Anti-Elitism and the Civic Purposes of Higher Education

Articles
Maria Farland
Scott Peters
Katy J. Harriger and Jill J. McMillan
Derek W. M. Barker
David W. Brown
Kara Lindaman, B. Da’Vida Plummer, and Joseph Scanlon

Afterword
David Mathews

Additional Reflections
Harry C. Boyte, Joni Doherty, Sara A. Mehlretter Drury, Mathew Johnson, and Timothy J. Shaffer
The Higher Education Exchange is founded on a thought articulated by Thomas Jefferson in 1820:

I know no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education.

In the tradition of Jefferson, the Higher Education Exchange agrees that a central goal of higher education is to help make democracy possible by preparing citizens for public life. The Higher Education Exchange is part of a movement to strengthen higher education's democratic mission and foster a more democratic culture throughout American society. Working in this tradition, the Higher Education Exchange publishes case studies, analyses, news, and ideas about efforts within higher education to develop more democratic societies.

The Kettering Foundation is a nonprofit operating foundation, chartered in 1927, that does not make grants but welcomes partnerships with other institutions (or groups of institutions) and individuals who are actively working on problems of communities, governing, politics, and education. The interpretations and conclusions contained in the Higher Education Exchange, unless expressly stated to the contrary, represent the views of the author or authors and not necessarily those of the foundation, its trustees, or officers.

Copyright © 2022 by the Kettering Foundation
ISSN 2469-6293 (print)
ISSN 2471-2280 (online)
HIGHER EDUCATION EXCHANGE 2022
## CONTENTS

Derek W. M. Barker and Alex Lovit  
**Anti-Elitism and the Civic Purposes of Higher Education (Foreword)**  
1

Maria Farland  
**Academic Professionalism and the New Public-Mindedness (with an introduction by Joni Doherty)**  
6

Scott Peters  
**The Civic Mission Question in Land-Grant Education (with an introduction by Timothy J. Shaffer)**  
15

Katy J. Harriger and Jill J. McMillan  
**Public Scholarship and Faculty Role Conflict (with an introduction by Sara A. Mehlretter Drury)**  
29

Derek W. M. Barker  
**Five Emerging Practices in the Scholarship of Engagement (with an introduction by Mathew Johnson)**  
37

David W. Brown  
**The Public/Academic Disconnect (with an introduction by Harry C. Boyte)**  
48

Kara Lindaman, B. Da’Vida Plummer, and Joseph Scanlon  
**Ivory Tower or Town Square? Anti-Elitism and the Civic Purposes of Higher Education (an Interview)**  
54

David Mathews  
**More than Academics Talking to Academics about Academe (Afterword)**  
64

Contributors  
67
In her call for a “fundamental rethinking” of the role of academics in public life, Maria Farland anticipated what is now called citizen, civic, or democratic professionalism. In the essay that follows, she describes how scholars first focused on the history and culture of the public sphere and then on public issues and problems. Each was an “object of study,” framed within a particular disciplinary perspective and divorced from the everyday life of citizens and communities. Farland imagines a “new public-mindedness” that can liberate academics from these professional constraints. Working directly on public problems with the intention of developing solutions, Farland believes, would allow academic expertise to be used in ways that “restore intellectual and public life to their proper relationship.” Farland argues that civic-minded academics must move beyond “the specialized languages and frameworks of their disciplinary knowledge” and engage in “a more fundamental rethinking of their professional orientation.” While some movement has occurred, Farland’s vision of a public-minded academy has not been realized.

Twenty-five years later, the relationship between academia and the public is more strained than ever. Academic professionalism and its focus on specialization continue to foster a culture of isolation that blocks faculty’s meaningful participation in public life. One consequence is that citizens question the relevance of the type of knowledge that is so highly valued by scholars. While many institutions invoke their historical civic mission, and organizations such as the Association of American Colleges & Universities have generated an array of civic engagement initiatives, most are directed toward students. At the same time, faculty are guided by academic norms that prevent them from recognizing the value of developing and maintaining productive working relationships with citizens.

While many faculty believe it is important to educate students to be responsible citizens, too often they do not set aside time in their own lives to do the same. Civic professionalism is a relatively new way of describing how professionals, including academics, can work with people from all walks of life for the common good. It goes beyond applying one’s expertise to a problem of public concern. Civic professionals need to cultivate the commitment and skills to work collaboratively with others in their communities and to make decisions deliberatively and inclusively about how to address public problems. Although this work is often conflated with service learning or civic engagement initiatives that are student-oriented, the work of being a civic professional is also a faculty responsibility.
Working with others enhances our ability to address shared problems and builds relationships based on mutual trust, which in turn strengthens democracy. A quarter-century ago, Farland imagined what might happen if academics applied their expertise to solving public problems. These questions remain relevant today as we consider how academics and institutions of higher education might reconstruct their relationship with the public. This can be done not by convincing others of the value of higher educational institutions and the research produced by scholars but by a commitment to work with citizens for the common good. How might higher educational professionals learn to recognize the knowledge, insights, and assets possessed by citizens? How might working together in ways that further the common good breach the imaginary divide separating the ivory tower from the public sphere?

— Joni Doherty

In 1995, my department at Johns Hopkins University conducted a job search for an open-rank, interdisciplinary position in the humanities. Because the position was broadly defined, we received nearly 700 applications in fields that ranged from the history of medicine to sociology and from persons as diverse as department chairs at UC Berkeley to insurance adjustors in Florida. The sheer number and diversity of these applications was staggering. To some readers, the plethora of applications was evidence of a stagnant job market. As professional organizations such as the Modern Language Association and the American Historical Association convened special forums on the crisis in the job market, and many educators called for a reduction in graduate programs, job searches in which there were five, six, even seven hundred applicants were no longer unusual.

But as a reader of these applications, what impressed me most was the overwhelming number of applicants who stressed their interest in the public as a category. For example, one applicant, who was completing a PhD in history, wrote, “My commitment to liberal education in public life is evident in my participation in a new group of scholars, Educators for the Public Sector. Our work stresses the importance of the public sphere for educators involved in higher education.” He enthusiastically described the group’s work in New York City, raising awareness about the public in area colleges and universities. Another applicant, a PhD candidate in philosophy, wrote of her involvement in convening public forums and emphasized the importance of her involvement with the public to her role as a scholar and teacher. Viewing her professional
scholarship and her role as a citizen as compatible pursuits, this young woman cited the importance of preparing undergraduates for their future roles in public life. Across a wide range of disciplines, young scholars in particular had embraced a renewed interest in the public mission of both universities and academic scholarship.

The notion that higher education has a civic or public purpose is not new. Most college and university mission statements continue to include the goal of preparing their students for citizenship. Despite the fact that policies and curricular initiatives aimed at fostering civic education are rare, many would agree that it is in college that most young people will learn their most decisive lessons about public life. Young academic professionals seem to have heeded Derek Bok’s 1990 exhortation that we must ensure “our universities [are] strong enough to build . . . a strong sense of civic responsibility.”

The view that institutions of higher education have a public purpose has a long history, as historian Thomas Bender has shown. According to Bender, the earliest US institutions of higher learning were viewed as civic and public in character. Even the first US professional and graduate schools were founded to “reform our public life, our civic life, our politics,” as Bender argues. The founding committee of the Columbia University graduate school declared its intention to train men for “the duties of public life,” believing that intellectual and civic leadership were synonymous. Likewise, Bender recalls that John Dewey urged early 20th century educators to “bring their intelligence and their findings into the public realm,” and argued that democracy would be realized only when “inquiry” and the “art of full and moving communication” were brought together.

Moreover, earlier generations of academic professionals saw their disciplines as vehicles for participation in public life, a conception of their professional identity that Bender calls “civic professionalism.” Gradually, academic professionals grew to see the purpose of their knowledge exclusively in terms of their disciplines and the goal of furthering specialized knowledge, resulting in the “disciplinary professionalism” that dominates much of today’s academic and

Across a wide range of disciplines, young scholars in particular had embraced a renewed interest in the public mission of both universities and academic scholarship.
professional culture. But earlier, community-based conceptions of the role of the intellectual placed academic professionals squarely within the public sphere. As Bender shows, the idea that academic professionals have a public or civic role to play is a venerable one.3

Today’s renewed interest in the public involves not only young scholars’ views of themselves as professionals but also the content of their scholarship. In recent years, a number of groundbreaking works of scholarship have analyzed the public from a variety of disciplinary perspectives. In fields such as political science, where the interest in the public has so often been reduced to empirical devices such as polling, debates about the nature of the public sphere are resurgent. Such prominent scholars as Nancy Rosenblum and Iris Marion Young, taking their cue from Jürgen Habermas’ trailblazing analysis, have produced important new analyses of the structure and composition of the public sphere.4

In literary studies, Michael Warner’s important study *Letters of the Republic: Publication and the Public Sphere* discusses the literature of the early American republic from the Declaration of Independence to Benjamin Franklin’s autobiography in terms of the emergence of the public sphere.5 In the field of history, Kenneth Cmiel has shown the gradual waning of the importance of the public, deliberative side of oral and written expression in a variety of academic fields, including rhetoric, in his 1990 monograph *Democratic Eloquence*. Examining the history of teaching grammar and oratory in the 19th century, Cmiel shows that intellectuals gradually became less concerned with the public, deliberative aspects of rhetoric as they increasingly focused on the private, individual learner in isolation.6 Even architecture and engineering schools such as Michigan’s School of Architecture, which convened a major public lecture titled “The Making of Public Space,” have joined the critical conversation around “the public” as a topic for analysis.7 And with the publication of Bruce Robbins’ anthology *The Phantom Public Sphere*, scholars initiated a vibrant debate concerning the public sphere among themselves and across the disciplines.8 They have also founded journals with such titles as *Public Culture*, which in 1995 convened a summit for humanities academics titled “Public Culture and Civil Society.”9

What does it mean for a space—a building, a city, an exhibition, or an institution—to be “public”? In the years preceding 1995, interest in this question also prompted vigorous debate in art, architecture, and urban studies. Widespread interest in the question of “the public,” as one architectural historian put it, was inspired by the “desire felt by many artists and critics to intervene in the massive economic privatization of art production and circulation” that had transformed the art world to challenge the “attacks on public funding and
growing corporate influence on exhibition policies and to interrupt the legitimating rhetoric of ‘the public good’ or ‘public protection’ that surrounded these events.”

Developments in the public sphere have sparked a new, interdisciplinary consideration of what it means for spaces to be “public” in fields such as geography and architecture in which the primary object of inquiry is space. Invocations of “the public” and “the public sphere” have been used to support a wide array of theories and critiques not only in the humanities but in professional fields whose practitioners consider themselves engineers.

Among colleagues of my generation who completed PhDs in the mid-1990s, there has been overwhelming interest in the public as a topic of scholarship. One young scholar of American literature and culture, Michael Szalay, has examined the transformation of the role of the public in the arts, focusing on the period of the New Deal and the Federal Arts Project. In response to the economic crisis of the Depression, Szalay argues compellingly, the US government took an active role in supporting the arts, thereby making the role of the artist or writer a more “public” one. Another scholar, Sharon Marcus, traces the emergence of the apartment building in the 19th century and argues that this new form of housing meant a reconfiguration of the relationship between public and private. Combining public and private space, the apartment was a hybrid form whose emergence influenced the way we think about the relationship between the public and private in the 20th century.

For many emerging scholars in the 1990s, movements for democratization in Eastern Europe and Latin America have led to a rethinking of how civil society and publics around the world work. One scholar’s new research on ancient Greek culture has brought these concerns back to the context of fourth- and fifth-century Athens, observing that “Athenians supposed that the democratic politeia would imbue future citizens with its values through exemplary decisions by its deliberative . . . institutions,” and stressing the “Athenian emphasis . . . on equal access to deliberative assemblies.” And finally, feminist scholarship has continued to show how spaces, occupations, and identities often considered private actually impact the public sphere. For example, Gillian Brown, in Domestic Individualism (1992) has argued that values such as order, enclosure, and interiority, associated with the home, came to define the model citizen in the public sphere.

Amidst the enormous diversity of approaches that characterize the new public-mindedness among today’s academic professionals, there is ample evidence that “the public” has emerged as a common concern in fields as diverse as urban planning and English literature. Academic professionals who align
themselves with a variety of disciplines—history, literary criticism, the social sciences, architecture—share a common interest in ways that public spaces and cultures have evolved, emerged, and transformed in a variety of places, times, and societies. Perhaps the new public-mindedness marks a kind of new common ground where today’s academic professionals, despite the predominance of the culture of specialization and disciplinary professionalism, can escape their specific professional affiliations and begin to examine what it means to be public and to create public spaces. That examination brings the opportunity for a resurgence of civic professionalism. As academic professionals come together to examine the history and nature of the public sphere, they inevitably begin to involve themselves in the issues and problems that the public faces.

But even as today’s scholars have turned increasingly toward the public as a focus of intellectual debate and inquiry, the public image of their institutions has come under attack. As the 1990s decade opened, story after story depicted the shortcomings of higher education; as one *New York Times* article summarized, “the splendid seclusion of the university has been shattered by a barrage of criticism.” The Carnegie Foundation warned that “acts of incivility weaken the integrity of many institutions” of higher learning. The debate over the purpose and function of higher education in American society has made higher education the center of a number of larger societal controversies about issues such as cultural pluralism, and the university has emerged as the focus of noisy and often heated debate about public problems.

Like it or not, the university has gone public, becoming the focal point for a number of questions of broader interest to the public. But by making the university the subject of such debates, the wider public was also pointing out that US college and university campuses were themselves spheres of public activity. The public and the media complained that public life itself had broken down at US college and university campuses, and many scholars seemed to agree that lack of civility had become a problem at their institutions. Prominent scholars such as Harvard’s Henry Louis Gates urged academic professionals to renew their attention to the public, “to forge, for once, a civic culture that respects both difference and commonalities.” The public has looked to universities for solutions to public problems and has found academic communities to be dysfunctional public spheres. Many have become convinced that higher education is inattentive to public problem-solving and to the issues and concerns that shape public life and debate. Even worse, academic professionals seem unable to address the problems plaguing their own academic and campus communities.
Many academic professionals, heeding the call to reassert their relevance and to recapture their public function, seemed to respond with a new public-mindedness as I have argued here. Unfortunately, much of that new public-mindedness has taken place largely within the disciplines, remaining within the framework of the old disciplinary professionalism. Academic professionals have made the public an object of study, examining its history, its relation to other categories and its unending diversity and multiplicity. They have made the public an object for intellectual analysis and, as I have suggested, public has become a keyword for academic journals and conferences: an academic buzzword with all the prestige and cache of traditional academic theories. Where the public, the news media, and politicians have demanded that academic professionals be more responsive to their public function, intellectuals have responded by making publicness yet another opportunity for academic business-as-usual. Rather than reexamining their disciplinary or professional affiliations to consider in what sense their work might engage questions and concerns that are public in nature, they have often continued in the mode of specialization, bringing the expertise of their disciplines to bear on the abstract concept of “the public.” At a moment when the public itself is less and less satisfied with what is going on in universities and more and more convinced that academic scholarship is irrelevant to the problems most people face, the recent academic turn toward the public hardly represents the fundamental rethinking of academic professionalism that the occasion seems to demand. As their profession suffers from what might be called a severe crisis of legitimacy, most humanities academics are continuing to operate according to assumptions about their own professional identity that seem increasingly inadequate. Ironically, the academic turn toward the public has taken precisely the form of the hyperspecialized, disciplinary mode of inquiry that first disconnected academic professionals from their public mission. Even as the public recaptures attention in current intellectual debates, intellectuals remain largely disconnected from the very public that captivates them,
insulated within the specialized languages and frameworks of their disciplinary knowledge.

If the new public-mindedness is to be anything more than an academic fad and if intellectuals are to resecure their legitimacy in the eyes of the public on whose support they will continue to depend, their turn toward the public must involve a more fundamental rethinking of their professional orientation. Recognizing that the institutions that organize intellectual and cultural life in the United States have origins that are civic and public in character, they must redirect themselves away from rarefied, specialized segments of society toward the broader public realm. As recent debates about higher education have demonstrated, the public sphere is a vital context in which intellectual knowledge can be brought to bear. When the culture of academic life and its professional practitioners are brought into contact with the problems and issues that confront the public, and when intellectuals themselves are based not only in their disciplines but in a vibrant relation to the public realm and its problems, only then will the new public-mindedness restore intellectual and public life to their proper relationship.

NOTES
9 “Public Culture and Civil Society” (editorial retreat of *Public Culture*, Blue Mountain Lake, NY, June 8-11, 1995). The *Public Culture* initiative was the precursor of the later *Public Books* initiative; see www.publicbooks.org.


---

CONTRIBUTORS

DEREK W. M. BARKER is a program officer at the Kettering Foundation and coeditor (with Alex Lovit) of the Higher Education Exchange. With a background in political theory, his research focuses on the democratic role of higher education institutions, philanthropy and nonprofit organizations, journalism, and the professions. Barker is the author of Tragedy and Citizenship: Conflict, Reconciliation, and Democracy from Haemon to Hegel and articles appearing in the academic journals Political Theory, New Political Science, Journal of Higher Education Outreach and Engagement, and The Good Society.

HARRY C. BOYTE is a public intellectual and organizer. He founded Public Achievement and, with Trygve Throndveit and Marie Ström, the Institute for Public Life and Work. He holds the title of Senior Scholar in Public Work Philosophy at Augsburg University. Boyte is the author of 11 books, including Awakening Democracy through Public Work. His articles have appeared in more than 150 publications, including the New York Times, Political Theory, and the Chronicle of Higher Education. In the 1960s, Boyte was a field secretary for the Southern Christian Leadership Conference, Martin Luther King, Jr.’s organization, and subsequently did community organizing among low-income White residents in Durham, North Carolina.

DAVID W. BROWN (1937-2020) was coeditor of the Higher Education Exchange from 1994 through 2017 and coedited two recent Kettering publications: Agent of Democracy and A Different Kind of Politics. He taught at Yale’s School of Management and the New School’s Milano Graduate School. Brown is the author of Organization Smarts; The Real Change-Makers: Why Government Is Not the Problem or the Solution; America’s Culture of Professionalism: Past, Present, and Prospects; and Assumptions of the Tea Party Movement: A World of Their Own.

JONI DOHERTY is a program officer at the Kettering Foundation. She conducts collaborative research with professionals working in cultural and educational institutions. These initiatives explore how to foster the disposition and skills needed for making decisions about public problems, both contemporary and historical, using deliberation. Doherty’s essays have been published in Deliberative Pedagogy: Teaching and Learning for Democratic Engagement; Deliberation and the Work of Higher Education: Innovations for the Classroom, the Campus and the Community; and the Higher Education Exchange. Before coming to Kettering, she taught in the American Studies program at Franklin Pierce University and directed the New England Center for Civic Life. She holds a PhD in philosophy from the Institute for Doctoral Studies in the Visual Arts.

SARA A. MEHLTRETTER DRURY is associate professor and chair of rhetoric at Wabash College and serves as the director of Wabash Democracy and Public Discourse. Drury’s research and practice focus on the intersection of rhetoric and deliberative democracy, with attention to deliberative pedagogy, argumentation, and political communication. She has received grants from Indiana Humanities and the National Science Foundation and has been a visiting research fellow at the University of Edinburgh Institute for Advanced Studies in the Humanities and an Indiana Humanities Action fellow. Drury received her BA summa cum laude from Boston College and her MA and PhD from Pennsylvania State University.

MARIA FARLAND has taught at Johns Hopkins, Wesleyan, and Columbia universities and is currently an associate professor at Fordham University. She has published numerous scholarly essays on links between institutions of higher education and disciplinary expertise in relationship to literary writers such as Gertrude Stein, W. E. B. Du Bois, and Robert Frost. She is currently finishing a monograph on images of rural backwardness in US literature and culture and is coeditor of Studies in American Fiction (JHUP/ProjectMuse).
KATY J. HARRIGER is a professor in the Department of Politics and International Affairs at Wake Forest University, where she holds the F. Michael Crowley Distinguished Faculty Fellowship and is faculty director of the Wake Washington program in DC. She teaches courses on American politics, law, and courts. In addition to her research on deliberation and the civic engagement of young people, she publishes generally in the area of American constitutional law. At Wake Forest she has been the recipient of the Reid Doyle Prize for Excellence in Teaching, the John Reinhart Award for Distinguished Teaching, and the College Board of Visitors Faculty Leadership Award.

MATHEW JOHNSON directs the Commission on Public Purpose in Higher Education. He cofounded and codirects the National Assessment of Service and Community Engagement. He also sits on the editorial board of *Gateways: International Journal of Community Research and Engagement* and has been recognized as an Ashoka Change Leader by the Ashoka Foundation. Johnson formerly served as president of Albion College, as a Carnegie visiting fellow at the Carnegie Foundation for the Advancement of Teaching, and as a fellow at the Doerr Institute for New Leaders at Rice University. Prior to his tenure at Albion College, Johnson served as associate dean of the College for Engaged Scholarship, as well as senior fellow and executive director of the Howard R. Sweater Center for Public Service at Brown University. Johnson led the development of a transformational strategic plan and oversaw the growth and development of curricular and cocurricular programs, including Brown in Washington, the Engaged Scholars Program, the Bonner Community Fellowship, the Brown University AmeriCorps VISTA Fellowship, Community Corps, and the Royce Fellowship.

KARA LINDAMAN is a professor of political science and public administration at Winona State University. Having earned her PhD from the University of Kansas, she studies the policy process and citizen engagement in wicked problems and primarily teaches courses in public administration. She is fortunate to have advised many student-citizens in public service. Since 2009, she has been the campus coordinator of the Association of American State Colleges and Universities American Democracy Project, where she is a civic fellow and has embraced numerous opportunities to work with colleagues and students as moderators and in democratic deliberation.

ALEX LOVIT is a program officer with the Kettering Foundation. He holds a PhD in history from the University of Michigan, where he studied 19th-century political history. He helps manage the foundation’s research into democratic education both in K-12 schools and in higher education, coordinates research into democratic innovation in the judicial system, and is the coeditor (with Derek W. M. Barker) of the *Higher Education Exchange*.

DAVID MATHEWS served as president of the Kettering Foundation from 1981 to 2022. He is now president emeritus. He was secretary of Health, Education, and Welfare in the Ford administration and, before that, president of the University of Alabama. Mathews has written extensively on Southern history, public policy, education, and international problem-solving. His books include *Politics for People: Finding a Responsible Public Voice; Reclaiming Public Education by Reclaiming Our Democracy; The Ecology of Democracy: Finding Ways to Have a Stronger Hand in Shaping Our Future; With the People: An Introduction to an Idea; Together: Building Better, Stronger Communities; and With: A Strategy for Renewing Our Democracy*.

JILL J. MCMILLAN is professor emerita and research professor at Wake Forest University. Her early work centered on organizational and institutional rhetoric and communication. Since 2000, she has been involved with a team of Wake Forest colleagues who study deliberative democracy in higher education and have published their work in *Speaking of Politics and The Long-Term Impact of Learning to Deliberate*. Articles connected to this work have appeared
in Communication Education, Diversity and Democracy, Beyond Politics as Usual: Paths for Engaging College Students in Politics, and the Higher Education Exchange. The team is currently assessing the degree to which deliberative democracy principles may have diffused into their institution over the past two decades.

SCOTT PETERS is a professor in the Department of Global Development at Cornell University. From 2012 to 2017, he served as faculty codirector of a national consortium, Imagining America: Artists and Scholars in Public Life, which is devoted to supporting engaged learning and research in the arts, humanities, and design fields. He currently serves as coeditor of a new Cornell University Press book series, Publicly Engaged Scholars: Identities, Purposes, and Practices. As a historical sociologist positioned in the newly emerging field of civic studies, Peters uses narrative inquiry and analysis tools to study the public purposes and work of academic professionals and institutions. His latest book, coauthored with Daniel J. O'Connell, is In the Struggle: Scholars and the Fight Against Industrial Agribusiness in California. Peters received a BS from the University of Illinois and an MA and PhD from the University of Minnesota.

B. DA’VIDA PLUMMER is a six-time Emmy award-winning news industry executive who joined Fellowships at Auschwitz for the Study of Professional Ethics as coexecutive director focusing on advancement and operations. She previously served in the dual capacity of assistant vice president for marketing/media and dean of the Scripps Howard School of Journalism and Communication at Hampton University. During her nine-year tenure with the prestigious HBCU, she served as an associate professor of broadcast journalism and the director of the William R. Harvey Leadership Institute while providing marketing leadership for the Hampton University Proton Therapy Institute. Plummer is a native of Nansemond County, Virginia, where she was introduced to the importance of community service through a global faith-based organization led by generations of her paternal lineage. She received her BS in journalism and MA in communications from Ohio University.

JOSEPH SCANLON is assistant professor of political science at Monroe Community College (MCC) in Rochester, New York. Dr. Scanlon's teaching and research interests include American government, comparative politics, and international relations, with a specialized research interest in the global politics of sport. He is the coordinator of the Democracy Commitment at MCC, a campus initiative that promotes civic engagement and participation in civic education.

TIMOTHY J. SHAFFER is the Stavros Niarchos Foundation Chair of Civil Discourse and associate professor in the Joseph R. Biden, Jr. School of Public Policy and Administration at the University of Delaware. He is also director of civic engagement and deliberative democracy with the National Institute for Civil Discourse at the University of Arizona. Shaffer is author or coeditor of six books including Deliberative Pedagogy: Teaching and Learning for Democratic Engagement, Creating Space for Democracy: A Primer on Dialogue and Deliberation in Higher Education, and the latest book, Grassroots Engagement and Social Justice through Cooperative Extension. He earned his PhD from Cornell University.