

## **AASCU Second Session (August 1) Tom Ehrlich**

**Against the background of the helpful framework that George has given us, let me turn now to the specific strategies that some campuses have found useful in promoting the kinds of civic engagement that are the goal of the American Democracy Project. First, and perhaps most frequently asked: What motivates faculty to invest the creative energy and sustained effort it takes to teach for moral and civic learning, often in the absence of institutional recognition and reward. My colleagues and I interviewed many faculty who are particularly committed to the moral and civic development of their students, and who seem especially successful in promoting that development.**

**Key to the motivation of such faculty is the centrality of their own moral and civic understanding, goals, and identities. A few years ago, Anne Colby led a major study of attitudes in the workplace, including a wide range of work environments. In essence, she found that the most important dimension of work for most people is making a difference in the lives of others, in other words the moral and civic significance of their work. It's often more important than even wages or authority. This is especially true, we found, for faculty who are teaching for moral and civic responsibility.**

**Of course, institutional rewards are significant. We cannot ignore considerations of tenure, promotion, compensation, and collegial respect. Some campuses like Portland State University and Indiana University-Purdue University at Indianapolis have built civic engagement right into their tenure and promotion standards, and I encourage you to consider this approach. But I also stress that this kind of external incentive is not the only driver for these faculty in terms of their choices and directions. Even more central is how they think about their work, what they believe in, care about, and find meaningful and personally rewarding on a more human level. This sense of meaning is what sustains them when the work is hard, and if we don't understand this as administrators when we engage faculty or design faculty development programs, there may be a sharp disconnect.**

**The moral and civic dimensions in the work of these faculty—and staff as well—is central to their sense of who they are and their desire to contribute something important to the world. In interviews that the Sandy and Helene Astin conducted with faculty from a wide range of colleges and universities, many described their work as having a kind of transcendent meaning for them. This same sense of transcendent meaning is also an important part of what**

**students learn from their connections with these faculty as mentors and coaches. By conveying the personal significance their academic work, faculty can help motivate students to apply what they learn to the civic problems they face.**

**As we stress throughout “Educating Citizens,” those institutions that are most successful in supporting and promoting environments where the spirit of civic engagement flourishes in students, faculty, and staff are those with a high degree institutional intentionality about their focus on civic involvement. What do we mean? The president, provost, and other senior administrators are themselves active and engaged civic participants in their communities. The campus as a whole is and is seen as a good institutional citizen. Materials for prospective students describe the campus expectations for students in civic as well as academic terms. Periodic gatherings, from freshmen convocation to and including graduation, frequently and publicly reinforce those expectations. The curriculum includes specific attention to the knowledge, skills, and motivation needed for civic engagement for all students, not just those who volunteer for certain courses. The extra-curriculum is consciously linked to the curriculum in ways that reinforce and strengthen. And there**

is a campus climate that supports and encourages moral and civic values as well.

Despite their diversity, the twelve case study campuses that we cite as examples of this institutional intentionality share many common values. Some of these values are integral to the academic enterprise itself -- intellectual integrity, concern for truth, and academic freedom. By their very nature, it is important for colleges to foster—and talk about--values such as mutual respect, open-mindedness, a willingness to listen to and take seriously the ideas of others, and public discussion of contested issues. Too often, we take those values for granted. Yet the academic enterprise would be seriously compromised if these ideals ceased to guide scholarship, teaching, and learning, however imperfect the guidance may be in practice. We were struck by how often these values were discussed and reinforced on the twelve campuses from the first day for new students. And students on these campuses had an active, deliberative part in turning the values into rules of good practice.

This was no less true in terms of the values that are at the core of responsible democratic citizenship, including concern for the rights and the welfare of individuals and the community, recognition that each individual is part of the

**larger social fabric, critical self-reflectiveness, and commitments to civil and rational discourse and procedural fairness.**

**Different campuses employ different means to foster these values. I'll use California State University Monterey Bay as one example. The founding faculty and administration adopted a Vision Statement, which remains a powerful guiding force in everything the university does, serving as a touchstone for decision-making and a template in shaping curricular and co-curricular life. The vision statement is posted on walls throughout the campus. All new faculty and staff in a public ceremony sign a huge copy. Faculty discussions of curricular and other matters frequently refer to it as the central and guiding text. We sat in on a number of curricular reviews, and often heard, "Is this approach consistent with the Vision Statement? Does that requirement further a goal of the Vision Statement?"**

**Like a number of the campuses we studied, the Cal State Monterey Bay curriculum uses an outcomes-based approach, and the abilities students must develop, known as University Learning Requirements, are reminiscent of those we saw at other campuses. The requirements at the university-wide level include Ethics, Democratic Participation, and Community**

**Participation, as well as more obvious arenas such as Math, Science, and English Communication. Departments structure the requirements for majors around additional competencies, many of which directly reflect moral and civic concerns.**

**Due to the influential work of one faculty member and dean, the concept of ethical communication has widespread currency there, both as a goal and a mechanism for development. “Ethical communication” refers to exchanges characterized by cooperative, responsible attempts to understand each other’s points of view, with “open-heartedness,” and non-manipulative intent rather than efforts to win the argument or gain control over others, subjugating alternative points of view. Although recognizing that ethical communication is an ideal that real behavior can only approximate, faculty and staff are explicit about their responsibility to model compassionate and respectful communication, even during disagreements. Conscious efforts to practice “ethical communication” are evident in classroom discussions, administrative meetings, and public discourse on the campus.**

**Although all of the colleges and universities we studied share a commitment to fundamental academic and democratic values, some – like religiously affiliated institutions or**

**institutions that serve particular populations such as military academies – also stand for more specific values that reflect their particular missions, histories, and student bodies. This means that the content, shape, and meaning of moral and civic maturity take on a somewhat different quality at different institutions. But all can learn from the means they use, even if the objectives are specialized.**

**Spelman College, for example, builds on its heritage of educating women who are leaders in the African-American community. It does this through a variety of approaches, including a year-long freshman orientation program, a required multidisciplinary course in the first year, a required Sophomore Assembly Program, courses in many academic departments that incorporate moral and civic goals, and numerous clubs and other extra-curricular programs, which are coordinated through the Johnetta Cole Center for Community Service and Community Building.**

**Even for institutions with special missions, however, a key to legitimacy for moral and civic education is that it not indoctrinate. Programs of moral and civic education anywhere must be very careful not to “restrict rational deliberation of competing conceptions of the good life and the good society.”**

**Colleges can foster core academic and democratic values and still avoid indoctrination.**

**Although their approaches to moral and civic learning differ, every one of the institutions we studied shares a central concern for developing student capacities related to open inquiry and genuine debate, and employs multiple, deliberate efforts---curricular and extra-curricular---to do so. These capacities include openness to reason, effective communication, and tolerance of perspectives different from one's own, clarity of thought, critical thinking, and capacity for moral discourse across points of view.**

**With the exception of honor codes that require adherence to standards of honesty, the central pedagogies and other programs intended to foster moral and civic responsibility in all these institutions are self-consciously non-coercive. Students are encouraged to think independently, and those we observed were not reluctant to resist if they thought a faculty member or another student was trying to impose his or her views.**

**Regardless of an institution's particular conception of moral and civic maturity—and each is at least a bit different--every campus that is intentionally pursuing undergraduate moral and civic education will benefit by establishing programs that connect with the same basic developmental**

**opportunities, building on the same sites of learning and engagement. We emphasize three main sites of moral and civic education as all important: the curriculum, including both general education and the major; extra-curricular activities and programs; and the campus culture, including honor codes, residence hall life, and spontaneous “teachable moments,” as well as various cultural routines and practices – symbols, rituals, socialization practices, shared stories, and the like. A few words about each.**

**First, the Curriculum. Among undergraduates at every college and university are some who look for ways to contribute to something larger than themselves, who are inspired by moral ideals or passionate about social or political issues. They are primed to take advantage of the many ways a college education can deepen those convictions and bring them to a higher level of intellectual and practical sophistication and competence. Even so, not all of these students find their way to the right developmental experiences; for some the inspiration will fade during college, giving way to narrower, more self-interested concerns so that their earlier passion becomes only a memory.**

**Other students—perhaps most students---come to college less interested in questions of personal integrity or social**

**responsibility. They may have done some volunteer work and found it discouraging or unexciting; they may find politics confusing or even repellent. Reaching this group of students – awakening in them broader concerns and giving them a sense that they can grasp and contribute to the complicated realities of civic and political life – is at least as important as reaching those who are more immediately receptive. Weaving moral and civic issues into the heart of the curriculum is the best hope of connecting with the hard-to-reach students and making sure that students already on an inspired path will not lose their way.**

**At Wayne State University, for example, political science professor Otto Feinstein teaches a required one-semester introductory American government course that draws 300 students each year and provides them with a powerful experience in political participation. In addition to lectures and readings, the course includes various activities designed to foster civic literacy and participation. In the Youth Urban Agenda component, students work together in small groups to create five to ten point political agendas. They then conduct background research relating to their proposed agendas, articulating the issues and showing why they are important; identifying which groups have a stake in a particular issue and**

how they can be reached; searching for solutions, including public policies that effectively respond to the identified need; and developing a strategy for pursuing the agenda. At the end of the research phase, each student group elects delegates to an Urban Agenda Convention, which is charged with developing a common political agenda for Wayne State and the Detroit community. Students also organize public information campaigns around the issues, conduct surveys on key issues, and interview candidates for political office about their views on the Urban Agenda. A survey of college students who took part in these activities found that they showed significantly higher rates of voting in the state primary and were more likely to work in an election campaign and engage in other political activities than a comparison group of students who did not participate in the course's political engagement components.

In building moral and civic issues centrally into the curriculum, it is important to pay attention to both general education and the majors. And if curriculum planners want to be sure that courses intended to foster moral and civic learning actually serve that purpose, it is helpful to establish clear goals and criteria and review the courses to determine whether they meet the criteria. One of the great strengths of the general

**education curriculum that Deborah Lieberman and her colleagues at Portland State University developed and implemented—and I should stress, regularly assess—is its focus on clear goals. We will hear from Devorah tomorrow about her work. As her university has demonstrated, a campus need not adopt a full-scale outcomes based approach, along the lines of Alverno College, in order to be explicit about objectives and criteria that will satisfy those objectives.**

**Faculty development and logistical support are critically important to integrate moral and civic concerns into the curriculum on a broad scale, as my colleagues and I saw in preparing “Educating Citizens” Many interested faculty lack the substantive knowledge and pedagogical expertise they need to incorporate moral and civic learning into their courses, and they can benefit from structured faculty development seminars, ongoing discussion groups, and connections with national programs that support moral and civic education. Campus Compact has already started a number of these, as Ed Zlotkowski will discuss this afternoon, and we will be able to shape others in AASCU.**

**Some faculty may say, “We can’t concern ourselves with the moral and civic development of our students—our focus is on academic learning.” But our investigations have made it**

**clear that incorporating moral and civic goals into the curriculum does not require a trade-off with more narrowly academic goals. In fact, we are convinced that the two strands of undergraduate education, disciplinary or “academic” and moral and civic, are much more powerful when they are creatively combined. Part of the value of broadening the goals of higher education is that linking academic material to students’ lives and personal concerns and passions will lead to deeper understanding and more memorable learning of the course’s academic content.**

**The pedagogical approach used in civic education that has been subjected to the most empirical research is service learning (which ties disciplinary study and community service with structured reflection), and the results of those studies make it clear that service learning does enhance academic performance as well as many aspects of civic engagement. This is particularly true when it’s linked to problem-based learning and collaborative learning, as I indicated earlier this morning. In an evaluation of a large number of service learning programs, Sandy Astin and Linda Sax, for example, found significant positive effects on grade point average, writing skills, and critical thinking skills, as well as commitment to community service, self-efficacy, and leadership. Janet Eyler**

**and Dwight Giles in their wonderful book, “Where’s the Learning in Service Learning?” have also shown that students’ academic performance and self-assessment of their own learning and motivation are increased through participation in high quality service-learning programs, especially those that involve challenging service work that is well-integrated with the course material and is accompanied by opportunities for structured reflection on their service experiences.**

**Second, extra-curricular Programs. Although curricular attention to moral and civic development is essential, I stress that extra-curricular life is also rich with sites of moral and civic engagement. George Kuh, whom many of you know, has done important work suggesting that the overall impact of the extra-curricular is often more important than the curricular. Its impact on students can be transformative. Moral and civic learning beyond the classroom includes both structured extra-curricular programs and activities and many aspects of the campus culture. Leadership programs, service activities, disciplinary, religious, and political clubs, and programs designed to foster communication and respect across diversity are most directly relevant to students’ moral and civic growth, but moral and civic learning can be incorporated into virtually any kind of student activity with sensitive guidance and**

**support from faculty and staff advisors. That guidance is perhaps the single most important dimension—one that is too often absent.**

**On most campuses, extra-curricular activities are not intentionally designed with specific developmental goals in mind, nor are they coordinated with each other or with the curriculum. In contrast, we were struck by the special efforts taken at many of the campuses we chose for site visits to think about the goals of their student life activities and to integrate the work of faculty and professional staff, linking academic learning with extra-curricular life.**

**A hallmark of good practice for powerful extra-curricular activities is careful involvement oversight by faculty, student affairs staff, and administrators. Some students come to college knowing that they want to be engaged in the theater or the student newspaper. But most are unsure. Campuses where students receive guidance not only about curricular programs but also about extra-curricular activities and how these programs and activities can complement each other are much more likely to find that their students choose a positive path that matches their interests and the institution's goals for civic learning.**

**While every campus can benefit from options that help students plan their extra-curricular involvement, these options are particularly important at commuter campuses where there are more obstacles to student involvement and residences are not available as natural settings for small-group activities. Do not underestimate the potential developmental impact of extra-curricular and other out-of-class experiences for moral and civic development. That impact derives from their multiplicity, their emotional immediacy, and their encompassing quality. They are both figure and ground in campus life. They can be experienced as the sea in which students swim, as well as the dives and explorations those students make. Experiences outside the classroom can change students' frameworks for interpreting reality, their sense of what is important, and their confidence in their own ability to affect the world around them, and their sense of who they are and who they want to be. Because extra-curricular and other student life activities so often involve action as well as reflection, students engaged in them learn skills that are less often derived from classroom learning. These activities also allow students to consolidate and extend skills such as critical thinking and writing that are important to their academic coursework.**

Some extra-curricular activities link students across many campuses around a common theme of civic engagement. One such program is Democracy Matters, which is based at Colgate University and now has chapters on 40 campuses, including a number of AASCU institutions. The goal of Democracy Matters is to engage students in strengthening democracy by reforming the role of money in politics. This non-partisan program educates campus coordinators in the values and skills of democracy through an eight-week tutorial and individual mentoring, which continues as the students create and lead chapters on their own campuses. Through their involvement in the program, the coordinators and other participating students become excited about politics, learn a wide range of political skills, and develop confidence in their ability to make a difference. The campus chapters carry out action projects that link them with their local communities as well as with other chapters. For example, ten chapters in New York State developed and implemented strategies for pressuring gubernatorial candidates to take a stand on campaign finance reform.

Third, campus culture. --Important elements in student life on every campus are located outside any formal program. They are part of the ethos of campus life and the campus's

**sense of community. Each of the twelve campuses we visited creates a vibrant sense of mission and a palpable and distinctive culture in many ways, some quite conscious, others less so.**

**We were almost always struck by some physical symbols of the mission and culture. For some, it is almost impossible to describe their distinctive approaches to moral and civic education without mentioning certain features of their architecture, decor, landscaping, or other aspects of their settings. At Portland State University, for example, a bridge links two of the main buildings at the gateway to the campus. Across the bridge in bold letters is written, “Let Knowledge Serve the City,” which became the mantra for the campus thanks to the energy and initiative of student leaders who proposed it. Another and particularly dramatic example is Turtle Mountain Community College, which is housed in a building that powerfully reflects the college’s commitment to Native American values. The building forms the abstracted shape of a thunderbird, and all the design elements reflect the college’s efforts to integrate tribal culture into the education of its students. The entrance is framed by a circle of columns, each of which has inscribed one of seven key teachings that are central to the Turtle Mountain Chippewa tribe. This physical**

**representation of the school's values is mirrored in the curriculum, with many of the courses weaving learning about Chippewa culture with vocational and academic preparation. I doubt you can reshape your campus in such a dramatic fashion, but think about what could be done to encapsulate in physical form key civic values that are paramount,**

**In addition to physical symbols, institutional culture on many campuses was revealed in iconic stories that are told and retold in each new cohort of students and faculty. At the twelve case study institutions, we heard stories relating to the institutions' founding or transformation, stories about heroes, and stories of transgression against cherished norms and areas where the boundaries of "right behavior" were contested, sometimes along the fault lines of power relationships. Incoming students heard those stories, often before they even arrived as freshmen.**

**Two favorite stories at the College of St. Catherine in Minnesota, for example, concern incidents when Sister Antonia, the founder of this Roman Catholic women's college, defied secular and church authority to realize a more ambitious plan for the college. These stories are repeated with pride and a sense that the women of the College of St.**

**Catherine today aspire to the same kind of courage and independence.**

**The emphasis on strong and engaged women that is notable in the campus culture is echoed in the curriculum. For example, the centerpiece of the core curriculum is a pair of interdisciplinary “bookend courses,” one taken in the first year (The Reflective Woman), the other a senior capstone (the Global Search for Justice). By incorporating the same themes in coursework and student life outside the classroom, the College of St. Catherine creates an integrated, mutually reinforcing environment for supporting moral and civic development.**

**Of course, institutional culture is inevitably complex, particularly on public campuses, and various constituencies, subcultures, and incidents can convey conflicting as well as consistent messages. Prominent among these messages are the reactions of administrative leaders and faculty to problems that arise when cherished values conflict, as they inevitably will. I know first hand that these conflicts can be very public and contentious. But if handled well—as Duke did in the sweatshop controversy that I mentioned this morning--the very fact that they are so public enhances their scope and impact.**

**I certainly bungled more than my share of “teachable moments,” but here is one that worked well when I was at Indiana University. An alumnus had bequeathed a farm in Mississippi to the University Foundation, its fund-raising. The farm was losing money. The foundation board and I were eager to sell it. After some years, a buyer was found – a waste-disposal company that promised its new plant would not only add jobs in one of the state’s poorest counties but would also be environmentally sound. The local city council and NAACP supported the plant, and the sale promised needed funds for the University. But an environmental group charged that this was a case of environmental racism and that the farm was seen as an appropriate location for the plant only because the local population was largely African-American. A small, but vocal student group took up these arguments and urged me to reject the sale, threatening a sit-in.**

**When the student newspaper also took up the cause, the issue threatened to explode. In response, I asked a member of the Foundation Board who was also a popular teacher and a leading lawyer, to conduct an open inquiry into all the facts and issue a report. The lawyer held extensive meetings with student groups and many others over the course of several weeks, during which time they explored the facts of the**

situation from the perspectives of those living near the farm, those involved with the waste-disposal company, and others who had a stake in the outcome. This was a learning experience for all involved, including me, and when the lawyer issued his report supporting the sale, complete with extensive analysis and clear articulation of his reasons, there was campus-wide support for his conclusion, even among many of those who had previously opposed it.

Student activism frequently provides the catalyst for teachable moments. When the issues involve problems directly related to the campus, as many student protests do, they often entail conflicts between different groups of students. These conflicts can be especially powerful teachable moments, because they require students to learn how to deal constructively with competing interests within a community. In the spring of 2001, for example, a full-page advertisement was offered to many student newspapers. The ad was titled “Ten Reasons Why Reparations for Slavery is a Bad Idea For Blacks—and Racist Too.” The ten points included claims that blacks as well as whites benefited from slavery and that reparations have already been paid to African Americans in the form of welfare benefits and racial preferences. Most student newspapers rejected the ad, generally on grounds that

**it was racist. Some papers printed it, often with explosive results. At Brown University “student activists . . . trashed 4,000 copies of the paper . . . nearly the entire press run. . . Papers bearing the ad were shredded at the University of California at Berkeley and burned at the University of Wisconsin at Madison.**

**The anti-reparation ad raised complicated issues and competing values – questions involving free speech and press on the one hand and words that deeply offend some members of a campus community on the other. When issues of race are involved, as in this case, it is enormously difficult to avoid polarizing the campus. But students at some campuses recognized that this could also be the occasion for promoting serious dialogue about complicated social and economic issues related to the legacy of slavery and about the nature of a campus community: What is owed the descendants of slaves and why? What should be the limits on viewpoints expressed on college campuses and in student newspapers? What should happen when those limits are exceeded? And so forth.**

**At Stanford University, for example, the student paper ran the ad as a guest column on one page and printed a response by the Stanford Black Student Union on the facing page. This approach opened the issue to discussion in an**

**atmosphere of reasoned debate, and although there were strong negative responses to the ad, these responses occurred as part of an on-going exchange and did not involve the angry thefts and attacks that occurred on other college campuses.**

**Let me emphasize the particular importance of honor codes. Institutions of higher education, like all communities, have expectations for and make demands on their members as well as providing them with benefits. One clear demand in higher education is for academic integrity. Intellectual honesty is indispensable to the academic enterprise, and educational institutions universally tell students that they must be honest in their academic work. Given how explicit this value is, it is deeply troubling to note the frequency with which it is violated. National studies show that cheating in college has increased considerably since the 1960s. In response to this alarming situation, honor codes have become more prevalent, and more attention is being paid to how they can be implemented effectively. Most of the campuses we visited had some forms of honor code—and those codes make a real difference.**

**More broadly, many campuses are recognizing the need for serious conversations about the important connections among fundamental values, campus rules, and student behavior. Strong honor codes and the kinds of conversations**

**they stimulate not only help deter academic dishonesty, they also foster a climate of trust, civility, self-restraint, and mutual respect. In order for honor codes to serve these roles, however, they should have faculty support; student participation in development and implementation; thoughtful discussions of their meaning and rationale, including explicit links between honorable student behavior and responsible citizenship within the campus and broader communities; and fair and consistent enforcement.**

**In closing, I stress that my Carnegie colleagues and I found much cause for optimism in terms of civic learning in American higher education, as well as much to do. We were particularly struck in the course of our work to find, over and over again, that two dimensions of moral and civic learning are particularly short-changed by colleges and universities throughout the country. These will not surprise you.**

**One is the general lack of good methods of assessment, a failing that is endemic to higher education. There are some significant exceptions. Those campuses that have built their approaches to student learning around outcomes, like Cal State Monterey Bay and Alverno, are the most successful. Others, such as Portland State, are also exemplary. We devote a chapter to assessment, but I cannot claim that we begin to**

**grapple with the all the complexities involved. I do, however, urge that you and your colleagues be as clear as you can about student outcomes as you shape your institutional architecture. What are your goals? What will success look like? Your pre-audits should be an important step in this process.**

**At San Francisco State in the effort that I described earlier this morning, we assessed using two primary criteria. One was the number of courses that involve community service learning with an explicit goal of civic engagement, recognizing that not every service-learning course has that goal. The second looked at results from student surveys of attitudes and interests about civic engagement. Both of those approaches are followed, as are a number of others at campuses that we visited for “Educating Citizens.”**

**The other gap--even more serious--is the political disengagement of undergraduates, however defines politics. Undergraduates today are more ignorant about politics, more disengaged from politics, and more deeply cynical concerning politics than preceding generations, and the trend line has been steadily down since the 1960s. Most undergraduates see politics as corrupt and believe the problem of politics for hire is not fixable. We have a moral obligation, I believe, to help those students gain the abilities they need so that they can and**

**will organize to fix politics. Opting out is simply not an option for our democracy. Rather, the new generations of leaders, our students, need to reshape politics to meet the standards to which they and we aspire, and need our education to that end.**

**In my comments this morning, I included examples of courses and programs focused on political engagement from Wayne State, Colgate, and Duke to make clear that strong programs with this aim do exist. Like assessment, we discuss this challenge in *Educating Citizens*, though we do not offer prescriptions.**

**Our research convinced us that both these arenas need much more attention, and they are now the focus of a new three-year Political Engagement Project at the Carnegie Foundation for the Advancement of Teaching, led by essentially the same team that wrote “Educating Citizens.” For this new Project, we collected detailed information on many strong courses and programs, all of which share the explicit goal of educating for political understanding and engagement. We chose 21 that represent a wide range of disciplines, formats and strategies, student populations, and institutional contexts. In collaboration with the faculty and program leaders of the 21 courses and programs, we have launched a study of their impact on participating students.**

**Although the 21 courses and programs address a wide array of goals and use many strategies to do so, we have identified four goals—such as political identity and efficacy-- and five pedagogies--such as structured reflection and political action projects—for special attention. As a group, the participating leaders and the Carnegie group are creating resources about the meaning and use of these goals and pedagogies for faculty and program staff wanting to educate for political engagement. We have interviewed all the faculty, designed and started to use a student survey, developed student interview protocols, and taken a number of other steps in what we think is potentially an important and exciting new venture.**

**Our work in “Educating Citizens” and in our new project, and now in the application of what we have learned at many institutions, and particularly through the American Democracy Project, has given us the strong sense that interest in preparing undergraduates as engaged citizens is growing.**

**It is certainly too early to know whether September 11 or any other set of social or economic events will create a clear-cut generational identity for our students of today. The moral and civic architecture of their generational identity is unpredictable. We do know, however, that although colleges**

**and universities do not create the events that create generational identity, they can have enormously important roles in shaping the meaning their students make of those events, including the implications for their moral and civic sense of themselves.**

**Everything going on in the world today, the terrorist attacks and the responses to them, underscore how important is the moral and civic life of our nation at every level. They make it very clear that if we are fighting to protect our basic moral values, our freedoms, and our democracy, we had best do all we can to ensure that succeeding generations gain the understanding, skills, and motivations needed to preserve and promote them. The American Democracy Project, like our book, has that purpose at center stage.**