Civic Identity Development in a Critical Service-Learning Context: A Critique of the Civic-Minded Graduate Rubric 2.0

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ABSTRACT

Critical service-learning (CSL) enhances community-engaged service-learning and civic identity development, but are CSL principles congruent with assessments guided by the Civic-Minded Graduate Rubric 2.0? Using a CSL lens, I critique the rubric, noting areas of progress and recommendations to enhance its treatment of identity, power, and privilege. I suggest extending this work to foundational and emerging service-learning theories, pedagogies, and evaluation methodologies to fulfill the promise of social-justice-oriented civic learning.

Keywords: civic-mindedness, civic learning, intersectionality, whiteness, privilege, assessment

INTRODUCTION

As social justice educators, we are called to employ critical service-learning (CSL) to "encourage students to see themselves as agents of social change, and use the experience of service to address and respond to injustice in communities" (Mitchell, 2008, p. 51). The ethical obligations of the pedagogy challenge the status quo (Mitchell, 2008), but are fraught with complexities that create the potential for harm, intended or not, by and on students, faculty, staff, and community members. When done well, CSL supports students in "becoming conscientious of and able to critique social systems…while inspiring them to take action and make change" (Pompa, 2002, p. 75). Such capacity can influence one's civic identity after graduation, creating positive impact in the community (Mitchell, 2015).

Educators must make informed choices to create learning environments conducive to the important task of critical service-learning. Just as pedagogy has been transformed by iterative cycles of innovation and evaluation, so too must the tools by which outcomes are assessed. In the arena of civic learning several tools offer practitioners a means of evaluation, but one makes important and meaningful advances in considerations of systems, power, and privilege (see Battistoni (2013) for a discussion of these tools). The Civic-Minded Graduate (CMG) Rubric 2.0 advances the aspirations of CSL, without which students may "embrace an impoverished conception of their civic potential" (Westheimer & Kahne, 2000, p. 52). While the significance of this work cannot be understated, a stronger investment in CSL principles could enhance the connection between civic-mindedness and social justice.

In this paper, I offer a critique of the CMG Rubric 2.0 using CSL as an analytical lens to generate expanded scholarly

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considerations of social justice in fulfilling the promise of civic learning. After an overview of civic identity development, CSL, and the CMG framework, my critique will endorse the addition of an *orientation to social change* as a discrete assessment domain, then offer an analysis of CSL integration across the rubric and concrete suggestions for modification. Ultimately, this critique of a single assessment tool seeks to advance scholarly understanding of the myriad ways in which privilege and whiteness persist in our approach to service-learning paradigms, and serves as a call for continued critical analysis of foundational and emerging service-learning models, pedagogies, and evaluation.

Civic Identity Development

Boyer (1994) invites all educators to make good on the civic promise that higher education address society's most pressing needs through the development of its students. Civic identity entails viewing oneself as "an active participant in society with a strong commitment to work with others" in community for the common good (Hatcher, 2011, p. 85). Service-learning is a means to this end and scholars have shown that the result is an individual with a more robust commitment to the public good into adulthood (Strayhorn, 2008; Youniss, McLellan, & Yates, 1997) whose civic identity undergirds civic action (Colby & Sullivan, 2009; Knefelkamp, 2008). This research "position[s] civic identity as an identity status in its own right—one that can become as integral to individual identity as race, ethnicity, gender, nationality, or any other deeply claimed aspect of self" (Knefelkamp, 2008, p. 2).

Critical Service-learning

Mitchell (2015) demonstrates that CSL contributes to civic identity development, which can create enduring civic value grounded in a social justice orientation. Critical service-learning is "an approach to service-learning that is attentive to social change, works to redistribute power, and strives to develop authentic relationships" (Mitchell, 2015, p. 20). It calls us to investigate and critically question systems and structures of inequality and oppression (Mitchell, 2008). The use of CSL disrupts the silence on issues of power, privilege, and whiteness that perpetuate the status quo (Abes & Jones, 2004; Gilbride-Brown, 2008; Green, 2003) and supports a civic learning process that motivates civic action for social change.

The Civic-Minded Graduate (CMG) Conceptual Framework

The Civic-Minded Graduate (CMG) conceptual model, shown in Figure 1, articulates the civic learning process through which an individual develops "the capacity and desire to work with others to achieve the common good" (Steinberg, Hatcher, & Bringle, 2011, p. 20). The construct illustrates

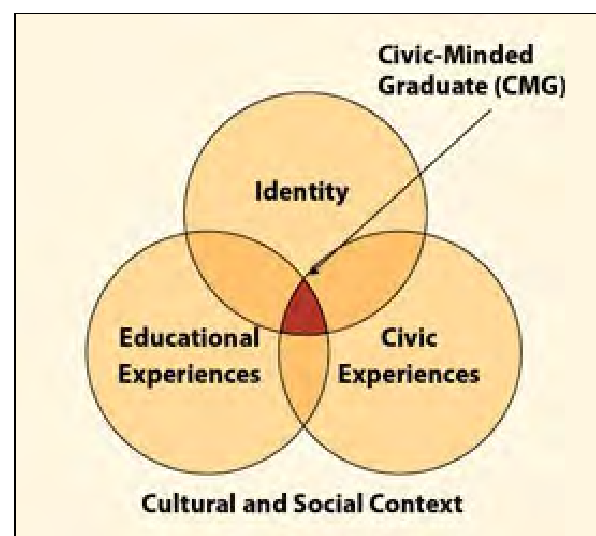

Figure 1. The Civic-Minded Graduate construct is a function of the student's identity, educational experiences, and civic experiences (Steinberg & Norris, 2011). Excerpted with permission from *Diversity & Democracy*, vol. 14, no. 3. Copyright 2011 by the Association of American Colleges and Universities.

the intersection of the student's identity, educational experiences, and civic experiences, contextualized both socially and culturally. The product of these interactions, civic-mindedness, is defined as the "inclin-

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ation or disposition to be knowledgeable of and involved in the community, and to have a commitment to act upon a sense of responsibility as a member of that community" (Bringle & Steinberg, 2010, p. 429).

The CMG framework includes a 30-question scale, interview protocol, narrative prompt, and accompanying rubrics. The original rubrics, designed to assess the interview protocol and narrative prompt, both demonstrate high inter-rater reliability (Steinberg et al., 2011). Five domains comprise the narrative prompt rubric: 1) *self-identity/civic identity*, 2) *understanding how social issues are addressed in society*, 3) *active participant in society to address social issues*, 4) *collaboration with others across difference*, and 5) *benefit of education to address social issues*. The interview protocol rubric contains only the first, third, and fifth domains. The assessment criteria for both rubrics range from *novice* to *distinguished* (7-point Likert-type scale), scaled to the complexity of the learning artifact being evaluated.

The original rubrics present assessment challenges to the CSL practitioner. For example, an educator might employ the narrative prompt—"I have a responsibility and a commitment to use the knowledge and skills I have gained as a college student to collaborate with others, who may be different from me, to help address issues in society" (Steinberg, Hatcher, & Bringle, 2008, p. 1)—as a final reflection essay in a service-learning course. Using a CSL lens, I identified three major shortcomings in its companion rubric. First, it does not mention power, a fundamental aspect of the structural dynamics that CSL seeks to understand and interrupt. Second, relationships, a concept woven throughout the rubric, are characterized as a means to an end rather than as a source of authenticity. Finally, the rubric includes a single reference to social change. On the whole, I see the original rubrics as appropriate for traditional service-learning assessment, but they would not support an evaluation of learning in a CSL endeavor.

A Critique of the CMG Rubric 2.0

Weiss, Hahn, and Norris (2017) embarked on a comprehensive validation effort designed to consolidate and strengthen the original rubrics; the impressive result can be seen in the framework of blue boxes in Figure 2 and is intended to "travel across multiple artifacts of and experiences in learning and service" (p. 1). The authors utilized Bloom's (1956) taxonomy to construct robust list of characteristics to further illuminate each of the domains. The assessment criteria were also modified, with ranking ranges on a 7-point Likert scale of *beginner*, *developing*, *competent*, and *accomplished*. The creators note that these refinements enable broader application; an assessor may use the rubric to develop or assess a variety of artifacts.

The CMG Rubric 2.0 is a meaningful development that can better support CSL assessment efforts. At the domain level, the updated rubric expands to six (see Figure 2). Significantly, the domain *orientation towards social change* is new, signaling an important shift toward CSL. This addition reflects the emergence of scholarly understanding on paradigms of service and the role of social change in preferences for participation (Astin et al., 1996; Moely & Miron, 2005; Morton, 1995). Small wording differences in the remaining domains are apparent, the most significant being a change in emphasis from *benefit* to *value* in the domain *valuing the role as a social trustee of knowledge*. This alteration humanizes the intention of the social trustee role from a transactional benefit analysis to a transformational value proposition, a linkage that reflects the potential of service-learning to alter perspectives, values, and self-efficacy (Eyler, Giles, & Braxton, 1997; Mezirow & Taylor, 2009).

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Analytical Approach and Map Overview

Content analysis provided the foundation for my critique of the updated rubric. Using Weber's (1990) approach, I quantified and tallied the presence of each CSL principle across the rubric using a priori coding (Stemler, 2001). A map of my analysis is portrayed using white circles and boxes on the rubric in Figure 2. I mapped the first CSL principle, *attentive to social change*, to eight characteristics across five domains using the code SC (see 2 a & b, 3 a & b, 4 e, 5 a, and 6 a & b). In some cases, the connection was implied rather than explicit; for example, a capacity to act against systems, power, and privilege is grounded in one's understanding of social change principles (see 2 b). I assigned the code RP to seven characteristics across five domains that reflected the CSL principle *works to redistribute power* (see 1 c, 2 b, 3 c, 4 c & e, and 6 a & b). I found the final CSL component, *strives to develop authentic relationships*, coded AR, embedded across all domains and in all but two characteristics (see 3 a & 6 b), where emphasis was instead placed on knowledge of a social issue or one's purpose for higher education.

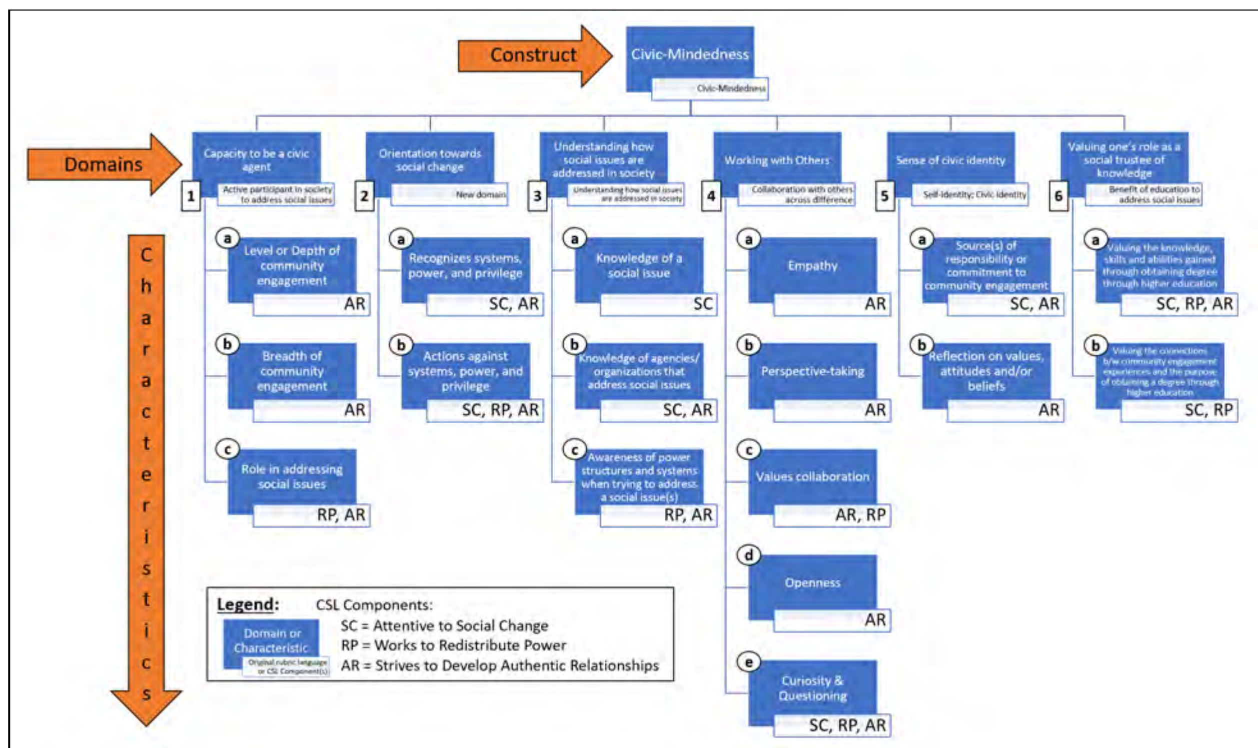

Figure 2. A map of the connections between CMG domains and characteristics and CSL components (white circles and boxes) overlaid on the Civic-Minded Graduate Rubric 2.0 (blue boxes) (modified from Weiss, Hahn, & Norris, 2017)

Figure 2 orients the reader to the next three sections of critique using CSL principles to structure the analysis. Accompanying assessment criteria will be displayed in tables to further orient the reader to the critique, which begins with the CSL tenet, *attentive to social change*.

Attentive to Social Change

The new domain, *orientation towards social change* (see 2), prominently reflects the first CSL principle, *attentive to social change*. This significant modification incorporates related scholarship on the topic (Astin et al., 1996; Butin, 2005; Kahne, Westheimer, &

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Rogers, 2000; Mitchell, 2008, 2015; Moely & Miron, 2005; Morton 1995). Its addition indicates a commitment by the rubric's authors to the role of social change in civic learning and its language and construction appear to have been informed by insights and theories that draw from the rich legacy of critical, critical race, critical service-learning, feminist, intersectional, and whiteness scholarship. As shown in Table 1, two characteristics distinguish between *recognition* of and *actions* against systems, power, and privilege, enabling a thorough evaluation by CSL practitioners of the depth of a student's capacity. This differentiation promotes "a clear understanding of the root causes of problems and effective strategies for addressing them" (Morton, 1995, p. 23). To advance the integration of this CSL principle in the rubric, I will offer for consideration refinements to this domain and the domain *capacity to be a civic agent*.

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Orientation towards social change	*Recognizes systems, power, and privilege.*	**Little to no awareness** of sources of one's privilege(s), and/or systems of oppression(s).	**Identifies** sources of one's privilege(s), and/or systems of oppression(s).	**Compares** sources of one's privilege(s), and/or systems of oppression(s) within certain groups.	**Assesses** sources of one's privilege(s), and/or systems of oppression(s), across various groups.
	Actions against systems, power, and privilege.	**Little to no awareness** of actions that directly support the oppression of or restricts opportunities for marginalized groups.	**Recognizes** the harmfulness of oppressive and privileged behaviors, but is uncertain of steps to take to modify one's behavior.	**Modifies** one's own behavior **and interrupts** harmful, oppressive, or privileged behaviors.	**Consistently interrupts** harmful, oppressive, or privileged behaviors and **challenges or educates others** on issues of oppression and privilege.

Table 1. *Assessment Criteria for the Orientation towards Social Change Domain (Weiss et al., 2017).*

First, the myriad strengths of this new domain would be enhanced by a fuller embrace of the complexities of identity and privilege, as well as the role of dominance in the relationship between systems, power, and privilege. In the first characteristic, shown in Table 1, recognition of one's positionality could be further problematized by a CSL approach that "names the differential access to power experienced by students, faculty, and community members, and encourages analysis, dialogue, and discussion of those power dynamics and differences" (Mitchell, 2008, p. 56). A related critique concerns the absence of the word *power* in the criteria. I could not discern a compelling reason for its absence; thus, I would recommend its inclusion across the criteria to further nuance assessment of a student's orientation to social change. As Leonardo (2005) observes, systemic power sources privilege, earned or unearned.

The first characteristic could be further contextualized and strengthened by acknowledging the relationship between intersecting identities and the systems of power and oppression present in lived experience (Mitchell, 2017). Identities are "products of these larger systems and are situated within them" (Collins, 1991, as cited in Jones & Abes, 2013, p. 139) and "constituted by the intersections of multiple vectors of power" (Nash, 2008, p. 10). Crenshaw (1989) describes intersectionality as the "vexed dynamics of difference and the solidarities of sameness" in systems of power and oppression (Cho, Crenshaw, & McCall, 2013, p. 787). Its deployment in a civic learning context "provides a framework to deliberately account for and examine the different ways that intersecting social dynamics affect people within and across groups" (Tefera, Powers, & Fischman, 2018, p. ix). Accordingly, I would recommend the

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integration of an intersectional perspective that contemplates "multiple grounds of identity when considering how the social world is constructed" (Crenshaw, 1991, p. 1245). A possible approach to modification of the assessment criteria would be to add *using an intersectional frame* to the *accomplished*, *competent*, and possibly *developing* levels (see Table 1). Explicit reference would nuance the recognition of one's subject position and its complexities in relationship with others in a civic context, complicating conceptions of what is normative (whiteness), how privilege is operationalized, and the ways in which intersecting oppressions are perpetuated. Inclusion would also advance the multi-dimensional interrogation of the "structural dynamics of power and inequality in social spaces and individual identities" that reflect the concept's founding intentions and its aspirations for radical social and political transformation (Tefera, et al., 2018, p. viii). This modification may risk institutionalizing the concept but doing so honors its origin in the work of civically engaged Black feminist scholars and activists and moves the domain closer to an aspiration of civic learning, praxis. As Collins and Bilge (2016) observe, "critical praxis can occur anywhere" (p. 32) and service-learning can be a powerful place to deepen critical inquiry for social change. Crenshaw (1991) notes, "Through an awareness of intersectionality, we can better acknowledge and ground the differences among us and negotiate the means by which these differences will find expression in constructing group politics" (p. 1299).

In a critical service-learning context, Rosenberger (2000) sees the importance of "becoming conscious and reflecting critically on our own positional power and on the dissonance that critical consciousness creates for us personally" (p. 36). Awareness of one's privilege can inculcate a sense of responsibility to create social change (Jones & Abes, 2004). Thus, as shown in Table 1, *privilege* is an appropriate word choice in the first characteristic due to the importance of contextualizing one's positionality, but in the second characteristic the emphasis shifts to actions supporting social change. Here privileged behaviors are labeled as harmful, which does not acknowledge those that can result in positive social change, such as accomplice and anti-racist actions (see Case, 2012; Powell & Kelly, 2017). For example, Allen (2005) observes that "whites who are in solidarity with people of color need to appropriate our white power and privilege as a way of subverting that same power and privilege" (p. 63). As Bickford and Reynolds (2002) suggest, in working "to change the social structures that produce inequality, our different positionalities may be assets—or they may be irrelevant" (p. 237). Hence, I would recommend altering the language of the second characteristic as a step toward acknowledging the complexities of power relations, whiteness, and social reproduction (Cipolle, 2010).

Greater nuance in the second characteristic could be achieved in two ways. First, at the *beginner* level, shown in Table 1, the assessment measure refers to awareness of actions that "*directly* support the oppression of or restricts opportunities for marginalized groups" (Weiss et al., 2017, p. 4, emphasis added). Oppression and marginalization also work in subtle and indirect ways that can harm in equal measure. In a racial context Bonilla-Silva (1997) observes that racial practices have shifted from "overt and eminently racist to covert and indirectly racist" (p. 470). Thus, the criteria might be enhanced by the addition of *indirect* actions or elimination of the word *directly*. On a related note, the rubric's glossary might be strengthened by explicitly naming these foundational social problems—racism and sexism, for example—as a means of problematizing the "typical social issues that communities are facing in the 21st century" (Weiss et al., 2017, p. 1).

A second, more powerful way to nuance the second characteristic would be to substitute *domination* for *privilege*. Reflecting foundational principles of critical race theory, Leonardo (2005) observes that privilege is a product of domination, a process that "makes

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possible [dominance] as a social condition" (p. 40) where "whites enjoy privileges largely because they have created a system of domination under which they can thrive as a group" (p. 48). Thus, the "advantage of beginning our analysis of domination from the objective position of those who receive policies of domination puts [us] on the side of the oppressed…" (Leonardo, 2005, p. 41). Consequently, a shift in the language from *privilege/privileged* to *domination/dominant* acknowledges the inherent complexities of (white) privilege and actions that advance social change, whatever the student's subject position.

Turning to the domain *capacity to be a civic agent*, shown in Table 2, my analysis using the *attentive to social change* CSL principle revealed four potential limitations that practitioners should consider. First, the assessment criteria rests on choice, meaning students are acting on their own initiative or preferences. However, in curricular or co-curricular situations where the institution exercises great latitude in decision-making, the evaluation may not reflect the student's actual civic agency or commitment to social change. Second, students' attention to social change can be affected by the realities of their lived experiences. For example, the first and second characteristic, *level or depth* and *breadth of community engagement*, respectively, are scored on frequency. This implies the "privilege of time" (Mitchell, 2008, p. 56) to choose community engaged activities over work to afford tuition, and more broadly, may reflect unacknowledged class privilege and whiteness. Additionally, quantity of engagement may not mean quality of engagement. Those with privileged identities, for instance, might be complicit in perpetuating the injustice, inequality, and marginalization their actions seek to address. In some situations, a simple and radical act in support of social change may be to give up "comfortable positions of privilege and power" (Rosenberger, 2000, p. 36).

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Capacity to be a civic agent	*Level or Depth of community engagement*	Community engagement is **occasional or episodic.**	Community engagement is a **routine** commitment.	Community engagement is a **routine** commitment and done **frequently**.	Community engagement is a **routine** commitment, done **frequently,** and **sustained** over time.
	Breadth of community engagement (e.g., direct, indirect, advocacy, research, fundraising/philanthropy, in-kind contributions)	**Little or no mention** (0-1) of the types of community engaged activities in which the student has participated.	**Limited number** (2) of the types of community engaged activities in which the student has participated.	**Multiple** (3) types of community engaged activities in which the student has participated.	**Numerous** (4+) types of community engaged activities in which the student has participated.
	Role in addressing social issues	**Others prompt their involvement** in the community or service	**Actively seeks** opportunities to be involved in the community or service.	**Recruits others** to be involved in the community or service **or assumes a responsibility** (e.g., takes the initiative) in addressing a social issue through involvement in the community or service.	**Assembles or leads others** in addressing social issues or in participating in group activities **or starts and maintains** organization, club, or nonprofit to address a social issue.

Table 2. *Assessment Criteria for the Capacity to be a Civic Agent Domain (Weiss et al., 2017).*

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Third, the authors' definition of *community engagement* emphasizes the institution rather than the student: "utilizing institutional resources (e.g., people, places, money, time) to meaningful[sic] serve and learn with community partners, organizations, or members in order to address the most pressing social issues in our community" (Weiss et al., 2017, p. 1). In the third characteristic, *role in addressing social issues*, references to *community involvement* clarify the student's role; thus, I recommend adopting this phrase in the first and second characteristics and reworking the definition. Doing so aligns the rubric with the definition of civic-mindedness described above and distinguishes student community involvement from institutional community engagement, which the Carnegie Foundation defines as a "collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity" (Brown University, 2019, Defining Community Engagement section).

Finally, embedded in the third characteristic is an underlying assumption that the social issue reflects a community need and/or has been vetted through a reciprocal relationship. Explicit mention of this important necessity in the assessment criteria would be a meaningful step away from a missionary mindset (Mitchell, Donahue, & Young-Law, 2012) that could be implied in the current reading, and a step closer to the rubric's definition of community as "a collectivity defined by a mutually beneficial relationship and bound by a shared experience or compact" (Weiss et al., 2017, p. 1). In the alternative, I recommend the authors consider including an additional measure to assess the degree to which engagement efforts reflect community-identified needs and are integrated into the ongoing work being done by members of the community. Such a modification would center the community, guard against efforts that undermine social change, and reflect the aspiration of reciprocity, a foundational CSL tenet of power redistribution, the topic to which we now turn.

Works to Redistribute Power

I found that the second CSL principle, *works to redistribute power*, was present in all domains except *sense of civic identity* (see 5). The authors' efforts to integrate references to systems, power, and privilege provide strong support for assessment by CSL practitioners. I will offer three areas of refinement to advance the further integration of this CSL principle. First, the updated rubric centers systems of power, but its authors might reconsider *systems* as "economic and political aspects of the U.S. democracy and its capitalistic society" (Weiss et al., 2017, p. 1). From a CSL perspective, this definition excludes *social* in its typology—a vital facet of power and efforts to redistribute it—yet *social* is included elsewhere in the rubric, alongside economic and administrative systems in the third characteristic, shown in Table 3. The reasons for this difference were not evident to me during the analytical process; thus, I would suggest consistency across the rubric to acknowledge the equitable distribution of power as an aspiration within all systems of oppression and domination.

A second area of rubric enhancement concerns the nature of community engagement activities in the domains *capacity to be a civic agent* and *understanding how social issues are addressed in society*. I found that the updated rubric is already of great utility in CSL assessment efforts due to the wide range of examples that can contribute to power redistribution efforts. In the former domain, shown in Table 2, the characteristic *breadth of community engagement*, offers these examples: "direct, indirect, advocacy, research, fundraising/philanthropy, in-kind contributions" (Weiss et al., 2017, p. 3). In the latter domain, presented in Table 3, the characteristic *awareness of power structures and systems* contains "advocating, voting, boycotting, contacting elected officials" in the *beginner* to *competent* assessment ranges and adds "voting vs. testifying in front of elected

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official" in the *accomplished* category (Weiss et al., 2017, p. 5). A missing example is *activism*. Vogelgesang and Astin (2000) have noted that service-learning increases commitment to activism, yet Bickford and Reynolds (2002) suggest that the academy is uncomfortable with the word and call on social justice educators to "insist that our classrooms become places where students examine their resistance to activism and consider what is at stake in recognizing the power of and the need for dissent" (p. 247). In this spirit, the addition of *activism* to the rubric would acknowledge its role in making power relationships visible and affecting the redistribution of power.

The third set of recommendations concerns context, an important prerequisite for effective action geared toward recognizing and reconfiguring power structures. The authors' update explicitly acknowledges power structures and systems, yet an understanding of context is only implied in the assessment criteria throughout the rubric. I will propose modifications to three characteristics. First, while one's capacity to interrupt systems and unveil power is well supported by the robust list of characteristics present in the domain *working with others* (see 4), the authors place sole emphasis on the development of *mutual learning and respect*

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Understanding how social issues are addressed in society	*Knowledge of a social issue.*	**Lists** some social issues or states basic details of a social issue.	**Interprets** social problem(s) or issue(s), based on research and personal experience with a social issue.	**Compares and contrasts** a specific perspective or lens (e.g., disciplinary, ideological, political, religious, theoretical) as it/they apply to that social issue.	**Synthesizes** multiple perspectives to form a complex and critical understanding of a social issue.
	Knowledge of agencies/ organizations that address social issues.	**Limited to no awareness** of agencies/ organizations focused on addressing the social issue.	**Lists** agencies/organizations responsible for addressing the social issues.	**Recognizes** relevant agencies/organizations and explains how they address a social issue.	**Recognizes the interrelationship among** agencies/organizations **and can assess** the effectiveness and legitimacy of various methods to address a social issue.
	Awareness of power structures and systems when trying to address a social issue(s).	**Describes** a few actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues with little to no mention of the role of power or systems (e.g., economic, administrative, social).	**Compare and contrast** the multiple actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues within current power structures and systems (e.g., economic, administrative, social).	**Create a plan** that involves multiple actions or processes (e.g., advocating, voting, boycotting, contacting elected officials) that can be taken to address social issues within current or different power structures and systems (e.g., economic, administrative, social).	**Analyze** how the action(s) or role(s) taken to address social issues (e.g., voting vs. testifying in front of elected official) can be altered within current or different power structures and systems (e.g., economic, administrative, social).

Table 3. *Assessment Criteria for the Understanding How Social Issues are Addressed in Society Domain (Weiss et al., 2017).*

in the assessment criteria for the characteristic *curiosity and questioning* (seeTable 4). While this aspiration builds relationships with others, speaking truth to power involves asking questions that are grounded in the context of the social issue as a means of exposing power structures. The assessment criteria for an *accomplished* student could include reference to questions that invite mutual consideration of systems and structures of oppression and domination. Further, speaking truth to power emerges from the development of critical consciousness. In greater alignment with CSL pedagogy, the rubric could emphasize the importance of reflexivity and critical reflection in the development of critical

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consciousness and understanding of one's positionality, which I recommend be explicitly integrated into the characteristic *reflection on values, attitudes and/or beliefs* (see 5 b) in the domain *sense of civic identity*. As Mitchell (2008) adroitly observes,

> Critical service-learning pedagogy fosters a critical consciousness, allowing students to combine action and reflection in classroom and community to examine both the historical precedents of the social problems addressed in their service placements and the impact of their personal action/inaction in maintaining and transforming those problems (p. 54).

Addressing these complexities in reflective practice and assessment aids in fulfilling the promise of socially just civic education (Bonilla-Silva & Forman, 2000; Chesler & Vasques Scalera, 2000).

My third and final suggestion on context focuses on the characteristic *knowledge of a social issue* in the domain *understanding how social issues are addressed in society* (see Table 3). As Mitchell (2008) notes, critical consciousness is grounded in context; one's familiarity with a social problem or issue is intimately connected to an understanding of the sociohistorical and cultural context and one's role in that context, creating connections between "real world concerns and the systemic causes behind them" (p. 55). Accordingly, I recommend the authors consider the addition of this perspective to the characteristic. This modification would ground the assessment criteria more fully in the CMG framework, which explicitly recognizes the social and cultural context of civic identity development, as shown in Figure 1. It would also emphasize the important role played by contextual knowledge in unveiling power and equitably transforming it to effect change. Equitable power distribution supports the realization of reciprocity, a foundation for authentic relationships, the final area of rubric critique using CSL tenets.

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Working with Others	*Empathy*	**States** the experience of others through one's own worldview.	**Identifies** components of other perspectives and experiences within one's own worldview while **acknowledging** others' feelings and experiences.	**Analyzes** the intellectual and emotional components of others' perspectives and experiences within more than one worldview while **sympathizing** with others feelings and experiences.	**Values** the intellectual and emotional components of other perspectives and experiences within more than one worldview while **accepting** the feelings and experiences of others.
	Perspective-taking	**States** own perspectives (e.g., cultural, disciplinary, ethical).	**Explains** own perspectives and identifies perspectives of others.	**Analyzes** multiple perspectives for points of commonalities and differences.	**Evaluates** diverse perspectives (e.g., cultural, disciplinary, ethical) in the face of multiple and even conflicting positions.
	Values collaboration	**States** that collaboration is important with little or no mention of collaborating with others.	**Describes** why collaboration is important and gives examples of collaborating with others.	**Articulates** (in)effective qualities of collaboration (e.g., communication, coordination, setting goals) and details own role in an (in)effective collaboration.	**Analyzes** collaborations in order to **choose** effective strategies to maximize benefits; **distinguishes between** (in)effective qualities of collaborations and provides personal examples.
	Openness	**Expresses willingness** to interact with diverse others, while maintaining preferences for own norms and perspectives.	**Demonstrates a willingness** to initiate interactions with diverse others and compare and contrast various norms and biases and recognize the complexities of different perspectives.	**Seeks out interactions** with diverse others and expresses how evaluating others' perspectives have influenced their own norms and biases.	**Regularly participates** in interactions with diverse others and encourages self-awareness of one's own norms and biases.
	Curiosity & Questioning	**Asks** few questions and demonstrates minimal interest in learning more about others.	**Asks simple or surface questions** that do little to further mutual learning and respect.	**Asks deeper questions** that illustrate both what the student knows and does not know, while encouraging others to contribute to an ongoing dialogue toward mutual learning and respect.	**Asks complex questions** that illustrate both what the student knows and does not know while valuing dialogue and debate often necessary to elevate mutual learning and respect.

Table 4. *Assessment Criteria for the Working with Others Domain (Weiss et al., 2017).*

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Strives to Develop Authentic Relationships

The domains *working with others* and *valuing one's role as a social trustee of knowledge* are the focus of my critique using the third CSL principle, which I found to be well integrated in every domain and all but two of the 17 characteristics (see 3 a & 6 b). I will offer insights and suggestions for enhancement in both domains. First, the domain *working with others* thoughtfully integrates recent assessment scholarship in the supporting characteristics, all of which are foundational to the development of authentic relationships (see Table 4).

The rubric's authors drew on the American Association of Colleges and Universities (AAC&U) Valid Assessment of Learning in Undergraduate Education (VALUE) rubrics (see Rhodes, 2009). The characteristic *perspective-taking* is present in the Global Learning rubric, and *empathy*, *openness*, and *curiosity* are reflected in the Intercultural Knowledge and Competence rubric. The remaining characteristic, *values collaboration*, is a meaningful distillation of the Teamwork rubric. In addition, the authors identify the complexities of bias in the characteristic *openness*, which supports sustaining authentic relationship with diverse others.

A second critique of this domain centers on the word *sympathizing* in the characteristic *empathy*, which can be seen in the criteria for the student assessed as *competent* (see Table 4) Boyle-Baise and Efiom (2000) found that service-learning increases cognitive and affective forms of empathy, and both are important to the development of critical consciousness (Rosenberger, 2000). Sympathy, instead, implies pity for the "other," which can reflect unacknowledged power dynamics and whiteness (Green, 2003). Thus, "*sympathizing* with others[sic] feelings and experiences" (Weiss et al., 2017, p. 6, emphasis added) might be modified using alternatives such as *considering* or *understanding*.

Turning to the domain *valuing one's role as a social trustee of knowledge*, the phrase *serving/serves others* is used in the assessment criteria for the two highest categories of the second characteristic (see Table 5). While nothing is inherently wrong

DOMAIN	Characteristics	0-1 Beginner	2-3 Developing	4-5 Competent	6-7 Accomplished
Valuing one's role as a social trustee of knowledge	*Valuing the knowledge, skills and abilities gained through obtaining degree through higher education.*	**Little to no mention** of knowledge, skills or abilities (KSAs) gained through curricular and/or co-curricular experiences.	**Describes** relevant curricular and/or co-curricular experiences **and expresses** how those experiences have contributed to their KSAs.	**Distinguishes** relevant curricular and/or co-curricular experiences and how those have contributed to their knowledge, skills or abilities, **and interprets** how those KSAs relate to addressing a social issue.	**Values** relevant curricular and/or co-curricular experiences in contributing to their knowledge, skills or abilities, **and also constructs a plan** to apply KSAs to address a social issue.
	Valuing the connections between community engagement experiences and the purpose of obtaining a degree through higher education.	**Describes** the *personal benefit* of higher education (e.g., able to make more money, learn how to learn, be competitive in the workforce).	**Questions** own motivations or the purpose of major or concentration in higher education (e.g., community engagement experiences lead to questioning the major area of study).	**Connects** major or concentration in higher education to improving society or serving others.	**Values** how the intended profession or career or discipline improves society or serves others (i.e., education has both a personal and a public good benefit).

Table 5. *Assessment Criteria for the Valuing One's Role as a Social Trustee of Knowledge Domain (Weiss et al., 2017).*

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with such wording, the choice of language recalls the vigorous debates over the term *service*, which "may involve students in the community in a way that perpetuates inequality and reinforces an 'us-them' dichotomy" (Mitchell, 2008, p. 51). In contrast, the measure of the first characteristic uses the language *address a social issue*, which emphasizes systemic change and aligns more closely with the rubric language and the broader civic purposes of higher education. To better reflect this CSL tenet, I would recommend greater consistency by altering the language of the second characteristic to shift the focus from "service to an individual" to "service for an ideal" (Wade, 2000, p. 97).

Finally, the *beginner* assessment criteria in the second characteristic lists three examples of personal benefits a student might receive from the higher educational endeavor—*able to make more money*, *learn how to learn*, *be competitive in the workforce*—that can be classified as financial, intellectual, and vocational, respectively. A fourth item worthy of inclusion might be described as *familial*, the personal benefit associated with honoring and supporting one's family through higher education achievement. First generation college students, who are often from minoritized groups, cite family among their reasons for attending college. Bui (2002) found that first generation students gave higher ratings than non-first-generation students on the following responses: respect or status, family honor, and family financial assistance after graduation. The rubric's acknowledgement of the familial benefit would strengthen the list by embracing alternative ways of valuing the educational endeavor. Further, it recognizes the possibility that a student's civic perspective may be grounded primarily in family, which also contributes to the public good.

CONCLUSION

The Civic-Minded Graduate Rubric 2.0 guides assessment efforts toward the goal of empowering graduates who have the "capacity and desire to work with others to achieve the common good" (Steinberg et al., 2011, p. 20). Its authors have embraced CSL tenets, but my analysis reveals areas for enhancement, through which students and graduates are not just participating in communities but "transform[ing] them as engaged and active citizens" (Mitchell, 2008, p. 52). The critiques I offer in this article propose insights that might advance this goal.

The rubric is but one aspect of the world of the Civic-Minded Graduate and the universe of service-learning, and our approach to service-learning models, pedagogies, and means of evaluation should be broadly scrutinized to avoid inadvertently reinforcing exclusionary "biases, expectations, and traditions" and missing "opportunities for educators to make their own instruction more transformative" (Mitchell, et al., 2012, p. 613). Traditional service-learning has been well-studied in the literature, but early scholarship did not center on race and class or consider systems of privilege and oppression (Abes & Jones, 2004; Chesler & Vasques Scalera, 2000). As the research agenda continues to be transformed by these justice-oriented lines of inquiry, so too must the theories, curricular approaches, and modes of assessment. Mitchell (2015) has shown that an emphasis on CSL tenets contributes to civic identity development, offering educators a means of facilitating the emergence of a mature sense of civic identity in students that is grounded in social justice practice (Knefelkamp, 2008). CSL also supports authentic, reciprocal community-engaged experiences that emphasize equity and create enduring civic value. Thus, a broader application of CSL principles to foundational and emerging service-learning theories, pedagogies, and evaluation methodologies can offer a valuable and enduring means to these transformative civic ends.

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