

Articulating a Vision:  
*Presidential Statements  
on the Future of Service  
in Higher Education*

20th Anniversary Celebration  
*The Bonner Program 1990-2010*

Berea College | June 2-3, 2010

## *Introduction*

As I journey through middle and high school years with my children, one aspect of youth I do not miss is homework. So, either it was an act of courage or conceit when I assigned “homework” to all the presidents involved in the Bonner Program. Probably not the best strategy for expansion. But, as we began to think and plan the 20th Anniversary of the Bonner Program we looked to those who occupy the same positions as those who launched and have since sustained and grown the Bonner Program.

After all, it was at a room in the Historic Boone Tavern Hotel with a group of a dozen college presidents where the Bonner Program was launched. On that historic day, John Stephenson, then the president of Berea, sat at a table with some of the most significant educators of the day. The collective wisdom gathered that day launched the very ideal that we celebrate now.

On that day and ever since, I have been inspired by the number of college presidents who themselves would have qualified for the Bonner Program when they were in school. This explains, at least in part, why so many of them took pride and ownership in the Bonner Program. I have also come to believe that for many the partnership with the Bonner Foundation gave them an opportunity to commit their institutions to access and service, and in doing so, to affirm the founding values of their institutions.

And given that theme of access and service, it is no surprise that the Bonner Program was launched at Berea College. When Mr. Bonner called Berea the “bell cow” he was not just referring to the farms that surround campus, but rather the example in American culture that best captured his imagination and inspired his confidence.

At that first gathering, my most vivid memory was when a young college president, Jerry Beasley, from Concord College asked Stormy Gillespie, a student from the first class of Bonner Scholars, what it meant for her to be a Bonner Scholar. Her response was that it was “*not merely a duty, but a fulfillment.*” And those eloquent words from the young woman from Wyoming County in West Virginia really were the words that launched what we celebrate today

Any birthday party is cause for celebration. And, there is much to be proud of. Yet the more powerful outcome of this event is not just an affirmation of the past or a spotlight on the present, but instead an intense commitment to imagine and create in ways that we have only begun to imagine.

And so back to the homework. This book represents the collective wisdom of the presidential leadership that is part of this important community of diverse institutions. But unlike most homework assignments, the grade for this project will not be based on the eloquence of the writer, but rather on the actions of the reader. I am grateful for the wisdom, challenge, inspiration and leadership that pours from these pages.

Wayne Meisel  
President

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# Amherst College

Anthony W. Marx, President  
Presidential Statement 2010



I don't remember exactly when the import of public service and students' engagement in it first hit me. But as a senior in college, I was asked by President Giamatti at Yale to work for him in thinking about how Yale could further encourage such activity. I wrote a lengthy report calling for considerable additions to Yale's efforts, and I think that was the last that report was ever seen. After college, I worked for the President of the University of Pennsylvania and again tried to move toward engaging more students in the community. At Penn, there was already a strong move in this direction headed by Ira Harkavy, and we were able to foster those efforts, even if we didn't go as far as I had hoped or hire a director to give this a major push. It was then that I first met Wayne, who has continued to inspire me in this regard.

My passion for this issue only grew when I lived in South Africa from 1984 until 1989; student activism was front and center in the anti-apartheid movement within the country in those days. I was inspired, to put it mildly, with what young people could do to change their society, as they ultimately succeeded at doing in South Africa. I then joined the faculty at Columbia in New York and returned to the same issue, founding a program for undergraduates to be trained as teachers in the City's public schools.

Arriving at Amherst in 2003, I understood that student community engagement is and will continue to be a crucial component to the development of higher education and of civil society. I found a campus with a long and proud history of community engagement

among students, faculty and staff, but without a clear institutional focus on service or the coordination of those efforts. Internships at service organizations and volunteer work were considered a valuable "extra" for students, but were not well integrated into the life of the college or its curriculum. Guided by Wayne and later Howard Gardner of Harvard, I began a broad conversation among students, faculty, and alumni about how Amherst could go to the next level on this front. I also led extensive discussions about how community engagement could change Amherst's culture, transforming the assumptions of entitlement that are common in private higher education to an embedded commitment to address important social issues and the community's most pressing needs. The timely request from our accrediting body to develop a mission statement further helped everyone on campus recognize that teaching students to "engage the world around them" is an integral part of the Amherst education and not a tangential activity. I found a wonderful partner in these efforts in John Abele '59, a former Amherst trustee and founder of Boston Scientific. John agreed to help fund the creation of a Center for Community Engagement (CCE) at Amherst as a major new initiative.

The CCE was founded to connect Amherst students to service opportunities during term time, when they volunteer in the local schools and civic organizations, and also summer internships with NGOs across the United States and abroad, using alumni connections to help find those opportunities where student participation is both meaningful and effective. But we

aimed to accomplish much more than that. Our goal was and remains to connect those experiences to the curriculum through the faculty, so that students are prepared for engagement opportunities in their classes and return from those experiences all the more informed and with a broader range of critical perspectives for relevant class discussions. We brought in faculty to teach on public education, created a new major in environmental studies, added courses on human rights and other areas to encourage the connection between the CCE and the curriculum based on existing student and faculty interests. And, of course, we worked with local and other community organization partners to make sure that our efforts were not just self-serving, but also addressed their needs and highest priorities for service.

Today, more than 600 students work in local communities during each academic year, with about half of them supporting one of eight partner organizations to which the college has made long-term commitments, including the Amherst public schools, our local chapters of Habitat for Humanity and Big Brothers Big Sisters, and smaller programs that serve at-risk youth in the region. These partnerships are the foundation of our community engagement efforts because we believe that concentrated and sustained efforts are much more likely to yield effective results than a scattershot approach. Student participation is not limited to the “usual suspects;” this year, every athletic team got involved in at least one service activity.

Over the last three years, Amherst has developed one of the largest summer public service internship programs relative to the size of our student body of any college or university in the country. Almost 200 students each year are awarded stipends to participate in full-time public service internships at community organizations across the country and around the world. To receive funding, students participate in a rigorous selection process through which they demonstrate what they expect to learn, how this learning connects to their previous and planned academic pursuits, in what ways they are prepared to get the most out of the experience and why they think they will have a positive impact on the community and organization where they will volunteer.

This expansion and the success of the summer internship program would not have been possible without the enthusiastic support of Amherst alumni, who welcomed the opportunity both to connect with current students and to share the causes they are passionate about. We have leveraged our alumni network to make high-quality volunteer opportunities available to our students and ensure that internships do not end with the summer, but continue through the

mentoring that alumni generously provide after students return to campus. Roughly one third of our summer interns work at organizations identified through this network.

Historically, Amherst offered just a handful of community-based learning courses. That number has tripled in the past year, and has engaged disciplines that never before incorporated these approaches, including two courses in mathematics. Our American Studies program is developing a two-course sequence to be required of all majors that will focus on social change in America. After exploring the history and theoretical underpinnings of social change movements, students will research and propose a social change strategy for a public problem of their choosing in partnership with an organization that is working on that very problem.

What I find truly exciting is that this heightened level of community engagement has inspired students to foster greater awareness and debate on campus about the pressing issues facing our society today. Students formed a Public Health Collaborative that has offered programs, lectures and workshops to educate the campus community about specific public health issues and raise students’ awareness of career paths in public health. Similarly, a student-led public-policy think tank has offered a range of programs on healthcare reform, the great recession, community economic development and microfinance. In January, this group partnered with the CCE to offer a 3-week non-credit course in applied public policy.

Looking ahead, I am confident that Amherst will continue to build on these important efforts. We hope to offer even more guidance to help students reflect on their service and explore the deeper questions that service can raise. We plan to build further bridges between students’ summer experiences and their subsequent academic work, with a greater number of students writing honors theses on topics that emerge from their service. As more faculty incorporate community-based approaches in their teaching and research, the links between community engagement and the curriculum will become better established. Most importantly, I hope that Amherst College, inspired by Berea and so many others, will play a larger role in promoting community engagement among our peers and in higher education more broadly.

# Augsburg College

Paul C. Pribbenow, President  
Presidential Statement 2010



## Dual Citizenship *Reflections on Educating Citizens at Augsburg College*

(A version of this essay was originally published in *Intersections* (Spring 2009))

“And the Word became flesh...” (*John 1: 14a*)

“From faith there flows a love and joy in the Lord. From love there proceeds a joyful, willing, and free mind that serves the neighbor and takes no account of gratitude or ingratitude, praise or blame, gain or loss.” (*Martin Luther, The Freedom of a Christian*)

The old man rose and gazed into my face and said that was official recognition that I was now a dual citizen. He therefore desired me when I got home to consider myself a representative and to speak on their behalf in my own tongue. Their embassies, he said, were everywhere but operated independently and no ambassador would ever be relieved.

(*Seamus Heaney, Excerpt from “From the Republic of Conscience”*)

Five years ago, when I first learned that my predecessor as Augsburg’s president, Bill Frame, had decided to retire after nine successful years, I was

intrigued by the possibility that I might be called to serve as Augsburg’s next president. It was a college with deep roots in the liberal arts; a strong and distinctive faith tradition; and a provocative (if aspirational) claim to pursue intentional diversity. But, above all, I was drawn to a college located in the midst of a thriving city neighborhood with a reputation for educating students for citizenship.

And I have not been disappointed. Called to serve as Augsburg’s tenth president – myself a product of Lutheran higher education in the liberal arts tradition, a social ethicist with a passion for the intersection of higher education and democracy, and an urbanist with a love for the diverse richness and messiness of life in the city – I could not feel more privileged by the opportunity I have been given to share in Augsburg’s mission-based work early in the 21<sup>st</sup> century. It is good and healthy and meaningful when individual and institutional vocations coincide, as I believe they have for me and Augsburg College.

That said, I also found myself intrigued by some of the pressing issues that were raised both during the presidential search process and in the first few months of my time on campus. In a variety of settings, I heard from students, faculty, staff, alumni, Regents, parents and friends about myriad tensions they believed were present within the college: tensions between the church and the academy; between the traditional

liberal arts and professional studies; between academic access and excellence; between the campus community and the city. I was not surprised so much by the fact that the tensions existed – I think we all would agree that such tensions are an abiding part of our work in the academy – but I was struck by the assumption in many of these conversations that the tensions needed to be resolved if we were to be successful.

I remember, in one striking instance, a faculty member pushing me during the search interview about where I would come down if it came to pass that the values of the church (supposedly the Evangelical Lutheran Church in America) came into an irresolvable conflict with the values of the college. She wanted to know whose side I would take in that fight. I assure you I gave the best “presidential” answer I could muster (read: not much of an answer at all), but thought to myself how fascinating it was that good, intelligent people could not imagine a way to hold such a conflict in creative and constructive trust. I wondered how that person imagined that people could live together in community, in neighborhood, even in democracy, without a tolerance for the inevitable messiness and conflict that characterizes common effort and purpose. I wondered how a college that genuinely believes in educating for citizenship could not recognize that the heart of that education needed to be about how to live in the midst of tensions that would not be resolved, only negotiated! In other words, I wondered how well Augsburg educated dual citizens, those able to live through the messiness of common work.

Apart from reminding these good folks that, as a Lutheran college, we were called to live with the paradoxes of life (how about simul Justus et peccator?), I did wonder at how often these tensions were presented as conflicts that needed to be resolved once and for all. I imagine we all recognize the ways in which dichotomies become polarized, thereby losing their creative promise. I have come to recognize that our capacity to develop a narrative framework in which these tensions are lived – not just debated – is one of the central features of creating contexts for civic education. In other words, the daily life of places like Augsburg become genuine classrooms for democracy, not just because of what we teach (as important as this is) but also because of how we live our lives together.

I have long been a student of democracy and find Roman Catholic political theologian and philosopher, John Courtney Murray’s definition of democracy as “the intersection of conspiracies” especially instructive. The question is whether or not the inevitable tensions of life together can be reframed as intersections within an unfolding narrative that has synergistic and constructive power, and not how we do

away with tension or conflict. The question is how do we teach and learn about how to navigate and negotiate these intersections.

The journalist and keen cultural observer Bill Moyers recently suggested that “Watching and listening to our public discourse today, I realize we are all “institutionalized” in one form or another—locked away in our separate realities, our parochial loyalties, our fixed ways of seeing ourselves and others. For democracy to flourish, we need to escape those bonds and join what John Dewey called “a life of free and enriching communion”—an apt description of the conversation of democracy.”

I would go further to suggest that, in order to escape the bonds Moyer describes, we need to become (and to help educate) what political ethicist Jean Bethke Elshtain has called “chastened patriots,” those who are able to navigate the various loyalties and realities of common life, loving critically if you will. Law professor (and novelist) Stephen Carter contends that one of the central rules of etiquette in democracy is that whenever we enter into conversation, we must be open to the possibility that we could be persuaded of someone else’s position. How do we teach and learn this sort of civic education, this openness to being a dual citizen, members of a particular culture and society, but also citizens of a wider community that is our home as well?

The good news is that Augsburg has a long history of addressing these intersections in our lives, theologically and academically, and thus there is a strong foundation upon which to consider how faith and reason, theory and practice, and the academy and world exist alongside each other in an overarching narrative that has both depth and breadth. And upon this foundation, we have the opportunity to explore and practice the daily practices of civic life, balancing sometimes competing interests, loyalties and conspiracies in healthy and constructive ways.

The early Augsburg presidents – August Weenas, Georg Sverdrup, Sven Oftedal and George Sverdrup – were learned and faithful theologians and pastors, whose strong love of Christ and the church were not separated from their sense of duty and vigilance for a free and well-functioning society. Bernhard Christensen, who served as Augsburg’s president from 1938-1962, was ahead of his time as a theologian who embraced the Christian mystics and the diversity of ecumenism even as he proclaimed his deep and firm faith that Christ was the true path to the divine. He also was ahead of his time as a citizen who served, for example, in Mayor Hubert Humphrey’s Minneapolis Human Rights Commission.



In the modern era, Augsburg presidents Oscar Anderson and Charles Anderson, respected theological scholars and leaders, turned their attention to the pressing needs of the city in the 1960's, 70's and 80's – to race relations, to urban renewal, to the resurgent immigrant trends, to poverty and crime in the streets – while also reaffirming Augsburg's academic and theological principles in a new college motto, "From truth to freedom."

It is only in recent years, though, during the tenure of William Frame, that the entire college community was called into conversation about the historical, theological and academic legacies that combine to offer Augsburg its distinctive vocation as a college of the church in the city. In two remarkable documents, Augsburg 2004: Extending the Vision and The Augsburg Vocation: Access and Excellence, the college community affirmed that:

"If this were an epic, a work that recalls the past to locate the present and chart the future, we might wish to invoke as our muse Thales, truth-seeker and navigator...(We offer) a vision for the educational program at Augsburg College that connects the College's past with its future. It submits that an Augsburg education can and will provide navigational skills: To the extent possible for any institution of higher education, Augsburg will develop graduates who will be prepared for life and work in a complex and increasingly globalized world; equipped to deal with its diversity of peoples, movements and opinions; experienced in the uses and limitations of technology; and possessed with a character and outlook influenced by a rich understanding of the Christian faith." (1998)

In other words, the college affirms its commitment to educating dual citizens who can navigate the inevitable tensions and intersections of life in the world as informed, nimble and faithful people.

So, the inevitable question for me is just what am I going to do as the current Augsburg president given this legacy and vision? Apart from not messing it up – which strikes me as a worthy goal! – I would suggest that my work at Augsburg is about helping the college community to figure out just how radical this vision is as a blueprint for citizenship and then offering whatever support I can muster to make it so.

And that takes me back to the questions I heard when I first arrived at Augsburg and to my concerns that the tensions people named as important for me to know (and by extension, I imagine, for me to resolve) were still very much present in the daily life and culture of the college – which is not in itself a surprise, but is a sign that the navigating and negotiation of these tensions was not always seen as part of the education

we offered each other and our students. In other words, the "stuff" of educating citizens was right in front of us and we didn't seem to fully grasp it.

As an aside, I want to lift up the fact that Augsburg's curricular and co-curricular programs are increasingly aligned with this sense that students must learn how to navigate complex personal, professional, organizational and public worlds – certainly core components of a genuine civic education. We are a leader in service-learning and civic engagement programs in the city and around the world. We play a growing role in civic conversations in our region as we emphasize the gift of healthy public discourse. The college's relatively new core curriculum offers opportunities for teaching and learning in the classroom, on campus, in the city and around the world that strike me as well-grounded in our mission and aspirational in our sense that vocation, caritas, community and civility are the requisite aspects of an education for service and citizenship.

That said, you might wonder why I don't just sit back and enjoy all of this progress on so many fronts? And the truth is that I do honor and celebrate this remarkable vision and initiative, even as I pursue my strong contention that the daily life and work of the college demands greater attention as the context in which the work of educating citizens occurs. In other words, it is not good enough to claim victory on our aspirations when there are those who do not recognize the opportunities we have every day on our campus, in the neighborhood and around the world to be even more intentional, reflective and faithful in our distinctive calling as a college.

We therefore have returned to our envisioning work and have raised to the level of institutional values and vision the questions of how we all can learn to navigate these tensions creatively. We have begun to "translate," if you will (an important concept for our work), the vocation and vision of Augsburg into the daily practices of our lives together in the college and thereby begun to understand education for citizenship as a more expansive and integrated aspect of our daily lives.

We have identified three consistent patterns to our work as a college that mark out a clear vocation for Augsburg – an institutional calling that is thoroughly articulated in the expansive work of Augsburg 2004 and the subsequent Access to Excellence vision documents. The three patterns – each of which also names a central intersection in our common lives – are:

*We believe.* We are grounded in a deep and confident Christian and Lutheran faith, and thereby we are a college freed to consider the ideas and practices of diverse religions are central to our work. Faith is a

central value, idea and practice in our life as a college. Faith and learning can never be separated from each other.

*We are called.* The theological idea of vocation or calling is central to how we educate students at Augsburg. Education (for whatever career a student might choose) combines with histories, experiences, commitments, faith and values to bring coherence and meaning to life in the world. We aspire to integrate this understanding of vocation into all that we do as a college. Reflection and practice can never be separated from each other in this concept of vocational education.

*To serve our neighbor.* Education at Augsburg is aimed at preparing our students for lives of service in the world. We live in a diverse neighborhood known as Cedar-Riverside where our neighbors are Somali and Vietnamese; we are part of a very diverse metropolitan area where our neighbors are businesspeople and street people and ordinary people, alongside of whom we seek to make our world a better place; we are linked through our campuses around the world (Namibia, Mexico, Nicaragua, El Salvador) to our global neighbors. The gifts of faith and call lead us to service of neighbor. Our lives on campus and in the city and the world are entangled in all we do as a college.

*We believe we are called to serve our neighbor.* This is a statement of our vision for Augsburg College and for the vocation we embrace for the college in the years ahead. We believe we are called to serve our neighbor – a deeply Lutheran vision statement, but also deeply relevant to our work as a college. At Augsburg College, the privilege of education – through truth to freedom – carries with it the obligation to come here to learn, to live, to serve, to be an even stronger and more faithful presence in the world.

In the context of mission and vision, we then have worked to identify and explore pathways for our future work – what I call “common commitments.” These commitments are the means by which the experience and story of Augsburg College is most persuasively crafted and told. The four common commitments are:

- Living faith
- Active citizenship
- Meaningful work
- Global perspective

Each commitment captures our historic work as a college; our centers of excellence at present in curriculum, co-curriculum, faculty and student life, organizational culture, and outreach efforts; and our commitments for the future. The chart below captures visually the links between mission, vision and common commitments (all focused on students and learning!)

### Augsburg Mission, Vision and Common Commitments

Another way in which we have begun to talk about this vision and common commitments is through the lens of what we call “The Augsburg Promise.” We are inviting our entire community into an “educational experience unlike any other” that is centered around the promises we make to each other – promises that at their core are about how we live as fellow citizens in this community and thereby learn how to negotiate the tensions of life together – education for citizenship.

So what are the principles of this broader civic education we offer as we learn to live out this vision? How do students, faculty, staff and others gain a civic



education within and outside of an institution that has this vision for its work, this set of common commitments, this idea of the promise it makes to its students? At the heart of our common work is an unfolding narrative that allows us to understand and negotiate the intersections of conspiracies within our institution, and thereby involve our entire community in the work of educating dual citizens. We have named five abiding principles for our lives together here at Augsburg that I would contend are the building blocks of civic education:

We work out of abundance. This is the promise of abundance in a world of scarcity – this is the promise into which we are called as God’s people. This also is the promise of civic prosperity, commonwealth, and the foundation for mature citizenship, doing things together that we cannot do as well alone.

We live with generosity – “And the Word became flesh” (John 1: 14a) is our historic motto. It is the generosity of our lives and whereabouts that we celebrate. It is our nature and identity and character that we lift up, our links to a particular place and culture and set of values and practices that make us Augsburg – as we have been known since 1869

We learn through engagement – In many ways, engagement is an obvious aspect of Augsburg’s longstanding traditions of experiential education and community relations. Engagement involves both attitude and behavior. We engage each other because we are committed to learning from each other. We engage each other because together we are stronger.

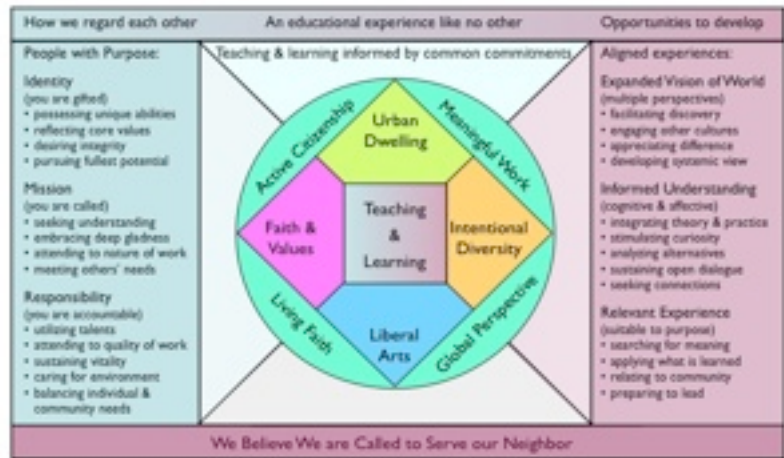
We educate for service – Service is by no means an alien concept for Augsburg. In fact, our long-beloved motto, “Education for service,” is ready evidence that Augsburg has made service a central aspect of its curriculum and campus life throughout its history. Education for service focuses on service as a way of life, a set of values, a democratic ethic. It’s about a vision of democracy as a social ethic – the genius of balancing individual needs and interests with the common good.

We see things whole – We see things whole is a “liberal arts” way of holding our lives together in this college community in trust. Seeing things whole provides an organizational framework for planning and problem-solving that is grounded in a vision of wholeness and interrelatedness – we’re all in this together and our various voices and perspectives together best ensure our common purpose and engagement.

Here then are the guiding values, principles and practices of a community that is dedicated to an authentic civic education. Here are the practices of citizenship for democracy. We are, in a very real sense, committed to educating “dual citizens,” those who understand and practice within the broader narrative which recognizes that we must not attempt prematurely to resolve the messiness, the tensions of our lives, but instead find in those tensions the “stuff” of lively public discourse, civic literacy and engagement, and the promise of mature and

meaningful common work. We are called to be people of abundance, generosity, engagement and service – people who see things whole and hold common

### The Augsburg Promise



purpose in trust – people who grasp the call to citizenship and politics as a distinctive and meaningful vocation in the world.

In the end, it is about the idea that we are called to be dual citizens who understand that we must share aspirations with our fellow travelers for our lives together in our own tongues, as ambassadors whose embassies are everywhere and who will never be relieved!

# Bates College

Elaine Hansen, President  
Presidential Statement 2010



## **Roots and Routes: *Looking Backward and Forward at the Bonner-versary***

On behalf of Bates College, I am honored and delighted to salute the Bonner Foundation on the occasion of its 20<sup>th</sup> anniversary. The “Bonner-versary” is rich with meaning—perhaps even contradictory meanings. On the one hand, twenty years marks a generational achievement. It proclaims longevity and sustained vitality, and it points back to the founding values that have nourished such success. On the other hand, twenty suggests a coming-of-age, a time of dynamic, ongoing development. It points forward to new horizons and unfinished work. Twenty is a birthday poised between roots and routes, between what is enduring and what is emerging. In both these senses, it seems to me, the Bonner Foundation has much to celebrate. Over the past twenty years, it has grown a significant national network of institutions, and it continues to catalyze innovative programs and resources—Bonner Scholars and Bonner Leaders, student video projects and policy wikis—all the while (or rather, because) remaining grounded in its core mission of integrating student citizenship, leadership, and service into American undergraduate education.

As I mull over the connection between Bates and Bonner on the occasion of the 20<sup>th</sup> anniversary, this mix of new and old, enduring commitments and emerging goals, is especially suggestive. Bates College

is one the newer members of the Bonner Network, having joined the CBR and Policy Options projects two years ago and launched our Bonner Leader Program this past fall. We have shared only a little of the history being celebrated in Berea. Yet I am struck by the resonance between our College’s traditions and the Foundation’s mission and values. The Bonner website speaks of inclusiveness and social change; of programs for “nurturing and mobilizing thoughtful, caring, and diverse leadership dedicated to community service”; and at the same time, of a conception of service that stresses collaboration and empowerment of all partners. Members of the Bates community find strong affinities here with our own founding values and current programs.

Bates was founded in the 1850s by abolitionists and reformer for whom social justice and egalitarian principles were at once preconditions and goals of higher education. Like the host of this anniversary, Berea College, and other members of the Bonner Network, the College from the start welcomed women and men of diverse racial, ethnic, religious, and economic backgrounds. These students joined a campus community in which organizations, activities, resources, and facilities were open to all; the College has never permitted fraternities and sororities, or any

exclusionary venture, for that reason. For nearly 150 years, Bates has prided itself on educating “teachers and preachers”—as well as their latter-day cousins, including scholars, policy makers, activists, advocates, organizers, gadflies, and community-service leaders. The Bonner Foundation’s foundational commitments, in short, are part of Bates’ past, present, and future sense of self and mission.

Nearly twenty years ago (not coincidentally, the same time that the Bonner Foundation was launched), these values were re-activated in a new way: in the emerging movement for service and community engagement. My predecessor Don Harward launched the College’s Center for Service-Learning, and upon his retirement in 2002, Bates endowed a more ambitious Center, named in his honor, dedicated to the centrality of community partnership and civic engagement to undergraduate education at Bates. Just as the Bonner Network has proliferated, so too has the breadth and depth of community-based teaching, learning, and research at Bates. Last year, the Harward Center for Community Partnerships estimates, more than half of Bates students did some sort of formal public work as part of their course of study. Two-thirds of the College’s departments and programs and one-third of our faculty included community work—policy projects, community partnerships, CBR—in the courses or theses they oversaw. Dozens of community partners and civic leaders in Lewiston-Auburn, the state capital of Augusta, and elsewhere generously served as our students’ collaborators, mentors, and co-educators. In the process, the College, our students, and our faculty brought the gifts of liberal learning to bear on solving shared problems and telling shared stories. For us, community-based education is inseparably a civic and an academic project: we believe that working in and with our community can enrich public life, and we believe that, in so doing, Bates becomes a more innovative, dynamic, and responsible educator of our students.

The staff of the Harward Center has coined a word to describe the most ambitious campus-community projects they help to organize. They call their largest, longest, deepest partnerships “collaboratories.” Some collaboratories are defined by themes or social issues: food and nutrition, for instance, or public education and literacy. Others are defined by a longstanding relationship with a particular venue or organizational partner, such as the Lewiston Housing Authority or Museum L-A, a local, grass-roots history museum. Collaboratories are marked by multiyear commitments, by the integration of curricular and co-curricular work, by their civic and intellectual consequentiality. The

term underscores something significant about community-engaged educational work: the need for an ethics of collaboration, as opposed to the notions of charity or outreach that formerly framed campus engagement. And “collaboratory” also underscores the experimental, intellectually generative quality of community partnerships: their vitality as laboratories of teaching and learning, problem-solving and social responsibility. The word reminds us of the open-ended, transformative, unfinished possibilities of the work that Bates and Bonner have undertaken.

Indeed it was the commitment to innovation and experiment that brought Bates to the Bonner Foundation a few years ago. The Harward Center made a strong case that we needed to integrate civic engagement with student leadership development as mindfully and deeply as the College had been weaving community work into our academics. Joining the Bonner Network would enable us to more fully nurture students as reflective leaders, citizens, public selves. It would link our campus to a network of institutions from whom to learn, with whom to collaborate and experiment. For Bonner, too, is a kind of collaboratory.

The Bates-Bonner connection, then, has me looking forward and backward, looking at both our roots and our routes. It offers Bates a new terrain on which to recommit ourselves to our founding values—and in the process, it pushes us to live those values in new ways. I congratulate the Bonner Foundation on this milestone in its development and look forward to the next twenty years of our journey.

# Berea College

Larry D. Shin, President  
Presidential Statement 2010



## When Three Histories Merge

My wife Nancy and I were awakened at 5:30 AM by the loud speaker in the next door mosque's minaret proclaiming "laa ilaaha illallah; wa Muhammadan ar rasulullah." Startled and still half asleep, we both sat up in bed confused about where we were and what the loud and unfamiliar language was saying. We were recent college graduates who, at the age of 22, had committed ourselves to teach in the Friends (Quaker) Boy's and Girls' Schools in Ramallah, Jordan for the 1964-65 school year. We had just arrived late the night before after a fourteen day journey across the Atlantic Ocean on the SS Queen Fredericka, a large passenger ship that introduced us to steerage class travel. We traveled with a group of Greek and Italian passengers that provided intercultural experiences in new languages, unfamiliar food, and customs that challenged our mid-western, rural Ohio sensibilities. Though we had studied Arabic, Middle Eastern history, and Islam the year before we arrived in Ramallah (the "mountain of God"), experiencing the Muslim call to prayer out of a weary traveler's sleep was different than reading the translation of the Shahada that calls Muslims to prayer five times a day with the pronouncement, "There is no God but Allah and Muhammad is his messenger." As we discussed this call to prayer over breakfast with the headmistress and faculty (most of whom were Palestinians) at the Friends Girls' School where we would be living for a year, we began our multifaceted education about Islam and this special part of Palestine that we had come to serve. It

was quickly apparent to us that this year of service as unpaid teachers would provide as much value and education to us as we would to the Ramallah community.

Our year in Ramallah included not only travel within the country but school vacation trips to Egypt, Syria, Lebanon, and Turkey. We became friends with Arab Christian and Muslim students and their families as well as with a group of international students our age from Australia, England, Germany, and America—most of whom were volunteers working in schools, hospitals and United Nations' outreach and service programs. We developed close friendships with Arab teacher colleagues and their families in Ramallah. We worked with Quakers who had given their lives to serve the poor and marginalized not only in Jordan but also in Africa and Asia and who closely identified with those whom they served. We also experienced a couple of Quaker missionaries who didn't like or trust either Arabs or Muslims and were at the Friends' Schools to "educated these uncivilized people." As young and idealistic Christians who eagerly sought to learn from our adopted cultural home, we tried to build bridges to new friends of different faiths and cultures by learning of our differences and commonalities.

To say that our year in the Middle East was transformative for Nancy and me would be an understatement. Though I returned to American to

begin my studies at Drew Theological School as part of a long journey to become a professor of New Testament studies, our experience in Ramallah and the challenging question of our first night's experience remained with me, "How can the Muslim (Shahada) and Christian (John 14:6) exclusivist claims both be "true?" After seminary, I decided to attend Princeton University to study Islam and, following its historical journey into India, ultimately earning a Ph.D. in the History of Religions through a study of popular Hindu religious traditions. Our year of service in the Friends Schools in the Middle East and our "close encounter" with Islam and Muslim people ultimately directed not only my professional life as a student of world religions, but opened my mind and heart as a Christian to acknowledge God's presence in those of different faiths and cultures.

Fast forwarding through fourteen years of teaching at Oberlin College and ten years of teaching and administrative leadership at Bucknell University, I received a call from the presidential search committee at Berea College asking if I would consent to being a candidate. When I was an undergraduate at Baldwin Wallace College in Berea, Ohio, I had come to learn a little about this small college in Kentucky. And as a professor at Oberlin College, I met a colleague in Physics who was a Berea College alumnus and who later nominated me for Berea's presidency. As I read Berea's Great Commitments, the preface says the institution seeks to provide "...a vision of the world shaped by Christian values, such as the power of love over hate, human dignity and equality, and peace with justice." The third Great Commitment says Berea College seeks "to promote a Christian ethic and service..." The eighth Great Commitment says the College wants "...to provide service to Appalachia through education and other appropriate services." And all of the eight core commitments of Berea's mission emanate from an inclusive Christian tradition that, as Berea's founder John Fee said, welcomes "students from all nations and climes."

Given the personal and theological journey briefly described above, Berea College welcomed this Methodist minister and professor of world religions who understood his own faith and life as one of inclusion of diversity in religious and cultural terms. And it is this Berea College that welcomes conservative Christian students from the American Midwest and South and international students from more than 70 countries who embody the cultural and religious diversity of the world. Thus, a Southern Baptist student from the mountains of Tennessee will find himself rooming with a Buddhist from Sri Lanka.

And, a Muslim student from Afghanistan will find herself rooming with a secular student from Kentucky. All are welcomed at a small Christian College called Berea whose population of students still primarily comes from the Southern Appalachian region. In my statement to the Bonner Foundation in 2000, I described a strategic planning process that in 1996 produced Berea's strategic plan: "Being and Becoming: Berea College in the 21st Century." One important outcome of this strategic thinking process was a refocusing of Berea's service to the surrounding Appalachian region and the creation in 2000 of our Center for Excellence in Learning Through Service (CE LTS). Berea already had a vibrant "Students for Appalachia" program that won a "Points of Light" award from President Bush in 1993. Over 30 labor positions provided leadership for more than a dozen student led service programs that engaged several hundred students in community service each semester.

Though Berea College was a founding Bonner Scholars' college, there was a program hiatus from 1993 to 1998. So as the new CE LTS program was being established, Berea was also seeking to integrate a refined Bonner's program into the new CE LTS center. Inviting the Bonner Scholars' program into Berea's legacy of service reflected in our mission, our strategic planning, and our inclusive Christian heritage was like welcoming home a long time friend. Today, the Bonner program provides an anchor program in a CE LTS center that seeks to "foster a campus atmosphere that promotes excellence in service in its manifold forms, including learning through service in service learning course activities and in ongoing College-sponsored programs where assessment of others' needs, training of those delivering direct service, and reflection on such service will enhance both service and learning."

So, ten years after the formation of Berea's CE LTS and its rich array of programs with the Bonner Program at its heart, here is a brief listing of some of the significant accomplishments:

The CE LTS student-led service programs have grown during the past ten years with increased student involvement through the labor program. The number of students who hold a labor position through CE LTS has nearly tripled from 30 students in 2000 to over 80 students in spring 2010, with hundreds of other students providing their volunteer services each year within Berea College as well as the surrounding communities.

CE LTS has established a nationally-recognized service-learning program that is consistently recognized by US

News and World Report as one of the nation's top 25 service-learning programs.

CELTS has received several Learn and Serve America subgrants to fund core Berea College Service-Learning Programs. These grants have been funded through Tulane University, Princeton University and Kentucky Campus Compact.

Based on data compiled and submitted by CELTS staff, Berea College has been recognized with the Carnegie Classification for Community Engagement in two categories - Curricular Engagement, and Outreach and Partnerships.

Based on data compiled by CELTS staff, Berea College has also been recognized with the President's Higher Education Community Service Honor Roll for the past three years (awarded With Distinction in 2007 and 2008).

It is into this mature and diverse CELTS center that the Bonner Program is integrated to help the College realize its 155-year legacy of service. The experience of the Berea College Bonner Scholars reflects the Bonner Foundation's Developmental Model, designed to take place across the students' four-year college experience. Reflection on the connection between service and learning is encouraged by providing opportunities to apply academic knowledge to community issues. Hopefully this sense of service follows that of the Quakers I witnessed in the Middle East who identified with those whom they served and reflected the service others' desired.

Fifteen students are chosen from each incoming first-year class through a rigorous process that includes both a written and interview process involving community partners. Students are selected based on their high school service and leadership and demonstrated potential to meet the Common Commitments of the Bonner Scholars Program. In their first year, Bonner Scholars participate in intensive training programs, lead mentoring and tutoring after school programs for elementary and middle school children, and participate in service experiences as a group. The combination of training, service, and reflection activities helps students to understand different approaches to addressing social problems. The first year experience continues with an Alternative Spring Break trip on which students work in teams, develop their reflection skills, and connect as a group.

In their second year and beyond, Bonner Scholars apply for labor positions in their choice of service

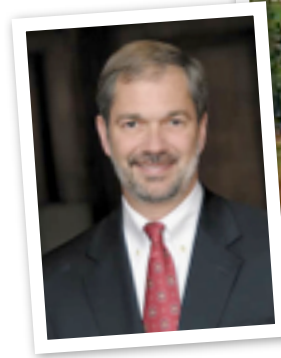
areas. Some choose to work with one of the CELTS student-led service programs while others choose to work with community-based organizations. The Scholars continue to develop cohesion as a group through their Sophomore Service Exchange. Upper class Scholars also continue to develop leadership and service skills through CELTS labor meetings and retreats, service-oriented conferences, and other experiences. By their fourth year, they have ideally established themselves in labor positions of significant responsibility and leadership. They complete their Bonner journey with a group reflection that is shared with the younger Bonner Scholars.

It is a long journey in space and time since that night in Ramallah when my personal and professional life experienced radical redirection that would only become obvious years later. What should be clear from the brief description of my early reflections on service while teaching Arab students in the Middle East is that my personal and professional journey has found a home in Berea College's mission of service and learning. When adding the integration of Berea's Bonner Scholars Program with Berea's Center for Excellence Through Service, all three personal and institutional histories are now intimately intertwined. It is my hope and expectation that the kind of thoughtful and reflective service I experienced and tried to emulate 45 years ago as a recent college graduate in a Middle Eastern context is taught and experienced in Berea's Bonner Program and throughout the CELTS center. It is when personal and institutional histories merge that deep learning occurs and, in the case of the Bonner Program, very intentionally. As the Bonner Program celebrates its 20th anniversary, I am delighted that Berea College can host this special event. Our histories overlapped in the beginning of the Bonner Program and both have blossomed in the intervening years. May our individual and collective futures be as bright.



# Berry College

Stephen R. Briggs, President  
Presidential Statement 2010



Work and service have been central to Berry's educational identity since the school's founding in 1902. Martha Berry, the daughter of a prosperous cotton merchant, shared her father's interest in the Scotch-Irish highlanders who lived in the hardscrabble hills of northwest Georgia. Thomas Berry was a generous and compassionate man. He knew that Martha had "giving hands" and he taught her that to give help wisely she must create opportunities for people. Hand-outs alone would undercut their confidence and dignity.

After her father's death, Martha spent a summer with a friend visiting remote and primitive mountain homesteads, an informal 'study abroad' experience. She was staggered by the grinding hardship she witnessed and longed to do something to break the cycle of poverty that trapped generations of families. She saw promise in the eyes of many of the bedraggled children and knew that education could provide an avenue of hope, although there were no public schools available within miles of these mountain settlements. Thus, she determined to create a residential school for impoverished mountain children.

Martha came from a privileged family by the standards of Rome, Georgia, in the late 1800's, but she did not have the resources to fund a boarding school. Her plan was naively simple: she would donate land (83 acres of her inheritance) for the school and the students would

work two days a week in exchange for four days of education. The students would receive a sound basic education as well as technical training which would enable them to become productive citizens and leaders in their communities. The school itself would take shape through the efforts of the students as they developed trade skills and a strong work ethic, and the residential campus community would emphasize Christian values, service and character. She characterized this approach as an education of the head, heart and hands.

From the outset, Martha Berry intended to educate both boys and girls. Because the initial work of the school required substantial land-clearing and construction, she first opened a school for boys. Within seven years, she had started a corresponding school for girls. She later remarked that had she known how much boys eat, she would have started with the girls.

The Berry Schools were meant to be self-sustaining. In the early years, the students built buildings with wood harvested from the land, produced crops from fields that they cleared and tilled, and raised beef and dairy cattle, chickens and pigs. They cooked, cleaned, and washed as well. Later, a nearby brick plant was acquired and students made the bricks and constructed a number of the major buildings on campus. They also

made a variety of goods and crafts for sale at the campus store.

Despite all of this industriousness and can-do spirit, the Berry Schools were not nearly self-sufficient. One of Martha Berry's greatest gifts was her ability to communicate her vision to others and gain friends for her work. By 1925, she had attracted the interest and support of Theodore Roosevelt, Andrew Carnegie, Kate Macy Ladd, Emily Vanderbilt Hammond, Thomas and Mina Edison, and Henry and Clara Ford as well many influential leaders in Atlanta.

Martha Berry poured out her life in service for the Schools. She chose not to marry and instead adopted the students of her schools as her children. She believed that young people are a nation's greatest natural resource, and by her life's work she provided a "gate of opportunity" for tens of thousands of young people who would not otherwise had access to an education. She embodied the motto of the schools, a quotation from Jesus in the Gospel of Mark: "not to be ministered unto, but to minister."

Thus, work and service go hand in hand in the Berry educational model. Some might see work and service in juxtaposition, with work as what you do to make money and service as what you do to give back. At Berry, we find this to be too low a view of work. We believe there is a dignity to work that transcends financial reward, and we want students to appreciate the enjoyment and satisfaction that comes from giving their best effort whether in the classroom or at their campus job.

Call me idealistic or old school, but as a customer or client, I want the person I am engaging to be truly attentive to me as well as competent. Whether it is a wait-person at a restaurant, a salesperson at a store, a plumber at my house or my physician at his office, I evaluate the quality of their work based in part on their genuine interest in my situation and needs. Berry emphasizes the importance of worthwhile work well done and that almost always depends on the quality of service that you provide to someone else. The worth of your work to a community is defined far more by the quality of service that you provide than by your hourly wage. Similarly, your own lasting satisfaction with your work derives far more the nature of the service you provide than from the salary you receive. Unfortunately, this is not the prevailing sentiment of our popular culture. If we want students to value and engage in service, we must first teach them to understand rightly the dignity and worth of work.

When we come to enjoy work as a means for serving others and improving the communities in which we live, we will also be attracted to opportunities to donate our gifts and resources to help others who need assistance by virtue of special or enduring circumstances. The enjoyment is no less when we "give away" our service. Paradoxically, an appetite for serving often results in greater satisfaction than a hunger to be served.

At Berry College today, we encourage students to work on campus as part of their college experience. This fall, approximately 1640 students (or 85% of all students) will work on campus for an average of 10-12 hours a week. Students can use their wages as part of self-help toward college tuition and expenses. Our program is voluntary each semester because we believe that students benefit from choosing to participate and learning to balance their responsibilities and education over time, yet virtually all students participate in work on campus, off campus, or in comparable (non-paid) service activities during their four years at Berry.

On-campus work positions are defined by level of responsibility from entry positions (level 1) to supervisory and enterprise management positions (level 5). Students are grouped into several hundred work teams across more than 100 departments on campus. Work teams require skill development with respect to a particular type of job as well as work ethic and attitude that transcends specific job categories. Skill development and work attitude dimensions are evaluated each semester. It is our hope and expectation that students will gain work experience and depth over time in a way that will complement and extend their academic studies. We expect students to "own" their education experience and to construct an integrated education of the head, heart and hands with increasing intentionality. We expect them to be able to tell their own story and to talk meaningfully about how they have contributed to the welfare and success of the Berry community.

In the same manner, we have high expectations for our Bonner Scholars. As part of their scholarship program, Bonner Scholars choose to invest themselves in improving the local community of Rome and Floyd County, Georgia, as well as the Berry College campus community. In so doing, we believe they grow deep and strong as individuals. Bonner Scholars at Berry have an advantage over other Berry students in that they are part of a team that meets frequently to discuss the nature and meaning of service and that has staff and student leaders with expertise in this area. For this reason, Bonner students likely have a richer and more

self-reflective understanding than most students about the concept of worthwhile work well done. Even so, our aspirations for Bonner Scholars are akin to our expectations for all students. Thus, we want to see them progress through increasing levels of specific skill development as well as work attitude (responsibility, initiative, problem-solving, team work and communication). We want their service experiences to complement and extend their academic studies, and we expect Bonner Scholars to integrate the education of their head, heart and hands with increasing intentionality. We also expect them to reflect on and understand their own story and how they have contributed to the betterment of the Berry campus community as well as the larger community that surrounds our campus.

Bonner Scholars currently work with a number of local agencies: the Boys and Girls Club, Mercy Senior Care, the Red Cross disaster services, ESL services for Latino families, Habitat for Humanity, the Coosa River Basin Initiative, and others. In the coming years, we embrace the Bonner Foundation's initiatives to work more closely with a limited number of agencies on a targeted set of issues. Our intent is to identify five to eight significant issues in the greater Rome area along with specific agencies or groups that are working to make a difference in each of these areas. We hope to develop Bonner teams of six to ten students to partner with and support these agencies in a variety of meaningful ways from providing client services to research projects to advocacy to capacity-building. We anticipate that other Berry students will want to contribute as well and could be recruited and placed successfully by way of our Bonner Scholar teams. Our Bonner teams could also partner with on-campus service groups that are committed to action in the various targeted areas.

One hundred years ago, Martha Berry's efforts were beginning to have a profound effect on the regions surrounding the Berry campus. She attracted like-minded people from the local area as well as from places far away, and together their sustained work created a gate of opportunity for tens of thousands of young people. The problems she tackled 100 years ago have in some ways been resolved with the advent of modern transportation, communication and educational systems. Yet, there remains the need to improve the lives of individuals and communities by helping meet the basic needs of nutrition and educational opportunity. This need inspired both Martha Berry and Corella and Bertram Bonner, and it can inspire a new generation of leaders into the future as well. Let that be our collective aspiration.

# Carson-Newman College

Randall O'Brien, President  
Presidential Statement 2010



To borrow from Saint Paul, we at Carson-Newman thank our God every time we remember you.

For 20 years now, our students have been granted a marvelous benefice born from the generosity of Corella and Bertram Bonner. More than a scholarship program, this benefice has presented a position of opportunity, one that required those who have received it to have earned it with diligent community service. The brilliance of the Bonner Scholars Program has been that it has taken pliable young hearts and minds and molded servants not only for today, but also for tomorrow.

I have long been of the mind that we educators need to ask the forgiveness of our students. I think we have not done our part to make a college education affordable. Only half of American youth from low-income backgrounds attend college, compared to 80 percent of those from high-income families. Income discrimination has become the most significant factor in predicting access to a college education.

When more funds are necessary, the first to be asked for more money is the student. It seems that rising tuition and fees are taxes on the poor, and, I think, are little more than taxation without representation. As surely as the American Revolution resulted from such management practices, so too will our students reach the breaking point one day. And they will not have to mount a rebellion; they will only need to leave and simply not return.

To a large degree, we have not seriously burdened our college and universities with the remedial programs that many of our students must have to achieve success. For them we have dangled the carrot of education too far in front of their noses. We have said, in effect, "Come and get it," all the while placing a

chasm between where they are and where we would have them be. We are morally encumbered with making help available to those who try desperately to help themselves.

Too often, we have allowed rote memory tricks to stand in place of higher order thinking, critical analysis, active learning exercises, and the give-and-take of argument. It is not enough to test for fact regurgitation; rather, we are duty bound to equip the tide of coming generations with the tools for innovative problem solving and the desire to work diligently to matter for someone else.

Ultimately, many have forgotten why higher education developed in America. In fancying the ships of academe for a casual, even pleasant, voyage, plenty of educators slipped the moorings of moral and Christian formation of students. Lest we forget, the birth of nearly all colleges in America before 1865 came forth from church organizations or devout Christians with intentional, spiritual purposes in mind.

Congregationalists begat Harvard and Yale, Anglicans begat William & Mary, Presbyterians begat Princeton, and Baptists begat Brown. Other church colleges of distinction included Columbia and Dartmouth.

Harvard's motto in 1650 proclaimed *Christi Glorium*, (Glory to Christ). Her motto in 1692 became *Christo et Ecclesiae*, (Christ and Church). Harvard's earliest set of "Rules and Precepts" decreed that each student was: "to be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternal life . . . and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning."

Each noted institution was similarly purposed and their missions reiterated by leaders like Dartmouth's

Asa Smith, who charged in his 1863 inaugural address: "The College . . . should be distinctly and eminently Christian. . . . Let the studies which we call moral, have a Christian baptism. . . . Let Ethical Science . . . be bathed in the light of Calvary."

Carson-Newman is but a star within this breathtaking galaxy. The Baptist Education Society of East Tennessee called a meeting at the Dandridge Baptist Church in 1849 to consider founding "an institution of learning." Twenty-one trustees were elected to raise money and secure a charter. One of the leaders was James Carson, for whom our school would eventually be named. The host pastor, William Rogers, would become the first president.

Shortly thereafter, five met under an old oak tree after a hard day's work in the fields and determined to create a place of education for their sons—and later their daughters, as well. They proposed to bring the institution to their community, Mossy Creek, which was destined to have the depot of the railroad that was in the planning stages. Along with the aforementioned trustees, the five men secured two acres of land on the banks of Mossy Creek and raised \$2,386.50 to start Mossy Creek Missionary Baptist Seminary, which began holding classes at Mossy Creek Baptist Church in 1851.

The fledgling institution grew bit by bit, barely survived the Civil War and changed its name to Mossy Creek Baptist College. The 1876-77 mission statement of Mossy Creek Baptist College noted, "This institution looks to the highest possible grade of intellectual and Christian culture of all its pupils."

Other changes brought the name Carson College and a merger with an institution for women, Newman College. The College steadfastly clung to its commitment to "offer its students instruction in the light of the teachings of Jesus Christ," as noted in the 1919-20 catalog. Many institutions seemingly have drifted from their founding principles. At Carson-Newman, the name may have changed, but not the mission, which now commits that we "help our students reach their full potential as educated citizens and worldwide servant leaders by integrating academic excellence and Christian commitment within a caring community."

The glorious past portends a grand future through academic rigor and the integration of Christian faith and learning. My personal goal as Carson-Newman's 22nd president is that ours will not only be for students a great college of academic and Christian excellence to come TO, but one that our students will go FROM to make a difference in our world, for Christ's sake.

"Treat a man as he is and he will remain as he is," wrote Goethe. "Treat a man as he can and should be, and he will become as he can and should be." Change "man" to "person," and I believe Goethe's maxim bespeaks the value of education. I believe it because I have seen it in action.

Growing up in the Deep South of McComb, Mississippi in the 1950s, I knew a boy who was born to relatively poor parents in a family from which no one had attended college, or much less graduated. He grew up in a series of rental houses, housing projects and what were then called house trailers. The women in the family were Christian; the men were not. It was a hardscrabble but survivable existence.

Given a difference in time and location, that young man would have been tailor-fit for the Bonner Scholars Program. For him, a partial basketball scholarship and work made the local junior college an option for a little while. Having run low on finances, he was temporarily out of school and working when his draft number was pulled by the local Selective Service Board. Rather than be drafted, he volunteered for the US Army, ultimately serving in Vietnam.

The sacrifices and prayers of others and the G.I. Bill made it possible for the young man to finish his education, first back at the junior college and then a Christian college in the state. Called to the ministry, he pledged that he would endeavor somehow in the course of his career to help make education a little easier for others should he have the opportunity. As the one writing this letter, I now have that opportunity.

The blessing of education and Christian transformation afforded me career possibilities that I never imagined all those years ago. That is why I am committed to ensuring that we will do all that we can to make educational dream realities for coming generations. Goethe was right, and, because others treated me as I could be and should be, I am excited to serve an institution that celebrates its status as a charter Bonner Scholars Program institution.

I am humbled that friends of Carson-Newman last year established a first-generation scholarship program to commemorate my inauguration. It's a start and something that we are seeking to bolster so those who want the opportunity to take part in the Carson-Newman experience can have a new avenue of assistance.

I am pleased both personally and professionally to serve an institution that, thanks to Bonner Foundation resources, is able to support so many students. But, I must confess, when I arrived at Carson-Newman less than two years ago, my first thoughts about the Bonner Scholars Program were rather myopic; I saw the financial benefit as the benefit. A little time and understanding became the corrective lenses that fixed that myopia. The scholarship dollars are important, certainly, but they are merely the vehicle that transports the change our students make in lives within our community and, I think just as importantly, generate magnificent changes in our students.

For instance, Amy Scott, one of our graduating seniors, interned with our county's juvenile court system and saw that high school truancy was a major problem. Empowered to be the change she wanted to see, Amy

worked through our Bonner Center to start the Journey Program, through which five of our students mentor 25 truants and those who are otherwise at risk of dropping out of school. Interestingly, Journey has a companion program geared for the parents of at risk students. One of our graduate students is leading several of his classmates as they help parents develop skills that foster education friendly homes.

The Journey Program is one of the initiatives administered through our Bonner/AmeriCorps coordinator Kaylen Mallard. Another effort that is making what Kaylen calls “a tremendous difference” is our students’ work through the Afterschool Program, a partnership between our Bonner Center and the Jefferson City Housing Authority. The housing authority had space, meager monetary resources, one overtaxed staff member and a great need for help. We had students in need of experience and School of Education faculty members who could help shape an excellent program. A symbiotic relationship was formed.

“It’s a great example of two entities that have pooled their resources to help each other out,” Kaylen told me recently. Beyond meeting mutual immediate needs, our students see that they are helping 25 elementary school students for two hours each Monday through Thursday afternoon, and that is just in one subsidized housing development. A second site will open in the fall.

The Homework and Academic Enrichment Program is indeed mutually beneficial, as related by John-Mark Brown, a Fellow who was recently named our Bonner “Rookie of the Year.” One fall afternoon, as part of regular activities, 12-year-old Terrence had his chance to be featured among his peers in an exercise that includes “favorite things.” John-Mark tells the story about that afternoon with a lump in his throat when he notes that he made Terrence’s “best friends” section. “Every other person on it was in middle school with him,” says the sophomore religion major. “I couldn’t believe that he included me.”

Kaylen and her Bonners do not use the word “tutoring” because they would not want their students marginalized by its connotations, but it’s more than that. Besides helping with math, reading and other typical subjects, the elementary students are encouraged to help design curricula that interest them. This year, that has included Greek mythology and the publication of a newspaper for which students produced stories and event wrote classified ads. Teacher education majors can help design study plans, implement and measure their success.

The program is a quantitative and qualitative success. According to anecdotal reports made by the elementary students to their C-N mentors, grades are moving up and, our volunteers say, it’s clear that interest levels and reading abilities are on the rise as well. We expect that will continue to be the case since several students have committed to establishing this

summer an eight-week academic intensive model that will use sports as a means to teach reading and mathematics. For instance, two weeks will be given to the theme of baseball. Students will read literature like Ernest Thayer’s “Casey at the Bat” and learn how to calculate statistics as a way to learn a host of important math skills.

Understanding the impact that our Bonner Scholars are having is particularly exciting to me when I think about a faculty fellows program that is being developed. This next stage of our site teams will bring together faculty, students, and community partners on a weekly basis. Students serve in partnership and collaboration with local community agencies and nonprofits and thereby extend academic community’s knowledge with the practical needs of partners. That’s the sort of town and gown relationship that can build strong community bonds.

The prototype, conceived by Bonner Center Director Dr. Larry Osborne, will have several positive effects. It will afford yet another opportunity for extracurricular interaction for professors and students, already a C-N hallmark, and it will more deeply engage our faculty with community leaders and civic volunteers. “This will move our program beyond a service with a smile paradigm,” says Dr. Beth Vanlandingham, the Center’s associate director. “With our faculty members, it will be a three-pronged approach that we expect will replace our traditional student volunteer/community agency system.”

In the course of the coming decade, we will establish an extended family of service-learning scholarships. Along with the first-generation program, we will work to create funds for those with low family incomes, as well as those who come from small towns and rural counties in our region of Appalachia.

Dr. Larry Osborne is working to put together a model program that would dovetail trained and commissioned recipients with opportunities that include sustainable development, educational attainment, social justice and democracy building initiatives in areas where poverty, poor health, powerlessness, and lack of educational achievement seem to have strongholds.

Larry thinks the program can include a minor in Social Entrepreneurship & Nonprofit Studies or a similar variant to link curriculum with service. Once established, the model would produce alumni with deep gratitude to the Center and lasting connections with the College for subsequent generations. Adding a rural/social justice studies focus to the program and the development of international study opportunities would allow a new slant on our vision to “be a premier Christian liberal arts college with a world-wide impact.”

Presently, we are considering a unified campaign for several categories of service-related scholarships. They include:

- 1) *Bonner Scholars*—High need students with a strong interest in service learning, citizenship and community leadership.
- 2) *Servant Leader Corps*—Students called to missions and compassionate ministries, including evangelism and church-planting.
- 3) *Military Veterans Service Corps*—Returning veterans who desire to serve communities, especially those in the area of disaster relief and emergency preparedness.

It is never lost on us that Carson-Newman is in the same geographic cradle that produced Mrs. Bonner. Separated by a few mountains, Egan and Jefferson City are less than 50 miles apart in a straight line. But, as Mrs. Bonner well knew, in some parts of Appalachia there are few straight lines—either on the roads or in many lives.

We are rooted in a place of great natural beauty and steeped in a tradition of hard work. There is an environmental struggle created by heavy industry and coal-fired power plants that produce some of the country's dirtiest air and highest rates of respiratory illness. That is why each August finds our Bonner freshman making a trip to Claiborne County where they learn firsthand the connection between people and land. The lesson is made abundantly clear as they focus on mountain top removal and the adverse conditions left in its wake. At Clearfork Community Institute, our students are educated about regional issues surrounding coal and rural poverty, but they also learn how Clearfork empowers those who live there to make their own lives better by learning to be engaged citizens. Our students do not just serve the people who live there; they also learn from them, which is yet another important lesson for college students.

Our area's abundant natural resources can camouflage abiding poverty; within a 30-minute drive of campus are four of the state's 10 poorest counties and home to thousands of children who live in economic desolation. Many of the African-American residents of those counties experience poverty rates approaching twice the national average for all Americans. Through our College's auxiliary ministry, Appalachian Outreach, Bonner Scholars and other student servants fight poverty in a five-county region. They help staff a food pantry and clothing distribution center, they participate in home repair projects that raise substandard dwellings to livable conditions and they serve at Samaritan House, which for more than 20 years has provided homeless families the means to regain a foothold in our economy. Many also participate in Habitat for Humanity projects and serve at its local thrift store.

In our bioregion a hiker can meditate in a remote, peaceful spot and listen to the wind, falling water, and hawk's call, while in the same area nuclear bomb components are produced as part of the military

industrial complex. We encourage our students to develop their autonomous political beliefs while instilling in them the responsibility to gather information that informs their decision-making and their positions on a range of complex issues.

Our environs are anchored by people of abiding religious faith, patriotism, and neighborliness, but they also hampered by some who cling to antiquated ideas about race, social standing and those who are different. Our campus diversity provides an incubator for multicultural experiences and expansion, while our Baptist traditions, including soul competency, autonomy and freedom of the individual believer, encourage our students to engage and learn from those who are of other ethnicities, beliefs or nationalities.

This interesting and diverse region is where our Bonner Scholars work. While it is often challenging, it is essentially important that they are here. It is likewise important to our mission that we stress why we partner with the Bonner Scholars Program. Twenty years after the wedding, we have seen what the marriage has produced, and that is a host of young people better equipped to reach their full potential as educated citizens and worldwide servant leaders. Our experience is that C-N Bonner Scholars have not only experienced the integration of academic excellence and Christian commitment within a caring community, but that they indeed have lived it in practice and have deeply cared for their communities.

# Central Washington University

James Gaudino, President  
Presidential Statement 2010



As president of Central Washington University (CWU)—an institution known for its civic engagement—I am happy to take this opportunity to thank the Bonner Institution for its involvement and collaboration with CWU over the years, as well as congratulate the foundation on its 20<sup>th</sup> anniversary. We believe that learning is the result of doing. Because Central is a place where students come to enrich their lives through education, it only makes sense that they obtain real-world experience during their college years by supporting their communities as well.

As part of that endeavor, several CWU students participate annually in the Bonner Leader Program—an essential partnership that CWU and the Bonner Foundation has maintained for eight years. In fact, AmeriCorps members working at Central CARES, CWU's volunteer center, played pivotal roles in expanding and developing the center to what it is today—the Don and Verna Duncan Civic Engagement Center. Throughout the past eight years, CWU has supported 53 Bonner AmeriCorps leaders and currently has seven leaders who are actively engaged in a variety of important off-campus service commitments. CWU Bonner leaders make significant civic impacts throughout the community every year. In collaboration with the Civic Engagement Center, students currently work with the local branch of the American Red Cross, assist at a local domestic violence counseling center, work at the local food bank, the animal shelter, and at many other nonprofit organizations.

CWU student Andre Dickerson is a great example of how Bonner leaders are reaching out and helping local Ellensburg residents. Andre is a biology major emphasizing in CWU's pre-medical school program. He's also a residence hall assistant and McNair Scholar. Andre is participating in a 900-hour Bonner Leader program where he spends his time working in the local domestic violence counseling and intervention organization known as ASPEN. There, Andre provides important assistance to families who are in need at very vulnerable times. Recently Andre recalled how his volunteer experience at ASPEN changed him. "Around mid-December (of 2009), I was the volunteer on call for ASPEN when I received a call from the police station regarding a sexual assault victim. I responded to the call to find that the victim was mentally and physically disabled," Andre said. "I sat through the police interview and escorted the victim to the hospital with the victim's two caregivers. Although this person had just experienced a terrible crime, they were in good spirits. Meeting this survivor and having that experience has forever changed me." He went on to say that because of the Bonner program's financial support, he's able to spend his free time giving back to the community as a volunteer.

Clarissa Bulosan, an environmental studies major and fellow Bonner Leader, assists the Red Cross with blood drives, office tasks, and disaster response. Like Andre, she too has had life-changing experiences with the program. "Bonner has positively changed all aspects of



my life: academic, career, and attitude, while serving the community. I work with people of all ages and backgrounds, so this gives me the experience and skills I will need for my future career. Knowing that I am making an impact is why I serve,” Clarissa said. Students are not the only ones benefitting from the foundation. Our local community organizations are as well. “Working with Bonner leaders has greatly improved our office,” said Brandon Foote, volunteer coordinator with the local chapter of the American Red Cross. “These individuals have improved our productivity, helped with name recognition, and been a positive force in our growth as a whole. More specifically, these scholars have helped set up and run many fundraisers as well as social gatherings.” Stan Bassett, director of Youth Services of Kittitas County, said, “With the leadership and dedication of our Bonner placement, our program and the community are better places for our youth.”

Bonner Leaders play an essential role in strengthening relations between CWU and the community. Central Washington University and Ellensburg are so closely intertwined culturally, historically, and economically, that it’s vital the two entities support one another as often as possible. Since students play an essential role in representing CWU, we’re lucky to have so many who are willing and eager to engage in civic activities.

I fully support CWU’s involvement with the Bonner Foundation and plan to expand the program to reach more students earlier in their academic careers at CWU. In addition, I plan on implementing new marketing and events to increase awareness of the Bonner program amongst our students and the community. I feel it’s vital that CWU encourages students to become involved with the Bonner Leader AmeriCorps Program as early as possible because it means our students will be long-term contributors to our local communities, and the world will have one more civic leader in its midst. To achieve these expansion plans, I will utilize the Civic Engagement Center’s resources, employees, and community partners to establish new service programs and generate fresh ideas on how we can better support our community partners. I am specifically interested in the Center’s further development of non-place-bound teams of individuals who are committed to working collaboratively across the United States and beyond to remediate our most pressing social, environmental, economic, and political challenges. To this end, the already-established AmeriCorps program provides exciting opportunities for the future development of this network.

Since I became president in January of 2009, I have seen the positive impact that CWU civically engaged scholars have had on its program affiliates, the university, and the Ellensburg community. I fully support and understand the value of the program and am looking forward to seeing where CWU’s partnership with the Bonner Foundation leads to in the future. On behalf of everyone at CWU, I want to wish the Bonner Foundation a very happy 20<sup>th</sup> anniversary. May the foundation and its efforts with other universities throughout the country continue to be successful—for students and for the communities across the nation and the world.

# Centre College

John A. Roush, President  
Presidential Statement 2010



## A Personal Statement for a Public

It is hard for me to remember when I learned that serving others was part of the equation for living. My parents and two older sisters were engaged in service and the public dialogue – always. As the youngest, and as the third born always seeking to please, the choice to help others, serve others, follow and lead others was how I was “raised.” I also remember fondly the countless conversations we had around the dinner table that underscored the theme of Marian Wright Edelman’s quote, “Service is the rent we pay to be living. It is the very purpose of life and not something you do in your spare time.” I shall be forever thankful to have grown up in such a home. Then, as a freshman in college, it was my very good fortune to meet a young woman, Susie Miller – now my wife of 37 years – who came from a similar family background and shared a similar commitment to making a difference for good with her life of work and service.

So, as I began my professional life, it was almost guaranteed that opportunities to remain involved in service and civic engagement would “find me.” And, they did: first, while working at Miami of Ohio and, then, at the University of Richmond, where I had the privilege of encountering and beginning my valued association with the Bonner Foundation. I count these first two professional opportunities to have equipped me especially well as I prepared to begin my work as president of Centre College in July of 1998.

I came to Centre College as president and discovered a campus with a sincere, meaningful, and long-standing commitment to service and civic engagement. That said, the institution lacked some of the structure to ensure that this aspect of Centre’s program would be sustained over time and integrated more completely into the institution’s fabric. The College, however, was blessed to have a number of men and women on the faculty and staff who stood ready to move Centre’s program of service and civic engagement to a new, higher level as part of the institution’s commitment to preparing students for lives of learning, leadership, and service.

Centre College was chartered in 1819. Among the propositions set forth by its founders was that “The College shall at all times be conducted on liberal, free and enlightened principles.” With this principle guiding its progress, the College steadily became a well-known and respected regional institution of higher education. In an effort to better encapsulate the strength and purpose of the growing college, the Board of Trustees expanded the mission statement in 1999, emphasizing the goal of Centre College “to prepare students for lives of learning, leadership, and service in a global society.” The adoption of this mission statement was a watershed moment for Centre College, made concrete by the creation of a Bonner Leaders Program on our campus. From his experience at Emory & Henry College, Richard Trollinger, vice

president for college relations at Centre, knew that the core principles and infrastructure of the Bonner Foundation would help the College fulfill its newly articulated mission. He worked closely with Wayne Meisel, president of the Bonner Foundation, to bring a Bonner Program to our campus to aid with advancing this mission.

Through the Bonner Leaders Program, the College was able to recruit and support a racially, ethnically, and socioeconomically diverse group of individuals with the desire to become servant leaders. These students quickly began to find ways to address issues of social justice and community development on campus and in the surrounding area.

In 1999 the Bonner Program at Centre was launched with 10 Leaders. These pioneering students worked diligently as a small force for good, forging lasting, significant relationships with community partners in our immediate area. The Leaders met weekly, discussing their experiences, the highs and the lows of their service and the enormity of the needs they were attempting to address. The Bonner community they established was positively contagious as more and more servant leaders were attracted to both the College and the Program. In less than ten years the Program quadrupled in size, creating a critical mass of servant leaders from diverse ethnic and socioeconomic backgrounds involved in every aspect of the College, from the residence life staff to athletic teams, spreading the ethic of service, of putting others first and seeking the common good for all.

In recognition of this success, and of the positive impact of these pioneering Bonner Leaders, together with the Bonner Foundation, Centre College chartered a Bonner Scholars Program. This program, now under the direction of Patrick Noltemeyer, welcomed the first Scholars to campus in the summer of 2005. Today, students visiting Centre hear about Bonner during their Admission orientation and apply during their senior year of high school for acceptance. These students come to Centre knowing that Bonner is going to be a part of their college experience, and are dedicated to making a difference for the common good through their efforts.

In recognition of the success of the Bonner Scholars Program, the Bonner Foundation endowed Centre's program in the spring of 2008, guaranteeing future students the resources to engage in this positive work. The endowment represents a commitment by both the College and the Bonner Foundation to the ethic of service on our campus. As a result of this endowment and the continued work of our students, the Bonner

Program has become a household name for service agencies and organizations in the Danville/Boyle County community, and Centre is frequently called on to fill important roles in these agencies with Bonners. The partnerships created with community agencies continue to deepen, moving from one-time service opportunities to committed relationships with Bonners serving on agency advisory boards, participating in the creation and implementation of visions of hope for the people of our community.

Bonner has also become a recognized agent of change on campus, working with other groups to positively impact the campus culture. Each fall Bonners partner with the Student Government Association to provide environmentally friendly, reusable, travel coffee mugs for every student in an effort to eradicate the use of Styrofoam to-go cups in the cafeteria and curb the use of paper cups at local coffee shops. In order to provide an extra incentive for the use of these mugs, Bonners worked with local coffee providers and the on-campus food service to establish a discount program for students using the new mugs. The focus of using these new mugs has also encouraged the cafeteria and other on-campus food distributors to do away with Styrofoam and instead provide to-go containers created from compressed potatoes. This effort has encouraged the Office of New Student Orientation to look at other ways the orientation process could be more sustainable, and now each new student is given a reusable water bottle in addition to their coffee mug.

Students in the Bonner Program have also worked annually with Centre's co-ed service fraternity, Alpha Phi Omega, and Centre's umbrella service organization, CARE (Centre Action Reaches Everyone), on a week of special focus on issues of poverty and homelessness, including volunteer outreach to shelters and food distribution centers, an educational convocation with the National Coalition on the Homeless, an OxFam Hunger Banquet, and a luncheon fast to help the community focus on and understand the feeling of hunger. Working with these campus groups, Bonners collected over 2000 non-perishable food items, equipping the local Salvation Army food pantry with critical supplies during the months of November through January.

In the fall of 2008, following the establishment of the Bonner endowment, the College opened the new Bonner Center for Civic Engagement and Servant Leadership, informally known as the Bonner Service Center. This new resource provides a place for all students interested in service to gather and engage in conversations about policy and service, and how the two interact. Bonners use this location for weekly

meetings, as well as committee meetings, group projects, studying, and interactions with the community. Bonners also host tutoring sessions and a newly formed adult Spanish as a Second Language Class for area business owners and managers. Other student groups also make use of the Center for small group meetings and Centre term classes; during finals, the Center provides a quiet place for Bonners and other Centre students to study.

The Bonner Service Center is just one example of the growing significance of service at Centre. Students in the Bonner Program are fulfilling their mission of direct service, while at the same time engaging their peers and the community in good work. Students from the Bonner Program routinely connect their academic studies to their community-based work, and bring a wide variety of perspectives to discussions in weekly Bonner meetings. This year, two capstone projects blossomed into significant community events: the Spanish as a Second Language Program and the Bate-Wood Community Park Project. The latter, a new initiative, included community surveys, meetings with local government officials and committees, and direct work in a park that was once in disrepair, but now has been labeled by the local newspaper as a “Crown Jewel.” Students at Centre – not just those in the Bonner Program – in short “get it” and understand the significant impact their work and service can have on our community.

It is important to note that at Centre, all Bonners commit to participate in the Program for the duration of their college career, which for most means a four-year commitment. Bonner is a significant part of the transformational experience students have at Centre, and its reach goes far beyond the students directly involved in the program to positively impact the entire campus and our community. Centre has been forever changed by our positive involvement with the Bonner Foundation and the Bonner Program on our campus.

Centre College’s pathway for the next decade with regard to community service, service learning, and civic engagement is especially clear. The institution’s current strategic plan, Centre Forward, identifies any number of goals and strategies to insure that the College’s students will graduate with a clear understanding of what it means to be a citizen-leader, a person prepared for service and civic engagement.

Two of the plan’s nine goals (shared below) speak directly to the value of preparing citizen-leaders. The array of initiatives emerging from these two primary goals commit the College, again and again, to being a

place where volunteer service, service learning, civic engagement, community development, and social justice are embraced and lifted up as crucial aspects of what it means to be a liberally-educated, action-oriented person.

#### Global Citizenship:

Centre will become widely recognized among the nation’s premier undergraduate colleges for its experiences in global studies through an array of curricular, co-curricular, and extracurricular offerings, all including extensive study and work opportunities abroad. Centre should be among the first choices for young people seeking strong undergraduate preparation for graduate study and careers in a global setting.

#### Engaged and Experiential Learning:

Centre College will create a nationally-recognized model for engaged and experiential learning – enabling students to experience the work of the historian, biologist, or artist, rather than only observing and analyzing the process and results; engaging in different forms of collaborative work; applying the power and relevancy of the liberal arts through community-based learning; engaging in activities that require and develop creative thinking; combining opportunities from across the College’s programs to study and develop effective leadership; engaging the academic program with co-curricular and extracurricular programs in a mutually supportive educational experience, and; engaging all of these elements together through active and purposeful planning and management of each student’s experience.

Centre College’s future is exceedingly bright on many levels, to include the ongoing impact of its Bonner Program on student lives. The institution’s trustees, faculty, staff, and students look forward to the challenge of these next decades with optimism and courage.

# College of Charleston

P. George Benson, President  
Presidential Statement 2010



I have long believed that a successful university must be in tune with the needs of its community and move away from the outdated ivory tower paradigm that dominated much of higher education in the United States throughout the 20th Century. Since my arrival at the College of Charleston in February 2007, I have been working to ensure that we remain focused on our community, the state of South Carolina, and their needs – the antithesis of a university where students live and study behind iron gates without meaningful connections to the world around them. I want our students to achieve a holistic educational experience through a healthy balance of instruction and extracurricular activities such as civic engagement. The College's participation in the Bonner Leadership Program helps the College develop our students into well-rounded individuals.

Our unique location in Charleston, South Carolina, presents exciting and fulfilling opportunities for all of our students, but particularly for our Bonner Leaders, to do their part to improve our community's quality of life. In Charleston, our students can participate in traditional community service activities such as afterschool care and volunteering at local shelters and hospitals. They can also participate in service activities unique to Charleston such as historic preservation efforts and volunteering at Spoleto Festival USA.

Now finishing its second year, the College's Bonner Leadership Program has truly enhanced civic

engagement at the College. The College currently has 16 Bonner Leaders, representing a 100% increase over last year, our first year as a Bonner participant. Our goal for the next 2-3 years is to increase that number to 40 Bonner Leaders. Currently, our Bonner Leaders work with about 10 non-profit organizations, including Upward Bound, the Boys and Girls Club, the Charleston Museum, and Lowcountry Earth Force. In addition, they attend leadership training exercises and national conferences where they work on personal and professional development as well as network with Bonner students from other colleges and universities. During winter break this year, our Bonner Leaders traveled to New Orleans to spread awareness about the risk factors for AIDS.

The College's dedication to serving the community extends beyond our growing Bonner Program. Our Center for Civic Engagement helps interested students participate in community service activities, ranging from one-day events to yearlong commitments that align with their interests and career goals. Our Center for Civic Engagement and our students work together to coordinate major service and fundraising events. Just this semester, the students held their annual Dance Marathon, raising over \$75,000 for the Medical University of South Carolina Children's Hospital.

While they are separate offices, the Bonner Program and the Center for Civic Engagement often collaborate on events and service activities. Our Bonner Leaders

work hand-in-hand with the Center for Civic Engagement to help students understand the need for and importance of a student body that is dedicated to community service.

The Bonner Program has been an excellent addition to the College's civic engagement efforts, and the goals of Bonner align perfectly with the College's new Strategic Plan. On October 16, 2009, the College of Charleston Board of Trustees unanimously approved the Strategic Plan, which will guide the institution for the next decade and beyond. Many of the plan's goals and strategies mirror the goals of the Bonner Foundation. The Bonner Program's primary goals are: to provide access to a college education to students with high financial need; channel the energies and talents of college students, faculty, and staff to help address the challenges of and opportunities within local communities; and to help colleges recruit and retain a diverse group of students who might not otherwise be able to attend college. Our Strategic Plan speaks to these goals and seeks to improve the College in the areas of financial aid, collaborative community service efforts, and diversity.

The College's location is an invaluable asset, and our strong liberal arts and sciences core attracts students from all over the country. However, we recognize that we need to increase the amount of need-based and merit-based scholarships that we offer to potential and current students. The Strategic Plan calls for the College to nearly double the amount of merit-based and need-based scholarships over the next 3 years. By 2020, we want to establish a competitive, full-support undergraduate-fellowship program comparable to the University of North Carolina's Morehead-Cain Scholars Program. This program would provide complete coverage of tuition, fees, and living expenses for select students. We are dedicated to establishing a stronger scholarship base to ensure that the brightest students are not turned away from a college education due to a lack of financial resources.

We recognize that our students' success in the classroom depends largely on their health and happiness outside the classroom. In this regard, our Strategic Plan seeks to promote a vibrant campus atmosphere through the integration of curricular and extracurricular activities such as civic engagement. The plan calls for the College to offer course credit for students engaged in community-based research and service-learning activities. Our students' collaborative participation in service-oriented classes and extracurricular efforts will help them develop into

engaged citizens, which in turn helps strengthen local communities.

We also recognize that diversity comes in many different forms. Race, ethnicity, and culture are each an aspect of campus diversity. In addition, students from a variety of geographic locations, students with mental and physical disabilities, and non-traditional students all help a university become more diverse. And students with unique life experiences and a wide range of perspectives also contribute to the make-up of a diverse campus. We are striving to increase all forms of diversity at the College to promote the spread of all ideas and perspectives across our student body. Our Strategic Plan identifies the need to increase scholarships for students that bring diversity to our campus because of the knowledge and experience they have gained outside the classroom.

The Bonner Program has naturally and seamlessly melded into the College of Charleston. We are a student-centered liberal arts and sciences university with a strong presence in the Charleston community. The community is as much a part of our campus as we are a part of it. Bonner's growing presence has inspired more students to commit themselves to community service. Our Bonner leaders set an example for all of our students to follow. The College's Bonner Program is off to a great start. We are proud to be affiliated with the Bonner Foundation, and we look forward to a lasting partnership that will benefit the Bonner Foundation, the College of Charleston, and the Charleston community.

# College of Saint Benedict

Mary Ann Baenninger, President  
Presidential Statement 2010



I'll be honest. In my life right now I'm unable to do much in the way of direct service. As a college president, it seems like I work round the clock. My radar works in the middle of the night like it did when my children were babies. There is no time for "extracurricular activities." As rewarding as this job is, it blurs the distinction between the personal and the professional. Discretionary time is a thing of the past, and the kind of service I used to do a lot of—working with children in theater and visual arts—will have to wait until I retire. Now my personal service consists of a rare interaction with a hammer on a Habitat project or collecting and bringing donations on personal trips to Ethiopia. I have learned that service to others and to the community has developmental characteristics. My personal service mission in my career and at this point in my life is to facilitate students' development as servant leaders.

For this reason I cherish my role as president of a college that has its roots in service and social justice. My goal is to teach our students that there are many ways to engage in, support, and encourage service. They range from that first, profound, inter-human connection when one is serving at the purest level—like preparing food to the needy or holding an at-risk newborn—to the leadership of an international NGO whose mission is to eradicate a disease or serving in an elected office.

The Common Commitments of the Corella and Bertram F. Bonner Foundation Leader and Scholar programs—social justice, civic engagement, community building, spiritual exploration, international perspective, and diversity—resonate loudly and clearly with the mission, values, and commitments of the College of Saint Benedict and its partner Saint John's University.

The Benedictine community that founded College of Saint Benedict was started by a band of three monastic women who traveled in 1852 from Eichstätt, Bavaria, to St. Mary's, Pennsylvania. Members of the burgeoning monastery that they founded traveled to Minnesota a few years later, arriving in 1857.

The driving force behind this community was Benedicta Riepp, OSB (Order of Saint Benedict). She arrived from Germany at the age of 27. When she died at the age of 37 in 1862, she had founded seven independent monasteries in the United States. Currently 47 monasteries trace their roots to Benedicta Riepp. The community of sisters who arrived in Minnesota in 1857, which was the year that Minnesota achieved statehood, incorporated the College of Saint Benedict in 1913. The sisters continue to make their home in St. Joseph, MN.

Their history of service is inextricably and indelibly tied to the entire 150-year history of Minnesota. The defining feature of this connection is social justice and

service to the community. At the height of their membership, the sisters operated 83 schools and seven hospitals. The sisters selflessly gifted all but one of their hospitals to the community. The remaining hospital is still part of their ministry. Most Catholic-educated individuals in Minnesota can directly or indirectly trace their education to Benedictine roots, and the sisters have consistently served the American Indian community in Minnesota and the many missions overseas.

Recognizing that the college would thrive on its own, the sisters separately incorporated the College of Saint Benedict in 1961. But the defining Benedictine values remain with the liberal arts at the core of all college activities.

College of Saint Benedict's mission has remained the same throughout its 100 year history, and that mission has always incorporated service and social justice, through its key imperatives: a unified liberal arts curriculum, an integrated environment for learning, promotion of personal growth, observance of Benedictine Values, the practice leadership and service, and finding one's place in the world.

In 2013, two years before the complete realization of our current strategic plan, College of Saint Benedict will turn 100 years old. The world in which we will celebrate our Centennial will be markedly different than the world in which we were founded. But the commitments upon which we were founded endure. They will serve our students equally well in 2013 and beyond as they did in 1913.

- College of Saint Benedict Vision 2015 parallels the Bonner Common Commitments:
- “[The College’s] history compels us to reach out, to extend ourselves, and to shatter boundaries. This means that when we respond to the changes and the challenges the world brings, we will continue to:
- Look outward, beyond our race, beyond our culture, beyond our geography
- Seek connections, not divisions, between people, between academic disciplines, and between the liberal arts and the professions
- Understand College of Saint Benedict not as a place alone, but as an experience that sustains us throughout life

- Recognize that our greatest and sustaining strength is our relationship with each other
- Be nourished by our Catholic and Benedictine identity and heritage and the practice of Benedictine values that by their essence build relationships and welcome the other.”

The practice of Benedictine values nourishes our community and they are intentionally incorporated into our academic and student life programs. Most reflect directly our commitment to service and access and provide insight into how we translate them into practice: Community, Dignity of Work, Hospitality, Justice, Listening, Respect for All Persons, and Stewardship.

A number of programs and activities offer further evidence of the vitality of the Benedictine values in campus life and are closely related to the Bonner program.

Developing effective community partnerships is a major goal of the Liemandt Family Service-Learning Program. By working closely with faculty, students, and community partners, Service-Learning staff members exemplify listening, responsiveness, capacity, and commitment to meet the needs of the students and the community. Open communication honors the reciprocal relationship that must occur between the community partner and the student, where the student receives an opportunity for an integrative learning experience and the community partner receives a needed service. This academic year alone, more than 600 students completed projects in our local community, tying more than 14,000 hours of service back to their classroom experiences. The Service-Learning Program is directed by our current Bonner Director who supervises Bonner Leaders to facilitate partnerships between faculty members, community partners and students.

These values also manifest in the Eugene J. McCarthy Center for Public Policy & Civic Engagement, a fairly recent development at CSB and SJU. The mission of the Center is to “cultivate the habit of promoting the common good through an integrative environment for learning and to promote the value of politics, our shared identity as citizens, and our engagement in public work.” The McCarthy Center facilitates civic engagement and expects students to become active, influential members of society. The center also links extensively with alumnae/i and has recently developed an alumnae/i chapter for graduates working in politics



and public policy. Bonner Leaders have attended numerous “Politics and a Pint” conversations, public debates, as well as countless guest speakers. Most recently, Sean Kershaw, Executive Director of Citizens League, served as a resource to all Bonners as a Scholar in Residence.

Closely related to the Bonner Program and to the McCarthy Center and consistent with our commitment to civic engagement and community service is the Marie and Robert Jackson Fellows Program. In three short years, our current Bonner Director, in partnership with a faculty colleague, have designed and implemented a program that empowers students with opportunities to serve the common good through community engagement, collective learning, and leadership and professional development. To date, 28 students have been admitted to the Jackson Fellows Program. The directors have plans to expand the program to 30 students, creating sustainable “real difference” in our communities. Two Bonner Leaders have already completed the Jackson Fellows Program and future Bonners are expected to take advantage of this opportunity to complete their senior internship and capstone requirements for Bonner. This program truly exemplifies community-based learning. While writing this statement I received a jubilant phone call from a graduating Jackson Fellow. She has just been offered a highly competitive Rotary Ambassadorial Fellowship and she will likely complete her service and education at Jawaharlal Nehru University in Delhi, India.

As a result of a student-led effort to create a civic engagement leadership training module on campus, the Diamond Certificate in Civic Engagement was born out of the Inspiring Leaders Certificate Program (ILCP). This certificate is designed to provide participants with an enhanced civic knowledge and leadership skills necessary for individual and organizational success in community and civic leadership. It serves as a catalyst for civic leadership by building upon civic knowledge and enhancing participatory civic skills such as memo writing, media management, meeting facilitation, public speaking, grant writing, and networking. Through engagement in public action and reflection of the varying levels of civic leadership, participants acquire skills for authentic community-based leadership. The Diamond Certificate will be part of required training and enrichment for our Bonner Leaders in years to come.

International education plays a primary role in fostering values of service and community at CSB and

SJU. Engaging and serving through effective global partnerships is a major goal of our study abroad experiences. The Office of Education Abroad is committed to developing service and community outreach experiences at every opportunity to facilitate student learning and an understanding of culture. Our programs intentionally prepare our students for travel and experiencing a new culture, aiming to immerse them in a new “local community” and many have an integrated service component. For example, one of our programs currently takes place in the Chilean city of Vina del Mar. On average, students in the program serve a minimum of 30 hours each (many of them serve more than 50 hours) in schools and other organizations. As part of their re-entry program, all students are expected to complete a research manuscript based on their field experience and present the project when they return to campus. Students who chose our program in Port Elizabeth, South Africa do so in part because of its service component.

Alternative Break Experiences (ABE) and other volunteer opportunities, sponsored through CSB and SJU Campus Ministries, respond to identified local, domestic, and international needs. The ABEs are a part of Campus Ministry’s commitment to spirituality and social justice, sharing in that mission by seeking to help students learn to live in solidarity with people throughout the world who may be socially, economically, culturally, and/or politically marginalized. These are the perfect fit for our first-year service trip for Bonners. This spring, Bonner Leaders traveled to New Orleans to aid in hurricane relief efforts, and to Amante House in Chicago, where they participated in Christian-based service at parishes and schools. Intentional preparation and reflection are built into these trips, following a Bonner-like model for service and reflection.

Consistent with Bonner’s goals is CSB’s deep commitment to providing financial resources to students with the highest need. CSB and SJU make a strong financial commitment to assist students from all socio-economic backgrounds to enroll and graduate. Our commitment to accessibility is evidenced by an increased effort to offering students institutional grants and scholarships. CSB has made a commitment to providing renewable service scholarships to all incoming Bonner Leaders. Students are attracted to CSB and SJU because of their deep connection to service and leadership development. The Bonner Director has received inquiries from Upward Bound and Admission Possible Program Directors regarding possible placements in the Bonner Program at CSB for

high schools students with whom they work. Ninety-three percent of our students receive financial aid, significant numbers of our students are first generation, and we operate three dedicated cohort programs to serve their unique needs.

Our vision for the future rests on the foundation of these programs and others like them. “Because we believe that our greatest strength is our relationships with each other, we see our vision as a vision for the people of the College of Saint Benedict—our students, our faculty, our staff, and our alumnae. Because we are first and foremost a liberal arts college, we also envision our future academic strengths. Because we must acquire and steward the resources to nurture our community members and to sustain our academic strength, we envision our physical and financial infrastructure. Because we are courageous, strong, and bold, we imagine our programs and practices as models that others will seek to emulate (Vision 2015).”

We are deeply grateful to be Bonner partners. The Bonner program has rapidly become an essential collaborator in our sustained focus on service, and it most assuredly embodies the belief I expressed at the culmination of my inaugural speech in April 2005.

“Without each other, without understanding each other, without connecting with, inspiring and acting for each other, we would be nothing.”

# Concord University

Gregory F. Aloia, President  
Presidential Statement 2010



*“The greatest virtues are those which are most useful to other persons.”* This statement, attributed to the renowned Greek philosopher, Aristotle, provides a framework for my personal beliefs on the subject of service within the higher education environment. Many of the virtues valued by the early Greeks – their intellectual, civic and moral codes – are still relevant today for measuring how we should live together as a diverse population of ethnic groups, races and religions in both our local and global communities. These are the virtues that we continue to teach students every day on our various campuses.

I was taught by my parents from a very early age that the basis for living a fulfilled life can be found through focusing on faith, family and education. As citizens we can express our faith and beliefs by coming together in service to others. Recognizing that as individuals we may be driven by different religious dogmas, our faith – distilled through community service – can bond us together with a common goal to better our society. Faith, in its purest form, is a call to action, a call to serve. When combined with the efforts of our educational institutions to create learned individuals and future leaders, this action can build a strong common ground for future discourse to address the needs of our society.

It is often a requirement of faith and family affiliation that one must give of him or herself to affirm a greater good, a relationship that is more important than self. What might happen in our world if this same expectation were built into our educational systems? In our required course for first-year Bonner scholars, students study materials from a text written by Robert A. Rhoads (*Community Service and Higher Learning: Explorations of the Caring Self*, 1997) in which he proposes that students should also be taught an “ethic of caring” as they move through their college career. What implications would there be for our society if all our students graduated and moved into the future carrying with them a sense of concern for others, a sense that who they become is directly impacted by the overall condition of their citizenry?

While I never had the opportunity to personally meet Bertram or Corella Bonner, I understand that they, too, were driven by strong faith beliefs. I believe that they, too, saw the power of connecting faith to action and recognized the transforming power of placing service in the forefront of higher education. I believe they understood the power of bringing diverse students together within the Bonner network, all focused on reaching out within their separate yet connected communities.

How does one honor a selfless act of giving that has a major impact on his or her life? I can understand the weight of this obligation due to a parallel experience in my own background. For me, that gift came from Ms. Victrous Bowers, a lifelong member of the teaching profession. Owing the same generous spirit as the Bonners, she provided funding for fellowships for graduate students studying in the special education field. Her generous gift allowed me to continue my education and attend professional meetings and conferences. At one of these conferences I met a young lady who captured my attention and later became my partner in life. Mary and I have been married now these thirty-six years. Ms. Bowers' gift changed the course of both my personal and professional lives. I hope Ms. Bowers would be proud of how I've lived my life, that my journey has produced something good to honor her legacy.

Concord University came into being in the late 1800's by virtue of a generous gift given by the residents of the local community. The West Virginia legislature passed "an Act to locate a Branch State Normal School, in Concord Church, in the County of Mercer" on February 28, 1872. But land and a building were needed and no state funds were appropriated by the government. Five families – The Fannings, Frenches, Holroyds, Martins, and Vermillions – principally were responsible for meeting the challenge and getting the school established. Classes started on May 10, 1875. So, as an institution, Concord University also has an obligation to honor this selfless act of giving that has changed the lives of numerous students through the years.

Service and outreach are clearly identified in the mission of Concord University: *"...to provide quality, liberal arts based education, to foster scholarly activities, and to serve the regional community... The primary purpose of Concord's mission is academic; however, the service the University provides to its state and region goes beyond the classroom. Concord University contributes to the quality of cultural and economic life in southern West Virginia through collaboration with both public and private organizations and agencies and through extension of its support and assistance into the region it serves."*

Our vision statement provides clear direction for what we hope to accomplish as an institution: "To be an exemplary liberal arts and sciences university that nurtures knowledge, skills, and integrity in an engaged learning community, values our heritage, embraces our civic responsibility, and uses both traditional and innovative means to help students realize their full potential." There are numerous programs, actions and

activities on-going on our campus that put these ideals into action. Some examples of Concord's commitment to service and community outreach include:

- The Bonner Scholars program is the cornerstone for our community outreach programs. Through the years, the scholarship program, as well as additional opportunities provided to our students, faculty and community through the Bonner Foundation, has served as a catalyst for change in our campus culture. The integration of service and service learning into our curriculum led to the development of our Civic Engagement Minor program in 2006.
- Complementing our Bonner program is the ALEF Scholars program. ALEF (Appalachian Leadership Education Fund) seeks to identify our next generation of leaders in Appalachia and support their journey toward academic, leadership, and character excellence. Community service is a central tenet of this leadership program.
- Concord's faculty continues to promote and infuse community-based research into our curriculum, offering students an advanced research course each term, as well as requiring CBR projects in many of our capstone courses.
- In the spring of 2009 a Convocation of Scholars was held to recognize and celebrate the many teaching, creativity and service accomplishments of our Concord faculty, staff and students. The campus community was convened again this spring for the same type of celebration. This will now become an annual event celebrating the work being done on our campus and our community outreach efforts.
- The WV Higher Education VISTA Project provides opportunities for our graduates to immerse themselves in an in-depth, year-long experience working as capacity builders on our campus and in the Athens and Mercer County areas.
- Building a connection to the community is now a central component of our required first-year course for incoming freshmen students. Each section of Concord's University 100 course is now required to choose a local agency or service provider and help them with a project or event. It is important for our students to develop an early understanding that our campus boundaries

are not meant to separate them from the community and its citizens.

- Our Student Service Council, required and embraced by all campus organizations, connects all student organizations to our mission by bringing these groups together to plan and develop comprehensive outreach opportunities to meet the needs of our community partners on an on-going basis.
- This summer, we will begin work as a partner institution with the West Virginia Campus Compact Community LINK Project. Through this effort, funded by the Claude Worthington Benedum Foundation, new service learning courses will be developed at six higher education institutions in West Virginia. Additionally, the project aims to create a statewide guide and model for the integration of service learning at the undergraduate level by compiling best practices uncovered during the life of the project.
- We have built strong partnerships with the Children's Home Society of West Virginia and the local Athens Elementary and Middle School. Our Bonner Scholars and students in our Teacher Education programs serve as tutors and mentors to at-risk children in after-school settings and through the WE CAN mentoring program.

Concord University has established specific goals to be attained in our service and service learning efforts. Our current five-year compact with the West Virginia Higher Education Policy Commission contains a specific set of community service indicators to be used as assessment tools for measuring the overall success of our institution.

Many of our service efforts and traditions will come together in the creation of an Appalachian Faith and Service Institute to be housed in a new facility opening on our campus in the fall of 2010. This institute, building on established programs and community partnerships, will seek to develop public service internships, link service experience to workforce readiness in an intentional way, promote lifelong service on both a local and global scale and build outreach programs to positively impact the economic status of individuals and families living within the Appalachian region. Students will also have an opportunity to explore ways in which community service may be connected to their own faith beliefs, whether it be through an organized religion or through

other generally held beliefs such as faith in humanity and the ability to create positive change.

The goals of the Bonner Scholars Program as articulated by the Bonner Foundation indicate a desire to use community service and service learning to provide transformative experiences for not only the student scholar but also for the community, the college and for higher education. As we move forward into the next decade in our partnership with the Bonner Foundation, we will continue to be about the work at hand, being ever mindful and diligent that we have been entrusted with building the legacy of Corella and Bertram Bonner. It will be our goal not only to educate our students, but also to teach them the moral mandate to serve.

When I came to Concord in 2008 to begin my tenure as president, I reviewed a substantial amount of archival documentation in an effort to fully get a sense of the history and culture of the institution. I found a statement made by a previous Concord president, Dr. Joseph Franklin Marsh, Sr., who provided leadership for our institution from 1929 to 1945. He indicated that Concord is an institution where students can "come to learn" and our expectation of them is that they will then move into the world and "go to serve." Dr. Marsh's comments have stood the test of time and are still true of our institution today. As we look to the future, we will continue to invite, encourage and expect our Concord University students to "*Come to Learn, Go to Serve.*"

# Converse College

Elizabeth A. Fleming, President  
Presidential Statement 2010



“Community,” more than any other word, is used to define Converse College. During my tenure as president, I have been profoundly impressed by the community of thinkers, doers and leaders engaged with this liberal arts institution. The Converse community is local in focus but regional, national, even global, in impact.

Dexter Edgar Converse was clear about his vision for Converse. When he penned the Founder’s Ideal in 1889, he put more than words on paper. He called the women of Converse College to action, “to see clearly, decide wisely and to act justly” – a pronouncement predicated on his belief that “the well-being of any country depends much upon the culture of her women.” Mr. Converse was keenly aware that this college community should have significant broad-based impact. For more than a century, Converse students have effectively absorbed Converse community values and applied them in their learning, leadership and service endeavors far beyond campus borders.

Harvard Professor Harry Lewis, and former dean of Harvard College, asserts that universities today—in the race for more funding, more research and more discoveries—have forgotten that the fundamental purpose of an excellent undergraduate education is to turn young people into adults who will take responsibility for society. In his recent book, *Excellence Without a Soul*, Lewis contends that universities used to find it more natural to talk about civic responsibility, and more specifically the moral obligations that democracy and education impose on citizens and learners.

We are fortunate that the value of community, service to others and civic responsibility have persevered at

Converse. And yet, how our students continue to engage the world around them will be the real testament to the educational experiences and opportunities afforded here. The value of service beyond self can certainly be inspired in a classroom, but is only fully gleaned in real world application.

During my undergraduate years at Harvard, I vividly remember the joy I received in my service to the Dana Farber Cancer Institute. As a volunteer for an outreach program in inner city schools, my time teaching youth about the dangers of cigarette smoking was ultimately as much an education for me as it was for the young people we reached out to inform and enlighten. Today, I have the great privilege of sharing in the joy that is often expressed by Converse students who have similar experiences in understanding through service. Many of those young women have The Bonner Leaders Program to thank for the life-changing stories that will forever shape their focus.

The Converse tradition of combining academic study with “real world” experience is a linchpin for cultivating the critical life skills that give Converse graduates an edge. In 2008-2009, our community of students represented 18 states and 11 countries. They participated in more than 60 on-campus organizations and held over 80 elected positions through the Student Government Association. Collectively, they contributed 9,052 service hours and volunteered with approximately 60 local agencies alone. While each student’s story is unique, the Converse College community aims to develop an individual’s natural talents through a variety of opportunities targeted at service learning and leadership skills.

In the College's 2007 strategic vision and plan, seven core values were embraced as enduring beliefs that support our founder's commitment to the development of adaptable individuals with clear vision, wise decision and just action. These values extend across the institution and in many ways echo the philosophy and goals that are specific to the Bonner Foundation. They transcend time and guide our actions and decisions.

EXCELLENCE drives us to achieve the best in all that we pursue; to develop competence, confidence and courage to realize full potential in mind, body and spirit.

INTEGRITY calls us to cultivate and exercise honor, character and vision in daily decisions and actions; to act honestly and justly when confronted with ethical dilemmas and life's challenges.

EXPLORATION compels us to think critically and creatively in the acquisition of knowledge and skills; to discover and enrich scholarship and research, disciplines, methods and vocations through hands-on learning and leadership and through discovery, discourse and debate.

DIVERSITY inspires us to embrace the different perspectives, experiences, cultures, backgrounds, talents and contributions that comprise a global society; to enhance and expand inclusivity as we build a stronger multi-dimensional community.

RESPECT leads us to value self and others, recognizing the legitimacy of individuality in belief, expression and perspective; to exercise civility, mindfulness and responsibility in words and actions.

COMMUNITY motivates us to develop a dynamic network of relationships through a balance of work and play that nurtures the abilities of each member in order to establish a better whole; to mentor, collaborate and communicate as engaged citizens who effect positive change.

PROGRESS challenges us to think strategically toward the future by employing creativity, adaptability, ingenuity and innovation; to advance and transform the world around us.

Our Bonner Leader's program, now in its 8th year, is a shining example of our commitment to promote the goals of the Bonner Foundation and to further the mission and vision of the College as well. Two of our current Bonner Leaders fulfill these shared goals through engaging in the lives of young women at The Ellen Hines Smith Girl's Home. The Ellen Hines

Smith Girl's Home offers displaced girls a safe, structured, home-like environment. They serve girls between eleven and nineteen years old, with professional staff who oversee organized activities that build skills necessary for meaningful and productive lives in the future. Our Bonner Leaders serve as mentors to these young women by encouraging them to reach their educational goals and gain life skills that will help them make a successful transition after leaving the Girl's Home.

Under the umbrella of the Julia Jones Daniels Center for Leadership and Service, the Bonner Leaders program is one of many service organizations that enable our students to engage in service learning and develop the moral and ethical principles necessary for positive, proactive leadership. The Center provides a forum for faculty, student life professionals and students to research, develop and implement increasingly innovative ways to advance community. Whether it involves leading the American Cancer Society Relay for Life for local colleges or partnering with Habitat for Humanity affiliates in Miami, Florida or Maui, Hawaii during spring break, our students' enterprise and initiative at Converse sets a course for future community action. Converse College was recognized in 2008 and 2009 on the Honor Roll of the Corporation of National and Community Service for the extraordinary and exemplary community service contributions of her students, faculty and staff. Recent Converse alumna Rebecca Brust recently shared: "Thanks to Converse my approach to the way that I will live in a community has changed forever. Whether I become a wife and mother or a high-powered professional, or both, I want to make a lasting difference in people's lives."

Converse women are known for making a difference. They are agents of social change. Through vocations and avocations, within various fields including business, education, medicine and the environment, Converse alumnae and students have devised creative ways to impact positively the community—globally and locally. It is a privilege and an honor to have the Bonner Foundation's support in our shared commitment to service. It is with great pride that we point our prospective and current students to the dynamic and ongoing collaboration between Converse College and The Bonner Foundation as a powerful partnership for good.

# Davidson College

Thomas W. Ross, President  
Presidential Statement 2010



As the son of an alumnus, an alumnus myself, parent of two alumni, and as president of Davidson College, I have an intense pride in Davidson's historic commitment to service as a value and a focus for engagement in our academic community. This commitment is made clear in our college's Statement of Purpose: "The primary purpose of Davidson College is to assist students in developing humane instincts and disciplined and creative minds for lives of leadership and service." And it is clearly expressed by our students, faculty, and staff who live this purpose daily—as do Davidson alumni across the nation and the globe.

As a college student years ago, I volunteered for what was then known as the Legal Aid Society of Mecklenburg County, now Legal Aid of the Southern Piedmont. I was assigned the task of checking houses that the U.S. Department of Housing Urban Development—HUD—claimed to be adequate alternative housing for people being displaced by urban renewal. My job was to check for housing code violations and record those violations as part of Legal Aid's effort to gather evidence for a case against HUD. In the process, not only did I observe numerous code violations at houses HUD claimed were suitable for the families being displaced, but I discovered that many of the supposedly suitable houses did not even exist.

My experience with this project as a college student helped me to define a personal philosophy of civic engagement, squarely at the intersection of service and justice. This philosophy is at the core of my choice to pursue a career in the law, as it brought real meaning to the words Martin Luther King, Jr. wrote in his letter from the Birmingham jail: "Injustice anywhere is a threat to justice everywhere."

Although the principle of servanthood has been long part of the Davidson culture, it flourished as never before during the tenure of President Emeritus John W. Kuykendall from 1984 to 1997, reaching a crescendo in the early 1990s with the generosity and vision of the Bonner Foundation. Thanks to Davidson's good fortune as an endowed Bonner school, the program became the cornerstone of a community service office that today engages more than 90 percent of students, both in our home community and across the world. Like the Honor Code, service has become a Davidson College hallmark that attracts students of exceptional character, challenging, strengthening, and nourishing them throughout their undergraduate education.

Davidson has recently concluded a period of strategic planning, which included forming a vision for the role of civic engagement in Davidson's future. What has emerged is an exciting extension of this deeply rooted campus value. Following recommendations that arose from the planning process, the Davidson Board of Trustees have approved a pathway for the next decade that calls for our current Community Service Office to evolve into a Center for Civic Engagement.

Our Center for Civic Engagement will be broadly collaborative, working with faculty, staff, students, and a range of service organizations locally, regionally and internationally to promote learning through engagement with the community—fostering relationships, increasing communication, developing sustainable partnerships, and promoting a holistic view of learning and development.

Plans for the new center have come together at a time of national renewed interest in strengthening the connections between higher education and society.



Perhaps the most compelling aspect of our vision for Davidson's expanded approach to civic engagement is its focus on expanding community-based learning and deepening its connection to the academic curriculum. Civic engagement experiences will not only have the potential to strengthen community partnerships, but also to affect student learning in powerful ways. Many Davidson faculty members are interested in incorporating community-based work into their courses. The Center will support them with professional development opportunities and resources to help make connections with nonprofits and other community partners.

Another aspect of our expanded vision of service will provide depth to civic engagement by providing resources to encourage students to reflect intentionally on the learning associated with those experiences. We know that students who are knowledgeable about issues and willing to act on those issues learn to be responsible citizens; and we know that civic engagement experiences allow our students and campus community members to connect their lives and learning with the broader world. In our vision, the Center for Civic Engagement will provide the resources and the point of connection that bring such experiences full circle, from initiative to action, to reflection, and to learning.

Davidson's plan to expand what is already a premier college service program beyond its current scope and more deeply into the academic curriculum, creating a Center for Civic Engagement as a fulcrum, is consistent with this college's continuing understanding of its mission and the possibilities inherent in our distinctive educational setting. The vision takes its strength from this institution, to be sure, but also from the authentically personal investment of students, staff, and faculty who are drawn here to work, teach, and learn.

Davidson was founded by Presbyterians rooted in the Reformed tradition, in which service and social responsibility are an integral part of Christian life. The goal of such service is not only to help, but also to transform the lives of individuals—and correct larger social injustices—in partnership with local and global neighbors. Importantly, the Reformed tradition affirms that the desire to serve is not an exclusively Christian or even religious attribute. Therefore, Davidson encourages a broad range of religious and non-religious expressions of service that embody humane instincts and values. Still further, liberal arts institutions promote critical thinking, oral and written communication skills, the integration of faith and reason, ethical living, and community involvement in a democratic society. In this context, the Center for Civic Engagement will embody and enact the mission and heritage of our college.

In my career as a lawyer, and later as a judge, I was always proud to have the opportunity to affect broad social change, to help our nation live up to its promise of justice for all. As a Davidson student years ago, I began a life of civic engagement in the pursuit of such justice. Today, as an educator, I feel the same sense of pride, as every day, members of our community at every level choose to engage in servanthood, helping individuals and changing lives—for the good.

# DePauw University

Brian W. Casey, President  
Presidential Statement 2010



## **Connecting Classroom and Community** ***Intellectual Life and the Bonner Scholars Program at DePauw University***

Perhaps the most imperative calling of modern colleges and universities is to develop in their students a passion to affect positive change in our greater society. Our communities call for institutions of higher education to arrive at different conclusions in order to improve upon their best assets and to address their greatest needs. In my inaugural address on October 10, 2008, I quoted DePauw Bonner Scholar Adam Johnson regarding the need for diverse perspectives and backgrounds: “If everyone comes from the same or similar places then they see everything through the same cultural lens. They will always arrive at the same conclusions. This means they will never walk out of the classroom angry, distraught, or confused. Which means no one gets that passion, that drive to understand, that one thing that keeps them up at night.”

I believe that colleges and universities are places where society is at its best—where people live and learn and work together with a common goal of improving themselves. Campuses are places where we encounter others who may seem, at first, to be very different until we learn to look past the obvious. Campuses are islands of empathy and humanity in a world where compassion, understanding, and generosity are not always abundant.

This is why the Bonner Scholars Program is so vital to DePauw University and to the world. Academic accessibility, particularly for young men and women from situations where post-secondary education is not assumed, is one of the most important awards an institution of higher education can impart. Former DePauw President Robert Bottoms exhibited remarkable foresight nearly two decades ago in joining with the Bonner Foundation to provide our students and the surrounding community myriad opportunities to serve one another and to learn with, and from, each other. DePauw continues to be both fortunate and grateful to be a part of the Corella and Bertram F. Bonner Foundation and to stand together with other schools across the nation that are engaged in this important work.

The writer, and DePauw alumna, Barbara Kingsolver once said, “The very least you can do in your life is to figure out what you hope for. And the most you can do is live inside that hope. Not admire it from a distance, but live right in it, under its roof.” This is what I wish for all DePauw students, and the Bonner program is helping our scholars discern their ambitions and take action every day. DePauw’s most important task is to give students license to wonder, to create possibilities commensurate with their capacity to dream.

Since arriving at DePauw almost two years ago, I have asked students, faculty, staff, and alumni to envision how we might invigorate the intellectual life of campus—to look at where DePauw has been and where we are going.

The Bonner program plays a vital role in this conversation by helping participants connect the liberal arts to life's work. Going beyond traditional community service, which is essential to a collaborative community, Bonner Scholars are connecting their classroom learning with experiences in the community. This application of knowledge is key to the development of students as citizens and builds upon DePauw's tradition of educating students to be public servants. However, service alone cannot prompt needed change. We must encourage students not only to serve, but also to connect community issues to public policy, engaged scholarship, and critical reflection, as that is how the most change is generated.

The Bonner program, along with other community-based initiatives, expands the boundaries of our campus, creating a larger society within which to live and think together. This is one of the reasons why it is tremendously important for DePauw and Greencastle to work together to create a dynamic and intentional place. DePauw has a true partner in Greencastle Mayor Sue Murray. Since becoming President of DePauw, I have met regularly with Mayor Murray to discuss and build upon the interconnectedness of our campus and the city. As all of us strive to live lives of communal inquiry, in and out of the classroom, DePauw and Greencastle must work together to provide students rich opportunities for learning.

As a historian specializing in American higher education, I know the unique mission of small, private, residential liberal arts colleges. In a world of competing options, DePauw is a beacon where students embark upon an engaging and relevant educational experience, one that prepares them for lives of meaning, significance, and service. Students who choose DePauw are multitalented and multifaceted. By offering various avenues for our scholars to connect with the world around them, we encourage them to not only persist, but indeed thrive. The Bonner program enables DePauw to do just that for a select group of our

young men and women, while also providing a model program from which all students can benefit.

I write this statement on the precipice of significant change for the Bonner Foundation and for DePauw. As the Foundation reflects on its past 20 years, it has already begun efforts that will build on a rich history of making change in the lives of college students, in colleges, and in communities. We, too, at the University are examining our own special past, present, and future. While the DePauw community determines curricular changes that will further enhance students' intellectual lives, we are considering changes to students' co-curricular experiences as well.

Recent staff reflections about the Bonner program brought together leaders from DePauw's Student Life and Academic Life departments to determine the best ways to meet other students' civic, global, and vocational interests and needs across campus. While Bonner Scholars and students involved in other special programs have numerous opportunities throughout their four years at DePauw, we challenged ourselves to expand the ways that we support all of our students, regardless of program affiliation.

As a result of these collaborative conversations, the community has decided to create a single coordinating office that will encompass civic engagement, off-campus study, and career development so that students have one central resource on campus to connect with the world around them. It is our aim for the Bonner program to become a model for all students to engage in a four-year developmental educational endeavor; that off-campus study programs encourage all our scholars to consider what it means to be a citizen of the nation and the world; and that all students are prepared for and aware of ways to find internships, careers, post-graduate fellowships, graduate and professional schools, and year of service opportunities. It is, admittedly, an ambitious hope and we will try living under its roof in the coming months, as Barbara Kingsolver urges us to do.

I congratulate the Bonner Foundation on its 20th anniversary and look forward to the decades to come of our continued work together.

# Earlham College

Douglas C. Bennett, President  
Presidential Statement 2010



## **My Commitments to Community Service at Earlham in Richmond** *A Personal Vision and Institutional Pathway*

By its mission, Earlham is a college committed to pursuit of truth, wherever that pursuit leads and to the application of what is known to improving our world. Our education is carried on with a concern for the world in which we live and for improving human society. The College strives to educate morally sensitive leaders for future generations. These are all quotations from our mission statement, which I am happily pledged to serve. Thus, my most important responsibilities with regard to community service involve furthering these purposes.

We encourage our students to be active, involved learners. We believe they learn more and better through hands-on experience. And we believe our students should be engaged now, while they are students, in the kinds of commitments and activities to fulfill those commitments in which they will be engaged for their lives beyond Commencement. Where do these responsibilities take me today, and over the next decade? I think my efforts have been recently and need to be for a few more years in three areas.

1. I am committed to building stronger relationships with Richmond, Indiana. Earlham students in significant numbers have engaged in community

service activities for decades. Our becoming a Bonner college was an opportunity we embraced to strengthen the culture of community service.

At the same time, however, Earlham has had an awkward, sometimes distant, sometimes antagonistic relationship with the city around us, Richmond, Indiana. The roots of those tensions are very old and largely have to do with perceived cultural and political differences between the Earlham community and those who live around us. (The tensions have nothing to do with traditional town-gown issues such as parking, parties, zoning or real estate displacement.) We committed ourselves to a fresh start at building a better relationship with our neighbors in 2002. We appointed Avis Stewart, an Earlham alumnus and faculty member, and also a highly respected and admired member of the Richmond community to be our Vice President for Community Relations, a new position. We asked him to take the lead in rebuilding our relationship with Richmond and environs. Eight years later, we are in a much, much better place, so much so that we were named by the Chamber of Commerce as Corporation of the Year earlier this year for the first time ever. And this year, Earlham played an unusually strong role in the local United Way Campaign: Avis Stewart co-chaired the campaign along

with Earlham's Community Partnership Council, and the campaign was an unusually successful one.

We have built constructive relationships partnerships with many local not-for-profit organizations. We look at these as relationships of mutuality in which there are clear benefits for both parties. Generally, the benefits we are looking for are substantive, hands on educational opportunities for our students: service placements, internships and the like. A number of these partnerships yield excellent placement sites for our Bonner students: the Cope Environmental Center, for example, or the Boys and Girls Club. We have come a long way, but there is still more work to be done in connecting Earlham to Richmond and environs, and I will put significant effort into working on building stronger relationships over the next few years.

2. I am committed to working on strengthening community vitality in this region. Richmond, Wayne County indeed all of East Central Indiana are struggling to find community vitality. The economy of this region has been battered by the closing and outmigration of (especially) auto parts firms. We share this challenge with many other small cities across the Midwest. We know that our fate as a college is closely tied to the vitality of Richmond, Indiana: we need this city to be seen as a good place to be by prospective students and prospect faculty. Increasingly I am devoting significant time and attention to efforts with others to strengthen community vitality. I am a member, for example, of an Economic Vitality Council that our Mayor has appointed.

Over the past two years, I have been campaigning to create a regional data center (perhaps to be called the Whitewater Valley Institute) to collect and make available relevant demographic, social, economic and educational data about the region around us. I have urged that this undertaking be a joint project among Earlham, Indiana University East, and the local Ivy Tech campus. In fall 2008 and again in fall 2009 I did presentations on campus and around town showing Wayne County "By the Numbers." These presentations can be found on our website at [www.earlham.edu](http://www.earlham.edu).

On a few occasions I have done these presentations for Bonner students. I now have secured a commitment from the other two institutions of higher education to proceed with this initiative, and raised about \$30,000 to proceed.

3. I am committed to strengthening our efforts in civic engagement. Even with very high levels of meaningful community service on the part of our students, I

believe Earlham should focus more on civic engagement, on helping our students learn by doing how to be constructive, effective participants in public policy and social change efforts. This will take, I believe, new and better programmatic initiatives that coach or mentor students in policy analysis and advocacy.

A year ago we were invited to join Project Pericles, and we have devoted modest resources to support our participation in its activities. A group of Earlham students (who I helped coach and accompanied to the event) performed extremely well in this spring's D4D (Debating for Democracy) competition. Project Pericles will be one setting in which our students can develop civic engagement competencies, and it will also provide a setting in which our faculty can strengthen the civic engagement aspects of courses they offer.

# Edgewood College

Daniel J. Carey, President  
Presidential Statement 2010



One of the wonderful opportunities that I have as a college president is to have conversations with students across the spectrum—including prospective students, current students, or graduates. And when I have these conversations, I'm always fascinated by the many experiences, relationships, and passions that have motivated them to attend college, to choose a certain career path, or in many cases, to serve. My own commitment to service on behalf of others was instilled in me early through my Catholic faith tradition and my parents. Later, I would serve in the military and come to understand in new ways what it means to serve and commit to self-sacrifice on a much larger scale.

At Edgewood College, we educate our students to seek connections drawn from their learning, beliefs, and actions—whether that is in their personal or professional choices. We want them to share our belief that the pursuit of a more meaningful life can occur when their personal and professional lives reflect their core beliefs. That is how it has been for me. I have been blessed to spend the majority of my professional life in leadership roles in religiously-affiliated institutions of higher education. I have found deep satisfaction in the opportunities to lead and serve—a leadership style that resonates so closely with both my personal values and those of the institutions where I have served.

Our society—indeed, the world—is in such need of leaders who are ethical, who see themselves as servants and stewards, and who seek to live (as Parker Palmer

has encouraged us to do) undivided lives. The faculty and staff of Edgewood College, and I as their president, are committed to educating these types of leaders. I believe that weaving community engagement and a commitment to service throughout the fabric of our institution is our best hope for doing so.

## **The Expression of Community Engagement in our Dominican Tradition**

In an increasingly global and interconnected society, the vitality of a regional liberal arts college like Edgewood is linked to the vitality of surrounding local communities. The civic connection between Edgewood College and the local community is even more significant because of Edgewood's position as a college that attracts a majority of its student base from local communities. Indeed, the College has both an opportunity and responsibility to carefully consider the kinds of civic leadership skills and practices it teaches to students who return to their, and our, home communities after graduation to become the next generation of local community leaders.

Edgewood College's Dominican tradition—rooted in deep relationships and a learning process of study, reflection, and action—uniquely positions us to strive for excellence in the connection of campus to community. Advancing reciprocal understanding, promoting collective civic action, and developing ethical leaders committed to democracy, diversity, and social responsibility are goals around which our institutional commitments, the Bonner Program, and

other promising higher education initiatives converge. And our mission embraces this rich tradition and explicit commitments:

Edgewood College, rooted in the Dominican tradition, engages students within a community of learners committed to building a just and compassionate world. The College educates students for meaningful personal and professional lives of ethical leadership, service, and a lifelong search for truth.

For us, realizing ideals like “building a just a compassionate world” and educating “students for meaningful personal and professional lives of ethical leadership, service, and a lifelong search for truth” requires learning about the world as we are meaningfully engaged in it. Though we’ve only recently become a member of the Bonner Network, we have quickly come to see how our core commitments and the goals of the Bonner Foundation are consonant in myriad ways. Furthermore, the work of the Bonner Program—including the developmental framework, the concepts of site-based and issue-based teams, and the established network—has informed the development of a number of our campus initiatives, and for that we are deeply appreciative.

Community engagement and civic leadership find expression in numerous ways on our campus. Not only are they central to our campus priorities, but they are also witnessed in our academic structures, our curricular offerings, and our co-curricular programs. While other campuses may also claim similar commitments, I believe that we have been innovative and far-reaching in our efforts to institutionalize these outcomes and practices, and we’ve done so because we believe it is our responsibility—the world needs liberally-educated, civically-engaged individuals who are prepared for ethical leadership.

### **Community Engagement as a Transformative Force Guiding our Priorities**

To enact our mission, the College has developed a plan specifying six strategies. The links between at least three of the six strategic priorities and community engagement demonstrate that community engagement is a pathway to multiple priorities. First, there is significant higher education scholarship pointing to community engagement being a key component of creating “a challenging, engaging, integrated learning experience for full-time undergraduates, especially for freshmen and sophomores.” Indeed, recent research findings adds to what we already know—that service-learning and other forms of civic action have a high impact on students’ learning and their sense of

engagement, particularly those students from diverse backgrounds. This finding punctuates the potential of community engagement as a tool to “cultivate a campus climate of inclusion, with special attention to the topic of diversity,” our second priority.

Intentional and strategic partnerships between the college and diverse communities, organizations, and groups in our area provide our students with invaluable opportunities to learn about diversity and inclusion in real-world settings and in ways that are simply not possible to do on a majority-white college campus. In addition, these partnerships provide a network of relationships in the effort to further diversify our student body, as well as our faculty and staff hiring pool in the future. Third, the revision of “curricular and co-curricular programs in light of our mission to uniquely position the College as a college of choice for attracting and retaining quality students” is another strategic priority with significant implications for community engagement efforts.

### **Infused in our Curriculum**

Allow me to expand upon this third priority—the revision of our curricular programs. By voting to pass the COR<sup>1</sup> goals of the new general education curriculum, Edgewood faculty have made an explicit commitment to educating students for personal and social responsibility. The Edgewood COR is the backbone of our College’s Dominican and civic mission, and asks students to inquire together with faculty into three fundamental questions—(1) Who am I and who could I become? (2) What are the needs and opportunities of the world? and (3) What is my role in building a just and compassionate world?—with specific outcomes corresponding to each question:

#### **WHO AM I AND WHO COULD I BECOME?**

- Identify, explore and critically reflect upon personal identities, values, beliefs, spiritualities, and worldviews.
- Clarify a sense of self in relation to the world.
- Articulate a personal philosophy or mission statement which reflects individual gifts, values, and commitments in light of the needs of a chosen profession and society.

#### **WHAT ARE THE NEEDS AND OPPORTUNITIES OF THE WORLD?**

- Utilize inquiry-based approaches to critically investigate relevant human issues questions.

- Analyze ethical issues embedded in meaningful community-based learning experiences.
- Demonstrate the skills necessary for engaged, responsible public participation.

### WHAT IS MY ROLE IN BUILDING A JUST AND COMPASSIONATE WORLD?

- Explain contemporary issues and problems from multiple perspectives.
- Integrate knowledge and skills from multiple sources and meaningful experiences.
- Develop integrative, creative theories and solutions to contemporary human issues and problems.

With the launching of our new general education program in Fall 2010, students at all three levels (Freshman, Sophomore/Junior, and Senior) of the new COR curriculum, will connect these big questions with the lived concerns, issues, and stories of specific people and places. First-year students begin with a COR I Interdisciplinary Seminar that serves as an Introduction to the Dominican Tradition. In their sophomore and junior years, students will choose a COR II Pathway to Engagement that requires an intensive experiential component accompanied by an integrative curricular component. Examples of pathways include designated community-based learning courses, civic leadership, study abroad, undergraduate research, or internships. Importantly, to be identified as a COR II option each of these experiential components must involve meaningful community-based experiences. Finally, in their senior year students will select a COR III seminar designed to allow them to Integrate for the Common Good. That is, they will be challenged to understand the ways in which their chosen academic major, career, or profession is accompanied by a responsibility to the public good, and they will be provided with opportunities to engage with authentic audiences as they act on the expertise that they have gained. We have drawn upon the work of the Bonner Program to assist us in designing COR I, II, and III as a program with explicit developmental themes. Expectations and Exploration (COR I), Experience (COR II), and Example/Expertise (COR III) are central to how curricular and experiential criteria have been developed for this program. Ultimately, the COR seeks to demonstrate how the knowledge and skills of a liberal arts education can engage students more effectively with current social issues in a local setting.

### **Anchored in Academic Governance and Structures**

Our COR Program is located in our School of Integrative Studies (SoIS), one of six academic schools on our campus. Establishing this school signals our College's real commitment to ensuring our students are prepared for the challenges and opportunities of a diverse, global society. The SoIS mission—to cultivate creative, intellectually-engaged, and ethical problem-solvers through integrative inquiry and action for social justice and the public good—informs all of the school's ten interdisciplinary and community-based programs (e.g., COR, Human Issues Studies, Global Studies, Ethnic Studies, Honors, Women's and Gender Studies, Environmental Studies, and civic leadership/ community partnership programs). Rather than having a "silo-ing" effect, locating these programs within one school has actually raised their profile on campus, resulted in greater collaboration, and created a type of nexus—an innovative place where students, faculty, staff, and community find support for integrative teaching, learning, and action.

Our SoIS students, faculty, and staff—together with our communities—identify meaningful problems of concern in the world; engage in "border crossing" that leads to integration of disciplinary perspectives, place, and cultures related to these problems; participate in meaningful and informed community action; and cultivate principled habits of mind by grappling with moral and ethical dimensions inherent in inquiry and actions.

Many of our deeper campus-community partnerships exist within SoIS. Faculty teach within these interdisciplinary programs because they can design innovative courses that address relevant issues. They participate in year-long faculty learning communities to develop community-based pedagogies and explore teaching for diversity and social justice. And students are drawn to the school for the educational experiences that link learning and action, and for its civic leadership programs.

### **Expressed in Our Programs**

Although our involvement with the Bonner Program has informed a number of our efforts on campus, its influence is most obvious in our service-scholarship programs that cultivate civic leadership. Our Community Scholars Program selects three incoming students each year to participate in a four-year program focused on leadership and personal development, spiritual exploration, community engagement, and academic excellence. This diverse group of students



receives full tuition scholarships and is selected based upon the following criteria: they likely would not be able to attend college without this scholarship; they've demonstrated community service leadership in our local communities; and they are committed to remaining in the Madison area after graduation to assume leadership roles. Over the course of four years these students progress along a "developmental roadmap" that closely resembles the Bonner Scholars program. They support one another and find common cause in their shared commitment to addressing important issues in the community.

For the last three years, we have implemented a one-year service-scholarship program. Each year, its design has been modified based on existing resources and available staff. This fall we will launch our first cohort of Bonner Leaders, which includes sixteen students and two dedicated staff members. I am thrilled by the size of this first cohort and its potential to become a model for the values we espouse and for growing student leaders who are inspired and empowered to effect the change we need.

Two other initiatives deserve mention because they serve as examples of how our commitments are consonant with those of the Bonner Program. Servant Leader Intern positions provide leadership on campus and in the community. They provide direct service, advocacy, and education around critical issues that are present in our community. Also, our recently-funded VISTA Project involves a deep partnership between Edgewood College and a local community education center. Two VISTAs—one at each site—for the next three years will support our efforts to align our outreach efforts with community-based efforts to prepare and provide access-to-college support for diverse students.

### **Connecting Learning, Beliefs, and Action: Our Call to Further Action**

Altogether, these priorities, curricula, structures, and programs are enabling us to witness the potential for transformative change that comes from embracing community engagement as a core commitment of our institution. In fact, our recent efforts to clarify our promise have reminded us that we are at our best when we are helping students to connect their learning, beliefs, and action. Integrating community engagement across students' educational experiences is one of the most important ways that we fulfill our promise.

We have many strengths upon which to build, but we also have challenges that we must address if we are to fully realize our potential. Reflecting upon the factors that have allowed for our success thus far illuminates

Edgewood's strengths related to community engagement:

- the civic and social justice mission of the college;
- the creativity, effort, and personal commitments of individual faculty and staff who promote and sustain community-based engagement across campus;
- the recognition of campus-community partnership work in tenure and promotion;
- the dedicated curricular space for community engagement through the Human Issues (HI) and COR Programs, support of community partnership work more broadly, and departmental support for faculty work in HI and COR;
- the heightened attention to community engagement as part of the work of College Ministries; and
- increasing collaborations between co-curricular and curricular programming as evidenced by SoIS programs and initiatives like Freshmen Orientation Civic Action Projects and Civic Action Weeks.

But there is also reason for pause. To achieve our vision for community engagement and student leadership, we must make progress in notable areas:

- the development of a strategic plan focused specifically on community engagement;
- enhanced processes for the involvement of community partners in decisions that affect community engagement; and
- increased and deeper opportunities for involvement of students in leadership roles related to community engagement.

Our involvement with the Bonner Network offers me hope for making progress in all of these areas, but particularly in the area of increased student leadership opportunities. Our students are a tremendous resource of enthusiasm, commitment, and creativity who must be partners with us in bringing a stronger infrastructure for community engagement at Edgewood. Together, we can create and enact the complex, integrated, challenging learning opportunity for Edgewood student leaders centered on our mission—working for the common good.

Some have said that we should not ask of our students anything that we are not willing to ask of ourselves. The adoption of the new COR goals for student learning challenges the entire Edgewood College community to answer these same questions: (1) Who is Edgewood College and who could we become? (2) What are the needs and opportunities of the communities that surround us? and (3) What is Edgewood's role in building a more just and compassionate world? My commitment is to keep alive the dialogue around these questions. Our answers to these questions contribute to the College's sense of civic identity, identify a vision for our relationship with the broader community, and parallel the process by which we would like our students to develop and live into their own civic identities.

# Emory & Henry College

Rosalind Reichard, President  
Presidential Statement 2010



At its Hope Awards ceremony on April 21, 2010, Emory & Henry College celebrated the 20<sup>th</sup> anniversary of its Bonner Scholars Program, the 10<sup>th</sup> anniversary of the College's Hope Awards, and the naming of the College as one of six colleges and universities nationally to receive the Presidential Award for Higher Education Community Service. The initiation of the Bonner Scholars Program on our campus 20 years ago has resulted in profound and lasting change in how we view and carry out our responsibilities to our local, regional, national, and global neighbors.

When I was approached four years ago to consider joining Emory & Henry as its president, my research focused on the history, mission, and core values of the institution and the ways in which its current practices built upon them. The founding of Emory & Henry College was a community enterprise under the sponsorship of the Holston Conference of the Methodist Episcopal Church. The Reverend Creed Fulton, as chairman of the Conference committee appointed to locate and raise funds for the new school, is often singled out as the founder of Emory & Henry College. But, three other individuals, Tobias Smyth, a prosperous local farmer, Alexander Findlay, a local merchant in the town of Abingdon, and Colonel William Byars, a wealthy planter and political leader in the Virginia House of Delegates, should be given equal credit for the founding of this College. A Methodist

minister, a local farmer, a businessman, and a political leader are credited with the founding of Emory & Henry College. Its founding was very much a community project and confirms the historic and strong ties this institution has with the surrounding community.

The College's name is a living symbol of its dual purposes to focus on values and faith as signified by its namesake, Bishop John Emory, an influential church leader, and on its commitment to civic engagement represented by its namesake, Patrick Henry, a renowned patriot of the American Revolution and Virginia's first governor. This dual commitment has been the central unifying force for the College for almost 175 years. As I joined the College, my research on the distinctive programs that carry out this commitment led me to the realization that the Bonner Scholars Program and the Appalachian Center for Community Service uniquely integrate education with service and citizenship. These programs provide extensive community support and lead to service partnerships between the college and local communities. It was clear that these programs were not just about volunteerism. They were and are about creating positive social change and dealing with root causes of social inequities.

On my first day as president of Emory & Henry, August 7, 2006, I spent the day with the Appalachian Center

for Community Service and visited the local Meadowview community to talk with community members about their plans for the Meadowview Health Clinic and Community Center. These activities were meant to educate me in the work of the Appalachian Center and also to send a signal that the Appalachian Center for Community Service and its work would play an increasingly important role in the life of the Emory & Henry College of the future. As I worked with the community to build a new strategic plan, we developed the following vision statement. "Emory & Henry College will be a national leader in providing the highest quality liberal arts education that combines tradition and innovation as it fulfills our historic commitment to transform lives and to create positive social change in our region, our nation and the world."

How will we fulfill our commitment to transform lives and to create positive social change in our region, our nation and the world? Emory & Henry College is dedicated to empowering people in our communities to become leaders for positive social change. We pledge to strengthen community partnerships in an effort to bring about results with mutual benefit to us and to our partners. We believe that our community partners view Emory & Henry College as an institution that is attentive to community concerns and one that is woven into the social fabric of the region. This happens only with hard work, consistent attention to relationships, and by creatively connecting the expertise of specific disciplines to community problem-solving. To achieve our vision we must embrace and expand the Appalachian Center for Community Service toward a new and more comprehensive Institute which incorporates the Appalachian Center for Placed-Based Education and Service, a new Center for Environmental Studies, and a newly configured Center for Education Policy. This new Institute will be committed to the study and discussion of new ideas about public policy related to the environment, to education, and to local community issues. The Institute will partner with other organizations, local and beyond, for the purpose of creating positive social change through public policy and community service.

Through this new Institute, Emory & Henry will strengthen current community partnerships and build new ones. These community partnerships will provide ideal opportunities for interdisciplinary teaching, learning, and problem-solving. The Institute will provide the tools, skills, and resources necessary for communities to become better places to live, learn, and work. It will engage students, faculty, staff, and communities in empowering individuals and groups to

generate solutions from within the community, rather than being imposed from the outside. The Institute will foster education, service, research, documentation, public dialogue, and collaboration in a setting that transcends political divisions and geographic boundaries. The overarching goal of the Institute will be to improve the quality and sustainability of the social, political, environmental, and economic life of communities. Through publications, forums, workshops, and other activities, Emory & Henry's new Institute will support community participation in public affairs. The Institute will provide services to public officials, private sector leaders, and community members who shape public policy.

Our work with the local Meadowview community is an example of Emory & Henry's efforts to develop exemplary community partnerships. Located less than two miles from the Emory & Henry campus, 66.7 percent of the Meadowview population self-identified as low or moderate income, and more than 70 percent indicated they did not have access to healthcare. Emory & Henry students and faculty were involved in conducting needs surveys, writing grants for federal block funds, helping complete applications for federal community health center funding, and supporting the planning process. A federally qualified health center, offering medical and counseling services on a sliding scale basis, opened in 2008. Funds for the project were provided through Federal block grants, state and local governments, the College, philanthropic foundations, and private donations. Emory & Henry students raised over \$9,000 for the project. The Meadowview Health Clinic now serves over 650 patients per month. Staff members in the College's Appalachian Center for Community Service provide logistical support and professional consultations for the community organization that oversees these and other development projects. A student team researched possible community impacts of a proposed truck stop at the town's Interstate exit, making the report available to the County's Planning Commission. Students are also involved in the support of public education, working as tutors and mentors in the Meadowview Elementary School. In the 2008-2009 academic year, 17 student tutors and mentors served 1,442 hours at the school; 13 of these students were recipients of AmeriCorps and/or Federal Work Study funding. Volunteers work with the local adult literacy program to offer tutoring for GED students and English as a Second Language tutoring for Hispanic persons.

Our Bonner Scholars have led the way in developing a strong community service emphasis at Emory & Henry

College and they will continue to lead the way in the development of this new Institute. In the 20 years of the Bonner Program, nearly 500 students have served the community as Bonner Scholars not only with their leadership in community service but with their dedication to creating positive social change. This year senior Joni Ritter was honored with the student Hope Award. She has served as a tutor in the public schools, as a member of the staff of both Afternoon Academy and Highlands Project. She has played an instrumental role in the River's Way program for youth with special needs. Joni worked in West Virginia with Big Creek People in Action to redesign its school and church group reflection experiences and in Pocahontas, Virginia helping that community save and archive its history. She was a leader on service trips to the Gulf Coast and has served also in Costa Rica. She is known as courageous and "relentless in working toward her vision of a more just and peaceful world." At commencement this year, Joni Ritter will receive the Senior Service Award by vote of the faculty for marked achievement and unusual promise for future service.

One of our most rewarding and challenging projects during the past few years was our blitz build of a Habitat for Humanity House of Hope in the spring of 2009. In partnership with the Washington County Chapter of Habitat for Humanity, the Emory & Henry College community built a home for a mother and her two daughters in three weeks. The project was launched on March 26 and completed on April 17. We had 247 volunteers, including representatives from the board of trustees, staff, faculty, students, alumni, members of area churches, and other community volunteers. This project was the largest single service undertaking in the College's history, with 20 percent of faculty and staff and 23 percent of our students participating as volunteers. In addition to building the house, Emory & Henry students and partners raised over \$26,000 to fund the construction. To raise awareness of the issues of homelessness and affordable housing, students participated in a weeklong Cardboard City, raising money by spending nights in cardboard boxes that had been erected to resemble a "homeless community" in front of the College's dining hall. Cardboard City participants also conducted educational programs and hosted special speakers focused on questions of homelessness.

When I speak to prospective students about Emory & Henry College I talk about our recognition as one of 40 colleges nationally that changes lives. This recognition acknowledges that we are a place that changes the lives of our students. But, we are also a place that changes the lives of others. I want prospective students to know that if they join us they will change the lives of others for the better—while

they are students and after they graduate. I want them to know that they will be part of a culture where we live together in hopeful and life-sustaining ways and that we strive to be good stewards of all that we share. The Bonner Foundation has been central to this work. We celebrate these 20 years of our partnership and look forward to many more years of our joint commitment to transforming students and the communities in which these students serve.

# Ferrum College

Jennifer L. Braaten, President  
Presidential Statement 2010



## Called to Educational Service

When professional and institutional purposes coincide with personal passion the combination can be energizing and transformative. I would like to share with you the story of my life's journey, culminating in my current "call to educational service" in support of the mission and vision of Ferrum College, and by providential association, in support of the Bonner Foundation's commitment to promote educational opportunity, service, experiential learning and community outreach initiatives.

Forty years ago I married Rev. Conrad Braaten, a newly minted Lutheran minister and a man whose family legacy was one of mission, ministry and "metamorphosis." Three generations of missionary fervor and zeal resulted in pastoral leadership in four countries (Norway, Madagascar, China and the United States) and created a global context for social justice, peacemaking and servant leadership. The Braaten family of theologians and practitioners worked "in the field" emphasizing grass roots educational empowerment and participatory democratic social change in third world countries.

When I graduated from the University of Minnesota with a teaching degree in social sciences, and Conrad graduated from Luther Seminary in St. Paul, we headed to Miami to begin a sailboat ministry that we called

"CRUISE," for Christian Renewal Underway In a Sailing Experience. Together, we created the infrastructure for CRUISE, developed the programmatic process, chartered sailboats, and recruited seminary interns to assist in this effort. We collectively spent three years taking interdenominational youth groups to the Caribbean. We taught them to sail and to explore the educational, environmental and economic realities of the Bahamas, Haiti and the Dominican Republic. The world view of our "crew" was always challenged by the interactions and experiences created by the geopolitical forces that resulted in social disruption in some of these island nations. The 1970's and 1980's were characterized by independence movements in the Bahamas and corruption, greed and mismanagement in Haiti, and we saw firsthand how these problems can devastate families and entire communities.

With the issue of Cuban/Haitian immigration surging to the forefront and impacting South Florida demographics, Conrad and I changed direction and worked with a local pastor to found "The Center for Dialogue" in Miami. Using the principles of liberation theology, the Center became the intellectual/social action gathering place for local and Latin American Catholic priests and nuns as well as Protestant reformers. Housed in an urban church in an inner-city

neighborhood, the Center created a space and place for advocacy work with migrant workers and Haitian prisoners held in the Krome Avenue Detention Center, and served as a medical clinic for the first AIDS patients. We were also involved during these years conducting military “sensitivity training” to GLBT issues, and worked in the Kairos prison Cursillo movement fostering non violent paths to action for community organizers.

Eventually I finished a master’s degree in history and began studying for my Ph.D. I chose to write my thesis on Paolo Freire, a Brazilian educator and social activist who worked with Ivan Illich on “liberating education.” As Freire says, practice combined with theory (PRAXIS) equals action/reflection. I developed my dissertation on Freire’s “Conscientization (critical consciousness)/Pedagogy of the Oppressed” as a tool for literacy education in Chicago, New York and Los Angeles. The thesis focused on defining the systemic causes of poverty and the lack of empowerment that first generation, disenfranchised people experience when migrating to a first world country. I had the opportunity to personally interview Freire when he left Brazil as a dissident and moved to Switzerland to work with the World Council of Churches program of assistance/literacy/education for African countries. I felt that his engagement strategies were similar to my husband’s ongoing work with Lutheran World Relief, The Global Mission on Hunger program and the newly formed Evangelical Lutheran Church of America social justice department based in Chicago. Conrad and his unit developed materials for pastors and lay leaders to use as they examined new methodologies and venues for dealing with conflicts inherent in changing congregational populations within urban neighborhood parishes.

During these years I taught social history, sociology and Latin American history at three different colleges and universities. I felt that Freire’s work also paralleled my interest as I became increasingly involved in working with first generation/learning disabled/and/or high school and college minority students. I was always interested in expanding awareness and creating change since Florida (like California, where I grew up) was then and continues to be a laboratory/incubator for multicultural challenges to traditional systems.

Before we left Florida, having also raised our two children in this vibrant and all encompassing atmosphere of service to others, my husband, with the help of a nun and a local farmer, co-founded The Migrant Coordinating Council of Delray Beach—combining educational opportunities with economic development enterprises. When my husband

eventually accepted a call to a Washington D.C. “Reconciled in Christ” Lutheran congregation on Capitol Hill, I followed him to Virginia and there I “found Ferrum.”

Ferrum’s motto, “Not Self, But Others,” and its mission, were compelling. It exemplified all I had ever believed in—to serve the underserved (this time in Appalachia) and promote accessibility, affordability, diversity and opportunity. Modeled after Berea, the early Ferrum, founded in 1913, was a work/training school that over many decades evolved to a four-year college. In 2013 Ferrum will celebrate its Centennial. The women of the United Methodist Church in Virginia founded Ferrum College as a school with a special mission, to bring literacy and opportunities to the people of the Blue Ridge Mountains. At the time of its founding, there were very few public education institutions to serve these people and none in the immediate area. Now, nearly one hundred years later, Ferrum thrives as a modern institution of higher education, while remaining true to its historic mission. It is also the economic driver in the region, creating entrepreneurial solutions to community problems.

The first year of my presidency at Ferrum was the year that Mrs. Corella Bonner passed away. When Conrad and I attended the memorial service at Princeton, we were impressed by the implementation of the mission and vision of the Corella & Bertram F. Bonner Foundation as described by Rev. Wayne Meisel and reinforced by so many faculty, staff and students from the Bonner “family” of schools. In June 2010, Ferrum College will celebrate twenty years as a member of the Bonner family. For me, one of the most compelling parts of the Ferrum story has been the way the Bonner program has put “flesh on the bones.” As one of the original members, Ferrum has been privileged to be part of the Bonner Foundation initiative to provide access to education and the opportunity to serve. The Bonner Program has also consistently evolved over this time period and hundreds of Bonner Scholars and Leaders have become successful alumni of both the college and the program. The majority of these alumni are actively engaged in their communities—particularly as volunteers and leaders in the non-profit community and social services sector.

We believe that it is at this critical juncture that Ferrum College’s Bonner Program could become a signature and stellar program within the Bonner network and family. Two examples from many noted in our 2009-2010 annual report include our “points of differentiation” that exemplify a fresh perspective and can serve as models with measurable benchmarks for Bonner colleagues at some of our smaller and more

rural institutions, and distinctive and robust student leadership roles. Both contribute to creating strong Bonner student/graduate leaders

Such outcomes are a direct tribute to the powerful and lasting impact that the Bonner program has had in inculcating a sense of “mission, passion and purpose to serve” in our students. Graduates of the Bonner program at Ferrum continue to be connected and committed to the Bonner ideal of life-long civic engagement. Some of our ongoing and future Bonner inspired/integrated initiatives include 1) our commitment to more Bonner Scholarship support for scholars and leaders, 2) our development of the free May “E-Term,” experiential learning-based curricula/mission trips oriented program, for all students, and 3) our strong and expanding (160+) network of community partnerships, internships and service sites.

Our staff and faculty involvement in creating educational/entrepreneurial and economic development opportunities to-date and for the future includes:

- A community-based health center serving the underserved with a sliding fee scale;
- An Energy-Star rated residence hall built by a local modular construction company and copied by several regional public and private colleges and universities;
- A successful collaborative effort with the University of North Carolina, other ACA colleges, and the Ferrum community to write and implement a grant for “last mile broadband access” in our county;
- A cooperative effort to establish a farm to table program with local farmers supplying meat, dairy products and fresh produce for the College dining hall;
- A proposal for a biomass boiler project that will generate electricity for the campus and the Village of Ferrum using switch grass and wood chips purchased from local farmers and lumber mills.

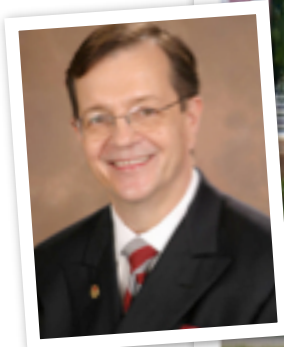
These initiatives are the result of the alignment between presidential and Board of Trustees commitment to a strong Ferrum future, linked to and integrated with a Bonner-infused ethos. Ferrum continues to be inspired today by the Bonner Foundation’s capacity for organizational change and community improvement. In many ways the Bonner

methodology of building community partnerships, participatory governance, educational awareness, consciousness raising and leadership development of all constituencies mirrors the Paolo Freire model of conscientization. The Foundation’s Mission Statement, Values and Beliefs embody and help reinforce at Ferrum our motto of, “Not Self, But Others” and underscore why I, Bonner, and Ferrum have been “called to educational service.”



# Guilford College

Kent John Chabotar, President  
Presidential Statement 2010



*“Every act we perform builds on the spirit of the human family. It doesn’t matter if we are successful in changing the condition immediately. What’s important is the kindling of the fire of compassion that is the root of all change. Success is kindling the fire in ourselves that can help make a better life for others. Success means working in the community as though you are a part of it, not a part from it. Success means becoming conscious of and faithful to your values and your soul.”*

*James Shields ’00, Director of Community Learning*

Guilford College is proud to be among a select group of colleges and universities across the United States celebrating two decades of the Bonner Scholars Program. The program was established on our campus in 1991, and its emphasis on service fits perfectly with our Quaker heritage and our institutional and individual commitments to make a difference in the world.

Our core values of community, diversity, equality, excellence, integrity, justice and stewardship all contribute to a campus environment where service is promoted and honored. Community exists where all are respected as unique individuals with unique gifts —“that of God in everyone,” as George Fox, founder of the Religious Society of Friends stated.

Guilford has a long and storied tradition of concern for the wider community. This is evident not only in the community service our Bonner Scholars and other students perform but also in our academic principles. These principles underscore the belief that knowledge is to be used to make the world a better place. It is our

hope and goal to graduate students prepared to lead lives committed to that end.

The Bonner Center for Community Learning at Guilford was named in honor of Corella and Bertram Bonner. She was present for the dedication shortly before she died in 2002 and served as a living example for our students on a number of trips to our campus over a 10-year period. What she inspired is now a fully-endowed program that will serve generations of students in the future.

Guilford has a unique approach to community learning, which James Shields describes this way:

We respect the notion of service, but it can imply charity and helping the less privileged with services delivered at the convenience of the privileged. We prefer community *learning* because it is emblematic of a partnership that includes students, faculty, staff, nonprofit agencies, businesses and the residents of our community. As we respond to the community’s needs, we recognize our partners as our teachers and co-learners.

There is something very special about the way Guilford serves and learns from the community. This country needs higher education to define a new role for itself in society. Higher education must be a partner, a participant and a member of the community, one that is connected at the local, county, state and national levels.

I assumed the presidency of Guilford College in 2002 and have gotten to know many outstanding students in

the classroom (I teach each spring semester) and in various meetings and social settings. The Bonner Scholars I have encountered are not only great students but also exemplary servant leaders.

Here are just a few of these outstanding students, from recent years, who represent all walks of life:

- **Alyzza Callahan '10**, who completed more than 1,600 hours of community service and was coordinator for Project Community. She recruited, trained and led other student volunteers in planning activities for area children and campus service projects.
- **Marshall Jeffries '09**, who completed more than 1,600 hours of community service and was coordinator for the Native American Club and project coordinator for the permanent service site Glen Haven Tutorial Center. He also coordinated the campus AIDS awareness group.
- **Irving Zavaleta-Jimenez '08**, who completed more than 2,500 hours of community service and was coordinator of the Glenwood Library site. He was also instrumental in developing a new service site, Project HERE (Hispanic Education Retention Excellence).
- **Jada Drew '07**, who completed more than 2,000 hours of community service including four years of work at the Pathways Homeless Shelter. She is now on staff as our Africana Community Coordinator and Multicultural Leadership Scholars Coordinator.
- **Elizabeth Balof-Bird '05**, who was coordinator for the African Services Coalition and was actively involved with the Servant Center, Triad Health Project and the YWCA Teen Families in Need health education program. Elizabeth is now on staff as our Bonner coordinator.

I have personally observed the contributions these students and hundreds of other “Bonners” have made to our campus and the greater community, and these accomplishments make me very proud.

Guilford is nationally recognized as a leader in engaged learning and community service, but we can do more, we can be more effective, we can continue to grow this culture of service. As we look to the future, growing our commitment is embedded in the College’s next strategic plan, now in development.

One of the major objectives of the next strategic plan is that Guilford will provide opportunities for internships and/or service learning for *every* interested

one of our 2,800 students. We want to involve more traditional-aged students, as well as adult students in the Center for Continuing Education who might not ordinarily take advantage of a college-sponsored service opportunity.

As an educator, I view service learning as a teaching method that combines community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility. Service-learning programs address local needs, while helping students develop their academic skills, sense of civic responsibility and commitment to the community.

Guilford established a Center for Principled Problem Solving (CPPS) on campus several years ago to give students an opportunity to apply what they have learned to real-world problems while they are in college. The Civic Engagement Initiative within CPPS will provide a database of service-learning internships and projects. This will provide students with greater knowledge and access to these opportunities.

The commitment to service learning on part of our students, faculty, staff and indeed this president is one of the things that make the Guilford experience so distinctive. I have heard from scores of alumni that the opportunity to “make a difference” is a reason they chose Guilford and that they apply what they learned here in their own communities every day.

I close with the words of Jennifer Toth '04, reflecting on her Bonner Scholars experience:

I think of the times I’ve volunteered with senior citizens and learned about the past in a way a history book could never teach me, or the times I’ve volunteered with people from another culture and learned about new religions and foods. Service is best when everyone involved gains something from the experience. There is no selfishness or vanity in that—only the reciprocity necessary for life.

The commitments of Guilford College and the Bonner Foundation have given future leaders like Jennifer an unforgettable college experience.

That is indeed something to celebrate!

# Juniata College

Tom Kepple, President  
Presidential Statement 2010



In all but a few exceptions, college's select presidents and prospective presidents select colleges because their philosophies are compatible and the longer a president is at one institution, the stronger this link becomes. Having been at Juniata for 12 years, I am certain this has happened here. I came to Juniata because of its strong commitment to service, and both Juniata's and my commitment have continued to grow stronger.

Founded by members of the Church of the Brethren in 1876, Juniata has a long-standing tradition of community service based in the church's underlying theology of peace, service and community. Our mission statement reads, "Juniata is committed to empowering our students to develop knowledge and skills that lead to a fulfilling life of service and ethical leadership in the global community."

In the late 1990's we began our connection with Bonner Foundation. The program started with eight Bonner Leaders and a curriculum was developed. At that time, students met on Monday nights at 9 p.m. for a training session, performed their service and did a summer service internship. Bonner Leaders received work study funds if they were eligible and an AmeriCorps education award at the completion of 900 service hours spread over two years. Having difficulty completing the 900-hour requirement, our Bonner Program soon became inactive. In 2006, Juniata

reinitiated our Bonner Leader Program. Currently, Juniata has 21 Bonner Leaders and is recruiting for the 2010 sophomore class to enter the program.

In 2008, a new strategic plan set a goal to "increase experiential learning opportunities" and "ensure that every Juniata graduate will have at least one distinctive experiential learning opportunity." It is also important to note that the updated 2008 mission statement includes the language "empowering our students to develop the skills, knowledge and values that lead to a fulfilling life of service and ethical leadership."

A culture of service exists at Juniata, not one that is forced, but rather an organic, bottom-up culture that is often initiated by students, and that makes community partners eager to work with the College. Much of the service efforts on campus are being driven by students. Students are forming clubs related to service, planning trips related to service and integrating service-learning into programs like Inbound. This is not uncommon at Juniata. The student-manager model is one that is used in offices all over campus and therefore students are actively engaged in helping to make decisions about programming.

Juniata's community service and service-learning initiatives have been housed in the Career and Community Services since July of 2001. During this past fifteen years, programs have been integrated

within the Office of Community Service, in partnership with various other offices. Over this same period, the specific programs of Community Service and Service-Learning have expanded along four vectors.

- Co-curricular service programs have expanded and new programs added.
- The curricular engagement, including service-learning and civic engagement, has grown significantly.
- An after-school program at the Huntingdon Community Center was initiated in 2006, leading to an expansion of Community Work Study.
- Juniata, with the collaboration of two other colleges and universities in the region, has developed a network to promote opportunities for collaborative service-learning among its constituent groups.

Juniata was again named to the President's Higher Education Community Service Honor Roll by the Corporation for National and Community Service in 2009. Launched in 2006, the Community Service Honor Roll is the highest federal recognition a school can achieve for its commitment to service-learning and civic engagement. Honorees for the award were chosen based on a series of selection factors including scope and innovation of service projects, percentage of student participation in service activities, incentives for service, and the extent to which the school offers academic service-learning courses.

My quote after receiving the 2008 award: "We are proud to see that Juniata's efforts at service learning and community involvement are being noticed and honored at a national level. Juniata students have a century-long tradition of service and our commitment to that ideal remains strong."

"In this time of economic distress, we need volunteers more than ever. College students represent an enormous pool of idealism and energy to help tackle some of our toughest challenges," says Stephen Goldsmith, vice chair of the Board of Directors of the Corporation for National and Community Service, which oversees the Honor Roll. "We salute Juniata College for making community service a campus priority, and thank the millions of college students who are helping to renew America through service to others."

Juniata also received a grant from the Pennsylvania Campus Compact (2007-2009) to further develop

service-learning, specifically in four courses. This grant was with the Southern Alleghenies Learn and Serve Alliance (SALSA). SALSA has been a good step in moving service-learning forward, but there has not been much publicity surrounding the grant and classes associated with it.

Finally, we very much appreciate the leadership and support that the Bonner Foundation has provided Juniata over the years in order to advance our service mission.

# Lindsey Wilson College

William T. Luckey, Jr., President  
Presidential Statement 2010



In my inaugural address in 2000, I made several sweeping commitments, but one specifically focused on teaching our students to serve. “We must help our students to be value-centered parents, employees, and volunteers committed to serving others. We are preparing them for professions in the future, many of which are yet to be invented.” I went on to share the sentiments of Cal Turner, Jr., former Lindsey Wilson College Board Chair and Chairman of the Dollar General Corporation, who once said, “We must help our students rejoice in their God-given talent and develop it to their fullest in a way that encourages others to do the same. They must learn to give even as they receive.”

I believe Lindsey Wilson College has always invested in students other institutions overlook. We have always reached out to the educationally underserved and underprepared. We believe in these students and expect them, in turn, to believe in themselves and, upon graduation, to invest in their communities. The Bonner program at Lindsey Wilson has altered that timeline. We now expect students to be invested and give back now. These students learn through doing, through leading, and through reaching out. These ‘habits of service’ ingrain in them the ability to and the need to be integrally connected to those around them and to ‘give even as they receive.’

Sitting in the president’s office, I am often reminded how eerily similar the mission of Lindsey Wilson

College is to the motto of the Bonner Foundation. Just outside my window, royal blue banners slowly flop in the breeze with the printed words “Every Student, Every Day” hanging from each light pole on campus. The words, directly taken from our mission statement, closely resemble The Bonner Foundation’s motto, which touts, “everybody, everyday.” While both of these decrees are difficult to live up to, they challenge us to push ourselves to ensure that no life remains untouched. I like to believe that no student is invisible at Lindsey Wilson College.

As I write this presidential statement, we are wrapping up our fifth year of Bonner Leaders at Lindsey Wilson College. We have grown from a fledgling program with eight students to our present group of forty-three leaders! For the last few years we have reported growth in the culture of service at Lindsey Wilson College and this year it has gone beyond my highest expectations for the program. Whether I’m at the Super Walmart, the local pool hall or a high school game, there are so many people in this community who appreciate the commitment and contributions of our Bonner students. In fact, I was recently struck by the broadness of our Bonner footprint while throwing a football in my front yard with my 6-year-old nephew. As Lucas, my nephew, heard the front door of the President’s Home close, he excitedly shouted, “Hey, Mr. Josh,” as he enthusiastically waved his arms to get the attention of one our Bonner students who had just left our home. That’s when it hit me right between the

eyes. How many hundreds of children in Adair County knew “Mr. Josh” and look forward to his “Games Galore” in the Camp Casey after school program? Lucas proceeded to tell me how much fun he has with “Mr. Josh” and even knew what days of the week he would be there at his school.

I firmly believe that Lindsey Wilson College is making a difference in our surrounding communities through our Bonner Leader program. We have a Bonner House, a Bonner car, a full-time director in Amy Thompson-Wells, as well as Elise’s attention. Most importantly, we had 43 incredible young people in the fall out in those communities touching lives day after day. Just to give you some sense of the quality of these Bonner students, they had a combined GPA of 3.41.

We have 14 community partners with 11 of those sites being AmeriCorps approved. We have our full allocation of 15 AmeriCorps Bonners in place as well as teams for issues related to education, the environment, poverty/global health, and peace/human rights.

The college was recently named to the 2009 President’s National Community Service Honor Roll to recognize the culture of service now pervasive on our campus. In fact, we are developing a civic engagement learning community for the fall 2010 semester.

With the arrival in 2008 of our new academic dean, Dr. Bettie Starr, we have witnessed a huge shift in the culture of service on campus. As we conducted our search, we were looking for someone who could deliver in this area. Dr. Starr was previously the provost at Pfeiffer University in Misenheimer, NC. The fact that Pfeiffer has a Bonner program allowed us to begin our relationship with Dr. Starr without a long learning curve. She has implemented non-residential learning communities one of which is a civic engagement learning community. She also championed the addition of several classes including Communication for Social Change and Political Communication & Public Affairs. Finally, she also recruited our Bonners Leaders to mentor service learning groups which are now an embedded component of the freshmen seminar class at Lindsey Wilson College. Two major programs, the Bonner Leaders and Humanity Hands, along with the new service component in our freshman seminar program, have more than 50% of our students on the main campus performing community service this year.

Bonner Leaders contract to do at least ten hours of service per week for the entire school year if they qualify for work-study or a minimum of seven hours of service per week if they are receiving no benefit to their financial aid package. The amounts of financial

assistance awarded to the Bonners vary depending on the hours of service to which they have committed. These students exhibit high financial need. Students receive approximately \$2,000 in institutional and federal aid. Total awards given for the 2008-09 academic year exceeded \$40,000.

All service activities take place in the community at large and will not directly or exclusively support Lindsey Wilson College or its students. This program is intended to be community outreach. As the number of Bonner Leaders has increased, so too have the number of service hours and work sites. The Bonner Leaders have become the first call made when a community event occurs and volunteers are needed. Adair County is a federally designated distressed Appalachian county. With one out of five people not having attained high school diploma and over 23% of residents living below the poverty line, the need for this program in this place at this time could not be any clearer.

In November of 2007, we received statewide recognition (Best Partner Award) for our community partnership with Camp Casey, which is supported by a 21st Century Grant through the Kentucky Department of Education. The Bridges Over Barriers proposal was written and submitted by Dana Harmon, the director of Camp Casey, an after school program at Colonel William Casey Elementary school in Columbia. In her application, Ms. Harmon described her relationship with the Bonner Leaders as integral to the success of her program. She said, “The LWC Bonner Leadership Program is one of the most valuable community partners we have. The Bonners bring fresh ideas, diverse backgrounds, and an abundance of energy that enliven our program every day. We cannot thank the Bonners enough for all they do to make Camp Casey possible!!”

To understand our commitment to serving the undereducated you must understand who we serve and the geographic area where Lindsey Wilson College is located. We are in a distressed federally designated Appalachian County. Currently 82% of our students are first-generation college students with 69.5% of our undergraduates qualifying for the federal Pell grant. I am reminded of Mrs. Bonner’s humble beginnings and her commitment to help those students like we educate at Lindsey Wilson College.

In fact, it prompted me to go back and to examine some of the educational and economic statistics for Eagan, Tennessee in Claiborne County where Mrs. Bonner grew up and Adair County, Kentucky where Lindsey Wilson College is located. The two

communities are eerily similar although Claiborne County is just a little larger with a few more people (14,000).

Adair County, Kentucky actually has a lower percentage of adults over age 25 who are high school graduates (60.1% vs. 60.3%), a lower median household income (\$30,169 vs. \$31,866) and a higher percentage of people living below the poverty line (23.4% vs. 20.8%). Claiborne County has been classified by the Appalachian Regional Commission (ARC) as an At-Risk County which means that it is in the worst 10-25% of all U.S. counties economically. As a Distressed County, Adair County ranks in the worst 10% of the nation's counties economically. The take-home message is that Lindsey Wilson College is located in an area very similar to where Mrs. Bonner grew up. In fact, one of the few areas where Adair County is actually doing better than Claiborne County, Tennessee is in the percentage of adults with a bachelor's degree (10.9% vs. 8.9%). I would like to believe Lindsey Wilson College is making some impact here.

This college and this program have never been stronger than they are today. I am convinced that both will only get better. I know the Bonner Foundation believes in the service we provide and in our commitment and ability to lead this college into the future. Through your support, we have an opportunity to make a huge difference here in a part of rural Kentucky where the needs are unlimited. It is hard to imagine that we started with eight students in our Bonner Leader program in the fall of 2005.

# Lynchburg College

Kenneth R. Garren, President  
Presidential Statement 2010



Thank you very much for the opportunity to provide my perspectives as part of the Bonner Foundation's 20th Anniversary celebration. In Spring 2001, I had the honor of being selected as the tenth president of Lynchburg College. Now completing my ninth year as the servant leader of our institution, I continue to feel most fortunate and honored to serve in this position.

There were many reasons that I was attracted to Lynchburg College, an institution I knew well from my career as a faculty member and administrator at Roanoke College. While Roanoke and Lynchburg have been perennial rivals on the athletic field and in the recruitment of undergraduate students, it is quite easy to recognize that each institution has certain unique characteristics and strengths. Being aware of the unique features of Lynchburg College interested me; living them on a daily basis has only reinforced my original perceptions.

Lynchburg College attracted me for many reasons. But certainly one of the most powerful was the spirit of this institution as a learning community and as one that is committed to outreach beyond our 220 acres in the center of the city and beyond our 470 acre nature conservancy.

Prior to coming to the College, I admired LC's commitment to diversity and its successful, aggressive efforts to diversify its campus community in many positive ways. In fact, my colleagues and I at Roanoke

used initiatives at Lynchburg as a model for some of our efforts. I learned, however, that the spirit of diversity within the campus community only was the "tip of the iceberg" in terms of our institution's broad commitments.

Lynchburg College astounded me with its commitment to the broader community. Our strong volunteer service orientation through our Students Engaged in Responsible Volunteer Experience (SERVE) has been reflected in over 48,000 hours of service annually for many years. Our outreach centers and programs have had a profound impact on the community such as in the development of effective parenting strategies for persons within the broader community, environmental education initiatives and models for sustainability, economic education, strong work by non-profits, social justice, business and educational leadership, initiatives for senior citizens, and regional culture. These were all initiatives that I "inherited" when I came to Lynchburg College as servant-leader.

When you have an institution of students, faculty, and staff committed to service, it is exciting to look for new opportunities that energize the campus and make a difference in the community. So it was when we were afforded the opportunity to initiate our Bonner Leaders Program in 2004. With recommendations from senior administrators and with the full support of Wayne Meisel, Bobby Hackett, and the Bonner staff, we began our program in the spring of that year. It has



been among the most positive initiatives undertaken in our institutional history.

As our society likes to number our most significant sporting event of the year (as Super Bowl I, ... Super Bowl XXX and so forth) so also do we number our outstanding classes of Bonner leaders (as Bonner I, ... Bonner VII, and so forth). Each year, the legacy grows as successive groups of Bonner Leaders (and now Bonner alumni) make their mark on our campus, in the community, and in society in general.

Bonner Leaders epitomize what is best about the spirit of Lynchburg College. The examples of contributions and achievements are too extensive for even a former mathematics professor to enumerate. However, their impact has been great in many arenas including local tutoring programs for children, our solidarity sleeper program to highlight hunger and homelessness, organic farming initiatives including persons with disabilities, energy awareness and sustainability initiatives, mentoring programs with the local Boys and Girls Club, voter registration, working with a new non-profit that provides enrichment activities to young students, active involvement in our Lynchburg College Young Champions program for middle school students at risk, creating activities at the local adult care center, summer internships in many challenging locations, and international service learning. These examples simply describe a general, and oversimplified, portrait of the broad-based impact of our Bonners.

Reflecting on Lynchburg College's mission, vision, and values, and with special consideration of our history of embracing the Bonner Leaders Program, I look with confidence to the coming decade for the College. My perspectives below focus on the areas of service, service-learning, international service-learning, and civic engagement.

In terms of community service, we continue to expand our partnerships with non-governmental agencies and local governments in meeting the needs of the citizenry of Central Virginia. Our number of hours of service annually continues to climb and our institutional commitment to the infrastructure of our SERVE Office has not only put in place an effective system for recruiting students and aligning them with community needs but also has resulted in significant student leadership with regard to these efforts. Service by virtually all students in our student body is and will remain a part of the fabric of Lynchburg College.

Our vision of service and outreach is based on an assets-based community development model. For our purposes, such an approach affirms the fact that our work is based on and linked to the needs specifically

identified by our partners and also identified as consistent with our resources and abilities to address these needs. We come as colleagues, not as persons concerned about our "authority" or "expertise".

Through the support from the Jessie Ball duPont and others, we have established a process of encouraging service-learning opportunities among faculty, tracking service-learning classes, and ensuring that this critical part of experiential learning is increasingly a component of every one of our student's baccalaureate programs. We have found, and we anticipate continuing to find, that service-learning knows no disciplinary boundaries and that committed and creative faculty will find linkages in areas as diverse as American literature, counseling, early childhood education, business administration, philosophy, and sociology.

Our vision is broader than service-learning within the community. Three years ago we began a program of international service-learning. Our program began initially as an outgrowth of our partnership with the nation of St. Lucia where our faculty have made a remarkable impact; as the Chronicle of Higher Education phrased it, "a small college adopts a small country." Our partnership has included training programs: for 40 special education teacher on-site (with no attrition in the three-year program); for 25 school counselors in a nation that only had eight previously; for 140 teachers and parents on autism spectrum disorders; on reading instruction for 900 teachers; for 100 school principals on effective strategies for supporting teachers; in a collaborative revamping of multidisciplinary child assessment procedures; and for 35 counselors on addiction counseling to respond to a particularly high rate of substance abuse.

I mention the St. Lucia experience with pride because it is a wonderful example of the spirit of Lynchburg College. But it goes beyond the partnership where our faculty serve persons in this nation. Beginning in 2008, we established an annual international service-learning program in which LC students spend several weeks in St. Lucia focused on areas identified as of significant need, which has included work in the areas of: developmental screening of hundreds of preschool children; adolescent writing and performance skills and self esteem; painting and gardening at selected schools to enhance the learning and living environment; and extending our efforts into communications and media for the nation.

In reflecting on our service activities, I also must note the work we have begun in the nation of Uganda.

Working in areas torn by civil war and with an enormous refugee population, we have partnered with the Sports Outreach Institute to provide recreation, health promotion, and learning opportunities to children and adults across multiple communities in Uganda. I anticipate our efforts to expand this program will be an important reflection of the coming decade.

In a way that is consistent with our shared vision with the Bonner Foundation, we are pleased to have initiated our program in civic engagement in recent years. Our efforts built on our prior commitment to social entrepreneurship, which led directly from our community service efforts. In addition to a course on social entrepreneurship and a related internship, we offer a minor in civic engagement, which developed directly from collaborative programs facilitated by the Bonner Foundation. In terms of future efforts in this area, we look to see the involvement of more faculty as we seek to build the academic program and involve students in using their skills to promote community development.

I offer one final example of our historical commitments and future foci. In 1935 the first Virginia Chapter of the National Council of Christians and Jews (NCCJ) was established on our campus. Now, 75 years later, we continue to host the annual banquet of the Virginia Council for Inclusive Communities (VCIC) formerly NCCJ, as a major event each spring. We are proud of the numerous members of our faculty, staff, administration, trustees and alumni who have been recognized with VCIC/NCCJ's prestigious Humanitarian Award for their commitment to the community, in general, and to the promotion of diversity, in particular.

I began this presidential perspective by referring to myself as the current servant-leader for Lynchburg College. I use this term deliberately because Lynchburg College is an institution that embraces service. During my tenure at the College one of my key goals has been to reflect this spirit in my own work. I have every confidence that the Lynchburg College of the next decades will continue to be recognized as actively engaged in our community, intentionally focused on social justice, and strongly committed to service, outreach and partnerships.

# Macalester College

Brian Rosenberg, President  
Presidential Statement 2010



## **“Wisdom of the Heart”** ***The Responsibilities of the Liberal Arts College***

One of the more unusual things that a Jewish college president from New York City has ever been called upon to do was deliver a sermon at the preeminent Presbyterian church in Minneapolis. But deliver it I did, and since it articulates much of what I believe about the relations between liberal arts colleges and civic engagement, I have adapted it for the purpose of inclusion in this collection for the Bonner Foundation.

I take as my starting point passages from both the Old and New Testaments that speak to the same essential idea: that the good are defined by their fruits, by the works that they do and the products of their lives, and that the good are created and cared for not randomly, but through being planted and nurtured in fertile soil. In the first chapter of the Book of Psalms we are told that the good “are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper. The wicked are not so, but are like chaff that the wind drives away.” And in Jesus’s Sermon on the Plain, recounted in the sixth chapter of the Book of Luke, we are similarly told that “No good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit....The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil.”

As the president of an American college I am moved to reflect in two particular ways upon these passages that

speak to the relations between what one is and what one does, between what is planted and what is produced. I am moved first to observe that one of the ways we judge any society or community is by the sorts of institutions it creates and nurtures. I believe that one of the defining features of American civil society since its inception has been the creation of those great cultural, intellectual, and spiritual institutions with which we are so blessed in the Twin Cities: museums and libraries, theaters and concert halls, houses of worship and—especially noteworthy from my perspective—institutions of higher learning, which from the founding of our country have been inseparably tied to the formation and sustenance of participatory democracy.

There is no other experiment in democratic life that has, in the whole history of the world, been so successful and so long-lived as the one we have embarked upon in the United States. There is also no equivalent anywhere else in the world to the American system of liberal arts education. This is no accidental convergence, since the liberal arts—that is to say the education required to live a useful and engaged life in a condition of social and political freedom—were embraced by the early founders of American education as essential to the maintenance of democracy. This is why Thomas Jefferson founded the University of Virginia and Benjamin Franklin founded what was to become the University of Pennsylvania and why

Abraham Lincoln, a half-century later in his first political announcement, wrote that at least a moderate education was required for each of us to “duly appreciate the value of our free institutions.”

Education in the minds of these and other founders of our great colleges—many of whom, I should note, were also leaders within various American religious communities—was essential not simply as career preparation, and not even simply as a source of wisdom, knowledge, and taste, but as preparation for citizenship, in other words, for living in a state of responsibility to and for others and to a civic whole that is both larger and more important than any individual. This is a lesson in history we should bear in mind as we are pressured more and more forcefully to emulate the educational systems of other countries around the world, countries that equate educational success with the rate of growth of the economy and place virtually no value on the liberal arts, or as we are encouraged to emulate the production efficiencies of the new for-profit colleges, which seek to treat education as one would treat any other desirable and marketable commodity. I would encourage you to read with great care and some concern the report of the commission created by our former Secretary of Education, Margaret Spellings, and to ask yourself where in that report Jefferson or Franklin or Lincoln would have located a commitment not simply to competitiveness in the global economic marketplace but to responsible citizenship and the strengthening of a democratic culture.

I am moved as well, as I ponder the words from the Book of Psalms and the Sermon on the Plain, to think about the kinds of fruit, by which I mean the kinds of graduates, that American colleges should in these times be producing. We speak a good deal at Macalester these days about educating students to be global citizens, and I try to understand what we mean and why this mission is so very important. What are “global citizens” and why should a college worry itself about their education?

I begin in thinking about global citizenship precisely where I begin in thinking about any abstract idea, and that is, with its concrete manifestation. I believe that global citizenship has its roots not in how we treat others whose faces we never see, nor in how we imagine in the most general terms our responsibilities to others, but in how we treat, every day and in the most quotidian circumstances, the people around us. That is, global citizenship is at its core about humility, generosity, and the voluntary forgoing of self-interest. Two of my favorite authors make this point with an eloquence and precision to which I cannot aspire. Near the end of Charles Dickens’s *Hard Times*, a

reformed Mr. Thomas Gradgrind is pleading with Bitzer, a former pupil with a name only Dickens could have conjured, to “disregard [his] present interest” and perform an act of kindness and grace. Bitzer is frankly puzzled, because, as everyone knows, it was a fundamental principle of the Gradgrind philosophy that everything was to be paid for. Nobody was ever on any account to give anybody anything, or render anybody help without purchase. Gratitude was to be abolished, and the virtues springing from it were not to be. Every inch of the existence of mankind, from birth to death, was to be a bargain across a counter. And if we didn’t get to Heaven that way, it was not a politico-economical place, and we had no business there.

Needless to say, the estimable Bitzer, for whom “the whole social system is a question of self-interest,” remains unpersuaded by Gradgrind’s appeal to his basic humanity. His education has taught him the calculus of economics but not the powerful if unquantifiable calculus of generosity. Mr. Gradgrind, by contrast, has come to understand that what he calls the “wisdom of the head,” which he had imagined to be all-sufficient for the guidance of human affairs, must in fact be joined by a “wisdom of the heart” which is guided not so much by the logic of advancement as by the logic of caring and selflessness.

Stephen L. Carter, the William Nelson Cromwell Professor of Law at Yale University and the author of works of theology, legal theory, philosophy, and fiction, makes a similar point with less irony but comparable force in his book *On Civility*. Among Carter’s central observations are the following:

Civility has two parts: generosity, even when it is costly, and trust, even when there is risk.

Civility creates not merely a negative duty not to do harm, but an affirmative duty to do good.

Civility requires that we express ourselves in ways that demonstrate our respect for others.

Civility requires resistance to the dominance of social life by the values of the marketplace. Thus, the basic principles of civility—generosity and trust—should apply as fully in the market and in politics as in every other human activity.

I do believe that one could substitute the phrase “global citizenship” for the word “civility” in any of these statements and begin to work toward a useful definition of the concept. That is, the way we understand our relationships and responsibilities to those with whom we daily interact go a long way toward defining our understanding of the ways with

which we should interact with local, national, and international communities more broadly conceived.

I am at bottom a fairly simple if not simple-minded person with an abiding suspicion of the academic proclivity to over-theorize. Certainly I do not believe that the theory and practice of global citizenship end with the embrace of such basic principles as generosity, trust, humility, and respect, but I do believe that any theory that does not begin with these principles, that is not rooted in them as deeply as “trees planted by streams of water,” is bound to be inadequate. How we treat the people around us, how we relate to the communities within which we are embedded, stands as a symbol and as a reliable predictor for how we are prepared to relate to the larger and more distant world. Put more bluntly, it is a pretty good bet that if we do not treat the person next to us on a bus or an airplane with courtesy, if we do not treat the children in our schools and the infirm in our hospitals with thoughtful care, if we do not treat the indigent on our streets and the newly arrived on our shores with compassion, we will not so treat our unseen neighbors across the globe.

It seems fitting in this context to emphasize how deeply discussions of this kind are woven into the historical tapestry of Macalester College. I have cited before, and will no doubt cite again, the column written by Macalester President Charles Turck for the August 17, 1945 edition of the college newspaper in which he contends that “the high task of every returning Macalester student and every new student is to prepare for the duties of world citizenship.” Turck rightly acknowledged at the time that this mission was not universally embraced by all colleges and all Americans and that, as he put it, “there may be parents who are reluctant to place their sons and daughters in an institution where the administration and faculty think and act, not in parochial terms, not even with a national bias, but in world terms.” There are no doubt such parents today. In any event, I do not pretend that I am the first President at Macalester to be having this conversation or that the fortunes of the college are easily disentangled from this commitment to thinking about our responsibilities in global terms.

The chief difference between the moment at which Turck was writing, just emerging from the shadow of the second World War, and the moment at which we stand may be that the stakes today—if this is possible—are even higher, the price of failure to educate students for global responsibility even greater. As we watch the warming of our oceans and evade our eyes from genocidal conflicts and cringe at the possibility of natural and unnatural disasters with costs beyond measure, we cannot help but feel that we will either educate now the generation that will begin seriously to

address these dark challenges or we will miss forever the opportunity to do so.

Turck’s most trenchant observation may have been the same one that I noted earlier in Dickens and Carter, which is to say that the creation of global citizens begins with the formation of individual character. “The vast scope of the world stage on which the present generation of students will live out their lives,” he wrote, sixty years before Thomas Friedman, “may suggest to some that personal qualities of character have become less significant. On the contrary, the individual is more important than ever. The more complex the social machine becomes, the more important it is that every individual have the moral and spiritual qualities to do his part. A world of peace means a world of peace-loving individuals.”

I would add, and conclude by saying, that a college of global citizens is in my view not first and foremost one in which many students study abroad, or in which students hail from all parts of the country and the world, or in which students major in political science or international studies—though all these things are good and important and certainly true of Macalester—but one in which the responsibilities of local citizenship, of caring for and sharing with one another, are understood and embraced in all their complexity and with all their exhausting yet uplifting difficulties. To quote Stephen Carter once again, it is one that manifests that “generosity of spirit that assumes the best, not the worst, of the stranger.” This is the college that will “out of the good treasure of its heart, produce good.”

# Mars Hill College

Dan G. Lunsford, Ed.D. President  
Presidential Statement 2010



I arrived at Mars Hill College in the mid-1960s as a first-generation college student and a child of Appalachia. At that point I had concluded that a career in education was my pathway, in part because of my experience working with young people in summer camp programs.

As I reflect on my experience more than forty years later, it is clear that the faculty and leadership of the College created opportunities for students to be of service to the local community and its citizens. One of my experiences was teaching with a college staff member in a basic literacy skills program for older workers as a part of the federal Grant Society program. It was intimidating and humbling to teach basic mathematics to men who were the age of my grandfather. This experience helped prepare me for teaching in a basic skills program for prisoners in North Carolina in evenings while starting my “day job” as an elementary school teacher.

Now, as President of Mars Hill College, I lead an institution that includes in its mission statement a direct reference to service: “...a rigorous study of the liberal arts, connected with the world of work, and committed to character development, to service and to responsibility citizenship in the community, the region and the world.” The participation in the Bonner Program by Mars Hill College since 1991-92 is tangible evidence of the intent of earlier campus leaders to have programs that support the mission statement. We also find in institutional documents a frequent reference to “servant leaders.”

On the occasion of the celebration of the 150<sup>th</sup> anniversary of the College, we published booklets highlighting alumni from the junior and senior college eras who had exhibited or were exhibiting service roles

in their respective careers and communities. These alumni, some of whom were Bonner Scholars, represent the history of the College as it welcomed and supported a high percentage of first-generation students, many with high financial need. By example:

**Robin Bryson**, Class of 2001, BSW, Social Work. Director of Foster Care, Presbyterian Home for Children, Black Mountain, NC.

**Christy Daley**, Class of 2006, BA, Music. Caretaker in a group home for developmentally disabled women, Baptist Children’s Home, Cameron, NC.

**John Chandler**, Class of 1938, PhD from Duke University. Philosopher; served as President of Williams College, Hamilton College, and the American Association of Colleges and Universities; awarded Doctor of Humane Letters from 16 different colleges.

**Houston Roberson**, Class of 1980, PhD from UNC-Chapel Hill. Author; Professor of History, University of the South, with areas of specialization in U.S. Intellectual and Religious History and African-American History.

Service through the Bonner Program benefits non-profit organizations locally, nationally, and globally as students perform over 100 hours of direct service each semester and 280 hours of direct service in the summer (for at least two summers). Students have performed service in India, Australia, England, and Uganda in recent years—just to name a few! Students leave Mars Hill College with an extensive resume and excellent “real world” experience that strongly supports our mission as a liberal arts college. Leadership

programming gives many students opportunities to build skills that they will use as students and take with them as they move toward graduate school and work. We are working toward creating a more issue-based curriculum and incorporating issue-based teams at service sites. These steps, we hope, will give students a deeper experience and allow more continuity for the community partners. Students become leaders while at Mars Hill College, and many continue taking on leadership in their communities after graduation.

A contemporary area of emphasis over the past years has been increased student ownership of programming. Students are guided to become facilitators of leadership groups and to coordinate special programs and service projects (e.g., Hunger Week) with staff guidance.

In recent months I have witnessed students coordinate and implement a program to raise funds for hunger relief in the local community. In addition, students have been active in assisting in the preparation of a community garden which in 2009 produced over 90,000 pounds of fresh food products which was distributed to local food banks. The emphasis on service learning is within the new strategic plan (2010-2015) for the College as follows:

Service learning, civic engagement, and internships

1. Integrate LifeWorks into the broader academic program
2. Increase resources for student leadership development in religious life, in student affairs and in academics
3. Develop a more effective centralized system for overseeing internships and service learning
4. Increase these opportunities for all students

These highlights are more fully developed in the narrative of the plan:

The LifeWorks programs will be fully integrated with the academic program and have clearly stated outcomes tied to students' academic programs. Academic programs that have service learning or internship components should include clear and consistent standards for these in their program outcomes. In order for these experiences to be integrated with academics, students will be asked to regularly reflect on learning outcomes and will receive regular assessment and detailed feedback.

In order to present a visible, well-integrated program, service learning will be extended beyond the Bonner program (or centrally documented in

cases where it already is happening), and opportunities for service and civic engagement will be central to the core curriculum. Finally, student internships and service or civic engagement projects will be showcased and presented to the campus as part of SLAM or a similar program (Freeland, 2009), and these achievements will be used to attract students interested in the practical application of the liberal arts.

As I have watched our students grow and mature during their college experience, I am amazed and gratified by the life-altering experiences that have shaped this maturation. Some of the most transformative experiences have come through service, whether those opportunities were short-term or year-long in duration. Students who work with individuals in overwhelming need learn from those situations, and a change in personal behavior is the ultimate result.

I have been pleased to hear students talk about experiencing appreciation from service project participants, as well as learning about how many people have to live. We have seen students find a career path or an alternative to a previously chosen career. Many students choose to invest many more hours of service than originally planned because they see the need and they see the reward of "making a difference."

We are actively discussing how we can build more partnerships with community groups. These community collaborations, we believe, will enable students to have more opportunities for service, beginning with the first month of their enrollment at Mars Hill College.

For 153 years the College has provided educational opportunities to children of Appalachia. The founders wanted to serve the children of their time and of the future. They knew that education was transformative in and outside the classroom. Mars Hill College remains committed to providing these broad based experiences in academics, extracurricular activities and service.

# Maryville College

Gerald Gibson, President  
Presidential Statement 2010



Maryville College, in the foothills of the Smoky Mountains in East Tennessee, traces its roots to the Rev. Isaac Anderson, a Presbyterian minister who in 1819 founded the Southern and Western Seminary, which later became Maryville College. Isaac Anderson boiled his theology down to one life-girding personal motto, “Do good on the largest possible scale.” In this region he saw the great need for inspired leaders, and using his guiding principle, Anderson set out to create a learning environment that would develop the minds and hearts of citizens and leaders. Rev. Anderson welcomed students of every background; his earliest classes included Cherokee Indians and former slaves, as well as women. Each student received a broad and rigorous education, which included a strong ethic of service to the community and the world.

In the nearly two hundred years since its founding, Maryville has moved from strength to strength in its commitment to service and to the people of Blount County, Tennessee. While the college has never been wealthy, it has been rich in faith and relationships. The college has always had a close relationship with the surrounding community, both because many of our students come from the local area, and many students from other states choose to stay here after graduation. This means that when students go into the community to serve, they are truly partners with those they meet, and the larger community provides innumerable co-educators for our students. When our students engage

in community-based research, they often know the people who initiate the ideas and who will benefit from the projects, and they often, upon graduation, will return to those same communities to continue their work. About a third of our students are first generation college students, and about half of our faculty members are the first in their family to finish college. This commitment to providing a college education to those who might not otherwise have had access is an important pillar in Maryville’s commitment to service. Truly, at Maryville, education is not just for the individual, but for raising up the whole community, and for equipping the student to serve others.

This commitment to service is stated best in Maryville’s mission statement, “Maryville College prepares students for lives of citizenship and leadership as we challenge each one to search for truth, grow in wisdom, work for justice and dedicate a life of creativity and service to the peoples of the world.” This is the guiding principle in all we do—in the classroom and through various service organizations and scholarship programs. For many students, the commitment to service springs from their religious beliefs; they follow Jesus’ teachings to care for the poor and to work for justice. Others do not use religious language, but for them, serving is a way of expressing deep compassion for others and a sense of connection to the world. The college challenges each student to grow in their own understanding and ability to



articulate their commitments in the world, and to act on these commitments, in whatever field they study or work.

Maryville is undergoing a transition in its presidential leadership and is operating under an interim strategic plan, the “Bridge to Distinction.” While we are absolutely certain without doubt that the longstanding commitment to service will continue, in our academic, co-curricular and scholarship programs, we look forward to new ways that this commitment will unfold in the coming years.

In the Bridge to Distinction plan, the college has committed itself to new initiatives regarding civic engagement. The first direction statement, describing our vision for Maryville students, states, “We will expect our students to be committed to, and actively engaged in citizenship and service. Our student body will be a distinguished example of the diversity that exists in our larger community.” A key objective under this direction statement says, “Maryville College students will be known for civic engagement, with at least 75% of graduates reporting a significant experience during their time at Maryville.”

We realize that during years of national elections, many of our students begin to pay attention to public issues, and we were pleased at the level of passionate and civil dialogue among our students during the last presidential election. However, the average student will only be at the college for one presidential election, and there are important public issues at stake all the time. Part of our job is to help students develop the interest, literacy, and patterns of acting that will help them be active citizens for their whole life long. Our job is not to tell them what position to take on important issues such as health care, immigration, taxes, or environmental policy. But our commitment to education of the whole person, and our vision of education as serving the whole community does challenge the college to develop experiences to raise our students’ civic engagement. Through the Center for Campus Ministry, the Bonner Program, and the Center for Strong Communities, working with student organizations and the faculty, we are committing ourselves to teaching civic engagement that will go with our students out into their communities, beyond graduation.

The Bridge to Distinction Plan also commits the college to increasing its international education. International education has always been a strength of Maryville, and in addition to sending students abroad for short- or long-term experiences, we host many international students, who bring diversity to our campus life. A hallmark of our international

experience has been international service, including a longstanding relationship with the community of Bompata, in Ghana, as well as shorter international service trips. This passion has led to ambitious fundraising efforts on the part of students, such as their efforts to raise \$10,000 this spring for Partners in Health in Haiti. Since so many of our students have done very little traveling before coming to college, these experiences help expand their consciousness and their curiosity, while also challenging them to ask important questions about differences in culture and the assumptions they bring with them when traveling to a new place.

In the next decade, as in so many that have gone before, the educational experience at Maryville College will be designed to encourage students to see their college years, not just in terms of its value for them individually, but for its value as a preparation to serve others. A principal instrument for this shaping of their viewpoint and values will be engagement in service both in the classroom, through research projects, and through the Bonner Program, the Bradford Program, Habitat for Humanity, as well as through other less formal activities that get them out into the community and focus them on making the community a better place. In all these ways, we hope to carry on Isaac Anderson’s commitment, to “Do good on the largest possible scale,” and to fulfill our mission of preparing each student “for lives of citizenship and leadership as we challenge each one to search for truth, grow in wisdom, work for justice and dedicate a life of creativity and service to the peoples of the world.”

# Morehouse College

Robert M. Franklin, President  
Presidential Statement 2010



## **Candles in the Dark: *The Bonner Scholars Program and Traditions of Service and Leadership at Morehouse College***

Morehouse College has been widely acclaimed for its capacity to deliver high quality liberal arts education and leadership development. Refining that capacity relies upon a strong culture of continuous improvement and comprehensive visioning about Morehouse's broad social responsibilities, an ethical imperative that bears upon every college or university that wishes to sustain our democracy by producing enlightened, engaged citizens. For us, this includes helping to nurture a cultural renewal process that contributes to the rebirth of intellectual excellence, social responsibility, dignity, nonviolence, and citizenship virtues like faith, hope, and love—both within black communities and throughout the globe. Framing that process is a metaphor that has expressed previous historical periods and movements of renewal, namely, “rebirth” or the Morehouse Renaissance. Renaissance here refers to the critical and selective retrieval of tried and proven practices of the past placed into dynamic dialogue and creative tension with innovations appropriately refined for a more hopeful future. We understand that this conversation includes re-engineering and enhancement of the College as it faithfully fulfills its mission and meets the requirements of accreditation. Our campus planning

and conversation, however, also seeks relentlessly to reach beyond our campus to the larger village renaissance that our students, faculty and staff can lead, support, and evaluate. We believe that the social mission of higher education is congruent with the vision and achievements of our beloved intellectual ancestors, including W.E.B. Du Bois, Benjamin E. Mays, and Dr. Martin Luther King Jr.

We postulate that a prestigious and beloved liberal arts college can be a site for launching and nurturing a wide-ranging social renaissance. And we affirm that the renewal process must engage three interconnected publics: 1) individual students and campus employees, 2) the structure, processes, programs and activities of the College, and 3) the external community, nation and world. As president of the College, I suggest that our students should be perceived as “Renaissance men with a social conscience and a global perspective.” This simple phrase underscores the centrality of broad liberal arts learning (Renaissance man or woman), ethical leadership (social conscience) and awareness of our international interdependence and social responsibility (global perspective).

## **Morehouse Students: Renaissance Men with a Social Conscience**

For 141 years, Morehouse has produced graduates of distinction. Over time, that distinction came to be known as the Morehouse mystique, and her students as Morehouse Men. The biography of our best known alumnus, Rev. Dr. Martin Luther King, Jr.'48 came to symbolize Morehouse's bold aspiration as a small school aimed at producing thought leaders and change agents of global renown. From 1940 to 1967, President Benjamin Elijah Mays, who addressed the student body on a weekly basis, best embodied the mission of Morehouse as an incubator for leaders and thinkers with keen social responsibility and moral vision. In addition to Dr. Mays's personal interaction with and impact upon the students, the day-to-day task of building such leaders rested with the faculty, staff, alumni, parents, and friends of the college. Together, they comprised a team that practiced "group mentoring" to produce something unique among this group of college educated men, Morehouse Men.

In his autobiography, *Born to Rebel*, Mays noted, "The Morehouse tradition is a proud and honorable one, one to evoke the best from its students, one that provides a lifelong goal. The Morehouse man learned well that 'a man's reach should exceed his grasp' and never accepted the idea that the ceiling was the limit of his striving. Rather, the sky was his goal..." (BTR, 91)

I define Morehouse students as "Renaissance men with a social conscience and global perspective," which coheres around five core attributes that are specific, measurable, and attainable:

- Well read.
- Well traveled.
- Well spoken.
- Well dressed.
- Well balanced.

Taken together, these attributes do not necessarily produce leaders who understand and are committed to social justice. As Dr. King said, "There is no guarantee that when you educate a man's mind, you will educate his character." Thus, we seek to retrieve the tried and proven Morehouse practices that produced such leaders in the past. For instance, in earlier days, the Morehouse chapel was the College's largest classroom. Alumnus Howard Thurman reflected on sitting in chapel for President John Hope's Tuesday addresses: "This constituted perhaps our greatest single course of

instruction in the four undergraduate years. His talks spanned the entire field of contemporary life." We are examining and discussing ways to retrieve this tradition while innovating on the historical chapel experience to ensure that our students are exposed to the theory, practical applications, and living examples of moral leadership and advocacy for social justice and expanded opportunity.

In order to produce such students, the College must experience internal transformation. I envision this reengineering process as the renaissance of Morehouse College.

## **The Renaissance of Morehouse College**

African American communities, like other communities, are plagued with a myriad of social challenges. As a liberal arts college, our impact is most appropriately aimed at the educational dimensions of the social crisis. Morehouse can have an impact on the educational future of black America, especially its boys and men. It can do this through the production of research, policy analysis and recommendations, evaluation of existing community problem solving programs and through the preparation of students who will engage in all of the above, as well as serve as volunteers, mentors, and professionals in local communities.

One manifestation of this emphasis upon the renewal of black communities requires that the Morehouse faculty and students regard themselves as global resources for scholarship and leadership. Leadership development is a core feature of the Morehouse experience. In addition to the think tank and research functions of the College, our Leadership Center is a central resource for teaching the theory and principles of leadership, engaging in community service and in international learning opportunities. Most Morehouse students engage in community service. They mentor school children, repair and clean neglected community spaces, visit with senior citizens, and interact with community and nonprofit organization leaders. Many play leading roles in nonpartisan voter registration and mobilization. And they meet with faculty and staff mentors to reflect on their experiences. We envision that the Leadership Center will become a more robust component of the co-curricular experience, interacting with the academic divisions and faculty on these and other key initiatives.

We also envision that the Bonner Office of Community Service (BOCS) will continue to serve as a catalyst for our servant leaders to provide meaningful service in the community in which Morehouse resides, as well as

throughout the globe. During the past year—and for the previous 20 years—our stakeholders have been pleased by the quality and quantity of service offered by our Bonner and Adam Scholarship students and other students on campus who participate in substantive community service under the leadership of this outlet.

Sixty Bonner scholars and 28 Adams scholars—who are provided a comprehensive orientation session and engage in weekly, one-on-one meetings with staff to assist them in establishing and fulfilling their targeted goals and objectives—rendered service in various areas, including early childhood development, academic tutoring, homelessness, preserving the environment, health care, and community development.

To bolster our efforts, the BOCS has recruited a number of external community partners who provide community service and learning opportunities to all students at Morehouse College. As seven percent of all federal work study funds for Morehouse College are allocated to the BOCS to place students in community service programs that provide meaningful service opportunities and experiences, we have had the opportunity to place approximately 35 students with community partners during the Spring 2010 semester. Additionally, 150 students offer mentoring and tutoring to local elementary, middle, and high school students, while others provide one-on-one tutoring to the hundreds of children in the Atlanta Public Schools through the Frederick Douglass Tutorial Program held on Saturday mornings.

As the semester draws to a close, I am pleased to acknowledge that, in addition to traditional efforts, Morehouse students have exhibited leadership in the No Excuses! Campaign (a neighborhood canvassing effort aimed at providing information about education, the environment, securing employment, and community safety); the Green the Block Initiative (a series of workshops focused on opportunities in the “green” job market); the Atlanta AIDS Walk; the Breast Cancer Walk; and Hand-on Atlanta Day. In recognition of our commitment to service and civic engagement, Morehouse College received the 2009 President’s Higher Education Community Service Honor Roll; it was the College’s second consecutive honor.

As Morehouse produces Renaissance men and as the College continues to increase the opportunities for service available to our students, we will not lose sight of the condition of our surrounding environment—local, national, and global. Indeed, during the height of the Civil Rights Movement, Morehouse Men

understood their education and leadership development to be integrally related to the social crises of the era. Morehouse produced leaders who changed democracy in America and beyond. Although conditions today are different, the need for educated and ethical leaders has grown even stronger. Because many of the social crises of our time are the result of complex interactions between internal community dynamics and external social systems (state and market forces), including high violent crime rates, family disintegration, multi-generational poverty, etc., it is necessary to have leaders who understand and can manage these forces.

Dr. King developed the concept of the global community as a “world house.” King’s vision cohered around a set of concrete values and practices, including peace building or nonviolence; expanding democracy to include formerly excluded groups and individuals; shared prosperity that benefits the least advantaged members of society; and a commitment to individual human fulfillment or conditions that enable people to fully actualize their inner potential.

It is this lofty vision that inspires my goal for the renaissance at Morehouse College; and it is Dr. King’s iconic example of servant leadership and the values and commitment of the Bonner Foundation that inspire and sustain traditions of service at Morehouse College.

# *Notre Dame de Namur University*

Judith Maxwell Greig, President  
Presidential Statement 2010



NDNU has long produced graduates who have become the backbone of San Mateo County, California. Thanks largely to NDNU's culture of community service and social justice, many of our graduates have left here with a strong commitment to community service. They have become the county's teachers, therapists, social service workers and managers, small business owners, middle managers, police officers, and other public servants, all of whom have contributed to the quality of life on the Peninsula.

It is a record we are proud of, but over the next decade we believe we can improve our offerings to both our students and our community. Our NDNU mission calls for "Notre Dame de Namur University [to serve] its students and the community by providing excellent professional and liberal arts programs in which community engagement and the values of social justice and global peace are integral to the learning experience." In its most recent planning effort, NDNU has recommitted itself to ensuring that the qualities of community engagement and social justice become so well embedded in the curriculum and co-curriculum that every student—traditional day undergraduates, evening adult undergraduates or graduate students—will be exposed to some aspect of community service or service learning.

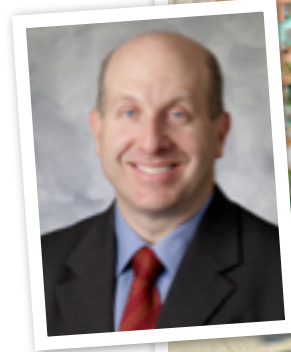
Two years ago, the university founded the Dorothy Stang Center for Social Justice and Community Engagement to serve as the focus for social justice-based, community engagement efforts and activities. Faculty are given opportunity to become Dorothy Stang Fellows and receive training and support to develop community-based learning courses. We have expanded the center to include a Bonner Leaders program and are committed to continuing that expansion.

In ten years I intend to see NDNU well known throughout the region for both the excellent quality of its education and for its contribution to the solution of regional justice issues, such as access to education and healthcare, treating the causes of homelessness and unemployment, and working for a sustainable community.

NDNU will continue the efforts of the Sisters of Notre Dame de Namur to improve social justice and thus the quality of life for people where we live through education and service.

# Oberlin College

Marvin Krislov, President  
Presidential Statement 2010



## **Personal Vision and an Institutional Pathway for the Next Decade of Community Service and Civic Engagement at Oberlin College**

Since its founding in 1833, Oberlin College has been committed to working with all people and institutions regardless of age, race, belief, or nationality, a value it shares with the Bonner Foundation. Oberlin has long been guided by a set of principles that give specific meaning and direction to an excellent education. These include a commitment to the life of the mind; a conviction that music and the arts are central to human existence; a commitment to social inclusion, diversity, the free exchange of ideas, and respect for many points of view as foundations of academic community; internationalism; responsibility for commitment to informed social and political engagement. And Oberlin takes pride in the ways its students and alumni dedicate their intellects, art, and actions to understanding human needs of all kinds and finding constructive ways to meet them, believing – together with the Bonner Foundation – that colleges have vital roles to play in nurturing civically engaged individuals and leaders.

At Oberlin, we have made great progress over the past two decades in supporting student and faculty civic engagement and positioning the College for further growth of this commitment in the future. Our Bonner Center for Service & Learning (Bonner CSL), founded in 1994-95, has a new central location on campus and serves as a hub for campus-community

engagement. In addition to increasing student programming, the Bonner CSL has expanded support for faculty engagement in community-based learning, more than doubling the number of such courses offered annually over the past decade and forging strong relationships with individuals and organizations knowledgeable about, and deeply committed to, the local community and its needs. These efforts have both expanded the breadth of opportunities for student engagement and increased the number of Oberlin undergraduates participating in community service each year, as evidenced by Oberlin's inclusion in the President's Community Service Higher Education Honor Roll annually since its inception.

Oberlin's Bonner Scholars Program – always a strong presence on our campus – has continued to grow in stature and in recent years has attracted especially talented, conscientious, and dedicated students to its ranks. Together with their partner organizations, Bonner Scholars provide valuable service in the arts, K-12 education, social services, and environment. This year, for example, Bonner Scholars are working with the Lorain County Rape Crisis Center, Firelands Association for the Visual Arts, Oberlin Community Services, the New Agrarian Center, and the Ninde Scholars Program, a college-access program that provides mentoring and tutoring in writing to first-

generation and low-income Oberlin High School students. New initiatives of the Bonner Foundation, such as Serve 2.0, Issues to Impact, and Policy Options, have challenged us to move from direct service to current local challenges to a comprehensive, integrated approach to addressing community-identified needs designed to lead to sustainable results. In addition, the launch of a small Bonner Leaders program has broadened opportunities for students to integrate civic engagement into their educational experience.

Particular goals of my presidency include ensuring that an Oberlin education:

- continues to be accessible to the most academically and artistically talented students regardless of financial circumstances;
- is grounded in academic, artistic and musical excellence and incorporates international perspectives;
- integrates experiential learning with the curriculum; and
- embodies environmental sustainability in all of its aspects.

As the first U.S. college to make the education of African American and white students together central to its mission and the first coeducational college in the country, Oberlin has a long-held commitment to educational access. For the families in the twenty-first century, economic challenges to educational have never been greater. I believe it is of paramount importance to honor Oberlin's long tradition of racial and socioeconomic diversity, and Oberlin continues to meet the financial need of all admitted students. The College also supports the Oberlin community's public schools by offering all qualified, four-year graduates of Oberlin High School full-tuition scholarships to Oberlin. I am also enormously proud of Oberlin's participation in the Bonner Scholars, Posse, QuestBridge, and Mellon Mays Programs as well as internal initiatives such as the Oberlin College Research Fellows (OCRF) program. The Posse Program, similar to the Bonner Scholars Program, encourages the development of leadership skills as well as a thorough understanding of issues of diversity, and Posse students are actively engaged in a range of service activities. Participation in QuestBridge helps Oberlin recruit exceptional low-income high school students from throughout the U.S., while the Mellon Mays and OCRF provide two-year mentored research experiences to first-generation college, low-income, and under-represented students, helping prepare them for graduate school and careers in the academy.

This generation of students faces unprecedented challenges, many of them global, including climate change; the AIDS pandemic; racial, ethnic, religious, and cultural conflict; and social inequality and economic development. An Oberlin education prepares students to understand these issues from many perspectives, drawing on their experiences in formal coursework, study abroad, community service, academically based learning and research, and internships. Through these varied educational opportunities, students not only learn to integrate their in-class studies with experiential learning, but also develop as global citizens and leaders. Many Oberlin alumni have found meaning and made a difference in the world by serving in non-profit organizations such as the Peace Corps or Teach for America or in public service at all levels. In many cases, these graduates are pursuing career paths they first explored as undergraduates through community engagement or community-based learning and research under the auspices of the Bonner Center for Service and Learning.

I am inspired by the Oberlin and post-Oberlin paths chosen by our students, both given their desire to make a difference and the incredible satisfaction I have found in my own educational and career choices. Although I could not have predicted how my own experiences would lead me to Oberlin, in my current role I rely on lessons learned during my years of government service and leadership of the University of Michigan's legal defense of its admission policies, which resulted in the 2003 Supreme Court decision recognizing the importance of student body diversity. To share my commitment to such work, I have taught courses – on law and policy in American democracy and in public education – in the Politics Department each year since coming to Oberlin. Teaching these classes gives me the opportunity to work with and challenge students on critically important intellectual issues and to encourage them to consider careers that will enable them to change the world in the best Oberlin tradition. I see my commitment to teaching as an essential part of my work as president. I also will continue to work with Oberlin faculty and staff to encourage students to bring together their intellectual and personal passions during their time as undergraduates and throughout their lives. I am particularly eager to continue Oberlin's strong tradition of student application for and success in national fellowships such as Udall, Truman, Rhodes, Compton, Watson, and Fulbright, many of which emphasize service, leadership, and global awareness.

Another of my priorities is to position Oberlin College and the City of Oberlin to be leaders in environmental

sustainability, building on the significant accomplishments of the last decade. The Adam Joseph Lewis Center for Environmental Studies, completed in 2001 as the first green academic building in the world, is a lab for research on sustainability issues such as water purification, solar energy, architectural design, landscape management, horticulture, and energy monitoring as well as a beacon to students and community members passionate about our world and its future. In 2004 the College's Trustees adopted what is still the most comprehensive environmental policy in higher education, and in 2006 Oberlin was one of four charter signatories to the American College and University Presidents Climate Commitment. Local products now account for more than one-third of the food served in our dining halls, and we host the first collegiate car-sharing program in Ohio. Students are actively engaged in all of these projects, with current Bonner Scholars and Bonner Leaders taking on community-based research projects exploring support for local foods, additional green sources for electricity and heat, and ways to extend the growing season in northeastern Ohio from 7 to 12 months.

In the coming decade, the College will continue collaboration with the City of Oberlin on the process of achieving not only carbon-neutrality, but also carbon-positivity, to affect climate change positively. Plans for this initiative include revitalization of a 13-acre downtown block as a catalyst and model for environmentally sustainable economic growth and innovative environmental education. On the basis of our joint efforts to date, the City of Oberlin and Oberlin College recently became one of 18 communities to join the Climate Positive Development Program, a collaborative initiative of the Clinton Climate Initiative of the William J. Clinton Foundation and the U.S. Green Building Council. The Program – designed to set new standards for urban development – focuses on economically viable innovations in building design and operation, energy generation, waste management, water use, and transportation. This effort will offer a range of service and research opportunities for students with a variety of majors and will build on several years of community-based research projects exploring the feasibility of alternatives to our current coal-fired power plant.

Oberlin students and faculty will also map and further study our foodshed, participating in the new Lorain County Food Policy Coalition founded in April 2010, thanks to funding from the Bonner Foundation's Policy Options initiative. The Coalition, which also includes Lorain County Community College and the non-profit New Agrarian Center, will identify current policy

barriers to a sustainable food system in the region and propose possible solutions to increase the supply of fresh local food year-round in northeast Ohio. We anticipate that these initiatives will result in increased opportunities for civic engagement and look forward to sharing our experiences with the Bonner Network and learning from other Bonner campuses.

At Oberlin we are committed to remaining aware of the richness of our history while simultaneously thinking about the future. I believe that it is incumbent on the academy and students in particular to be active participants – in partnership with national leaders such as the Bonner Foundation – in dialogue and action to affect meaningful change.



# Rhodes College

William E. Troutt, President  
Presidential Statement 2010



When I wrote my first Presidential Statement for the Bonner Foundation, I was just completing my first year as President of Rhodes College. A decade later, the college continues to focus on helping both students and communities to flourish. By combining a rigorous academic curriculum with dedication to service and applied learning, we deliberately cultivate civic engagement in our urban setting. In this way, Rhodes students benefit from their solid interactions with one another, with Memphis, with the world—and vice versa.

Over the last decade, it has been my privilege to witness significant progress in Rhodes' efforts to strengthen the culture of service on campus. To best serve the community and its future leaders, we believe in providing our students with an education that integrates academic, values-based and experiential growth opportunities. We begin with the student-run honor system. By reinforcing the values of honor, truth and respect for all individuals, it binds the entire campus together. To that core we add our two-year humanities sequence. These courses ("The Search for Values in the Light of Western History and Religion" or "Life: Then and Now") provide every student with a foundation for values-based inquiry.

Yet to achieve the most fulfilling liberal arts education, I believe we must offer learning opportunities that extend beyond the formal classroom. Our students need more than training; they need an education that connects them with faculty, with one another and with the larger world in new and challenging ways. Indeed,

because community-based learning experiences often challenge students to examine their values in a new context, they can be life-changing. As a result, many students develop a deeper commitment to civic and social responsibility while gaining competence and confidence in their chosen field. Rhodes provides a sanctuary where students focus on learning that will prepare them for a lifetime of leadership in their communities and the world. At the same time, we expect all students to venture beyond the gates in order to put into practice their learning and begin to apply the lessons of the classroom to a community in need of their knowledge, insight and compassion.

## **The Rhodes Vision**

A key to our forward momentum was adoption of a vision statement and four key strategies for achieving our goals. The trustees' endorsement of these guiding principles in January 2003 was the culmination of a campus-wide two-year planning process. Having spent the first year of my Presidency as "listener in chief," I had identified several major themes. I articulated these as "Ten Steps Forward to Advance Rhodes" in my inaugural address (April 2000) and subsequently appointed ten planning initiative committees. Each was chaired by a faculty member and asked to make recommendations on how to achieve the Ten Steps. These recommendations evolved into the "Rhodes Vision" and "Four Imperatives," stated below:

Rhodes College aspires to graduate students with a lifelong passion for learning, compassion for others

and the ability to translate academic study and personal concern into effective leadership and action in their communities and the world.

**Student Access Imperative** – To attract and retain a diverse student body and engage these students in a challenging, inclusive and culturally-broadening college experience.

**Student Learning Imperative** – To ensure our faculty and staff have the talent, time and resources to inspire and involve our students in meaningful study, research and service.

**Student Engagement Imperative** – To enhance student opportunities for learning in Memphis.

**Student Inspiration Imperative** – To provide a place of learning that inspires integrity and high achievement through its beauty, emphasis on values, Presbyterian history and heritage as a leader in the liberal arts and sciences.

### **Bonner Scholars: A Prototype for Rhodes Fellowships**

In a 2002 proposal to the Robert and Ruby Priddy Charitable Trust, I characterized our Bonner Scholars Program as a model student service and leadership scholarship. It provides an important response to the issue of college affordability while strengthening values-based education and producing new generations of committed leaders in many different fields of endeavor. With support from the Priddy Charitable Trust, Rhodes was able to establish the Center for Academic Research and Education through Service (CARES) in 2003. Through CARES we expanded our Bonner Scholars program and added other community-based learning opportunities, such as:

- *Summer Service Fellowships*: A nine-week summer program that offers Rhodes students the opportunity to tackle a significant community project
- *Rhodes Institute for Regional Studies*: An eight-week summer research opportunity that focuses on Memphis and the Mid-South
- *Rhodes St. Jude Summer Plus*: An intensive research program pairing Rhodes students with St. Jude Children's Research Hospital researchers for two summers and the intervening academic year
- *Rhodes/UT*: An intensive research program pairing Rhodes students with University of Tennessee neuroscience and neurosurgery researchers

- *InMotion*: An intensive research fellowship with the InMotion Musculoskeletal Institute (a nonprofit orthopedic laboratory located in the Memphis Medical Center District)

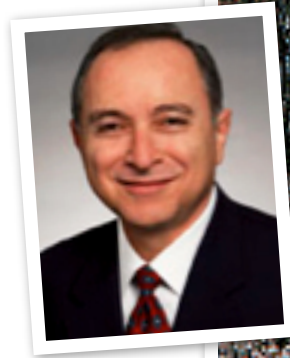
A second proposal to the Priddy Charitable Trust led to our launching the Center for Outreach in the Development of the Arts (CODA) in 2005. The CODA program focuses on advocacy for the arts. Like Bonner Scholars, CODA Fellows receive financial aid and commit to four years of community service and leadership training. Additionally, in 2004 we began both Crossroads to Freedom, a digital archive of the civil rights era in Memphis and the Mid-South, and the Rhodes Learning Corridor (RLC). The RLC has created a strategic network of partnerships with the neighborhoods adjacent to campus, four nearby public schools and other important community and educational organizations. Its goal is to empower our neighbors to revitalize their communities while extending learning opportunities for Rhodes students beyond the classroom and into the immediate community. Both RLC and Crossroads include opportunities for students to earn stipends while involved in hands-on, community-based learning. These newer programs, combined with our ongoing student-run Kinney Program for Service and Social Justice, provide multiple avenues for student civic engagement.

Having documented the effectiveness of such programs, Rhodes has moved deliberately toward increasing access to such experiences. Building on our successes, we are creating a comprehensive fellowships program that seeks to meet financial need while enhancing educational opportunities. A fellowship is an extended activity outside the conventional classroom that complements and broadens the student's program of liberal arts studies. Through mentored reflection and experiential learning, fellows enhance their strengths and affirm their future aspirations. At the same time fellowships contribute to students' success beyond graduation and to the larger community.

Through fellowships, we seek to attract and retain the outstanding students who are most likely to benefit from and contribute to our unique learning community. I see fellowships as a hallmark of Rhodes College. They not only incorporate all four of our strategic imperatives but also distinguish Rhodes from other selective liberal arts institutions. Because many fellowships carry stipends or financial aid, they provide access to Rhodes or to unique Rhodes experiences that might otherwise be unavailable to all students. At the same time, they offer a wealth of opportunities to

# Rider University

Mordechai Rozanski, President  
Presidential Statement 2010



“Current undergraduates believe they are living in a deeply troubled nation in which intractable problems are multiplying and solutions are growing more distant... Fundamentally, today’s college students live in a world in which they distrust the nation’s leaders. They have little confidence in the nation’s social institutions. They see large-scale problems all around them, from poverty, racism, and crime to environmental pollution, a troubled economy and global conflict. Unlike their predecessors of the ’80s, current students have concluded that they do not have the luxury of turning away from these problems. Rather, their generation has to “fix everything” (Arthur Levine, 1998).

Arthur Levine’s 1998 portrait of college students continues to be relevant and accurate today. In talking with many students on campus, I find them to be stirred by both frustration and hope. Their frustration comes from the overwhelming responsibility they feel to “solve” the world’s problems. They are tired of the gridlock found in government, the lack of vision and creativity exhibited by leaders, and the growing problems caused by an economy in turmoil. Nevertheless, they still retain a sense of hope that originates from their abiding compassion for the plight of others, their sense of duty to act to reduce human suffering, and their enthusiasm for service as an active affirmation that the world’s problems can be remediated – even if through small acts of altruism. This tension between frustration and hope is in continuous struggle and most often attenuated when

acts of selfless service reward our students’ sense of hope.

While my commitment to service and education has many roots, the most important stems from my personal odyssey that began in Poland where I was born, the son of Holocaust survivors. My family’s difficult post-war escape followed a circuitous course as we wended our way from Eastern Europe to Israel and France, and eventually to Montreal in 1953, all the while seeking refuge, the chance for a new life and the comfort of our few surviving family members.

The New World meant freedom and opportunity for us. And the highest expression of that opportunity was an education for me, a privilege denied my parents. Education was part of belonging somewhere, of shaping a future that made our every tomorrow better than our yesterdays. Reflecting on this personal history, it is clear that the small acts of kindness offered my family during our journey, and our determination to return the favor as a testimonial to our survival shaped my commitment to service. Fortunately, it was a value I also found at Rider upon my arrival in 2003.

Rider University has a long history dotted with the theme of service. Founded as a business college in 1865, its initial mission was to help returning Civil War veterans reintegrate into society and become the educated work force fueling the economic growth of the Trenton region. Andrew J. Rider, the institution’s

first president, saw this mission as an act of service, providing the college's students a "future full of promise" (Brower).

Today, Rider University is still a university that sees service as an integral part of its mission. As such, Rider cannot turn away from the myriad social problems confronted by the communities we engage. As an educational institution, we see service learning as an ideal vehicle through which we can provide students with both an understanding of our communities' issues and the skills to take action

To make this value real, we have established service to our community as an important component of our strategic plan and Community Values Statement. The latter reminds each member of our community that true leadership is derived from service to others, and that diversity is our strength. Our senior staff and many members of our community serve on the boards and in leadership roles of many nonprofit organizations, government agencies and local school boards. Ultimately, it is by our example, by our words, and by our commitments that we foster among our students the notion that success can only be realized when you add value to the lives of others and to your community.

A key expression of our commitment to service learning and community engagement is the Bonner Leaders Program which has operated at Rider for nearly 10 years. During that time, the Bonner Leaders Program has grown, both in student participation and its impact the Rider campus. The program has my and the university community's strong support.

Indicative of that support are the expanded opportunities we have provided for student participation in the program. Through the work of Dr. Anthony Campbell, Rider's Associate Vice President for Student Affairs and Dean of Students, and Mr. Jamie O'Hara, Vice President for Enrollment Management, the institution has expanded the number of Bonner Leaders from five students in 2001 to almost 80 Bonner Leaders during the 2010-11 academic year.

Other examples of institutional support include providing the Bonner Leaders with a dedicated staff, including an Assistant Director for Service Learning, offering early registration to help them balance their class schedules with their service activities, arranging transportation to and from their service sites, and allocating financial support for new service initiatives.

Most importantly, we have established a Service Learning Residential Learning Community. Our goal is to have this new learning community become the hub

of activity for all service and service-learning efforts at Rider University. This learning community will create increased opportunities for service leadership and opportunities for students to participate in guided reflection. This learning community will also serve as the home for many of the first-year Bonner Leaders.

In 2009, we expanded the role of the House Director to also serve as Rider's Coordinator of Community Service. This integrated position now works directly with the Assistant Director for Service Learning to provide live-in supervision, leadership, and support to our Service Learning Residential Learning Community.

Today, our Bonner Leaders are involved in a wide variety of service-learning programs that engage many additional students in service learning activities. Each of these programs is designed to meet the developmental needs of maturing students. This means offering a program that promotes understanding, leadership and experiences through a four-year developmental model. Therefore, each program is organized around four stages that include direct service in the community and an opportunity for reflection.

The team-based model we use to place our Bonner Leader students at their service sites permits deeper and stronger partnerships among the University, our students and our community partners. Rider's Bonner Leaders currently serve eight community partner agencies. Below are descriptions of each agency and an outline of the services they provide.

- **HomeFront, Inc. of Lawrenceville, N.J.:** This agency provides a myriad of services to families who are homeless or at risk of becoming homeless. Rider Bonner Leaders work primarily with the children served by HomeFront through their after-school tutoring and enrichment programs. Bonner Leaders work four days per week in both the offsite and transitional-living programs offered to provide the children in the program with mentoring, tutoring and arts education.
- **El Centro de Recursos para Familias of Trenton, N.J.:** The after-school program at El Centro was started in 2003 by a student in the Rider Bonner Leaders Program. El Centro serves

enhance student learning and engage students in the Memphis community. Finally, by challenging students to examine their values in a new context, fellowships inspire them to discover and more deeply explore their passions.

In preparing for reaccreditation by the Southern Association of Colleges and Schools, we chose to focus on student learning outcomes in community settings. Through rigorous assessment, we aim to establish consistent “best practices” across fellowships. We are also developing an infrastructure to support fellowships and a uniform system for evaluating fellowships. Our assessment focuses specifically on gains in five aspects of student learning: integrative, higher-order thinking; practical competence; active and collaborative learning; reflective learning; and personal and social development.

The development of our fellowships program comes at a time when the faculty has formally endorsed the belief that student activities inside and outside the classroom are mutually informative and energizing. When the Foundations Curriculum was approved in fall 2007, a motivating factor was acknowledging the community engagement dimensions of many courses. Within its overall framework for liberal education and life-long learning, the new curriculum requires all students to “participate in activities that broaden connections between the classroom and the world.” Fellowships, along with an increased emphasis on service-learning courses, will enable the college to offer Rhodes students the best possible community-based learning experiences.

### **Conclusion**

The Rhodes Vision, for all its lofty ideals, is also practical. It has prepared the way for educational innovation while reaffirming the values of Rhodes. It has guided our efforts to build on the tradition of academic excellence while strengthening partnerships beyond the campus. It has also challenged us to increase student financial aid and support for faculty in order to improve student access and student learning.

In 1925, Charles Diehl referred to the college’s move to Memphis as the “chance of a lifetime.” I believe serving as Rhodes’ President over the past decade has offered a similar chance. President Diehl’s challenge to provide a life-changing liberal arts education to every worthy student is as compelling today as it was 85 years ago. His call for “an institution that stands for the

essential permanence of truth, beauty and goodness” persists as a guiding principle. In our increasingly complex and global society, faithfulness to his objective—for students to “know human life as a whole”—continues to inspire me as well as generations of Rhodes students and alumni.

# Ripon College

David C. Joyce, President  
Presidential Statement 2010



The concept of civic engagement or service learning was not always so fashionable as it is now. As a student at Pfeiffer College in the early 1970s, I was very active in the antiwar movement. As the stepson of a Marine officer, this was not the most... sanguine path to relevance. Opposition to the war was hardly a fringe point of view, but it was mostly limited to private conversation or classroom discussion (unless, of course, one's "number" came up by the US Selective Service). As one of the more outspoken critics, the college provided many opportunities to debate, support, and defend my ideas and convictions.

Jimmy Carter, then governor of Georgia, was invited to speak at Pfeiffer College in early 1972 in his first run for the presidency of the United States. Seeking "politically engaged" students to have lunch with this unlikely candidate, I was afforded the opportunity (along with two other students) to have a more intimate meal with this thoughtful gentleman. Admittedly, my agenda was to get a definitive commitment from the candidate as to a forthright withdrawal from Viet Nam. Mr. Carter had no problem with making that statement, but he then challenged all three of us to service of country by serving those less fortunate than ourselves. (Perhaps this was the seed that fermented in the man who would become the icon for Habitat for Humanity a dozen years hence?) I certainly felt the challenge and it helped focus my energy and commitment. Perhaps it even helped me to define what I felt was a calling to ministry. Nevertheless, I give a great deal of credit for my life's vocation to that lunch conversation.

I returned to my alma mater in 1981 as a faculty member, counselor, and college minister. As a young professional, I was very concerned with what appeared to be a shift from social and political activism to a sense of entitlement, job security, and the accumulation of resources. I watched the curriculum

migrate from a broad liberal arts orientation to focus on pre-professional training. Students and parents were looking at college with a strong sense of "return on investment." Colleges responded by revising their marketing materials from espousing learning outcomes to proudly proclaiming the financial success of its graduates. To a young and somewhat idealistic minister, this was almost heresy.

Many of my professional colleagues supported (or tolerated) my views proclaimed through sermons, faculty meeting statements, and writings in the student newspaper. However, I found that few students seemed to pay much attention to the social gospel (as we called it in divinity school). Additionally, my regular duties were time consuming, affording me little time to pursue my passion for social justice. In an attempt to extend the reach of my office, I wrote a grant to fund a two-year appointment of a recent college graduate to serve as a director of social outreach as part of the United Methodist US-2 program (a precursor to AmeriCorps). The primary role of this person was to involve students in community service. Interestingly, the position was filled by a young and idealistic German, Stephan Johanus, who for a paltry wage was expected to facilitate a community service program on campus. Specifically, his charge was to lead American college students toward the finer points of "outward thinking." He saw himself as a "missionary to America." Sometimes he was successful, sometimes not. Nevertheless, students began to understand that "getting" had a lot to do with "giving." In other words, who you are and what you care about comes first, and then informs what you are to do. If you can get that order prioritized, what you can accumulate becomes so much less of a motivating factor for life.

This was quite provocative at the time as this type of thinking clashed headlong into a prevalent attitude of the mid-late 1980s. The "me" generation was mildly

interested in community service, perhaps for conflicting reasons. Service to others became a way to enhance one's resume, to set oneself apart from the crowd in order to obtain that desired job or admission to that prestigious graduate school. Fortunately, we emerged from the cold-war era a little humbled by the experience. The line between the haves and the have-nots was being sharply drawn by then, and young people started to realize that the more inward you look, the less you see. To really understand one's own essence, one needed to find it in service to others. President Carter had it right all along...

The Corella and Bertram F. Bonner Foundation did not necessarily start the fire of passion for service, but it certainly carries the torch and fans the fire in others. The Foundation offers a means by which an earnest desire to help others and make an impact in the world can take wing. I am especially drawn to the student development model by which individuals grow to learn the difference between "doing good" and being an "agent of good." Students learn that who you are is more important than what you do, and that lesson is powerful enough that it begs to be passed along. Empowering others to fulfill their own potential creates the same desire in them, and so on.

My daughter, Anna, was an active participant in the Bonner Scholars' program while a student at Davidson College. This program was essentially a way for her to focus her existing desire to be an agent of positive change. She began her first year as a volunteer to help struggling school children develop better reading and writing skills. By the time she graduated from Davidson, she was writing grants, directing the OxFam program, and enlisting volunteers for numerous community activities.

When Anna was very young, I bought her a dollhouse. Rather than treat it as a palace for a princess or a mansion in which her characters could play out their lives, she came to view it as a place for people to go who didn't have a home. She has always had a sense of commitment to service and empowerment of others. I do not think that it is all that unique for a child to be outwardly oriented at a young age. I firmly believe that most of us are born with a sense of right and wrong, fair and unfair. I'm not sure if we ever really lose that, but I am concerned that our convictions may lose steam over the years. Programs like the Bonner Scholars help remind us, I think, of the basic sense of social responsibility that is innate in each one of us at birth. I certainly witnessed this development in my own daughter, enhanced through her experience as a Bonner Scholar.

There are over six billion people in the world. Most of them have never had books written about their good

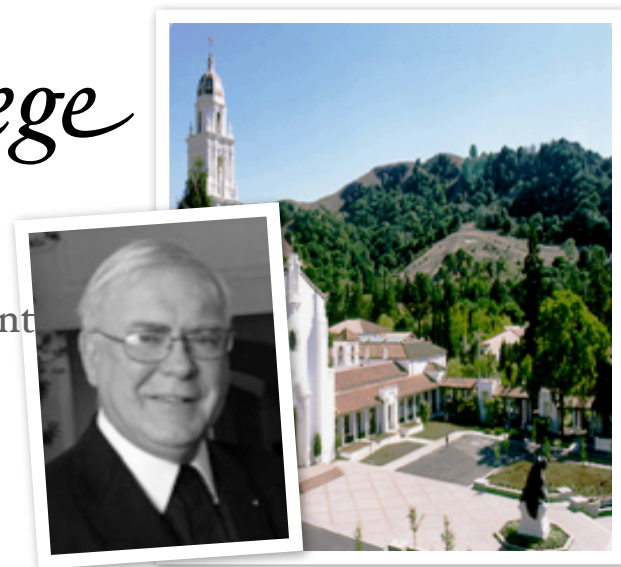
deeds, or documentaries about the great things they've done. Most heroes go unsung. How peculiar it is that we heap such adulation upon movie stars and athletes, chronicling every moment of their lives, while people who start charitable foundations or build playgrounds in poor neighborhoods live and die in relative anonymity. Short of a certain immortality we might earn from a life of notoriety and fame, what else can we do to leave a void when we go? What does it mean to live a life of meaning? How do we know if anyone will feel the weight of our absence? I believe it is possible to define one's life through service to others. But to leave pieces of yourself behind in this life, you must give them away.

Service has long been a part of the culture at Ripon College, due in no small way to our symbiotic relationship with the community. This culture was one of the primary attractions for me to endure the long... cold winters of Wisconsin (7 so far!). The College's influence in the community far transcends economics. If Ripon College were to suddenly close its doors, the impact to area service organizations would be devastating, the void we would leave, deep. The institutional pathway for the next decade will be trod by our students, faculty and staff, the vast majority of whom seek personal satisfaction (and, perhaps, a certain sense of immortality) through service to others. They understand what it means to immerse oneself in a society as a true citizen and not operate on its fringes. As an institution, we are committed to removing fear and ignorance as barriers to personal growth. Fear is what keeps bridges from being built between different cultures and ideologies.

By combining an excellent liberal education with a culture of service, I believe that Ripon College has set the stage for continued stewardship to our community and the world at large. Social responsibility and service are proclaimed in the college's mission statement and defined in our strategic initiatives. Just as I was focused on the social ills of my time, so, too, are our students focused on theirs. Programs supported by the Bonner Foundation have helped bring civic engagement from a counterculture to a template for engaged citizenship. As long as there are social ills, we will try to be healers, and with each new challenge bested, we hope to leave this world a little better than we found it.

# St. Mary's College of California

Brother Ronald Gallagher, President  
Presidential Statement 2010



It is with great pleasure that Saint Mary's College of California celebrates its long partnership with the Bonner Foundation. This collaboration was instrumental in establishing our service-learning, community-based research, and social justice across the curriculum programs. We are pleased that these programs have received recognition by being included on the President's Higher Education Community Service Honor Roll with Distinction and receiving the Carnegie Foundation's Classification of Community Engagement. This recognition would not have occurred without the initial support and involvement of the Bonner Foundation.

The values and mission of the Bonner Foundation are commensurate with the values and mission of Saint Mary's College. Our students' educational experience is guided and enriched by its commitment to the five Lasallian Core Principles:

- 1) Concern for the Poor and Social Justice – We are in solidarity with the poor and advocate for those suffering from injustices.
- 2) Faith in the Presence of God – We believe in the living presence of God in our students, our community and our world.
- 3) Quality Education – We engage in quality education together as students, staff and faculty by thinking critically and examining our world in light of faith.
- 4) Respect for all Persons – We honor and respect the dignity of all individuals.
- 5) Inclusive Community – We celebrate diversity and welcome all members of our community.

Our five core principles demonstrate that Saint Mary's College is in complete agreement with the Bonner

Foundation's fundamental belief that colleges and congregations have vital roles to play in nurturing and mobilizing thoughtful and diverse leadership dedicated to community service. Like the Bonner Foundation, Saint Mary's College adheres to the principle and practice that the best way to help someone is to give them the opportunity to help themselves, and that the people best able to address a problem are those whom it most directly affects. This is in keeping with our 350 year tradition in education in which Saint John Baptist de La Salle, the Patron Saint of teachers, founded the Christian Brothers in 1694 to empower the poor through education.

In 1868, the Christian Brothers took over operation of Saint Mary's College, which had been founded in 1863 by the diocese of San Francisco to provide a quality education to the sons of the working class, mostly of Irish and Italian descent. Today, Saint Mary's continues this mission, serving women and men by teaching them and by sharing with them the culture of service and giving back.

My own personal experience as a De La Salle Christian Brother has taken me across the world and has afforded me the opportunity to engage in educational service on a global stage. From running a University in Bethlehem for poor and challenged students from the West Bank and Jerusalem, to organizing from Rome a worldwide plan to meet the needs of poor students in more than eighty countries, I have seen what small, committed communities can do to positively effect the society around them. At Saint Mary's College, we are pleased to be a part of this global Lasallian effort.

A significant dimension of this culture of service and giving back is through the work of our Catholic Institute for Lasallian Social Action (CILSA) that oversees our service-learning program. The program had a modest beginning a decade ago with only a



handful of faculty members in 2 departments teaching a few courses working with a dozen community agencies. Today, this has expanded to nearly 45 instructors in 14 departments teaching over 50 courses working with more than 60 community partners. Saint Mary's College is engaged in a year-long celebration of the tenth anniversary of the Catholic Institute for Lasallian Social Action (CILSA). Through CILSA, we have established a Community Partner Advisory Council that helps chart the course of our community service efforts. The creation and implementation of this advisory council reflects the Bonner Foundation's recognition that long-lasting partnerships are based on mutual respect and common commitments. Similarly, the partnership of Saint Mary's College and the Bonner Foundation has led to creating innovative new approaches to engaged teaching and learning that also promotes student leadership. This was evident by the Foundation's prominent role and presence at our Student Leadership Conference on Social Justice this past fall. We were especially pleased that Wayne Meisel presented the keynote address at this gathering. We are proud that our regional conference was presented as a model for other institutions engaged with the Bonner Foundation during the annual fall retreat of community service directors at Montreat, North Carolina.

We are committed to integrating service more deeply and broadly into the academic experience of all students. In September 2010, Provost Beth Dobkin charged an Academic Blueprint Task Force with completing "a five-year academic plan – graduate and undergraduate – including program expansion, projected enrollments, needed staffing and space, and projected costs and revenues." The resulting "Academic Blueprint" includes actions and indicators of progress to achieve within five years. At the same time it lays a foundation for an academic identity and distinction that will take us into the next decade with focus, commitment and distinction, building on the best of who we are while preserving the authenticity of our mission. One of the key goals of this blueprint—building leadership for social justice – emanates from Catholic social teaching and calls on us to develop programs and services such that students experience and are prepared to lead in ways that advance social justice. Many of the learning outcomes in our graduate programs and core curriculum, such as the meaning of the common good, civic engagement, and active and critical reflection on experiences outside the academy are supported by this direction. There are three goals to achieve as part of this direction:

- Build social justice learning outcomes into curriculum ensuring programs have outcomes-based assessments that include understanding of and contribution to social justice that includes building and sustaining

communities and promoting environmental sustainability.

- Develop and sustain leadership programs for students by implementing a comprehensive peer mentoring program to increase participation in community service learning.
- Promote social responsibility and accountability by developing educational strategies designed to establish a sense of identity, association, and solidarity with all members of the global community, especially the poor and oppressed.

Over the years it has become evident that our students are seeking an experience which connects them to career opportunities, and providing these connections is also an opportunity and a challenge. We also have a history of providing opportunities for service and work in the Lasallian world through our own community service programs, through CILSA, the Lasallian Volunteers, and the Lasallian Fellows Program. Students who come to us today are keenly interested in the values of these programs, and we need to make sure the opportunities continue to be available.

I can't imagine a better vision for Saint Mary's than being known as a College which discovers the spiritual depth and greatness in our students, which enables them to be articulate, critical thinkers, and which inspires a passion in them to work for the common good and change the world. We should be known as a place where we can apply the Catholic intellectual tradition to the needs of today just as Bishop Kevin J. Farrell said, "leaven in a society that seeks insight, example and inspiration even as it claims to be post-religion, post-church and post-Christianity." We should also be known as a place where we can bring our tradition to bear on new questions, the cultures of today, and be willing to learn from them. This vision is firmly grounded on the foundation established in partnership with the Bonner Foundation.

On behalf of the entire Saint Mary's College community, I wish to extend our heartfelt gratitude for our partnership with the Bonner Foundation as well as congratulations on the Foundation's 20th anniversary. We look forward to a continued partnership in the future.

# Siena College

Father Kevin J. Mullen, President  
Presidential Statement 2010



Like my predecessors, I came into the presidency of Siena College as a Franciscan friar who is convinced that education is a fundamental work of justice. Siena College tries to prepare women and men who are thoroughly professional in their field of study, and who at the same time are willing and able to be responsible citizens of the world. That is to say our graduates measure success by achieving their professional goals and also by reaching out to help those who are on the margins of our national and international communities.

To help the Siena community achieve these lofty goals, we are guided by a mission that reminds us of our long-standing identity. We summarize the mission in one sentence when we proclaim:

*Siena College is a learning community  
advancing the ideals of a liberal arts education,  
rooted in its identity as a Franciscan and Catholic  
institution.*

An education at Siena College is a true collegial experience where faculty and students learn together in a collaborative process. This education strives to provide critical and creative thinking that will lead to reasoned and informed judgments in a culturally diverse world. Ours is an education that celebrates the values that Francis and Clare of Assisi introduced into the world of the 13th century and that continue to inspire men and women today. Within this value system

the poor of the world have a privileged place – they are not threats or burdens, but they are like all of us and they are our brothers and sisters. The Franciscan tradition goes on to challenge us to respect and care for the environment. We respect and cherish the integrity of all the created order because this is a primary way in which God's love is reflected to us. Finally, as a Catholic college, we celebrate our belief in a loving God revealed in the person of Jesus Christ. We champion an intellectual tradition that recognizes that faith and reason exist not as polar opposites, but in a reciprocal relationship that will ultimately lead one to truth.

Over the course of these past three years of my presidency, I have been committed to Siena deepening and expanding our commitment to collegiate level service with the poor and marginalized of our communities. Fundamental to this commitment has been Siena's partnership with the Bonner Foundation and the Corporation for National and Community Service/AmeriCorps\*VISTA. These two partnerships, in particular, have enabled Siena to build and develop our nationally recognized academic community engagement programs. For example, with a full-time faculty member who also serves as Director of Academic Community Engagement, a full-time Assistant Director of Academic Community Engagement/Coordinator of the Siena College Bonner

Service Leaders Program, 40+ Bonners, a full-time Assistant Director of Academic Community Engagement/Coordinator of the Siena College Ameri\*Corps Vista Fellows Program, nearly 20 Vista Fellows, three other full-time members of the Franciscan Center for Service & Advocacy, and countless Siena College volunteers, we have mobilized more than 10,000 hours of collegiate-level service in our community, generated more than \$250,000 of grant funding for community partners, and trained more than 30 Siena faculty to incorporate academic community engagement in their coursework. Finally, as the Siena Community continues to refine its new Strategic Plan for 2011-2016, I am happy to report that one of the primary strategic goals that has emerged from the community's conversation is: "Integrate Service Learning into the Siena Experience."

Siena College's partnership with the Bonner Foundation, among other partnerships, enables us to live more fully our academic mission rooted in our Franciscan, Catholic heritage as articulated by Fr. Michael Blastic, O.F.M.: "The essential tool necessary to ensure engagement with experience is service learning ... Presence to and with the suffering in our local communities and country provides a real experiential basis for asking, reflecting, and acting on the big questions of our day, questions that exercised the early Franciscans themselves. In this way, the elderly, the homeless, the sick, the destitute, and those impacted by natural disaster are not mere statistics on a page, but real human beings who engage students as they prepare to enter into the world. To be effective, this needs to involve sustained service and reflection on this experience over the period of a couple of semesters, and well integrated into the core curriculum."

Siena College has every reason to be confident as it looks ahead into the 21st century and beyond. Our future is bright because we are diligently working according to our Mission and drawing wisdom and insight from our heritage. Within the Franciscan tradition there is a tremendous irony – that a simple, uneducated man – known to the world as Francis of Assisi – could inspire people like Anthony of Padua, Agnes of Prague, Bonaventure, John Duns Scotus, Elizabeth of Hungary, and Bernardine of Siena. The same tradition continues to inspire the simple as well as the highly learned people of our own age. What was it about this poor – humble – man that made him stand out in his own day and in ours? I believe that one aspect of his enduring legacy is that the messenger and the message became fused over time. That is to say

that Francis' words matched the way he lived – in our language – he was transparent – he was genuine.

Congratulations to the Bonner Foundation for twenty years of work that is genuine and has connected American higher education to the course of social justice in and through connecting undergraduates with the poor and marginalized.

# Spelman College

Dr. Beverly Daniel Tatum, President  
Presidential Statement 2010



## ***From Tradition to Transformation: A Vision for Community Service at Spelman College***

The ethic of community service is a core value at Spelman College, built into its very foundation as an institution of learning. Sophia B. Packard and Harriet E. Giles were two Christian missionaries who, in 1881, recognized the need for education among the formerly enslaved Black population of Atlanta, and believed in the power of educated women to transform their own lives and the lives of others. From the beginning, Spelman graduates were expected to use their education not just for their own personal gain but to improve the lives of those around them. The expectation that Spelman women are “women who serve” is woven through the fabric of our institution and is an integral part of the Spelman tradition. The most obvious manifestation of this core value is the requirement to participate in community service during one’s first and second year at Spelman, a well-established part of our general education program. The Bonner Office of Community Service and Student Development is an essential part of the institutional infrastructure which supports not only the activities of Bonner Scholars, but the coordination of all the required community service activities of the entire student population.

As part of our most recent strategic planning process, which began in the spring of 2007 and concluded with the approval of a new strategic plan in October 2009, we took the time to inventory the scope and impact of our students’ community service activities, and found that Spelman students were actively engaged in a wide range of community service agencies spread all over the Metro Atlanta region. The breadth of involvement was impressive, but we were concerned about the depth of our engagement. Could we make a meaningful impact in our local community with such a “scatter-shot” approach? Would it be better to gather our resources within a smaller radius of our campus where we could, with a focused effort, have a transformational impact? As a community, we chose the latter approach and defined a 1.7 mile radius around our campus as the footprint within which we would concentrate our efforts. We shared our new approach with our Atlanta University Center partners (Morehouse College, Morehouse School of Medicine, and Clark Atlanta University) and through the work of the AUC Council of Presidents, we are collectively combining our efforts to not only provide student labor in the form of community service, but also work with community leaders to position this underserved

and underemployed area for new economic growth and development sufficient to sustain a healthy community.

Further, as part of the strategic plan, we envisioned the development of new service learning courses that would strengthen the link between the classroom and the community. We want our students to volunteer in schools, but we also want them to understand education policy and the structural impact of current social and economic policy and practice on educational opportunity. We want students to volunteer in shelters, but also see the link between mental health care policy and homelessness, the connection between gender socialization and domestic violence, immigration policy and economic systems, between the history of colonialism and the devastating impact of an earthquake in Haiti, to name just a few of the potential linkages that would inform community service at Spelman.

As we continue our trajectory of growth as a global institution, we must continue to understand our local context and use that understanding as a source of transformation for our students, our curriculum, and our community. The Bonner Office of Community Service and Student Development and our Bonner Scholars are at the forefront of these developments.

# Stetson University

Wendy Libby, President  
Presidential Statement 2010



## Our Legacy

At Stetson we are proud of our commitment to values as part of the educational process. This is a long-standing institutional commitment that empowers faculty, staff and students and informs the full Stetson learning experience. As Doug Lee, Stetson's eighth president, said:

Stetson has made an unconditional commitment to integrate academic excellence and values into the core mission of the University. The depth of this commitment is witnessed daily in the passion of our people and the magnitude of our programs... We truly are a values-driven place where people, working together as an inclusive community, make a difference.

It is no wonder that the university's emphasis on social responsibility and community engagement is so tightly woven into the fabric of the institution. Because of our values centeredness, students, faculty, and staff have diverse opportunities to engage directly in activities that lead to great things on our campus and in communities near and far. They do so through the Community Engagement Values Council and with the support of such institutional initiatives as the Center for Service Learning and the Center for Social Research—vehicles that actualize our university values and commitments, by meeting the needs and aspirations of individuals and organizations.

Besides being a part of our values structure, community-engaged learning is a sound pedagogical approach. It integrates powerful engaged teaching and learning strategies with meaningful community service, reflection, and empowerment. Community citizens and leaders engage in mutual collaborations with students, faculty, and staff with the shared goal of making a difference in our world. In the end, community-engaged learning enriches the full learning experience for all—cultivating commitment to and the skills necessary for civic responsibility, and strengthening involved communities.

## Transformational Pedagogy

We are realizing the power and promise of community-engaged learning throughout the full University, across and in intersections between liberal arts and professional disciplines, in undergraduate and graduate programs, in collaboration with local and global communities. Examples abound:

- *Florencia Abelenda '10* (sociology). The national organization, Sociologists for Women in Society (SWS), recognized senior Abelenda for her research on youth needs in the small town of Pierson, Florida. The award is one of several honors to emerge from work Abelenda started in Dr. John Schorr's Community-Based Research course during her sophomore year. After discovering the need for youth activities among underserved populations in Pierson, she

led the formation of an after-school program named Y.E.S.A. (Youth Empowerment Through Sports Activities). The program provides sports activities and positive role models for youth in the town, which has a significant Mexican immigrant community. Y.E.S.A. also helps bridge gaps between Caucasian and Mexican youth.

- *Zach Whiting '10* (political science/Spanish). Whiting, a native of Iowa, credits his Stetson experience for helping him to crystallize his life goal – to illuminate the importance of citizen ownership of community and to encourage other young people who leave Iowa to return home and reinvest in the state. To this aim, he announced his candidacy for the District 6 seat in the Iowa House of Representatives in January 2010. His final semester at Stetson reflects working-world realities as he juggled schoolwork, community service, and campaign correspondence, fundraising and campaigning, including setting up a web site. He had always been interested in public service and in the political process. His Bonner Scholar experience brought out his sense of commitment to community and cultivated the skills needed to be an effective citizen leader.
- *Matt Morton '06* (political science/Spanish). Now a doctoral candidate at Oxford, Morton turned a vision of community service and youth empowerment into reality. He worked tirelessly during his years at Stetson to lead his peers, faculty, administrators and local community members in a movement to bring people together to accomplish more than they might have otherwise thought possible. He founded the Campaign for Adolescent and University Student Empowerment and the Youth as Resources programs at Stetson, and through his example, engaged his peers and youth from the local community in initiatives to improve their neighborhoods and develop their personal leadership skills.
- *Sarah Edwards '09* (international business) is working with the Peace Corps in Ecuador on urban youth development. Her work involves community development in marginalized neighborhoods on the outskirts of the city of Arenillas, and youth group development. One of her latest projects is development of community banks. At Stetson, Sarah was very active with CAUSE (Campaign for Adolescent and University Student Empowerment). She served

as mentor and supporter of teens at the Spring Hill Boys & Girls Club for which she also wrote grants and developed partnership programs. In 2007, when tornadoes struck parts of Central Florida, Edwards organized relief efforts among students in partnership with the local Rotary Club.

- *David Fernandez*, president of the Hispanic Bar Association (HBA), worked with professor Luz Nagle to start a Spanish legal translation project for members of the Tampa Bay community whose first language is not English. Stetson's HBA legal translation project helps Spanish-speakers understand their legal rights by providing them with access to statutes and documents that directly impact their lives. Fernandez became the first law student to receive the Clearwater Bar Foundation Excellence in Pro Bono Award.

These examples bring to light Stetson's deep commitment to community-engaged learning and guiding students in developing and realizing a powerful plan for making a difference. Community-engaged learning has allowed us to integrate our emphasis on values into student learning objectives and our relationships with local, national, and international communities. We are guided by the expressed intent to show measurable social change as well as transformative change in all partners within the community-engaged learning effort. The examples above, and so many others, inspire our continued commitment.

### **The Ultimate Question**

What shape will community-engaged learning take in the future? I believe we need to clearly articulate the centrality of community-engaged learning to 21<sup>st</sup> century learning. Such learning is no longer sufficient as an option for select students. It needs to become as central to us in higher education as texts are in our pedagogies. That is, we should not think our students have learned something as best as they can just by reading texts, taking tests and writing papers to demonstrate their understanding of the material. And we should not think of higher education as removed from society, an isolated time of individual contemplation and gain. Rather, we must view higher education as the path to a brighter future for all – an enterprise that invites diverse persons with various forms of expertise to join in a learning community that is dedicated to advancing society.

As we have grown in our understanding and our ability to actualize these concepts, we have realized new

capacity for innovating learning experiences that make a difference. Such innovations are bubbling up across the full University. The students at Stetson University's College of Law just introduced and approved a policy that triples the pro bono commitment requirement for all law students from 20 to 60 hours. Community-based research projects are proliferating in numerous liberal arts and professional programs. Amanda Price, as a sophomore in a community-based research class, conducted intensive research into the homeless population's experience in DeLand. She interviewed homeless individuals within their community environment. Her research helped to identify the specific needs of the homeless in our community, and was utilized by Volusia County for the decision to reassign an existing facility to homeless population use. These approaches leverage university and community strengths with the shared goal of making a difference and fostering constructive social change. It is more than experiencing; it is about changing—changing attitudes and policy. Using advocacy to promote issues and move toward a more just society.

Our work in the Pierson, Florida fern fields is an illustrative example. Migrant workers labor in fields where pesticides have been used to control insects. There is a lack of research nationally on the impact this has for these workers and their families. Stetson University has joined with community citizens and leaders to develop a plan to not just ameliorate today's symptoms and stresses, but to also have a real and lasting impact. We can engage biology and chemistry professors and students to analyze air and water samples, pre-medicine students to work with local physicians and workers to identify symptoms of exposure, sociology students and faculty to study the impact on the social strata within the community, communication students and professors to frame the issues and plan the public relations strategies, and political science students and faculty to move the issues into the halls of government—advocating for substantive change.

### **An Evolving Model**

To my Stetson colleagues and me it is about vision, transformation, and partnership. The movement has grown from student volunteerism to student-, community-, and faculty-engaged action to affect substantial and lasting change. At the same time, students internalize the values and develop the skills that will serve as the wellspring for lives of continued community leadership and social change. This is the future of the movement—imagining and affecting real

change through partnership, collaboration and meaningful relationships.

Moving from just checking off static service hours to an issue-based social change focus—we will serve in a way that builds future capacity. This is why student-led, interdisciplinary approaches are so important. Students learn by respecting the knowledge that communities intrinsically bring to situations and complementing that knowledge with the expertise and intellectual stock that they can muster. Together, real problems can be tackled and lasting solutions created. This type of work will encourage an informed, engaged citizenry who not only fix problems, but approach them as social research in an integrated way, leveraging ideas with action to affect real, long-term and meaningful change.

This shift, from a faculty- or staff-driven to a student-led model, is where we should be as institutions—producing engaged leaders for a society that will be evermore dependent upon self-sufficient but connected, “outside the lines,” resourceful leaders.

### **A Graduation Requirement**

I see a university where community-engaged learning is pervasive across the student spectrum, among the faculty and staff and evident throughout the curriculum. No student should graduate without having been a part of the experience, seen the theory applied in some way, or watch a community grow because of this interaction. It is only through engaging knowledge in real-life situations that empowering experiences happen for students.

We have just begun a program at Stetson that I envision further infusing into the curriculum over the next decade. The Certificate of Community Engagement offers undergraduate students in all programs a vehicle for cultivating and documenting their development as an active and engaged citizen. What would such a certificate look like as a graduation requirement, rather than an elective option, for undergraduate and graduate students? Every Stetson student should graduate with certification of development as a citizen leader and advocate. It is high time for colleges and universities to reassert the vital importance of higher education in the future of our nation and our world. Community-engaged learning has the power and potential to reset our path to a brighter future for all.

### **A Values-Centered Community Philosophy**

It is imperative that we grow a next generation of active, engaged citizens who have a deep sense of and



responsibility to social justice and can effectively and sensitively take the lead for social change in this country and in the world.

The Bonner Program developmental model is key to affecting this vision. Because the model identifies, develops and integrates passion for service with academic pursuits and career interests, there is a greater chance that students will persist, graduate and then affect change.

We need our students to have a keener understanding of what community means—from local to national to global. In fact, the notion of community needs to be defined in its broadest terms. Defining it as any body of people with an apparent association of interests allows us to look at community not only from a global perspective, but a more local and personal one. We must within these communities be able to lead effectively, develop those communities and in a larger or smaller sense, push for social change.

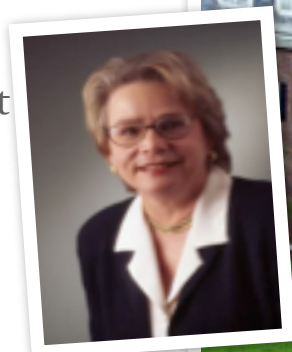
So wherever those communities may be, however they might be composed—we must produce graduates who understand and can function at all those levels. It is essential that they are values centered, capable and motivated to make a difference for their families, their communities and “our” world.

### **What Does It Take?**

It takes an institution with heart to make such change happen. With an open heart, an open mind, and an open door, Stetson is poised to move forward, to take the next step, to lead the way. We will lead with humble hearts, nurture meaningful relationships within our communities and carefully prepare relational leaders who will continue to transform our world.

# The College of New Jersey

R. Barbara Gitenstein, President  
Presidential Statement 2010



As President of the College of New Jersey, I am proud of our partnership with the Corella and Bertram Bonner Foundation and of our steadfast commitment to the goals of the foundation's creators. Service to others as a vehicle to transform the lives of our students, the quality of life in our struggling communities, and the civic culture of our campuses should be foundational planks in the mission of quality undergraduate education.

TCNJ's dedication to community service and service learning movements in general have deep roots in our history and in our mission, which states the following: The College of New Jersey is "proud of its public service mandate to educate leaders of New Jersey and the nation" and endeavors to be "a national exemplar in the education of those who seek to sustain and advance the communities in which they live." We believe that we have a responsibility to the community to make the places we live better and we act on that responsibility daily.

On a personal level, TCNJ's public mission and strong commitment to civic engagement was one of the institutional characteristics that attracted me to the College in 1999. Education without a recognition of the social challenges that surround us has always seemed to me to be, at best, narrow and selfish, and, at worst, destructive of the democratic values that we prize. Thus, developing the next generation of leaders "who seek to sustain and advance the communities in which they live" becomes a personal and professional responsibility that I take very seriously.

The College of New Jersey's responsibility to the larger community began long before my arrival. In 1995, The College formally added a comprehensive service-

learning initiative to its general education curriculum. At that time, the College started requiring all first year students to spend 15 hours working to address a community need or problem off campus. This service was a component of a required freshman course, called Athens to New York.

These early successful efforts were significantly enhanced in 2003 when members of The College's academic administration began conversations with leadership of the Foundation about our shared vision for the College and Trenton, New Jersey's capital city only a few miles away from the campus and the national Bonner office. As a result of those conversations, TCNJ established the Bonner Center for Civic and Community Engagement. Starting with one Director and a handful of students, the Center now has 6 full time employees and the responsibility to mobilize the entire campus to advance the public good.

There is an institutional commitment to continue to invest in the Bonner Center and particularly the Bonner Community Scholars program, which has grown to include 70 students. In collaboration with Foundation staff, we restructured this intentionally diverse "peace corps" program into a series of issue-based teams, including homelessness, urban education, health, youth development, hunger, and housing. As we progress, the Center is anxious to develop as many issue teams as are necessary to engage the full community.

Our devotion to the future of the Bonner Community Scholars program can be measured not only by our commitment of resources (including the tuition scholarships) but also by the amount of trust we place in these emerging student leaders. The Bonner

Scholars are already responsible for leading the freshmen in their required involvement in First Year Community Engaged Learning. We look forward to the Scholars' becoming even more active as agents for promoting a culture of service on the campus. Currently, Bonners are now responsible for organizing civic engagement floor meetings as well as supervising intense days of service. Nearly 700 first-year students see the world in a different light because Bonners lead these Community Engaged Learning (or CEL) Days. Upper-level Bonners work alongside faculty to integrate CEL projects into First Year Seminar classes. Nearly 40 class sections (approximately 600 students last year) enjoyed a richer educational experience because Bonners were in this important leadership role.

Our next efforts are to increase the number of upper-level community-engaged learning classes substantially. Three business classes, for example, worked with the Center to complete capacity building projects for 4 non-profits, one of which showed how non-profits could use a variety of new social media tools to help them achieve their goals. The Center is working closely with the School of Culture and Society, which just produced a draft Strategic Plan that calls for the development of one CEL class within each academic program. A working group anticipates at least 4 new classes, focused on community projects, will be in place in the School of the Arts and Communication next year.

Finally, we are committed to extend the involvement of Bonner Scholars into a fifth-year experience. These Democracy Project Fellows will spend their first year after graduation helping us transform more lives, more communities, and more corners of our campus. These plans for future expansion are all based on the confidence we have in our current students and our growing success. It is a pleasure to memorialize the important work of some of our current and most recent students:

- *Kara Ukaegbu* (Bonner class of 2013) and her peers started building a 2000 square foot demonstration garden on campus; we hope the garden someday will provide free nutritious food to the local food bank and be a space for urban kids to visit campus to learn about the environment.
- *Ryan Pilarsky* (Bonner class of 2013) and *Ryan Gale* (Bonner class of 2012) held a ceremony at the Wagner Correctional Facility, celebrating the publication of the first inmate magazine, a vehicle to help the inmates further develop their writing skills.

- *Neil Hartmann*, a recent Bonner and TCNJ alumnus, visited campus with his team of YouthBuild participants. Participants in this a program for out-of-school youth worked on a service project and mentoring project with a current Bonner and his brothers from one of our fraternities.
- *Todd Stoner*, a recent Bonner and TCNJ alumnus who is helping organize a parent advocacy organization in one of the state's largest urban areas, returned to campus to help shape the Bonner international service trip to Nicaragua for rising seniors.
- *Rana Shariadoust* (Bonner Class of 2012) led a team of students in kicking off a major food stamp enrollment program at her Bonner site (the Trenton Area Soup Kitchen) in an effort to fight hunger with a new statewide coalition.
- *David Karas* (Bonner Class of 2012) devised plans for a bi-annual newspaper that will be produced with and for homeless individuals in conjunction with the Mercer Alliance to End Homelessness, the largest advocacy group in the region.
- *Natasha Celius* (Bonner Class of 2011) completed her year co-leading TCNJ's Here for Haiti campaign. That campaign documented that the College community has donated or pledged nearly \$80,000 to support relief efforts.

These stories reaffirm the power and impact of the Foundation that is being marked today on its 20th Anniversary. These stories and this celebration also give us the opportunity to honor the remarkable accomplishments of the founding President, Wayne Meisel. Wayne has been one of the key inspirational and intellectual forces behind this movement since his undergraduate days at Harvard. For us, his legacy is reflected in the amazing things we see our students do on a weekly basis. We are fortunate he is our neighbor and our friend.

I would submit that the need for socially committed leaders to emerge from within the Bonner world has never been greater. We enthusiastically look forward to the next 20 years of providing "access to education and opportunities to serve" in ways that honor the Bonners and all who have made this noble endeavor their life's work.

# Tusculum College

Nancy B. Moody, President  
Presidential Statement 2010



At Tusculum College, our mission is “to provide a liberal arts education in a Judeo-Christian and civic arts environment.” Every goal we make, every program we put in place, every dollar we spend, is directed toward this mission, and we continuously focus our efforts to support it. We have been affiliated with the Presbyterian Church (U.S.A.) since 1794, and the pioneers of Tusculum College are proud of our commitment to the civic arts – to service learning and educating our students to be servant leaders in their community while they are on campus and after they graduate.

Tusculum College was chartered in 1794, two years before the State of Tennessee was admitted to the Union. Thanks to Sam Doak and Hezekiah Balch, two Presbyterian ministers who came to the frontier to bring education and religion, Tusculum College was founded and lives on today with a very similar mission to service. Because of this, Tusculum College is uniquely prepared to offer education that leads to effective citizenship. The civic arts environment refers to those skills, attitudes and abilities appropriate to citizenship in a democratic society.

We draw strength for implementing the mission of the College from two traditions that have undergirded the institution throughout its 215-year history and have provided the College’s guiding virtues. On one hand, the Judeo-Christian heritage was uppermost in the

minds of our Presbyterian founders. This tradition, in addition to its richness of spiritual insight, has a special role in promoting the virtue of Compassion. On the other hand, the civic republican tradition, including Plato, Aristotle, Cicero, Cato and others leading right up to the present time, emphasizes citizens working together to form good societies – that in turn nurture individuals of good character.

Tusculum College is committed to the idea of service learning. All students participate in service learning activities over the course of their College experience at Tusculum. Additionally, many of our students, as well as faculty and staff, commit additional time, energy and resources to service projects in the community of their own volition. To that end, The Corporation for National and Community Service recently honored Tusculum College with a place on the President’s Higher Education Community Service Honor Roll for exemplary service efforts and service to America’s communities. This is the third time that Tusculum has made this honor role since 2006. Poverty, homelessness and hunger were among many of the projects addressed by the most recent group of students participating in service projects in the East Tennessee region.

Each year freshmen at Tusculum College work on various community projects in and around the Greeneville-Greene County area as part of the College’s participation in the traditional Nettie Fowler

McCormick Service Day, referred to informally as Nettie Day. Each year students scatter across the region, under faculty supervision, to work on projects for community.

From my personal experience at this and other institutions, Tusculum College does more than give lip service to the service commitment of our faculty, staff and students. And to that end our five year goals for the College's Bonner Leader program are as follows:

- 1) Continue to strengthen issue-based teams and site-based teams
- 2) Fill the Bonner House to capacity
- 3) Search out funding sources for programming
- 4) Require Bonner students to take the Civic Engagement minor

The Bonner Program and the Civic Arts in Action! Students exemplify the civic arts through engagement in community issues and organizations focused on addressing those issues. The mission statement is "to use civic engagement, social awareness and service to promote justice, equality and diversity by building strong relationships within the community which foster personal growth and develop leadership skills." The mission beautifully compliments the overall mission of the College. In addition, the program strives to promote strong community partnerships, increase awareness about social issues within the community and the world, develop the abilities and characteristics of future leaders of the world, provide opportunities for students to impact their communities through service, promote diversity, justice and equality through educating and modeling acceptance, encourage respect for the environment and challenge members in self-development and personal growth.

In addition to complimenting the mission, the Bonner Program is part of the College's 5-year strategic plan. The program supports efforts to enrich students' reflective judgment as they reflect on their service experiences through discussion, activities and writing. They research information about social issues they encounter through their sites. The program works toward enriching campus engagement and career preparation as the Bonner Leaders engage in the campus community through organizing and implementing events to raise awareness and foster service, as well as events such as the Oxfam Hunger Banquet, Earth Day, Service on Saturdays, Diversity Panel Discussions and the Graduation Pledge. And finally, the Bonner Leader Program can be an effective recruitment tool of students who match the civic arts

mission and by living and working as a cohort, increased retention is achieved.

Tusculum College is deeply grateful for the partnership we have had for more than 20 years with the Bonner Foundation. Our collaboration on so many projects has led to friendship among many on our campus. Tusculum is committed fully to continued expansion of the Bonner Leader program and the service-learning aspects of the Tusculum College mission.

# University of Louisville

James R. Ramsey, President  
Presidential Statement 2010



Congratulations on the 20<sup>th</sup> anniversary of the founding of the Bonner Foundation! It is a privilege for the University of Louisville to be a participating university in the Bonner Leaders Program and a neighbor to the birthplace of the Bonner Program, Berea College. The University of Louisville is committed to fulfilling the mission of the Bonner Foundation—transforming the lives of students, campuses, local communities and the world through civic engagement and community service. Now in its ninth year on our campus, UofL's Bonner Leaders Program has produced 120 student leaders.

With an enrollment of more than 22,000 students, the University of Louisville is dedicated to serving the citizens of the region and the Commonwealth by providing access to a high-quality education. UofL is developing a corps of leaders who will advance the Commonwealth and our common goals. With thanks to the Bonner Foundation and the highly-selective Bonner Program, UofL Bonner Leaders are making a real difference in the world around them.

Our students, faculty and staff are living the Bonner values: civic engagement, community building, diversity, international perspective, social justice and

spiritual exploration. In fact, more than 1,400 faculty and staff and 4,000 students are engaged in more than 200 programs in the community, providing thousands of service hours.

Our achievements have not gone unnoticed. In 2008, The Carnegie Foundation for the Advancement of Teaching awarded the University of Louisville its highest honor; naming it a community engagement institution. UofL is one of 119 schools nationwide and three schools in Kentucky to earn the Carnegie designation in two areas, curricular engagement and outreach and partnerships. UofL's focus on addressing community-identified needs, deepening students' civic and academic learning and enhancing the well-being of the community were integral to obtaining this designation. Also, UofL was recently recognized as one of the nation's best in community engagement, ranking 12th in the "Saviors of Our Cities: A Survey of Best College and University Civic Partnerships" sponsored by the American Council on Education (ACE) and Coalition of Urban and Metropolitan Universities (CUMU).

## **The Insight to Champion Community**

With the passage of HBI in 1997, Kentucky's legislature mandated that the University of Louisville become a premier metropolitan research university by the year 2020. To fulfill that mandate, community engagement was identified as one of five critical areas in the university's 2020 *Strategic Plan*. Conversely, the community thrives because it can avail itself of the resources that we can provide.

By 2020, we will have integrated academic excellence and research strength with civic engagement. When I became president of UofL in the fall of 2002, UofL was involved in more than 1,600 community partnerships and programs. Though each was well-intentioned, we were clearly overextended. We needed to concentrate on those that could truly make an impact.

### **Making the Greatest Impact**

The strategic alliances that emerged from a necessary self-evaluation are results-oriented and are making a difference for our community and our students. They are designed to promote meaningful interaction with K-12 school children in Jefferson County schools and statewide. We are also focused on helping those communities throughout Kentucky that lack health care facilities by providing outreach services and medical personnel.

Through the Signature Partnership program, we are making a significant commitment to the 75,000 residents living in West Louisville, which lags behind the rest of the city in terms of income, educational attainment, employment status, health care and social opportunities. UofL is sharing its pool of resources with West Louisville in an effort to decrease the disparities there. Our Bonner Leaders work with students in these schools with tutoring and teaching support.

The university contributes 9.1% percent of its annual budget to public service which includes community awareness and outreach. Large scale projects funded by external funds include *GearUp Kentucky*, Metropolitan College and the Kentucky Area Health Education Centers, which deliver needed health services to rural areas.

In the past three years, over \$177.4 million has been invested in public service expenditures. These include support for medical, dental, and nursing clinics; services for underserved populations in Louisville and the state; health screenings and awareness; arts and humanities programs in local schools; teaching and education initiatives in public schools; social services;

workforce development; early childhood education; and many more.

### **Engagement On-Campus, Enrichment Off-Campus**

In response to the Southern Association of Colleges and Schools' (SACS) requirement that member institutions develop a Quality Enhancement Plan (QEP), in 2007 UofL enacted *Ideas to Action (I2A) Using Critical Thinking to Foster Student Learning and Community Engagement*. The I2A activities are designed to sharpen undergraduate students' critical thinking skills, beginning in the general education program and continuing through undergraduate major courses. Students will be required to demonstrate their critical-thinking skills through a "culminating experience," such as a research project, service learning project, or internship. To assist students in this effort, the UofL Bonner Leader program has created a template and training for the Bonners that requires their leadership projects to utilize I2A principles and critical thinking skills, re-emphasizing these as an important tool. Community engagement is the recurrent theme of I2A, providing faculty, staff and students with the opportunity to consider how critical thinking skills and knowledge are enhanced by application to local, regional, national and global community contexts.

### **Our Commitment to the Bonner Leaders Program**

As a part of our commitment to service and community development we are working diligently toward becoming a "national model" for community engagement. The Bonner Leaders Program is indicative of that spirit and passion for making change: engaging our students to become great leaders and effective stewards for the community.

Since its inception in 2001, 104 students have completed the Bonner Leaders Program. Each of the 16 Bonner Leaders perform at least 300 hours of service in the local community. From tutoring in underserved schools, to assisting immigrants and refugees with resettlement needs, and supporting child and family service and food literacy programs, our Bonner leaders are answering the call by helping those in need. We are grateful to the Bonner Foundation for the support and guidance which has led to so many successes in our community.

I am very proud to announce two projects that are being recognized as Bonner Leader Project of the Year. Wes Fischer is responsible for assisting in the development of the UofL Frazier International History

Museum Internship program and for leading the student Intern meetings. He also effectively trained UofL student interns to create social media tools for the museum website (such as a virtual tour of the Fontaine Ferry Exhibit) as part of the Bonner Foundation's 2.0 grant initiative. It was noted that "Wes's interest in Political Science paired with his passion for community service has been of great benefit to expanding the program. His positive and professional attitude has been reflected in all his work with the staff and students."

Nick De Guzman and Bryan Wessel are being recognized for starting a national chapter of Project: SUNSHINE on the UofL Campus, which will work initially with Kosair Children's Hospital. This program empowers college students and volunteers across the nation and internationally to bring recreational, educational, and arts programming, as well as social services to children and families facing medical challenges. Project SUNSHINE's College Volunteer Manager said that "Nick & Bryan are (among) the most steadfast, motivated and responsible team leaders that I have ever worked with."

Finally, I am pleased to announce that the Bonner Leader of the Year is Laura Don Oliver and Gilda's Club. This tremendous organization provides emotional and social support for individuals and families whose lives have in some way been affected by cancer. Laura has been serving as a Bonner Leader at Gilda's Club and is assisting them with the development of a teen volunteer program and implementation of teen programming. Her supervisor noted that Laura Don "...has gone above and beyond what is required of her and never turns down a challenge. She has taken on multiple leadership roles, shows enthusiasm for every task and makes it her own."

### **A Program That Inspires**

Our Bonner Leaders are exceptional community citizens and students: In the past nine years they have shared their leadership skills, talent and time by giving 40,492 hours of service to our local community. Today, each of our Bonner Alumni continues to live the six common commitments of the Bonner program. Many are working for non-profits, teaching in our public schools, volunteering for AmeriCorps programs, or continuing their education earning graduate degrees in medicine, psychology, education, social work, sustainability and social justice. Our students would say that the Bonner Leaders program was the catalyst to becoming the people they are today.

Monica Rhodes, a Psychology major, who worked with Downs Syndrome of Louisville as a Bonner Leader and was eventually hired full-time, is now working for a regional community mental health center. Jeanelle Sears from rural Corbin, Kentucky, studied immigrant and refugee studies at UofL and was awarded a Fulbright to study these issues in more depth in Egypt. After graduation, she continued her work at Arcadia Community Center as an AmeriCorps Vista. Jeanelle's Bonner site, Louisville's Arcadia Community Center, gave her the inspiration toward finding her passion—working with immigrants and refugees. These and other success stories are just some of the indicators that this program is powerful.

In closing, I would like to echo the words of Provost Shirley Willihnganz in her *2009 State of the University Address*. "Our commitment to the community will be heralded as an example of how a metropolitan mission is more than an accident of place. It is a deliberate assumption of the mantle of leadership, working in partnership with others, to bring all the resources of a world-class university to bear on solving the most significant problems of our day."

Congratulations for 20 remarkable years and the thousands of exceptional students and communities who have been the beneficiaries of your work. Together, we have made it possible for students to develop great leadership skills, experience civic responsibility and work toward a common goal that benefits their communities.



# University of Richmond

Edward L. Ayers, President  
Presidential Statement 2010



Civic engagement seems such an obviously good thing that it seems hard to believe that we have not always understood it as a key component of education. A philosophy of learning embedded in service marks one of the most important developments in higher education in the last half century. Leaders such as the Bonner Foundation have given shape, force, and meaning to inchoate longing by young people to matter in lives beyond their own.

When I graduated from a large Southern public university in the early 1970s, I found myself engaged almost by accident. Newly married, 21 and looking even younger, freshly equipped in the middle of a bruising recession with a BA in American Studies whose utility was not immediately apparent to employers, I wasn't counting on much of a job in Johnson City, Tennessee, where I would live for a year. Sure enough, I found myself working, dejectedly, in the credit and repossession department of a local tire store and in a factory putting electric heaters in boxes.

Things changed when a person who was actually qualified for a job I wanted turned it down. Thanks to the state employment agency, I found myself the director of a not-yet-existent Johnson City Youth Center. My job was to recruit "problem youth" to the center (a concrete block shell of a building) and then steer them to job training (which would never appear).

I did the first part very well, I must say, filling the building with young people with nowhere else to go. All it took was free food collected from a local bakery, free pool tables, free ping-pong, free basketball, and free music. My wife helped me paint the place and I came up with a catchy, and edgy, poster: "No Hassle, No Bull, Just a Place to Be."

A regular group of kids came to virtually live at the place: black and white, male and female, all of them from poor backgrounds, many of them out of school and with no job. I spent most of my time hanging out with them, learning more about the harder parts of life than I wanted to know. Two kids who had just gotten married, neither of them yet 18 and both afraid to go home, came to the Youth Center as the best place they could think of to celebrate.

I quickly learned that young people who had received few breaks in life could be smart, funny, hopeful, and willing to work hard. Labels didn't seem to fit very well. I don't know that I did them that much good, perhaps to admit the obvious, but I did provide safe refuge for a while.

In ways I could not understand at the time, this experience changed my comprehension of the world. When I went on to graduate school in American Studies to become a professor, as I had intended at the

outset, I found myself pulled toward the history of people who had been left out of any book of history I'd ever read. I wrote a dissertation on crime and punishment in the American South, trying to understand the roots of injustice. Later, I was an early experimenter with the Web, determined to enable people to explore the raw materials of history for themselves, to look into lives in the past that were otherwise invisible—lives of enslaved people, of poor people, of people who barely left a mark in the historical record. I worked with high school teachers and students, trying to make history talk to people in a way it had never talked to me when I was young.

Despite the powerful effect of my stretch in Johnson City on my own scholarly career, I still didn't really understand the meaning of engagement. I thought of service work as something extracurricular, as something disconnected from my core scholarly work. I helped with various efforts of my students, colleagues, and neighbors to improve my community, but I thought of that as a part of my life distinct from teaching and learning.

It was not until I became a university president that I understood just what civic engagement really meant. When, three years ago, I came to the University of Richmond, home of the Bonner Center for Civic Engagement, I realized that "volunteer work" was not the only, or the best, way to be a member of a community. Amy Howard, Doug Hicks, and their colleagues showed me that the experience I had stumbled across at the Johnson City Youth Center thirty years before could be made purposeful and self-aware, and thus more useful to everyone involved. I learned that scholarship could be intentionally enriched and shaped by connecting it with the world.

Over the last three years, seeing civic engagement in action in the Bonner Center, I have come to understand that life inside and outside the classroom continually talk to one another. Seeing students across the curriculum, in subjects ranging from Spanish to business statistics, putting new skills to work is exciting. Seeing our faculty imagine sixty courses every year that embody the spirit of community-based

learning is inspiring. Seeing the profound effect of discipline, reflection, and discussion on work in the community makes me realize vast possibilities of which I had never been aware.

The Bonner Community has long known these secrets. It has worked patiently and powerfully to fill our universities with the spirit of service, marked by humility and self-knowledge. This spirit is a profound gift and we are grateful to still be learning its lessons.

# Ursinus College

John Strassburger, President  
Presidential Statement 2010



As we grow older, even if we live on a college campus, it is easy to forget how thoughtful about moral issues college students are. Perhaps because he went to Ursinus, I constantly recall that J.D. Salinger's *Catcher in the Rye* is first of all a novel about a moral quest—the moral quest of a teenager trying to understand the apparent immorality of a grown-up world. That moral quest, indeed, because it seems so familiar to them, has captured the fancy of millions of young readers.

Oddly enough, however, most of us who ended up choosing college teaching as a career did so with some sense that we were casting our lot with an effort to make the world a better place, especially if our goal was teaching undergraduates.

As a teacher, though, I found it way too tempting to get bound up in stressing the quality of students' insights, the virtues of their prose and then to praise their ability to grapple with complex ideas. These are not devoid of moral content, but they are different than committing to engage others in making the world better.

On the other hand, it is just as easy to despair at the limitations of students who think academic work pales in significance compared to their community service. Certainly, over the years, some of the most difficult students with whom I have had to deal were those whose sense of moral self-worth left them immune to education. Their external good works too readily led

to a certain unhealthy disrespect for those whom they do not see as so engaged or so externally virtuous. Service, ironically, can lead to a certain suspicion of mere reflection.

Without, I hope, sounding too boastful let me suggest that it may be that Ursinus has found a path between the Scylla of over-intellectualizing and the Charybdis of being too merely service oriented. In one of my favorite books, Robert Bellah's *Habits of the Heart*, Bellah demonstrates that even as we seek to do good—in order to avoid the pitfalls of too much self congratulation—we need to locate ourselves historically and intellectually, so that we appreciate our debt to others, including both predecessors and those who will follow.

Thus, when I think of the future of civic engagement, I appreciate first of all that community service of any sort is best done when it is grounded in a larger intellectual framework. In other words, residential colleges are the ideal setting for fostering those necessary combinations of intellectual inquiry and social engagement. One without the other can become treacherous. If all students do is to pick the tires out of the creek, they will be picking tires out of the creek forever.

Therefore, when I think about the coming decade at Ursinus, I have two hopes. The first is that we continue what has become our hallmark first-year

course, the Common Intellectual Experience (even causing the college to be identified in *Newsweek* for having the hottest freshman year). And I believe “CIE” has become part of our DNA, so I am confident on that score. That course revolves around the question of what it means to be human. All first year students take it together, albeit in small sections, and they live together in first-year housing as well. And at 2 o’clock in the morning, as I tell prospective and incoming students every year, undergraduates everywhere in the country engage in moral dialogues. Or as I put it recently in an essay on liberal education in *The Chronicle of Higher Education*: “Anyone spending time with 18-year olds knows that they are consumed with moral questions, and not just simplistic ones. Those questions exist mostly in terms that Immanuel Kant would recognize. They want to know about their obligations to their families, girlfriends, boyfriends, or teammates. They wonder if being rich will bring happiness, or whether happiness will be found in relationships or through serving others.”

One of the goals at Ursinus is to inform those concerns, inform those conversations at 2 a.m., so we have everyone taking a two-semester discussion and writing intensive course underscoring that we are moral beings, and that our humanity depends not just on our capacity for independent, solitary thought, but also on our engagement with others—on our full appreciation that our humanity is realized in community.

That thought, in the abstract, however, is not enough. Therefore, to achieve the ends of liberal education it is crucial that along with inculcating the habits of reflection we foster a sense of civic engagement.

Nurturing civic engagement at Ursinus has been an organic process over time. But again, I think that having students engage in acts reflecting their sense of social responsibility has also become part of the college’s chromosome structure. Let me add that the ten visiting academics who spent the better part of a week on campus last spring “accrediting” the college came to the same conclusion. As they put it:

*“Ursinus’s strong ethos of service and engagement beyond the immediate campus community was evident throughout our campus visit; **it is clearly one of its defining characteristics** (emphasis is mine). [Myriad] programs afford student the opportunity to integrate education with practical experience. These include both organized institutional programs, Project Pericles, the Bonner Leader Program, and programs sponsored by the Chaplain’s office, the Leadership Development/Student Activities Office, and Multicultural Services and Tutoring—and a remarkable*

*array of student-generated and student-run service activities. Athletic teams, Greek organizations, RAs and special interest housing groups all have well-established traditions of community service. We commend the strong connections between the curriculum and the co-curricular lives of students.”*

That culture of engagement will only grow. In addition to the leadership coordinator in the Dean of Students’ office, the Director of Multi-Cultural Affairs, and the Chaplain, we now have two full-time service learning/social engagement coordinators. There will be no turning back.

This fall we are introducing a new academic program, Social Justice Studies. As for the future, let me paraphrase, without being too facetious, a famous academic bureaucrat said that it is easier to move a cemetery than to kill an academic program, so it surely will be around for a while. And we have developed a service learning component to our biggest major, Business and Economics. We now have an office that facilitates students doing service learning while overseas. We have people tutoring in the projects near at hand, and in the state prison two miles away, and in the local retirement community. Our Environmental Studies program insists that all its students are socially engaged. Those students on their own have formed their own service organization, UCARE (the Ursinus Center for Advocacy, Responsibility and Engagement), which tackles everything from addressing tragedies in Haiti and Darfur to pollution in our own backyard. There is a culture here of service, and it is not going to evaporate.

So we can say with some authority that Ursinus is committed to laying the intellectual foundations for social engagement. Its program to do so has received tremendous national recognition. But things do not stop there. We also have created a pattern of being involved and serving others that also permeates the entire college. And I would like to think that those two aspects of our character are the warp and woof creating the essential fabric that is Ursinus.

But there also may be a third element regarding the college’s direction worth mentioning. Let me begin with a crass statistic. Ursinus now gets about 6,000 applicants a year for fewer than 500 places. We have no trouble filling our seats. None whatsoever. Indeed, in the past few years, we have been oversubscribed, so much so that we have been pressed for space.

And here is the point. Even so, with such a large applicant pool, Ursinus continues to have a higher percentage of students from low income families than

its overlap group. Now, we are no Berea, and we do not pretend to be. But we are more committed to an egalitarian climate than most colleges we know and certainly have a more egalitarian climate than the colleges in the Pennsylvania-Maryland terrain with whom we compete.

That egalitarianism is also woven into the fabric of the college's history, going back to its founding in 1869 as the plain college of the Pennsylvania German Calvinists. Ursinus went coed in 1880. Its bread and butter has always been attracting students who want to be respected for what they accomplish, not where they come from. In some measure, by the college's existence, it is serving the democratic ambitions of the Bonner program, aspiring as the college does explicitly and actively to inculcate an egalitarian spirit.

I won't say more on that topic. It is one that permeates the life of most Bonner colleges.

Since I am leaving the presidency at Ursinus, however, while it may not be appropriate for me to add a personal reflection, here is one additional very personal thought. As I think about my career, I cannot help but recall what got me into this line of work. It was my high school ambition to be a teacher. But the transforming experience in my education came during my years at Cambridge. I was one of eight students running an Anglican club there for underprivileged boys. As I developed respect for our kids and the struggles they faced, the shocker for me was being told, repeatedly, by my peers, and then by some of the most distinguished scholars at Cambridge as well, that I should not feel badly that none of those boys we worked with and took to summer camp would ever even have a chance to get to Cambridge University—which was true; Cambridge had never admitted a single person from the local schools. Imagine if that were true for Harvard or Yale (of course before the GI bill, it probably was close to true).

Instead of feeling that this was viciously unfair, I was told I should appreciate that the nice thing about their lives is that these boys would not suffer from thwarted ambition; they would have no reason to feel frustrated with their lot as working class lads, because they had no alternatives.

That sense that “the proposition that all men are created equal” had far less meaning in the English context shaped everything I have done ever since. It defined my dissertation topic—a quest to discover why English notions regarding the virtue of inequality and hierarchy withered here—and then my whole teaching and administrative career.

It certainly shaped why I love Ursinus so much.

Ursinus by its ideals and its existence, in terms of the way we continue to define ourselves, is civically engaged. We are creating equal opportunity. We educate all students to understand the interdependency that knits us together, and then we invite them all to build on that understanding by reaching out to improve the lot of their fellow human beings.

I hope this statement affords a sense of where the college is and where it is heading. And while the thoughts I expressed may be inchoate, the direction the college is taking is not, thanks to the leadership of Christian Rice, who has more successfully mobilized students and faculty to be civically engaged than anyone I have ever seen in higher education.

# Warren Wilson College

William S. Pfeiffer, President  
Presidential Statement 2010



*The following statement about service learning at Warren Wilson College was written with the assistance of Debra Kiliru, Interim Dean of Service-Learning, who produced a first draft for my review and used some text from our recent program review of Service-Learning.*

## **Mission**

The mission of Warren Wilson College is to provide a distinctive undergraduate and graduate liberal arts education. Our undergraduate education combines academics, work, and service in a learning community committed to environmental responsibility, cross-cultural understanding, and the common good. The mission of the WWC Service-Learning Program is to provide encouragement, information, opportunities, and education that increase student involvement in community service. These activities connect "thinking with doing," address social issues both locally and globally, and provide an opportunity for all students to learn ways to improve the world.

## **History of Service at the College**

Service is embedded in who we are as members of this college community. It is a key part of our mission, is articulated in our core values, is highlighted in our enduring institutional objectives, and is demonstrated in our Triad education program. As such it is an inseparable part of our past and will remain a major component of our future. From the institution's Presbyterian roots, to the early days as the Asheville Farm School, to its eventual transition to a four-year college, service to others has always played a large role in the lives of Warren Wilson students. The Presbyterian Church's emphasis on mission work found a ready home at the Farm School, where mountain boys held membership in Christian Endeavor Societies. One

important feature of the Societies was the sponsorship of Gospel Teams to travel to nearby communities, where they taught Sunday school, played music, and sang. Such outreach activities, though they rarely focused on actual physical labor or "service" to their neighbors, emphasized to the boys the need to understand and appreciate communities unlike their own.

Actual service for the Farm School boys included such activities as Scout leadership, summer camp counseling, assisting the elderly and infirm, and even putting in extra hours of work around campus. Although these activities were heavily encouraged by the school administration, no formal service requirement would be discussed until after the Farm School had merged with the Dorland-Bell School for Girls, gained junior college status under the name Warren Wilson, and graduated its final high school class. When a self-study initiated in 1959 posed questions to the faculty about the qualities of an ideal Warren Wilson graduate, much attention was paid not only to the Christian tradition of service to others but also to the way that service could serve as an antidote to the declining state of the world. Thus it was decided that an education at Warren Wilson should include service to others, and the incoming class of 1960 was the first class to have community service added to its graduation requirements.

Out of this self-study, the Service Project Committee was formed. The Rev. Frederick Ohler chaired the committee, and Dr. Henry Jensen was one of its members. Jensen would go on to chair the committee and remain an important advocate of service during his tenure at the College. Students developed service proposals and brought them to the committee and its members for approval. The service requirement was

essentially project-driven and subject to qualitative scrutiny by the committee. It was not until 1969 that the requirement became quantitative: once a week for two semesters, or at least 40 hours if working in a one-on-one direct service relationship.

From the early 1970s and into the 1980s, the Warren Wilson Service Project Program continued to develop, and a grant from the North Carolina Internship Office in Raleigh allowed students to blend service in Appalachia with learning in sociology classes. These “Learning and Serving” projects were the forerunner of today’s service-learning pedagogy, and the Service Project Program was directed by a full-time faculty member in the humanities. A committee of service counselors implemented the Program requirements and advised individual students on their service options. During this time the service requirement became 60 hours. Students were also required to write an analytical essay about their service experience.

### **Transition to Service-Learning and the Bonner Program**

Faculty leadership of the Service Project Program remained in place throughout the late 1980s, and the Program became an important partner with the Sociology Department. One particular sociology faculty member put in a large number of volunteer hours with the program, overseeing the first service work crew of four students and working on applications for program funding. However, when this faculty member became the dean of students in 1989, the Service Project Program became a part of the Student Affairs Division. This relocation also ended the three-decade-old committee structure within the Service Project Program. The first full-time director of the newly named Service and Leadership Program was hired in 1990.

New leadership of the program brought about new hourly requirements: 20 a year and 80 before graduation. The name of the program was changed to Service-Learning in 1991, and three years later the service requirement changed again, becoming the 100 hours that it remains today.

Warren Wilson College became a Bonner Scholars institution in 1999-2000, and the Service-Learning office became its home. The Bonner Scholars program brought a new emphasis on student development and leadership. Unlike previous years when Service-Learning crew members remained largely in the program office – making referrals and engaging in customer service – students in the Bonner program began to lead service trips to partner agencies and be more of a visible presence in the community. This new approach to the crew’s mission brought a heightened

level of campus engagement, which has continued to evolve and grow.

In 2002 Warren Wilson College partnered with North Carolina Campus Compact, which not only added resources to our program but also connected us to a state-wide network of colleges and universities committed to advancing the role of civic engagement in higher education. In 2000 we signed the Talloires Declaration, and then in 2009 we became a member of the Talloires Network, joining institutions across the globe committed to strengthening the civic roles and social responsibilities of higher education.

Over the past ten years, the Service-Learning Program has developed considerably. Not only have our goals, programming, and outreach expanded, but also our staffing has increased. Currently, there are the following staff members: a dean of service-learning, a director of community leadership, a director of service-learning, a program manager/administrative assistant, and an AmeriCorps VISTA volunteer. Reorganizing our staffing enabled the program to focus more intensely on its pillars of student development, co-curricular service, academic service-learning, community partner relationships, and campus connections.

During the 2008-2009 fiscal year, our total documented service hours equaled 25,611. Although our student body of 930 engages in service in a variety of ways and in a wide range of locations, about 70% of the total hours were based in Buncombe County, our local community. As more of our students are coming to Warren Wilson with service experiences from high school or a year off after high school, and as more of our students are choosing us in part because of our service commitment, we are seeing an increased interest in more educational experiences and a desire for more depth in their community involvement. As a result, our service program is shifting its approach to meet these needs. The program is developing a wider spectrum of experiences, from introductory one-time opportunities to more advanced issue-based education opportunities. Some of these changes are described in the Campus Culture section.

Our current Bonner Community Leadership Program has a two-year development model. This model teaches principles of leadership through community engagement activities such as service-learning and co-curricular service. Students also participate in extensive training throughout the year that prepares them to facilitate a range of learning opportunities such as issue-based workshops and alternative break trips. The Bonner AmeriCorps program continues to be a very active part of the crew’s experience as well. Students make the most of the resources made available through the Bonner Foundation and have benefitted

tremendously through planning the first year service trip, organizing the sophomore exchange, and participating in unique internships. They have begun presenting at more conferences, and we plan to increase outreach in the coming years.

As we go forward, the enhanced knowledge of each crew member will have a pronounced effect on campus as work crews, academic courses, First-Year Seminars, sports teams, and residence halls participate in service projects and look to the program and its crew members for on-going support, guidance, and leadership. Students who complete the two-year development model are given the option of either assuming an advanced leadership role on the crew during their final two years at the College or joining another work crew. If students opt to join another crew, they are expected to develop community engagement activities either for their new crew or for courses in their major, thus generating more campus-wide service and fostering more connections within the Triad.

### **Additional Service Programs**

All students who attend Warren Wilson make a commitment to complete a minimum of 100 service hours as part of their graduation requirement. Our Service Day during orientation week starts their journey of understanding the issues of the community to which they now belong. Every First-Year Seminar has a service component that helps to reinforce their understanding. Throughout their time at WWC, students can participate in high-quality educational events hosted by the Service-Learning Program. Through a diverse array of connections with work crews, academic courses, and staff and faculty leaders, students have opportunities for innovative experiential learning both inside and outside of the classroom.

A recent addition to the Service-Learning Program is Wilson CARES (Community Action through Responsibility, Education, and Service). It enables students to experience service on a deep and meaningful level. We believe that actions a Warren Wilson student takes on behalf of the community need to be grounded in an awareness of relevant social and environmental issues. Wilson CARES develops student understanding through policy analysis, advocacy, reflection, direct service, and community involvement, providing an atmosphere of contextual learning. To be effective members of community, Warren Wilson graduates will need practice at making change happen, and Wilson CARES is a step in that direction.

Another opportunity for service is the semester-long "The Heart of the Issue" workshops, which give our students a spectrum experience within one issue. Students gain a better understanding of how current policy affects community agencies and the populations

they serve by meeting with local experts, hearing the stories of those directly involved, drafting policy briefs on their respective issue, reporting findings to elected officials, and reflecting upon how their own perceptions of the issue change over the course of the workshop. Students are responding very well to this new model of service.

The alternative break service trips have been a favorite of Warren Wilson students for over a decade. Students play a significant role in our break trip leadership, serving nonprofits locally, regionally, and nationally during fall and spring break. The Service-Learning Program is deepening student experiences on these trips by training student and staff/faculty in reflection techniques. Student participants complete knowledge assessments about the issues behind their given trip and, while on the trip, journal their way through their week-long experiences. After students return to campus, these experiences are highlighted through a photo exhibit. In the

future, we would like participants to turn their service experiences into a written reflection or oral presentation that can be shared with the campus and that also fulfill a graduation requirement.

### **Academic Service-Learning**

The Service-Learning Program is in the process of rethinking the way it develops service projects for the College's faculty members. At the start of the 2009-2010 academic year, we created a new position, the director of service-learning. This position works extensively on building relationships with the faculty and integrating service into the classroom. Students want more connections to service in their courses, and the momentum among faculty is growing.

There is great potential for increased scholarship among our faculty members. We are exploring new ways for faculty members to share information about their service-learning courses and engage with our community partners. Training, conferences, and mentorship will enable less experienced faculty to create initial service-learning experiences for their students. We have initiated a community partner meet-and-greet event that provides a space for faculty to connect with local agencies and explore future. We are working on setting clear standards for academic service-learning that will lead to increased institutional visibility, including the establishment of a service-learning designator in our course catalogue.

I should add that through our partnership with the Bonner Foundation, we plan to incorporate research initiatives that connect students with the research needs of local agencies. Such community-based research has as its goal social action and social change



for the purpose of achieving social equality. Many Warren Wilson faculty currently direct student independent studies, and the community-based research initiative seeks to make those experiences more meaningful by supporting student researchers and their faculty supervisors.

### **Additional Co-Curricular Experience**

Since Warren Wilson is a work college, we have over 110 work crews that support the overall infrastructure of the campus and provide students with meaningful, productive opportunities as well as practical skills. Several crews also integrate service into their work. Some are seeking opportunities to use their skill sets, such as the paint crew partnering with an agency to do painting/refurbishing work. Others use service as a means of team building and getting off campus together to learn more about our community. The latter is also the case with our athletic teams and residence halls. Both are working to connect their athletes and residents to service opportunities. There is great potential and plan to develop these avenues for integration, continuing to make service a part of all aspects of our students' learning experience.

### **Community Partnerships**

With Warren Wilson's active and long-standing involvement in the local area, we have developed strong community partnerships. The Service-Learning Program continues to strive to strengthen these partnerships, being mindful of changing student interests and contemporary social and environmental issues. The program encourages partners to see themselves as co-educators of our campus community, valuing their expertise and perspectives. Through regular needs assessments and an interactive database, we hope to keep our thumb on the pulse of our community and keep our campus engaged. We plan to further support our local nonprofit sector through capacity building opportunities, such as training, resource sharing, cost sharing, evaluation and assessment, and other forms of outreach and assistance. Our partnerships are an extremely important part of our student learning and must be included in the advancement of our civic engagement efforts.

### **Strategic Plan for 2010-2015**

In April 2010, the Warren Wilson Board of Trustees approved a new strategic plan that supports and increases our institutional commitment to service and civic engagement. Of the eight strategic priorities, the following four clearly represent this commitment: (a) Strengthen the Triad of Academics, Work and Service, (b) Enhance Civic and Community Engagement and Promote Social Justice, (c) Increase Diversity and Advance Cross Cultural and International Understanding, and (d) Foster Environmental Responsibility and Action.

Our strategic plan will help us strive to do the following: educate the campus community around issues of civic engagement and social justice, assist in creating additional opportunities for all members of the community to engage in service, develop a common language, recognize and honor student and employee involvement in service, identify new initiatives and funding to implement civic engagement activities, develop a service scholar program, improve student transportation options to provide access to community partners, increase opportunities for cross-cultural experiences, and deepen our involvement with the local region, with an emphasis on the Swannanoa Valley.

### **Conclusion**

I am excited about the next years of service, service-learning, and civic engagement at Warren Wilson College. The staff and students in the Service-Learning Program are a strong team who challenge themselves to improve what they do and how they do it. They are currently working on refining learning outcomes for the many programs they offer. They will strive to promote the activities of the program, help students become engaged members community through service, create opportunities that range in complexity, and encourage more habitual service among our graduates.

Over the next decade, I envision civic engagement and service infused more broadly across campus, as reflected through increased support for students and employees, enhanced student leadership, greater understanding of local and global issues, more informed students who are learning about root causes and the interconnections between issues, increased opportunities for dialogue across difference, expanded training, improved coordination across campus, and a community empowered to serve.

# Washburn University

Jerry B. Farley, President  
Presidential Statement 2010



From the beginning, Washburn University was conceived to provide higher education opportunities for all. An early college catalog introduction stated, "Washburn endeavors to prepare students for general usefulness in life." Our current university mission continues this tradition by emphasizing our graduates to become "productive and responsible citizens." Our commitment to develop our graduates is matched by our commitment to enhance relationships within our community. An excellent example of both is the success of our Bonner Leader program for the past nine years.

Each time Susan and I attend the Bonner Recognition Dinner we come away in awe and inspired. The Bonner Leader program expands the general university experience by providing students with the opportunity to exercise leadership skills, serve their fellow human beings and assume responsibility for their community. At Washburn University, as at other universities, we want our students to understand there is much more in life than completing a degree, getting a job and having a family. We have seen firsthand the positive impact of the Bonner program on our students when Susan and I have joined them in service, whether at the community pantry or serving food at Let's Help. Hearing the students' stories helps us to realize how

meaningful the students' work is to our community and to themselves personally.

## **Culture of Service**

In 1995 Learning in the Community (LinC) was established as a registered student organization for the purpose of creating community service opportunities for the students at Washburn University. It was conceived by one Human Services major and was initially a sponsored organization of that academic unit. Dr. Richard Ellis, chair of that department, was the faculty advisor to the organization.

The Bonner Leader Program at Washburn University was established in Fall 2001 as a program within the Learning in the Community (LinC) organization. Our first class of Bonner Leaders consisted of twenty-four students and has now grown to a class of 40 students. In addition to the Bonner Leader program, LinC provides community service opportunities for other students on campus. Since the addition of the Bonner Leader Program LinC has been able to expand service opportunities to include the development of La Panteria, a food pantry operated by students and Jumpstart, an early childhood literacy program, while providing oversight for all Community-Based Work Study students. Our collaboration with the Bonner

Foundation has fostered an even stronger culture of service on our campus.

The success of the Bonner Leader program has served as a prototype for what is now known as the “Washburn Transformational Experience.” Starting in 2006 Washburn created the opportunity for baccalaureate degree students to complete one of four Transformational Experiences in either International Study, Scholarly or Creative Research, Leadership, or Community Service. Students completing the Community Service Transformational Experience are required to complete 150 hours of service, participate in monthly reflection groups facilitated by a full time faculty member, and present their experience and learning in an open forum. To date, 185 students have completed the Community Service WTE; 20 of those as Bonner Leaders. It is expected that all 40 Bonner Leaders will complete the WTE at the time they complete their term of service.

With the Bonner Leader Program as a model, the Center has added a number of new service projects including the Literacy Education Action Project (LEAP), a literacy program focusing on 3 to 5 year olds; Student to Student, a literacy project for middle and high school students; Alternative Winter Break; and Washburn Peace Works, an international service initiative. All of the Center initiated projects listed above are coordinated by Bonner Leaders who oversee the projects and the student participants.

LinC continues to develop long term sustainable relationships with a number of community partners. The addition of the Bonner Leader Program in 2001 allowed the center to create more connections with various community organizations. The connection between LinC, the Bonner Leaders, the university and the community has resulted in a number of projects that have had a lasting impact on the community and the agencies. For the Battered Women Taskforce the Bonner Leaders developed a fundraising project, “Concealed and Revealed”, an art auction highlighting women artists. The Bonner Leaders hosted the seventh annual event and raised nearly \$30,000 for the organization. This is an event that would not take place if the Bonner Leaders had not created it. For the Big Brothers/Big Sisters, Bonner Leaders have taken the lead as match specialists and school based site coordinators to expand the number of volunteers matched with children in the city. Bonner Leaders took it upon themselves to maintain and expand the Literacy Project to the point that last year they were providing one-on-one literacy education for 130 young people ages 3 to 21 years. This project is structured with three campus coordinators and seven team

leaders (all Bonner Leaders) overseeing teams of ten students who are recruited from the general student body. In addition Bonner leaders have been organizing and implementing Peace Camp in partnership with the Topeka Center for Peace and Justice. Four years ago this partnership was established when Peace Camp looked as if it would have to be discontinued. Peace Camp is a week long program for forty children ages 6 to 12 years that provides non-violent conflict resolution education. With the Bonner Leaders involvement, Peace Camp was brought on campus each summer and now includes art education provided by the Mulvane Art Museum staff.

By far our most significant community partner is Let’s Help, a multi-faceted anti-poverty program. The Bonner Leaders have been serving at Let’s Help since 2001 and have become an integral component of the organization. Three years ago Let’s Help lost a significant portion of its funding and was expected to have to close its doors. This would have left hundreds of poor and homeless individuals without services including meals, clothing, housing support, education and job placement service, and general support. The Bonner Leaders at Washburn began an effort to staff and raise funds to keep the facility in operation. Currently Bonner Leaders and Washburn students staff the education program, food distribution warehouse and assist in serving meals in the lunch line.

### **Goals of the Bonner Program**

The Bonner Program is designed to transform not only the students who are directly supported by the program, but also the campus and community in which they serve and learn. The goals of the program are identified in four areas: students, community, campus, and higher education.

#### *For the Student.*

- Provide access to a college education to students with high financial need.
- Afford these students an opportunity to use their abilities, talents, and leadership to serve others while in college.
- Create a supportive community of students on campus whose common focus on community service gives them a sense of purpose and meaning.

#### *For the Community*

- Channel the energies and talents of college students, faculty, and staff to help address the

challenges of and opportunities within local communities.

- Break down the socio-economic barriers within communities, leading to greater cooperation and collaboration.

*For the College*

- Help recruit and retain a diverse group of students who might not otherwise be able to attend college.
- Challenge and support the college community in its effort to create a culture of service, where the school's mission of service is translated in such a way that every member of the student body, faculty, and staff is encouraged to serve.
- Support a core group of student leaders eager to build and strengthen the organizations on campus that promote a culture of service.

*For Higher Education*

- Serve as a successful model to other colleges and universities that are interested in starting their own community service scholarship program.
- Serve as a powerful consortium of diverse institutions that share a common commitment to service.
- Provide leadership to a nation searching for ways to value and include young people in meaningful acts of citizenship.

Once a student is selected and enrolls in the Bonner Program, she or he commits to a series of expectations. Each Bonner Scholar is expected to:

- arrive before the regular undergraduate orientation of their institution for an orientation designed specifically for new Bonner students;
- serve an average of ten hours a week at a community service site during the school year;
- complete at least one full-time summer service internship;
- develop a Community Learning Agreement with their agency supervisor and Bonner coordinator that both outlines service and learning goals and describes the activities through which to achieve them;

- attend regular group reflection, enrichment, and skill and leadership development activities;
- participate in a student developmental model that challenges and supports each Bonner Scholar to develop her or his skills, knowledge, commitments, and responsibilities;
- commit to working with a group of diverse but similarly engaged students; and,
- re-commit to the program at the end of each year in the program.

I acknowledge the hard work of many individuals to create such a successful program at Washburn University. Since its inception, this program has been capably led by Dr. Richard Ellis. His staff and student volunteers have provided an exceptional array of services linking our institution with the community. We are tremendously grateful for the support of the Bonner Foundation, whose vision and financial support have helped us to achieve our mission of preparing productive and responsible citizens. Service to others provides a lifelong understanding of the need everyone has to be connected to each other. The Bonner Leader Program at Washburn University has been an integral part in creating a culture of service on our campus. This culture of service not only involves volunteerism, but has established Washburn as an institution where our graduates leave not merely as educated in their chosen field but as individuals who understand their place in the community and their connectedness to others.

# Washington & Lee University

Kenneth P. Ruscio, President  
Presidential Statement 2010



Most of my writing and teaching throughout my career has focused on leadership. It was in part a reaction to the simplistic depictions of leadership so common these days—the one-dimensional treatments of leadership that typically fall into the self-help, personal discovery categories rather than sophisticated understandings of the roles of leaders in shaping a community's values, seeking justice, and engaging citizens in forming healthy, supportive and compassionate communities. That “academic” interest evolved over time into an educational philosophy that has informed whatever administrative roles I have held during my career, and it led to a deep commitment to a liberal arts education as the best preparation for students who want to lead lives of consequence.

Let me be clear from the outset that I am talking about not just leadership but a particular kind of leadership, one that shifts the focus from the individual leader to the needs and interests of those served by the leader, one characterized by unselfish service and deep insight into the human condition.

We often face an immediate challenge when our students come to us. They have served in positions of leadership, such as editors of their campus paper, captains of their athletic teams, presidents of their student bodies, or directors of clubs. They are looking frequently for the magical sets of traits, skills, and competencies that will make them better leaders. And

the first thing we must do is deconstruct their preconceived notion that leadership is about them and their self-improvement, and redirect their focus. Leadership is not about them. It is about others. It's not only a change of their views on what leadership is that we strive for, but even more a change in how they should look upon their education.

There are many touchstones from which to begin this task, but I often find myself re-reading Abraham Lincoln's first inaugural address. The new president, relatively unknown, a loser two-years before in the only significant election he had ever run...a dark-horse candidate in a divided Republican Party, a party which itself had newly emerged from deep divisions within the country... this gangly, awkward man takes center stage at one of the worst moments in our history.

Civil War seemed all but inevitable. The sheer animosity, the tension and the sense of impending bloodshed are unimaginable to us today. Under those conditions, especially under those conditions, a leader could easily and perhaps justifiably have appealed to the worst in human nature, to the fears of the people rather than their aspirations and hopes. Lincoln could have sharpened the differences, exploiting them for his own political benefit. But he ended his speech that day differently:

*I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained*

*it must not break the bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, yet will swell the chorus of this Union, when again touched, as surely they will be, by the better angels of our nature.*

This Lincolnian depiction of leadership appeals to the better angels of our nature. And that version of leadership is one best nurtured, developed, and cultivated in the liberal arts tradition, in a setting that draws attention to the virtues of civility, tolerance, humility, and reverence ...and in a setting that develops the intellectual capacity for judgment, moral and narrative imagination, skepticism without cynicism, and individualism balanced by a respect for community.

There was a wonderful case study in the Harvard Business Review several years back that I have used in classes from time to time. It is entitled the Parable of the Sadhu. It is the true story of an investment banker who embarks on a mountain climbing trek. He and his colleague had trained for months for this once in a lifetime opportunity. They had a goal; they set out to achieve it.

But partway up the mountain they encountered a lightly clothed holy-man, a Sadhu, suffering from extreme exposure in the snow and cold, in great distress, apparently near death and in desperate need of assistance. It was unclear how or why he had gotten there but it was certainly not the banker's fault.

Why, he and his colleague asked themselves, should a probably irresponsible and foolish elderly man cause them to abandon their goal, their objective? They hadn't caused his problem. Why should they have to be the ones to fix it? They administered help, but soon passed him off to another team of climbers who followed them. From a vantage point several meters up the mountain, they soon saw that group pass the Sadhu off to yet another group who followed them. The banker never learned whether the Sadhu lived or died.

Reflecting upon his experience later, the banker wondered why no single individual took the leadership responsibility of ensuring that the Sadhu received sufficient care. Each individual and each group seemed content to pass on the problem to another. What makes this case so intriguing is that each time I use it in class, a different group of students seems to draw their own unique conclusion. One class decided it was the inability of a rich western banker to identify with an eastern holy man dressed so unusually and on the mountain for a purpose they could not comprehend. It was an inability to empathize, my students concluded, a lack of recognition of the humanity we share with all

people. The leadership failure was the failure to show empathy.

And thus among the leadership lessons we need to teach is the capacity for empathy. Leadership education requires the capacity to step outside of one's own experience and understand how someone different than you sees and experiences the world.

One way is through literature. Plays and novels are more than mere case studies. Reading a novel and absorbing it cultivates an intellectual capacity crucial to effective leadership. That is, the capacity to step outside of one's own setting and into that of another, to appreciate our differences even as we recognize our common humanity, to struggle with a moral quandary in the abstract before it hits us in reality.

Another is through critical and analytical thinking. The world is indeed complicated, and the dilemmas our students will face in the future require them to possess deep understanding of how the world works—how our economic and political systems interact, how culture shapes a society's response to a problem, how science and technology solve problems as well as create them, and how we assess scientific evidence in a value-laden public sphere.

And they would have to come face to face with the problems in society, to see first-hand the problems confronting their fellow citizens and to acknowledge their common humanity with individuals in different and usually more challenging circumstances.

During their college years, our students have to learn to think like leaders. They should become more self-aware to be sure. They should clarify their values. But they should also find that personal fulfillment comes only by developing a commitment to something greater than the self. For us as educators, that should be our own commitment: to educate students not just for leadership but for a particular kind of leadership, one that serves others through sacrifice, motivated by a sense of duty and obligation.

# Wheeling Jesuit University

Sister Francis Marie Thrailkill, President  
Presidential Statement 2010

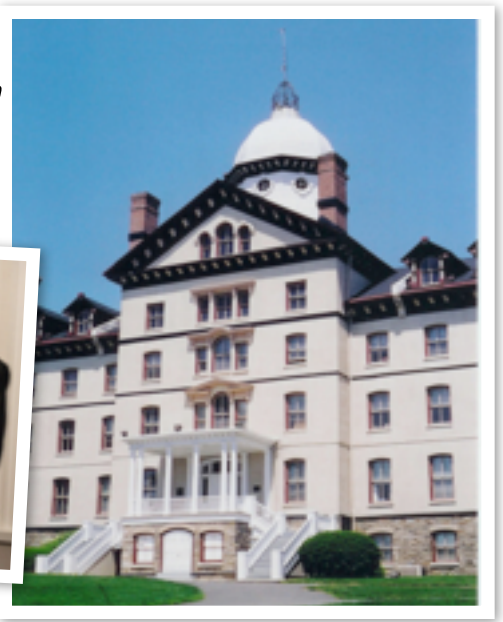


My vision for higher education in today's global world is to give college students the skills as well as the knowledge to make a difference in the way they live their lives. We cannot but be "citizens of the world": conscious of and concerned about the needs of people across lines of color, creed, and nationality; people who are from different backgrounds and levels of education; people who have never experienced freedom or the rights of citizenship. I think that giving University students the opportunity to serve those individuals who are different from them is the chance to experience what service to others is all about.

In my short time at Wheeling Jesuit University, I have found a student body that is unusually willing to go beyond any expectations to give service to others. As I speak to Alums of the University, it is clear to me that this value of serving others was fostered and encouraged at Wheeling Jesuit. One of the best hopes we can have as a University community is that the experiences we provide for our students will have a lasting impact on their lives, and hopefully, on the lives of those they meet in the future.

# Widener University

James T. Harris III, President  
Presidential Statement 2010



Colleges and universities have the potential to be the most influential institutions in the twenty first-century. The civic mission, societal role, and resources that institutions of higher learning can mobilize to bring about meaningful change in society are without equal in America and perhaps across the world. This can be most powerfully demonstrated in urban communities such as Chester, Pennsylvania, where Widener University has been located since the middle of the nineteenth century.

Widener University employs a comprehensive approach to civic engagement through fostering a commitment of service among its faculty, staff, and students across its campuses to have a positive impact within the community. Particular to that approach is Widener's focus to engage the local community. The City of Chester is one of the most socio-economically disadvantaged communities within the Commonwealth of Pennsylvania and is working to overcome high rates of unemployment, illiteracy, infant mortality, crime, and environmental risks. In 2007, the median family income in Chester was \$31,928 compared to \$51,170 nationally, with 27% of its residents categorized as living in poverty and 41% of adults reported as outside of the labor force. In addition, the Chester-Upland School district has been ranked at 501 out of 501 school districts in Pennsylvania for over a decade.

Although many urban institutions have tried to distance themselves from the poverty in their own communities, Widener has embraced its local community by living out its mission as one of the nation's leading metropolitan universities. Over the past decade a national movement (supported by organizations like the Bonner Foundation) has emerged

to support colleges and universities in their efforts to educate their students for democratic citizenship and develop the knowledge and skills necessary for creating and sustaining an optimally democratic society. This movement has had enormous influence not only on the colleges and universities that have joined but even greater impact on the communities served by those institutions.

At Widener, we have decided to address the serious issues facing our local community by engaging in three specific areas of engagement: public education, economic development and community building.

Over the years others have made similar observations about the potential of higher education. At the turn of the twentieth century, William Rainey Harper, the first president of the University of Chicago, identified the urban "Great University" as the most strategic-organizational innovation of modern society. In particular he emphasized the university's central role in shaping the public schooling system both because of its influence and prestige as well as its role in educating teachers.

It can be argued that the need for colleges and universities to help shape public education, promote economic development and build communities as part of an overall institutional anti-poverty strategy is greater today than it was in Harper's time, yet most institutions remain within well defined boundaries. Too few institutions are willing to take the radical steps of expanding both the field of study and the scope of offerings by creating partnerships with school districts, government officials, local businesses and community agencies that test long held assumptions about what



constitutes the role of higher education in an urban environment. Fortunately, across the country there are a rising number of partnerships between institutions of higher learning and their communities that have grown beyond the traditional agreements involving teacher training and student volunteering. These partnerships seek to create community partnerships that engage as many stakeholders as possible in the process of educating children, expanding resources and attacking the roots of poverty.

By investing so deeply in a troubled community Widener University is attempting to move beyond self-interest and develop a modern version of Harper's "Great University" model that sees at its very core a responsibility to help reduce poverty by creating a truly good, democratic society through better schooling and community engagement.

In 2006 after several attempts at partnering with the Chester-Upland School District (ranked last out of 501 school districts in Pennsylvania) Widener University became one of the first universities in the nation to open its own charter school based on the best practices in urban community schooling. The results have been remarkable. Last June, the Widener Partnership Charter School children scored 30 points ahead of the rest of the district on reading and 17 points ahead on math, and became the first elementary school in Chester to meet the national "No Child Left Behind" standards. There are several reasons why our school was successful but one of the main reasons was that University faculty, staff and students (including students trained through our Bonner Leader Program) worked collaboratively with the local community to develop a model community school.

But it is not only about public schooling; urban universities have a responsibility to be involved in community development and become a catalyst for change. At Widener that means partnering with organizations such as City Team Ministries to provide clothing, shelter and counseling to recovering alcoholics and addicts. Bonner Leaders have been deeply involved in these efforts and have helped develop a more sustainable approach to serving people in need. Our Bonner Leaders have also engaged in other urban issues whether it be serving on the Shade Tree Commission which develops more "green" space in urban communities or developing business marketing plans for new businesses through our Small Business Development Center. Widener Bonner Leaders do not shy away from some of the most challenging urban issues and emerge better prepared for their roles as responsible citizens upon graduation.

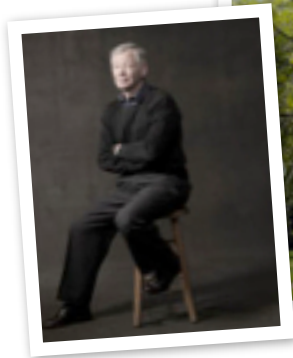
Over the past few years the University has received national recognition for its work in Chester and the other communities it serves and has become a model for civic engagement. It was one of the first 76 universities in the country to receive the Carnegie Foundation for the Advancement of Teaching designation as a "civically engaged university". In addition to being invited to be a Bonner Leader School it has been asked to join several national civic engagement initiatives including being one of only 26 schools that are part of Project Pericles and has been ranked for the past five years in the top 100 universities in the country that do the most for our nation by the Washington Monthly Magazine. Since 2004, our endowment has more than doubled, philanthropic giving to the University has reached record levels including the commitment of \$5 million to create the Oskin Leadership Institute and, by the fall of 2009, Widener had the largest undergraduate enrollment in its history.

The Bonner Foundation assists in this remarkable work by providing a model leadership education program that helps students view themselves as part of the solution rather than simply offering a few hours to Chester through community service projects. After Bonner training, our students feel better prepared to work collaboratively with local community organizations that often lack the ability to accommodate a group of well intentioned college students. They move beyond those barriers and become leaders in the community working side by side with local residents in an attempt to solve complicated problems.

By the year 2020, I envision Widener University having an even deeper relationship with the Bonner Foundation and our sister schools within the Bonner network. It is our goal to be recognized as a model metropolitan Bonner university known for graduating leaders who are tackling society's most challenging issues. We will realize this vision by tapping into faculty and student idealism, intellect, and energy and by partnering with local organizations to address critical universal problems. I am confident Widener will emerge a stronger academic institution and Chester a more prosperous community because of this work.

# Wofford College

Benjamin B. Dunlop, President  
Presidential Statement 2010



As I said during my remarks at last year's Wofford commencement, what we've fought for in the course of our lives will prove in the end to matter far more to us than whether we won or lost. In the course of my Biblically allotted three-score-and-ten (plus a couple), I have in fact fought a lot of losing battles as well as a few victorious ones. But, since coming to Wofford College some 17 years ago, I've had more like-minded allies than I was accustomed to in the past. Significantly for me, one of those allies has been the Bonner Scholars Program.

Actually, to depict my personal relationship with the program as a significant part of what I have to say is to overlook the fact that, long before I got to Wofford, its Bonner connection was of crucial importance. I only saw Mrs. Bonner herself on two occasions, and, though both were memorable for me, my predecessor Joe Lesesne knew her far better, with their friendship extending over many years. The President's House at Wofford was in those days not much better than a formerly elegant hovel. But Mrs. Bonner told me how much she had enjoyed visiting Joe and Ruth and their children, staying in the cramped little bedroom with narrow twin beds and sharing a tumultuous breakfast with the Lesesnes. She was like that. Authenticity mattered to her almost as much as generosity, and, in fact, they seemed to go together. Doing good in this world without making any special fuss, sharing what one has with others and finding joy in doing so, these were the heart and soul of her approach to life—and I learned very quickly that there were also the heart and soul of the Bonner Scholars Program.

Every college encourages community service, and many offer scholarships to students willing to make commitments to working within and helping to run various service organizations. The difficulties arise, of course, with a rapid turnover of student leaders and the tendency of all organizations to ossify into bureaucracies. It's all too easy for noble intentions to become little more than pious platitudes, especially in an academic context in which thinking and speaking impressively tend to garner more applause than acting effectively. What to my mind has most distinguished the Bonner Program is its continual effort to refine its methods and assessments, to make sure good intentions do in fact become effective action—and, furthermore, to assure that the Bonner Scholars themselves grow and learn from what they're doing to fulfill their commitment.

Wofford is a Methodist-affiliated institution, which, among other things, means that values are a crucial part of what we espouse as a liberal arts education. It also means there's a natural affinity between the mission of the college and that of the Bonner Program. Even before we had Bonner Scholars, we had a serious commitment to community service on the part of our Twin Towers organization and various other groups, both secular and religious. Most recently, during the past academic year, Wofford's campus-wide efforts won a national competition to emerge as the #1 ONE campus in America, beating out much larger institutions such as the University of Michigan and the University of Florida, which were runners-up. For those unfamiliar with ONE, it's self-described as "a

grassroots campaign and advocacy organization backed by more than 2 million people who are committed to the fight against extreme poverty and preventable disease, particularly in Africa.” Cofounded by Bono and other campaigners, ONE is deliberately nonpartisan, working closely with a broad spectrum of African policy makers and activists. Because I myself have for the past decade been actively engaged in conducting seminars among community leaders throughout East Africa, I know firsthand how important and well-regarded the collegiate ONE campaign is, and I know last year’s outcome demonstrates most eloquently how consonant Wofford’s ideals and commitments are to those of the Bonner Program.

For example, civic engagement also lies at the heart of the Bonner Program. But the Bonner Program is equally important to our other service organizations and to those parts of our academic program that incorporate service learning as part of what is taught. Both Bonner and our Spanish language courses frequently place students in outreach programs within the local Hispanic community, creating a reciprocal relationship in which altruistic giving is instantly matched by their linguistic getting. We are looking for ways to create many more such examples, and it’s significant that the Director of our Bonner Program is one of the key resource people in this effort.

Similarly, our commitment to spiritual exploration is central to what we do. Our Chaplain, Ron Robinson is ecumenical in his ministering to the entire community, especially as our enrollment grows and diversity of faith and culture becomes more and more commonplace. For many years in this region, “diversity” referred primarily to African-Americans, but, increasingly, the term refers not just to other races, but to religions rarely encountered before on this predominantly Protestant campus. When that aspect of student life is added to the fact that we rank among the top institutions in the country in the percentage of students who study and travel abroad as well as in the percentage achieving fluency in a language other than their own, it becomes evident that developing a truly international perspective has become inescapably important. That too is a Bonner Program emphasis.

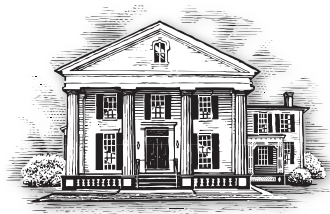
In the past few years, two other facets of the student experience have assumed major significance. The first is the emphasis placed on environmental responsibility. Because such concern has become a generational priority for students now entering college, most institutions have become as green as possible in their use of resources as well as in their curriculum. We have recently added a uniquely interdisciplinary Environmental Studies major and, partnering with

several underserved school districts and local environmental groups, built an innovative facility in an economically depressed neighborhood some miles from our primary campus.

The second new emphasis is a redesigned approach to what used to be called “career services.” Our Center for Professional Excellence now engages students from their first few weeks at Wofford, developing skill-sets that in various ways enhance their academic performance. But, most importantly, the Center also focuses on vocational discernment throughout a student’s four-year career, maintaining an important connection to an increasingly sophisticated concern within the Bonner Program on potential careers in the non-profit sector.

Although the average family income of our students is probably substantially lower than that at most of our benchmark institutions and despite an altogether reasonable expectation of employability among our graduates, Wofford has always emphasized doing good while doing well. It is not only the goal of a good life lived in a just society that typifies most of our alumni, but a recognition that they themselves have an obligation to strive for social justice. I believe the world is a better place because of Wofford College. I am certain it’s a better place because of the Bonner Scholars program, and I only wish Mrs. Bonner were here to applaud how the program has evolved. I also wish she could spend another night in the guest bedroom of the President’s House: the room’s dimensions haven’t changed, the twin beds are the same, but the walls have been newly painted and our gratitude for being part of this wonderful program has grown and continues to grow.





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