Appendices

Appendix A. Positionality Activity

Providing an opportunity to interrogate how race, class, and gender shape identity can be a good starting place for community work. Students and teachers will undoubtedly confront socialized and entrenched notions of privilege, identity, and social justice within the context of this work. Learning more about *positionality* is a step toward this process of inquiry. This includes looking at how we are *positioned* (by ourselves, by others, by particular discourse communities) in relation to multiple relational social processes of difference (gender, class, race, ethnicity, age, sexuality). Doing this work means looking at how we are each differently positioned in hierarchies of power and privilege.

In my teaching, I employ a tactic similar to what Cathy L. Nelson (1991) described as occurring at a National SEED (Seeking Educational Equity and Diversity) Project on Inclusive Curriculum seminar. According to Nelson, during the seminar, participants interrogated positionality by writing short stories reminiscent of the Jamaica Kincaid story "Girl." She recalled,

> During our first moments together as a community of scholars/
> learners, we read aloud personal versions of Jamaica Kincaid's
> "Girl," drawing upon the gendered and remembered voices
> from our own pasts. The first voices we heard were our own.
> Immediately, we recognized the authenticity and power of our
> own lived experience. (Nelson, 1991, p. 66).

I use the same strategy to create a more open and inclusive tone in the classroom. Reflecting on positionality by sharing our own versions of "Girl" opens an exciting learning process. Not only does this activity help students learn ways to start theorizing subjectivity, it helps set the tone for sharing our experiences in the classroom. Jamaica Kincaid's (1978) "Girl" voices a character's experience growing up in the West Indies, with the story beginning as follows:

> Wash the white clothes on Monday and put them on the stone
> heap; wash the color clothes on Tuesday and put them on the
> clothesline to dry; don't walk bare-head in the hot sun; cook
> pumpkin fritters in very hot sweet oil.

We can consider the story as an interior monologue—a stream of thoughts or emotions running through the character's mind. To begin the lesson, the class may read or listen to the short story together. I have my students read along while listening to Kincaid narrate her story aloud (available at https://www.youtube.com/watch?v=AHr1HYWomKE).

Discussion

Next, students participate in a discussion. In small groups or in a larger class discussion, they examine the following questions:

- What is the significance of the story's title?
- How has the character internalized messages about how one "should" act?
- Which statements in the story are based on judgments, assumptions, beliefs, opinions, values, and concepts in the character's mind?
- Which statements are non-judgmental—describing reality as it is, factual data, without added value judgments of "good" and "bad"/"should" or "shouldn't"?
- Which judgments are treated as facts in the story?
- Which judgments does the character internalize?

It's worth taking time here to note that Mathieu (2014) referred to the form of monologue represented by "Girl" as interior rhetoric—"stories we tell ourselves about ourselves, our tacit beliefs about how the world works or doesn't" (p. 180). This means we should consider that judgments in stories like this are thoughts based on opinion; they are not statements of universal fact based in reality. Mathieu (2014) wrote that "excavating one's inner rhetoric is an ongoing process, which begins by becoming mindful of one's thoughts and labeling them as thoughts" (p. 182). "Inner rhetoric is powerful," Mathieu (2014) claimed, "not because it is true, but because we act and behave as if it is true" (p. 184.) The following writing activity enables us to initiate our own inquiry in order to observe our "inner rhetoric" as an instance of *internalized oppression*—the idea that we need to understand how oppression works more clearly in ourselves before seeing how it works in communities. We do this to deepen our capacities to bear witness to each other's lived experiences and work together to build more compassionate and just communities.

Community scholar Beth Berila (2015) noted that "internalized oppression often takes the form of a brutal inner voice that does not speak our inner wisdom but instead reinforces the harmful narratives of the dominant culture" (p. 68). This means that believing our thoughts can be a kind of unconscious self-sabotage. Berila (2015) also noted that "power systems have infiltrated our psyches to such an extent that we conform without necessarily realizing we are doing so and without recognizing the deeply damaging effects that conformity has on our own way of being" (p. 68). Sometimes we may find internalized oppression manifesting itself in the things we thought we held most dear—in our very achievements and values.

Pre-writing Activity

In this pre-writing activity, students do some of the excavation work of their own inner rhetoric and oppression. They consider which judgments or "internal rhet-

oric" they currently hold about themselves that are masquerading as facts. In a notebook, they jot down an example for each of the following bullet points:

- When is a time something has been judged as meeting a standard or not?
- When is a time someone was judged or labeled as good or bad?
- When is a time when had a strong attachment to a value and believed you were right?
- When is a time you judged yourself?
- When is a time you judged someone else?
- Where have we internalized these messages? We may have never had the opportunity to stop and consider how these messages may or may not fit for us. How do the messages we receive both from ourselves and from others shape us?
- Do you judge your appearance when you look in the mirror?
- Do you think certain people are more attractive than others?
- Do you think certain people are more popular than others?
- Who do you resent?
- What do you lash out at?
- What do you believe is better than? "X is better than Y."
- What do you believe is worse than? "X is worse than Y."
- Where do you feel included?
- Where do you feel excluded?
- Where do you see others as separate from you?
- Where do you feel like an outsider?
- In what ways do you habitually ignore, marginalize, erase, or dismiss other (different) points of view?
- Which of the following identities have you internalized, and in what ways: national, racial, class, ability, sexual, gender, linguistic, cultural, ethnic, religious, spiritual?
- Which messages from your family, friends, communities, and society have you internalized?
- What do you believe in, and where do these beliefs come from?

When they are finished, they can take some time to share their responses.

Writing Activity

After considering the above questions, which involves taking an inventory of their value judgments and beliefs, students write their own authentic version of "Girl" in about 250-750 words. They write their stories as interior monologues, similar to Kincaid's. In them, they describe and interrogate the beliefs about the world and themselves that they have inherited and assembled along the way. They consider the following questions: Which of your stories, thoughts, assumptions, and beliefs empower you? Which of your stories, thoughts, assumptions, and be-

liefs limit you? Which are your own? Which are inherited? Where did they come from? Which do you have a conflict with? Which are you unsure of? Which do you want to let go of because they no longer serve you? They should draw on the remembered voices of their pasts as well as the current stories they tell themselves. This is free writing. They should use this time to answer the questions in the form of a story. No one ever has to see this draft.

Student Example

Nathan K. – "Boy"

Sort your clothes into darks and lights; wash the darks in cold water and the lights in hot; never walk in bare feet in the grass, there could be nails hiding there; always look both ways before crossing the street–twice; on time is late–always be early; it's fine to get a grade below an A, it just means you didn't do your best this time around; when you're under my roof you go to Mass every Sunday, or Saturday night if that works better for you–God sees it either way; this is how you pull weeds; this is how you rinse dishes before putting them in the dishwasher; this is how you pray–you should do that every night; this is how you suppress an emotion; this is how you avoid a fight with your spouse; you cannot have sleepovers with boys because of who you are; you cannot have sleepovers with girls because of who you are, men and women should not sleep in the same room unless they are married; this is how to be a role model to your brother; *but I've already explained why nothing bad would happen if you let me;* this is how to stick to a commitment you have made; this is how to stick to a commitment that has been made for you by somebody else; this is how to clip your nails; this is how to clip a cat's nails; this is how to clean a cat scratch so it doesn't get infected; this is how to make a bed; this is how to pay attention to your surroundings–you should leave if you feel threatened in any capacity whatsoever; this is how to be the bigger person; separate your trash from your recycling, it's our duty to protect the planet God has given us; ignore the remarks your grandmother makes, thank goodness I'm not like her; if you can, always solve a problem yourself, even if you're not properly equipped to do so; this is how to dress yourself; this is how to take care of your body; this is how to cook vegetables; this is how to cook soup; this is how to cook pasta; this is how to cook grilled cheese; this is how to cook pancakes; this is how to make cookies; this is how to sound dignified when you answer a phone; if somebody asks for money, always consider what they might use it for before giving it; this is how to make a budget; this is how to drive–do you have to go so fast?; *I'm barely going the speed limit*; this is how to water a plant; this is how to forget to water a plant; this is how to dispose of a dead plant; this is how to throw rotten apples off the deck for the squirrels; this is how to throw moldy bread off the deck for the birds; this is how to pack a suitcase; this is how to pack a school bag; this is how to read a train schedule; don't forget a toothbrush; this is how you should speak to adults; drink almond milk, it won't cause cancer like cow's milk

will; don't believe everything you read on the internet; go play outside in the sun, it's good for you; this is how to decorate a Christmas tree; this is how to open one present every hour to make Christmas last all day; you are on your own path with God–someday you'll be exactly where I am; this is how to help those who are less fortunate–this will help when you're at Heaven's gates; this is how to receive Holy Communion; this is how to behave in Church; *but what if I'm just different than you are?*; this is how to sing harmony; this is how to play piano; this is how to make a wine spritzer; this is how to laugh until you can't breathe; you can tell me anything–just don't expect the answer to be exactly what you want to hear; if you're not looking for advice, you shouldn't complain; this is how to hide who you are for your sake; this is why you should hide who you are for my sake; this is how to tell somebody you love them without using your words; always send a thank you card–it's the right thing to do; use the gifts that have been given to you; you always make us proud–everybody has high expectations for you; this is how to apply for a job; this is how to plan for your future; *but what if I still don't know what I want to do, or who I want to be?*; take a deep breath. There's so much more time than you think–why do you worry so much?

Sharing and Discussion

When the writing assignment is complete, students sit in a circle, and I ask for volunteers to read their stories aloud. No students *have to* share their stories. However, I let students know that if they want to share their writing, it will be welcomed and very beneficial in making the class a safe space to work against internalized and institutionalized oppression.

After hearing some readings from the class, I ask students to contemplate some of the following questions in a large-group discussion:

- Where are the similarities in the stories?
- Where are the differences?
- How do gender, race, and power crop up?
- How does race and privilege (or the lack thereof) come into play?
- In what ways do we believe the stories we tell ourselves?
- In what ways is it helpful to believe these stories?
- In what ways is it unhelpful?
- How can we revise the voices in our heads?
- How do we dismantle the negative messages we receive?
- How can we become more accepting of reality as it is and reduce our judgmental thoughts?
- What was it like to write this story about yourself?
- What did you learn in writing it?
- We have come to this place from many different backgrounds. How do we make space for all of the complex identities that are in the room?

- How can we work so as not to alienate anyone's voice?
- How do we work so as not to invalidate anyone's experience?
- How do we frame this class as one that fosters inclusion—not just in our discussions here, but also when we work with community partners outside the classroom walls?

We discuss the ideas that the experiences we have and how we interpret these experiences shape our beliefs, attitudes, personalities, and interior rhetoric. We note that it's vital to take an honest account of the stories we tell ourselves and listen deeply to them. We acknowledge that if we find we are beating ourselves up for having any of these thoughts, we should pause and listen deeply. We consider that we should meet these "attacks" with compassion. We aim to remember that we are doing this work in the spirit of self-compassion, not self-destruction.

I let students know that this activity is an invitation to become more familiar with how internalized oppression works in ourselves before seeing how it works in communities. As mindfulness writer Rohan Gunatillake (2017) urged, "Those of us who take care of ourselves from the inside out not only make a real difference to themselves but also the world around them" (p. 223). I ask students to acknowledge (and if need be, interrogate) their beliefs in order to see things as they are. I suggest that by noting the instances where we have difficulty non-judgmentally describing the facts, we can begin to uncover underlying root causes.

Appendix B. Roles on Teams

Team members share a common goal—active involvement in a successful project. There are many moving parts to achieve that goal. The success of a community project takes everyone working together—researching, writing, editing, designing, and presenting. Some shared responsibilities of team members include

- participating actively in in-class and out-of-class meetings,
- completing readings between class meetings,
- completing assignments between class meetings,
- participating in multiple off-campus visits with the community partner,
- completing all projects according to the determined schedule, and
- completing reflections and evaluations.

These are the responsibilities of all team members. In addition to assigning these general responsibilities, issuing specifically designed roles for team members gives each person on the team a sense of ownership; each person becomes invested in the project's outcome, thereby increasing the likelihood of a better overall plan. Tammy Erickson (2012) explained that

> collaboration improves when the roles of individual team members are clearly defined and well understood—in fact, when individuals feel their role is bounded in ways that allow them to do

a significant portion of their work independently. Without such clarity, team members are likely to waste energy negotiating roles or protect turf rather than focus on the task. The Harvard Business Review writes: "We've also found that team members are more likely to want to collaborate if the path to achieving the team's goal is left somewhat ambiguous. If a team perceives the task as one that requires creativity, where the approach is not yet well known or predefined, its members are more likely to invest more time and energy in collaboration (Erickson). (para. 3)

Without assigning specific roles, members may grow disinterested or detached and possibly territorial over parts of the project.

There are various roles that can be assigned for any given team, and the roles may vary depending on the nature of each project. One position, however, is mandatory for each group. One responsible person should be chosen as the *point of contact*. The community partner will only send and receive email messages or phone calls with this one team member. It is this team member's duty to communicate with the rest of the team in a clear and timely manner. When multiple people in the group send emails to community partners, it can be very confusing for everyone, and messages do not always meet their intended targets (for example, everyone in the group might not receive the latest partner updates and information). Just one responsible member should be chosen to be the point of contact to communicate on behalf of the team for the entirety of the semester project.

Other roles for team members are generally not as formal as the role of point of contact, but that is not to say they are less critical. One person may take on multiple roles, as well. The available roles may include the following:

- *Facilitator*—The person in this role issues meeting agendas before the meeting to allow for review, comment, and revisions to the agenda. Distributing agendas in advance of the meeting may also lead to more productive discussions as participants are more likely to be prepared.
- *Organizer*—The person holding this position communicates to stakeholders about the status and progress of stated goals.
- *Scheduler*—The scheduler keeps everyone organized through Asana, Slack, Google Calendar, or other similar software. This person is responsible for sending reminders to the rest of the group.
- *Notetaker*—This person writes and posts a detailed record of all meetings.
- *Analyst*—The person in this position regularly writes analytical memos about the team's internal processes and decisions.
- *Documentarian*—This person visually documents the work of the group through photographs and videos.
- *Content creator*—The person holding this role crafts updates for social media about the course and the community partnership.

While each team in the class is organized through the various roles held by its members, it is the instructor's responsibility to make sure the teams have what they need to ensure a successful project. The instructor's role includes

- issuing a call for community partners,
- confirming the participation of community partners before the course begins,
- facilitating class discussions and activities,
- assuring each group stays focused on its stated goals and outcomes,
- preparing groups for their community partner meetings,
- following up with each group after their community partner meetings,
- overseeing each group's community project,
- facilitating reflections, and
- facilitating final evaluations from students and community partners.

Appendix C. Locating Community Partners

When the Beautiful Social Research Collaborative is ready to accept new partners for the upcoming semester, we sometimes put out a public call through social media channels to request proposals from interested organizations. When we issue these calls, we usually do so about six weeks before the start of the next semester. We issue a call for partners via a blog post or through Twitter, Facebook, or Instagram. Generocity, a web platform for social good in Philadelphia, has featured our calls for partners to great success. Such platforms exist in many towns. Indeed.com is also an effective space to post a call for partners. In our calls, we ask potential organizations to draft a short proposal for a project via a contact form or email.

Lately, we have had more requests through the contact page on our website than we can handle, so we have not needed to issue a formal call for partners. However, we have issued formal calls for partners in the past, and the following sections contain an example call for partners, an example inquiry we received through our website, and a description of the process of selecting community partners to work with.

An Example Call for Partners

Subject: Seeking new project partners:

The new semester is almost here, and the Beautiful Social Research Collaborative is currently open to new collaborative partnerships that will run September-November. Our goal is to build capacity with local communities and organizations. We are passionate about using the web to make positive social

change. If you are a nonprofit or community-based organization, we have teams of talented students who would like to partner with your organization to:

- Conduct research
- Consult on social media strategies
- Co-create web, video content, or a social media campaign
- Organize workshops, technology training, or resources

To view some of our previous projects, please follow the link to "Our Work." https://www.beautifulsocial.org/work

Send us your ideas for collaboration,

The Beautiful Social Team

An Example of an Inquiry from Our Website Contact Form

Name: Jacqueline K.

Organization: Hope Partnership for Education

Organization Website: http://www.hopepartnershipforeducation.org/

Message: At Hope Partnership, our mission is to break the cycle of poverty through education in Eastern North Philadelphia by providing children and adults with individualized learning opportunities. We serve children, families, and individuals in Eastern North Philadelphia who live below the poverty level and struggle in traditional educational settings. We are hoping that Beautiful Social can help us tell our story better through video. We have our annual event coming up in October, and we would love to create a video/slideshow (about 5 minutes long) to encourage giving from donors. We would also use this video for various future needs.

Selecting Community Partners

A few weeks after we issue a call, our community partner list begins to take shape. After a follow-up phone call with the potential partner, we have a good working knowledge of what our new partners hope to achieve by working with the collaborative. It can be helpful at this stage to ask partners to discuss in more detail the specific problem or area of interest they would like to pursue in a research project well in advance of the actual project start date. We then notify our partners when they will hear from the team that will be working with them.

We generally accept four to five partners each semester. Class enrollment usually runs at 18-24 students. Our student teams are organized with four to five students per team; however, many different configurations could work. If one partner is all you have, it will still work, with student teams working on various aspects of the project.

At times, our public calls elicit more responses than we can handle. We find that the people who direct our local nonprofit organizations often wear many hats and have modest financial resources, little time, and little to no formal training when it comes to engaging and building communities online. Many are eager to pursue a research partnership. Also, our growing list of partners helps in building our "street cred" around town. When we have more valid requests than we can handle, we usually ask potential partners if they would be willing to pursue a project during another semester. We currently have a waitlist of about six months.

Everywhere I go, I seem to run into someone affiliated with a nonprofit or a worthy cause that would be a great fit for a collaborative partnership. Rather than relying on finding our partners this way, however, we rely on previous partners and social media recommendations to issue a call for community partners. That is to say, my rule of thumb for locating community partners is to let them find us. This is a general rule, learned from being a Peace Corps Volunteer, not a hard and fast one. We have reached out to organizations when I have intuited a good fit. However, we have found that sometimes when we approach an organization, that community partner can view a project through the lens that they are "helping the class" or "doing us a favor." Once this tone is established, it is hard to eradicate it. Students begin to lose some of their agency as researchers in a collaborative and are viewed instead as "just students" in a course. This dynamic can lead to less-than-optimal projects for a variety of reasons. It may be a subtle psychological shift, but it is a noticeable one.

In contrast, when community partners seek out B: Social, there is a greater likelihood that the nonprofit's level of motivation will match that of the student team members'. At the beginning of this program, we did not have this luxury of choice. I have included my reflections about both situations here for consideration.

Appendix D. Meeting With Community Partners

One of the most critical aspects of the Beautiful Social Research Collaborative process is our meetings with community partners. Students regularly meet with community partners via Zoom, face-to-face, or a combination of both. We try to have students visit the organization's office or sponsored event whenever possible. I usually do not attend these meetings. Everybody has different teaching philosophies and methods, but I would advise instructors to resist attending these meetings. Even when I sit on the sidelines, my presence at a meeting can shift the power dynamic in my direction (and I'm a relatively quiet person!). It is vital to

allow students to take the lead in holding these conversations for themselves, as this is where the most growth occurs. Usually, a "senior student" or "fellow" who has taken the class before is included on each team. The senior student or fellow is there for support but is instructed not to take the lead in the meeting—this student should only facilitate as needed. The meetings with community partners are meant to provide students with real-world experience. They are opportunities for development and learning.

Travel Logistics

We make sure to work out the travel logistics ahead of time. In a large city like Philadelphia, this means that students will arrange their travel by public transportation such as bus or train, by university van (with the prerequisite training), or by their own vehicles. Students should give plenty of time for contingencies in traveling to the site, such as late trains or busses, parking issues, accidents, etc. It's a good idea to research the destination ahead of time to know exactly where students are going in advance and to determine where they will park (if driving) by using Google Maps' street view or similar technology.

Teams should plan to travel together or to meet up together on the street or parking lot before entering the building. When the entire group arrives, team members take a few deep breaths and then enter the building quietly (without chatter) and with confidence. They go directly to the front desk and introduce themselves calmly as "[name], from [university]." They make sure in advance that they know who they are meeting with and ask for that person by name. Once that person arrives, the students can introduce themselves with "[name], from [university]."

Meeting Expectations

For some students, the first meeting is understandably anxiety inducing. Even if students have held jobs or internships before this course, stepping into the role of a research consultant can be an entirely new experience. To help ease that feeling of the unknown, here are a few things students can expect when meeting with community partners:

- A professional conference-like setting: When invited to a community partner's office, we will most likely meet in an office or conference room.
- One or more people at the meeting: The liaison may not be working alone. Any number of people from the organization might be attending the sessions, including partners, assistants, directors, project managers, or interns. We try to expect the unexpected—more people than we think may show up to this meeting.
- Community partner dressed in business or business casual clothing: Many organizations uphold a business casual dress code. We maintain profession-

alism by adhering to business casual attire. (This could look like dark jeans or slacks paired with a button-down shirt, blouse, or sweater, or jacket.)

Running the Meeting

Once students are situated in the meeting area, it's a good idea to start with introductions. Students introduce themselves by mentioning their majors and minors—nothing too revealing. Everyone in the room should be invited to introduce themselves, including their roles or job titles. If the partner doesn't initiate this, students should feel free to take the lead, as it is vital to know who is in the room.

Before the meetings, students often create an agenda, which someone in the group has shared with the partner via a Google Doc so that everyone can edit it. The students print extra hard copies of this plan to pass around the room. This agenda will be the roadmap for the meeting. When in the meeting, students should feel free to call on their team members by name to help the organization put names to faces. Simply stating, "Joe will now tell you about current research on Twitter strategies..." allows for the meeting to be more personal.

Meeting Tips

When meeting with community partners, the following tips will not only help students to make a good impression but will also help participants feel more in control:

- **Be present**—make eye contact, shake hands with everyone there.
- **Be engaged**—keep cell phones silent and away from view.
- **Be visible**—get out from behind the laptop. Designate one person from the team to take notes in a notebook or a computer (a notebook is preferred). The other team members remain engaged in the conversation and as tech-free as possible.
- **Be audible**—speak clearly; try to enunciate. Be mindful of tempo; it's easy to talk or read too quickly when nervous.
- **Be composed**—be mindful of body language. When nervous, some people tend to cover their mouths when they speak, play with their hair, fidget with things, rock or spin their chair, or laugh excessively (because, nerves!). Stay mindful and in the moment.
- **Be focused**—stay on task. If the community partner asks questions of a personal or off-topic nature, respond politely but without too much detail and then proceed with the meeting agenda.
- **Be prepared**—try not to come empty-handed. Whether it be a report, a presentation, a handout, a PowerPoint, or simply a printed plan to share, show up to the meetings prepared. The more prepared you can be, the smoother the meeting will go. Meeting agendas outline the topics planned

for discussion or the objectives planned to be achieved at the meeting. Send the schedule to stakeholders in a Google Doc about a week before the meeting to allow everyone a chance to review, comment, and revise the agenda as needed. A shared plan encourages everyone to be prepared and allows for a more productive discussion.

- **Be professional**—thank those you've met with for their time and let them know when they will hear back with the next steps.

Appendix E. Facilitating Reflection

Reflections are a way for team members to share their current state of being. I say "state of being" here, as this time serves as a counterpoint to the "states of doing" we usually invest in. Reflections are a time for students to let their guards down and step away from the need to be strategic and tactical. Students find reflections useful in processing events, as they are a place to share, vent, troubleshoot, anticipate, and ask questions. These are especially important after a meeting or event with community partners. Berila (2015) contended that "self-reflection is a process, so each time we engage in it, we have the opportunity to do deeper and become more nuanced in our understanding of ourselves and others" (p. 86). Reflections are a time to consider events from a deeper perspective so students can better understand themselves and their community partners.

I urge making the time for these checkpoints—place a high value on the process of meaningful reflection and inquiry. I ask each student to spend about 15-20 minutes writing a personal or team reflection for the week before we discuss our observations as a class. After the reflection process, we regroup as a class to voice our thoughts and share our experiences. We hear updates from each team and listen to group members who want to share their experiences or their questions. We can then begin to look deeper into what has happened during the week from a more nuanced standpoint. I guide students to move beyond their personal experience and toward an analysis of why these reactions occurred. How do our reactions and assumptions shape our perceptions? If there is a point of tension or discomfort, we ask: What am I feeling? Does this remind me of anything? Have I felt this way before? How can we address this and move forward? How can we open spaces for connection rather than division?

In the following sections, I provide some individual reflection prompts, some group reflection prompts, and a final reflection assignment.

Individual Reflection Prompts

- Here's what I expected . . .
- Here's how I thought it would go . . .
- Here's how it went . . .
- Here's what surprised me or caught me off guard . . .

- Here's what challenged me…
- Here's what I learned . . .
- Here's what I wish I knew beforehand . . .
- Here's what I still need to know . . .
- Here's what I anticipate for next time . . .
- Here are my current questions . . .

Group Reflection Prompts

- What worked?
- What went well?
- What are the benefits of the project?
- Did we accomplish our goals and outcomes (so far)?
- What didn't work?
- What were the issues?
- How can we move forward?
- How can we improve?
- Were there surprises?
- What surprised us or caught us off guard?
- What can we learn from these surprises?
- What would we do differently, with hindsight?
- How could we have been better prepared?
- How did we work well together?
- How did we not work so well together?
- What did we assume?
- Where were the pressure points?
- Where was the discomfort, tension, or conflict?
- Was it handled?
- How can we handle it?
- What was learned as a result of the conflict/s?
- Were we unprepared?
- What did we do right?
- Where did we mess up?
- How can we learn from this?
- What did we learn in this project (so far)?
- What did we do in this project that could transfer to other projects?
- What do we need to know or acquire for next time?
- How can we plan better next time around?
- Who is already doing this kind of work well?
- Are there creative approaches we can borrow or adapt?
- What unanswered questions do we have?
- What do we need to succeed?

Final Reflection Assignment

Gloria Anzaldúa (1981) once wrote,

> *The pull between what is and what should be.* I believe that by changing ourselves we change the world, that traveling El Mundo Zurdo path is the path of a two-way movement—a going deep into the self and an expanding out into the world, a simultaneous recreation of the self and a reconstruction of society. (p. 208)

How is the world (or society) transformed when the self is transformed? Anzaldúa (1987) also wrote, "Nothing happens in the 'real' world unless it first happens in the images in our heads" (p. 87). This final assignment asks you to write a short 350–750 word reflection that tells a story about transformation based on your collaboration with community partners this semester. This can be about a change that occurred professionally, ethically, civically, morally, academically, psychologically, internally, intellectually, emotionally, or spiritually. Use specific details in your account to bring the writing to life for the reader. Make sure to keep your writing focused on your topic—now is not the time to discuss the entire semester's worth of events—just focus on telling one story of change.