Reframing Experiential Education: A Broader Perspective of Community Engagement

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ABSTRACT. This article invites the reader to reframe the traditional perspective of experiential education to a broader conceptualization of community engagement in which various stakeholders, in addition to students, are the beneficiaries of the learning experience. In addition to acknowledging and celebrating the pedagogical approach, this narrative also provides a friendly critique of our traditional and perhaps somewhat limited perspective of experiential education. Challenges and potential detrimental impact are considered, coupled with approaches on how to minimize those issues.

A Broader Perspective of Community Engagement

Higher education has long recognized the value of learning experiences in authentic settings where students are provided "hands-on" opportunities in the "real world." These practices can be characterized as experiential education, reflecting key concepts and principles articulated by John Dewey in his landmark book *Experience and Education*. As such, educators have become familiar and comfortable—perhaps too familiar and comfortable— with their notion of experiential education. This article is an invitation to revisit and reframe some of our understanding and assumptions regarding experiential education. In keeping with the spirit of experiential education

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and in an attempt to actively engage the reader in this process, you are invited to participate in a short (albeit somewhat unorthodox) activity to begin the process. Hold your hands out in from of you at arms' length, taking the index finger and thumb of each hand to create a window or frame, and in 10 to 20 seconds simply scan your setting (much a like a movie director does when shooting a scene) and make a mental inventory or list of everything you see out in front of you. Do it now.

Welcome back! Having conducted this exercise in workshops and classes, participants typically report, when asked, that they noticed other individuals and/or objects in the room but universally never report that they noticed or saw the frame they had made with their fingers. Admittedly, this is somewhat of a "trick exercise," but the activity aptly illustrates and demonstrates our general unawareness of the lens with which we frame "everything you see out in front of you" (as described in the exercise). As academics, we have a pre-existing view of experiential education and how it is framed around students, community partners, our institution, and our work. We are often unaware of "the frame" in which we view, and therefore how we operate within, experiential education. In reality, the benefits and positive impact of experiential education can be so much more than how we view it and do it.

The remainder of this article reframes and expands our perspectives by presenting a broader framework of community engagement with the goal of building upon our existing understanding of experiential education to maximize impact on multiple stakeholders in various settings and contexts. This exploration is coupled with a friendly critique of our traditional and perhaps somewhat limited perspective of our current practice of experiential education. In this way, we can revisit and reflect on the epistemological questions of "How do we know? And what do we know?" as well as the ontological question of "Who are we as knowers, and how do we 'be' as civically engaged scholars?" This process will include exploring the benefits and risks of engaged teaching and scholarship not only for students, but for faculty and community partners as well. To set the stage, this reflection begins with a brief retrospective of the evolution of experiential education to community engagement.

The Evolution of Experiential Education to Community Engagement

Lynn E. Swaner notes Dewey's conceptualization of learning as an active process rather than passively assimilating information. From this, a number of experiential education theories and models have emerged. David A. Kolb's model frames this active process in four steps: (1) experience; (2) reflection; (3) integration; and (4) application. Similarly, Laura Joplin (1981) develops a five-step process designed to promote learning through experience that incorporates (1) focus; (2) action; (3) support; (4) feedback; and (5) debrief. All of these models integrate knowing and experience (Swaner 2014) with the goal of fostering students' holistic well-being (Bergen-Cico & Bylander 2014). Heuristically speaking, this process promotes transformative learning in which not only is a student's cognitive ability is changed, but their attitudes and behavior are changed as well. The reflective process that facilitates this transformation is key, representing a shift from knowing to wisdom. Tobin Hart succinctly captures and describes this sequential process as consisting of five steps: (1) pursuit and accumulation of information; (2) direct application that leads to mastery of concepts; (3) integrating intuitive and analytic behavior; (4) understanding; and (5) wisdom through/by blending truth with ethics on how to "be."

Common pedagogical approaches of experiential education include field trips, observations, interviews, and field study, all of which take place outside the classroom and entail an active, engaged, hands-on learning experience. Experiential education has been widely adopted and applied within professional preparation programs in disciplines such as education, counseling, law, medicine, psychology, and social work in which students are "placed" in practicum or clinical settings to practice and demonstrate mastery of specific skills to obtain licensure for a career. Internships, like practica and clinicals, usually focus on career development rather than on the civic dimensions of student development. The National Association of Colleges and Employers (NACE) define an internship as

> a form of experiential learning that integrates knowledge and theory learned in the classroom with practical application and skills development in a professional setting. Internships give students the opportunity to gain valuable applied

experience and make connections in professional fields they are considering for career paths; and give employers the opportunity to guide and evaluate talent. (NACE)

As pedagogically valuable and beneficial as these experiential approaches might be, they are student-centric and can often be at the expense of community partners and agencies, sometimes with little to no benefit to them. Likewise, this approach of teaching and learning can have unintended consequences on students as well. As examined below, faculty must be cognizant not only of the benefits of this type of teaching and learning but of some unexpected or hidden factors that can compromise the experience as well. Conversely, the beneficial aspects of experiential education can be reframed and expanded to the benefit of multiple stakeholders, including faculty, and their institution through community engagement. These related models are compared in Table 1 and are described in detail below.

Table 1. Reframing the experiential learning paradigm to the community engagement paradigm.

	Traditional Paradigm	Expanded Paradigm
Pedagogical Models	Field trips/interviews Practica/clinicals/student teaching/capstones Internships Immersion experiences Short-term, course-based sites	Service-learning Community-based research Living-learning community Immersion experiences Long-term, sustained place-based/Anchor settings
Student	Focus on academic (career) goals Transformational experiences Full-time, non-working, affluent background Educational receptacle of factoids Principle beneficiary	Academic, civic, personal, career, spiritual goals Transcendental experiences Non-traditional, first-generation, working part-time Co-creator of new knowledge Multiple beneficiaries
Faculty	Disciplinary expert Segmented academic trilogy Positivist researcher on social problems Publications/presentations	Collaborative resource & "coach" Integrated academic trilogy Collaborative scholar working with public scholars to reach goals Publication/presentations + products
Community & Community Partner	Deficit-based model Placement model Unilateral academic-centric	Asset-based model Partner/co-educator & public scholar model Mutual benefit
Institution	Center for problem solving & generating new knowledge Elite detachment & objectivity	Partner/member of ecosystem of resources & knowledge Academy as citizen

Community and Civic Engagement

The Carnegie Foundation defines community engagement as "the collaboration between institutions of higher education and their larger communities (local, regional/state, national, global) for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity." James C. Votruba (1996) describes it as academic undertakings that generate, disseminate, apply, and preserve knowledge that can directly benefit various groups in a variety of settings. Thomas Ehrlich (2000) succinctly characterizes civic engagement as "working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make that difference" (vi).

In 2011, The Kellogg Commission enumerated seven key components of community and civic engagement: (1) responsiveness to communities; (2) respect for partners; (3) academic neutrality; (4) access to the academy; (5) integration of the academic trilogy; (6) coordination of efforts through a common agenda; and (7) utilization of assets, resources, and partner groups in the community. Likewise, the Committee on Institutional Cooperation (CIC) defines engagement as

> the partnership of university knowledge and resources with those of the public and private sectors to enrich scholarship, research, and creative activity; enhance curriculum, teaching, and learning; prepare educated citizens' strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good. (2)

In essence, community and civic engagement generate new knowledge through the integration of research, teaching, and service that benefits society (Colby 2003; Kuh 2008; Ramaley 2010). Robert G. Bringle and J. A. Hatcher (2011) summarize that engagement must reflect four characteristics: (1) it must be scholarly; (2) it must integrate teaching, research, and service; (3) it must be reciprocal and mutually beneficial; and (4) it must encompass and reflect civil democracy. In a report to the Ford Foundation, Steven Lawry, Daniel Laurison, and Jonathan VanAntwerpen (2006) note,

> Civic engagement has become the rubric under which faculty, administrators, and students think about, argue about and attempt to implement a

variety of visions of higher education in service to society.… There is near consensus that an essential part of civic engagement is feeling responsible to be part of something beyond individual interests. (12–13)

This last point illustrates an important shift from a student-centric focus on transformative learning to a transcendental emphasis on serving others as well as oneself.

Engaged Pedagogy

Engaged pedagogy can be thought of as various approaches of teaching and learning that reflect the tenets and components of community engagement described above. Most engaged pedagogies have been characterized by Kuh as "high impact practice" due to the transformative effect each can have on students. Common methods of engaged pedagogy include service-learning, community-based research (CBR), immersion experiences, and living-learning communities. These incorporate formal learning objectives and most often within credit-bearing courses involving the oversight and coordination of a faculty member. Engaged pedagogy also entails a partnership working with the community as co-educators to co-create new knowledge that benefits not only the student but also the community (Saltmarsh 2010). Service-learning is fundamentally different from experiential education in that it embodies and incorporates mutual benefit for the student and community partner (Jacoby 2015), whereas experiential education is generally a unilaterally beneficial activity for the student alone. The idea and practice of partnership with community engagement, rather than placement, are other key concepts that expand traditional experiential education.

Partnerships vs. Placements

Carole Beere (2009) suggests that any partnership, whether in personal relationships or other contexts such as business, consists of three key elements: (1) involvement of two or more individuals or groups; (2) a relationship shaped by mutuality; and (3) a commitment to a common purpose or goal. As academics, we must reflect and ponder to what extent these elements manifest themselves when working with agencies outside the academy. In the context of our traditional view and practice of student-centric experiential education,

it would seem apparent that, for the most part, two of these important components are missing or inherently weak. Nelda Pearson (2002) questions our assumptions regarding the true meaning of "community partners" in light of the predominant practice of "community placements." She suggests that by looking at any form of partnership, such as business partnerships or with a significant other in our personal lives, one would observe ongoing face-to-face conversation, a shared plan, resource sharing, and sustained communication. A placement model does not typically lend itself to these actions. The ethos within community engagement, however, espouses and incorporates these behaviors. In the context of community engagement, the notion and practice of partnership is contrasted with higher education's traditional "placement" approach in which students are "placed" at "sites." The Carnegie Foundation (2012) defines partnerships as "collaborative interactions with community and related scholarship for the mutually beneficial exchange, exploration, and application of knowledge, information, and resources." Saltmarsh and Hartley (2011) acknowledge that community agencies and those they serve welcome academic expertise from the academy through community-campus partnerships. They remind us, however, that it must be a democratic process that entails parity in co-creating knowledge that is mutually beneficial rather than solely for the professional advancement of scholars and students.

Again, the key point here is to reflect on the extent to which mutuality and mutual benefit is apparent when working with community agencies. In reality, this approach can actually be an inconvenient impingement upon community organizations' operations, requiring additional time and resources. Likewise, while students may gain valuable insight and skills, it can be at the expense of many agencies that receive little or no "take away." In fact, it is often the case that individual students or teams of students fall short or fail entirely to meet the mutually agreed upon goals and expectations of the community agency. The consequence for students when this happens typically results in a lower grade, while it may have a severe detrimental impact on the operations of a community agency. In this sense, the traditional approach of experiential education may, in fact, be exploiting so-called "partners" who are simply too polite to articulate the challenges and disappointments they experienced. As such, community engagement must include ongoing conversations and true parity in the planning and implementation of community-based learning experiences as opposed to simply placing students at a site.

Expanding Our Perspective of Stakeholders and Beneficiaries

As suggested above, experiential education is a robust approach to teaching and learning that is primarily student-centric. And while students are the main beneficiaries of this experience, they need not be the only potential beneficiary. Likewise, it is incumbent upon faculty to broaden their perspective and understanding of the student experience. This article continues by expanding our perspective of various roles, stakeholders, and beneficiaries of community engagement.

Students

Today's Millennial-generation students have grown up in a digital world that literally provides answers and information at their fingertips. As such, many equate learning with acquisition of factoids (Welch 2015). Thus, the idea of hands-on application of knowledge is somewhat counter-cultural to today's Millennial students. Conversely, today's students enjoy and even appreciate seeing the tangible results of their efforts, which lends itself nicely to product development in the course of community engagement activities. Likewise, today's students have been raised in a hyper-hygienic world in which many were shielded from failure or challenges. As such, many students have never experienced frustration or uncomfortable situations, which are inherent in experiential education and community engagement. Thus, instructors must be aware of the potential push back and distress that can occur when students are thrust into the real world with circumstances they cannot control. The principle and practice of mutual benefit embodied in community engagement may be students' first experience that transcends their own educational transformation. Students who understand the ethos of community engagement come to recognize that their educational experience is not a personal entitlement that is "all about me." In this way, the role of the student makes a significant shift from a passive receptacle of Google factoids to being a co-creator of new knowledge and activities that benefit the community as well as their own educational experience.

Related to this, and more importantly, instructors must consider how certain settings as well as the experience and circumstance within them,

influence students' identities (Dostilio & Welch, forthcoming). The dominant epistemological paradigm of academia is based on a male, Euro-American perspective. But this framework has begun to shift with the growing numbers of students and faculty from historically marginalized groups and settings. Tania D. Mitchell, David M. Donahue, and Courtney Young-Law (2012) provide a provocative perspective of service-learning as a "pedagogy of whiteness" (612) as a normative pedagogical approach that has limited, if not potentially harmful, impact on students from diverse backgrounds. They conceptualize "whiteness" as a social construct that emphasizes and imposes "cultural understandings, mores, and values of European immigrants to the United States" (614) that empower privilege and opportunities for Euro-Americans while excluding and oppressing members of other groups. Their argument can and should be expanded from a focus on service-learning to consider the other ways and lenses that are used to promote students' learning. They propose that faculty reconsider their assumptions and take a reflective stance by asking the following questions: Who are my students? How do I know? Do I imagine that students will share my assumptions about service and the community? Do I assume that students will learn what I learned or would have learned from similar experiences? Do I presume students will have the same needs as learners like me when I was a student in college? If the answer to any of these questions is yes, faculty should ask: Who might think differently? Who might have different learning needs? Faculty should then begin to design their courses, activities, and training from the perspective of meeting diverse perspectives and needs, rather than a single perspective or set of needs that is assumed to be universal (624).

Today's changing demographics also mean that many students are the first-generation in their family to attend college. This often creates a financial burden in which students must hold one or more jobs to offset the cost of college. This, in turn, creates additional challenges as students attempt to juggle attending classes, completing community-based learning experiences, studying and doing homework, and working. These dynamics require instructors to creatively explore options that allow these busy students opportunities to successfully and meaningfully participate in community engagement.

Likewise, many students come from under-resourced backgrounds and settings that are often the context and location of well-meaning community engagement learning experiences. In other words, these community sites

and neighborhoods that are the "recipients" of service are often home to some of our students. It requires additional awareness and sensitivity on the part of the instructor to guide and navigate the activities, especially in-class reflection discussions, in respectful ways that do not create intimidating or uncomfortable circumstances for those students. This also minimizes the potential burden of having students from these settings take the role of spokesperson on behalf of a specific group to educate their peers (and perhaps the instructor) on the complexities of these settings (Mitchell, Donahue & Young-Law 2012).

Community

Traditionally, the community has been viewed in two ways through experiential education and even service-learning. One perspective, described above, is as a placement site. While potentially beneficial for students, this unilateral, student-centric approach does not necessarily reflect a partnership in which representatives from a community agency have a voice in the design and implementation of the learning experience nor in articulating their goals and aspirations for the partnership. Over time, efforts have been made to ensure that these experiences have a positive impact on the community (Blouin & Perry 2009; Schmidt & Robby 2002). Consequently, campuses and instructors have begun to broaden their perspective to view and utilize community agencies as co-educators and partners rather than mere placement sites in which outcomes still include student learning and still have a constructive impact on the community. Barbara Holland (2005) articulates best practices of campus-community partnerships that remain germane today. These include (1) explore and expand separate and common goals; (2) understand capacity, resources, and expectations of all partners; (3) reflect mutual benefit through careful planning; (4) share control of activities and decisions; and (5) continually assess process and outcomes.

A second predominant perspective of the community depicts a deficit approach, in which the community is in "need" of resources to solve "problems" it would otherwise be challenged to do or incapable of doing. In this sense, students, faculty, and the institution evoke a "charity" model that, while generally well meaning, may unintentionally perpetuate negative stereotypes and advance academia's elitism. Community partnerships within the paradigm of community engagement require a philosophical

and pragmatic shift from doing *for* community agencies to doing *with* these organizations (Ward & Wolf-Wendel 2000). This approach promotes capacity building and empowerment rather than perpetuating enabling behaviors in which organizations become dependent upon outside resources. In this way, faculty and students work with community partners who serve as public scholars, knowing their context and circumstances far better than academics, rather than working for them. Community engagement also manifests itself in subtle yet significant semantic and social shifts of positionality and actions in which the partnership is focused on "goals" and "aspirations" identified by the community rather than on negatively construed "needs" or "issues" that faculty have traditionally attempted to ameliorate with their scholarly expertise on behalf of the community.

At the same time, it is important to note that community engagement often places both students and faculty in settings that offer different contexts of race, class, culture, gender, sexual orientation, and educational levels requiring cultural competency and intercultural humility. Intercultural humility promotes an understanding of the social, political, cultural, and economic dynamics that impact beliefs and behaviors of members in a particular community that transcends our traditional approach of ingesting facts about different cultures and cultural practice. It requires an understanding of power and privilege through self-reflection and self-critique to recognize unintentional and intentional racism and classism that can and often occur (Ross 2011). Such an understanding affords the instructor and students the opportunity to begin to explore and gain insight into subconscious or conscious assumptions and stereotypes that may influence their behavior.

As an alternative approach, instructors must incorporate and demonstrate an asset-based approach to frame any and all community-based teaching and learning. This approach depicts the community as "public scholars" who can make a meaningful contribution to the overall learning experience rather than assume the role of a passive recipient of charity provided by college students and instructors. The community is given a voice as co-educators, as guest speakers and facilitators in the community setting, while students apply what they are learning from class.

Faculty

The traditional epistemological paradigm within higher education can be characterized as a disciplinary-based expert model that creates technical and disciplinary specializations (Saltmarsh & Hartley 2011). This model manifests itself as separate components of the academic trilogy: research, teaching, and service that are rarely integrated (see Figure 1). Faculty research and teaching are tied to a discipline rather than to the broader public purpose of higher education. Consequently, faculty have traditionally had greater affiliation and loyalty to their discipline in what Ira Harkavy and Matt J. Hartley (2012) characterize as "disciplinary guildism" than to what is described below as the public purpose of higher education.

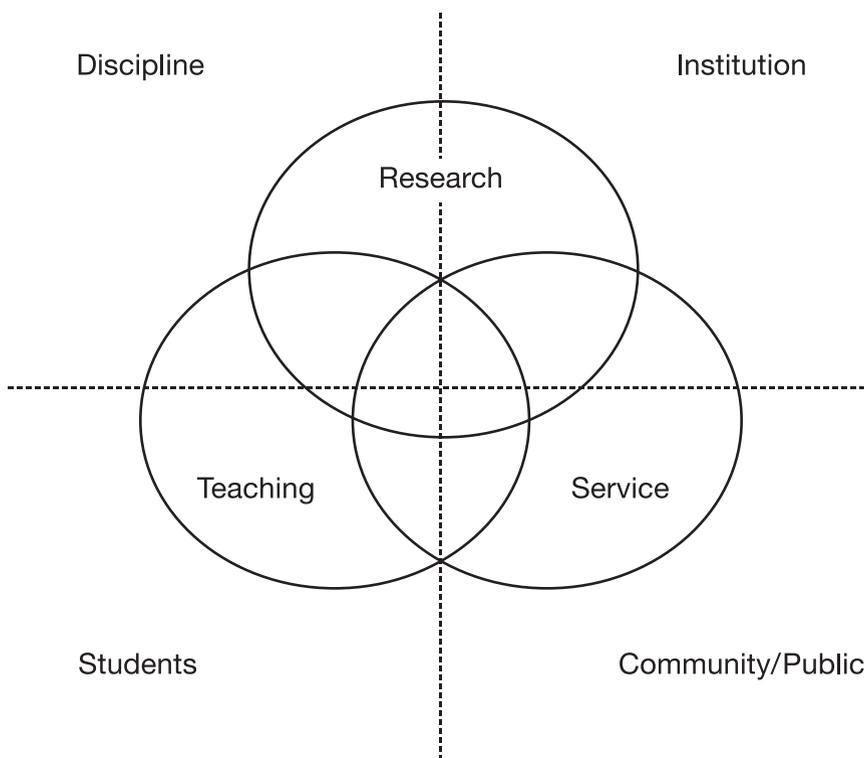Figure 1. Traditional view and practice of the academic trilogy.
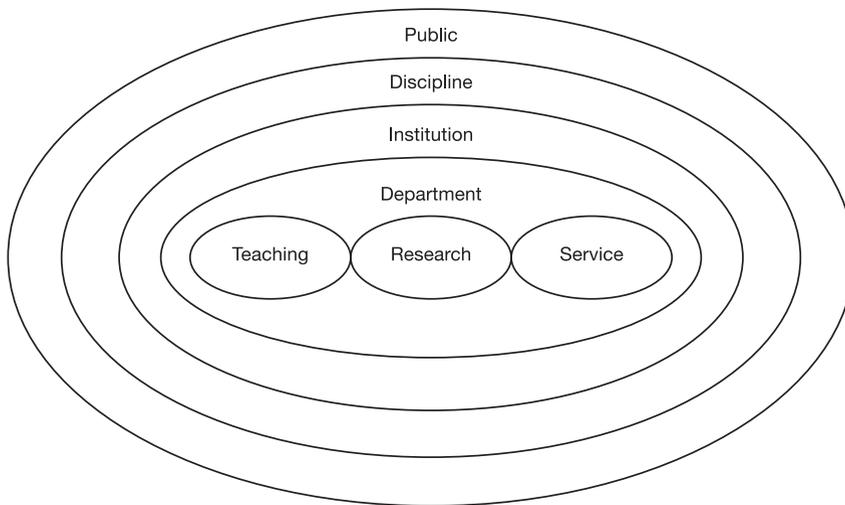
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While a disciplinary lens is useful, important, and even necessary to create new knowledge, the pervasive practice of exclusively creating new knowledge for the intellectual benefit of a disciplinary field alone, coupled with the individual professional advancement of a scholar to achieve tenure, does little to promote the public purpose of higher education in serving others outside the ivory tower. Nancy Cantor and Peter Englot (2014) propose a shift from disciplinary silos to public scholarship that is collaborative in nature and serves the community as well as the disciplinary agendas of faculty and institutions. In this way, we continue the reframing process posited in this article to expand faculty identity from a narrow disciplinary identity to an integrated epistemic and ontological approach to "know" and to "be" as civic scholars and partners who promote democratically co-created knowledge and products that serve not only our students and disciplines, but society as well (Saltmarsh 2010).

An alternative paradigm of engaged scholarship and epistemology does not reject scholarly, disciplinary knowledge. Instead, it includes reciprocity in the co-creation of knowledge through relationships and activities that allow faculty, researchers, students, and civic leaders to experiment, discover, and learn while developing and applying democratic principles and values (Hoyt 2011). It also encourages faculty to shift from a traditional perception and practice of separating research, teaching, and service to an integration of the three in which students, the community, the discipline, and the institution are the beneficiaries of the community engagement activities (see Figure 2). In this way, faculty are encouraged to write about, publish, and present their use of engaged teaching and learning in the literature and professional conferences within the scholarship of teaching and learning. This also expands their scholarly service beyond traditional citizenry within the institution through committee or shared governance work or within their discipline through membership on editorial review boards or professional associations. This process also serves the community at large by using the academic and scholarly mission to facilitate capacity building in the community.

Figure 2. Engaged epistemology integrating research, teaching, and service for multiple beneficiaries.

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It is important to note, however, that engaged scholarship is not synonymous with other active, participatory types of scholarly inquiry commonly practiced as anthropology or ethnography, as these incorporate a positivist, unilateral approach to make scholarly contributions to a discipline. Engaged scholarship makes a contribution to a specific discipline as well as to the community. This approach embodies the democratic ethos of the movement, described by John Saltmarsh (2010), reflecting teaching and/or research that incorporates methodologies that incorporate Ernest L. Boyer's (1997) notion of using the rich knowledge and resources of higher education to address

social and community needs through the scholarship of application and the scholarship of teaching. Barbara Holland (2005) characterizes engaged scholarship as

> [F]aculty work that connects the intellectual assets of the institution to public issues such as community, social, cultural, human, and economic development. Through engaged forms of teaching and research, faculty apply their academic expertise to public purposes, as a way of contributing to the fulfillment of the core mission of the institution.

Similarly, Andy Furco (2005) describes engaged scholarship as a form of teaching and scholarship that integrates academic work in response to community issues:

> Engaged scholarship research is done with, rather than for or on a community— an important distinction. The research produces knowledge that is beneficial to the discipline as well as the community. Engagement creates a porous and interactive relationship between the academy and the community. The advantage to the community is that research draws upon community knowledge, reflects their concerns better, and ultimately yields a practical benefit. The benefit to the academy is that research agendas and methodologies are broadened to include critical questions that cannot be addressed without community engagement. (10)

Finally, Lou Anna Kimsey Simon (2011) argues that engaged scholarship,

> [c]ontinually pushes the boundaries of understanding that is at the frontier of relevancy, innovation, and creativity; that is organized and openly communicated to build capacity for innovation and creativity; that creates energy, synergy, and community independence to assess projects and processes, providing a reason and a capacity to gain new knowledge; and that is accessible across the chasms of geographic boundaries and socio-economic situations. (115)

The implications of this approach require faculty to broaden their perspective from students as being the only focus of experiential learning to including integration of teaching, research, and service in the form of engaged scholarship and pedagogy in ways that will benefit their discipline and the community as well. Such an approach also integrates teaching, scholarship, and service.

Institution

Finally, we expand our perspective by including the institution as a key stakeholder and beneficiary of community engagement that brings the academy back to its original public purpose. We are reminded that the idea and practice of community engagement is not new. American higher education is grounded on the public purpose to prepare young adults to be meaningful and contributing members of a just and democratic society (Harkavy 2004; Hartley 2011). Early colonial colleges were affiliated with various Protestant denominations dedicated to promoting the common good. Harkavy notes the Morrill Act of 1862, which created land-grant universities that were, by design, a form of outreach to rural communities to advance education, democracy, and agricultural science. In 1903, the University of Wisconsin implemented the "Wisconsin idea" to make "the boundaries of the university … the boundaries of the state" by utilizing academic resources to serve the lives of the state's citizens (Stark 1996, 2–3).

Urban universities also embraced their public purpose. President Daniel C. Gilman, President of Johns Hopkins University, envisioned American universities taking a significant role in alleviating poverty, ignorance, bigotry, poor health, fraud, and political corruption during his inaugural address in 1876. Other urban universities, such as the University of Chicago, Columbia University, and the University of Pennsylvania, also developed innovative educational programs designed to reflect Dewey's conceptual tenets to promote a democratic society (Harkavy 2004; Hartley 2011). Over one hundred years later, Boyer (1997) conceptualized the academy as citizen, stating, "The scholarship of engagement means connecting the rich resources of the university to our most pressing social, civic, and ethnic problems.… Campuses should be viewed by both students and professors not as isolated islands, but as staging grounds for action" (92). Through community engagement, institutions of higher education return to and stay true to their original public purpose. But this work is not limited to an altruistic purpose.

It is important to remember the mutually beneficial nature of community engagement, whereby the institution also reaps rewards from this work. At a macro level, prestige and recognition is afforded to colleges and universities through the Carnegie Foundation classification for Community Engagement and the President's Honor Roll for Community Engagement. Several extramural

funding agencies and foundations support community engagement, which can result in additional financial resources for the institution. For example, the Center for Communication and Community Engagement announced grant awards from the National Science Foundation focused on developing technologies for public engagement. At a local level, intentional and well-designed community engagement improves the relationship between the academy and the community. Robert M. Hollister (2014) argues there is a strategic demonstration of and commitment to robust teaching and learning methods that resonate with the general public, families, and students. Finally, from a pragmatic perspective, a recent study by the Higher Education Research Institute (HERI) at UCLA reported that community engagement resonates with faculty from diverse and marginalized backgrounds (Eagen et al. 2014). Similarly, the National Science Foundation sponsored a white paper on advancing equity in science, technology, engineering, and mathematics (STEM) through higher education-community engagement (Harkavy, Cantor & Burnett 2015). Institutions can trumpet their commitment and resources to promote community engagement in ways that will attract a more diverse faculty. This is commensurate with Harley F. Etienne's (2012) assertion that promoting community engagement facilitates recruitment of a diverse young professoriate as well as demonstrates an institutional concern and commitment to the well-being of the community.

Conclusion

This discussion began by acknowledging and celebrating the rich history and impact of experiential education. A robust approach to experiential education can and does have a profound transformative impact on students. This narrative also acknowledged that we have a tendency to view the world, and how we act in it, from a narrow perspective. Therefore, the purpose of this article was to broaden and expand our traditional perspective of experiential education beyond professional preparation and community service to incorporate principles and practices of community engagement, as summarized below in Table 2.

Table 2. Conceptualizing the evolution of community engagement.

	Experiential Education	Professional Preparation	Community Involvement	Civic/Community Engagement
Conceptual Framework	Working in…	Working to…	Working for…	Working with…
Who	Undergraduate students	Pre-professionals (teachers, social workers, health care providers, counselors)	Students + faculty + community partners	Citizen-students + citizen-scholars + community partners
What	Student-centered learning	Student-centered assimilating and demonstrating mastery of specific skills	Working to address community issues while learning & teaching	Empowering community + educating students + contributing new knowledge
Where	Labs and/or authentic settings	Clinical and/or authentic settings	Community settings and/or anchor institutions	Community settings + anchor insitutions
When	Semester(s)	Semesters throughout academic year	Academic year and/or summer	Academic year and/or summer
Why	Earn a grade and/or degree	Earn a license, certificate, and/or credential + degree	Promote common good while meeting educational goals + earn a degree	Promote agency + develop citizen professionals + create + earn a degree + disseminate new knowledge
How	Curriculum and/or objec-tives defined & outlined by expert faculty for students to experience	Supervised practical/clinicals in authentic settings + intern-ships for student to practice professional skills	Service learning + CBR + immersion experiences + internships through place-based education	Democratic co-creation of goals, content, process based on sound theory + community organizing + knowledge base

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By expanding our perspective, we see that students are not the only beneficiaries of the experience. Likewise, a wider perspective also provides insight into the challenges and potential detrimental impact our traditional view and practice could have. This, in turn, allows us to see and utilize our students, community partners, and even our institutions in new and constructive ways. So this article concludes not by admonishing or dismissing experiential education but rather with an invitation to take it to another level.

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