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Crossing 21st and State: Marquette-Milwaukee Relations

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Crossing 21st & State

MARQUETTE-MILWAUKEE RELATIONS

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What is Marquette's relationship with the Milwaukee community?

INTRODUCTION

Anyone who goes to Marquette could tell you about the "21st and State Rule" – The rule that, as long as you don't cross 21st Street or State Street, you'll be safe from the ambiguous dangers of city life. And, despite the counter-intuitive nature of an urban university being isolated, the idea of the Marquette Bubble (the assertion that Marquette students live in a bubble of exclusivity and mono-ethnicity) holds some amount of truth. Many of my peers and professors speak against this Bubble, and claim it discourages Marquette affiliates from participating in the Milwaukee community, and perpetuates of an "us vs. them" mentality. However, I've also heard counterarguments that Marquette is a charitable, inclusive community of volunteers and activists whose mission of service and community engagement are rooted in the university's Jesuit core. So, which is true? That Marquette is active in its community, or that Marquette doesn't care about its community?

RESULTS

- As an urban environment, Milwaukee is subject to the effects of urban crisis, which include poverty, the reality of crime and drugs, family and individual homelessness, and corporate flight. As a university situated in an urban environment, Marquette is likewise affected by urban flight, although Marquette's reaction to the urban flight problem remains an arguable topic. (Jennings)
- In an attempt to centralize community engagement programs and strengthen Marquette's impact on the surrounding community, the Office of Community Engagement was created in January 2016.
- Marquette University spends, on average, \$17 million annually on community engagement-related programs involving physical therapy, dental care, nursing, entrepreneurship, public safety, behavioral conditions, and literacy.
- In 2015, Marquette spent \$9.9 million in grant-funded community-based research in service.
- Certain volunteer programs, like the Marquette University Volunteer Corps, allows students to engage in acts of community service off-campus. However, this service is usually done in a cluster of other Marquette students.

What about the students?

- Marquette university encourages students to live on-campus, asserting that students who do "have more satisfying college experiences than commuting students." ("Life at Marquette") This may contribute to the "socially constructed cultural barriers" in and around Marquette's campus, and encourage Marquette to be insular.
- Furthermore, the history of segregation and discrimination within Milwaukee may fuel polarization between Marquette and the Milwaukee community. Milwaukee was reported to be the most segregated city in America in the 2010 census, and a predominantly white, affluent university situated in the heart of its downtown juxtaposes the true nature of the Milwaukee community in such a way that it fuels tensions rather than encouraging continued growth.

CONCLUSION

When I first entered into this research, I wasn't entirely sure what it meant to relate to a community – all I knew was that there were issues at Marquette that needed to be confronted. As my research developed, issues that impact our relationship with Milwaukee revealed themselves: Racism, classism, religious prejudice, and elitism, among others. But, while I saw facets of Marquette's community engagement that could use improvement, I also saw university at a pivotal point in its cultural development. As a whole, Marquette has made certain attempts to answer the calls of need within Milwaukee. However, where Marquette seems to fall short is in the cultivation of a relationship between their 12,000 students and the Milwaukee community, and in how long it took Marquette to recognize Milwaukee's needs to begin with.

MATERIALS & METHODS

Mixed-Method Approach

Interviews

I conducted 30-60 minute long interviews with multiple participants, including authorities on the subject, students, and community service partners of Marquette.

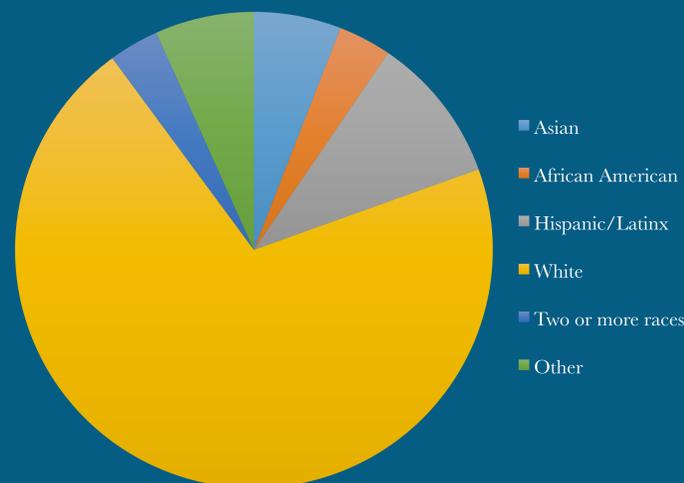
Observations

I endeavored to understand the "face" Marquette puts on by observing its presence both online and in reality. This included analysis of Marquette web pages and observing social interactions on campus.

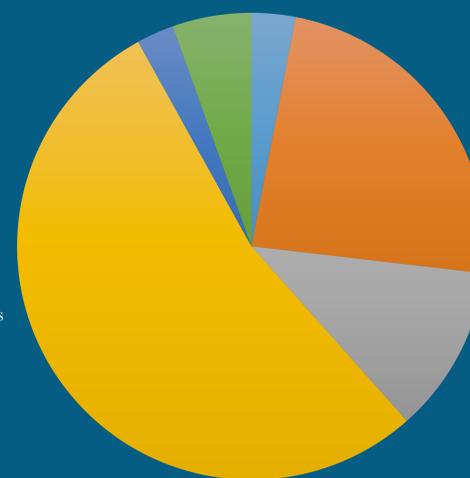
Scholarly Research

I delved into archives and databases for information regarding community relations at urban universities. I then cross-referenced these articles in an attempt to eliminate as much bias as possible while maintaining the scholarly integrity of the texts.

Marquette Student Diversity 2016



Milwaukee County Diversity 2010



“How do we find ways to reduce barriers between the community and Marquette's campus, and between Marquette and the community?”

LITERATURE CITED

Jennings, James. "Urban Crisis and Black Politics." *Solidarity*. N.p., n.d. Web, 10 March 2017.

PROPOSALS FOR CHANGE

In general...

- Recognize the need for continued discourse between Marquette and the Milwaukee community.
- Encourage open and honest discussions about issues of racism and classism prevalent on and off Marquette's campus

In particular...

- In future dorm hall expansions, integrate dorms with various areas of the city, and offer a free shuttle to campus.
- Institute a Community Engagement and Awareness program in freshman and transfer orientations.

"Life at Marquette." *Undergraduate Admissions*. Marquette University, n.d. Web, 13 March 2017.

Rowley, Larry L. "The Relationship between Universities and Black Urban Communities: The Clash of Two Cultures." *The Urban Review* 31.1 (2000): 45-65. *ProQuest*. Web. 21 Mar. 2017."

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Crossing 21st and State:

Marquette-Milwaukee Relations

Introduction

When I first came to Marquette I was hopeful, but more than that, I was naïve. I thought my experiences growing up in the suburbs of Chicago qualified an understanding of urban relations in general, and community relations in particular. However, I could not have been more mistaken in my understanding the urban university-community paradigm. What I once thought to be a simple, effortless, mutually beneficial relationship is, in reality, an incredibly complex social relationship with underlying tension spanning decades, if not centuries (Rowley).

An alliance between the urban university and surrounding city is critical in the cultivation of a successful community. According to John Mullins and John Gilderbloom, a successful university-community partnership can, and often does, result in "an improved quality of life, economic development opportunities and increased provision of expertise." (165) However, the vast majority, if not all, of urban universities and cities struggle in guiding their interactions into forming a fruitful relationship. This isn't due to a lack of desire on the behalf of either party, but rather to the inherent tension and social complexities involved in interactions between the two spheres, which stem from a lengthy history of "discrimination, cultural differences, and racial animosity" in diverse urban environments (Rowley 50). My findings have led me to believe that, while Marquette claims a desire to foster a positive relationship with Milwaukee, the university

utterly fails in cultivating progressive relations between their 12,000 students and the surrounding community. Likewise, the university lacks the diversity necessary to move forward as an inclusive institution.

In this paper, I will detail my efforts to research further into relationship between Marquette University, a predominantly white higher education institution situated in Milwaukee, and the general Milwaukee community. This paper is broken down into these categories:

1. Motivations for Research: In this section, I will discuss the reasoning behind my choosing this research topic. This section will contain a short explanation as to why I feel this research is necessary to better Marquette, and an excerpt from a narrative inquiry that I wrote during the initial stages of my research to help it gain direction and personalization. The function of this section is to help contextualize my research, and present my own experiences as a student of Marquette that made this research necessary.

2. Methods: After describing my motivation behind researching this topic, I will move to my methods section, which details the research I performed to reach my conclusion. This included observations, wide reading of scholarly articles, and interviews with a variety of community partners and Marquette affiliates. I will also list the codes (or themes) that I used to help analyze and connect my raw data: Perceptions vs. Reality, Responsibility, Diversity, Comparisons to Other Universities, Community-University Tension, and Money.

3. Findings: Following the methods section, I will proceed into my findings, where I present a comprehensive analysis of all my data, and present my unanswered questions. My findings are various and numerable, but my key findings are as follows: (1) Urban universities are not obligated to aid or engage with urban communities, but it is counterintuitive and harmful not to. 2) The perceptions characterizing Marquette within Milwaukee are vast, and range from

overwhelmingly positive to extremely negative. 3) Community-university tensions are fueled by Marquette's lack of diversity, a history of racial animosity in Milwaukee, and vast cultural differences.

4. Conclusion: After my findings section, I proceed to my conclusion, where I list my proposals for change: 1) Marquette to encourage open discourse and discussion on issues like racism, isolationism, and diversity, in the world in general, and Milwaukee in particular. 2) Marquette to recognize the need to continue working toward a healthy, productive relationship with the greater Milwaukee community, and to allocate funds and personnel to expedite that process even further. 3) In future expansions, I propose that Marquette build dorms directly integrated into the city, and offer a free shuttle bus to campus. 4) For Marquette to institute a community engagement and awareness program in freshman and transfer orientations to help acclimate students to urban life, and discourage negative rumors about the surrounding area.

All of this is driven by my research question: What is Marquette's relationship with Milwaukee?

Researcher Positionality

Before I delve too deeply into my research, I'd like to take a moment to discuss point of view as an inherent facet in social research. As human beings, it is impossible to be free of bias and perception, and academic publications are no exception. This paper deals largely with personal points of view, biases, and tensions as facets of society, and because not everyone has the same perceptions or bias, certain readers might interpret this research in different ways. As an undergraduate Marquette student, I am subject to biases and perceptions others may not be, and therefore interpret my research in ways others may not. That is not to say my research is untrue – all conclusions and findings are rooted in certifiable facts and research. Nevertheless,

the interpretation of these facts may vary slightly from person to person. For this reason, as you read on I encourage you to take my own point of view into account, but to also draw your own conclusions. And, if you feel so compelled, to add to this research in ways that are personally effective.

Motivations for Research

My path to Marquette was not a conventional one by any means; before I came here I attended two previous colleges, and came to Marquette to have the "real" college experience in what I saw to be a young, promising, artistic city. I transferred to Marquette in the fall of 2015, desperately ready to leave the monotony of suburbia and take my place in the whirlwind of Milwaukee. And, while I love Marquette as a place I have forced to be my home, I cannot help but feel somewhat let down by my university's lackluster efforts to engage Milwaukee.

My first year at Marquette, I spent a lot of my free time on buses, soaking up my new home through the use of the free bus pass Marquette had given me. In-between flustered homework sessions and slow-moving classes, I watched the city whirl around me through glass windows as a kind of therapeutic respite. I found comfort in the motley crew of assorted Milwaukeeans on the bus. They existed as a voice of the city by simply existing, and I found inspiration in watching them appear and disappear organically. I've observed arguments, speeches, declarations of love, fights, and flirtations. I've seen professors, students, interns, blue-collar workers, veterans, and the unemployed cohabiting a common ground on the bus. Coming home to my dorm every night after my adventures always felt strange. After spending so much time surrounded by inescapable, beautiful diversity, I felt whitewashed at Marquette. The more I left Marquette's campus, the more I noticed that other students made a conscious effort *not* to,

and I became aware of the "21st and State" rule: The rule that as long as you don't cross 21st Street or State Street, you'll be safe from the ambiguous dangers of city life. I learned that these streets pose physical boundaries in what many refer to as the Marquette Bubble. The Marquette Bubble is, concisely, the areas on and surrounding Marquette's campus dominated by Marquette students and affiliates. The idea of the Bubble is that the people in it never leave, and isolate themselves from the city, not only creating a "bubble," but also perpetuating an "us vs. them" mentality against the surrounding city blocks. Slowly, my bus rides opened my eyes to the terrible juxtaposition Marquette poses in the city: Although Marquette is in the heart of Milwaukee, it might as well be a city of its own. Outside of Marquette's self-imposed boundaries, I saw life in all its colors and forms take place fearlessly. However, on Marquette's campus, life seemed to be whitewashed and void of exploration.

I was not alone in this observation. In the following excerpt, I will describe an encounter I had at work that made me feel ashamed to go to Marquette. While this excerpt is short, and the conversation it details is shorter still, I believe it speaks volumes to the way others view Marquette, and gives this research an undeniable purpose.

Excerpt: The Marquette Girl

The summer before my junior year as an undergrad at Marquette, I got a job as a barista at Colectivo. One day, after working there for a few weeks, my coworkers and I were discussing college.

"What do you do at UWM?" One asked me.

"Oh I don't go to UWM! I said, smiling, distracted by my work.

"Oh! What do you do, then?" They responded. I paused, and looked at them,

apprehensive about the truth. Swallowing hard, I tried to make my voice sound light and quiet. "I study English at Marquette," I responded.

"Oh, Marquette" they said back, rolling their eyes and laughing. "So you're a racist."

The statement wasn't phrased as a question, and it made my heart sink. My coworker turned back to their work, immediately lost in another conversation with someone else. They made no further inquiry to my beliefs on the segregation problem within the city, nor to my feelings about equality and social justice. From that moment on I was viewed as something different at Colectivo: A Marquette girl. And, while I was still accepted within that small community and continue to love working there, I am constantly the butt of quips and jokes about being a part of what they consider to be an elitist, Milwaukee-specific class of people. It was with a heavy heart that I realized the conclusions I had drawn about my school were not unique. I cannot tell you the number of times I have answered a question about where I go to school, only to be met with groans of "Why?!" and "Oh God." My encounter at Colectivo was merely first of many, and with time, I think I have begun to understand why.

As a school, Marquette is isolated. There is absolutely no denying that. But where it differs from other isolated communities is that Marquette *chooses* its isolation, and relishes in it to the point that anyone that resembles an outsider (a transfer student, a person of color, or even someone on campus who doesn't "look" Marquette) is considered a threat to a delicate ecosystem, and treated as such. We have accumulated a reputation in Milwaukee of being disinterested in our community, unwilling to accept others, and disproportionately wealthy. As not only a Catholic university, but as an institute for higher learning, this is a problem.

Methods

For a while after this realization, I blamed Marquette entirely for the existence of the Marquette Bubble. I thought that the responsibility to tie community and university together rested solely on the university's abilities, and as I hadn't seen any efforts toward integration or cultural enrichment in my own experiences, that Marquette must not be trying hard enough. Thus, when coming into this research project, I knew that I wanted to research something related to Marquette's relationship to the greater Milwaukee community. Initially, this began with two research questions: "What is Marquette's function within Milwaukee?" As well as, "What perceptions do community members hold of Marquette?" As my research deepened, however, I found myself beginning to use these questions as a jumping-off point rather than a driving force behind my research. Consequentially, these questions have evolved and reformed into a single, more open-ended question: "What is Marquette's relationship with Milwaukee?" However, it should be noted that "relationship" and "relations" are not used interchangeably in this paper, although the words are similar in nature. "Relations" refers to the ways in which the university and the community are connected, while "relationship" refers to the connections itself in a more objective sense. Likewise, in order to understand my research questions, it is necessary to differentiate the words "function" and "relationship" in my initial and final research questions. In this research, "function" suggests a one-sided, socially mechanized purpose within a whole, whereas "relationship" suggests a bi-directional, meaningful cultivation of success for all parties involved. As I continued this research, I found myself straying from the impersonal function of Marquette as a tool, and instead digging into the historic, turbulent, and often personal relationship between Marquette and the city of Milwaukee.

In order to do this, I needed a wide variety of data. To accomplish this, I have used a multi-method research design in this study. I collected this data over a period of four months, not

including the personal data I'd collected from previous experiences which is detailed in my narrative autoethnography. In this section, I will detail the specific methods I used to collect my data, as well as a description of how each set of data was analyzed.

Data Collection

I found all aspects of my to be integral in helping my understanding of Marquette's relationship with Milwaukee. However, interviews and scholarly research seemed to produce more efficient and informative results, and so the majority of my time was put into researching through these two mediums. A comprehensive list of my methods is given below, along with details regarding my process, participants, and initial goals.

1. Observations: When I began this research, I was completely overwhelmed with the sheer amount of potential data. The urban university has been written about anecdotally, historically, and analytically, but the lack in publically available empirical data on the subject made my jumping-off point that much harder to find. Thus, I began my research by simply observing what I saw; by getting to the root of what bothered me about Marquette, and studying the very face of the university. I accomplished this mostly by browsing official university web pages regarding Marquette's Catholic values, core principles, and guides to living on-campus did this. I also studied interpersonal and intrapersonal interactions for a short time at the points on campus that intersect with the Near West Side.

2. Student Interviews: I conducted these interviews to ascertain the Marquette student experience with the Milwaukee community. These interviews lasted half an hour each, and allowed me to encounter perceptions of Marquette that hadn't previously been available. These interviews included one Marquette undergraduate student (T.T.), as well as a graduate student (Callahagn). These interviews made me realize how truly isolated Marquette students

(specifically undergraduates) really are, and prompted me to interview administrators and community partners for a more rounded point of view.

3. Administrator/Community Partner Interviews: These interviews were conducted with the specific goal of gleaning more information on Marquette's relationship with Milwaukee in the past, as well as how Marquette and the community are presently working together, and their plans, both concrete and hypothetical, to grow together in the future. These interviews included one administrator at Marquette University (Peter) involved in the university's community engagement programs, as well as a community partner (Janet) that leads Marquette students on an off-campus volunteer site.

4. Scholarly Research: In an effort to familiarize myself with the existing data on urban university-community relations, I read widely on the topic from periodicals, websites, and academic journals. Through these articles, I found my own views challenged by case studies and philosophical arguments, which ultimately helped me formulate my final conclusions of Marquette's true relationship with Milwaukee.

5. Personal Experiences: The events detailed in my autoethnography continued to impact my research throughout the process, and have therefore been included in my list of research methods. As a Marquette undergraduate student, I feel myself somewhat able to shed light on parts of the Marquette undergraduate experience regarding community engagement and isolation.

Data Analysis

Writing my narrative inquiry and formulating a concrete research question allowed me to identify core themes in my initial research. This, combined with my observations online and on campus, shed light on two themes which are still prevalent in my final research. Namely, I

identified isolation and an "us vs. them" mentality as the core issues in my understanding of Marquette-Milwaukee relations, and these themes are easily traced throughout my initial writings and development of a research question. However, as my research grew, I found myself identifying other, more specific, themes as subsets of my original two. The comprehensive list of coding categories, definitions, and examples of each are detailed in the table below.

Code	Definition	Example
Responsibility	A reason for urban universities to be held accountable for they community relations, and in some cases, an attribution of that responsibility.	A scholarly article saying professors are generally held to a higher standard than students in community engagement efforts (Rowley 46).
Perceptions of Marquette	Specific mentions of opinions or perceptions regarding Marquette or the community, and their justifications.	An interviewee claiming Marquette students are pretentious and culturally out-of-touch. (T.T.)
University-Community Tension	Any mention of income or expenditure by Marquette or the Milwaukee community in relation to each other, or toward community engagement efforts.	A scholarly article attributing the tension to racism, exclusion, and discrimination (Rowley 50).

Figure 1: Categories of coding used when analyzing raw data that represent my key findings.

Results

Responsibility

In order for my research to continue evolving, it was necessary to ask seemingly simple questions: Why do urban community-university relations matter? Why should the university even care about the community? I found these questions incredibly difficult to ask. Considering an urban university as harboring no responsibility toward a community makes my stomach churn indignantly. But my research into these questions was fascinating, and the more I read, the more

I realized what the twisting in my gut was caused by: A feeling of civic responsibility shared by communities and universities alike.

The very nature of urban universities calls for civic responsibility, especially in the context of "current urban decay," (Rowley 46). This decay encompasses poverty, the reality of crime and drugs, family and individual homelessness, and white flight, in which white families flee urban areas in fear or increasing minority presence (Jennings). Urban decay is an increasingly pressing issue in the United States. Just months ago, President Trump threatened to "send in the feds" to Chicago in response to the city's problems with violent crime (Noble). And, while this statement was later recognized as antithetical to the White House's goals, it represents an acknowledgement of urban decay that only emphasizes the pressing need for urban universities to assume civic responsibility. That is not to say urban community's *need* their university's support – This line of thinking might increase university ego, encourage feelings of abstraction from the community, and perpetuate the "socially constructed cultural barriers" already in place in these environments (Rowley 46). In terms of Marquette, as my interviewee Peter so eloquently put it, "what [people] experience on-campus, the community experiences off . . . it's a community interacting." The only instance in which a university would not share the responsibility of aiding a community is in the removal of a university from the issues of urban decay, which would indicate that the university has "withdrawn from the city and undermined urban culture," which in its nature is unethical, especially in a Jesuit institution. (Bender 4) Rather, an urban university that works in conjunction with an urban community for the betterment of the city as a whole is the most efficient course of action, benefitting both the institution and the community.

The Jesuit Catholic tradition has always been described to me as the type of Catholicism that helps people; a religious tradition deeply separated from what can only be described as "Easter and Christmas Christians." Jesuits have six core principles that define their specific brand of worship:

1) Magis: 'Magis' is a Latin word meaning 'more.' In the context of the Jesuit tradition, this refers to striving for the constant betterment of oneself, and also doing more for others for the glory of God. ("Jesuit Values: Leader Tips") This value might encourage Marquette's work with the community as a way to praise God.

2) Men and Women For and With Others: This principle characterized the Jesuit tradition of standing with the poor and/or marginalized, and sharing one's gifts for the betterment of the world and its people. ("Key Jesuit Values") This value could translate into Marquette involvement with charities, nonprofits, homeless shelters, food pantries – any organization or program that benefits the less fortunate by giving away excess money/products.

3) Cura Personalis: This means 'care for the person,' which translates into the Jesuit tradition in "dedication to promoting human dignity," and recognizing each individual as God's creation. ("Key Jesuit Values") In terms of community engagement, this might encourage an element of breadth in Marquette involvements – Rather than supporting or working with one specific type of organization or group, Marquette might see this value as a call to diversify their outreach beyond charity, and into the personal lives of community residents.

4. Unity of Heart, Mind: The lack of separation between heart and mind. In some definitions, this principle includes the soul as well. This is in respect to developing oneself in entirety, rather than focusing too much on one aspect of human development. This might

encourage Marquette to share their educational privileges with community members to encourage "developing oneself," regardless of whether or not they can afford tuition.

5. Ad Majorem Dei Gloriam: Meaning 'for the Greater Glory of God,' this references the Jesuit tradition of finding God in all things, and in "every circumstance of life." (Key Jesuit Values) In the theme of "Magis," this value also encourages Jesuits to do things because of, and for, God. However, this specific value encourages a search for God, and implies that search will take place in unexpected places. Therefore Marquette might be encouraged to spread their outreach to areas not usually considered "Marquette's area," into surrounding suburbs, or even areas that are already considered affluent.

6. Agents of Change: This principle asserts that Jesuits are not just thinkers; they are doers. In order to bring about a better world, Jesuit faith states that "critical thought and responsible action on moral and ethical issues" are paramount to fostering a healthier world and spiritual life. This principle is perhaps the most important principle in regards to this research, and one that I find the most perplexing. For a university founded on a value of being an agent for change, Marquette is painfully bureaucratic – It took 135 years for the Office of Community Engagement to even be formed, despite years of decentralized, unorganized community engagement efforts by Marquette. (Peter)

In examining all of these values, in conjunction with the benefits of a united university and community, it seems so clear to me that Marquette *does* have a responsibility toward Milwaukee. It is Marquette's responsibility as not only an urban university, but also a Jesuit institution to recognize the ethical need for urban university-community relations. And in part, Marquette does recognize this need. But whether or not they respond to the responsibility efficiently or effectively seems to be debatable.

Perceptions of Marquette

During the course of my research, and especially in conducting interviews, one thing became abundantly clear to me: The vast range of perceptions about Marquette and the Milwaukee community. When I started conducting student interviews, I wasn't surprised to find that many students held the same perception of Marquette as I did: That Marquette is insular to the point of dysfunction, and is offensively monoethnic and isolationist. A description of Marquette given in an interview by T.T. was particularly interesting to me. She described Marquette as "not completely isolated geographically, but isolated socially." She went on to describe what she meant, saying that because she thinks Marquette lacks racial, religious, and geographic diversity, that she has conceived a generally negative perception of Marquette. She also attributes this to her belief that all Marquette students are relatively similar – When asked why she has a focused negative view of the students rather than the institution as a whole, she responded that students at Marquette "aren't very friend, and they're very cliquey, and [Marquette] remind[s] [her] of high school." She went on to assert that this view isn't unique to her, and that her coworkers (none of who are affiliated with Marquette) share the same opinion. She recounted an interaction her coworker described: "There was a guy from Ghana there who was interning, and he lived on...8th street? And he said he walked down to Marquette's campus one time and he said, 'Oh people treated me terribly. I just wanted to talk to them and they treated me terribly'" (T.T.) T.T. told me her coworker never went back to Marquette's campus for fear of being treated the same way over again.

T.T. and her coworker are not alone in their views of Marquette. Students all across Marquette are "challenging one another in those conversations" about the university's reaction to the surrounding area, and the "perception vs. reality" of living on and near Marquette's campus.

(Peter) This conversation has stretched into student publications, specifically the Marquette Wire, a student-run media team consisting of a newspaper, TV station, radio station, journal, and website. In the article "Break free from the bubble with social innovation," a student expresses a sentiment that I've heard repeated many times:

We do the education thing very well and we try very hard at that . . . We don't just teach simple knowledge, we teach life lessons and valuable skills that make us better people. . . . But what about the poverty? Do we think we actively engage the community we are a part of, or simply exist on this plot of land, ignoring our neighbors? . . . Is our community better because of our presence? I say no. . . . There are no immediate healthy food options. There are neighborhoods we warn people about. If we are here to address poverty, why isn't it better? . . . Has Marquette been completely ineffective for all this time? (Terenzio)

This argument is, of course, controversial. I'm sure that if presented to some of my other interviewees, this statement would be met with explanations of how exactly Marquette *is* effective – The fact that the university is attempting to sponsor an on-campus grocery store, is in the process of expanding and renovating their campus, and has many community engagement programs would all be mentioned. But if nothing else, student discussions of Marquette in general, and Terenzio and T.T.'s arguments in particular, prove at least one thing: That Marquette students aren't being informed about community engagement and activism.

In my interviews, I also spoke with a graduate student at Marquette University who works closely with a student volunteering program. She represented a facet of my research that I came into contact with extremely rarely: Someone who isn't opinionated about Marquette's relations with the community. In all my interviews, the people I spoke to were eager to share

their perceptions of Marquette, and many did so with passion – I got the general impression that my interviewees weren't new to the topic, and staunchly believed everything they said. However, my graduate interviewee, Callaghan, seemed relatively moderate in her perceptions of Marquette. When asked the question, "Do you think there's tension between Marquette and the surrounding community?" She responded, "Yes, but not more than at any other university. Similar ones, at least," after a pause. (Callaghan) At this point in the interview we were running low on time, and I chose not to delve into her reasoning behind this opinion, a choice that I regret in hindsight. Instead, I attributed her lack of strong opinion to her relative newness to Milwaukee (she moved to the city in fall of 2016, around eight months before this interview took place). However, as her answer sunk in, and I continued to meet with more and more opinionated people, I was (and am) unsettled by her response. All other interviewees indicated an acknowledgement of the tension between Marquette and Milwaukee, and while Callaghan did to an extent, she did so in such a way that normalized the tension. This trivialization of tension in a city that was reported to be the most segregated city in the United States in the 2010 census displays, to me, a certain ignorance of the specific issues Milwaukee, and therefore Marquette, faces. This, in conjunction with Callaghan's relationship to Marquette community outreach programs, raises an interesting question: Does Marquette educate their employees on the specific nuances of working at an urban university? If so, how?

The third perception category was a generally positive reaction to questions about personal feelings toward Marquette. An interesting piece of this data is that every one of these reactions was communicated by either a community partner, or a Marquette affiliate working directly with community engagement/outreach programs. There seemed to be a direct coordination between the participant's involvement with Marquette-community relations and the

positivity of their interview responses. However, I acknowledge that this is simply coordination and not causation, therefore hesitate to connect the two facts directly.

What really set this group of perception-holders apart to me was their acknowledgement of Marquette's lackluster past within the Milwaukee community. Each and every one of these participants conceded that Marquette has struggled in some capacity with community relations. A Marquette administrator, who went by the pseudonym Peter, described how he saw the issue of the Marquette Bubble in recent years:

"When I first started this work, there was initially a considerable amount of skepticism around Marquette's relationship with the community. . . that's no secret. . . . Different community leaders might say things like 'Marquette's been silent,' you know, 'They haven't really responded to the issues of the city.' Or, 'Marquette is insular,' or . . . 'it's out of reach.'" (Peter)

I considered Peter's acknowledgement of the struggles Marquette faces to be responsible. It might have been easier to defend a school he claimed was never struggling to begin with, but he didn't. Neither did any the community partner I interviewed, Janet. "Things have been tense in the past," she said. "But Marquette has always done wonderful work." (Janet) However, when it came down to general opinions of Marquette, both participants strayed from the skeptical nature of my student participants, and adopted a favorable point of view of Marquette. Peter described Marquette's initial efforts to "reduce barriers between Marquette and the community" I terms of "a lot of programming," with community symposiums, a week dedicated to service, and recently the growing list of connections with community service partners. (Peter) Janet, who has lived in Milwaukee her entire life, spoke extremely highly of Marquette: "Marquette is just wonderful . . . the students are wonderful . . . it's an amazing school." (Janet)

The sheer variance in perceptions of Marquette continues to astound me. It seems irresponsible to attribute this variance in perception to differing levels of experience and exposure, because those who had the highest opinions of Marquette (adult Marquette affiliates) would also shoulder the greatest risk in vocalizing negative perceptions. Rather, I attribute the plethora of opinions I encountered to the living and evolving "Marquette conversation." All of these perceptions seem to serve so as to positively challenge perceptions of Marquette, and therefore function responsibly within the confines of community relations in encouraging the topic to be discussed.

Community-University Tension

Whether or not those discussions will take place, however, remains another story, as the tension between Marquette and the Milwaukee community might discourage proactive conversation. This tension isn't unique to Marquette and Milwaukee – It can be seen between every urban university and urban community. Part of this tension is due to the social roles each party plays into – "The very nature of the academic culture clashes very sharply with elements that have come to characterize . . . inner-city culture." (Rowley 46) The urban university and urban community, each complex social structures with corresponding rules of etiquette, can clash sharply when attempted to be brought together.

This tension extends deep into the roots of both institutions, especially on a political level in such a politically pivotal time. Cities are traditionally considered liberal epicenters, with cities like New York, Chicago, and Los Angeles as constant blue spots on the political map. This holds true for Wisconsin cities as well. Wisconsin is largely a republican state, but Milwaukee and Madison host some of the most liberal voices in the state. This is pretty evident to anyone who visits either city, with expletives like "F--- Trump" spray-painted on walls, and a plethora of

marches and protests with liberal undertones. However, "the politicization of many important issues [can fuel] tension" between community residents and conservative faculty and staff. (46) Public policies like affirmative action, welfare reform, crime legislation, and so on have polarized residents and universities into cold silences rather than productive conversations.

Furthermore, social tensions also add to this predicament, which Marquette's lack of diversity doesn't help. Marquette is located the area of Milwaukee with the highest concentration of minority residents, while Marquette's minority students make up only 26% of the student body. (Marquette University) This, combined with Marquette's isolationist actions, juxtaposes the surrounding area in a way that many view as racist. I personally can't even tell you how often I see the signs of racism permeate Marquette's campus; how many times I've watched students cross the street to avoid an African American; how many students make fun of the homeless population on and near campus; how many times I've heard the rhetoric of 'us vs. them.' "Historical discrimination, cultural differences, and racial animosity" all play into tensions within cities, and the blatant lack of diversity on Marquette's campus makes a statement: The city is diverse, but Marquette University is not. Therefore, Marquette University doesn't want to reflect the city of Milwaukee – So why should community residents want to interact with them?

Urban universities and communities have a rough history, relationship-wise. Even when one tries to reach out to the other, many times, "projects undertaken with high hopes met with failures . . . actually heighten local suspicions and frustrations rather than improving relations with the university." (Bok 237) Marquette University has certainly attempted to reach out to the community – but instead of the mass projects this quote refers to, Marquette has mainly worked on a relationship-building level, which I'm guessing is to set the foundation for larger projects in the future. in 2016, Marquette allocated \$17 million to community care programs through dental,

nursing, and physical therapy clinics, and public safety, behavior and autism, legal, and literacy programs. So, what can Marquette do? What can the community do? Is it possible to work through the social tensions, and work together to create a better city? I believe that it is. I think that the choices made by Marquette and the community, and specifically Marquette, all impact the relations between the two. With the careful cultivation of relationships, effective and efficient decision-making, the diversification of Marquette's campus, and a conscious effort to educate their students on issues of racism and diversity, I believe steps might be taken in lowering the tension.

Proposals for Change

In order to institute lasting change, Marquette University has a choice: To be proactive in creating a better Milwaukee, or to passively hope things will change. I desperately hope they opt for the former, and I submit these four proposals for consideration when looking to move forward:

1) Marquette must recognize the need for continued discourse between the university and the Milwaukee community, and provide the appropriate channels for this discourse.

Communication in the face of tension or conflict is key to a successful outcome, and Marquette has the ability to facilitate a conversation that needs to be had. Marquette has already begun this process in events like their community engagement symposium. However, I suggest that Marquette invite students heavily into this conversation, and in turn that community partners invite community residents into this conversation as well. As leaders of the two factions, Marquette faculty and staff and their community partners must recognize the possibility of

bringing together students and community residents as an opportunity for grassroots change, and take advantage of their ability to do this.

2) Marquette University must encourage open and honest discussions between all groups on issues like racism and classism on and off Marquette's campus. While this proposal is similar to the first, through this proposal I want to specifically recommend the content of discussion for group discourse. An honest, open, realistic discussion on key issues in urban society is paramount to conqueror the divide in Milwaukee. I'd also like to emphasize the word 'discussion' in this context – a lecture, presentation, or lesson will not be enough, unless it is followed by a large amount of time set aside for discussion and contemplation. It is so important to debate these issues with different kinds of people, and not just Marquette students, the majority of which have never been personally affected by racism or classism. Marquette must recognize the needs of their students as global citizens, and encourage them to challenge their beliefs and preconceived notions of race and equality through facilitated discourse.

3) In future dorm hall expansions, integrate dorms directly with the city, and offer a free shuttle-bus to campus. This would force students to go off-campus, integrate themselves with various areas of the city, and become comfortable navigating the city off of Marquette's campus. Especially if Marquette made available the option for junior and seniors to dorm, this would actually increase their profits over the years, as well as give Marquette students an opportunity to continue student-style living situations in their upperclassman years. The shuttle to campus would follow the model of University of Wisconsin-Milwaukee, whose dorms range from on-campus to almost two miles away. The shuttle runs on a schedule, and students need only to show an ID to ride it to campus. If the university doesn't wish to spend money on a shuttle service, or fears the liability involved with driving students off-campus, they could instead

encourage students to utilize the buss pass they already receive at orientation, or once the Milwaukee street car is built, and if a line is built toward Marquette, encourage them to take that as well. This would encourage student city navigation even further, and give the students the opportunity to become comfortable in taking public transportation on a regular basis. This proposal is an easy way for the university to make money while diversifying their campus, encouraging their students to be active in the city, and not infringing upon space taken up by the community surrounding campus.

4) Institute a "Community Engagement and Awareness" program, or a similar program, in first-year and transfer orientations. In my experience at orientation, I was never spoken to about the area surrounding my campus. Which looking back on it, is absolutely insane – How can Marquette hope to quell the negative rhetoric by students surrounding the Milwaukee community if no one talks to the students about it? This program would inform students blatantly about the "21st and State" rule, and then use facts to discuss why the rule is misleading. The program would also help students, many of who are from suburbs, understand the underlying tension inherent in urban areas, and how students can endeavor to avoid perpetuating racist, classist, and prejudiced ideas. Furthermore, this program could work as a way to communicate to students the various ways to participate in community engagement on and off campus, especially if the Office of Community Engagement agreed to participate in, or run, the program. So many students that I've talked to just don't know enough about the opportunities available to them, and providing information to them while they're still early in their academic career could reshape their lives. Lastly, this is the perfect opportunity to teach the students what it means to be a Jesuit university. This program could cover the Jesuit values, and explain to the students how Marquette is making strides inspired by each value. This would strengthen Marquette's

reputation as a Jesuit university without being invasive, and would spread the words of Christ in a way that promotes active change and community love.

Concluding Thoughts and Next Directions

I've had four months to research as far as I can into Marquette's relationship with the Milwaukee community, but there is still so much left to learn. When this study was approved by the Institutional Review Board, I began to consider moving forward with this research beyond the confines of semesters. And, while I'm still unsure if I'll choose to do this, if I do, I know my road markers: Gather a wider array of data on perceptions of Marquette from community residents and students, research heavily into other universities of similar size and location for comparative analysis, and expand this study into the general topic of urban university-community relations. I can achieve these goals through surveys, traveling to other universities, continued interviews and scholarly articles, and more than anything, by immersing myself into urban settings to try and truly understand the way communities relate to universities.

There can be no community without community relations. In this paper, I've discussed Marquette University as a facet distinct from the Milwaukee community, but in reality, it's a part of the Milwaukee community. That's not to say it's completely integrated within the city, because it's not. Over the years, Marquette has continued to shrink into itself, and borders on the creation of an urban suburb – and as ironic as this is, it couldn't be more serious. As a university, Marquette can do better. As a Jesuit university, Marquette must do better.

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Appendix

APPENDIX A

Undergraduate Student Interview Script

These interviews were semi-formal, with these questions used as starting points to conversation and discussion.

1. How do you feel about Marquette?
2. What do you think of the phrase, "Marquette Bubble"?
3. How do your experiences at different Universities compare to your experiences at Marquette
4. Is Marquette the only university you've attended that's situated in an urban area? How do you think that setting impacts universities?
5. Did Marquette play a large role in you obtaining an internship? How involved were they during your internship?
6. What did you do at your internship?
7. Did anybody else from Marquette work at your internship site? Volunteer there?
8. Did your supervisors or coworkers ever comment on you going to Marquette? Did they seem to hold an opinion on the university?
9. In you experiences protesting in Mexico, did the group you went with ever discuss outreach opportunities in Milwaukee?
10. Have you encountered more volunteer opportunities at Marquette, or in greater Milwaukee?
11. How do you feel about Marquette's outreach to the rest of Milwaukee?
12. What've your experiences been like in parts of the city that aren't Marquette?
13. What do you think are the best and worst things about Marquette?

APPENDIX B
Graduate Student Interview Script

These interviews were semi-formal, with these questions used as starting points to conversation and discussion.

1. Do you work with any other community service programs in Milwaukee? At Marquette?
2. How long have you lived/worked in Milwaukee?
3. What areas of Milwaukee do your volunteers work in?
4. Which of your programs seems to hold the most student interest? Or is the interest relatively evenly divided?
5. How are the different community service programs at Marquette related? Do you tend to work together?
6. What kind of students and majors tend to join the MVC? Are there any noticeable trends?
7. In what ways does Marquette support the MVC?
8. How is the MVC funded?
9. What do you see is the relationship between Marquette and the Milwaukee community?
10. Have you seen any growth over your time in the MVC? Both in MVC and the Milwaukee community?
11. Is there anything about the MVC or Milwaukee you'd like to see change, or remain the same?

APPENDIX C
Marquette Administration Interview Script

These interviews were semi-formal, with these questions used as starting points to conversation and discussion.

1. How do you define community engagement?
2. What was Marquette's surrounding community like when you first started working here? Has there been change? What do you attribute that change to?
3. How are community engagement programs funded at Marquette?
4. How can students get more involved in the public service?
5. How do you view the relationship between Marquette and the Near West Side community?
6. How do you define success in terms of community engagement? Does the community want to engage Marquette? Why or why not?

APPENDIX D
Community Partner Interview Script

These interviews were semi-formal, with these questions used as starting points to conversation and discussion.

1. What is your role as a Marquette community partner?
3. Do you work with any other community service programs in Milwaukee? At Marquette?
4. How long have you lived/worked in Milwaukee?
5. What areas of Milwaukee do your volunteers work in?
6. Which of your programs seems to hold the most student interest? Or is the interest relatively evenly divided?
9. In what ways does Marquette support you?
11. What do you see is the relationship between Marquette and the Milwaukee community?
12. Have you seen any growth over your time as a community partner?
13. Is there anything about Marquette or Milwaukee you'd like to see change, or remain the same?

APPENDIX E
Interview Consent Form

MARQUETTE UNIVERSITY

AGREEMENT OF CONSENT FOR RESEARCH PARTICIPANTS

Marquette-Community Relations
Gina Richard
English 3210

You have been invited to participate in this research study. Before you agree to participate, it is important that you read and understand the following information. Participation is completely voluntary. Please ask questions about anything you do not understand before deciding whether or not to participate.

PURPOSE:

- * The purpose of this research study is to understand the relationship between Marquette University and its surrounding community.
- * You will be one of approximately six participants in this research study.

PROCEDURES:

- * You will, with consent, take part in a roughly 30-minute interview. If you choose to end this interview before its natural conclusion, you maintain the right to do so.
- * This interview will ask both your personal and professional opinions on Marquette University, the community that surrounds it, and Milwaukee as a whole.
- * This interview will take place in a quiet, professional setting.
- * You will be audio recorded during the interview portion of the study to ensure accuracy. The tapes will later be transcribed and destroyed after 1 month beyond the completion of the study. For confidentiality purposes, your name will not be recorded.

DURATION:

- * Your participation will consist one roughly 30-minute interview.

RISKS:

* The risks associated with participation in this study are no greater than you would experience in everyday life.

BENEFITS:

* There are no direct benefits to you for participating in this study. This research may benefit society by improving relations between Marquette and the Milwaukee community.

CONFIDENTIALITY:

* Data collected in this study will be anonymous.

* All data collected will be kept on a password-protected computer in the possession of Gina Richard.

* This data will be transcribed, although any personal identifying information that may come out during the interview will be omitted, or changed with an alias. These recordings will be deleted on April 27, 2017.

* If applicable, describe how audio/video recordings will be secured and stored and when they will be erased.

* When the results of the study are published, you will not be identified by name.

* Direct quotes may be used in reports or publications.

* The data will be destroyed by shredding paper documents and deleting electronic files 1 month after the completion of the study.

* Your research records may be inspected by the Marquette University Institutional Review Board or its designees, Beth Godbee, and (as allowable by law) state and federal agencies.

VOLUNTARY NATURE OF PARTICIPATION:

* Participating in this study is completely voluntary and you may withdraw from the study and stop participating at any time without penalty or loss of benefits to which you are otherwise entitled.

* Your data will be used even if you withdraw from the study, although your identity will be kept confidential.

* You may skip any questions you do not wish to answer.

* Your decision to participate or not will not impact your relationship with the investigators or Marquette University.

ALTERNATVES TO PARTICIPATION:

* There are no known alternatives other than to not participate in this study.

CONTACT INFORMATION:

* If you have any questions about this research project, you can contact Gina Richard, (630) 398-2638, gina.richard@marquette.edu, or Beth Godbee at beth.godbee@marquette.edu.

* If you have questions or concerns about your rights as a research participant, you can contact Marquette University's Office of Research Compliance at (414) 288-7570.

I HAVE HAD THE OPPORTUNITY TO READ THIS CONSENT FORM, ASK QUESTIONS ABOUT THE RESEARCH PROJECT AND AM PREPARED TO PARTICIPATE IN THIS PROJECT.

(Printed Name of Participant)

(Signature of Participant) Date

(Printed Name of Individual Obtaining Consent)

(Signature of Individual Obtaining Consent) Date

APPENDIX F
Invitation to Interview E-mail Template

Hello,

My name is Gina Richard, and I am currently a junior in the College of Arts & Sciences. This semester I'm conducting undergraduate research on Marquette's function in Milwaukee both as a community, and as a part of the city as a whole. This will include research into ways in which Marquette participates in greater Milwaukee. (Insert references to recipient's credentials, explaining why an interview with specifically them would benefit my research.)

Would it be possible to set up a time for me to interview you, or someone on your staff? The interview would only last about 30-45 minutes, and while participation in this interview would be completely confidential, I would need to record it for future analysis.

Thanks so much,

Gina

APPENDIX G
Student Class Project Consent Template (used before IRB submission)

Marquette University

Student Class Project Information Sheet

Dear Participant,

You are being asked to participate in a student class project. This project is being conducted by Gina Richard for ENGL 3210: Ethnography of the University.

The purpose of this project is to gather a general perspective of Marquette University through various viewpoints (including both Marquette affiliates and independent Milwaukee community members), as well as ascertain the degree to which Marquette participates in its surrounding community.

For this project you will be asked to participate in a 30 or 60 minute interview, or to answer questions through a web-based medium.

Participating in this project is completely voluntary. You may stop participating at any time.

All records of participation and individual identifiers will be kept in password-protected electronic devices to which only Gina Richard has access.

Any information collected for this project will only be used for class purposes. If Gina Richard chooses to publish, present at conferences, or otherwise share publicly the information found in this research, you will be informed and asked to give your consent, which you have right to refuse. The Marquette University Institutional Review Board has not approved this project.

If you have any questions about this project please contact Beth Godbee at bethgodbee@gmail.com

By signing below you acknowledge that you understand the scope of this student project and agree to participate.

Participant Signature

Student Researcher Signature

APPENDIX H
E-mail Template Asking for Continuing Consent

Hello,

Recently you participated in an interview for my research into Marquette's role in the community, and perceptions the community of Milwaukee shares about Marquette.

I am currently in the process of applying to the Institutional Review Board (IRB) to have my research officially approved. This approval would hypothetically allow my research to be published, continued, or otherwise utilized after the completion of my research course.

I am sending you this email to assure you that your identifying information will continue to be kept completely confidential throughout the IRB review process. None of the raw data of this research (including your name, profession, etc.) will ever be available to the public. However, the public would theoretically have access to the analysis of this data.

If you could please send me an email back acknowledging that you understand the implications of IRB approval, and continue to give your consent, that would be great. Of course you have full rights to refuse this consent. If you have any questions about what I've said in this email, please do not hesitate to ask!

I thank you for your patience with this process, and hope you are doing well!

Kindly,

Gina Richard