a high-impact model of global citizenship. The ultimate goal is the development of civically-responsible young adults who, through a rigorous and challenging field study, understand the impact of a long-term commitment to a humanitarian organization.

References

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Teaching and learning on the go: mobile collaboration and data collection for learner-centered field studies programs
Beth K. Scaffidi and Jennifer Golightly
Colorado College
Office of Information Technology

“The classroom of the 21st century does not, and should not have walls…” (Adler, 2003: 21)

Introduction: Rewards and challenges of field study

Field studies programs\(^\text{13}\) are a rich tradition in some disciplines, while others are only starting to take advantage of the unique combination of emplaced and hands-on learning that these programs offer. For example, in archaeology, the field school is a summer rite of passage — a proving ground where future scholars come to be inspired and molded, or where students without the necessary dedication quickly wash out (Baxter, 2009; Perry, 2004; Walker & Saitta, 2002). Field studies programs are common in ecology and environmental sciences, as well as geology and the biological sciences. Recently, higher education has seen trends in using field studies programs effectively in other science, social science, and humanities-focused curricula.

Immersive field programs are highly effective in achieving deep learning (sensu Bain, 2004), personal, and practical development, and advance (Kuh, 2008) “high-impact” learning opportunities (See Kuh 2008). Field study enables undergraduates to participate substantively in research, and inherently includes elements of community-based learning, and often, diversity learning. It enables students to share in common intellectual experiences, participate in collaborative projects, and become part of a learning community focused on the research problem posed. Field study experiences are also effective in helping students develop disciplinary mindedness (Gurung, Chick, & Haynie, 2009).

While field study is often seen as a formative experience for students, it is also rife with challenges. Students can sometimes be used as a labor pool for professors who do not receive research grants. Students might end up doing much of the legwork without getting credit, understanding why some methods were employed over others, or how their work feeds into broader research questions. While students are exposed to field methods, until they apply those to their own research questions, their field study education can be isolated from the rest of their curriculum. Learning often does not persist beyond the field.

Undoubtedly, logistical challenges (e.g., illness, homesickness, physical exertion, language barriers, etc.) are the main factors that draw instructors’ focus away from teaching. We propose that intentionally integrating technology into the course design can help to avoid these pitfalls and facilitate data collection, collaboration, and long-term curricular integration

\(^{13}\) We acknowledge that field studies programs are defined differently by institutions and disciplines. At Colorado College, for example, “Field Studies” includes everything from one-off field trips to course-long immersive, place-based programs. Our definition here is similarly broad, but we define “field studies” as any place-based program where students participate substantively in field research, in contrast to study-abroad type programs where students take courses without necessarily producing knowledge (although they certainly can, depending on the program).
and help achieve deep, long-lasting learning, even when instructional time is limited. First, we discuss the merits and challenges of incorporating technology generally and learning management systems more specifically as a means of collaborating in the field. Second, we discuss spatial data collection and collaboration systems like ESRI’s ArcGIS Online and the Collector app for facilitating short and long-term data collection and analysis. These technologies enable collaboration and help instructors to manage research components of the program, which enables students to see how their components fit into the overall research design.

**Mobile technology and learning-management systems for collaborative learning**

The incorporation of technology into the field-study classroom adds another layer of planning that can sometimes discourage faculty from attempting it. However, technology can help solve a number of practical problems frequently encountered in these classes in addition to aiding in collaborative learning between students. Technology can help centralize content and provide easier access—lightweight, more portable access—to both course materials and texts through digitized content. Such access is often best achieved through the use of a mobile device, namely a tablet of some sort. However, questions about connectivity, portability, compatibility between devices, and methods for file sharing between mobile devices need to be resolved and solutions tested prior to the start of the course.

A primary consideration for the inclusion of technology in any field study course is connectivity. Clear instructions for getting personal devices connected to the Internet should be made before the course begins, and students and instructors should make sure a plan is in place for charging devices when necessary. In courses where Internet is reliably accessible, use of a learning management system (LMS) can be effective for organizing and centralizing content—essentially, the LMS serves as one point of access for both students and professors, a place for instructors to post content and readings and for students to upload papers and projects. In addition, LMSs can provide access to additional tools, such as calendars, with which faculty can create events, and notifications that are useful for off-site courses.

However, the most important advantage to using an LMS in a field-study course is the ability for students to work collaboratively. The LMS provides a space where community in the class can develop and thrive. Most LMSs contain a variety of tools to foster interactive and collaborative learning: online discussions can be a good place for classes to post questions in between formal face-to-face meetings or perhaps to reflect on the meaning of the texts as students read them, and document-sharing and editing tools, such as Google Drive, can be useful for group projects in which students are required to work together to produce a collaborative paper. LMSs can provide a place for students to blog about their experiences in the field or to upload and share photos with their classmates. Tools external to the LMS can be incorporated as well, with the final result (e.g., a Storymap or timeline) being embedded in the course for other students to view, making the online component to the field-study course a rich and student-centered learning environment.

Even with the help provided by an LMS, faculty developing a field-study course would do well to consider the amount of content students will be required to access and the reliability and speed of the network connection at the location of the course. If the course requires a high number of PDF files that will need to be downloaded from the LMS for reading, students might
wish to download those files in advance of the start of the course and store them locally on their tablet to obviate problems presented by a slow or intermittent network connection. A similar approach may be used with courses that will have only sporadic or no access to the Internet. In addition, allowing students to have access to course content through one small device, such as an iPad or Android tablet, is appealing because doing so can eliminate the need for heavy, hardcover textbooks. Problems posed by the need to recharge devices should also be considered. Will students have occasional access to power? If so, they should be urged to plan their device use so that their battery life lasts between recharges. If not, will students have access to a generator that they could use to recharge their devices? What types of adaptors will be required for such recharging? Such questions need to be considered well in advance, and information about technology in remote field-study courses should be shared with students as early as possible.

**Spatial technology for collaborative data collection and post-processing**

Many field studies programs offer emplaced learning; that is, they take advantage of the unique cultural and geographic landscapes of a particular community to address particular research questions informed by a place. Because most research takes place in geographic space and at a certain time, spatial database programs or geographic information systems (GIS) are well-suited for documenting variation in data characteristics (or attributes, in GIS parlance) through time and space (Scaffidi, 2012). GIS programs are critical tools for developing higher-order skills like visualizing variation, statistical testing, and ultimately, hypothesis testing. We focus here on how GIS-based data collection promotes collaborative, co-production of knowledge by students in the field.

First, data collection with mobile devices allows students to be involved in the design and implementation of the research design and preserves data from year to year. For example, at Colorado College, students in biology, geology, and geodesign classes have developed their own data collection forms (data dictionaries) and loaded these onto either Trimble hand-held GPS receivers or their cell phones or iPads via the Collector app from ESRI’s ArcGIS Online. Students in our archaeological research programs have developed data forms to conduct prospection of new sites (Fig. 2), information that is used to decide on future research locations. Students must think critically about how to design the form so that it is useful for current and future years. They also have to plan for sampling and scalar considerations: will they collect GPS points at every available location or only a subsample? Students must standardize protocols to reduce inter-observer error; for example, they can use drop-down “domains” to force an observer to choose from a set number of response options. They also have to think about how data collected outside of the GPS system will be related to photos and hand-written field data notes. The CC GIS lab has tracked some of the pros and cons of key software, reported in Table 1 below.

Spatial databases are ideal for collaborative learning. For example, data points collected in the Collector app can be collected offline on top of downloaded base maps, and as soon as the collection devices reach a mobile data or Wi-Fi signal, data is uploaded to the map and collected features are updated to a shared basemap. Students are able to revisit point locations and edit incorrect data, and those changes are automatically updated. Students can visit the course map after graduation, and the map and data file can also easily be shared with
community members for on-going data collection efforts. After collection, these online maps can be converted into maps in the more powerful ArcMap Desktop application for rigorous quantitative analysis.

Mobile GIS is particularly fruitful for scientific collaboration, but scholars in humanities and the social sciences might also find ArcGIS Online, particularly, the Story Maps application, to provide a meaningful medium for collaborative or qualitative research. For example, Colorado College students have used ArcGIS Online Story Maps and Google Earth to document independent summer travel and research. Students choose from various ArcGIS Online templates and attach a simple spreadsheet of latitude and longitude of study locations, names of the study sites, and a link to photos, videos, or other online content (this could be digitized journal entries, audio files, or anything with a URL). Uploading the spreadsheet to the template automatically locates student data on a map-based tour with its own link that can be shared online. Students can produce story maps independently or in groups, which can then be used as narrative reports, presentation aids, or as part of online publications. Students and instructors should pay special attention to IRB and ethical rules governing their research, however, as those limitations may allow for interviews, photos, and videos, but not necessarily the addition of spatial locations accompanying those representations.

**Conclusion**

Collaborative technologies are quickly becoming critical in field studies courses, enabling students to access course content and aggregate data quickly and easily. However, their use requires another layer of planning in what is already a fairly complicated course development process. The benefits of using technology in these courses far outweigh the necessary preparation, but faculty may find it helpful to work with an instructional technologist or with the IT Department at their institution to identify and plan for all possible technological pitfalls during the course. Special consideration should be given to the speed and reliability of Internet access in the locale where the course will be taught, but issues such as access to power, adaptor types, the ability to store files locally, and storage limits also must be addressed in the course planning process. With fairly reliable access to the Internet, an easy solution for both students and faculty is the use of an LMS, through which events, assignments, readings, and notifications can be centralized and collaborative work between students optimized. Without such access, though, testing should be conducted to determine the most reliable means for students to download and store files for reading offline. The type of mobile device used for courses should be determined by the location of the course: those courses taught in extremely remote locations, where Internet connectivity is non-existent or extremely limited, might be more effectively facilitated with the use of an Android or Windows tablet.

With respect to spatial technologies, recent advances by ESRI and freeware spatial programs have made GIS more accessible to scholars and the public, but learning the basics still takes an initial investment in time by the instructor and students. These technologies are only tools, and learning them should never eclipse the primary learning objective for the course. That said, teaching students how to set up and execute a data collection plan is a worthy investment as it can train them to think with disciplinary-mindedness, give them skills they can apply to future studies and their professional life, and train them to create new knowledge. Spatial and learning management technologies are enabling students and instructors to
collaborate meaningfully offline and online, in the field, and in the classroom, and helping us to more fully reap the rewards of field study while minimizing some of the common pitfalls.

Table 1. Summary of some of the strengths and weaknesses of different spatial data collection systems.

<table>
<thead>
<tr>
<th>Consideration</th>
<th>Collector for ArcGIS (without external GPS)</th>
<th>TerraSync (Trimble)</th>
<th>ArcPad (Windows OS device, e.g. Trimble) (without external GPS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>** Spatial accuracy</td>
<td>** 2-20+ m</td>
<td>~5 m</td>
<td>** 2-20+ m</td>
</tr>
<tr>
<td>Camera integration</td>
<td>** Yes</td>
<td>Available but poor</td>
<td>** Yes</td>
</tr>
<tr>
<td>Battery life</td>
<td>**</td>
<td>Best</td>
<td>**</td>
</tr>
<tr>
<td>Coordinate system options</td>
<td>** only WGS84</td>
<td>Many</td>
<td>Many</td>
</tr>
<tr>
<td>Sync to the Cloud for collaboration?</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Required wifi?</td>
<td>No for collection, Yes for syncing</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Required cell signal?</td>
<td>Yes for collection, No for syncing</td>
<td>No</td>
<td>** Yes for data collection (except on Trimbles)</td>
</tr>
<tr>
<td>Ease of uploading basemaps</td>
<td>Great</td>
<td>Fine but slow</td>
<td>Great (slow on Trimble)</td>
</tr>
<tr>
<td>Ease of uploading data dictionary</td>
<td>Convoluted</td>
<td>Easy</td>
<td>Easy</td>
</tr>
<tr>
<td>Symbology possible?</td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>User-friendly interface?</td>
<td>Yes</td>
<td>Least friendly</td>
<td>Moderate</td>
</tr>
<tr>
<td>Ease of collecting/editing data</td>
<td>Wonderful</td>
<td>Difficult</td>
<td>Moderate</td>
</tr>
<tr>
<td>Screen visibility?</td>
<td>**</td>
<td>Small screen but easier to see in sun</td>
<td>** Better than TerraSync</td>
</tr>
<tr>
<td>Ease of downloading data off device</td>
<td>N/A syncs to the Cloud</td>
<td>Difficult</td>
<td>Moderate</td>
</tr>
<tr>
<td>Integrated differential correction?</td>
<td>No</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Is third party software required to interact with device?</td>
<td>ArcGIS Online – free account</td>
<td>GPS Pathfinder Office – comes with Trimbles</td>
<td>GPS Correct – need to buy, ESRI products – expensive</td>
</tr>
<tr>
<td>Device durability</td>
<td>** Poor</td>
<td>Best</td>
<td>**</td>
</tr>
<tr>
<td>Stylist required?</td>
<td>No</td>
<td>Yes</td>
<td>**</td>
</tr>
<tr>
<td>IOS, Windows mobile compatible?</td>
<td>Yes</td>
<td>Windows Only</td>
<td>Windows Only</td>
</tr>
</tbody>
</table>
References


“...as we know, there are known knowns; there are things we know we know. We also know there are known unknowns; that is to say we know there are some things we do not know. But there are also unknown unknowns – the ones we don’t know we don’t know.”

Donald Rumsfeld, U.S. Secretary of Defense
February 12, 2002

“...as we know, there is the obvious, obvious. There is also the obvious, non-obvious as well as the non-obvious, obvious. There is also the most challenging of all – the non-obvious, non-obvious.

Most mistakes arises from not foreseeing the non-obvious, obvious.”

Prof. M. G. Smith
July 10, 2015

My aim here is to help others learn from my mistakes. Over the last 27 years teaching at Colorado College, I have led over thirty extended field trips, i.e., overnight, field study experiences lasting from five days to a month. This has given me ample opportunity to make mistakes. In what follows, I focus on two aspects of organizing a field trip – the “obvious-obvious,” i.e., the plan for should happen and the “non-obvious, obvious” – the inherent nature of a field experience which makes it different that the classroom.

The Obvious – Obvious
There are five simple steps to creating a successful field trip:

1. have a clear and creative concept for the field experience;
2. understand how the field experience serves the learning objectives of the course;
3. develop a comprehensive and coherent plan well in advance of the field trip date;
4. flawlessly execute said plan under actual conditions found in the field;

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14 I will ignore, the “obvious, non-obvious”, e.g., the possibility of a shark attack in an alfalfa field in Colorado and the “non-obvious, non-obvious,” because, well, I can’t think of one.
5. with alacrity, follow up on everything.

So, if you are successful, what do you achieve?

I think of it as, “The Sam Beer\textsuperscript{16} Challenge”

40 years ago I was a freshman sitting in the front, left row of the classroom in Harvard’s Yenching Library. On a cold, surely grey, December day I was transported to a ridge overlooking the fields near Naseby, England. To my left and right were my fellow roundheads of Oliver Cromwell’s New Model Army. Before us, arrayed in royal splendor, the troops of the King of England, Charles I.

I have never been to Naseby. The major battle of the English Civil War occurred in 1645. But even if Professor Beer did not take us to the fields of Naseby, he did something that, at least for me, was far more important:

1. He made me want to understand how a new, abstract, theological concept, the doctrine of predestination, could motivate social and political action on a grand scale.
2. He made me understand that ideas are important, which led me to contempt for economic determinism.
3. He motivated me to struggle with the fundamental concept of the course – what makes a society modern?
4. He motivated me to do something hard – spend my winter break in the library of the San Francisco Theological Seminary struggling with John Calvin’s \textit{Institutes}.

My goal for a field trip in environmental economics is more modest.

I would like students to understand that reasonable and sympathetic people can have vastly different perspectives on a complex environmental issue – e.g., climate policy. And, how ideology, politics, economic interest, and disagreement on the nature of the problem, drive these differences.

To see that economic analysis is one tool with which to analyze these problems.
To demonstrate the ability to identify the most critical economic issues and apply these tools to the analysis of the problem to develop a solution which improves social welfare.
To motivate them to learn more and further develop their skills in some aspect of environmental analysis, \textit{not necessarily economics}.

However, it is unacceptable to me if they fail to recognize some of the fundamental tradeoffs implied by their proposed solution – what we call in economics, opportunity cost. The sun does not shine at night. The wind does not blow all the time. You must address the intermittent character of wind and solar power. They will confront this evidence in the field. They should understand its implications.

\textsuperscript{16} Professor Samuel Beer, a scholar of the government and politics of the United Kingdom was professor of government at Harvard from 1946 to 1982.
The Non-Obvious – Obvious

The modern college classroom, as a result of thinking originating in the industrial revolution, is designed as the efficient, production unit of an educational factory. The interior of a classroom is so boring, that anything the professor puts on the board is, at minimum, more interesting than staring at the back of someone’s head – at least until the advent of smartphones and wifi.

It is a distraction poor environment.

By taking students into the field, you are intentionally taking them into a distraction rich environment. Moreover, there is value to be gained from their interaction with the distractions that are not the focus of the course, that is, “the experience.”

The classroom, even those with a mere blackboard, allows the instructor to compress space and time and organize material in a manner that best suits the objectives of the lecture or discussion. Concepts that you want to connect can be connected quickly using drawing conventions with which students are completely familiar.

The real world has not conveniently organized itself around your course objectives. If I wanted to present my course on the industrial revolution in a coherent order, I would need the transporter room of the Starship Enterprise. Even if I am in a single location, my ability to organize visits in the optimal order is limited by various availability factors, in particular, other people’s schedules.

It is my job as the leader to create and maintain the flow and consistency of the educational experience. If I want the visits to be coherent, I must work to keep the structure of the course in front of the students.

Here is my non-obvious – obvious observation about students. They are people. They are not millennials; they are not GenXers; they are not bros. They are people. It turns out that you are one, too. And you, yourself, are a sample of, one.

So, in the great bell curve of humanity, you should think about such things as: am I a morning person? Do I like comfort or are Spartan accommodations fine sufficient? How do I act when I am hungry? Do I need to have coffee every morning to wake up? How often do I need to shower or bath? How do I act when I am not engaged in what is going on? Did I do last night’s reading? How would I have felt about writing an essay after dinner last night? And, perhaps most importantly, am I on time, or am I always late? You need to think about where you stand along these continuums. Most importantly, you cannot enforce expectations that are inconsistent with your own behavior.

You must heed the lesson of General Kutuzov. Yes, there are those who have criticized him for retreating behind Moscow after the Battle of Borodino in 1812. But, as Tolstoy tells us in War and Peace, Kutuzov understood that there was something more important than Moscow – the spirit of the Russian Army.

For your students to learn, you must maintain their energy.

They must get rest.
They must eat.
They most know what is expected of them.
If you expect them to read, they must be given time to read.
If you expect them to write, they must be given time to write.
If you want to have a discussion, it needs to be at a time that they have the energy for discussion.

My biggest mistakes in the field have come when I have incorrectly thought that the scare resource was time or money or the convenience of a space, when it was, in reality, the energy level of the class. And, for the class to have energy, you must have energy. These lessons apply to you, as well.
On a bright, clear morning in March, 2014, the students in my American Wilderness seminar and I gathered at the South Kaibab Trailhead in Grand Canyon National Park, topped off our water bottles, snapped a few photos, and headed down the trail. Having spent the previous ten weeks on campus studying America’s complicated and changing relationship with wilderness, stepping onto the trail was a long-anticipated and exhilarating plunge into the world beyond classrooms, books, and computer screens. By the time we had traversed the steep upper switchbacks and were a mile and a half below the rim, we had passed through the grayish-tan-yellowed sandstones and limestones that form the upper layers of the Grand Canyon and were just reaching the deep red shales of the Hermit Formation. These iron-rich siltstones and sandstones were laid down some 280 million years ago, a time when the world was still stitched together into the great supercontinent Pangaea. As we pulled off our backpacks to have a rest at Cedar Ridge, the ancient rocks, the vast expanses, and the immense solitude were all beginning to engulf us and teach their timeless secrets.

The hike into the Grand Canyon backcountry – and the entire off-campus experience at the park – was an important part of the seminar. Although history classes rarely see the light of day except as it filters in through a classroom window, field experiences can make invaluable contributions to historical understanding. They can provide powerful new insights, deepen the reach of critical thinking, foster a greater sense of wonder and empathy, and open opportunities for publicly-engaged research. In the pages that follow, I offer my reflections on this off-campus experience and its pedagogical objectives with the larger aim of contributing to recent conversations on teaching environmental history (Lewis, 2004; Evenden, 2009; Feldman & Heasley, 2007; Langston, 2005; Quam-Wickham, 2003; Vrtis & Ivey, 2011). While environmental history will always be tied to libraries, archives, and printed sources, it can be also be profoundly enriched by hiking, seeing, meeting with experts, and growing sweaty, hungry and tired far from the usual comforts of modern life.

The Wilderness Seminar

Despite recent concerns about the Millennial generation being glued to screens and disconnected from the natural world, today’s college-aged students continue to care passionately about one of the oldest and most contested features of the American environmental movement – wilderness (Smith & Kirby, 2015; Louv, 2008; Orion Society, 2013). In designing the seminar and the off-campus experience that was positioned at its center, I wanted to capture and nurture that passion while simultaneously engaging some very critical historiography on wilderness ideology, the domestication of wild land, and preservation efforts. Balancing these objectives was not easy, and perhaps it never is. As Michael Lewis has so perceptively observed in response to this sort of conundrum, “the historicizing of love can be profoundly disconcerting to one in love” (Lewis, 2007, p. 5).
The basic structure of the course was organized chrono-thematically. Before we reached back in time, though, we first read Jon Krakauer’s *Into the Wild* (1997) and discussed the haunting story of the book’s central figure, Chris McCandless, and his ideas about wilderness. The book proved to be a very good choice for getting students thinking about the various meanings we attach to wild country and the sources and influences that shape those meanings. It also made the students quickly confront and question some of the unexamined assumptions they brought to the class: wilderness is good; happy things occur there; wild country is beautiful, and despite occasional hurricanes or tornados, it is largely benign. In surprising ways, the story of Chris McCandless emerged again and again, serving as something of a touchstone for many subsequent conversations about the meaning of wilderness in American society and culture.

From there, we turned back the clock to the colonial era and charted our way toward the present. Along the way, we explored the many cultural, social, political, and ecological processes that have shaped America’s changing relationship with wild country over the past four hundred years. We gave particular attention to early American religious views on wilderness, the power of American settlement in pushing wild country into a cornered-up existence, the emergence of wilderness apostles like Henry David Thoreau and George Perkins Marsh, the preservation of wilderness, the significance of the Wilderness Act of 1964, and the contested and uncertain nature of wilderness that emerged with the environmental movement and recent thinking about the Anthropocene. By the time we were getting ready to leave for the Grand Canyon, the students had begun to see that wilderness has always meant different things to different people, that perceptions of wilderness have been shaped as much by difficult-to-pin-down human values as by scientific ideas or anything else, and that wilderness has been tied up with Americans’ deepest longings, desires, and fears for a long time now.

**Grand Canyon National Park and Field Pedagogy**

With these ideas in hand, we headed into the field. The off-campus experience at Grand Canyon National Park occupied our entire twelve-day spring break. On the first full day in the park, we engaged the South Rim visitor experience, taking in many of the sites between Mather Point and Lookout Studio, as well as the geology and California condor ranger programs. Each stop raised questions that stirred our imaginations and critical faculties in ways that would never have taken shape in the same way in any classroom. At the Yavapai Geology Museum, for instance, we talked about why early 20th-century geologists believed that spot offered the “grandest view” there is along the South Rim and what those insights mean to us today. Along the Trail of Time, which is an interpretive walking timeline that exhibits the Grand Canyon’s nearly two billion year stratigraphy, we pondered the meaning of that virtually unfathomable amount of time. And at Hopi House, which is one of the oldest structures in the park and was built to replicate traditional Arizona Hopi dwellings, we paused to think aloud about the relationship between the building’s architectural design and 19th-century frontier ideology, and to consider what that building might be teaching us in the 21st century.

After spending our second day on a practice hike and preparing for the trail, we then slipped below the rim for four days in the backcountry. We followed the South Kaibab Trail down and the Bright Angel Trail up, and camped at the Bright Angel and Indian Gardens corridor campgrounds, as well as the Clear Creek and Horn Creek primitive use areas. Being
down in the canyon is overpowering in ways that are not easily explained, but like others who have been there and written about their experience (Newman, 2011), I think it has something to do with awareness and beauty, with authenticity and love, with connectedness and interdependence – all feelings that seemed to take shape amongst our small group as we sweated, cooked, waded into creeks, touched billion year-old rocks, sat along the Colorado River in evening stillness, and talked and laughed together. While these days were structured with camp activities and planned hikes, I let the canyon and the sheer experience of being in it take over the class as much as possible.

Once back on the South Rim, all of our experiences in the park and studying on-campus were brought to bear in conversations with National Park Service (NPS) officials and park concessionaires. We talked with an NPS superintendent, resource manager, and a ranger about contemporary wilderness issues currently facing the Grand Canyon, about natural resource and wildlife management, about ranger training and their roles in the park, and about external threats to the park. We had a particularly rich discussion about the idea of “impairment” in relation to a proposed scientific deployment along the Colorado River, and how the NPS thinks about that critical management issue at both the resource level and the visitor experience level. We also met with the general manager of the largest concessionaire in the park and learned about their operations and sustainability initiatives. At one key point in that meeting, we discovered how the concessionaire was transferring sustainability initiatives that had been pioneered in the park to their other, non-NPS operations. This finding challenged and complicated some of the views we had encountered in our readings, simultaneously providing new insights, sharpening the students’ critical thinking, and fostering a greater sense of awareness and empathy for the important role that business organizations play in managing wilderness areas. Similar moments occurred in our other meetings and experiences as well.

When not meeting with NPS officials and park concessionaries, our final four days in the park focused on research. Each of the students had developed a research project on campus, and some of them advanced those projects at the park by examining materials in the park’s Research Library, Museum Collection, and Fire Management Unit. A couple of the students also interviewed rangers or the Superintendent of the Horace M. Albright Training Center located in the park. All of the librarians, archivists, and NPS officials were extremely generous with their time and expertise, and some expressed an interest in learning more about our findings once the research projects were completed. Those conversations left me thinking about publicly-engaged scholarship, and ways to forge a closer relationship between the students’ research projects and the park’s research needs in the future.

**Conclusion**

Field study has been deepening the educational experience of college students for a long time, and it can enrich the teaching of environmental history, too. This became more evident to me during our time at the Grand Canyon than it had ever been before, and it was reinforced back on campus when I read the reflection essays that each student wrote about our time at the park. Many of the students described the new insights, perspectives, and understandings they had gathered, including several who later published their essays in a special section of the student newspaper titled “Roving Wild.” One of those students wrote, “My experience at the Grand Canyon allowed me to see the nuance of the decision-making
within National Parks and to see issues of management not simply in terms of ‘right’ or ‘wrong,’ but in gradation, in terms of ‘worse’ or ‘more harmful,’ ‘trying’ or ‘better’” (Higgins, 2014, p. 6). Another talked about the importance of her research: “Engaging with the rangers in a visitor capacity as well as a research capacity has allowed me to consciously acknowledge that their work can inspire people... The rangers I have talked to seem to understand the contradiction inherent in their mission yet find ways to make their work meaningful and important regardless” (Chastain, 2014, p. 7). While every class cannot make an excursion to a place like the Grand Canyon, field experiences near and far can enhance the teaching of environmental history in important ways and help students better understand their world.

References
Student Learning from Field Sites Close to Campus: A Case Study from a Community-Based Sociology Course
Carol Wickersham
Community Based Learning
Beloit College

Academic field study is often assumed to mean “far afield”; the more miles between the field site and campus, the better. For instance, a casual glance at higher education promotional material suggests that students’ educations will be enhanced by traveling through exotic landscapes and cultures and mingling with people who look very different than they do. That may be true, but this article claims that students do not have to travel far to derive many of these benefits—sometimes they only have to cross the street; furthermore, there are some things that can be learned best by field sites close to home.

Sociologists have long specialized in this sort of discovery, as Peter Berger (1963) puts it, “The experience of sociological discovery could be described as “culture shock” minus geographical displacement” (p. 23). This article uses the case study of a Beloit College sociology elective course to explore the advantages of close-to-home field study.

What Should be Construed as Field Study?
The intent of field study is to provide students with opportunities to learn what cannot be learned in the classroom alone. This article seeks to align with the Colorado College Symposium on Field Education in considering field education to be a particular pedagogical approach involving beyond the classroom, experiential learning combined with analysis and reflection, regardless of benefit to the community or distance from campus. Research on field education derives from a wide variety of literature which seeks to understand the diverse and beneficial learning outcomes, including cultural competency, civic engagement, self-confidence and ability to transfer and apply concepts and skills appropriately. (Eyler, Giles, Gray & Stenson, 2001; Sutton and Rubin, 2004).

The pedagogical essence of field study provides students with a context which can confirm or confound classroom or textual learning, disrupting the familiar setting and controlled variables of the classroom (Shulman, 1997). For instance, in their classrooms, faculty are the identified experts and a Ph.D. is the authoritative credential, while in the field the “expert” may be a teen mom or a farmer. By orienting the students to be attentive to the educational possibilities in every encounter, students come to view community members as teachers have different expertise. Community members clearly provide education beyond what students can obtain in the classroom alone (Westerberg and Wickersham, 2015; Wickersham, 2015). This is equally true whether the communities they enter are far or near. Students are not merely taking what they learn in the classroom and applying it in “real world” settings, instead they are actively discerning in each moment what may confirm or confound previous understandings. In other words, they are practicing one of the most central and difficult tasks of critical thinking, appropriately transferring knowledge between contexts (Moore, 2013). The importance of knowledge transfer is significant no matter what the benefits are to the field site or where it is.
I contend that programs which take place in a campus’ backyard, can be and should be fully construed and constructed as field education when they share the pedagogical characteristics of other forms of academically grounded, beyond the classroom, experiential education, including stated learning goals, regular reflection and assessment. Using a case study, this article will examine both the legitimacy and benefits of close to home field education.

The Beloit College Duffy Community Partnerships

The Duffy Community Partnerships is an academically focused, hands-on, community-based sociology course. (For the purpose of this article, field education and community-based learning are synonymous.) Students spend 90 hours per semester on site and participate in a weekly seminar studying institutional and community dynamics.

None of the field sites are more than ten miles from campus. Some are as close a block away, but all place students in contexts that are unfamiliar to them in significant ways. For instance, students from urban backgrounds may work at a farm; white students may be placed at a primarily Latino or African American organization.

Students reflect on what they learn in a series of five analytical field notes each semester. Over the course of 13 years, 980 field notes have been collected and the analysis of a representative sample both confirms and expands on previous research in to experiential learning outcomes (Wickersham et al, 2016). What follows is informed by this systematic research, as well as classroom experience.

Some Pedagogical Advantages of Proximity

Having argued that programs like the Duffy should be construed as field education, I want to explore some of the ways in which local programs differ from programs that are far enough away that students cannot simultaneously enroll in courses on campus. When field sites are local, students both are and are not members of the communities which they are entering, becoming what Etienne Wenger calls “legitimate peripheral participants” (Wenger, 1998 p.11). Their involvement is legitimated by the fact that it has been brokered through a campus/community partnership. It is understood by those at their field sites, as well as their professors, that their primary purpose is educational, therefore they are granted status as novices and granted access to information and opportunities denied to outsiders.

Understanding how to negotiate this liminal or peripheral status is a useful and transferable skill, but one which must be made explicit or it can be easily missed. Students placed at field sites just a few blocks from campus need practice to become aware of their own assumptions and notice subtle but important distinctions. The following reflections are from very early in a student’s field experience as she just begins to grapple with dynamics at her site.

I have been at my site for about two weeks now and I have gone from frustration to compassion and understanding in one week. When I first got here and met the women I would be working with, I thought a lot of them were lazy and not very into the program (almost as if it was a free ride with free housing and services). I will admit I have been harsh in my judgment. Nevertheless, hearing how some of these women in the program were unwilling to remember to attend a workshop, or ask for a ride seemed very
irresponsible for someone with a child. (I now) realize: 1. How much you struggle if you do not have the skills necessary to navigate resources, 2. How lucky and privileged I am to be able to attend College and not have to worry about taking care of another life. While I am a minority and a woman, which gets one foot in the door, I will have to find some way to relate my experiences to theirs so I can better understand their plight.

Best practice for both local and global field education opportunities requires student reflection before, during and after the experience (Eyler et al, 2001). However, students at field sites which are often viewed as exotic or radically “other” may need to help finding points of similarity with home, while students at sites with less perceptible differences may need guidance identifying how and why practices or reactions differ from context to context—from the classroom to the boardroom, the campus to the public school. Similarly, students need both guidance and practice to understand the commonalities and differences between various contexts, in order to appropriately transfer understandings from one to another.

**The Educational Power of Field Education: Transfer Between Contexts**

An important future direction for field education is to develop pedagogical concepts and tools to help students make apt connections between contexts. How can we help students understand that mechanisms that are obvious in study abroad settings are also at work in their back yards? For instance, differences in race, class and gender may manifest more subtly when the people they are interacting with look and talk like them, but similar processes are in play. Consider this field note excerpt from a student whose site was less than a half mile from campus. “Especially since I rarely venture off campus, the Duffy seminar has opened my eyes to the magnitude of inequality in Beloit and it has been a terrific opportunity to debate the underlying social issues with my fellow peers”.

While some of our students will regularly shuttle between international contexts, all will navigate their local contexts as well. Local field study allows us the possibility of providing every student with opportunities to practice consciously navigating the everyday complexities of cultural differences effectively and ethically. The local task is more like learning a dialect within one’s native language rather than obtaining fluency in a foreign tongue. It takes time to be able to discern the nuanced differences. For instance, consider this student’s reflections on the nuanced differences between his classroom and field experiences.

As this is my first internship, I admittedly experienced some anxiety stepping foot into (a) corporate environment. Yet my confidence was not shaken because my campus jobs have reinforced that I can perform quality work under minimal supervision. This is, however, my first job where cubicles, coffee breaks, and business casual attire are commonplace. (My supervisor) made his expectations very clear: I would have to keep track of my time, make executive decisions on projects, and would not be micromanaged. ...Luckily many of my courses at Beloit have provided me experience with presenting my findings in front of a class. Nevertheless, I realized that I have to increase my creativity and maintain good composure in this working environment.

**Some Pragmatic Considerations**
I want to end on pragmatic note, outlining several clear advantages to local field sites. First, local sites make it possible for students to have a cross-cultural experience within the confines of an academic semester, thus students who may not be able to study abroad, or choose not to, because of various constraints—cost, disciplinary requirements, family considerations, employment, commitment to athletics—can still learn in an off campus setting. Second, there is a financial incentive to look to local sites, including most significantly the reduction in transportation costs and program fees, but also proximity allows students to continue their work-study jobs. Third, schedules and communication are simplified allowing for quick response by faculty and staff if problems arise, thus mitigating risk.

Finally, local field sites offer the possibility of longitudinal involvement with community partners over multiple semesters or years, providing the possibility of sustained projects supported by the college infrastructure. This can lead to improved town/gown relations as relationships are built and trust is accrued. As the Duffy enters its thirteenth year, current students are the beneficiaries of the reputations of their predecessors, motivating students to strive to live up to these high expectations.

Conclusion
The essence of field education is to help students learn what they cannot learn in the classroom alone. In particular, they learn how to recognize and appropriately transfer knowledge between contexts. In order to do this, they need to recognize the ways these contexts are similar and dissimilar. Returning to Berger’s ideas about culture shock without geographic mobility, “It is not the excitement of coming upon the totally unfamiliar, but rather the excitement of finding the familiar transformed in its meaning” (Berger, 1963, p. 21). Experience and research based on the Duffy Community Partnerships provides an example of how local field sites can push students to recognize subtle, yet profound, differences and cause them to reexamine assumptions about their neighbors, themselves and the way the world works.

References


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